

AD. TANQUEREY

**A MANUAL
OF
DOGMATIC THEOLOGY**

Translated by

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QUI AD ERUDITIONEM INCIPIENTIUM

THEOLOGIE COMPENDIUM

SCRIBERE NON DUBITAVIT

BREVIOREM HANC SYNOPSISIM

AUCTORES HUMILLIME DEDICABANT

KEY TO ABBREVIATIONS USED

A. A. S. «=» *Acta Apostolica Sedis*, Acts of the Apostolic See.

A. S. ■■ Anathema Sit. These words indicate that the preceding proposition is heretical, and has been officially condemned by the Church.

The Code — *The Code of Canon Law*.

D. A. = *Dictionnaire Apologétique*, by P. D'Alès.

D. B. — Denzinger-Bannwart, *Enchiridion Symbolorum*.

D. T. C. = *Dictionnaire de Théologie catholique* (Vacant, Mangenot, Amann).

P. G. = *Patrologia Græca*, J. P. Migne.

P. L. = *Patrologia Latina*, J. P. Migne.

R. P. A. = *Revue pratique d'Apologétique*.

R. A. — *Revue Apologétique*.

Summa Theologica = The Summa of St. Thomas Aquinas.

Summa Contra Gentiles = Work on the Truth of the Catholic Faith by St. Thomas Aquinas.

Major Synopsis = *Synopsis Major Theologies Dogmaticæ* by, A. Tanqueray.

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TRACT X

THE INCARNATE WORD
AND THE REDEEMER

I believe... also in /estes Christ, the only begotten Son of God, our Lord.

694 In the tract on *God Creating and Elevating* we have discussed God's works *ad extra*, Angels, and Man; we have considered in a particular way the elevation of our fust parents to a supernatural state and of their unfortunate fall. At this time we speak of man's re-integration through *Christ the Redeemer*.

Two mysteries arc to be explained : first, the *Incarnation of the Word* or the mystery of the hypostatic union of the two-fold nature, divine and human, in the one person called *Christ*; secondly, *the Redemption* or the work performed by Christ the Saviour for our salvation. Thus we are concerned with two topics, *Christology* and *Soteriology*; to these we add as a kind of conclusion those matters which regard the worship of *Christ* and *of the Saints*.*

1 *Summa theologica*, p. 3, q. 1-51; *Contra Gentiles*, book IV, chap. 37 and following; *Disputed Questions*, The Union of the Word the Knowledge of Christ, the Grace of Christ; Billot, *The Incarnate Word*; Lépicier, *The Incarnation of the Word*.

THE HYPOSTATIC UNION

Introductory notes about the concept of hypostatic union and about the errors concerning the hypostatic union I.

695 A The Real Concept of Hypostatic Union.

1. Special names are employed to represent it :

a. By reason of *origin* the following expressions are used : the *mission of the Son*, the *going forth* from the Father, the *descent* from heaven;

b. By reason of *terminus*, it is designated as the *coming* into the world, the *assuming* of humanity, the *emptying* of the Word, the *manifestation* or *Epiphany*, the economy or adjustment through which God in this mystery accomodated Himself to our infirmity;

c. By reason of the *effect*, we have these terms : *union*, *uniting*, *hypostatic union*, *incorporation*, *inhumanatum* ;

d. The particular word, however, is *the incarnation* or the union with flesh : this more fully signifies that the Word even assumed the inferior part of human nature. The word, *caro*, flesh, more often signifies the whole man in Scripture : * All *flesh* shall see the salvation of God · " .

2. *Philosophical concepts* which are very useful :

a. *Nature* is that by which a thing is constituted in its own species; it is an internal and permanent principle of operating.

b. *Person (hypostasis)* is a single and complete nature, existing of its own right and endowed with an intellect. To nature it adds incommunicability through which it exists in its own right and is thus distinguished from nature.

¹ *Major Synopsis*, n. 967-976.

² *St. Luke*, III, 6.

c. *Union* is the joining of many for the purpose of producing one. There are two kinds, *accidental* and *substantial*. We are concerned with *substantial* union, which is a union through which many substances form a certain substantial whole. This kind of union then can be *essential*, or *-personal*. It is *personal* when two substances form one absolutely incommunicable *principle as to operating*. This union, in turn, is two-fold : first, *personal simple*, in which *incomplete* substances are united into one person who did not previously exist, for example, in man; secondly, *personal hypostatic*, through which two natures, *remaining complete and integral*, are united *in only one person who has previously existed* : the only example, in the Incarnation.

696 3. According to *the Councils of Ephesus, of Chalcedon and of Constantinople III*, *hypostatic union* can be thus defined : *the hypostatic union of a two-fold nature, divine and human, in the one person of the Word, from which union there is one Christ*. The terms of the definition are explained in this way :

a. *Hypostatic union*, that is, truly *substantial*^{*}; *not, however, essential* or productive of one nature from two natures, but *personal* : thus the two natures, which are united, remain entire and still form one person : " at no time is the difference of natures destroyed because of the union » ", states the *Council of Chalcedon*

b. *In the one person of the Word*, that is, human nature was *directly* united to the person of the Word; furthermore, the Word assumed a complete human nature, not a human personality however, for the Word Itself supplied this.

c. *From this union there is the one Christ*, for from this union the person of the Word becomes theandric, that is, God and man at the same time, and is called Jesus Christ.

1 The Fathers call this union *substantial*, οὐβ«ὐ<5η : " We call this union substantial, that is, true and not imaginary; substantial, not because two natures have produced one composite nature but because they have been united between themselves into the one composite hypostasis of the Son of God ". (Damascene, *De Fide Ortкод.*, III, 3, P. G., XCIV, 993). Some also call this union *physical* in order that it may thus be distinguished from a moral union; too, they call it *natural* and *essential*, not in the sense that in Christ there is one nature or essence, but that they mean that the union is true and real, but not moral. Refer to *D. B.*, 1x5.

« *D. B.*, 148.

697 B Errors concerning the Mystery of the Incarnation.

This mystery has been attacked in various ways throughout the various ages; sometimes the *divine* element in Christ, and at other times the *human* element have been assailed. And then it has been the *union* between the two that the heretics have set forth erroneously.

I. *The Ancient Errors.* Some have impugned Christ's *humanity*, others His *divinity*, still others the union of both :

a. Certain heretics have denied that Christ is true man or a complete man :

1) The *Docetists* or Phantasiasts (in the first century) taught that Christ's body was apparent and phantasmal.

2) The *Apollinarists*, named after their leader, Apollinaris, Bishop of Laodicea (in the fourth century) lessened Christ's human nature, declaring that this nature was devoid of *intellect*: admitting, in the manner of Plato, three principles in man, *body*, *sensitive* soul, and *intellectual* soul, they taught that the Word had assumed a body and a sensitive soul, but not an intellectual soul; for the Word Himself takes on and possesses the forces and offices of the mind in Christ.

3) The *Monothelites*, with their leader, Sergius, Patriarch of Constantinople, (in the seventh century') contended that Christ lacked *human will* and that in Christ there was *one* will, namely divine will.

b. Other heretics claim that Christ is not truly God :

1) The *Ebionites*, converts from Judaism, (in the first century) thought that Christ was a man united to God in a special way.

2) The *Cerinthians*, who intermingled Gnostic ideas with Judaism (in the first and second centuries), said that Christ is one of the *eons*.

3) *Paul of Samosata* (in the third century') insisted that Christ was the first of God's adopted sons.

4) The *Arians*, with their head, Anus, (in the fourth century) taught that Christ was the first among creatures.

c. Finally, still other heretics completely confused this *union* :

1)The *Nesterions* conceded a *moral union only* between the divine and the human nature and thence recognized *two persons in Christ*.

2) The *Eutyrians* fell into the opposite error in teaching that not only is there one person in Christ but also only *one nature* in Christ : “ I acknowledge that our Lord was ” out of ” two natures *before* the unification; *but after the unification I confess one nature*

How from two natures existing before this union one nature only remains in Christ, the disciples of Eutyches explained in various ways : some said that the humanity was *absorbed* by the divinity just as a little drop of water is absorbed by the ocean ; others taught that the two natures were commingled and transmuted unto a third nature; still others compared this union to the *union* of body and soul.

698 2. The modern errors renew and increase the errors of old:

a. The *Rationalists*, who flourished in the eighteenth century, held that Christ was *only a man* or a *prophet like unto others*.

b.The *liberal Protestants*¹, taking their origin from the Socinians and the Unitarians, maintain that Christ is a *prophet superior to others*.

Some others, however, falling back on mythical theories, go so far as to deny the very existence of Christ .

c.The *Modernists* have contended that Jesus said that he was the Son of God in a messianic sense only; but that Christians,

¹ Among others, A. Harnack, 11. Wendt, A. Réville, A. Sabatier, Mdnégon, E. Doumergue.

² Just how the Liberals have progressively fallen into rationalism, pantheism, mythism, and evolutionism, Fillion has very learnedly shown in *Les étapes du Rationalisme*, Paris, Lcthielleux, ran.

imbued with Hellenic theories about the Logos, adored him as the divine Word ».

They say, therefore, " Jesus Christ's divinity is not proved from the Gospels, but is a dogma which the Christian conscience deduced from the ideal of the Messiah ", by enlarging on the Judaic concepts concerning the Messiah with the help of Greek teachings.

ARTICLE I. THE EXISTENCE OF THE HYPOSTATIC UNION

699 Thesis : *Divine nature and human nature have been hypostatically united in the one person of the Word, so that Jesus Christ is true God and true man.* This thesis is *de fide*, in opposition to the Nestorians, the Unitarians, the Liberals, and the Modernists, from the *Council of Chalcedon* defining : We teach " that *one and the same Christ*, the Son, the Lord, the Only-Begotten, is to be recognized in *two natures unmixed, untransformed, undivided, unseparated* whereby the *distinction of the natures* in consequence of the *unification* was *never abrogated*, but the *peculiarity of each of the two natures remained preserved, concurring in one Person and one Hypostasis*, not in something that is divided and separated into *two persons*, but in the *one and the same Son, Only-begotten, God, the Word, the Lord, Jesus Christ* }.

This thesis is set forth in a two-fold form : namely the abstract and more scientific form, that is, the *divine nature* and the *human nature* are *hypostatically united in the person of the Word* ; and the concrete and (as we say) popular form, thus, *Jesus Christ is true God and true man.* Chronologically the concrete form appears first among the New Testament writers and the Apostolic Fathers, but the abstract form was worked out and elaborated in the course of time.

In order to prove this union we shall show : *first*, that Christ is truly God ; *secondly*, that He is truly man and indeed a complete man ; *thirdly*, that in Him divine nature and

1 Decree, *Lamentabili*, 27 and following, *D. B.*, 2027 and following.

» Proposition 27 condemned in the Decree *Lamentabili*. A fuller explanation of Modernism is given in *Addamentis ad Synopsim theologia*. Refer to *Major Synopsis*, vol. I, n. 1028-1041.

* *D. B.*, 148.

human nature are united in the person of the Word ; *fourthly*, in this way the scholastic explanation of this mystery will be better understood.

700 First thesis : *Jesus Christ is truly God or the Only-Begotten Son of God, the Eternal Word* !* This thesis is *de fide* according to the *Council of Chalcedon* already quoted, and according to various symbols.

All admit, even the Church's opponents, that the Catholic Church, from the fourth century, certainly taught this dogma as one handed down by Christ Himself and by the Apostles ; according to the principles stated in the *Tract on the Church* this is an irrefutable argument. Nevertheless, for the sake of confuting the adversaries * it is expedient to prove *directly* and *apologetically* Christ's divinity :

O I. I. From Christ's own testimony in the Synoptic Gospels *
Therein :

1 Perrone, *The Divinity of Our Lord Jesus Christ*; L. De Grandmaison, *Jésus-Christ*, in *D. A.*, vol. II, 1337-1400; Michel, *Jésus-Christ*, in *D. T. C.*, vol. VIII, 1186 and following; J. B. Bord, *L'apologétique par U Christ*, p. 173-215. *Major Synopsis*, n. 979*998.

* In order to understand this argument better we must know that our opponents explain the *evolution* of this dogma thus : r. According to some, the *Liberals* in particular, the special stages in this evolution are these : a. In the Acts of the Apostles and in the Synoptics, Christ is the legate of God, the Messiah, but nothing more. b. Paul teaches the pre-existence of Christ but not His divinity. c. In the Fourth Gospel Christ is called God, nevertheless He is inferior to God. <1. In Tradition Christ is gradually acknowledged to be eternal and equal to God. 2. But others, especially the more recent ones, like Loisy, Hamack, do not deny that our doctrine is found in St. Paul and in words which are attributed to Christ in the Gospels; but they contend that Paul erred and that afterwards the Evangelists, under the influence of Paulino preaching, falsely ascribed his belief to Christ Himself.

» In order that this argument taken from Christ's testimony may have force, three points must be proved : 1. The words which are attributed to Christ in the Gospel are truly Christ's words. 2. In these words Christ affirms that He is God. 3. Christ's affirmation is true.

From the genuineness and historicity of the Gospels (*Trad on the True Religion*, n. 73-78), and from their inspiration (*Trad on the Sources of Revelation*, n. 298-304), the first point is sufficiently apparent. The third point has already been proved (*Trad on the True Religion*, n. 109), and is not denied by the opposition. Therefore only the second remains to be proved, namely that Christ truly declared Himself God.

A Christ makes *Himself superior* to all men and all Angels. He is greater than Solomon and Jonas¹; than David who call Him his Lord than Moses and Elias, as is evident from the narrative of the Transfiguration²; than John himself, of whom it is said: "There hath not risen among them that are born of women a greater than John. *He is greater than the Angels* whom He calls His Angels³; who minister to Him, whom on Judgment Day He will order to gather together His elect from the four winds⁴ and to separate the evil from among the just. But who, besides God, can legitimately vindicate this preeminence for Himself?

702 B Christ claims as belonging to Him *offices* and *authority* which no divine legate ever appropriated to himself and which in the Old Testament belonged to God alone. Thus :

1) *In his own name He works miracles*, healing the sick and those possessed of the devil, raising the dead, commanding the elements . . . To accomplish these he uses only a word^{*} : and therefore the crowds marvelled u. But this power to work miracles is so proper to Him that He communicates it to others, and de facto the Apostles worked miracles in the name of Jesus Christ!^{*}

2) *He teaches as God*, that is, *in His own name* and with *supreme authority*: "But I say to you... One is your Master Christ... Heaven and earth shall pass away but my words shall not pass

^{*} *St. Matthew*, XII, 41-42; *St. Luke*, XI, 31-32.

¹ *St. Mark*, XII, 35-37; *St. Luke*, XX, 41,44; *St. Matthew*, XXII, 41-46.

² *St. Matthew*, XVII, 1-9; *St. Mark*, IX, 1-9; *St. Luke*, IX, 28-36.

³ *St. Matthew*, XI, 1-11; *St. Mark*, I, 7; *St. Luke*, VII, 26, 28.

⁴ *St. Matthew*, XIII, 41; XVI, 27; XXIV, 31.

^{*} *St. Matthew*, IV, 11; XXVI, 53; *St. Mark*, I, 13; VIII, 38; XIII, 32; *St. Luke*, IX, 26.

St. Matthew, XXIV, 31; *St. Mark*, XIII, 27 and following.

⁸ *St. Matthew*, XIII, 49.

[•] *St. Mark*, V, 30; *St. Luke*, VI, 19.

¹⁰ *St. Mark*, I, 25; V, 41; IV, 39; *St. Matthew*, VIII, 27; *St. Luke*, IV, 35; VIII, 54-55.

^u *St. Mark*, I, 27; II, 12; IV, 40; *St. Luke*, IV, 36; V, 25, 56; VIII, 25; *St. Matthew*, IX, 8; VIII, 27.

¹¹ *St. Mark*, XVI, 17; *St. Matthew*, X, 8; *St. Luke*, IX, 1-2; X, 9.

[•] *St. Luke*, X, 17; *St. Matthew*, XI, 7; *St. Mark*, III, 15; VI, 7; *Acts of the Apostles*, III, 6; IX, 32-40.

away” while the prophets and the Apostles teach in the name of God : “ The Lord says these things “:

3) *He forgives sins by His own authority*, as sins committed against Himself, and He forgives them because of love offered to Himself. When the pharisees are scandalized because He was remitting sins — “ Who can forgive sins but God alone ?” — He proves that He possesses this power by healing the paralytic * In the parable of the two debtors', He supposes the sinful woman a debtor to Him because of sin and He forgives her sins because of the love she gives to Him : “ litany sins are forgiven her because she hath loved much ”. Therefore sin, which is elsewhere shown as a debt *to God*, for example, in the Lord's prayer, is at the same time a debt *to Jesus*, and is forgiven because of love *for Jesus*.

4) In the prophecy regarding the final judgment Christ presents *Himself as the supreme judge* : from Him men will obtain eternal rewards or will be punished with eternal tortures according to whether they have fulfilled or neglected the duties of charity toward Him in the person of His disciples. “ Come, ye blessed of my Father... for I was hungry, and you gave me to eat... As long as you did it to one of these my least brethren, you did it to me... Depart from me, you cursed, into everlasting fire... for I was hungry and you gave me not to eat... As long as you did it not to one of these least, neither did you do it to me! ”.

703 C Christ *calls Himself, and permits Himself to be called, in the strict sense, the Son of God.*

1) Speaking of God and of God's relations to Him and to His disciples, He never says *our Father, my Father and your Father* ». Therefore, His filiation is not of the same kind as that of other men. Men *become* the sons of God, but He is the Son of God .

2) This is likewise apparent in Peter's confession made at Cæsarea Philippi, and solemnly approved by Christ — it is evident,

¹ *St. Luke*, VI, 40; *St. Matthew*, V, 22 and following; XXII, 33; XXIII, 8, 10.

² *St. Mark*, II, 3-13; *St. Matthew*, IX, 1-8; *St. Luke*, V, 17-26.

• *St. Luke*, VII, 36-50.

« *St. Matthew*, XXV', 34-46.

» *St. Matthew*, VI, 9, 32; X, 33; XI, 25-27; XII, 50; XV, 13; XVI, 17, 27; XVIII, 19, 35; X.X, 23; XXV, 34; XXVI, 29, 39, 42, 53; XXVIII, 19; *St. Mark*, VIII, 38; XIV, 36; *St. Luke*, II, 49; IX, 26; X, 21-22; XU, 3.: XXII, 29, 42; XXIII, 46; XXIV, 40.

• *St. Matthew*, V, 44-45; III, 17; XVII, 5; *St. Mark*, I, 11; IX, 6; *St. Luke*., III, 22; IX, 35. Refer to *St. Matthew*, XI, 25; XVI, 15; XXVI, 68; *St. Luke*, X, 22; XXII, 70; *St. Mark*, XIV, 61.

³ *St. Matthew*, XVI, 13-20; *St. Mark*, VIII, 27-30; *St. Luke*, IX, 18-21.

too, from the condemnation pronounced against Christ when He replied to the high-priest that He was the Son of God † it is demonstrated in the parable of the perfidious husbandmen wherein it is obvious that the *servants* represent the prophets, and that the *Son* represents Christ ‡

3) Among the arguments, preeminent is that one which considers *the texts relating to the mutual recognition between the Father and the Son* †; "No one knoweth the Son but the Father, neither doth any one know the Father but the Son and he to whom it shall please the Son to reveal him... No one knoweth who the Son is, but the Father, and who the Father is, but the Son". Herein the transcendent relationship between the Father and the Son is proclaimed: such is the Father that He can be known by the Son alone, and similarly so great is the Son that he may be fully known only by the Father, that is by the Infinite Being.

It should not be said that Christ declared Himself the Son of God in as much as He possesses a special knowledge of and acquaintance with God as a father and must give this knowledge to others. For if the Son is the Son because He knows the Father, the Father is the Father, or God is God because He knows the Son or Christ — this is plainly absurd. So, such an interpretation all must reject, not only the Catholics, but also the rationalists.

4) Before His ascension Christ gave to His Apostles the mission to teach all nations and to baptize them "*in the name of the Father, and of the Son, and of the Holy Ghost* To be baptized in the name or rather *into the name*, according to the force of the Greek text, is to be consecrated and to be devoted to someone as a object of worship. But men ought not to be nor can they be consecrated to anyone but God alone 5. Besides, no one denies that the Father is God. But in the text the Son places Himself along with the Father to be honored by equal right.

1 *St. Matthew*, XXVI, 63-66; *St. Mark*, XIV, 61.

* *St. Matthew*, XXI, 33-44; *St. Mark*, XII, 1-9; 07. *Luke*, XX, 9-16.

* *St. Matthew*, XI, 27; *St. Luke*, X, 22.

† Harnack, *Das H'«mm des Christentums*, VII.

‡ Pesch, *De Deo Trino*, n. 461.

Rightly, therefore, was this proposition of the *Modernists* condemned : “ In all of the Gospel texts the name, *Son of God*, is equivalent only to the name, *Messiah*; not at all does it mean that Christ is the true and natural Son of God!

704 2. Proof of *thesis, Jesus Christ is truly God, from die belief of the Apostolic Church in Christ's divinity.* In their sermons the *Apostles* preach Christ not only as “ a man holy and just... approved by God ”, as a prophet foretold by Moses, as the Messiah killed, indeed, by the jews and truly resurrected and exaltai by God 2, — but also as the *author of life* , the judge of the dead and of the living **the *Lord of all* * the giver of the Holy Spirit ., the source of grace ’, he who sits at the right hand of God »... all of these *offices* can bo attributed to *God alone*.

705 3. Proof of *thesis, Jesus Christ is truly God, from St. Paul's testimony* 9.

A There are almost innumerable places in which St. Paul assigns to Christ the *dignity* and *offices* which cannot be attributed to creatures without committing blasphemy.

Thus :

i. St. Paul is the Apostle of Jesus Christ and he is just as much the Apostle of God because he has receival his mission equally from Jesus Christ and from God the Father and because this mission consists of preaching Christ crucified and at the same time the great things of God *.

* Decree, *Lamentabili*, proposition 30; refer to propositions 27 and 31, *D. B.*, 2027 and following.

2 *Acts*, III, 14; II, 22; III, 22; II, 32, 36.

* *Ibid.*, III, 15.

* /«<I., X, 43; XVII, 31.

* *Ibid.*, X, 36; *Af>ocalyf>sc*, XIX, 16.

* *Acts*, II, 33.

' *Ibid.*, XIII, 43; XV, II.

* *Ibid.*, VII, 55-60.

* Even if we abstract from the authority which St. Paul enjoys as an inspired writer, *his testimony*, as that of a witness to the faith of the earliest generation, is of the greatest moment. For : 1. Even the rationalists admit that his epistles, from which we draw our arguments, are genuine and were written within thirty years after Our Lord's passion; 2. The doctrine contained in them in regard to Christ is not so much given ex professo as assumed to lie the common belief of Christians; 3. He glories in the fact that his gospel is in agreement with that which the other Apostles preached.

* *I Corinthians*, I, x; IV, 2; *Galatians*, I, 1; *I Corinthians*, I, 22; *II Corinthians*, IV, 3; *Romans*, I, x; *Galatians*, I, 10; *Acts*, II, xt.

2. In order to obtain salvation Christians must believe in Christ, they must keep His commands (which are carefully distinguished from human commands), finally they must love Him with a supreme love : “ You are the children of God, through the faith which is in Christ Jesus... and so you shall fulfill the law of Christ... Not I, but the Lord commandeth... If any man love not our Lord Jesus Christ, let him be anathema... Who then shall separate us from the love Christ! ”?

3. Christ, as well as the Father, here and there is called *Lord, the Lord of all, the Lord of glory*. This name is of no less dignity than is the name of God; because the Septuagint writers are wont to render the ineffable name of God by the name κύριος . *Lord*. This fact is apparent also from the context : those things which are spoken of in the prophets about the day of the Lord or of God, St. Paul preaches as relating to the coming of the Lord Jesus. The words concerning the Lord God in the Old Testament are applied to Christ the Lord : for example, “ Who-soever shall call upon the name of the Lord, shall be saved ! ”.

B More expressly *St. Paul* gives this evidence :

1) In the *Epistle to the Colossians* ³ he shows Christ as Creator and Conservator and as one personally united to God : “ In him were all things created in heaven and on earth... all things were created by him and in him... in him dwelleth all the fulness of the Godhead corporeally

2) In the *Epistle to the Philippians* ⁴ St. Paul attributes to Christ the essence and majesty of God : “ who being in the form of God, thought it not robbery to be equal with God ”.

3) In the *Epistle to the Romans*, he says of Christ that “ he is over all things, God blessed for ever ”.

4) In the *Epistle to the Hebrews* · he states that Christ is “ the brightness of God’s glory and the figure of God’s

• *Galatians*, III, 6; VI, 2; *I Corinthians*, VII, 10; XVI, 22; *Romans*, VIII, 35 and following.

• *II Thessalonians*, I, 7; *II Corinthians*, II, 8; *Romans*, IV, 13; X, 9-X3; *Galatians*, III, 16.

» I, 15-19; II» 9.

• II, 5-xi.

• IX, 5.

• MIL

substance”, that lie is “the master of all things”, that “all things have been made by Him”; so that to Him these words may be applied: “Thy throne, O God, is forever and ever”.

706 4. Proof of *thesis, Jesus Christ is truly God*, from the *testimony of St. John*. He insists *ex-professo* on Christ's divinity in opposition to the Ebionites and Cerinthians.

a. In the *Apocalypse* the *Lamb*, together with God the Father, is adored, praised, and glorified by every creature A

b. In his *Gospel* St. John employs the clearest terms in referring to Christ's divinity: “God loved the world so much that He gave His *only begotten Son*”; “The Jews sought to kill Him because... He said that His father was *God, making Himself equal to God*”; “I and the Father are one”; “Philip, *he that seeih me sees the Father also...* Do you not believe that *I am in the Father and the Father in me ?*”?

c. In the *prologue* of his *Gospel St. John* most eloquently affirms Christ's divinity: “In the beginning was the Word and the Word was with God and the Word was God... And the Word was made flesh...”

Conclusion. Those, therefore, who maintain that Christ's divinity is a dogma elaborated by the Christian conscience

¹ *Apocalypse*, I, 6, 17; II, 13, 18, 23; III, 7, XIX, 13, »6; XX, 6; XXII, 13.

¹ Among those who today deny Christ's divinity many freely concede that Christ's words, as they are related in this Gospel, contain an affirmation of His divinity. But they add: “the narrations of John are not properly history, but a mystical contemplation of the Gospel. The discourses contained in his Gospel are theological meditations, lacking historical truth concerning the mystery of salvation... John claims for himself the quality of witness concerning Christ. In reality, however, he is only a distinguished witness of the Christian life, or of the life of Christ in the Church at the close of the first century”. (*iMmeniabili*, 16, 18). However, the historical worth of this Gospel has already been established in the *Tract on Religion*; it has been confirmed by the decree of the Biblical Commission, May 29, 1907; more often than not it has been vindicated by most Catholic and non-Catholic writers. Lepin, *Origine cl vol. hist, du # â-ang.*, Paris, Lctouzey, 1907-1909; *Irish Eccles. Quart.*, Oct. 1908.

with the help of Greek theories must tear to shreds the entire substance of the New Testament : for on nearly every page this dogma is related either *explicitly* or *implicitly*. Refer to section 713 and following.

707 Second Thesis : *Christ is true man and complete man, consisting of a body of flesh and of a soul not only sensitive but also rational.* This thesis is de fide from the *Council of Chalcedon* already quoted in section 699, and from the *Athanasian Creed* : " Perfect God, *perfect man, consisting of a rational soul and a human body* ".

708 Proof from Scripture.

A *In a general manner* Christ is shown in the New Testament as a man like to other men, sin excepted.

I. If we are concerned with the *body* :

a. Christ's genealogy is handed down in such a way * that it is apparent that, according to the flesh He is of the royal family of David.

b. He *is truly conceived of* the Virgin Mary * and is found as an infant wrapped in swaddling clothes, lying in a manger *

c. In the manner of other men He *grows up, advancing in age* and wisdom before God and man .

d. Consistently *He bears Himself as a man* among men, talking with them, *hungering*⁴ and *thirsting* ., eating and drinking ' , sleeping ., walking, wearied from the journey ., sweating blood¹⁰, scourged, crucified, dying on the cross,

* *AiaUhew*, I, 1-17; *Luke*, III, 23-38.

¹ *St. Luke*, I, 31.

» *Ibid.*, II, 7, 12.

⁴ *St. Luke*, II, 52.

⁵ *St. Matthew*, IV, 2; *St. Luke*, IV, 2.

« *St. John*, XIX, 28.

¹ *St. Matthew*, XI, 19; *St. Luke*, VII, 34-

» *St. Matthew*, VIII, 24; *St. Mark*, IV, 38; *St. Luke*, VIII, 23.

» *St. John*, IV, 6.

« *St. Luke*, XXII, 44.

buried. It is apparent, therefore, that He possesses a truly human body.

2. If we consider the *soul*, Christ's soul exercises acts :

a. Of a *sensitive* soul : it is disturbed, it groans in spirit, in weeps | it is fearful and it is dejected, sad even unto death ⁸.

b. Of a *rational* soul : it exercises various acts of virtue, for example, of religion, spending the night in prayer with God³, giving thanks to the Father; of *humility** and *of obedience*, becoming obedient unto death⁴; of complete *trust* in God, commending His spirit into the hands of God .

709 B *In particular*, according to the teaching of the Apostles and especially of St. Paul, the man Jesus Christ, the one mediator of God and of men, is the cause of our salvation because He is the true priest *taken from men, like ⁷ to his brothers in all things*, sin excepted; therefore He can act for them as the head of the human race.

The argument from Tradition is developed in the following thesis.

710 Third Thesis : *In Christ divine nature and human nature are united in the one person of the Word* ⁸.

A *Proof from Scripture.*

In Scripture this thesis is proclaimed in *concrete* terms because *one and the same Christ* is declared God and at the same time man; wherefore we rightfully conclude that a union of divine nature and of human nature has been accomplished *in person*. Thus, when we call the union of two natures *hypostatic*,

⁷ *St. John*, XI, 33, 35.

* *St. Matthew*, XXVI, 37-38; *St. Mark*, XIV, 33-34.

⁸ *St. Mark*, I, 35; *St. Luke*, VI, 12.

⁴ *St. Matthew*, XI, 29.

⁶ *Philippians*, II, 8; *St. Matthew*, XXVI, 27, 36; *St. Luke*, XXII, 19.

¹ *St. Luke*, XXXIII, 46.

⁷ *Z Timothy*, II, 5; *Hebrews*, V, 1; IV, 14.

* *Major Synopsis*, n. 1001-1012.

we express by this dogmatic formula the same idea which is gathered from the words reported in the New Testament.

I. In the *Synoptic Gospels*, to one and the same Christ are attributed actions which are *proper* to *human* nature (section 708) and proper to *divine* nature (section 702 and following). But this fact cannot happen unless Christ is *one* person. Therefore, in Christ divine nature and human nature are united in *one person*; according to St. John this person is the Word.

711 2. St. *Paul* preaches similarly, stating that Jesus is truly man but at the same time true God. Thus the following text : “ Who being in the *form* of God, thought it not robbery to be equal with God : but emptied himself, taking the *form* of a *servant*, being made in the likeness of men, and in habit found as a man, he humbled himself, becoming obedient unto death...¹ ” According to these words *one and the same Christ* possesses :

a. *A divine nature*, such as he would possess who is said to be in the *form* of God, showing the characteristics of divinity and, more than that, being *equal* to God ;

b. *A human nature*, because He takes upon Himself the form or nature of a servant.

From this we gather that both natures are united in the one person of Christ.

712 3. This thesis becomes very clear when we regard the *entire Gospel according to St. John* and especially its wonderful summary: “ *And the Word was made flesh*”. From this text, such is the union between the Word and human nature that the Word truly was made man.

But such a manner of speaking cannot signify a *union merely moral* or a *natural* union. For although a *moral union* is close, through the agreement of wills or through grace, never can it be said : Paul and John are such close friends that Paul has become

¹ *Philippians*, II, 6-8.

John. Similarly, a *natural union* between the Word and human nature is contradictory :

a. Either through *conversion*, for the immutable Word could not lie changed into human nature; and if human nature had been converted into divine nature, the Evangelist should have said : “Flesh was made the Word

b. Or through *composition* which comes about from incomplete elements united for the purpose of making something complete; for *per se* both the Word and human nature are respectively complete.

Therefore, the union of the Word with a human nature is *hypostatic, in person*, with this result that from the union of both natures one person results.

713 B *Proof of Thesis from Tradition.* In this argument we shall take account of the *three* preceding *theses*. We shall point out *four* periods in the history of this dogma.

I. In the *first two* centuries this dogma is explicitly declared in *concrete* formulas.

a. The Fathers *affirm* that the *same Christ is at the same time God and man* — this against the Docetists, the Gnostics, and the Adoptionists : because He came to save us and to redeem us. This He could not have done unless He had been God and man *

b. The Fathers *reject* the errors of the Docetists and of the Dualists (section 697), asserting that Christ is the Word of God and is truly God, but at the same time He is true man, of the race of David according to the flesh, *who was* truly bom of a virgin, who really suffered and died *

2. In the *third century* a *philosophical* explanation of the hypostatic union has already begun. Tertullian' says that this union takes place *in person* : “We see a *two-fold state (nature) not mixed* but joined *in one person*, God and man Jesus

1 Thus St. Clement, *I Corinthians*, XXXII, 2; XXXVI, 2-5; St. Ignatius, *Magn.*, VI, i; VIII, 2; *Ephes.*, I, 1; VII, 2; XV, 3; Pseudo-Barnabas, V, XX.

*St. Irenaeus, *Adv. haeres.*, III, 18, 1; III, 21, 10; V, 18, etc. : Tertullian, *Adv. Praxeam.*; St. Hippolytus, *Philosophy meth.*

**Adv. Prax.*, 27, P. L., II, 191.

714 3. In the *fourth century*, while defending Catholic doctrine against Apollinaris, the Fathers affirm more clearly that the Word took on *complete humanity* and, in a special way, an *intellectual soul*. Their principal argument is : “ What has not been assumed, has not been restored For just as Christ could not have saved us if He had possessed a body which was only apparent, a similar situation would have existed if He had not assumed a truly intellectual soul

Pope St. Damasus condemned the Apollinarists at the Roman Synod in 380. “ We anathematize those who say that the Word of God is in the human flesh in lieu and place of the human, rational and intellective soul; since the Word is the very Son of God, He did not merely act as the rational and intellectual soul of the body He assumed, but He assumed also a rational and intellectual soul, like ours except for sin, and He saved *it*⁹”. This opinion the *Council of Constantinople* (381) ratified’.

715 4. In the *fifth century*, on the occasion of the heresies of Nestorianism and of Eutychianism, the Catholic concept of the oneness of person in Christ and of the hypostatic union is clearly put forward.

a. *Nestorius*, whom the school of Antioch had precluded, contended in agreement with *Diodorus* and *Theodore of Mospuestia* :

1) In Christ the attributes and works of the Word must be distinguished from the acts which are proper, to the man Jesus.

2) The union between the Word and Jesus can be compared to the union between the Holy Spirit and the prophets.

3) Therefore, Alary can be called Χριστοτόκο but not Θεοτόκο .

4) Jesus, however, is rightfully called God and is adored in as much as He bears God within Him. *The chief defender of the*

¹ St. Athanasius, author of the work *Contra Apollinarem*; St. Gregory Naz., in many of his epistles; St. Gregory Nyss., *Antirrheticus*, St. Epiphanius, *De karesibus*.

⁹ *D. B.*, 65.

• *D. B.*, 83.

Catholic faith teas St. Cyril of Alexandria I; he wrote : " ...Of two things namely, divinity and humanity, Emmanuel is certainly comjxjsed. But He is one Lord Jesus Christ, one true and natural Son Who is at the same time God and man; not man deified equal to those who are made sharers in the divine nature through grace, but true God Who for the sake of our salvation came forth in human form In what relates to Alary, he deduces this conclusion : " If our Lord Jesus Christ is God, how is she not God-bearing who brought Him forth

However, in saying : " *The one incarnate nature of the Word* ", the holy Doctor signified two things : he did not deny indeed that after the Incarnation *there are two natures in Christ*, but he said that there is one *subject*, namely the incarnate Word of whom both a divine and a human nature are predicated. Afterwards, Nestorius was condemned by the *Council of Ephesus* in 431 which, at the same time that it approved Cyril's anathematizations, clearly defined that the union of both natures, divine and human, *is not a moral union only but is according to hypostasis*.

b. On the occasion of *Eulychianism*, which asserted that in Christ there is one nature (refer to section 697), once again the dogma of the hypostatic union was solemnly declared. The *Council of Chalcedon* in 451, following the dogmatic letter of St. Leo the Great, defined ‡ : " *That the one and same Christ, the Son, the Lord, the Only-Begotten is to be recognized in two natures, unmixed, untransformed, undivided, unseparated, whereby the distinction of the natures in consequence of the unification was never abrogated, but the peculiarity of each of the two natures remained preserved, concurring in one Person and one Hypostasis, not in something that is divided and separated into two persons, but in the one and the same Son, Only-Begotten, God, the Word, the Lord, Jesus Christ*

716 The Scholastic Explanation of the Hypostatic Union 4

I. Reason strengthens the *doctrine of the hypostatic union*. St. Thomas ' shows that it is impossible that the union of

¹ *EpiSt.*, I, P, G., LXXVII, 27.

* *D. B.*, 113 and following.

* *Ibid.*, 148.

⁴ *Major Synopsis*, n. 1013-1022.

* *Summa theologica*, 3* p., q. a, a. 1-3.

the incarnate Word took place in the nature; thât this union took place in the person and in the *hypostasis* and that it is therefore correctly called *hypostatic*.

717 2. The various systems for explaining the nature of the hypostatic union. Faith teaches the union of divine nature and of human nature in the one person of the Word in such a way that humanity in Christ is not made complete by human personality. Here the question arises as to how this last is explained. There are diverse explanations in accordance with the various opinions concerning the nature of personality and concerning the difference between nature and person.

a. *False modern systems.*

1) *Gunther* and his followers recognize a two fold person in Christ, for, as they say, person is " nature conscious of itself ". The oneness of Christ is not, therefore, numerically-real, but formal and dynamic. Pius IX condemned this error ».

2) *Rosmini's* teaching is that the Word united to itself a human nature because " in the humanity of Christ the human will was thus forced by the Holy Spirit for the purpose of adhering to the Word. The Holy Olhce rejected this doctrine on December 14, 1887 ». Both of these systems admit only a *moral* union, not an hypostatic union, between the two natures in Christ.

718 b. *Systems which are freely disputed.*

1) According to *Scotus* and *Tiphanus*, Christ's human nature lacked its own connatural personality solely because it was united to the person of the Word. If this union were to cease, by that very fact the human nature of Christ would become a person.

This opinion seems unlikely :

a) Person, which is something most perfect, cannot be made to reside in something negative.

b) The humanity of Christ is something *of itself* end *through itself* in all ways substantially complete. If this is the case it not clear then how it can relate to the suppositum of the Word

† *D. B.*, 1656.

» *D. B.*, 1917.

unless in an *accidental* manner; thus this opinion seems logically to fall back into the error of those who establish in Christ two hypostases united by a community of honor and of dignity, which would be improperly called oneness of person.

2) *Suarez** along with some other theologians, state that personality or *subsistence*, as they say, is the *substantial mode* by which nature ultimately is determined and becomes *sui juris*. However, in Christ human nature is not a person because it does not have this substantial mode; this function the Word supplies.

In this opinion any real distinction is denied between essence and existence. So it follows that personality is superadded to a thing which is already actually existing in its own inmost and substantial esse. This seems *logically* to profess an accidental union of personality with nature.

719 3) *Cajetan* and many Thomists teach that personality is a *certain reality*, that is, an *ultimate terminus of nature* which renders nature *incommunicable* and positively circumscribed. "The humanity of Christ is not a person because it lacks both the act of its own proper subsistence and the act of its own proper existence; this two-fold act the Word supplies". In this way the oneness of person in Christ and the duality of nature are preserved, and the councils are correctly understood, teaching a union in Christ *according to subsistence (Person)*.

720 4) L. Billot* rejects as *gratuitous* and useless the *substantial mode* which Cajetan defends. He declares that two things suffice for a person: an *integral nature*, singular, endowed with intellect, and the *proper* or peculiar *existence* of this nature. The human nature of Christ is not a person because it lacks its own act of existence; the personal existence of the Word in an eminent way supplies (for) the existence of human nature. This opinion very well protects the integrity of the human nature, the lack of personality in this human nature of Christ, and the substantial union between the Word and human nature, since the personal existence of the Word sustains this nature.

¹ *Disput. metaph.*, disp. XXXIV, sect. 1-2.

* If we speak correctly, subsistence is not the same as personality. For, first, a person is subsistent, not as anything whatsoever, but as something distinct and *incommunicable*; secondly, in God person does not formally have incommunicability in the same way as it has subsistence.

» L. Billot, th. VII.

ARTICLE II. CONCLUSIONS FROM THE DOGMA
OF THE HYPOSTATIC UNION

These are the principal conclusions: i. a two-fold *will and operation*, 2. a *unique and singular filiation*, 3. *adoration due to Christ*, 4. a *communication of idioms*.

A *The two-fold will and operation in Christ!*

721 i. Errors. The Apollinarists and the Eutychians deny that there is a *human will* in Christ; the *Monothelites*, with their leader Sergius, claimed that after the union only one will and operation remained in Christ. Those who do not accept Christ's divinity reject His *divine will*.

722 2. Thesis: *In Christ there are two wills completely distinct, but always in agreement, and also two operations*. This is de fide from the *Third Council of Constantinople* (680): “*two natural wills and two natural operations, ...two wills which are not opposed* * ”.

a. *Proof of Thesis*.

1) From the *preceding theses* this thesis is inferred. The *complete nature* in Christ is two-fold, divine and human. But will and operation belong to the integrity of nature.

2) *Proof from Scripture*. In addition to *divine volition* and operation which even the *Monothelites* claim are in Christ, Scripture recognizes a *human will and operation* :

λ) “ I came down from heaven not to do *my own will* (human surely), but the will *of him that sent me*³”. “Not *my will, but thine* be done * ”. This double will is always *concordant*, for the human will is always subject to the divine.

³ itfa/or *Synopsis*, n. 1024-1028; *Summa theologica*, p. 3, q. 18.
l *D. B.*, 291.

* *St. John*, VI, 38.

« *St. Luke*, XXII, 42.

b) Furthermore, in regard to the two-fold *operation*: a *divine* operation when Christ says: "My Father worketh until now and I work *"; and likewise when He performs miracles in His own name; a *human* operation when Christ says: "The Son of man is not come to be ministered unto but to minister" 3.

723 3. Corollary relative to theandric operation.

Theandric operation is divine-human operation; this Christ *accomplished through one nature in communion with the other*. This intermingling produced a three-fold effect: the *first*, in as much as the human operation, under the direction of the divine operation, is the most perfectly ordered and correct in the way of morals, so much so that to all Christ is seen as the absolute exemplar of moral perfection; the *second*, in that divinity makes use of humanity as an instrument for performing miracles; and finally the *third* in that the divine Word infuses a certain infinite dignity into the merits and satisfactions of Christ by sustaining the humanity, so to speak, of its hypostasis.

There is some difference between the Fathers' manner of speaking and the theologians'. Some, following St. Maximus, distinguished three kinds of activity or operation in Christ, *divine*, *human*, and *theandric*. "He acted as God only when, far removed from the centurion's son, He cured him (*divine* operation); as *man* only, although He was God, when He ate and sorrowed (*human* activity); out it was a mixed activity when He worked miracles such as restoring sight to the blind by anointing or touching." (This is *theandric*, God-human, or *dei-virile*). Others' rightfully and correctly think that "all human activity in Christ was theandric", or not devoid of divine operation; wherefore in Christ they distinguished *divine* and *theandric* activity and say that every human operation in Him is theandric.

B *The Unique Filiation in Christ*

724 Errors. In the eighth century the *Adoptianists* taught that there was a *double* filiation in Christ; they said that the Word

¹ <St John, V, 17.

¹ St. Matthew, XX, 28.

³ In 4 Dionys. Areopi. Epistolam.

⁴ St. John Damascene, *De fide orthodox.*, III, 19; Journal, 2366.

⁸ *Summa theologica*, 3 p., q. 23, a. 4.

is the Son of God by nature, and that Mary's son is the Son of God only by adoption and by grace.

725 Thesis : *Even as (his man, Christ is the natural Son of God; in no way can He be called adoptedx.*

Explanation of Thesis.

I. *He is the natural Son of God.* This is de tude from the profession of faith established by Gregory X : “ We believe that He (Christ) ... »s not adopted... but is the one and only Son of God in two natures *”.

To understand this we must know that he is called a son *through nature* who has truly been begotten by the one whose son he is called; but that he is called an *adopted* son who, since he is an extraneous person, is taken into the family of the one adopting out of kindness. In the thesis we state : “ Christ as *this man* ”, that is, Christ considered as the Person of the word subsisting in a human nature.

726 *Proof of first part of thesis : Christ is the natural Son of God.*

a. Christ, as this man, is the Word hypostatically united to human nature. But, in uniting itself to human nature, the Word did not cease to be the Son of God by nature. Therefore, Christ, as this man, is the natural Son of God. Filiation properly belongs to an hypostasis or a person, but not to nature; for *actions and passions belong to the supposita.*

b. In *Scripture* Christ, regarded as this man, is called the *only begotten* 3 Son of God, *his own* 4 Son : “ He that spared not even his own Son ”; *true* 5 ; the Son of God is come “ that we may know the true God and may be in his *true Son* ”; never is He called an adopted son.

c. *The Council of Ephesus* defined : “ Christ is truly God as the Son by nature 4 ”. In reprobating the errors of the

' *Major Synopsis*, n. 1029-1033.

» *D. B.*, 462.

• *St. John*, III, 16.

4 *Romans*, VIII, 32.

• *I St. John*, V, co.

• *D. B.*, 117.

Adoptianists the Council of Frankfurt in 794 correctly declared :
 “ If, therefore, he who was born of the Virgin is true God,
 how can He be an adopted son or servant? For by no means
 do you dare to concede that God is a servant or is adopted! ”.

727 2. *Proof of second part of thesis : Christ cannot be called adopted.*

A few theologians, following *Scotus* and *Durandus*, said that Christ as man can be called also the adopted Son of God *secundum quid*, since His human nature was adorned with sanctifying grace which makes us adopted sons of God. While this opinion is not heretical, most theologians rightly reject it as false :

- a. Because it is not supported by Scripture or by the Fathers;
- b. Because filiation belongs properly to person and not to nature;
- c. Because adoption is the taking on of an *extraneous* person as a son.

Thus Christ cannot be called *servant* in the *strict sense* because a servant is a person who is not *sui juris* (of his own right), but *alieni juris* (not of his own right). But He can be called *servant* in a *broad sense* because He was subject to the divine will.

C *The Singular or Unique Adoration of Christ!*

728 i. Errors. In regard to the worship which must be rendered to Christ's humanity the following have been in error :

- a. Certain *Nestorians*, who deny the hypostatic union and by that fact claim that adoration properly called must not be given to Christ the man :
- b. *Wycliffe*, who contended that if Christ's humanity were separated from the Word (something impossible), then divine worship should be offered to It;
- c. Some of the *Socianians* and *Nestorians* who, while denying Christ's divinity, assert that the cult of latria is due to Christ as God's legate.

729 2. Thesis : *Christ, as this man, is to be adored, or the human nature of Christ, since it is hypostatically joined to the Word, is to be worshipped with one and the same adoration as the*

1D. B., 313-

* *Major Synopsis*, u. 1034-1037.

*Word** This is de fide from the *Second Council of Constantinople*: “If anyone... does not with one adoration adore God the Incarnate Word along with His own flesh as the Holy Church of God has handed down from the beginning, let such a one be anathema”.

a. *Proof of thesis.*

i) *Proof from Scripture*: “God hath exalted him and hath given him a name which is above all names: that in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth¹”; “And again when he bringeth in the first begotten into the world, he saith: And let all the angels of God adore him³”. In these texts three facts are made very clear for us: *first*, divine honors are to be conferred on Christ; *secondly*, these are to be conferred on Him as the man who receives the power to judge, who emptied Himself and became obedient; *thirdly*, that these divine honors are to be bestowed in such a way that the person of the Son, Jesus, the First-Born, in His human nature is adored.

2) *Proof from Tradition.*

a) From the *Fathers*: *St. Athanasius*⁴ writes: “In no wise do we adore a creature... but the Lord of the creature, the *incarnate Word of God we adore*”.

b) From the *Councils*, namely, *Ephesus* (canon 8) and *Nicaea II* (act. 5). To these we add the condemnation of the proposition of the Synod of Pistoia; this proposition stated that this adoration of Christ “would always be an honor given to a creature^{*}”.

3) *Proof from Theological Reasoning.*

In Christ there is only one person and thence one reality is to be adored *in se* and *propter se* (the formal object), namely the *Word*: for *actions* and *passions* belong to the supposita. But whatever is in Christ pertains to the person of the Word and must be adored because of the Word. Therefore in the person of the

¹ *Summa theologica*, p. 3, q. 25.

^{*} *Philippians*, II, 8-10.

^s *Hebrews*, I, 6.

⁴ *Ep. ad Adelph.*, n. 3.

• *D. B.*, X20, 156X.

Word His humanity is adored *in se* but *not propter se* (the material object).

730 3. Corollary. All parts and every part of the human nature of Christ can be adored with the worship of latria *directly* or *in se* because all parts in an equal way are hypostatically united to the Word; however, it is *not expedient* that a special cult be shown to each part unless there are present a special reason and the approval of the Church. Occasions that might provoke the mocking of the unbelievers should be avoided.

D *Communication of Idioms* *

731 i. State of the Question.

a. *Concept.* By the word *idioms* (from the Greek ἴδιον, one's own) we mean the *attributes*, the *properties* which can be predicated of some nature or person. A *communication of idioms* consists in this, that to Christ the man are attributed those things which belong to God, to God are attributed what belong to Christ the man, and to one and the same Christ are attributed human and divine properties: for example, this man is God, God is man, Christ is God and man.

b. *Errors.* The *Nestorians* denied or corrupted this communication of idioms. The *Euthychians* attributed to one nature the properties of the other. The *Ubiquitists* infer the omnipresence of Christ's body from His divinity.

732 2. Thesis : *In Christ a communication of idioms must be admitted in the concrete, but not in the abstract*†.

a. *Proof of Thesis.*

1) *Proof from Authority.* The truth of this thesis is apparent in all the texts of Scripture and of Tradition in which this manner of speaking is employed.

2) *Proof from Theological Reasoning.* From the hypostatic union we deduce this fact. Because there is in Christ one

* *Major Synopsis*, n. 1038-1042; *Suntma theologica*, p. 3, q. 16.

† *Summa theologica*, p. 3, q. x6.

person is two natures, of these natures we can predicate *in the concrete* all the properties which belong to the person of the incarnate Word on the part of the divine nature and of the human nature.

3. Practical Rules.

A communication of idioms in the concrete¹ is legitimate. There are apparent exceptions to this rule, however. For example :

a. Concrete adjectival names, which are called derived, *as divine, human*, are less accurately applied to Christ; for example, Christ is less correctly said to be *divine, lordly, god-bearing*, for such terms do not strictly express the properties of the Word incarnate, but participations in these properties, as if it were stated that Christ is God or Lord through participation.

b. Likewise it should not be said : “ This man was made or became God ”, because such a statement would declare that a certain human person had previously existed and had become divine afterwards. Such a statement is, of course, false.

c. Concrete names which *are reduplicated*, for example, Christ *as man* is God, express something false; for reduplication of this kind represents nature alone unless through a personal pronoun such as *this* you correct the statement. Then it reads : Christ *as this man*.

d. Concrete names which incline towards the heretical are to be reprobated; for example, it must not be said that Christ is a creature.

e. *Abstract* names belonging to human nature cannot be predicated of the person of Christ; it must not be said, for example, “ Christ is humanity ”, because human nature, although united to the Word, is distinguished from it, nevertheless. But abstract names belonging to the divine nature can be predicated of the person of Christ, because in God abstract Qualities are identified with the divine persons; thus, it can be said : “ Christ is divinity. He is omnipotence, He is life ”, etc...

¹ Terms are called *concrete* which designate a property as it exists in some subject, for example, man, God, mortal; terms are called abstract which signify a property in se, separated from the subject — such are humanity, divinity, etc.

733 4- The Errors of the Ubiquitists must be Rejected.

Scripture shows that Christ passed from place to place; further, in Christ human nature did not possess divine attributes. According to the teaching of the Ubiquitists, the real presence of Christ in the Eucharist rather than in another place is not explained.

ARTICLE III. THE AGREEMENT
OF THE HYPOSTATIC UNION WITH REASON I

We pass now from the dogmatic concept of the hypostatic union to an explanation of the relation of reason to this mystery. We offer two theses.

734 First Thesis : *It cannot be shown that the hypostatic union is in any way inconsistent with right reason.* This thesis is certain. If it were inconsistent, this inconsistency would exist either on the part of the Word or on the part of human nature, or, finally, on the part of the hypostatic union. But no such inconsistency can be demonstrated.

I. *On the part of the Word* there is no inconsistency or repugnance.

a. The personality of the Word, in as much as it is infinite and eminenti}' equivalent to any created personality, *is able to supply the forces of a human personality*: he who can do more can also do less.

b. *The Word is no more changed through the Incarnation than God through creation.* Indeed the Word remains intrinsically the same, only elevating to itself and establishing under its dominion another nature which is created — thus the entire change takes place in human nature which has been assumed into a personal participation in the divine nature.

Truly a new relation of the Word to human nature came into being. But, as St. Thomas observes », those things which are predicated relatively can be newly predicated of anything without its change, as a man may be made to be on the right side without being changed merely by the change of him on whose left side he was.

1 *Major Synopsis*, n. 1043*1051.

* *Summa Theologica*, p. 3. 9- 16, a- ad 2.

Thus the Word becomes man by reason of the union which is a certain relation, and this relation by which the Word is referred to its humanity is not real on the part of the Word because nothing new is bestowed on it, but it is real on the part of human nature which is perfected through the hypostatic union ».

735 2. *On the part of human nature* there is no repugnance or inconsistency. It would be inconsistent in so much as the Word could not take unto Itself a human nature without assuming a human personality. But such is not the case, for the human nature, which is assumed by the Word into a oneness of person at the very moment of the Incarnation, does not lose a personality which it never had; but remaining the same, it is raised to a superior personality 2.

736 3. There is no inconsistency as far as the *hypostatic union* is concerned, for while it is difficult to conceive, it cannot be called impossible.

If in man two diverse substances, body and soul, can be so intimately united that they form one nature and one person, who would dare to say that it is impossible for God to unite divine nature and human nature in one person? To be sure, there is no proportion of *equality* between the Word and human nature, but there is a proportion of *order*, namely, a proportion which exists between the perfect and the perfectible

737 Second Thesis : // *we accept revelation, then reason can show that the hypostatic union is altogether befitting, on the part of God, on the part of man, and by reason of the time at which it was accomplished*4.

1 In order to explain this St. Bonaventure makes use of a comparison (In 3 Sent., dist. 1, a. 1, q. 1) : " If a crystal is superimposed on a beam of light which is illuminating a home, the crystal is said to be lighted up and to be penetrated by the beam and to be joined to it without a change being made on the part of the beam, but only on the part of the crystal : in its own way but on a vastly superior and spiritual manner is this to be understood in the assumed nature and person of the Word ".

a *Summa theologiae*, part 3, q. 2, a. 2, ad 2.

* Sr. THOMAS, In 3 Sent., dist. x, q. 1, a. 1, ad 2.

« *Summa theologiae*, part 3, q. x, a. 1, 2; *Contra Gentiles*, book IV, c. 54.

1. On the part of *God*. The hypostatic union nobly manifests His attributes, especially :

a. His *goodness*, for in the Incarnation God imparts to us not only His best gifts, for example, in creation and in justification, but also His Only-Begotten Son : " For God so loved the world as to give His only begotten Son " ;

b. His *wisdom* and *justice*, because through the Incarnation God achieved the best means for *gaining the rights of justice and of mercy*, by exacting, on the one hand, perfect satisfaction for sin, and by forgiving, on the other, man the sinner, according to the verse : " Justice and peace have kissed " *

c. His *power*, which is made manifest in the union of two natures which are *distant* and *different*, and are *closely* joined, although they remain *distinct*.

2. On the part of *man* whom the hypostatic union :

a. Advances in the way of goodness.

- 1) By giving greater testimony for *faith* ' ,
- 2) By raising his *hope* * ,
- 3) By kindling his love † ,
- 4) By offering him an *example* of all virtues ‡ ;

b. Removes from *evil* :

- 1) By instructing him in regard to his dignity : " Remember the head and the body of which you are a member " 7 ,
- 2) By teaching him the hideousness and evil of sin which needed so great a remedy,
- 3) By freeing him from presumption and from pride; because of these the Word did not become incarnate

1 *St. John*, III, 16.

* *Psalm*, LXXXIV, n.

* *Hebrews*, XI, 1-2.

* *Romans*, VIII, 17.

* *St. John*, III, 16.

† *St. John*, XXIII, 13.

7 *St. Leo*, in *Journal*, 2193.

immediately after the fall in order that man might better recognize his weakness and might cry out more fervently to the physician.

3. From the viewpoint of *time* — The incarnation did not take place immediately after the fall :

a. For the *benefit of man* who must realize better and acknowledge humbly that he needs a deliverer;

b. For the sake of the *dignity of the Word*, whose coming is prepared through many ages and through many legates;

C. For the sake of the *Church* lest the fervor of faith should become tepid by the length of time ».

CHAPTER II

THE PERSON ASSUMING!

Concerning the *Person Assuming* three questions are to be considered : first, *who is the person?* secondly, » *something lost* in its union? thirdly, what are the *properties* of this union?

I. WHO IS THE PERSON ASSUMING?

738 Thesis : *Only the person of the Word was made incarnate or assumed human nature.* This is de fide from the *various symbols* which (in opposition to the Patripassians) very carefully distinguish the three persons and affirm that the Son alone was conceived and born of the Virgin, suffered and died for us.

A *Proof of Thesis.*

I. *Proof from Scripture:* Wherever Scripture treats of the Incarnation, it always states that the Word or the Son

¹ *Summa theologiae*, part 3, q. 1, a. 5, 6; *Contra Gentiles*, book IV, c. 55.

* *Mifor Synopsis*, n. 1052-1066.

of God, but not the Father or the Holy Spirit, was made incarnate.

2. *Proof from Tradition*: The *Second Council of Constantinople* defined that "one of the Trinity" became incarnate, and the *Fourth Lateran Council* declared: "The Only-Begotten Son of God... was made man by the whole Trinity in common¹",

3. *Proof from Appropriateness.*

a. *From the purpose of the Incarnation*: The Word, as the Wisdom of the Father, was able and suited to offer doctrine; as the universal exemplar, to give us example.

b. *From the nature of justification*: It was proper that we be made adopted sons through Him who is the true and singular Son of God: "Whom he foreknew, he also predestinated to be made conformable to the image of his Son^{*}

Nor can it be said that the Father and the Holy Spirit were even *mediately* made incarnate because they did not *personally* assume human nature. But because of the circuminsession and inseparability of the three persons, the Father and the Holy Spirit are in Christ's humanity according to special title and manner.

II. HAS THE PERSON ASSUMING HUMAN NATURE LOST ANYTHING BY THIS UNION?

739 Thesis: *In assuming human nature, the divine Word in no way laid aside His divine nature and divine attributes.*

This is *de fide*, opposing certain Protestants who insist on the *Kenotic theory*,^{*} not understanding St. Paul's text when he states that Christ *emptied Himself*,[†] they contend that in the Incarnation the Word put aside divinity and divine attributes, in particular, omnipotence and omniscience, and put on human properties and infirmities — in such a way that Christ was not aware of His divinity until after His resurrection, or, according to others, that He lost awareness of His divinity, at least occasionally.

¹ *D. B.*, 216, 429.

[†] *Romans*, VIII, 29.

^{*} It is called *Kenotic* because of the word, κένωσις, which St. Paul employed.

[†] *Philippians*, II, 7.

A This theory is obviously opposed to Catholic dogma as defined by the ancient Councils. The *Council of Chalcedon* in 451 declared that “one and the same Christ, the Son, the Lord, the Only-Begotten, *is to be recognized in two natures unmixed, untransformed, undivided, unseparated, whereby the distinction of the natures in consequence of the unification was never abrogated...*” Now if there are two natures, divine and human, in Christ, “unmixedly” and “untransformedly”, it certainly cannot be said that the Incarnate Word put off, even for a time, divine nature or consciousness of divine attributes (refer to section 715).

B Also, this theory contradicts all the places in *Scripture* wherein Christ affirms His divinity and His consubstantiality with the Father; for He does not declare that He *was or* that He *will be*, but that He actually is the Only-Begotten Son of God, equal to the Father. But at that time He would not have been equal to God if He had put off divine attributes in order to take on human infirmities.

The text of St. Paul is generally explained thus: The Son of God emptied Himself, that is, He made Himself void of divine situation and majesty, not by putting off the form of God but by hiding it under the form of a servant, as the following verses show, “taking the form of a servant”.

C *Reason* adequately demonstrates that the Word cannot be true God without being in all ways unchangeable.

III. WHAT ARE THE PROPERTIES OF THE HYPOSTATIC UNION?

740 A *The hypostatic union is perpetual.*

I. *The Word assumed human nature at the first instant in which it was conceived.* This is *de fide*; it stands opposed to the Origenists who, admitting the preexistence of souls, taught that Christ's soul existed before the hypostatic union and merited the Incarnation. It also contradicts *Paul of Samosata* and *Nestorius*, who taught that Christ existed as man before he was assumed by the Word.

For He whom the Blessed Virgin conceived was from the very beginning of the conception already called the *Son of the Most High* and the *Lord*.² In a *dogmatic Epistle* St. Leo writes : “ Our nature was not thus assumed in order that, after first being created, it would later be assumed, but in order that it would be created at the moment of assumption

2. *The Word assumed human nature in such a way that It has never forsaken it, and that It will never forsake it.* This contradicts the Sabellians, *Marcellus of Ancyra* and *Photinus*, who taught that, after the final judgment, the Word would lay aside human nature; it also contradicts *Leporius* and others who contended that the hypostatic union was interrupted during the three days of Christ's death.

a. *The hypostatic union persisted through the three days of death* : for the descent into hell and the burial are attributed to the *Son of God* in the Creed; furthermore, death, which is the separation of body and of soul, does not include a separation of divinity from humanity.*

b. *The hypostatic union will persevere even after the resurrection.* This is *de fide*.

1. For Christ *continues forever*, according to St. Paul.

2. The *Council of Chalcedon* confirms this : “ one and the same Christ is to be recognized in two natures *untransformed, unseparated*

3. Besides, God is not wont to destroy His works, especially His most perfect.

¹ *St. Matthew*, I, 20-23; *St. Luki*, I, 30.

* *St. Luki*, I, 43.

• *Eftistola* 35 ad Julianum.

² At one time there was a heated dispute between the Dominicans and the Franciscans as to whether, in the three days of death, the Word remained united to the blood shed on the Cross. *Pius II* issued a decree (1464) that they should not discuss this subject until the question had been defined by the Holy See (*D. II.*, 718); but it has not been defined. It seems more probable that the Word remained united to the blood which was to be resumed at the time of the resurrection.

741 B *The order followed in this union ».*

1. If the order of *execution* is considered, the Word immediately assumed both body and soul; for :

a. Scripture states : " The Word was made flesh — the obvious meaning of these words is that the Word directly assumed flesh.

b. This meaning is corroborated by the fact that operations of soul and of body are directly attributed to the Word.

2. If the order of *intention* is considered, the Word assumed a body through the medium of the soul, or by reason of the soul; for the Word assumed a body only because it was a human body. But a body is human only by reason of the rational soul to which it is united. Therefore —

742 C *The -perfection of this union.*

1. *The divine Word assumed human nature in such a way that It penetrated intrinsically into this nature although It remained distinct from human nature.* Since the Word limits and hypostatically sustains the human nature. It must permeate and perfect the whole man. In this function the Word is compared to fire which " wherever it enters into wood, changes the wood into its own brightness and forces, itself remaining what it was " *

2. *The union of the Word with human nature is the greatest of all unions.* On the one hand, the extremes of this union are to the greatest degree different from each other since the Word is infinite but human nature is finite. On the other hand, they are most closely joined together since they are united into one person in such a way that, according to outstanding theologians, human nature and divine nature delight in one and the same existence, namely, the divine.

3. *In a certain sense the person of Christ is composite.* Considered in itself, it is completely simple, just as is the nature of the Word. Considered in another manner, according to the aspect of person or hypostasis to which it belongs to subsist in nature, the person of Christ subsists in two natures, and hence the person of Christ is a composite person. This is evident because it consists of two natures really distinct even though united : thus we read in the Epistle of Pope Agatho to the Emperors: " From these (natures) unmixedly unseparatedly, and untransformedly He is *composed* ' "

» *Hebrews*, VII, 24.

* St. Cyril of Alexandria, *Ad Nestor.*, book II; refer to *Journal*, 1431, 1393.

' *D. ft.*, 288; *Journal*, 2362; *Summa theologica*, part 3. q. 2. a. 4.

CHAPTER III

THE ASSUMED NATURE

743 Introduction. *first of all*, the human nature which the Word assumed was not *absolutely* perfect, but *relatively* perfect : Christ as man was far superior to all men. *Secondly*, in assuming our nature, the Word took on not only its *qualities* but also its *infirmities*. As a general principle the Fathers and the Theologians admit that the Word assumed *those qualities which do not conflict with the purpose of the Incarnation ; those infirmities* or defects which could truly subserve the end of the Incarnation. *Thirdly*, we shall describe Christ's grace, His gifts of *intellect* or His knowledge, His gifts of *will* : subjection, freedom, and power, and finally His gifts of sensitive appetite and gifts of body.

ARTICLE I. THE GRACE OF CHRIST

In Christ there is a two-fold grace : *the grace of union* which results from the hypostatic union and is special to Christ; *sanctifying grace* which is a created and supernatural quality by which we are made sharers in the divine nature.

A *The Grace of Union*¹

744 Thesis : *Christ as man had the grace of union : in other words, the hypostatic union itself rendered Christ's soul holy and pleasing to God.* This thesis is generally maintained in opposition to the Scotists who contend that the hypostatic union *per se*, without grace, does not *formally* sanctify humanity.

¹ *Major Synopsis*, n. 1069-1070.

1. *Proof of Thesis.*

a. Proof from the *authority* of the Fathers and of the theologians. Si. *Augustine* writes: "In whom (the Word) also the Son of man was Himself sanctified from the beginning of His creation when the Word was made flesh, *for the Word and the man became one person.* Then accordingly He sanctified *Himself in Himself*, that is, *Himself* the man in *Himself* the Word, for the Word and the man is one Christ, who sanctifies the manhood in the Word". And *St. John Damascene* shows us the very flesh of Christ anointed not only by the operation of God but also by the *full presence of the one anointing.* This opinion has been accepted by all the Schools since the sixteenth century; Suarez states that it is without doubt *true*.*

2. *Proof from theological reason* : The hypostatic union *per se* produces in an *eminent* way all the *formal* effects of sanctity.

a. It renders Christ entirely impeccable;

b. It makes Him a sharer in the divine nature *substantially, physically, and permanently*;

c. It makes Him the *Son of God*, not only the adopted Son but also the *natural* Son, and it bestows on Him the special right to divine inheritance.

3. The *grace of union* is *simply infinite* : for it is the gift of an infinite divine person granted to human nature a.

B *Habitual Grace and the Virtues of Christ**

745 I. Habitual Grace. Thesis : *The human soul of Christ was adorned with (created) sanctifying grace.* This thesis is certain.

* *In Joan.*, CVIII, 5. P. L., XXXV, 1916.

* Suarez, *Disput.*, XV111, sect. I, n. 3.

* *Summa theologica*, part 3, q. 7, a. 11.

* *Major Synopsis*, n. 1071-1078.

a. *Scripture* says of Christ: "We saw his glory, the glory as it were of the only begotten of the Father, *full of grace...*"; and this grace is of the same kind as ours: "And of *his fulness* we all have received and grace for grace!"

b. The testimony of the Fathers' *St. Bernard* has summarized in his explanation of the words of the Gospel. *And therefore also the Holy which shall be born of thee*: "He used the indefinite term *the Holy*, because whatever that is which the Virgin brought forth, it was without any doubt holy and it was singularly holy, both through the *sanctification of the Spirit* and through the *assumption of the Word*". Where a two-fold sanctity is distinguished in Christ, one is *created*, which he calls the sanctification of the Spirit; and the other is the grace of union, which he refers to as the assumption of the Word.

c. *Reason* argues thus: Habitual grace in Christ must be admitted for three reasons:

1. By reason of the *union of His soul with the Word*: for the nearer any recipient is to an inflowing cause, the more does it partake of its influence. But the soul of Christ was the most closely related to the source, of grace that is, God.

2. By reason of Christ's *perfection*: for, even if Christ's soul is holy because of the hypostatic union, nevertheless sanctifying grace adds to it new comeliness inherent and, as it were, proper to itself.

3. By reason of His *offices and duties*: As man, Christ is the mediator with God, and He must impart to us sanctifying grace. But more conveniently does He diffuse what He possesses.

746 Corollaries.

a. In Christ *habitual grace* follows the *grace of union* not in the order of time but in the *order of nature*.

b. *Christ had a plenitude of grace, not only relative, as other saints, but also absolute*; this He possessed from the beginning.

At this point we distinguish between a *relative* plenitude of grace and an *absolute* plenitude of grace. *Relative* plenitude

¹ *St. John*, I, 14, 16.

* *Journal*, n. 394 of the Theology Index.

* *Homily IV* on *Missus est*.

¹ *Summa theologica*, part 3, q. 7, a. 1.

is that in which each one possesses all the grace which his situation and status require; in this sense many saints are said to be full of grace and of the Holy Spirit. *Absolute plenitude* is that in which as much grace is possessed as can be possessed *from the ordained power of God*. This plenitude Christ alone had, for :

First, there cannot be a greater duty and office than the office of Christ because He is the Head, the Redeemer, and the Mediator of all men.

Secondly, the soul of Christ so received grace that in a manner it is poured out from it upon others. Therefore, it behooved Him to have the greatest grace; as fire which is the cause of heat in other hot things is of all things the hottest.

c. *The grace of Christ was not simply infinite, but it can be called infinite according to the manner or nature of grace.*

1. *It is not infinite simpliciter* because it was received in his finite soul.

2. *It is infinite* in a two-fold manner : according to the *nature of grace*, for Christ's soul possesses whatever can pertain to the nature of grace; *in esse moris*, since it worked along with the supernatural actions, which were of infinite value because of the hypostatic union *

d. *Christ had this fullness of grace from the beginning.* From what has been previously stated we know that this fullness of grace *was* given to Christ because of the hypostatic union which existed from the beginning.

Jesus, therefore *advanced*¹, not according to augmented habits of wisdom and of grace, but only seemingly as regards the effects, " because in the course of time He did *more perfect* works, to prove Himself true man, both in the things of God and in the things of man ⁴

¹ *Summa theologica*, part 3, q. 7, a. 9.

² *Summa theologica*, part 3, q. 7, a. 11.

* *St. Luke*, II, 52.

⁴ *Summa theologica*, part 3, q. 7, a. 12, ad 3.

747 2. The Virtues of Christ. *Christ had all the theological virtues and the moral virtues which are not inconsistent with the beatific vision or the hypostatic union.*

The supernatural virtues are the properties and effects of sanctifying grace, and so much the more perfectly are these imprinted on the soul according as the more perfect is the sanctifying grace. But from what has been said the sanctifying grace conferred on Christ was the most perfect. Therefore, in the most perfect manner Christ possessed the supernatural virtues!

In particular He exercised :

a. *Religion* and *love* for God Whose entire excellence He perceived in the beatific vision ;

b. *Love* and *mercy* toward men whose gifts and, at the same time, miseries He knew through the beatific vision and through experimental knowledge;

c. *Humility* toward Himself, seeing Himself chiefly as a creature entirely dependent on God and deserving only to be not-known and to be reckoned as nothing.

d. *Hatred for sin* because it offends God, and of the *world* whose enticements stimulate many men to sinning.

Christ, consequently, did not have *faith*, which is impossible with the beatific vision * nor *hope* since from the beginning He enjoyed the possession of God : nevertheless, He longed for and awaited the glorification of His own body; nor did He have *repentance* which is sorrow for one's own sin : yet He performed works of penance for our sins; He did not possess *continence* strictly taken since that supposes inordinate movements of concupiscence.

748 3. The Gifts of Christ. *Christ had all the gifts of the Holy Spirit.* *Isaias* expressly asserts that the Holy Spirit will bestow on the Messiah or Christ all of His own gifts : " And the spirit of the Lord shall rest upon him, the spirit of wisdom and of under-

¹ *Summa theologica*, part 3, q. 7, a. 2.

^{*} *Summa theologica*, 3 part, q. 7, a. 3.

standing, the spirit of counsel and of fortitude, the spirit of knowledge and of godliness, and he shall be filled with the spirit of the fear of the Lord †

Furthermore, these gifts accompany sanctifying grace and dispose the soul to obeying the Holy Spirit promptly. But Christ was a man full of grace and He was most perfectly moved by the Holy Spirit.

4. The actual graces of Christ. *Christ had actual graces.* He could not act in His human nature unless with God's concurrence and help. Truly, for acting supernaturally He needed the supernatural help of God.

5. The gratuitous graces. *Christ possessed all the gratuitous graces;* for the gratuitous graces, for example, the gift of working miracles, the gift of prophecy, of knowledge, etc., have been conferred on the teachers of faith so that the faith which they preach they may make persuasive with their words and may confirm with signs. But Christ is the first and the chief teacher of faith. Therefore it was proper that all the gratuitous graces be bestowed on Him †. From those places in the Gospels in which it is stated that Christ made use of these graces this assertion is proved.

C *Christ's Sinlessness and Impeccability* *

I" CHRIST'S SINLESSNESS

749 Thesis : *As man Christ was immune from all sin, both original and actual.* This is de fide from the *Council of Florence* : " The Church firmly believes and professes that no one conceived of man and woman has been freed from domination of the devil, unless through the merit of the mediator between God and men, Jesus Christ, Our Lord, Who was *conceived without sin, was born and died*, who, alone by wiping out our sins, overthrew by His death the enemy of the human race † The *Council of Ephesus* states : " He was not wanting in oblation. He who *knew nothing at all about sin s* " .

† *Isaias*, XI, 2-3.

† *Summa theologica*, 3 part, q. 7 a. 4. ■

* *Major Synopsis*, n. 1079-1083.

* *D. B.*, 711.

• *D. B.*, X22.

I. *Explanation of terms in thesis :*

a. *Immune from actual sin* — this Scripture declares directly : “ Who did no sin, neither was guile found in His mouth ! ”,

b. *Immune from original sin* — *Scripture* says that Christ is “ without sin ”; the natural Son of God is therefore free from all sin. Furthermore, those alone contract original sin who are actively descended from Adam. But Christ was miraculously conceived of the power of the Holy Spirit.

750 Corollaries.

1. Christ was immune from every moral imperfection since He always carried out the universal will of God and unceasingly promoted His glory ’.

2. It is certain that Christ *had no inordinate movements of concupiscence*; in fact, it must be maintained that He had *no stirring of concupiscence* nor any faculty for inordinate movements. For :

a. Concupiscence is the consequence of original sin, and original sin was not in Christ;

b. The Fifth Ecumenical Council condemnet! Theodor of Mopsuestia who affirmed that Christ was “ burdened by the passions of the soul and the concupiscences of the flesh ”*

c. When grace and the virtues are more perfectly rooted in the soul, they more successfully subject the sensitive appetite to reason. But in Christ the most perfect virtue possible prevailed. Therefore there was in Christ no incitement to sin.

3. But Christ *was not immune from the assaults of the world and of the devil*; on the contrary, He was “ tempted in all things, as we are without sin ” and thus He gained the victory and left an example for us which, with the help of grace, we can imitate in strenuously struggling against temptation.

1 / *Peter*, II, 22.

’ *St. John*, VIII, 29; *P. G.*, LXXIII, 850.

* *D. B.*, 224.

2' CHRIST'S IMPECCABILITY

751 Thesis : *As man Christ was absolutely impeccable.* This thesis is certain; it opposes the teaching of Giinther and of Farrar that in Christ there was the power to sin.

i. *Proof of Thesis.*

a. *Proof from the common opinion of the Fathers.* *St. Cyril of Alexandria* writes : " He shared the extraordinary prerogative of divine nature, namely He cannot sin ! ”.

b. *Proof from reason.* This proof is taken from the hypostatic union ; by force of this the Word directs, governs, and makes His own all the actions of His assumed nature. But it is inconsistent that the Word can be called a sinner or one who is able to sin.

ARTICLE II. THE HUMAN KNOWLEDGE OF CHRIST I

752 Errors. *The Protestants*, especially the *Liberals*, place limits on Christ's human knowledge in order that He may appear more like us, capable of true progress and entirely free; so they contend that from the beginning He did not know "many things, and that He became acquainted with His mission only after the passing of some time, gradually, so to speak. Very much like this error is the teaching of *Gunther* and of some other moderns, for example, *H. Schell*; these say that Christ as man did not possess the beatific vision, at least not from the beginning, and that He was unaware of many things which He learned only little by little. Similar, too, is the doctrine of the *Modernists*, who state that " the critic cannot claim for Christ a knowledge circumscribed by no limit... " and, especially, from the beginning, " a consciousness of His own Messianic dignity * ”.

We shall discuss : first, *Christ's knowledge in general*; secondly, *Christ's threefold knowledge specifically*.

† Commentary on *St. John*, VIII, 29; *P. G.*, LXXIII, S50.

* *Major Synopsis*, n. 1084-1100.

* *D. B.*, 2032-2035.

A *Christ's Knowledge in General*

First Thesis : *A s man Christ possessed extraordinary knowledge which was immune from all error and ignorance.* This is certain from the condemnation of the *Agnoetae* \ of the *Modernists*,* and from the three propositions reprobated by the *Holy Office* (June 7, 1918) '.

At this time we are not concerned with the knowledge of the Word, which is infinite, but with *the knowledge of his human soul*, which, while finite, excludes all error, in fact, all ignorance properly called, ignorance of those things which pertain to his proper state.

According to *Scripture*, Christ, full of grace and of truth † enriched with all the treasures of wisdom and knowledge ‡ the examiner of hearts ·, the messenger and announcer of future things ', is the master whom we must listen to ·, the witness to the eternal truth ', who brings to His brother men the true and perfect light and knowledge of God. All this shows a teacher equipped with outstanding knowledge and infallible, so that no one who follows him walks in darkness.0.

754 The testimony of the *Fathers* on this topic can be divided into three periods.

I. *Through the first three centuries* Christ is often referred to as the *light* and *teacher* of men, but only in passing is there‡

1D. B., 248.

* *D. B.*, 2032-20.15.

* *A. A. S.*, X, 282.

‡ *St. John*, I, 14.

‡ *Cohesions*, II, 3.

* *St. Matthew*, IX, 4; XII, 25.

' *S. Mark*, X, 33; *St. Matthew*, XX, 17-19; XXVI, 21-25, 3b 34. 47-49, 57; XXVII, 2, 26, 30.

* *St. Matthew*, XXIII, 10; *St. Luke*, IX, 35; *St. John*, XIII, 13.

* *St. John*, III, 11; XVIII, 37; *Apocalypse*, I, 5.

' *St. John*, VIII, 12.

mention of the perfection and extension of the human, knowledge which he possesses

2. *During the fourth and fifth centuries*, on the occasion of the Arian heresy, Christ's knowledge was *directly* disputed. The Arians said that there were many things which Christ did not know, in particular, the day of judgment, and that he had truly advanced in knowledge.». The Fathers, however, solve this difficulty differently : all assert that Christ *as God* possessed infinite knowledge. Not a few grant that, as man, he did not know certain things, especially the day of judgment, although they take for granted that he was immune from error. But many more, along with *St. Augustine*, insist that there was no want of knowledge in him : " I believe that ignorance in no manner was present in that infant in whom the Word was made flesh that He might dwell among us; nor do I suspect that there was in the Christ child any infirmity of mind such as we see in little children *

If, therefore, the Lord sometimes said that he did not know something, he spoke in that way because it was not expedient to reveal that something to men .

From the sixth century to the twelfth century, at the time of the heresy of the Agnoetae, the common opinion abroad was that *Christ as man was ignorant of none* of those things which pertained to his office.

The *Liberals* and the *Modernists* are in error when they say that Christ made a mistake in announcing the eschatological kingdom of God as very near in the future. For the kingdom of God which the Lord proclaims is *the new covenant* which is to be established between God and men in so much as it succeeds *the ancient covenant*. But this compact embraces a threefold period : through the preaching of Christ it *is* already begun, and therefore all those who believe the Gospel and obey it are already entering the kingdom of God; now this will be consummated only at the last judgment when eternal blessedness is to be conferred on the elect; but in the meantime a kingdom is founded, *external* and *visible*, consisting of those who, under the magisterium and authority of Peter and of the Apostles, perfect faith, charity, and the other virtues in order to gain eternal life.

| Refer to *St. Irenaeus, Adv. Hares.*, II, s8, 6-8; *Origen, on St. Matkctc, P. G.*, XIII, 865, 1686-1688.

* They offered in their objection these texts : " But of that day or hour no man knoweth, neither the angels of heaven, *nor the Son*, but the Father (*St. Mark*, XIII, 32); " Jesus advanced *in wisdom* and age and grace with God and men (*St. Luke*, II, 52).

' *De peccat, meritis*, II, 48.

* *De fide*, V, 220, 222.

B *The Threefold Knowledge of Christ Specifically*

A threefold knowledge we distinguish in Christ : the *beatific* knowledge or vision, *infused* knowledge, and *experimental* knowledge.

We now explain its existence, its *object* and its *properties* or *gifts*.

I' THE BEATIFIC VISION

755 a. The Existence of the Beatific Vision.

Thesis : *In the soul of Christ, from the first instant, there was intuitive vision.* This thesis is certain from the unanimous consensus of theologians, and from the condemnation of this proposition by the *Holy Office* on June 7, 1918 : “ It is not apparent that there was in the soul of Christ as He lived among men the knowledge which the blessed possess

Proof of Thesis from Scripture — from those places in which Christ bears witness that He *sees God*², that *He has known and knows the Father*². But these words most probably are said of *Christ the man*, and therefore Christ is bearing witness *as man*. Therefore, He sees and knows *as man*. This can be effected only through perfect human knowledge, namely, blessed knowledge.

Proof of Thesis from Tradition. The *Fathers* teach this thesis *implicitly*, in showing that Christ's knowledge from the beginning was perfect; *explicitly*, at least on several occasions: *St. Augustine*³, for example. From the twelfth century *theologians* unanimously attribute the knowledge of vision to Christ.

756 *Proof of Thesis from reason.* First, Christ, as man, preceptor of the human race, must direct men to the beatific vision : “ I am

• *St. John*, III, II, 32; VI, 46; VIII, 14.

¹ *St. John*, VIII, 54, 55.

• *De diversis questionibus*, LXXXIII, q. 60, P. I., XI., 60.

the way, the truth, and the life ! this duty or office He cannot exercise unless through the beatific vision He has (had) perfect knowledge of the mysteries and of blessedness itself. Secondly, the natural heir immediately possesses the inheritance unless something is present which impedes his possessing. But from the beginning Christ was the natural Son of God and consequently the heir. Also, there was no impediment which would prohibit Him from entering into His inheritance. Therefore, from the beginning He possessed the divine inheritance, namely, the beatific vision. Thirdly, this kind of knowledge is proper to Christ in order that He may be clearly conscious of His own divinity.

Along with the beatific vision there was compossible or coexistence in Christ: both the quality of way-farer, because Christ was a comprehensor or blessed in as much as He possessed the beatific vision, but He was a wayfarer since He had experimental and infused knowledge: and suffering itself, because the beatific vision was contained within the higher part of Christ's soul, hence both His body and the lower part of His soul could suffer.

757 b. The Object of the Beatific Vision.

The primary object of the beatific vision in Christ was God, one and three. This vision was more perfect in Christ than in any other creature. For the nearer one is to God, the more does he see God. But the human soul of Christ is closer to God than is any other creature⁹ since it is united to God in person. However, this vision was not *comprehensive*, because infinite God cannot be comprehended by a finite intellect.

The secondary object of the beatific vision was all contingencies which pertain to the proper state of Christ. Since Christ is the Head, King, and Judge of all men, He must know all the things which they have done and are doing. Further, because, in a certain sense, He is the Head of the Angels, He must know what is related to them.

c. The properties of the Beatific Vision.

From the beginning this vision was most perfect and received no increase: it was always *in act*.

¹ 5«. *John*, XIV, 6.

* *Sunt. a theologica*, 3 part, q. 10, a. 4.

2 THE INFUSED KNOWLEDGE OF CHRIST

758 a. State of the question. Infused knowledge is that by which things are known through *spiritual concepts* which are communicated or infused by Goo. It is divided into : knowledge *per se infused*, which can be obtained by divine communication alone, for example, knowledge of future contingencies; and knowledge *per accidens infused*, which although of itself it could be acquired by native powers, de facto, however, is gained by divine communication, for example, the divinely given knowledge of some idiom.

All agree that in Christ there was knowledge per accidens infused. A few theologians among the *Scotists* deny to Christ knowledge *per se infused* as something which was purposeless (because Christ knew all things through the beatific vision) and not founded on Scripture.

759 b. *Common Opinion* — Along with *St. Thomas*, many believe that in Christ there was *knowledge per se infused*; for that knowledge must be attributed to Christ which was granted to other creatures, and furthermore the presence of such knowledge is completely befitting to the purpose of the Incarnation. But knowledge per se infused was given to the Angels, and knowledge per accidens infused was granted to certain men, for example, to the Apostles. Also, such knowledge *very suitably served the ends of the Incarnation*, for with this knowledge Christ could merit from the very beginning; whereas without it He could not have merited from the beginning: experimental knowledge was not existing in Christ at that time; too, acts elicited under the influence of the beatific vision are not meritorious ».

c. *The Object of Christ's Infused Knowledge* — It embraces *all created things*, natural or supernatural, in so far as they are knowable, because they look upon Christ as the Ixrd of all.

d. *The Properties of Christ's Infused Knowledge* — This knowledge was not discursive as to acquisition; it was not always in actu.

3 THE EXPERIMENTAL OR EMPIRIC OR ACQUIRED KNOWLEDGE OF CHRIST

760 Thesis : *Experimental knowledge must be admitted in the soul of Christ.* This is certain.

1 *Summa theologica*, part 3, q. xx, a. x-6.

a. This knowledge is acquired through *the exercise* of the senses and of the intellect.

1. St. Paul says of Christ : “ And whereas indeed he was the Son of God, he learned obedience by the things which he suffered but these words mean that Christ, who already knew obedience *theoretically*, learned, *through His own experience*, through sorrows accepted out of obedience, in a ;i«rand *practical* manner what obedience is, what it includes.

2. From what has been previously stated we know that Christ possessed an intellect which was truly human and which was, therefore, suited to abstracting ideas⁷ from sensible things by means of the external and internal senses. But such an intellect could not remain inactive and unoccupied, but from a daily observation and examination of creatures it was bound to acquire ideas and then knowledge.

b. The *object* of the experimental knowledge of Christ extends to whatever can be naturally known through the power of an active intellect.

c. The *properties* of the experimental knowledge of Christ — This knowledge was acquired successively and promptly, with real progress⁸.

ARTICLE III. THE PROPERTIES OF CHRIST'S WILL⁹

We explain at this point the special properties of Christ's will : *its subjection to the Father, its freedom and its power.*

A *The Subjection of Christ*

761 Thesis : *Christ the man was subject to the Father according to goodness, disposition, obedience and prayer*^{*} This is certain.

I. As to *goodness* : the human goodness of Christ is inferior to divine goodness through essence ;

⁷ *Hebrews*, V, 8.

⁸ *Summa theologica*, part 3, q. 12, a. 2.

^{*} *Major Synopsis*, n. xxoi-xxi-»-

⁹ *Summa theologica*, part 3, q. 2021.

2. As to *disposition*, because He was disposed to submit to divine operation in everything;

3. As to *obedience*: out of love He was subject to all the precepts of the Father;

4. As to prayer: on earth Christ prayed often and now in heaven He prays; and His prayer properly so called was always *heard*.

From this subjection of Christ it follows that His will was entirely *right*.

B *The Freedom of Christ*

762 i. Concepts of freedom — Freedom *from compulsion* is the unimpeded power to act spontaneously without any external force; but freedom *from necessity* is the faculty of choosing one rather than another so that the agent is not intrinsically determined to one. This freedom is threefold: freedom of *contradiction*, by which we can choose between acting and not-acting, for example, between loving and not loving; freedom of *specification*, by which we can make a choice from among acts specifically different, for example, between taking a walk and reading; freedom of *contrariety*, by which one may choose between acts that are opposed to each other, for example, between good and evil. Christ had freedom of contradiction and of specification, but not freedom of contrariety or of opposition to evil, since He was impeccable.

763 2. Thesis: *The human will of Christ was truly free, not only from compulsion but also from necessity, at least in most things.* It is de fide, first, that there are in Christ all the properties which are connatural with human nature, and that one of these properties is freedom from necessity²; it is de fide, secondly, that freedom from necessity is required for merit and that Christ has truly merited for us (refer to section 797).

a. *Proof of thesis from Scripture.*

Speaking of His passion, Christ says: “Therefore doth the Father love me: because I lay down my life that I may

11). B., 262, 288, 290, 708.

• 1). B., 3x6, 793.

take it again. No man taketh it away from me, but I lay it down of myself¹". This passage *St. Augustine* made use of in order to prove that Christ's soul did abandon His body : " because He willed, when He willed, as He willed ". Also pertinent are the texts in which *freedom of choosing* is ascribed to Christ : " After these things Jesus walked in Galilea; for he would not walk in Judea s ". " Who having joy set before him, endured the cross, despising the shame † ". Also, Christ was obedient and truly merited * But obedience and merit imply freedom.

b. *Proof of Thesis from Theological Reason.*

In Christ there was a will just as there was the faculty of reasoning. But such will includes freedom.

764 3. The Object of freedom in Christ.

There is some *controversy* regarding the *object* and *extension* of Christ's freedom because of the difficulty in reconciling it with impeccability and in particular with the precept of dying.

a. Together with *Vasques, Lugo, Tournely*, many teach that Christ was free only *as to the circumstances of the precepts and as to the acts which do not fall under precept* : *Petavius* ana *L. Billot* say that Christ was free in dying since the stnet precept of dying had not been imposed him .²

¹ *St. John*, X, 17-18.

* *De Trinitate*, book IV, c. 13. n. j6.

† *St. John*, VII, i.

‡ *Hebrews*, XII, 2.

§ *Philippians*, II, 8; *Hebrews*, V, 8.

4 " Since God willed with the absolute will of good purpose the redemption of men through free satisfaction in the death of the cross, by that fact He cannot be said to have imposed on Christ the precept of suffering, but the very noble purpose of the divine will in the Gospel is metaphorically called a precept or a charge because, according to the custom of men, a precept is usually a sign of will existing in a superior". L. Billot, thesis XXX. There is testimony from which it can be gathered that the word *mandatum* holds such meaning among the sacred writers, for example : " For the Lord hath bid him curse David"; " And he commanded the multitude to sit down upon, the ground (*II Kings*, XVI, 10; *St. Matthew*, XV, 33; Refer to *St. Mark*, VII, 36. X. 3-5; *St. Matthew*, XIX, 7-8.

b. But according to the *Thomiste* with whom *Suarez*, *Lessius*, *Pesch* and others are in agreement, Christ was *free in all things*, not only in regard to the circumstances of the precepts, but also *in regard to the very substance of the precept*: for otherwise Christ's obedience properly so called would be completely destroyed. Christ would not have been obedient in keeping precepts in regard to which he had no freedom, nor in observing the circumstances of the precepts which had not been ordered. But freedom is not reconciled with impeccability from the fact that Christ always possessed efficacious grace as something due to him. He who always has efficacious grace remains free (as we shall see in the Tract on Grace), but he does not sin; but he to whom such efficacious grace *is due* not only does not sin, but he cannot sin. Therefore Christ could be free and at the same time impeccable.

765 4. Reconciling Freedom in Christ with the Beatific Vision.

The difficulty consists in this that those enjoying the beatific vision necessarily love God.

To solve this difficulty :

a. Some *Thomiste* distinguish a twofold love in Christ, one which is governed by the beatific vision and so is necessary, and the other, which is governed by infused or acquired knowledge and is consequently free.

b. The *Scotists* think that beatific love is not *intrinsically* necessary and that it is not therefore opposed to interior freedom, but that it is only *extrinsically* necessary since by His Providence God sees to it that the blessed persevere in love.

We must admit, however, that the difficulty is not completely removed, and that the subject is surrounded with mystery. But it would be irrational to deny truths, the existence of which is certain, for this reason alone that we cannot reconcile them with one another.

C The Power of Christ

766 1. *The soul of Christ neither had nor could it have omnipotence*, a property which belongs to divine nature alone.

2. *By its own excellence the soul of Christ had power far surpassing the excellence of any creature, even of angels*, since it had the power not only to produce those effects which are in harmony with the soul, as, for example, governing the body, but also " to

enlighten through the fullness of grace and of knowledge all rational creatures!

3. The soul of Christ, *as the instrument of the Word*, "had an instrumental power to effect all the miraculous transmutations ordainable to the end of the Incarnation, which is to reestablish all things that are in heaven and on earth ¹", Truly Jesus performed many miracles and these with His assumed human nature as a medium as we gather from these words and from others like them : * Virtue went out from him and healed all " Somebody hath touched me; for I know that virtue is gone out from me ³". But since human nature is incapable of works of this kind, it was working only instrumentally.

4. The soul of Christ was able to do *whatever* it willed, with absolute will, to do: but those things which it willed with a conditioned will were not always fulfilled.

ARTICLE IV. THE SENSITIVE APPETITE OF CHRIST

True man, Christ tended toward the sensible good, just as we do; therefore, He had *passions*, but they were *rightly ordered*.

j&j A *In Christ there were passions, namely :*

1. *Love*, for it is said : " He whom thou lovest is sick " The disciple whom Jesus loved « It cannot be stated that love of this kind is an act of the will alone, for the Evangelist adds :³ " And Jesus wept Now love which discloses itself in tears is no mere act of the will, but is, in addition, an affection of the sensitive appetite.

2. *Sadness* : " My soul is sorrowful even unto death . ",

3. *Fear* : " He began to fear and to be heavy †

4. *Anger* : " And looking round about on them with anger ⁴ ",

¹ *Summa theologica*, part 3, q. 13, a. 2.

² *Summa theologica*, part 3, q. 13, a. 2.

³ *St. Luke*, VI, 19; VIII, 46.

* *St. John*, XI, 3; XIII, 23.

* *St. John*, XI, 35; Refer to *St. Matthew*, XXIII, 37; *St. Luke*, XIX, 41.

• *St. Matthew*, XXVI, 38.

» *St. Mark*, XIV, 33.

• *S. Mark*, III, 5; Refer to *St. John*, II, 14-17.

However, in Christ there was no despair properly so called, which includes disorder, but only that dejection of spirit which embraces no moral disorder : " Aly God, why hast thou forsaken me? ! "

768 B *The passions of Christ were rightly ordered, and thus they differ from our passions :*

1.As regards *the object*, for in Christ they tended only towards the good;

2. As regards *the principle* : in us these passions frequently forestall the judgement of reason, whereas in Christ they followed the command of the reason; thus Scripture declares : " He groaned in the spirit, and troubled himself

3.As regards *the effect* : these passions often disturb and agitate us, whereas in Christ they were perfectly subject to reason

C There was *wonder* in Christ as regards His experimental or empiric knowledge only.

D In Him there was *passibility*, the capability of suffering, which is befitting to a soul united to a body, and which was very profitable for our redemption.

ARTICLE V. CHRIST'S BODY *

We have already proved in Section 708 that Christ possessed a true body and a body of flesh; we now discuss Christ's *passibility* and His *perfection*.

A *Christ's Capability of Suffering*

769 I. *Christ's body was passible and mortal.* This is de fide from the many Symbols : " Suffered under Pontius Pilate, was crucified, and died... "

* *St. Matthew*, XXVII, 46.

† *St. John*, XI, 33.

‡ *Summa theologica*, part 3, q. 15, a. 4.

§ *Major Synopsis*, n. 1119-1122.

According to *Scripture* He experienced hunger, thirst, fatigue, the bitterest torments of the Passion, and finally He was crucified and died* *St. Peter*³ also very plainly declares this : “ Christ suffered for us, leaving you an example that you should follow his steps

It was *fitting* that Christ suffer for three reasons: *first* that He might satisfy for sins; *secondly*, that He might the better prove that He had taken on human nature completely; *thirdly*, that He might show us a perfect example of patience

2. Christ *assumed the common and general infirmities* because He was sent in the likeness of sinful flesh. *But He did not have accidental infirmities* which arise from particular causes, for example, diseases, because these did not become His perfect nature. Very often these result from “ the fault of man as, let us say, from inordinate eating; and sometimes they are brought about by a defect in the formative power. Neither of these pertains to Christ because His flesh was conceived of the Spirit..., and He Himself did nothing wrong in the order of His life ’’⁴. Those common defects Christ *freely assumed*, not by necessity of nature; these did not have dominion over Him; at His pleasure He was able to avoid them, to restrain them, to suspend them.

B *Christ's Perfection and His Beauty*

770 I. *Christ assumed a human body, perfect, entire, and well disposed, in harmony with his state or condition.* This is certain. The defects which stand in opposition to this perfection were not really useful to the ends of the Incarnation because they do not depend on or consist in some action or passion.

771 2. *Christ assumed that beauty of body which was becoming to a man.*

¹ *St. Mathew*, IV, 2; *St. John*, IV, 6; XIX, 28.

² *St. Peter*, II, 21.

³ *Summa theologica*, part 3, q. 14, a. 1.

⁴ *Summa theologica*, part 3, q. 14, a. 4.

This is the common opinion. Among the ancient Fathers there were some who denied this statement, resting their opinion on the words of Isaias: "There is no beauty in him, nor comeliness¹", however, there is no merit in such a judgment because the words of Isaias are describing the passion of Christ.

Others, though, *St. Jerome* and *St. Chrysostom* in particular, agree with the common opinion; and theologians generally are in agreement. When they speak of Christ's beauty, we should bear in mind that they are referring to manly beauty and not feminine beauty. Truly the body which was formed immediately by the Holy Spirit had to show forth a perfection worthy of this great Artist.

¹ *Isaias*, LIII, 2.

SECOND PART

THE MYSTERY
OF THE REDEMPTION
OR SOTERIOLOGY

772 The *ultimate* end of the Incarnation is the glory of God; but its *'Proximate* end, at least its *partial proximate* end, is Redemption : the Word " for us and for our salvation came down from heaven

After some introductory notes relative to Christ *the Mediator* and Christ *the Redeemer* we shall explain *the existence, the manner and the qualities* of the Redemption, *the special work* of the Redemption or *sacrifice*, and *the necessity* of the Redemption.

CHRIST THE MEDIATOR AND CHRIST THE REDEEMER †

Because Christ is *God* and *man*, He is the perfect mediator between God and men; His special work of mediation is our *Redemption*.

I. *Christ the Mediator*

773 A Existence. Thesis : *Jesus Christ is the true and only principal or perfect mediator between God and men*². This

¹ *Major Synopsis*, n. 1124-1136.

² *Summa theologiae*, part 3, q. 26.

is de fide according to the *Council of Trent's* definition that we are saved " through the merit of one mediator, Our Lord, Jesus Christ!

1. *This is deduced from the hypostatic union :*

a. Christ is the *true* mediator, first, because He stands *in the middle* between God and men, since He is the God-man; secondly, He is the true mediator because He is distinguished both from God and from men; thirdly because He unites God and men whether physically or morally.

b. Christ alone is the *principal mediator* because only He unites the three conditions just explained.

2. The Thesis is proved *from Scripture :*

a. From *St. Patd* : " For there is one God and *one mediator* of God and men, the man Christ Jesus * "

b. From *St. Peter* : " Neither is there salvation in any other **37**,

3. Proof from *Tradition : The Fathers* also teach this, and, in particular, St. Augustine : " (Christ) *the mediator of God and men* * ",

Christ is *the one principal* and necessary mediator because He alone by His own power unites men to God. However, there can be other *secondary mediators*, for example, the Blessed Virgin, the Saints, who dispositively or ministerially work for union with God.

774 B The Special Ways in Which Christ is Mediator.

Christ exercises His mediation : as *prophet* or *teacher*, as *king*, as *priest*, especially as the *Redeemer*, finally as the *head* of men. At this point we consider *Christ as a prophet or teacher* and *Christ as a king*. We shall speak of the other offices when discussing the Redemption itself.

1 Session V can. 3; *D. B.*, 672.

* *I Timothy*, II, 5.

3 *Acts*, IV, 12.

4 *Sermon* 47, 12, 21, *Journal*, 1500.

y75 I. Christ a Prophet or Teacher.

Thesis : *Christ, as Man Cod, was an extraordinary prophet or teacher and master.* This is certain.

a. *Proof from Scripture.*

In the *Old Testament* Christ is announced as *the outstanding Prophet* : “ The Lord thy God will raise up to thee a Prophet of thy nation and of thy brethren like unto me! ”.

In the *New Testament* the Jews themselves acknowledged Christ as a Prophet : “ A great Prophet is risen up among us...” “This is the Prophet indeed¹”. Christ said of Himself : “ You call me Master and Lord, and you say well, for so I am ” in fact, He asserts that He is greater than all the prophets, since He alone proclaims what He has seen with the Father *

b. *Proof front Theological Reasoning*

1. Christ taught divine things " as one having power *
2. Christ *purified* the old law of false interpretations and *fulfilled* it ;
3. He confirmed His teaching with *examples* ¹ and *miracles* *

Therefore, Christ was the outstanding prophet.

Christ, consequently, is the unique *Teacher* and *Master* of the New Law, according to the declaration of the Father Himself: “Hear him”²; according to Christ's declaration: " One is your master, Christ " ³.

¹ *Deuteronomy*, XVIII, 15.

² *St. Luke*, VII, 16 : *St. John*. VII, 40.

³ *St. John*, XIII, 13.

**St. John*, III, xi.

⁴ *St. Matthew*, VII, 29.

^e *St. Matthew*, V, 17-48.

^f *Acts*, I, i.

* In passing, throughout the Gospels.

* *St. Luke*, IX, 35.

" *St. Matthew*, XXIII, 10.

776 2. Christ a King.

a. Thesis : *By the very force of the hypostatic union Christ is king of all creatures, in particular of mankind, in a very superior manner* x. This is certain.

I. *Explanation of thesis: Kingly or royal power* is the supreme faculty of directing men united for a common end. It is twofold : *temporal* which directs the subjects toward obtaining temporal good, and *spiritual* which directs men to spiritual blessedness.

In its proper meaning Christ is king, His kingdom is peculiarly spiritual and pertains to spiritual matters. In *actu primo* He possessed even temporal power, but *in aelii secundo* He did not wish to exercise it. His power is *complete* : legislative, judiciary, and coercive.

777 2. Proof of Thesis :

a. Proof from *Scripture*: In the *Old Testament* He is announced as king over Sion, prince of peace, a gentle king; in the *New Testament* He is frequently called king ³.

b. Proof from *Tradition*: Many *Fathers* attribute this kingly power to Christ. Thus *St. Cyril of Alexandria* writes : "He holds absolute rule of all creatures... by His essence and nature ³". This Kingship was made a certainty by reason of the Encyclical of Pius XI, *Quas primas*, and of the institution of the Feast of Our Lord, Jesus Christ, King.

c. Proof from *Reason* : Christ is the king of men : *by title of inheritance*, as He is the Son of God ; *by title of the Redemption*, for Christ snatched us from the captivity of the devil and took possession of us at the price of His own blood : " For you are bought with a great price [†] " ; *by title of free choice* :

¹ Encyclical of Pius XI, *Quas primas*, A. A. S., XVII, 593-610. Refer to J. B. BORD, *La Fête et la Messe du Christ-Roi*, Paris, Tequi.

¹ *St. Mathew*, XXI, 1-9; *St. John*, XVIII, 37; *Apocalypse*, XIX, 6.

* *On Luke*, X.

* ¹ *Corinthians*, VI, 20.

because all who enter the Church through baptism, or who afterwards renew the vows of baptism, freely place themselves under the rule of Christ, the supreme King of the Church.

778 b. Extension of Christ's Kingship — Christ exercises kingly power :

1. Over *souls*, which He illumines, moves and strengthens, and subjects to Himself and to His Father;

2. Over the *Church*, which He rules and governs through His sacred hierarchy which He established (Refer to *Trad on the Church*);

3. Also, in some sense, over *civil society*, in so much as He endeavors to spread the spirit of the gospel over Christian princes, and has the right that society be governed according to the principles of Christian law.

c. *The Excellence of Christ's Kingship* — This is deduced from its qualities and endowments : it is *supreme* and therefore legislative », judiciary s, and coercive.

d. *The Universality of Christ's Kingship* — This consists in its extension into all places and times, to all creatures '.

e. Finally, it is ordained to the most excellent end, that is, to a supernatural purpose and eternal blessedness through the most perfect means.

II. Christ the Redeemer

A The Idea of Redemption.

1. In general redemption is an act by which a thing, previously possessed and then lost, is once again acquired after a price has been paid.

2. The Redemption of the human race we can define thus *the act by which the fallen human race, through the mediation of Christ, atoning and meriting, was delivered from the slavery of the devil and was restored in the friendship of God.*

1 *St. Matthew*, V, 17, 21 and following; *St. John*, XIII, 34; *St. Matthew*, XVI, 18 and following; XVIII, 17 and following.

1 *St. John*, V, 22, 27; *Acts*, X, 42; refer to XVII, 31.

• *Psalm*, II, 8; *St. Luke*, I, 32; *I Corinthians*, XV, 27.

Explanation of terms :

Through the mediation of Christ etc., — thus the manner of the Redemption is indicated : Christ, as our *mediator* and therefore our moral *head*, in our place has paid the price of our Redemption : through His atonements He blotted out our sins, and through His merits He restored grace to us.

The human race was delivered from slavery etc., — thus the twofold effect of the Redemption is explained : through sin, man had been established as the servant of the devil, and had been deprived of the divine friendship and of the rights to an eternal inheritance; through the *Redemption* he has been snatched from slavery to the devil and has been restored to *grace* and thence to God's friendship.

780 B The Various Aspects of the Redemption.

1. Before all else it is a work of *love* and of *justice*.

2. According to *St. Thomas* the Redemption was accomplished in the manner of *merit* and of *satisfaction* ; in the manner of *sacrifice* on the altar of the cross, by which Christ in particular makes satisfaction and merits; in the manner of *freeing* from the slavery of sin and of *restoring* to the state of grace : thus are indicated the effects of this sacrifice.

CHAPTER I

THE EXISTENCE OF THE REDEMPTION

781 State of the Question.

i. *Errors* : Through *excess* — the early Protestants perverted the doctrine of the Redemption in such a way that they made it repugnant to reason and prepared the way for the denials of the Socinians. According to them, Christ took upon Himself our sins in this way that He became odious to God and was cursed by Him, and that on the cross or in the descent into hell

l *Ephesians*, II, 4; *Romans*, V, 20; *Psalms*, I.XXXIV, XI.

He underwent the torments of the damned. Therefore, nothing remains for us to do : salvation is gained only through faith in the merits of Christ. Through *defect* — in the first centuries the Redemption was indirectly denied by those who rejected the divinity of Christ or original sin; more recently the *Socinians* and the *Liberal* Protestants with whom the Modernists agree, maintain a *moral* Redemption: Christ saves us through *doctrine and example only*, that is, in the same way as that of the prophets and of the martyrs — on a higher level, to be sure.

782 2. This is the Catholic doctrine : Christ in His own particular manner through His death has redeemed us by *making satisfaction* for our sins and by *meriting* grace and eternal life for us; this He has carried out in a *special way* by offering Himself on the cross for us as a true victim. We say " in a special way ", but not " exclusively " : for all that Christ has done and has suffered He has borne for our restoration; among these works death on the cross is the *especial or principal work, necessary according to divine ordinance*.

ARTICLE I. FUNDAMENTAL THESIS
CONCERNING THE REDEMPTION I

783 Thesis : *Christ truly and properly or specially redeemed us by His Passion and expiatory death undertaken out of obedience and love*. This is de fide :

First, from the Creeds : Christ died " for our salvation

Secondly, from the Councils : *Council of Ephesus* : " He offered Himself for us[®] "; *Council of Trent* : " By His most holy Passion on the wood of the cross He merited justification for us, and made satisfaction to God the Father for us ' ",

Thirdly, from the ordinary magisterium of the Church : *Clement the Sixth* (1352) declared that the Redemption is

¹ *Major Synopsis*, η. X139-1165.

² *D. U.*, 122.

³ *D. li.*, 799.

superabundant!; *Alexander VIII* condemned the Jansenistic errors which deny the universality of the Redemptions; *Pius X* rejected the following proposition of the Modernists : " The doctrine of the expiatory death of Christ is Pauline and not evangelical!3

Λ *Scripture Proves the Doctrine of the Redemption*

784 I. In the Old Testament this doctrine is prefigured and announced.

a. It is *prefigured* in particular during the departure from Egypt with the *paschal lamb*⁴ serving as the medium; by its blood the Hebrews were protected from the devastating Angel, and afterwards, united into a chosen nation, they entered the promised land.

b. It is *announced* chiefly in the book of *Isaias*⁶ wherein first of all the humiliations which the *servant of God* suffers are narrated; and then His *sorrows* and their *cause*, namely men's sins which He has taken upon Himself to expiate⁷; next His *death* which He willingly underwent⁸, and finally the *effects* of His death, that is, the *triumph* of the servant of God and the *justification* of many⁹.

785 2. In the New Testament this doctrine is proved.

a. *In the Synoptic Gospels*, Christ affirms three facts which prove this point :

1) Christ *came to save men* by freeing them from their sins : " For the son of man is come to seek and to save that

* *D. R.*, 550-552-

^a *D. B.*, 1294, 1295.

³ *D. B.*, 2038.

⁴ *Exodus*, XII, 3, 51.

* *Isaias*, XLII, 1-4; XLIX, 1-6; L, 1-9; LII, 13-15 Liu.

* *Isaias*, LUI, 2, 3; refer to L, 5'6.

⁷ *Isaias*, LIII, 4-6.

* *Isaias*, LIII, 7.

* *Isaias*, LIII, 10-xi.

which was lost! This He confirms with the various parables of the lost sheep of the lost groat, of the prodigal son *

2) On many occasions He announces *His own death* as predicted by the prophets and as *necessary for fulfilling His office or duty*; at first, to be sure, obscurely · but later, very openly : " From that time Jesus began to show to his disciples that he must go to Jerusalem, and suffer many things from the ancients and scribes and chief priests, and be put to death and the third day rise again *

3) Near the end of His life He states His passion and death to be the cause of our liberation : " For the son of man also is not come to be ministered unto, but to minister and to give his life a redemption (λύτροον, price) for many * ". He confirms this at the Last Supper, declaring that His blood is to be shed for many " unto remission of sins e "

786 b. *This teaching is evident likewise from the testimony of the Apostles :*

1) According to the *Acts of the Apostles*, St. Peter very often speaks of the death and resurrection of Christ whom " God hath exalted to be Savior, to give repentance of Israel and remission of sins * "

2) In the *First Epistle of St. Peter* a true and proper redemption is proclaimed at the price of the blood of Christ, not a metaphorical redemption in the manner of an example : " You were not redeemed (Γλυτρωθήτε) with corruptible things as gold or silver... but with the precious blood of Christ " ; " Who his own self bore our sins in his body upon the tree, that we being dead to sins, should live to justice * "

¹ *St. Luke*, XIX, 10.

* *St. Luke*, XV, 1-32.

³ *St. Matthew*, IX, 15; *St. Mark*, IX, 19-20; *St. Luke*, V, 34-35.

* *St. Matthew*, XVI, 21 ; refer to XVII, 22; *St. Mark*, VIII, 30 and following. *St. Luke*, IX, 21 and following.

* *St. Mark*, X, 45.

• *St. Matthew*, XXVI, 28; *St. Mark*, XIV, 24; *St. Luke*, XX, 30.

⁷ *Acts*, V, 30; refer to II, 23-36; III, 13-20; IV, 10-12.

³ *I St. Peter*, I, 18; II, 24.

c. This doctrine is very particularly demonstrated in the testimony of *St. Paul*; he treats this dogma *ex professo* as the foundation of the Christian religion, not as something thought up by himself, but as handed over to him by Jesus: "For I delivered unto you first of all which *I* also received: how that Christ died for our sins, according to the Scriptures!",

In the *Epistle to the Romans* he explains in the manner of a synthesis the doctrine of Redemption, especially in that passage in which he shows that all men, who are under the law of sin, "are justified freely by his grace, through the redemption (ἀπολυτῶσεω), that is in Jesus Christ. Whom God hath proposed to be a propitiation (ἱλατῆριον) through faith in his blood, to the showing of his justice... that he himself may be just and the justifier of him who is of the faith of Jesus Christ". Shortly thereafter he explains the effects of this Redemption, that is, *reconciliation* with God: "For if, when we were reconciled to God by the death of his Son, much more being reconciled shall we be saved by his life*". Death and the shedding of blood were freely accepted by Christ out of obedience and love.

787 d. This doctrine is proved from *St. John's* testimony:

1) In his *First Epistle* he clearly says that we are cleansed from all sin in the blood of Christ*, who is propitiation (ἱλασθῶ) or a victim for our sins, not for ours alone but also for those of the entire world †, so that we enjoy God's friendship and life through Christ's death.

2) In the *Apocalypse* he relates that we are washed of our sins in the blood of Christ and thus are brought into the kingdom of God; He shows the Lamb standing as it were

1 *I Corinthians*, XV, 3.

3 *Romans*, III, 24-25.

3 *Romans*, V, 10; *Ephesians*, V, 2; refer to 12-21.

« *I John*, I, 7.

* *I John*, II, 2.

« *I John*, IV, 9.

' *Apocalypse*, I, 5.

slain, and therefore as a victim; redeemed by His blood, we are made citizens of the divine kingdom and priests *

3. In his *Gospel* he teaches :

a. We are freed from the slavery of sin, we are transported from darkness into light, from death to spiritual life ;

b. But these effects must be attributed to Christ's death : for just as the Israelites were saved through the serpent lifted up by Moses in the desert, so also men are saved through Christ lifted up on the cross'; because He was lifted up (on the cross), He will draw all things to Himself ; He loves His own so much that He lays down His life for them §, and sanctifies (that is, sacrifices) Himself that they also may be sanctified in truth *; He dies for the nation that He may gather together into one the sons of God who were dispersed T; the good Shepherd, He gives His life for His sheep .

B The Redemption Is Proved from Tradition

788 We separate the evidences according to three periods :

1) During the *first and second centuries* the Fathers often affirm that we have been redeemed by the *passion and death of Christ* which brings about a freeing from sins and reconciliation with God. Thus *St. Clement* says that Christ's blood was "poured forth for our salvation" because of Christ's love for us¹⁰; the *Epistle to Barnabas* points out, in addition,

¹ *Apocalypse*, V, 6-10.

¹ *St. John*, I, 9-12; III, 19-21; VIII, 12; XII, 35, 36, 46.

* *St. John*, III, 14-15.

* *St. John*, XII, 32-33.

* *St. John*, XV, 13.

* *St. John*, XVII, 19.

¹ Thus *St. John* explains the words which *Caiphas* brought forth concerning Christ : "It is expedient for you that one man die for the people", observing that he had prophesied, since he was the high-priest of that year.

* *St. John*, X, 10-13.

* Rivière, *Le dogme de la Rédemption*.

* *Epistle ad Cor.*, VII, 4; *Journal*, 12.

the effects of the Redemption* *St. Irenaeus* teaches that the Redemption was brought about through Christ's death which was a true sacrifice*.

789 2) *From the third century to the fifth century* the existence and effects of the Redemption are affirmed, and theories are delineated for the purpose of explaining how we have been redeemed.

In Patristic doctrine the *Liberals* distinguish three theories from which they conclude that the Fathers taught nothing certain about the Redemption :

First, the mystical or physical theory; according to this the Redemption was accomplished particularly through the *Incarnation* ;

Secondly, the *realistic* theory, which teaches that the Redemption was effected principally through the *passion* and *death* of Christ;

Thirdly, the theory which admits *rights of the devil* and affirms that the price of the Redemption has been paid to the devil himself.

We must reject the conclusion of the *Liberals*. For the Fathers do not *exclusively* propose one or another theory. When the *first* theory is not exclusively maintained, it can be admitted : the infinite power of the Redemption proceeds from the hypostatic union. Moreover many Fathers at the same time offer the realistic theory. The *third* theory correctly teaches that a *debt* is incurred by sinners which must be paid ; it is in error concerning the person to whom the payment must be made. This theory is frequently taught along with the realistic theory'. The Fathers, therefore, are *unanimous* as to the existence and effects of the Redemption; they' differ only' as to the *accidental* manner of explaining it.

a. Among the *Greeks*, Origen, Eusebius Caesar, St. Cynil of Jerusalem, St. Basil, St. Gregory Nazianzus, St. Chrysostom defend the *realistic* theory; St. Athanasius and St. Gregory of Nyssa favor the *mystical* theory; the theory which admits

¹ *Epistle to Barn.*, V, 1-7; VII, 2; XIII; XIV, 4-6; *Journal*, 32-33.

* *Adv. Hares.*, book V, I, 1; V, 2, 1; V, 17, 1; *Jour xhl*, 221, 249.

rights of the devil is accepted by Origen, St. Gregory of Nyssa and St. Basil, is opposed by St. Gregory Nazianzus.

b. Among the *Latins*, many teach the *realistic* theory; St. Hilary, probably alone, in many ways favors the *mystical* theory; a few, like St. Ambrose, affirm that a price is paid to the devil.

However, *St. Augustine* gives us a synthesis of the Catholic doctrine. Redemption is a *substitution*: "Ho Himself had no faults, but He bore our faults.!" For our liberation He paid the *price*: "By whose payment for us of what He owed not, we are freed from the debts both of our first father and of ourselves." Truly therefore He has performed our duties: "Christ without guilt has taken upon Himself our punishment in order that He might atone for our guilt and also put an end to our punishment* ". Willingly He has offered up a *propitiatory sacrifice* for us: "Whereas by His death the one and most real sacrifice was offered up for us, whatever fault there was... He cleansed, abolished, extinguished‡". Actually he does not admit that a price was paid to the devil, but he confesses that he (the devil) was deceived and justly deprived of his captives ».

790 3. From the eleventh to the twelfth centuries, under the leadership of *St. Anselm* and of *St. Thomas*, the doctrine of the Redemption is synthetically and philosophically explained.

a. According to *St. Anselm* the Redemption was accomplished through the *vicarious satisfaction* by which Christ freely paid our debts, by making equivalent reparation for the offense which our sins have inflicted on God; it was accomplished also through Christ's merit, by which He restored to us the good which was lost because of sin. Indeed this doctrine was implicitly contained in Scripture, particularly in *St. Paul's* writings, and as soon as it was scientifically explained, it was generally accepted. However, this explanation the holy Doctor rendered more burdensome and difficult with his theory concerning the *necessity* of the Redemption in a hypothesis of sin; but Hugo of St. Victor, Peter Lombard, Alexander of Hales, St. Bonaventure softened it somewhat; also, they prepared the way for St. Thomas.

* *Traci, adv. Tud.* 6.

* *De Trinitate*, XIII, 21, *P. L.*, XLII, 1031.

‡ *Contra Faustum*, XIV, 4, *P. L.*, XLII, 297.

‡ *De Trinitate*, IV, 17, *P. L.* » XLII, 899.

‡ *De Trinitate*, XIII, 16-18, *P. L.*, XLII, 1026 and following'.

* *Cur Deus homo*, *P. L.*, CLVIII, 361-430.

b. Whatever was true in the theories of his predecessors *St. Thomas* set in order, carefully avoiding the errors into which some had fallen, and handed down a doctrine which nearly all theologians since his time have accepted — at least as far as the principal points are concerned. This doctrine is briefly summarized thus :

1) Once we have posited the sin of our first parent, the Redemption of the human race *was not necessary* but suitable¹ (refer to section 821); it was fitting but it was not necessary² to offer satisfaction to God through the incarnation³ and passion⁴ of the Son of God (refer to section 822).

2) Christ, who according to the special ordering of God has been constituted our moral head, acted in our name, and His passion brought about our salvation through the manner of redemption (section 783), of satisfaction, of merit (sections 795, 797), and of sacrifice (section 817), not indeed as the principal cause but as the instrumental cause.

3) The Redemption was perfect, whether it is considered in its *cause*, namely Christ, Whose actions, by force of the hypostatic union, had *infinite power and value*, and Who freely bore endless sufferings out of *love and obedience*^{*} or whether it is viewed in its effects as far as we are concerned (section 799 and following).

ARTICLE II. THE AGREEMENT OF THIS DOCTRINE WITH REASON

The dogma of the Redemption is certainly a great mystery.

“ If one thing more than another presents difficulty to the mind and understanding of man, assuredly it is the mystery of the cross, which, beyond all doubt, must be considered the most difficult of all; so much so that only with great difficulty can we grasp the fact that our salvation depends on the cross, and on Him who for us was nailed thereon⁵

This afforded the Liberals an opportunity to say that the doctrine concerning the Redemption is *contrary to reason*

¹ *In III Sent.*, dist. XX, q. 1, a. r.

² *Summa theologica*, part 3, q. I, a. 2.

³ *Summa theologica*, part 3, q. 46, a. 1-4.

⁴ *Summa theologica*, part 3, q. 46, a. 3. «--

^{*} *Roman Catechism*, part 1, a. 4.

in as much as it opposes *the goodness of God* and attributes to Him a feeling of *vengeance, violates justice* and *overthrows the moral order*.

791 First Thesis : *The Catholic dogma of the Redemption is in no way repugnant to reason.* This thesis is certain. For :

1. While not opposed to God's goodness or to His gratuitous forgiving of sins, our doctrine rather regards the *charity and mercy of God*, who, while able to exact *personal* satisfaction of us, freely justified us through the Redemption which is in Christ Jesus †

2. Rather than being inordinately moved by a *sense of revenge*, in our case God does not cease to love sinners and to offer them the most efficacious means of fully making satisfaction to divine justice without undergoing bitter torments themselves.

3. *Nor is justice violated*: for the act of the Redemption was not the condemnation of an innocent party for a guilty one, but it was the receiving of an oblation which a man perfected, a man taken from among men and ordained for men, wherein he offered himself, holy, innocent, undefiled, for the salvation of his brothers, sinners ‡.

4. *The moral order is not overthrown*: Scripture and the Fathers do not ascribe our liberation to the death considered *physically* only (as the early Protestants taught), but to a death, which was *freely undertaken out of obedience and love* and which attained infinite value *from the hypostatic union*.

792 Second Thesis : *Redemption through the expiatory death of Christ is altogether fitting.*

On the part of God, whose wisdom is best manifested in this mystery by reason of the fact that He was able to reconcile perfectly the rights of justice and of mercy, by exacting an equivalent reparation for the order injured, and by sparing miserable mankind.

† Romans, III, 24.

‡ Hebrews, V, 1; VII, 26.

On the part of Christ, Who showed His overwhelming *love* for us by making satisfaction for us, and Who in this way wins *our love* for Himself.

On the part of man, who learns to run away from sin as he realizes how great was the reparation necessary to efface sin: "You were bought at a great price. Furthermore, this accmes to the *greater dignity* of man that, just as man was conquered by the devil, so the devil was vanquished by man, and the human race was restored to its former status.

CHAPTER II

THE MANNER AND QUALITIES OF THE REDEMPTION

Herein we explain: first, *how* the Redemption was accomplished; what its *qualities* are.

ARTICLE I. THE MANNER

IN WHICH THE REDEMPTION WAS ACCOMPLISHED I

793 According to the *Council of Trent*, Christ " by His most holy passion... *merited* for us justification and *made satisfaction* for us to God the Father

The Council attributes meritorious and satisfying force and value to Christ's death alone because of the *divine ordinance* by which God wished Christ's death to be the *price* of human salvation. A twofold reason for this ordinance can be pointed out: first, the sacrifice of Christ on the cross performed out of love and obedience is *in itself* and *objectively*

l Major Synopsis, u. 1160-1174.
• Session VI, chap. 7; *D. 13.*, 799.

the most perfect of His actions; secondly, by suffering and dying Christ offers us both the best testimony of His love and a model of all virtues.

Therefore, Christ redeemed us by *vicarious* satisfaction, through which He repaired the offense given to God, and by the *merit* through which He restored to us lost benefits.

A *The Vicarious Satisfaction of Christ*

794 I. *Explanation of terms.*

a. Satisfaction *in general* is complete payment of a debt. But *moral* satisfaction, our concern at this time, is the *free giving back (returning) of honor equivalent to compensate for an injury inflicted on another.*

1) A *giving back* or *returning*, because it is an act of justice and is, so to speak, a certain restitution;

2) *Free*, because honor cannot be returned without the free consent of the will;

3) *Of honor equivalent*, because satisfaction, properly so called, in as much as it is distinguished from condonation, demands *equality* between the satisfactory work and the offense;

4. *To compensate for an injury*, in order that a distinction may be made between satisfaction and *merit*; merit is directly related to a reward.

795 2. Thesis : *By His Passion Christ truly made reparation with a vicarious satisfaction for our sins.* This is *de fide* according to the various Creeds and according to the Council of Trent already quoted.

a. *State of the Question.* Christ did not *formally* take upon Himself our sins, nor was He *properly* or for Himself punished. But as our *moral head* He undertook the obligation of making satisfaction for the sins of His members.

b. *Proof of Thesis.*

1) *Scripture* from the texts wherein it is stated that Christ has taken upon Himself and has expiated our sins; that we have been redeemed by the precious blood of Christ Who Himself has borne our sins; etc.

2) *The Reason for vicarious satisfaction.* " *The head and members arc as one mystic person; and therefore Christ's satisfaction belongs to all the faithful as being His members!* ".

B *The Merit of Christ*

i. *Concept.*

a. Merit in general is either the *right* to a reward, or every work worthy of a reward. *Supernatural merit is a supernatural work performed for God, from which there arises, once we posit divine ordinance and arrangement, a right to supernatural recompense.*

b. *Merit* is divided in a twofold way :

1) Merit *properly called* or merit *de condigno*, which is proportionate to the reward to be obtained, and therefore the reward is due *in justice* or at least *out of fidelity*²;

2) Merit *de congruo*, which of itself is not proportionate to the reward, and therefore the reward is due merely *out of graciousness.*

ηγ] 2. Thesis : *It is de fide that Christ merited for us grace and then glory.* This is de fide from the *Council of Trent* :

" If anyone says that men arc justified without the justice of Christ, whereby He merited for us, let him be anathema ³ ". Certainly all the conditions required for merit are united in Christ :

a. Christ enjoyed perfect freedom;

b. His humanity was dear to God both because of habitual grace and because of the grace of union ;

¹ *Summa theologica*, part 3, q. 48, a. 2, ad >.

³ *In justice*, if the work of *itself* is equal to the reward; *out of fidelity*, if the reward, although exceeding the work, nevertheless, is infallibly granted by reason of a *promise* made.

* Session VI, can. 10, *D. B.*, 620.

C. All His actions were good from their object, from their end, from the circumstances¹, and they were of infinite value from the dignity of the person ;

(J. Through charity He referred all His works back to God·;

e. There was the promise of the Father to give recompense for His actions and sufferings [¶]

f. Christ was a way-farer because He was without the blessedness of the body and the full glorification of the soul.

C *The Duration of Christ's Satisfaction and Merit*

798 Christ *began* to make satisfaction and to merit at the first moment of His Incarnation; and afterwards, throughout His entire life, without ceasing He made reparation and gained merit because He always possessed the required conditions for so doing. However, most particularly He expiated and merited through His *passion and death* which, *according to the positive ordinance of God*, has been appointed for completing the work of Redemption. Thus our salvation is ascribed principally to His *blood and His death* : “ The blood of Jesus Christ His Son cleanses us from all sin”²; “ You have been redeemed not with corruptible things like gold and silver... but by the precious blood of the immaculate lamb After death He did not merit because He was not then in *slatit vice*.

ARTICLE II. THE QUALITIES OF THE REDEMPTION

The Redemption of Christ, accomplished particularly through His sacrifice, was *universal* and *perfect*.

A *The Universality of Christ's Redemption* ‘

The Redemption of Christ was universal : first, in regard to *all men*; secondly, in regard to *all sins*; thirdly, in regard to *all the good* lost through sin.

¹ *St. John*, VIII, 20.

² *St. John*, VIII, 50; V, 30.

³ *Isaias*, LIII, 10.

⁴ *Major Synopsis*, n. 1175-1183.

**¶ THE UNIVERSALITY
OF THE REDEMPTION IN REGARD TO MEN**

799 State of the Question. The universality consists in this, that Christ established *the universal cause* of our liberation and *the means which of themselves* are able to be applied to all.

The following have fallen into error :

The Predestinians, who claim that Christ died only for the predestined ;

The Jansenists, who teach that is it semi-pelagianism to state that Christ died for all;

Vasquez who insisted that Christ did not die for those who cannot be baptized.

800 First Thesis : *Christ died for all the faithful, even for those who are not predestinated.* This is a matter of faith from the *Council of Trent*: “But though *He died for all*, yet all do not receive the benefit of His death*”.

a. *Proof from Scripture.* St. Paul very clearly declares that Christ is the savior of all men, especially of the faithful’.

b. *Proof from Tradition.*

1. From the *Creed* : “ Who for *us* men and for *our* salvation came down from heaven, He was crucified also for *us*”; all the faithful are bound to recite the Creed.

2. From the condemnation of the fifth proposition of Jansenius : “*To say that Christ died for all men or poured forth His blood for all men is Semipelagianism* This proposition, understood in the sense that Christ died for the salvation of the predestined only, was condemned as heretical³”.

¹ Session VI, chap. 3; *D. B.*, 795.

² *II Timothy*, IV, io.

³ *D. B.*, 1906.

801 Second Thesis : *Christ died for all the infidels, at any rate for the adults.* This is certain and proximate to faith; for the following proposition was condemned by *Alexander VIII* : “ Christ gave Himself for us as an oblation to God, not for the elect alone but for all the faithful and *only* the faithful. Further, Scripture says : “ He is the propitiation for our sins, and not for ours only, but also for those of the whole world... 2 ” “ He will have all men to be saved and to come to the knowledge of the truth 3 ”.

802 Third Thesis : *Christ truly died even for the little ones who cannot be baptized, since He merited for them the grace of baptism dependent, however, on second causes.* This is a common opinion; it stands in opposition to *Vasquez*.

a. Nowhere does Scripture exclude the little ones from the benefits of the Redemption, but rather it asserts in a general manner that Christ died for all.

b. Besides, St. Paul teaches that all are justified and saved through Christ, just as all have sinned in Adam. But the little children, whom we are discussing have truly sinned in Adam.

2° THE UNIVERSALITY OF THE REDEMPTION
AS FAR AS SINS ARE CONCERNED

803 a. *Christ satisfied for all the sins of men.* In the *Scripture St. John* expressly declares : “ The blood of Jesus Christ cleanseth us from all sin ”, even from the sins “ which were under the former testament 4 ”,

Furthermore, if we make use of *theological reason*, we know that Christ is the Redeemer of all; this supposes that He has made satisfaction *for all sins*.

¹ *D. 13.*, 1924. The first Council of Quiercy declared similarly against the Predestinians : “ Just as there is no man, has been no man, will be no man whose nature has not been assumed in Jesus Christ, so there is, was, or will be, no man for whom He has not suffered — although not all may be redeemed by the mystery of His passion ”, *D. B.*, 319.

* *I St. John*, II, 2; Refer to *I Timothy*, II, x-6.

’ *I Timothy*, II, 4.

• *I St. John*, I, 7; refer to *Titus*, II, 14; *Hebrews*, IX, 15.

804 b. *Christ has liberated us not only from guilt but also from the debt of punishment* because He paid a price sufficient to take away all the punishment due to sin, either eternal or temporal, *provided that we partake of and participate in His passion through faith and love.*

Christ's satisfaction is of infinite value and power. However, *de facto* punishment is not removed unless the reparations of Christ are applied to us : but this actually happens through the *Sacraments* and through the Sacrifice of the Mass, and also through *faith which works by means of love.*

805 c. *Although the reparation of Christ in itself was perfect and universal, it is necessary for adults to imitate the suffering Christ and to make satisfaction with Him for their sins, if they wish to be saved.* This statement is certain; it contradicts the declaration of the Protestants that faith alone is sufficient in order that the reparation and merits of Christ be applied to us.

1. *In Scripture* Christ clearly states that no one is saved unless he takes up his cross; St. Paul teaches that we cannot be crowned unless we suffer with Christ. Therefore, although Christ's passion is complete in itself, it must be made complete by us since, as His *members* we must be *fashioned after Him, our Head.*

2. According to *reason*, an adult must prepare himself for justification by various acts and must persevere in the state of grace. But all this presupposes the cooperation of each individual in expiating his own sins and in persevering in good.

3» THE UNIVERSALITY OF THE REDEMPTION IN REGARD TO MERIT

806 a. What did Christ merit for us?

1) *As to supernatural good.*

a) *As to grace: Christ sufficiently merited for all men both habitual grace or justification and the actual graces which make preparation for justification or accompany it. This is certain.*

The Council of Trent declares : " By His most holy passion on the wood of the cross He has merited *justification* for us ", and, consequently, the actual graces for obtaining or preserving justification. So the Church asks all graces through the merits of Christ when at the conclusion of her prayers she says : *through our Lord Jesus Christ*.

b) *As to glory : Christ sufficiently merited for all life eternal.* that is, glory of the soul and of the body :

" Being consummated he became to all that obey him the *cause of eternal salvation* ". " And as in Adam all die, so also in Christ all shall be made alive *"

Furthermore, by meriting grace for us, which is the essential means to eternal life. He must merit eternal life also. In passing let us note that Christ *has merited* for us *natural goods also, when they serve the purpose of salvation*.

807 2) *As to preternatural goods.*

a) *Christ did not merit the restoring of preternatural goods to us in the present life.*

It is obvious from sad experience that, even after the Redemption, we are subject to ignorance, to concupiscence, to sorrows and to death. Besides, it is fitting that we cooperate in our own salvation by carrying our cross after Christ.

b) *Christ merited that these defects, by reason of the example of His patience and by reason of actual graces, might not lord it over us in the present life; and that we might use them for acquiring merit.*

c) *Christ merited for us that these infirmities might be taken from us in another life.*

808 2) What did Christ merit for Himself? *For Himself Christ merited* both the glory of the body ³ and the exaltation ¹ of His name, but not habitual grace or the glory of the soul, both of which He possessed *from the beginning* as qualities due to Him because of the hypostatic union.

¹ Session VI, chap. 7, D. B., 799.

* *Hebrews*, V, 9; *I Corinthians*, XV, 22.

* *Hebrews*, II, 9.

* *philippians*, II, 9-10.

B *The Perfection of the Redemption of Christ*¹

809 This perfection embraces satisfaction and merit. From the viewpoint of perfection, *satisfaction* can be threefold: first, *congruous* or *insufficient* or *imperfect*, which is not proportionate to the debt but is proportionate only to the forces of the one making satisfaction: for example, a person owes one hundred sesterces and pays only fifty; secondly, *condign* or equivalent from the part of *matter*, which is proportionate to the gravity of the offense, so that just as much honor is given back as was taken away; but when satisfaction which is in itself insufficient is accepted by the offended person, then it is called *extrinsically equivalent* or *equivalent* from the acceptance of the offended person; thirdly, *perfect* on the part of *form*, or *in the rigor of justice*, or according to *the exact limits of right* — this is given to another from one's own goods and a creditor is bound to accept this satisfaction.

Perfect *merit* is condign merit or merit *de condigno* (sections 941, 942).

810 A The Redemption of Christ was truly equivalent or adequate.

I. *It is certain that the Redemption of Christ is equivalent, in fact superabundant.*

a. *Clement VI*² declares this: "He redeemed us not with corruptible things like gold and silver, but with the precious blood of Himself, the undefiled and immaculate Lamb: this blood the innocent victim poured forth on the altar of the cross, not just a drop of His blood which, because of its union with the Word, would have been sufficient for redeeming the entire human race, but copiously, as it were, in streams"; and later St. Clement adds that the treasury amassed by Christ is *infinite* because of His *infinite* merits.

¹ *Major Synopsis*, n. 1186-1195.

² Jubilee Bull *Unigenitus*, D. 13., 550.

Therefore He has redeemed us equivalently ; rather, we should say superabundantly.

b. 5/. *Patti* also teaches this : “ But not as the offence, so also the gift... where sin *abounded*, grace did *more abound* ” ; “ In whom we have redemption through his blood, the remission of sins, according to the riches of his grace, which *hath superabounded* in us !

811 2. There is some *controversy* as to whether the satisfaction of Christ was equivalent *of itself* or only *from divine acceptance*.

The *Scotists* contend that the Redemption of Christ was insufficient in itself and that it can be called equivalent only because it was accepted as such by God. The reason for their opinion is that Christ's actions are of finite value.

The *Thomists*, however, and almost all theologians, teach that the satisfaction of Christ *of itself* was not only equivalent but also superabundant. To us this opinion seems to be the acceptable one. We offer the following proofs :

a. From *Scripture*. In the text just now cited Scripture calls the Redemption of Christ straightforwardly *superabundant*, by means of this word indicating that the Redemption of itself, and not just from the acceptance of the creditor, is sufficient.

b. From *Tradition* — The Bull of Clement VI bears witness that the Redemption of Christ is superabundant *from the hypostatic union itself*, the dignity of which is infinite.

c. From *theological reason*. The satisfaction of Christ was of itself *equivalent*, indeed superabundant also : because of the dignity of the person making satisfaction, who is a truly infinite person; because of the price of the offering, Christ the God-man.

812 B Was the Redemption of Christ perfect according to strict justice? Contrary to the *Scotists*, to Vasquez, Billot, and others, many *Thomists* teach that the satisfaction of Christ was *in accord with the exact limits of right* or that it was a work of strict justice.

*1 Romans, V, 15*20; Ephesians, I, 7-8.*

• “ This opinion of the Thomists I think is so certain that the contrary-opinion seems neither probable, nor pious nor sufficiently in accord with faith ”. (SUARez, disp. IV, sect. 3, n. j i).

Satisfaction possesses such perfection when it is made *for another*, from goods that are proper and are otherwise not owed, that the creditor is bound to accept it. But

1. the satisfaction of Christ was *for another*: the one person of Christ is virtually two fold : in as much as this person enclosed a human nature. He could make satisfaction, and since this person enclosed divine nature, He could receive satisfaction;

2. The satisfaction of Christ was made from *His own proper goods*: for Christ's actions, proceeding from human nature, were indeed under God's dominion just as was His human nature. But the *moral value and force* of these actions, proceeding from the person of the Word, fell under the dominion of no one but that of the incarnate Word;

3. The satisfaction of Christ was made from goods which were *otherwise not owed*; this is evident if we make use of the distinction employed above; Christ's actions, *in their own moral force*, pertained to Christ alone Who, equal to the Father, had no obligation properly called to God. Furthermore, Christ's actions, of infinite value, were able to make satisfaction for different obligations at the same time.

4. Finally, the creditor or God *was bound to accept* this satisfaction of Christ by force of divine ordering through which Christ has been constituted moral head of and surety for the human race in order that He might be able to offer satisfaction in our place.

COROLLARY ON CHRIST THE HEAD

813 Christ is the head of the mystical body; all men are members of it; the Holy Spirit is its soul.

A This is *of divine faith* according to St. Paul's *Epistles to the Romans, to the Corinthians, to the Ephesians, to the Colossians*. In the comparison of the vine Christ taught this: "I am the vine, you the branches! This doctrine St. Paul very clearly declares: "He hath made him (Christ) head over all the church, which is his body 4". In the human body it is the head that is eminent *by priority, by perfection, by influence*. But Christ:

¹ St. John, XV, 5.

* Ephesians, I, 22; refer to IV, 16; V, 23; Colossians, I, 18.

1. Excels men because of the hypostatic union;
2. Possesses a greater plenitude of grace;
3. Pours into men something supernatural.

The Holy Spirit is called the *soul* of this body because He produces in us the supernatural life.

B Christ is the head of men in various states :

1. *Actually* .

- a. Of the blessed who perfectly and immovably are united to Him through glory;
- b. of the just on earth who are, with the possibility of change, united to Him through faith and charity;
- c. of the faithful who are in sin, who are united to Him through faith alone;

2. *Potentially*

- a. of all infidels whom by means of some influence of actual grace He leads and invites to faith. In no way, however, is He the head of the damned in hell.

C Christ is *the head of the angels* : " Who is the head of all principality and power " ,¹ namely, of all Angels. For " He is the head of all principality and power " ; but He has less influence on the angels : for to men He gives graces and substantial glory, but to angels He gives only accidental glory.

¹ Colossians, II, 10- Refer to our work : *Notre incorporation au Christ*, 1931.

CHAPTER III

THE SPECIAL WORK OF
REDEMPTION : SACRIFICE

There are two topics to be considered at this point : Christ's *Priesthood* and *His Sacrifice on the cross*.

ARTICLE I. THE PRIESTHOOD OF CHRIST *

814 The priest (sacra dans, one giving himself to sacred things) or pontiff is he who, *called by God and taken from among men, is delegated by God to offer up sacrifice for men and to dispense other divine mysteries*. All of this is apparent from St. Paul's *Epistle to the Hebrews*, V, 1.

A Thesis : *Christ the man has been constituted by God, in the proper sense, the high priest in the Church.*

This is a matter of faith according to the Councils of *Ephesus* and of *Trent*; these teach that Christ is " Our Pontiff and Apostle 1", and that He " once by His death offered Himself on the altar of the cross to God the Father in order that therein He might accomplish redemption 3

From the *Epistle- to the Hebrews* we learn that there are three requirements for the *priesthood*: that one be called by God from among men; that he be ordained for men in the things which appertain to God; and that he offer gifts and sacrifices 4. But, according to this same epistle :

i. Christ, true man of the race of Adam, was called by God : " So Christ also did not glorify himself, that he might

1 *Major Synopsis*, n. 1196-1201.

* *D. B.*, 122.

• *D. B.*, 938.

4 *Hebrews*, V, X.

be made a high priest, but he that said unto him : *Thou art my Son!* ” ;

2. That he might be the mediator of God and of men, reconciling men to the Father : " And being consummated, he became to all that obey him the cause of eternal salvation * ” ;

3. Through the oblation of his sacrifice : " He offered himself immaculate to God to exhaust the sins of many³

815 B *The Properties of Christ's Priesthood.*

1. *Christ is priest according to the order of Melchisedech :*

- a. *As to name :* for he is king of justice;
- b. *As to origin :* he appears " without father and mother ” ;
- c. *As to eminence :* he surpasses the priests of the old law;
- d. *As to sacrifice :* he offers himself under the species of bread and of wine.

2. *Christ became a priest at the first moment of his conception, and he exercised his priesthood through his human nature, but by reason of a power participated in from the hypostatic union.*

3. *Christ is a priest eternally according to Psalm CIX; to Hebrews, VII, 24.* Always he performs certain priestly acts.

Thus it follows that Christ is the *one chief or principal priest*, and that other priests are *his visible vicars* who dispense and direct his mysteries.

article ii. Christ's sacrifice 4

816 A Scripture discloses that, *after the Fall*, men carried on sacrifices . . . Among them the sacrifice of bread and of wine which Melchisedech offered is renowned. Under the mosaic law there

¹ *Ibid.*, V, 5. — * *Ibid.*, V, 9. — » *Ibid.*, IX, 2«.

♦ *Major Synopsis*, n. 1202-1211.

• *Genesis*, IV, 3-4; VIII, 20; XII, 7, 8; XIII, 4; XV, 9-12, etc.

were sacrifices of four kinds : the *holocaust* in which the entire victim was burned, the sacrifice *for crime* or *guilt*, the sacrifice *for sin*, the peace offering which was presented as an act of thanksgiving or for the purpose of obtaining new favors. These sacrifices were *imperfect* and *inefficacious* ; they *prefigured* the true sacrifice of the cross.

B According to *Leviticus* and the *Epistle to the Hebrews*,* a sacrifice true and *properly called* is *the offering of a sense-perceptible substance, together with a certain immolation of it* (physical or real destruction as in a holocaust, or mystical or symbolical as in a libation or pouring out of water); *this offering is made to God alone by a duly authorized minister in order to make known mans interior feelings and dispositions through which God's supreme Sovereignty is recognized.* In a sacrifice there are three elements : *the oblation* and *the immolation* which are the *essentials*; and the *communion* or *participation* which is, so to speak, an *integral* part.

By reason of *the end*, sacrifice is distinguished in a fourfold manner :

1. *I.atreulic*, which directly relates to the recognizing of God's supreme dominion — such was a *holocaust*;
2. *Eucharistic*, which is directly ordained to giving thanks to God, for example, a *peace offering*;
3. *Impetratory*, by means of which new favors are asked for;
4. *Propitiatory*, for the purpose of appeasing God, and *satisfactory*, which is offered for sins or for punishment due to sins — such was the offering *for crime* or *guilt* and the offering *for sins*.

817 The Existence of Christ's Sacrifice.

Thesis : *Christ, the Supreme Priest or Pontiff by His death-offering Himself to God the Father for us on the cross, has offered a true and perfect sacrifice:* the Councils of *Ephesus* and of *Trent* have made this a matter of faith, defining that “ by His

* *Hebrews*, VIII, IX, X.

death He offered Himself on the altar of the cross to God the Father in order that He might there accomplish an eternal redemption !

A *Proof from the Epistle to the Hebrews*: herein St. Paul declares that Christ has offered a sacrifice more excellent than all the ancient sacrifices :

1. By reason of *dignity*: although it is one sacrifice, *it is superior to all others* because of the value and power of Christ's blood ;

2. By reason of *holiness*, because His blood is pure;

3. By reason of *efficacy*: although offered *once*, it suffices for blotting out all sins : " The blood of Christ, who by the Holy Ghost offered himself unspotted unto God, shall cleanse our conscience from dead works, to serve the living God... so also Christ was offered *once* to exhaust the sins of many ? ”.

B *Proof from theological reasoning*. Christ's death was a *true* sacrifice : because the victim or Christ was sense-perceptible, really immolated on the cross; the sacrifice was offered by Christ Himself, the eternally constituted priest, in order to acknowledge God's sovereignty and to appease Him, and to expiate sin. That all may actually be sharers in this sacrifice, the eucharistie sacrifice was established.

818 The Excellence of Christ's Sacrifice. The sacrifice of the cross was most perfect because of the infinite dignity of the victim, because of the complete immolation freely undertaken out of *obedience* and of *love*, because of the universality of its effects or fruits (man is redeemed, a remedy against the three fold concupiscence is advanced), because of its greatest efficacy in offering glory to God through adoration and thanksgiving and in obtaining the remission of sin and graces.

Also, the sacrifice of the cross was *adapted to the ends of the Incarnation*, for not only are men redeemed through it but also they receive relief from the triple concupiscence.

1D. B., 123, 938.

**Hebrews*, IX, 14, 28.

819 The Essence and Extension of Christ's Sacrifice. The common opinion asserts that Christ's sacrifice consists *essentially* not in an internal act of obedience (Thalhofer), nor in the five elements ascribed by de Condren; but it consists in the oblation of the immolated victim. Therefore, only *the -passion and death of Christ are the sacrifice properly called*; his other acts were a remote or immediate preparation or a complement: thus the resurrection and the ascension are a complement to the sacrifice as such.

CHAPTER IV

THE NECESSITY OF THE REDEMPTION

820 Errors. These taught the *absolute* necessity of the Redemption: *Wycliffe*, because "all things happen from necessity the *Optimists*, like Malebranche and Leibnitz because, in the light of creation, God had to "turn his mind" to the Incarnation.

In the matter of *hypothetical* necessity, St. Anselm, Giinther and others have pronounced incorrectly, more or less.

821 A Certain doctrine.

I. *Once we have posited the existence of original sin, then the Redemption was not necessary but altogether appropriate.* This is certain.

a. *It was not necessary* since God was able either to annihilate the human race or reduce it to the natural order. This is certain and is opposed to the teaching of St. Anselm in particular, who taught that the Incarnation, in this hypothesis, is *necessary* δ .

* *Major Synopsis*, n. 1217-1223.

' *Why God Became Man*, book I.

In *Scripture* Redemption is attributed to God's mercy :
 " According to his *mercy* he saved us!

Reason proves that the Redemption is not necessary : neither on the part of *God* Who is free in all His works ad extra, nor on the part of *man* who, after he has lost grace gratuitously given by *his own* fault, can in no way *demand* reparation.

b. However, the Redemption was *filling*: because the sin of the human race was less grave than the fault of the /Kngels and was caused by Adam's will alone and according to the temptation of the devil; because man's will after the fall remained movable and hence capable of repentance.

2. *Once we have posited in God the will to restore the human race, the Redemption through Christ was not necessary.* This is certain contrary to *Tournely* and a few other theologians. In fact, God was able to restore the human race in many other ways; by pardoning gratis; by accepting *imperfect* satisfaction.

822 B The Common Doctrine.

If we posit the fact that God wished to exact equivalent satisfaction, the Incarnation of a divine person was strictly necessary. This, a common opinion, contradicts the Scotists who claim that, even in this hypothesis, the Incarnation is not necessary because, as they say, mortal sin can be repaired through a simple creature because it does not have infinite malice.

Proof from the *infinity* of sin : the offense inflicted upon God through mortal sin is infinite in *genere moris**. The offense increases according to the dignity of the person injured :
 " The *infury* is in proportion to the person injured But

* *Titus*, III, 5; Refer to *Ephesians*, II, 4

* " Since God exceeds the creature ad infinitum, the offense of one sinning mortally against God will be infinite in regard to His dignity; this has been injured in a certain manner by sin, while God Himself and His precept arc disdained and despised " (St. Thomas, *Truth*, q. 28, a. 2) Refer to the *Salmanticensis* who discuss the question more brilliantly than others do, *De Incarnatione*, disp. I.

in this case the injured person is *infinite*. Therefore only through an infinite person can this offense be made right. For a creature, a *finite* being, cannot offer infinite reparation : "*Honor is according to the one giving the honor*", or honor is measured according to the dignity of the person honoringx.

THE FINAL MOTIVE FOR THE INCARNATION

823 State of the Question. All agree that God most freely decreed the Incarnation for His own glory. But the question is asked : by force of this decree what was God's principal motive for the Incarnation? There are three particular opinions :

1. According to the *Thomists* that *final sufficient motive* was the *Redemption of the human race* — thus, if Adam had not sinned, the Word would not have become incarnate. Indeed the Word could have become incarnate if Adam had not sinned; but *de facto* the Redemption of the human race is assigned in Scripture and in Tradition as the one motive for the Incarnation : thus in *St. Luke* : " The Son of man is come to seek and to save what has been lost ". St. Augustine explains these words in this way : " If man had not been lost, the Son of man would not have come ",

The *Scotists* reply that the words of Scripture and of the Fathers must be understood in this sense that the Word became incarnate in the *passible* flesh for the sake of our Redemption.

2. According to the *Scotists* God wills all things *because of love for Himself* :

- a. The Incarnation of His Son;
- b. The creation and sanctification of the angels and of men ;
- C. Sin foreseen, the Redemption in *passible* flesh.

1 In a similar manner Suarez proves the point : for *equivalent* satisfaction there is required a certain *proportion* between the person offended; or at least it is required that the inferiority of the person making satisfaction be able to be compensated for through the *excellence* of the satisfactory or atoning work. But between God and man, as beings infinitely separated, the non-proportion is such that in no way can it be compensated for by means of the excellence of the works which man can accomplish. Nor can this lack of proportion be made up for through created grace : *for*, while grace is a participation in the divine nature in a sense which is to be explained at another time, it always remains a thing of finite dignity.

For, from the text : " The Lord possessed me in the beginning of his ways, before anything was made from the beginning ", *Christ* as man was intended by God before all creation and therefore before the prevision of original sin. From the text of St. Paul, Christ is " the first-born of every creature " but he is not primogenitus by reason of time, therefore he is primogenitus by reason of intention.

The Thomists answer that these texts pertain to *Christ as God*.

Conclusion. According to Scripture and the Fathers the determinative cause of the Incarnation *more -probably* is the Redemption. For those matters which rest upon God's will alone can be known only through Scripture and Tradition. And then Scripture and Tradition assign no other cause for the Incarnation than the Redemption.

CONCLUSIONS FROM THESE TWO MYSTERIES

We shall explain conclusions which follow from the Incarnation and the Redemption in regard to the *worship of Christ* and *the cult to the Blessed Virgin Mary*; to these we shall add a few thoughts in relation to *devotion to the Saints*, to *relics* and to *images*: the Saints are *members of Christ's body*.

824 Prefatory Notes in regard to Cult.

A *The idea of cult* : *In general cult* is an act by which we venerate some one because of his excellence. We are speaking only of *religious cult* through which we show due honor and reverence to God or to His saints.

B *Division.*

i. By reason of *excellence* we distinguish :

a. The cult of *latría* (λατρεία, servitude), which is the highest honor, given to God alone because of His supreme sovereignty and the infinite excellence of His majesty ;

b. The cult of *dulia* (δοῦλεια, subjection), which is the honor shown to God's servants because of their supernatural

gifts which they have received from Him. This cult is called *hyperdulia* when it is given to the Blessed Virgin. As she surpassed the other saints because of her singular greatness, so the cult proffered to her excels in degree that rendered to them.

2. From the viewpoint of *motive* cult is :

a. *Absolute*, when one is revered on account of the preeminence which is *proper* to one and is *inherent* in one : such is the cult offered to God or to the saints;

b. *Relative*, when something is revered *because of some one* with whom it has a special relationship : for example, the cult rendered to *images* and relics.

C In cult we must distinguish the *material* object, that which is revered; the *formal* object, that is, the reason for which something is revered.

ARTICLE I. DEVOTION TO THE SACRED HEART OF JESUS†

825 A Its nature §. In order to make this devotion better understood, we shall explain the *object*, the *end*, and the *acts* of devotion to the Sacred Heart.

I. The object is twofold :

a. *The material object* :

1) *Remote*, that is, the very person of the Incarnate Word,
 2) *Proximate*, the physical, living *Heart* of Christ, hypostatically united to the Word because it is the *symbol*, of His *love*;

b. *the formal object* is the infinite excellence of the Word.

The *special reason* that Christ's Heart is adored is that it manifests to us His *immense love*, uncreated and created,

1 *Major Synopsis*, n. 1236»1246.

1 J. B. Terrien, *La dévotion au Sacré-Cœur*; Bainvkl, *La dévotion au Sacré-Cœur*; Verneekscu, *Pratique et doctrine de la dévotion au Sacré-Cœur*.

towards God and men. Thus it differs from devotion to the Blessed Sacrament, although it is like unto it.

2. *Devotion* to the Sacred Heart has a twofold end : that our hearts may be inflamed with love for Christ; that the injuries inflicted upon It may be atoned for, particularly in the Eucharist.

3. *Particular acts* by means of which this end can be attained are :

a. *Knowledge* of the Sacred Heart of Jesus : the more we know of Its divine greatness, the greater the devotion we shall foster to It;

b. *Adoration*, because of the hypostatic union;

c. *Love*, which the eminent perfection, the beauty and the benevolence of the Sacred Heart of Jesus ask for forcefully and pleasantly : this love indeed must be made manifest by *desires, by words and works*, but especially by an *imitation of His virtues, charity, humility, and meekness* : " Learn of me because I am meek and humble of heart ";

d. *Reparation* for the offenses committed against Him : this is one of the special purposes of this devotion.

These duties are fulfilled in a particular manner on the solemn feast of the Sacred Heart of Jesus and on the First Friday of every month.

826 B The Legitimacy of this Devotion.

This is set down contrary to the *Jansenists*, to many Protestants, *Unbelievers* and *Rationalists*: these impugn the cult of the Sacred Heart as new, erroneous, very dangerous, superstitious and based on a false foundation : the physical heart, they say is not the seat of love.

Thesis : *Devotion to the Sacred Heart of Jesus, rightly understood, is entirely legitimate, pious, and suitable.* This is certain.

A *Proof from the Authority of the Church.*

I. In defending this devotion against the Jansenists, Pius VII ratified it because by it we adore the Sacred Heart :

1 Constitution, *Auctorem fidei*. D. IS., 1562-1563.

" It is the Heart of Jesus, the heart of the person of the Word, to whom It is inseparably united

2. From the *institution* of the *Feast* of the Sacred Heart of Jesus — at first under Benedict XIII the institution of this feast was not allowed because the postulator, J. de Gallifiet, relied upon a doubtful principle, namely, that the heart is the sensible co-principle of all the virtues and affections and, as it were, the center of all internal pleasures and sorrows! However once the subject was better explained, *Clement XIII*, in the year 1765, permitted the celebration of this feast and *Pius IX* extended it to the universal Church in 1856. Complying with the wishes of the Catholic world, Leo XIII, in 1890, raised the feast to the rite of a double of the first class, and on May 25, 1899 he issued the encyclical letters "de hominibus Sacratissimo Cordi Jesu devovendis." In 1928 Pius XI, in the Encyclical *Miserentissimus Redemptor* elevated the feast to the rite of first class.

B The approbation of the Church rests on the best of reasons.

1. The *special reasons* for the devotion to the Sacred Heart : the physical Heart of Christ is one of the noblest parts of His humanity; also, the heart is regarded as the *symbol* of *His love*, human and divine.

2. This cult by its acts and by its effects *fosters true devotion* for its object, its end, which is love for Christ and reparation for the offenses committed against Him.

3. Finally, this devotion is most suitable, in opposition to the rigorous tendencies of Jansenism, for inflaming men's hearts with love for God and for men.

ARTICLE II. THE BLESSED VIRGIN MARY

We shall consider Our Lady : first, in herself; secondly, in her *relations* with men; thirdly, as regards *devotion* to her.

1 Benedict XIV, *De servorum beatificationis*, book IV, p. 2, c. 31.

* Pope Leo XIII, *Allocutions*, vol. VII, Desclée, p. 246 and following.

I. THE BLESSED VIRGIN BEHELD OBJECTIVELY

A *The Divine Maternity of Mary*¹

827 I. Thesis : *The Blessed Virgin Mary is truly the Mother of God.* In opposing the Nestorians, the *Council of Ephesus* made this a matter of faith : " If anyone does not confess that the Emmanuel in truth is God and that on this account the Holy Virgin is the Mother of God, let him be anathema ² The meaning of this thesis is that the Blessed Virgin brought forth Christ who is God ³.

a. *Proof of thesis from Scripture.* The Gospels narrate that the Blessed Virgin conceived and brought forth Christ who is truly God. Wherefore Elizabeth, under the inspiration of the Holy Spirit, called the Blessed Virgin the *mother of the Lord*⁴ : " Whence is this to me that the *mother of my Lord* should come to me " ?

b. *Proof of thesis from Tradition*

1) Through *the first three centuries* the Fathers professed that Mary gave birth to *God* * ; " Christ, born of Mary, is Emmanuel or *God with us* ⁴ " .

2) By the *beginning of the fourth century* the name Θεοτόκο , *God-bearing*, is given to Mary and the use of this appellation is so frequent that *Julian the apostate* reproached the Christians because they would not stop calling *Mary God-bearing*; and *John of Antioch* warned his friend Nestorius lest he stir up the crowds by persistently opposing this title.

3) *In the fifth century*, with Nestorius openly denying the divine maternity of the Blessed Virgin, *St. Cyril* vigorously defended and fought for this Catholic dogma, and the *Council of Ephesus*, to the great joy of the people, defined that the Blessed Virgin is Θεοτόκο .

¹ *Major Synopsis*, n. 1247-1251; Terrien, *La mère de Dieu et la mère des hommes*.

* *D. B.*, 1x3.

* " Mother of Christ, holy Mother of God " (Litany of Loreto).

⁴ *St. Luke*, I, 43.

* *St. Ignatius, Ad Ephes.*, 7, i8, 20.

⁴ *St. Irenæus, Adv. Hares.*, III, 16, 6 and following; III, 18, 7; III, 21, 10. Refer to *Tertullian, De carne Christi*, 17; Origen, *on Luke*, VIII; *Contra Cels.*, I, 35-

c. *Proof from Reason.*

The Blessed Virgin conceived and brought forth the person who is God, namely Christ; But generation is not terminated at nature, but at the *person* who subsists and continues in the begotten nature; for example, the mother of Peter, although she produces his body only, is rightfully called the mother of Peter *himself*.

828 2. The Excellency of this dignity.

a. *In itself:* the dignity of Mother of God far *surpasses all other dignities, with the exception of the hypostatic union*, because it proximately belongs to the order of the hypostatic union. For, in producing the matter of Christ's body, in willingly conceiving, giving birth to, and nourishing that body, the Blessed Virgin was, so to speak, the instrumental cause of the hypostatic union and the cooperator with the divine persons in the great work of the Incarnation. Consequently, because she is the mother of God, she has a certain infinite dignity from the infinite good which is God! ”.

b. *In its consequences* — As the Mother of God the Blessed Virgin contracted special relations with the three divine persons :

1) In some manner she shares in the *fruitfulness of the Father* because she brings forth in time the same Son whom the Father alone generates from all eternity as one consubstantial to Himself;

2) She contracts a *special affinity* and a wonderful union with the Word in the Incarnation through generation, in the entire course of life through intimate communion, in the Passion through compassion, in glory through a glorious blessedness;

3) In a certain manner she has become the *Spouse of the Holy Spirit*, for the formation of Christ's body in the Blessed Virgin's womb is attributed to the Holy Spirit .

Thus Mary is also called at times the *complement* to the Trinity because de facto the Trinity has made use of the Blessed Virgin as an instrument for the purpose of accomplishing the work of the Incarnation.

¹ *Summa theologica*, 3, q. 25, a. 6.

* *St. Luke*, 1, 35 — the formation of Christ's body, as a work ad extra, is common to the three divine persons (*D. B.*, 284), but it is particularly attributed to the Holy Spirit because it is a work of *love*. At times Mary is also called the *Spouse of the Father* by the Fathers because she is associated with His fruitfulness and in time produces Him who from all eternity has been begotten by the Father.

From the dignity of the Divine Maternity proceed all the privileges granted to the Blessed Virgin, her 'most perfect sanctity, and her supernatural relations with creatures.

B *The Sanctity of the Blessed Virgin Mary*

We shall treat first, her *Immaculate Conception*: secondly, her *positive sanctity*, and, in particular, her virginity.

¶ THE IMMACULATE CONCEPTION

829 State of the Question.

a. The idea is explained in the Bull *Ineffabilis* 3 in which Pius IX defined that "the doctrine which maintains that the Most Blessed Virgin, at the first instant of her conception, was preserved immune from all stain of original sin by a singular grace and privilege of the Almighty God in view of the merits of Jesus Christ, the Savior of the human race, has been revealed by God, and therefore must be certainly and unalterably believed by all the faithful". In this definition there are three points to be considered in some detail :

1) The Blessed Virgin was preserved from the blemish of original sin, but *not from the debt, remote at least* * because as a natural descendant from Adam she would have had to contract that debt; and thus she differs from Christ Who was entirely immune from debt. But she was free from the *actual infection of original sin* and hence was adorned with *sanctifying grace* from the first moment since there is no medium between the state of sin and the state of grace.

1 *Major Synopsis*, n. 1252-1260.

■ *D. B.*, 1641.

* The Blessed Virgin was not immune from the *proximate debt* if she has been included in that law under which all the posterity of Adam, because of his sin, must contract sin; but she was immune from it and therefore she had only the *remote debt* if she has been exempted from the very law of inclusion, although by reason of active descendance from Adam she should have been included in it. Because the solution to a question of this kind depends only on the will of God and nothing certain has been made manifest concerning it, let us cease our mental gymnastics. One thing is certain, namely, the Blessed Virgin *did have need of the Redemption* because only in view of Christ's merits was she preserved from original sin.

2) This privilege was granted to the Blessed Virgin at the *first moment* of her conception, that is, at the instant in which her rational soul was infused into her body.

3) This privilege was conferred on the Blessed Virgin not *by her own right* as it was conferred on Christ, but from the *gratuitous* concession of God and, indeed, because of the foreseen merits of Christ.

b. *Errors.* The Protestants, the Jansenists in Holland, the Old Catholics and the Modernists attack this truth.

830 Thesis : *In the first instant of her conception, in view of the merits of Christ, the Blessed Virgin was preserved free from all stain of original sin.* This thesis is de fide from the Bull *Ineffabilis* already quoted L

A *This thesis is not proved by Scripture alone, but with the help of Tradition.*

1. In the *Protoevangelium* 2 it is foretold that : " I will put enmities between thee and the woman, and thy seed and her seed : she (in Hebrew it) shall crush thy head

In this text it is stated that there will be a particular future hatred between the devil or sin, and the woman or the Blessed Virgin; and that she, together with her Son, will gain a complete victory over the devil and over sin. For although the pronoun " it ", in the Hebrew text, refers directly to the seed of the woman, namely Christ, it must also be referred indirectly to His mother, in order that the antithesis, enuntiated in the first part, may be complete. But such a complete victory there would not be if the Blessed Virgin, at the first moment of her conception, had been stained with sin.

2. In the *angelic salutation* this proof is implicitly contained : " Hail, full of grace, the Lord is with thee 3 ". Herein fullness of grace is attributed to Mary, which, in order that it be perfect, must reach to the *first instant* of conception.

* Refer to St. Thomas, part 3, q. 27, a. 2 ; in *Z Sent.*, dist. 44. q. I, a. 3, ad 3.

* *Genesis*, III, 15.

* *St Luke*, I, 28.

831 B *Proof from Tradition.*

From the history of this dogma. In this history we find three periods :

1. In the *first* the Immaculate Conception has been *implicitly* set forth in the dogma of her divine Maternity and of her most perfect Purity.

2. In the *second* period controversy has arisen in the Latin Church.

3. In the *third* period the dogma appears more clearly revealed and is solemnly defined.

The first period : the period of implicit faith. In the *patristic age* the dogma was *implicitly* declared. This is evident from the places in which *Mary is compared to Eve* by Sts. Justin, Irenaeus, Ephrem, etc.; in fact *Alary is called more perfect than Eve*: she is said to be endowed with greater grace. But all of these statements would not be true if *Alary had been marked with original sin*. Furthermore, many of the Fathers assert with certainty that the Blessed Virgin is the *purest*, is *completely immaculate at all times*, is *unimpaired*, that she was *pure at every moment*, that *sin never had dominion* over her; even more, she is called super-holy, super-innocent, *in all ways* at all times pure from all stain; holier than the saints, more elegant and spotless than celestial minds; alone holy, alone innocent, alone immaculate, alone, always untouched, alone always blessed. But these terms *implicitly* embrace the Immaculate Conception of the Blessed Virgin.

The second period, the period of controversy — *From the twelfth to the sixteenth century* this truth was at times beclouded in the *Latin Church* chiefly because of the difficulty of examining all the documents of Tradition* None the less :

a. Belief in the Immaculate Conception of the Virgin grew with the years among the Pastors, among the faithful, and among the theologians . .

1 " Besides (and this is particularly worthy of observation), the first patrons of the Feast and defenders of this privilege explained this mystery so poorly, mixed errors with truths, and substantiated their claims with invalid or false reasons so that their positions and their way of explaining this doctrine had rightly to be opposed". Thus the *recent Editors of St. Bonaventure*, Scholion in III Sent., dist. 3, a. 1, q. 1.

* The change which gradually came about in the schools was chiefly due to Scotus, for when the theologians who opposed this holy opinion asserted more vehemently that according to this opinion the dignity of Christ as the

b. *The Feast of the Conception*, already celebrated during the seventh century in the Greek Church and in the Western Church first in Sicily and at Naples, was accepted by the Greeks; in the ninth century it was celebrated in Ireland; from here it spread into England, into Normandy, through almost all of France, thence into Germany, and in a short time throughout the universal Church. The object of this feast was the *sanctification of Mary* in the womb, not at any moment whatsoever, but *at the very infusion of the soul* — this fact is apparent from the different titles of the Feast (the Conception of Blessed Ann, the Prophecy of the God-bearing's Conception, etc.), and from the homilies of the Fathers, from the declaration of *Sixtus IV* in 1482 and of other Pontiffs.

c. In many constitutions Pontiffs forbade anyone to dare to speak, to preach, to discuss, to dispute in opposition to this pious doctrine: thus, for example, *Sixtus IV*, *Alexander VII*†. When the *Council of Trent* issued its decree concerning original sin, it solemnly declared: "It is not its intention to include in this decree, which deals with original sin, the Blessed and Immaculate Virgin Mary, the Mother of God *".

The third period, the period of Catholic faith — Finally, after the Bishops, Churchmen, Regular Orders, and Emperors and Kings had over a long time earnestly requested the Holy See to declare the Immaculate Conception of the Blessed Virgin Mary a dogma of Catholic faith, *Pius IX*, having asked the Bishops of the Catholic world for their thoughts and feelings about the definition of this subject, in accordance with his supreme and infallible authority defined the doctrine solemnly.

832 C *Proof from Reason.*

On the part of Christ, it was entirely fitting that His mother be immune from all stain of sin that she might be a worthy mother of His Holiness; it was fitting also that the Savior be triumphant over sin by a preventive Redemption even at the instant of animation, and, especially, at the first moment of His Mother who was His future cooperatrix in the work of Redemption.

Redeemer was diminished, Scotus showed that Christ's dignity was not lessened but rather increased by having Christ redeem His mother so perfectly that He merited her preservation from original sin. This argument was pleasing to very many even outside the Franciscan school.

† *D. B.*, 792; refer to 735, xioo.

» *ŷλ B.*, 734, i too.

On the part of the *Holy Trinity*, it was proper that a creature so intimately united with the Holy Trinity never be associated with anything displeasing to the Trinity.

833 Corollaries.

1. *The Blessed Virgin experienced no stirring of concupiscence* since concupiscence is the result of original sin : wherefore the fomes of sin was fettered in the Virgin *from the beginning*, rather let us say it was entirely extinct *

2. *The Blessed Virgin committed no actual sin*, mortal or venial, as is plainly evident from the statement of the *Council of Trent*:- " If anyone says that a man once justified can sin no more... or on the contrary that he can during his whole life avoid all sins, even those that are venial, except by a special privilege from God, *as the Church holds in regard to the Blessed Virgin*, let him be anathema ”.

2- THE POSITIVE SANCTITY OF THE BLESSED VIRGIN a

834 In order that we may have some knowledge of the greatness of Mary's sanctity, we must give some consideration to the great measure of grace she received *at the first moment*, and to the manner in which she increased this grace *in the course of her life*.

a. *At the first moment of her conception the Blessed Virgin received greater grace than individual men or Angels at their first sanctification*. This is certain for the grace conferred by God on each one is proportionate to the dignity and office of each one. But the office or work of Mary who was already destined to be the Mother of God surpasses any other dignity.

Furthermore, it is *very probable* that the Blessed Virgin from the beginning received a *greater degree of grace than all pure creatures taken together have received*. From the beginning she was more beloved than all creatures together because she was already loved as the Mother of God. But the degree of grace is proportionate to the love which God has for a creature.

* *Summa theologica*, part 3, q. 37, a. 3.

† Session VI, c. 23.

* *Major Synopsis*, n. 1261-1264.

b. *The grace of Mary received increase during life, particularly in a threefold way :*

1. *Through meritorious acts which were innumerable and most fervent ;*

2. *Through the Incarnation of the Word which, according to theologians, bestowed on the Virgin grace proportionate to her divine maternity;*

3. *Through the Sacraments, namely Baptism and the Eucharist, which Mary received with the most perfect dispositions ».*

From these Mary is deservedly called the *abyss of grace, the sea of all graces.*

835 Corollary : *The Assumption of the Blessed Virgin.*

1. In the perfection of *beatitude* Mary surpasses the Angels and men.

2. The Catholic Church teaches that the Blessed Virgin, even *in regard to her body, has been assumed into heaven.* This truth can be proved neither from Scripture nor from the explicit testimony¹ of the Fathers. But it is apparent from the consensus of the Latin Church and of the Greek Church : in the fifth century there is little evidence, but from the sixth century the doctrine is clearly handed down by the Fathers and in the Greek and Latin liturgies. Also, from the fifth century the *Feast of the Assumption* was accepted by both Churches.

There are what we may call *reasons of appropriateness* for this great privilege of the Assumption. For just as Christ gained a triple victory, over sin through impeccability, over concupiscence through absolute integrity, over death through a glorious resurrection and ascension, so similarly it was proper that the Blessed Virgin, who had been so intimately associated with her Son, be a sharer in this threefold triumph, namely that she gain victory over sin through her Immaculate Conception, over concupiscence through her virginal maternity, over death through her quickened resurrection and her Assumption into heaven.

¹ In addition, on Pentecost Mary received a new plenitude of the gifts of the Holy Spirit.

Since the thirteenth century this view has been predominant. The great theologians of the scholastic period believed in Mary's Assumption. St. Thomas teaches that Mary was free from the malediction of returning to the earth. On the reform of the Breviary under Pope Pius V new lessons advocating the bodily assumption were introduced. Pope Benedict XIV in the eighteenth century declared that the doctrine was a pious and probable opinion, and that he did not wish to declare that it did not belong to the *depositum fidei*. In the year 1849 the first petitions for definition were addressed to the Holy See. At the Vatican Council nearly two hundred bishops went on record in favor of dogmatization. Through the first half of the twentieth century the movement has gathered momentum. As the Era became "more and more "Mary's Age", the desire to have her Assumption proclaimed authoritatively become greater. After seeking out the thoughts and feelings of all the bishops of the Catholic world on the definition of this subject, and learning that they almost unanimously longed for the definition, Pope Pius XII confirmed: "the unanimous doctrine of the ordinary Church teaching office, and the unanimous belief of the Christian people" in a solemn definition on November 1, 1950. "Mary, the Immaculate perpetually Virgin Mother of God, after, the completion of her earthly life, was assumed body and soul into the glory of heaven (Munificentissimus Deus).

3. mary's perpétua i, virginity |

836 Thesis: *Mary was always a virgin: before the birth, during the birth, and after the birth* . This thesis is de fide according to the ordinary and universal magisterium of the Church and according to the *Lateran Council* (649) : " If anyone refuse to confess, in accordance with the holy Fathers, that Mary was properly speaking and of a truth the holy mother of God and always an immaculate virgin, that is, that she conceived God the Word Himself, specifically and truly, of the Holy Ghost without seed, and gave birth, without corruption while *her virginity continued unimpaired after the birth*, let him be condemned...3 "

A *Scripture* clearly teaches that Mary *conceived* Christ in a *virginal manner*. *St. Luke* narrates 4 that the Blessed

¹ *Major Synopsis*, n. 1266-1271.

* *Summa theologica*, part 3, q. 38.

* *D. B.*, 256.

* *St. Luke*, 1, 26 and following.

Virgin, at the time that the Angel told her that she would give birth to the Son of the Most High, replied in these words : " How shall this be done because *I know not man* "?, that the angel replied : " The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee St. Matthew, however, relates that the Angel said to Joseph, who was minded to put away his pregnant spouse : " Fear not to take unto thee Mary thy wife ; for that which is conceived in her is of the Holy Ghost! ". Nothing is stated *explicitly* about Mary's virginity at the time of the birth and after the birth; but from the words "*I know not man* " the Fathers correctly infer that Mary had made the resolution of preserving perpetual virginity.

837 B Tradition.

1. *AU the bathers*, even the most ancient, in affirming, contrary to the *Ebionites* and the *Corinthians*, that Christ is God, teach at the same time that Christ was born of a *virgin* and thereby deny that God was born of a non-virgin. Thus Aristides states that Mary conceived '*without seed* -; St. Justin often repeats that Christ was born *of a virgin* -; St. Irenaeus not only says as much, but also insists that this is one of those truths "which must be believed and which are contained in the *rule of faith* * St. Hippolytus testifies that this truth is the tradition of the Apostles ». In all symbols it is contained.

2. In the fourth century St. Jerome, opposing Helvidius, showed that Mary *in the birth* remained a virgin. Similarly did St. Augustine * - If her (Mary's) integrity were destroyed by the birth of Christ, He would not be born of a virgin and the entire Church would be falsely acknowledging Him as bom of a virgin, the Church which daily imitates His mother and bears His members and is a virgin

This teaching the Fathers illustrate with *comparisons* : just as Christ rose from the sealed tomb and entered into the midst

* St. Matthew, I, 18 and following. To weaken this proof the *Liberals* and *Modernists* gratuitously contend that this narration is not authentic. Refer to *Eludes*, May ao, 1907.

• *Apol. P. G.*, XCVI, irai; *Journal*, 112.

* *Apol. I*, 22, 32, 33; *Dial. cum Tryph.*, §6, 75, 76, xoo.

* *Adv. hares.*, III, 19, 1-3.

• *Contra Noei.*, c. 17.

• *Enchirid.*, c. 34.

of the disciples through closed doors, so in being born he broke forth, the seal of virginity remaining inviolate; just as the ray of sun penetrates the crystal without any injury to the crystal, so Jesus came forth from his mother's womb, her virginity unimpaired.

3. *Mary remained a virgin even after the birth.*

a. The *Fathers* rejected the opinion of many Apollinarists, of Helvidius, of Jovinian, as *madness* and *blasphemy, sacrilege, impiety, perfidy, heresy*. Among the Latins *St. Ambrose* writes: "There have been those who denied that she (Mary) continued on as a virgin. We have preferred to ignore *so great a sacrilege*". *Didymus*¹; one of the Greek Fathers, calls Mary *ἀτταόσο*; or *always a virgin*.

b. The *Fathers* give this doctrine not as a private opinion, but as the *belief of the Church*; they appeal to the understanding and affections of the Christian people: "Who ever existed that dared to invoke the name of holy Mary and, having called upon her, did not add: *virgin*? thus the name of virgin has been given to Mary and never will there be a change; for that holy one remained inviolate † In passing we mention the fact that many Protestants have no hesitancy in acknowledging that this was the belief of the early Church.

838 C *Reason* shows that it is altogether *fitting* that:

1. *Christ was conceived and born of a virgin*:

a. In keeping with the *dignity of the Father*: for, because the first person of the Holy Trinity is Christ's father, it was not proper that this dignity be transferred to some man;

b. In keeping with Christ's *impeccability*: it was not appropriate that Christ be liable to original sin through a natural conception;

c. In keeping with Christ's *dignity*: it was altogether fitting that he who was begotten by the Father alone be born in time in a virginal manner †

2. *Mary preserved her virginity perpetually* †:

a. Because of the *perfection of Christ* — it was fitting that He be the only begotten of His mother, just as He is the only begotten of the Father;

¹ *De instil, virg.*, c. 5-6.

² *De Trinit.*, III, 4.

³ *St. Epiphanius, Adv. hares.*, 78, 6; *Journal*, II .

⁴ *Summa theologica*, part 3, q. 28, a. 1.

⁵ *ibid.*, part 3, q. 28, a. 3.

b. Because of the *dignity and sanctity* of God's mother, who would appear most ungrateful if she were not content with so great a Son and had of her own accord lost her virginity which had been miraculously preserved.

II. THE RELATIONS OF MARY WITH CREATURES

These are four in particular which proceed from her divine maternity : the Blessed Virgin is first, *the mother* of Christians, secondly, *the cooperatrix* in the Redemption, thirdly, *the queen* of creatures, fourthly, *the mediatrix* of grace.

839 A Mary is the spiritual mother of men.

1. This is proved from her *divine maternity*: Mary is the mother of Christ, *the head* of the mystical body the members of which are men (note 813). But the fact that she is mother of the head makes her mother of the members. Mary's spiritual motherhood is proved also from the title of *donation* or *gift* since Christ dying on the cross gave us to her as sons, saying to John (and through extension to all Christians) : " Behold thy mother

2. The *manner* in which Mary is our spiritual mother. *Truly* she bears us spiritually because she is the *meritorious* (de congruo) and *exemplar* cause of our justification; in a secondary degree, however, dependently on Christ.

840 B Mary is Christ's cooperatrix in the Redemption ; she is co-redemptrix. She cooperated in man's salvation *secondarily* and *dependently* on Christ by consenting both to the Incarnation of the Word and to the death of Christ.

I. *Proof from Scripture.* In the Gospel story the Angel announces to Mary the conception of the Son of God who will be the *Savior* of the world. Mary, however, with the greatest humility gives her consent. Also, she is associated in the work of the Passion and therefore of the Redemption :

* *Major Synopsis*, n. 1272-1280.

she stands at the cross, suffering along with the suffering Christ.

2. *Proof from Tradition.* The Fathers compare Eve, who was the cause of death, to Mary, who is the cause of our salvation. Thus writes St. Irenaeus¹. This doctrine Pius X and Benedict XV confirm, the latter with these words : “ She (Mary) with Christ redeemed the human race ”.

841 C Mary is the queen of men and of all creatures. She is the Mother of Christ Who is the King of men and of all creatures. So we say : “ Hail, *Queen* ”, and we call her *Queen* in the Litany of Loreto. She carries on a royal rule of *benevolence* and of *mercy*.

842 D Mary is the universal mediatrix of grace, a secondary mediatrix and one dependent on Christ; *universal*, however, because no grace is dispensed without her intervention.

1.*Proof from Scripture.* Mary gave to us Christ, the source of all grace; therefore, *indirectly at least* and *in cause* she offers all graces to us. Too, directly and efficaciously as co-redemptrix she *intercedes* in order to obtain all graces.

2.*Proof from Tradition.* The Fathers teach that no grace is granted without her intervention; for example, St. Ephraem and St. Bernard. This same doctrine the Holy Pontiffs Leo XIII and Pius X state explicitly. Also, the Liturgy affords an argument which rests on the existence of the *Feast of the Blessed Virgin Mary, Mediatrix of All Grace*. The prayers of this office⁴ are a further proof.

3.*Proof from Reason.* Through Mary God gave to us Christ, the universal principle of grace; therefore even the individual graces He always grants through her. Besides, it is quite proper that the Blessed Virgin, who united herself efficaciously to Christ's merits, should be similarly associated with Him in the distribution of all graces.

¹ *Adv. hans.*, III, 22, 4; *Jouknel*, 524.

* *Ad. Tanqueray, Les dogmes générateurs de la piété*, p. 118.

III. DEVOTION TO THE BLESSED VIRGIN MARY

843 A State of the Question.

1. *Errors.* The cult which Catholics pay to the Blessed Virgin Protestants bitterly attack as *superstitious, illusive, even idolatrous.*

2. *Catholic doctrine.* The cult of the Blessed Virgin is not the cult of *latria*, which is due to God alone; nor is it the *simple* cult of *dulia* due to the saints. But it is the cult of *hyperdulia* because of her singular supernatural superiority. Therefore devotion to Mary embraces :

1) *Veneration and reverence* because of the dignity of the divine maternity conferred on her and because of her outstanding holiness;

2) *Invocation and confidence* because she is a powerful and also a merciful mediatrix with Christ;

3) *Filial, love* because she is our spiritual Mother; this love leads us on to an *imitation* of her virtues.

844 B Thesis : *Devotion to the Blessed Virgin Mary is altogether legitimate and beneficial.* This is de fide from the ordinary universal magisterium of the Church.

I. *Proof from Scripture.*

a. *God* teaches us how great a *reverence* we must have for Mary when, through the Angel Gabriel, He thus addresses her: "Hail, full of grace"; similarly when, through the mouth of Elizabeth, He says to the Blessed Virgin : " Blessed art thou among women ' " .

b. *Christ* instructs us how great a *confidence* we must have in Mary when He performs His first miracle at the request of the Blessed Virgin « .

1 *Major Synopsis*, n. 1281-1285.

« *St. Luke*, I, 28.

" *Ibid.*, I, 42.

4 *St. John*, II, 3.10.

c. Finally, while dying on the cross, Christ shows us with what great *lore* we must cherish the Blessed Virgin when to John and to all Christians He addresses these words : " Behold thy mother! "

2. *Proof from Tradition.*

That devotion to the Blessed Virgin flourished in the first centuries is evident from the *images* found in the catacombs, from the *temples*, erected as soon as peace was granted to the Church, from the *encomiums* of the Fathers, from all the *Liturgies*.

3. *Proof from Reason.*

This cult is *proper* :

a. It is in no way offensive to God because ultimately it is referred to God, the author of all the gifts which we venerate in Mary;

b. It is an imitation of God's way of acting : because He sent His Word to us through Mary, it is right that we approach Jesus through Mary;

c. It is very profitable for obtaining graces more efficaciously : as in human affairs we obtain favors from the King through the intercession of the Queen, so we gain many graces from the Supreme King through the intervention of the Queen of heaven.

Corollary. Devotion to the Immaculate Heart of Mary is proper, pious, and salutary. Pope Pius XII has set aside August 22 as the Feast of the Immaculate Heart of Mary.

ST. JOSEPH

845 A His *dignity*, the greatest after that of the divine maternity, arises from the fact that he was in charge of the Holy Family, that he was the spouse of Mary, and Jesus' foster father through love and paternal authority.

B His *holiness* — Because of his divine office he received from God a plenitude of grace which was superior to the graces given to the other saints; in this matter he is inferior only to the Blessed Virgin.

C Because of his dignity and holiness he was proclaimed *Patron of the Church* by Pius IX.

¹ *St. John*, XIX, 27.

ARTICLE III. THE CULT
OF THE SAINTS REIGNING IN HEAVEN 1

846 A State of the Question.

1. The cult of *dulia* is due to the saints (and to the Angels) reigning in heaven. This was rejected in the past by *Vigilantius* and *Faustus*; more recently the *Protestants* and the *Modernists* have regarded it as superstitious and idolatrous.

2. The *Council of Trent*¹ has stated the *Catholic teaching*: "The saints who reign with Christ *offer up their prayers to God for men; it is good and beneficial* suppliantly to *invoke* them and to have recourse to their prayers, assistance and support in order to obtain favors *from God through His Son, Jesus Christ*, our Lord who alone is our redeemer and savior. The cult paid to the saints is *dulia*; through this we acknowledge and *revere* their excellence and supernatural gifts; we *invoke* their help; we purpose to *imitate* their example.

847 B Thesis : *The cult of dulia, through which we venerate, invoke and imitate the saints, is good and beneficial.* This is de fide from the *Council of Trent*, already quoted.

I. *Proof from Scripture.* Scripture testifies that religious devotion was rendered to the Angels by Abraham * by Josue †: this fact intimates that the saints, as it were fellow citizens of the Angels, must be attended with honor. Scripture shows that the just on earth can intercede for the living, as did Job and St. Stephen ‡. Why is it not licit, therefore, to have recourse to the prayers of the Saints who are in heaven? Also, according to Scripture, the Saints in heaven intercede for us — this was said of *Jeremias* ».

¹ *Major Synopsis*, η. X291-1298.

* *Codex*, 1255.

† *Session XXV, De invocat.*, etc.; *D. B.*, 984.

‡ *Genesis*, XVIII, 2.

* *Jos.*, V, 13.

† *Job*, XLII, 8; *Acts*, VIII, 60; *Romans*, XV, 30; *I Thess.*, V, 25; *St. James*, V, x6.

‡ *711 Machabees*, XV, 14.

2. *Proof from Tradition.*

a. Throughout the first three centuries devotion was given to the martyrs' whose martyrdoms were recognized and *vindicated* by ecclesiastical authority

b. From the fourth century not only the martyrs are cherished, but also the Bishops who have died holily in the Lord, and then the anchorites and others who had mortified their bodies with Christian penances and with the practice of great virtue; and to these prayers were offered *

3. *Proof from Reason.*

a. Because of the *graces* which God gave them they excelled in heroic acts of virtue while on earth, they displayed the glory in which they share in heaven, they showed a supernatural excellence which must be recognized with special reverence.

b. Because of the *love* with which they wait on us and the *power* which they have with God they are ready to obtain many benefits for us. Consequently invoking them is good and beneficial.

ARTICLE IV. DEVOTION TO RELICS AND IMAGES

A *The Cult of Relics*

848 I. Under the name of *relics* are included not only the *bodies* and bones of Saints but also their clothes and other tilings of this kind which they used and which are suitable for awakening the pious memory of them. The cult which is given to relics is not an *absolute* cult but a *relative* one only; for we venerate these not because of their intrinsic excellence, but because of the superiority of the Saints to whom they belonged at one time.

849 2. Thesis: *It is licit and profitable to honor the relics of Saints.* The *Council of Trent* has defined† that: "The holy bodies of the holy martyrs and of others living with Christ,

1 JoURNEL, 81, 572.

2 St. Optatus, *De Schism. Donatist.*, I, 16.

3 St. Epiphanius, *Adv. hares.*, 75, 8; JoURNEL, 1109.

4 Session XXV, *D. B.*, 985.

which were the living members of Christ and the temple of the Holy Ghost, to be awakened by Him to eternal life and to be glorified, are to be *venerated* by the faithful; through these many benefits are bestowed by God on men

850 a. *Proof of Thesis from Scripture.* Scripture relates miracles which were performed through Saints' relics: thus the mantle of Elias divided the waters of the Jordan * the bones of Eliseus restored life to a dead man †; Peter's shadow cured infirmities ‡; the handkerchiefs of St. Paul healed the sick 4; in the Gospel 4 it is reported that a woman was healed by the touch of His garment. But if God performed miracles through the means of Christ's and of the Saints' clothing and relics, is it not licit to venerate their relics?

b. *Proof from the Practice of the Church.* It is a fact of history that the first Christians were most solicitous in gathering the martyrs' relics, in order that they might place them in a respectable location and venerate them; they sought burial near the graves of martyrs; they erected altars over the Saints' relics, of martyrs in particular, and they offered sacrifice in their honor above the sepulchres of the martyrs; they regarded the relics of the martyrs as an inestimable treasure, more precious than the most valuable gems.

c. *Proof from Reason.* — The bodies of the Saints were temples of the Holy Spirit and instruments of heroic virtues; from a view of them and from the honor rendered to them there arises in us the desire to imitate their great virtues .

B The Veneration of Images

851 I. Thesis: *The veneration of holy images is good and licit.* This is *du fide* from the *Second Council of Nicaea* which condemned the Iconoclasts, and *from the Council of Trent* , which defined that images of Our Lord, of the Blessed Virgin,

1 *IV Kings*, II, 14.

* *Ibid.*, XIII, 21.

* *Acts*, V, 15.

* *Ibid.*, XIX, 12.

4 *St. Matthew*, IX, 20.

* The practical rules governing the veneration of relics we have explained in the *Moral Brevior Synopsis*, n. 263.

† *D. B.*, 302.

* Session XXV, *D. B.*, 986.

and of the Saints are to be revered " not that any divinity or virtue is believed to be in them by reason of which they are to be venerated, or that something is to be asked of them, or that trust is to be placed in images, as was done of old by the Gentiles who placed their hope in idols, but because the *honor which is shown them is referred to the prototypes which they represent* ".

a. *Proof from Tradition.* In antiquity the practice of venerating images was so common that *Julian the Apostate* accused the Christians of adoring crosses. *St. Gregory the Great* severely reprimanded *Serenus the Bishop of Maseilles* because he forbade this veneration; at that time Gregory affirmed that images are the book of the uneducated in which they learn what they must imitate ».

b. *Proof from Theological Reasoning.* " If the people go out to meet with tapers and lights the laureates and images of kings which have been sent out to the cities or provinces, not honoring the picture which has been executed in wax but rather honoring the emperor; then how much more necessary is it that in our Churches the image of Christ, the Savior, our Lord be depicted, and the image of His inviolate Mother, and of all the Saints and blessed Fathers * " !

C The Cult of the Cross

852 Under the name of the *Cross* are included three things : the *true cross* to which Christ was nailed and which is the most distinguished of relics; the *image* of the cross which holds the special place among sacred images; the *sign* of the cross described with the hand on the forehead, breast, and shoulders.

853 I. *The cult of the true cross is pious and profitable.* This statement is de fide from the ordinary and universal magisterium of the Church.

a. *From the Practice of the Church* — As soon as the true cross was found (as is commonly believed), the faithful venerated it with great devotion, and a church called by the name the *Holy*

¹ *Episi.*, book IX, 103.

² *II Council of Nicaea*, act. I; refer to *D. B.*, 302-304.

Sepulchre was erected in its honor on the mount of Calvary. Every year on the day of Parasceve, part of the cross preserved in this church was offered to the people to be revered. Particles of the true cross were received with great honor in all areas of the Church, according to St. Cyril and the Church instituted a two-fold feast in honor of the Cross, namely the Feast of the Finding of the Holy Cross and the Feast of the Exaltation of the Holy Cross.

b. *From Theological Reasoning.* The true cross should be venerated because it was the instrument of Redemption and remains the sign of Christian victor}'.

854 2. *The cult of images of the cross is similarly holy.* This is de fide according to the *Second Council of Nicaea* * which defined that due honor must be given to the precious and life-giving form of the cross.

a. *From the Practice of the Church.* From many evidences it is known that the image of the cross was regarded with great honor. Tertullian calls the Christians *religious of the cross*. It is true that, while persecutions were raging, the cross was oftentimes depicted in the form of an *anchor*, of a *trident*, or of the Greek letter T. However, after Constantine's conversion crosses were publicly set up, and later images of Christ crucified.

b. *From theological reasoning.* The effigy of the cross is the memorial of the Passion; to our mind it shows Christ suffering for us; it calls out to us to imitate His patience : for the cross is not just *the altar of Him who is sacrificing*, it is also *the chair of Him who is teaching*, where more vividly even than in the Gospel He is proclaiming love of the cross.

855 3. *The nature of the cult which is due to the cross.*

a. *It is certain that the cult of the cross is relative, but not, absolute* because, like any other image, the cross is not honored for its own excellence but for the sake of Christ Who was nailed thereon.

b. Theologians discuss the question of whether this relative cult is the cult of *latría* or the lesser cult of *dulia*.

I. According to *St. Thomas* * the cult which is directed to Christ hanging on the cross is that of *latría*.

' *Catech.*, IV, 10; X, 9.

■ *D. B.*, 302.

* *Summa theologica*, part 3, q. 25, a. 4.

2. According to *St. Robert BeUarmine* and others, it is the cult of *dulia* because the same honor is not due to the image which is due to the exemplar.

856 4. *The use of the sign of the cross is pious and praise-worthy.* This is certain. From the beginning of the Church it was approved, it was confirmed by miracles. It is made use of for a good motive, that the memory of Christ's passion may be kept alive.

These words of the *Council of Trent* we should have constantly in our minds. "The honor which is shown to them (images) is referred to the prototypes which they represent, so that by means of the images which we kiss and before which we uncover our heads and prostrate ourselves, we adore *Christ* and venerate the *Saints* whose likeness they bear

* *Tertuluan, De corona militis, c. 3.*

TRACT XI

GRACE

From the tract on the *Incarnate Word* we pass to a discussion of *God the Sanctifier* or of the means by which God sanctifies us because of Christ's merits : namely *grace*, which is the *formal cause*, and the *sacraments*, which are the *instrumental cause* of our sanctification. We introduce this tract with an explanation of *grace in general*; expositions of *habitual grace*, *of actual grace*, and of *merit* follow.

GRACE IN GENERAL

857 A The concept of Grace.

1. *Common definition.* Among sacred authors grace (from the words : *gratis*, gratuitously or *gratum*, pleasing) signifies four things :

- a. *Kindness* or favor of God ;
- b. *Gratitude* for a favor accepted;
- c. A *quality* which makes a person loveable;
- d. A *gratuitous gift* of God.

We understand it in this last meaning.

2. *Real definition.* In the strict sense grace is a *supernatural gift granted to an intellectual creature by God in the order to eternal life*

Explanation of terms of definition :

A *supernatural gift*, that is, something which surpasses the essence and exigencies of every creature, which pertains to the supernatural, absolute as to substance quoad substantiam;

¹ *Major Synopsis*, vol. III, n. 1-22; Sr. THOMAS, *Summa theologica*, 1», 2", q. 109-114; *Contra Gentiles*, book III, c. 148-164.

Granted to an intellectual creature, in as much as it is a communication of the divine life itself, of which an intellectual creature alone is capable;

Granted by God, for only God be the principal cause of such a communication;

In the order to eternal life : every grace is given to us as a direct or indirect means for attaining our supernatural end.

858 B Division. Created grace is divided :

1. *By reason of cause*, into the *grace of God* which is granted by God independently of Christ's merits, and the *grace of Christ* which is given in view of Christ's merits;

2. *By reason of manner*, into *external* grace, which affects the subject *extrinsically*, as the examples of Christ, and *internal* grace, which *intrinsically* affects the soul and the faculties of the subject;

3. *By reason of the etui*, into *grace gratis data*, which *of itself* and *primarily* is given *for the benefit and salvation of others*, for example the gift of miracles, prophecy; and *grace gratum faciens*, which *of itself* and *primarily* is purposed for the personal benefit and salvation of the subject who receives it.

4. But *grace gratum faciens* is divided into *actual* and *habitual* grace.

859 C The outstanding errors fall into two extreme opposites, *naturalism* and *false supernaturalism* :

1. *Naturalism* attributes too much to human forces and to human freedom. This was the opinion of the Jews, of the Pelagians, the Semipelagians, of the Liberal Protestants, the Modernists and the Rationalists.

2. *Pseudo-supernaturalism* exalts the influence of grace over-much. It was upheld by the dualists, by Luther and Calvin, by Baius and Jansenius.

All of these errors the Church condemned, as we shall see.

CHAPTER I

HABITUAL GRACE

Habitual grace has many *names*. It is very often called *sanctifying* grace or *justifying* grace, *adoptive sonship*, the *indwelling of the Holy Spirit*. We shall discuss this grace first, *in the manner in which it is acquired*, or in the act of *justification*; secondly, *in its own inmost nature*.

ARTICLE I. JUSTIFICATION BY WHICH HABITUAL GRACE
IS INFUSED INTO THE SOUL

860 *Concept.* Justification, *actively* viewed, is the *working of God which declares and makes a man just*; *passively* taken, justification is the reception of supernatural grace by a subject that is without it. We pass now to a consideration of first, the *nature of justification*; secondly, the *dispositions* for justification; thirdly, the *properties* of justification.

A *The Nature of Justification*¹

861 i. *Eirors.* The Protestants teach :

a. In justification sins are not really blotted out, but only covered over by reason of Christ's merits imputed to us.

b. Sanctification consists only in the extrinsic imputation of Christ's merits.

862 2. *First Thesis :* *Justification consists in the infusion of sanctifying grace intrinsically and permanently inhering in the soul, by which infusion sins are truly wiped out and the*

¹ *Major Synopsis*, n. 24-48; *Council of Trent*, Session VI; *D. B.*, 793-843.

soul is proximately disposed to eternal life. This is de fide from the *Council of Trent*: “If anyone says that men are justified either by the sole imputation of the justice of Christ or by the sole remission of sins, to the exclusion of the *grace* and the charity which is poured forth in their hearts by the Holy Ghost, and *remains in them*, or also that the grace by which we are justified is only the good will of God, let him be anathema”.

“If anyone says that by the grace of Jesus Christ ...the whole of that which has the true and proper nature of sin is not taken away, but says that it is only canceled or not imputed, let him be anathema 1”.

The Council declares two things; first, that we are justified properly through *grace inhering* in the soul, and therefore of itself permanent: this is the *positive element*: secondly, through grace that which belongs to the essence of sin is entirely taken away: this is the *negative element*:

863 a. *Proof of Thesis from Scripture*’.

1) As to *grace*:

d) In the *Synoptic Gospels* this doctrine is *implicitly* contained where it is stated that God is our father and dwells in the soul of the just: “The kingdom of God is within you 3”; we are treating here of the inmost and amicable dwelling of God in the soul by force of which God holds Himself towards us as father; this supposes an habitual relation of a supernatural order between God and the just.

b) This matter is *more explicitly* stated by *St. Paul* in many places, for example: “The charity of God is poured forth in our hearts by the Holy Ghost who is given to us*”; “He saved us by the laver of *regeneration*, and of *renovation* of the Holy Ghost whom he hath *poured forth* upon us... 6”

1 Session VI, can. II; *D. B.*, 821; Session V, can. 5. E. B. 792.

* Refer to E. Тобяк, *Grâce*; in *D. A.*, vol. II, 324-344-

» *St. Luke*, XVII, 21.

* *Romans*, V, 5.

* *Titus*, III, 5-7; refer to *Romans*, V, 19; *Ephesians*, IV, 23.

in these words nothing can be more expressly said to signify that the justice by which we are established as just is intrinsic and real to us. By effusion *something* is poured forth, by renovation newness is granted, by regeneration new *life* is communicated. But this life belongs to the divine order because it is called the *-pouring forth of the Holy Spirit* and by it we are made *adoptive sons of God and heirs of eternal life*.

2) *As to the remission of sins*, Scripture clearly states that :

a) Sins are *blotted out* through justification : " Be penitent, therefore, and be converted that your sins may be blotted out!

b) Sins are *remitted or taken away*: "Be of good heart, son, thy sins are forgiven thee²"; "Behold the Lamb of God, behold him who taketh away the sin of the world²

c) Sinners are *washed, are cleansed, are made white* through justification⁴.

864 b. *Proof of Thesis from Tradition*

1) *During the first three centuries*, when describing the effects of baptism, the fathers very clearly point out the nature of justification, asserting not only that sins are truly remitted, but also that Christians are renewed in the newness of Christ in such a way that they are Christ-bearing and God-bearing, that they are created anew according to the image and likeness of God,

¹ Acts, IH, 19; refer to Psalm, L, ti; Isaias, XLIII, 25; XLIV, 22; Daniel, IX, 2.

* St. Matthew, IX, a.

■ St. John, I, it).

* Isaias, I, 16-18; Psalm, L, 9; Apocalypse, I, 5; 1 St. John, I, 7. St. Robert has rightfully said, *De Justificatione*, book I, c. 6, n. 6 : " Scripture makes use of every manner of word that can lie thought of in signifying the true remission of sin so that if anyone is looking sedulously for words with which to declare that sin is truly taken away and removed, he could not find any which divine Scripture has not employed

* We should make note of these words of St. Justin (Dialogue with Trypho, 141) wherein the error of Protestants is confuted : " If one repents of his sins, he receives remission of his sins from God, but not in the way that you deceive yourselves and others like you in this regard, saying that, although they are sinners, *God will not impute sin to them* provided they have known God ", Journal, 146.

that they are made the adoptive sons of God, the temple of God, sharers in the Holy Spirit* all of these points are contained in our thesis.

2) *From the fourth to the eleventh century* the Fathers, in particular the Greek Fathers, more explicitly show grace as the *renewing of the soul* through the divine likeness impressed on the soul, by which we are made partners in the divine nature, elevated to a dignity above nature through regeneration in the Spirit, partakers of God through the Spirit, made like to God and deified; all of this taken together cannot be explained unless we admit a certain infusion of a supernatural habit inhering in the soul.

3) *From the twelfth to the sixteenth century* a theological synthesis was formulated under the direction of *St. Thomas*: the Angelic Doctor teaches that the remission of sins does not take place without grace inhering in the soul which is an habitual gift infused into the soul, distinct from virtues, abiding in the essence of the soul as in a subject. Afterwards, contrary to the Protestants, *St. Robert Bellarmine* explicitly speaks of habitual grace as distinct from actual grace, and of interior justification through the infusion of a certain supernatural enduring habit. This idea theologians of a subsequent age developed.

865 c. *Proof from reason* — Reason demonstrates that :

1) This thesis can be deduced *from the efficacy or power of the Redemption*. For the Redemption is superabundant. But this superabundance must mean that grace is infused internally and justifies us and blots out all sins.

2) This thesis can be deduced from *the inmost aspirations of man*. In man elevated to the supernatural state there is present an intimate and enduring desire to reach God through a certain assimilation and amicable union with Him and to rest forever in Him. But such a desire is best satisfied by the *infusion of divine grace*; through this we live a life similar to the life of Christ; we are joined so intimately to God that we are called and actually are His friends and sons; and finally we are made ready to see God intuitively.

866 Corollary. The remission of sins is most closely joined to the infusion of grace. This we deduce :

I. From the testimony of *Scripture* and of *the Fathers* as they teach that there can be no remission of sins without the infusion of grace;

¹ The testimony of the Fathers, whose teaching we have summarized can be found in *Journal*, n. 32, 36, 40» 146, 219, 251, 253, 407, 412, 449, 564.

* Refer to *Journal*, n. 1011, 1144, 1216, 1228, 1283, 1-68, 2106, 2107, 2109, 21x5, 2193, 2286.

2. From the *Council of Trent* as it declares that the justification of the sinner is *the passing over from the state of sin into the state of grace*.

3. In our present order mortal sin consists essentially in the taking away of habitual grace and therefore it is *contradictorily* opposed to grace — it is the deprivation of grace. But a deprivation is removed only through an opposite form. This impossibility arises, according to *the Scotists*, from the gratuitous favor of God; according to *the Thomists*, from the nature of things, so that even through the absolute power of God it could not be removed.

867 3. Second Thesis : *Justification makes us partakers in the divine nature, adoptive sons and heirs of God, His friends, and temples of the Holy Spirit*. This is at least of divine faith. *The formal effects of justification are herein included*.

a. Justification makes us partakers in the divine nature. This *St. Peter* states explicitly : “ He hath given us most great and precious promises, that *by these you may be made Partakers of the divine nature* ¹ ”. The *Liturgy* says : “ He ascended into heaven so that He might make us partakers of His God-head * ”,

868 b. Justification makes us sons of God and His heirs. Divine adoption of the just is apparent :

1) *From Scripture*: “You have received *the spirit of adoption of sons*; and if sons, heirs also, *heirs indeed of God and joint heirs with Christ* ³ ”.

2) *From the Council of Trent*: this Council declares that we are carried over “ into a state of grace and of *adoption of sons of God* ”, and that we are made “ *heirs according to the hope of life eternal* ⁴ ”.

3) *From reason*. Reason confirms and explains this Sonship and Heirship. Adoption is the gratuitous assumption of a person who is from without, a stranger, so to speak,

¹ *11 Peter*, I, 4.

¹ *Preface of the Feast of the Ascension*.

* *Romans*, VIII, 15, 17.

⁴ *Session VI*, chap. 4, *T. D. II.*, 795, 799.

as a son with the right to heirship. But through justification men by a wonderful regeneration participate in the divine nature itself and in consequence obtain, as it were, the inborn right to God's inheritance.

Divine adoption is more complete and more excellent than human adoption: " God, by bestowing His grace, makes man whom He adopts *worthy* to receive the heavenly inheritance; whereas man does not make him worthy whom he adopts; but rather in adopting him he chooses one who is already worthy!

869 c. Justification renders us pleasing to God and makes us His friends. True friendship implies three things: that love of *benevolence* be present, that this love be *mutual*; and that there be a *communication* of some good. But justification fulfills these three requirements:

1) The just love God: justifying grace is never separated from charity;

2) *They are loved in return by God*: it is written in Scripture, " If anyone love me, he will keep my word and my Father will love him *".

3) Along with this mutual love there exists a *communication of some good*, namely a participation in the divine nature and in all the gifts of grace by means of which we are made like unto God. Wherefore the *Council of Trent* has said: " Having, therefore, been thus justified and made *the friends* and *domestics* of God, advancing from virtue to virtue, they are renewed 3".

870 d. Through justification we become the temples of the Holy Spirit and of the entire Trinity. This fact is clear according to *St. John*: " If anyone love me ...and we will come to him and will make our abode with him 4". Because this habitation

1 *Summa theologica*, part 3, q. 23, a. 1.

* *St. John*, XIV, 23.

• Session VI, chap. 10; *D. II.*, 803.

« *St. John*, XIV, 23.

is the work of *love*, it is attributed in particular to the Holy Spirit who proceeds through *love*.

Now the place in which God dwells is rightly called a *temple*; therefore the soul of the just man is called the temple of God, the temple of the *Most Holy Trinity*, the *Temple of the Holy Spirit*: " Know you not that you are the temple of God and that the Spirit of God dwelleth in you?... for the temple of God is holy, which you are ! ”.

B *The Dispositions Required for Justification*

For justification *adults* must prepare themselves through acts of faith, of fear, of hope, of inchoate love and contrition — the *Council of Trent* has explained all of this very well. *Protestants*, however, affirm that *faith* is the *only* condition required for justification, and that this justifying faith is a *trust* or *confidence* by which each one believes that his sins are remitted because of Christ's merits.

871 First Thesis : *Adults must prepare themselves for justification by the help of actual grace, not through faith alone but also through the acts of other virtues.* It is de fide, according to *Trent*³, that *faith alone does not suffice* : " If anyone says that the sinner is justified by faith alone, meaning that nothing else is required to cooperate in order to obtain the grace of justification, and that it is not in any way necessary that he be prepared and disposed by the action of his own will, let him be anathema ”.

It is also of faith, again according to the *Council of Trent*, (Chapter VI), that *other dispositions are required*.

I. *Proof of Thesis from Scripture.*

a) *Faith alone does not suffice.* This is obvious from *St. James* "By works a man is justified, and *not by faith alone*... faith without works is dead from *St. Paul*³: "If

* *I Corinthians*, III, 16-17.

* *St. James*, II, 24-26.

■ *I Corinthians*, XIII, x.

I should have all faith, so that I could remove mountains, and have not charity, I am nothing and also: " In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but *faith that worketh by charity*

ô) Scripture very plainly *enumerates other dispositions* necessary for justification : fear *, hope ', penance *, love *

872 2. *Proof of Thesis front Reason.*

a) The doctrine relative to the sufficiency of faith for justification of itself tends to distorted and incorrect consequences such as the neglect of penance and of good works.

b) It is altogether proper that dispositions besides faith be required : for God moves everyone according to his nature; since man is free, God moves him to justification in such a way that he freely prepares himself for gaining possession of it. However, this preparation includes acts of *faith*, of *fear*, of *hope*, of some *love*, and of *contrition*. Actually the first turning of man to God is accomplished through *faith*; faith produces filial *fear*; likewise faith causes *hope*; through hope, as we rely on God's mercy, we look for the remission of our sins. Then follows a *haired for sin*; finally faith is not perfect unless it is formed by charity : the sinner who sincerely desires to return to God begins to love Him.

873 Second Thesis : *The faith required for justification is not a trust or confidence by reason of which each one believes that his sins are forgiven; but it is a supernatural assent to all the truths revealed by God. This is de fide from the Council of Trent* : "If anyone says that justifying faith is *nothing else than confidence* in divine mercy which remits sins for Christ's sake... let him be anathema "‡

1 Galatians, V, 6.

' Eccli., I, a8.

1 Proverbs, XXVIII, 25.

4 St. Luke, XIII, 3 refer to Acts, III, 19.

» 1 John, III, x4; refer to St. Luke, VII, 47; Galatians, V, 6.

• Session VI, can. xa; D. B., 822.

i. *Proof of thesis from Scripture.*

λ) *Christ* speaks of faith as necessary for salvation : " Go ye into the whole world and *preach the gospel* to every creature; he that believeth and is baptized shall be saved, but he that believeth not shall be condemned! ". This faith, however, is that by which *one believes in the Gospel*, it is not trust. Just so, the faith which St. Paul considers in *Hebrews*, XI, 6 consists of believing in *God's existence and His providence*, but it does not consist of trust '.

b) The Protestant belief is not *possible*. Only those things which are revealed by God can be believed. But nowhere is it revealed that the sins of *everyone in particular* have been forgiven.

C *The Properties of Justifying Grace* 卅

874 Errors. The *Lutherans* and *Calvinists* contend : *first*, that man is justified by faith through which he believes that he has been justified; and that by means of this faith, of which he is aware, he is certain of his justification; *secondly*, that justifying faith is equal in all and cannot increase because it is nothing other than Christ's justice imputed to us. The *Calvinists* add that faith and grace once received cannot be lost because God regenerates only the elect. In contradicting all of this we insist on the *incertitude*, the *inequality* and *possibility of losing* justification.

875 First Thesis : *Without a special revelation no one can be certain with the certitude of faith that he is justified*. This is a matter of faith according to the *Council of Trent* * ; " Each one, when he considers himself and his own weakness and indisposition, may have fear and apprehension concerning his own grace, since no one can know with the certainty of faith, which cannot be subject to error, that he has obtained the grace of God

» *St. Mark*, XVI, 15.

« *Hebrews*, XI, 6; refer to *Romans*, X, 9'10.

» *Major Synopsis*, n. 64-72.

4 Session VI, chap. 9; refer to can. 13, H. 15» D- B » 8°2. 023-825.

Proof of Thesis : St. Paul declares : " I am not conscious to myself of anything, yet am I not hereby justified; but he that judgeth me is the Lord ! ". Furthermore, nothing can be believed with the certitude of faith unless it has been divinely revealed. Therefore, without revelation we cannot certainly believe that this one or that one is justified.

876 At this time the following theological question arises : Can we know with the *certitude of science* that someone is justified?

Theologians generally answer this *negatively*; for in order that this matter might *be known with certainty*, it would be necessary¹ to have knowledge of it in its *cause* or in its *effects*. But it cannot be known in its *dispositive cause* because it is not absolutely evident that this or that man has fulfilled all the conditions required for justification; nor in its *effects*, because the effects of grace cannot be surely perceived by a conscience.

Nevertheless, we can *conjecture* with moral *certainty* that a person is in grace :

1. From the testimony of a well formed conscience¹ when one is aware of no mortal sin;
2. From a sincere love for God;
3. From disdain for the world and from the practice of mortification;
4. From a strong devotion to the Blessed Virgin who is mediatrix of grace.

877 Second Thesis : *The grace of justification is not the same or equal in those who are the just, and in each just person this grace can increase.* The Council of Trent declares this thesis de fide* : " Receiving justice within us *each one according to his own measure*, which the Holy Ghost distributes to everyone as He wills and according to each one's disposition and cooperation... If anyone says that the justice received is not preserved and also not *increased*... through good works, let him be anathema

Proof of the First Part of the Thesis.

Proof from *Scripture* : St. Paul writes : " To everyone of us is given grace according to the measure of the giving

¹ *I Corinthians*, IV, 4.

² Session VI, chap. 7, can. 24; *D. li.*, 799, 834.

of Christ¹”; also, “God will render to each one according to his works”. However, the measure of Christ is diverse and diverse are the dispositions of men.

878 *Proof of the Second Part of the Thesis.*

Proof from *Scripture*: St. Paul declares: “*Increase in grace and in the knowledge of our Lord*” In the Apocalypse we read: “*He that is just, let him be justified still, and he that is holy let him be sanctified still* * ”. Furthermore, justifying grace is supernatural life; but life grows through exercising.

879 *Third Thesis: The grace of justification can be lost and, as a matter of fact, is lost through every mortal sin. The Council of Trent defines in these words* *: “*If anyone says that a man once justified can sin no more, nor lose grace, and that therefore he who falls and sins was never truly justified, let him be anathema*”.

Scripture shows that grace is lost by mortal sin: “*The just shall not be able to live in his justice in what day soever he shall sin*”². Christ warns: “*Watch ye and pray that ye enter not into temptation*”³; and St. Paul: “*He that thinketh himself to stand, let him take heed lest he fall*”⁴; likewise he asserts that faith can be lost.

The *reason* for this is that grace unites us to God both by reason of itself and of charity which is the result of grace; but mortal sin separates us from God. Therefore, grace and sin, one the opposite of the other, are impossible. Also, grace and charity depend on the action of God who communicates them, but they also depend on the persevering *acceptance* of the *individual soul*. Thus, because the soul rejects grace and God’s friendship through sin, God ceases to infuse it.

¹ *Ephesians*, IV, 7.

² *Apocalypse*, XXII, It.

³ *D. B.*, 833.

⁴ *Ezechiel*, XXIII, 12, 13.

⁵ *St. Matthew*, XXVI, 41.

⁶ *I Corinthians*, X, 12.

ARTICLE II. THE INMOST NATURE OF HABITUAL GRACE

880 From what has been said about justification it is possible to infer, along with the Fathers and theologians, what the intimate nature of grace is. Habitual grace includes a twofold element: *first*, the gift of God or the indwelling of the Holy Spirit or of the entire Trinity — this is called *uncreated, grace*; *secondly*, the gift of some *supernatural quality* by which we are made partakers of the divine nature — this is called *created grace*. Both of these must be united in order to obtain a full concept of grace.

Λ *Uncreated Grace or the Indwelling
of the Holy Trinity in the Soul of the Just*

We have already stated in the *Tract on the Triune God*, section 574, that the Trinity lives in the soul of the just as in a temple, and that this indwelling is *particularly attributed to the Holy Spirit* because it is the work of sanctification. At this time we shall enlarge on this topic, showing the *existence* and the *manner* of this indwelling.

881 I. The Existence of This Indwelling. *Through habitual grace the Holy Trinity lives in the soul of the just one; this inhabiting is rightfully attributed to the Holy Spirit.* This is a matter of divine faith.

a. *Proof from Scripture.*

1) *Christ* preached: “If anyone love me... we will come to him and will make our abode with him! This makes it clear that the just will receive the Trinity perseveringly in his soul.

2) According to *St. Paul* the *Holy Spirit* is given to us as a *gift* distinct from charity and therefore distinct from created grace: “The *charily* of God is poured forth in our

¹ *Major Synopsis*, n. 74S2; *Summa theologica*, part I, q. 38, a. 1, a; q. 43, a. 3.
² *St. John*, XIV, 23.

hearts by the *Holy Ghost* who is given to us! herein *charity* is distinguished from the Spirit who diffuses it, just as the gift is distinguished from the giver. Also, the Holy Spirit lives *in us* as in a *temple*, and therefore with us He enters into an enduring union because we are *consecrated to God* as a sacred dwelling place: "Know you not that you are the *temple of God* and that the *Spirit of God* dwelleth in you?... Or know you not that your members are *the temple* of the *Holy Ghost* who is in you, whom you have from God*." Too, according to St. Paul, the Holy Spirit is called the *sign* with which we are signed, and the *pledge* of heavenly glory which is promised to us: "Believing you were *signed* with the Holy Spirit of promise... Grieve not the Holy Spirit of God, whereby you are *sealed* unto the day of redemption... who also hath sealed us and given the *pledge* of the Spirit in our hearts' ". This indwelling is *common to the three divine persons*.

882 b. *Proof from Tradition.* The *Fathers* have described this intimate union between the soul of the just one and the Holy Spirit and have illustrated it with various comparisons:

1) Among the *Greeks*: *St. Cyril of Alexandria* teaches that the Holy Spirit is *intimately united to us*: " *um? are truly temples of the existing and subsisting Spirit*; because of Him we are called gods since we are partakers of the divine and ineffable nature through our union with Him ⁴". He then illustrates the point with the *comparison* of a *seal impressed on wax*: "He who is God and who proceeds from God is invisibly impressed, like a seal on the hearts of those receiving Him as on wax, through the communication and the likeness of Himself, repainting nature according to the beauty of the model and restoring the image of God to man" ⁶.

This indwelling, *St. Chrysostom* states, is *common to the three persons*: "It cannot be that Christ is not present where the Spirit is present. For where one person of the Trinity is, there is the entire Trinity. The Trinity cannot be separated, but it is most exactly united ^e".

* *Romans*, V, 5; refer to *Thessalonians*, IV, 7, 8; *I Cor.*, II, 12.

a *I Corinthians*, III, x6, 17; VI, 16, 19.

* *Ephesians*, I, 13; IV, 30; *II Corinthians*, I, 22.

4 *Dialog.*, VII, P. G., LXXV, 1085.

* *Thesaurus*, 34, P. G., LXXV, 609; JOURNAL, 2080.

* *On the Epistle to the Romans*, 13, 8, P. G., LX, 519; JOURNAL, 1186.

2) Among the *Latins*, *St. Anibrose*, while explaining St. Paul's words " The charity of God is poured forth etc. ", asserts that the Holy Spirit *is given to us* first at the time of baptism, then at the time of confirmation, so that we may be able to retain His splendor and image and grace». *St. Augustine* not only teaches this himself, but he bears witness that the Fathers unanimously preach that *God gives Himself as a gift to the just*: "If among God's gifts there be none greater than love and there is no greater gift of God than the Holy Spirit, what follows more naturally than that He is Himself love «?... As yet there has not been so full and diligent a discussion of the Holy Spirit... unless it be the fact that they proclaim Him to be *the gift of God* *".

883 2. The Manner of this Indwelling.

a. This indwelling supposes as a *fundamentum* the natural manner in which God is present in all things through His power, presence, and essence. Through grace, however, God, that is the Trinity, remains in the soul of the just " as the thing known is in the knower and the beloved in the lover ", in such a way that we actually possess Him through a union not only affective but also effective of true friendship; we delight in Him as in a friend and guest.

b. This indwelling we distinguish from the *hypostatic* union, since the just one retains his own personality; we distinguish it also from the union which exists between *body and soul*, because the Spirit and the soul remain completely separate substances. However, to a certain point there is a resemblance to each of these unions. *Hurter*⁴ says : " Just as the Son of man, by reason of the hypostatic union, is the natural Son of God and is true God, so, by reason of this union, the son of Adam is fully made or rendered (according to many) the adoptive son of God and partaker in the divine nature. And just as the body lives an animal life by reason of the union of the soul with the body, so by reason of the indwelling of the Holy Spirit the just live a spiritual life ".

¹ *The Holy Spirit*, book I, C. 5, 6.

² *The Trinity*, book XV, chap. 19, P. L., xoSb.

³ *Failhand the Creed*, n. 19, P. L., XL, 191.

⁴ *Compendium of Dogmatic Theology*, thesis CCIV, Scolion, n. 200.

c. The union between the just and God which originates from this indwelling is :

1) *Accidental* and not substantial;

2) *Moral*: it is accomplished with love; but at the same time it is *real* and, *in a certain sense, physical* for it brings about physical reality, created grace, in the soul;

3) *Progressive*, that is, the Holy Spirit flows into the soul more and more as the just one receives a higher degree of grace.

884 d. The Spirit dwelling in the soul sanctifies it.

1) Not as the *formal cause*: according to *Trent*, “the one formal cause (of justification) is God’s justice, not that by which He Himself is just, but that by which He makes us just”, through created grace;

2) But as the *efficient* cause of sanctity, since He infuses, preserves and increases it by force of the very union through which He assimilates the soul to Himself. Therefore, *at one and the same time* chronologically the Holy Spirit and created grace enter the soul; but *logically*, as St. Thomas states, we receive the Spirit before His gifts. He can also be called the *exemplar* cause in as much as He impresses the divine likeness upon the soul. This we shall explain later.

e. This special union of the soul with the Holy Spirit is *common to the three divine persons*, but *through appropriation* it is attributed to the Holy Spirit because it is the work of love and of holiness : to wit, the triune God is united to us because He is *love*; and therefore the indwelling is rightly *assigned* to the Spirit who proceeds as love, to whom are appropriated, consequently, all the works of love.

This is the common opinion; it is contrary to the opinion of certain theologians » who, after making the distinction between the *indwelling*, which they admit is common, to the three persons, and the *union*, think that this properly belongs to the Holy Spirit. For this opinion they rely especially on the Greek Fathers

who seem to teach this* This is their reason : among the divine persons all things are common where opposition of relationship does not prevent this; however, not only indwelling but also the union of God with the soul through grace can be attributed to the three divine persons without the opposition of relationship precluding this : for this union is not a *personal* property of the Holy Spirit since He is not united hypostatically, but only accidentally, to the soul.

B Created Grace †

885 The Holy Spirit infuses into the just *created supernatural gifts*; these constitute a new life which is *deiform* and which consists of three elements : *first, created habitual grace*, which is an *entitative habit* making the essence of the soul perfect; *secondly, the infused virtues*, which are *operative habits* or *supernatural faculties* through which natural powers are elevated so much that they can elicit *deiform acts*; *thirdly, the gifts of the Holy Spirit*, which are equally operative habits by means of which we are disposed to *obey promptly the inspirations of the Holy Spirit*. It'd shall describe these three elements : *habitual grace, the virtues and the gifts of the Holy Spirit*.

† HABITUAL GRACE

886 This we can define thus : *a supernatural quality, intrinsically and permanently inherent in the soul, through which we are made partakers in the divine nature*.

Explanation of the terms of the definition :

a. A *quality* or more accurately a *habit*, more probably an *entitative habit*, perfecting the soul immediately in the order of being, mediately in the order of acting : for by reason of grace man can act divinely.

* However, many favor our opinion: for example, *St. Athanasius, Ad Scrap.*, cp. 1, n. 31; *I. G.*, XXVI, 601; *St. Cyril of Alexandria, On St. John*, X, 23; *P. O.*, LXXIV, 292.

† *Major Synopsis*, n. 83-95; Au. T a x q u e r b y, *Notre participation d la vie divine*, 1931,

b. *Supernatural*, or above and beyond the powers and exigencies of any creatable nature; and consequently *per se* divinely *infused*.

c. *Intrinsically inherent*, not consisting in an extrinsic imputing of Christ's sanctity, nor in the mere fulfilling of commands; but in a *supernatural gift infused into the soul and inhering in it*.

d. *Permanently*: habitual grace remains in the soul as long as it is not cast out by sin. In *Scripture* grace is called the *seed of God* which *abides* in us; * the *pledge of our inheritance*; † the seal with which those believing are signed, *regeneration* and *renovation*‡, by force of which we are transformed *into the image of God* . But all of these statements apply only to quality which is of itself fixed or stable. In addition, the *Council of Trent*‡ has declared that grace is infused even into little ones, that it consists of an interior renewal by which a man is made truly just and which inheres in the soul. But little children are incapable of acts. Therefore, grace consists of an enduring quality.

887 e. *Through which we are made partakers of the divine nature*: *St. Peter* § testifies to this. Such fellowship imports simultaneously: *first*, a special *union* with the triune God and, *secondly*, by reason of this, an assimilation with God: it is beneficial to explain this assimilation accurately because the *essence of created grace* consists in it.

According to the common opinion grace is a participation in the divine nature as *intellectual*, in as much as it makes us apt for knowing God *in the same way*, although *not in the same degree*, in which God knows Himself, and for loving God with a proportionate love.

† *I St. John*, III, 9.

* *Ephesians*, I, 14.

† *Titus*, III, 5.

* *II Cor.*, III, 18.

‡ -Session VII, can. 7; *D. B.*, 850.

§ *II Peter*, I, 4.

There is a threefold degree of participation in divine perfections : through the manner of *vestige*, in material tilings; through the manner of *image*, in intellectual creatures; through the manner of *formal likeness*, by which the created mind *supernaturally* participates in the *divine* life, through which God sees Himself and everything else *directly* and *immediately*. Now man is so much elevated through sanctifying grace that remotely, at least, he becomes *inclined and qualified to see God immediately or face to face* and to love Him *with a proportionate love*. So this participation completely transcends a natural knowledge of God which is *mediate* and *discursive*.

This participation is not just *moral* participation; it is also *physical*. According to *St. Cyril of Alexandria* », the Holy Spirit imprints a *divine likeness on us* and “engrafts a supramundane beauty like a sign. Truly grace is described as a new *generation*, a new *birth*, the *seed of God* : all of these terms express a *real* perfection through which we receive a *new esse*, a *new life*, and by which we are made *partakers in the divine nature and in the divine life*.

This participation is *formal*; by means of it man becomes *habile* or adapted to knowing God immediately and intuitively *just as God knows Himself*, though not to the same degree. This participation differs from *virtual* participation, such as is the human reason which knows God naturally through a *mirror* and *in an enigma* or *mediately* only.

This participation is *accidental*, however : the divine nature is communicated to us *accidentally* in this sense that a quality is impressed on our soul, by which the soul's substance becomes *like to God, deiform, deific*. Wherefore this participation should be called *analogous* : for in God it is *through essence*, while in us it is *participatively* and *accidentally*.

2° THE INFUSED VIRTUES ADJOINED TO GRACE *

888 a. Concept and Kinds. *An infused virtue* is one implanted by God by means of which the faculties of the soul receive the power to elicit supernatural acts. Infused virtues are *theological* or *moral*. The *theological* virtues have God, a supernatural end, as their primary material object and one of the divine attributes as a formal object or motive. They are three : faith, hope, and charity. The *moral* virtues

1 De Ss. Trinit. Dial., VII, P. G., LXXV, 1088.

1 *Major Synopsis*, n. 96-114; *Summa theologica*, 1., i®, q. 49-70.

arc concerned with the means to the supernatural end. There are particularly four which are called *cardinal virtues*: prudence, justice, temperance, fortitude.

889 b. Existence of the Infused Virtues.

First Thesis : *There are virtues per se infused by means of which the power, but not the facility, is conferred to elicit supernatural acts.*

1. *Virtues per se infused exist.* The Councils of Vienne and of Trent declare this; reason argues for it: as in the natural order faculties are the proximate principle of action, so in the supernatural order the infused virtues immediately produce supernatural acts.

2. *By means of infused virtues the power is conferred, but not the facility, to elicit supernatural acts* which come forth only from acquired habits.

890 Second Thesis : *There are three theological virtues per se infused, namely, faith, hope, and charity.*

1. *There are theological virtues, namely, faith, hope, charity.* This is *de fide* according to the universal magisterium of the Church; it is affirmed by the *Council of Trent* (Session VI, chapter 7); it is confirmed by *reason*: in order that man tend toward a supernatural end, it is necessary that he know that end through *faith*, that he love that end through *hope*, and that he be united to God through *love*.

2. *The theological virtues are three only.* This is certain. *St. Paul* mentions three: "And now there remain *faith, hope, charity*, these three; but the greatest of these is charity". The *Council of Trent* and the unanimous consensus of theologians bear witness to the existence of three theological virtues only.

891 Third Thesis : *There are certain moral virtues per se infused.*

This is a common opinion. Innocent III believed that in baptism "faith, charity, and other virtues" are bestowed. The *Council of Vienne* taught that grace and virtues are

infused at baptism. A controversy followed relative to the moral virtues.

892 Fourth Thesis : *All virtues -per se infused are received at the very moment of justification.*

1. In regard to the *theological* virtues. According to all, charity is infused together with habitual grace. There is disagreement concerning faith and hope. St. Thomas declares that all virtues are infused along with grace. This opinion alone seems conformable to the statement of *Trent*: "man receives in *justification*, together with the remission of sins, *all these at the same time... faith, hope, and charity* "; for charity is infused only in justification; so also faith and hope.

2. In regard to the *infused moral virtues*. These cannot exist without *prudence* which directs them to their end; but infused prudence cannot have being *without charity*.

893 c. The Increase and the Loss of the Infused Virtues.

1. *Trent* affirms that these virtues can be increased at the same time as grace. De facto they are increased through the worthy reception of the sacraments and through merit de condigno (condign).

2. The *theological* virtues are lost through acts which are directly and gravely contrary to them : faith is lost through apostasy or heresy; hope through despair; charity through any mortal sin. The *moral virtues are lost*, together with habitual grace, through any mortal sin — this is the common opinion. When man is turned aside from his supernatural end by reason of mortal sin, he is, in consequence, deprived of the virtues which tend toward a supernatural end.

3° THE GIFTS OF THE HOLY GHOST I

894 a. Nature of these gifts — these gifts are supernatural habits by means of which the faculties of the soul are disposed to obeying the motions of the Holy Spirit promptly and easily.

1 Major Synopsis, n. 115-123. *Summa theologica*, 1^a, 2^o, q. 68; John a St. Thomas, *Cuts, theol.*, on 1^o, 2^o, q. 68, disp. 18, a. 3-6; Tanqueray, *Precis de thJol. ascet.*, n. 1307-1362.

b. Necessity of these gifts. St. Thomas¹ writes thus: "In matters directed to the supernatural end, to which man's reason moves him, according as it is, in a manner and imperfectly, informed by the theological virtues, the motion of reason does not suffice, unless it receive in addition the *prompting* and *motion of the Holy Ghost*

But everything that is moved must be proportionate to the mover; and the higher the one moving, so much the more is it necessary that the moveable one, by a more perfect disposition, be proportionate to him. Therefore, suitably and harmoniously are the gifts of the Holy Spirit infused, through which the faculties of the soul are disposed to obeying these motions promptly.

c. Existence of these gifts. This is deduced from the text in *Isaias*, XI, 1-3, wherein lie announces the seven gifts which are to be conferred on Christ. But all the just are members of Christ's body. Therefore, they share in these gifts. The *Liturgical Prayers* ask for these gifts: "Grant... the seven holy gifts".

895 d. Number of these gifts. There are seven gifts of the Holy Spirit, four of which pertain to the intellect: understanding, wisdom, knowledge, counsel; three pertain to the will: piety, fortitude, and fear of the Lord. If we compare these gifts with the virtues, *understanding* and *knowledge* have a connection with *faith*, *fear*, with *hope*, *counsel* with *prudence*, *piety* with *justice*, the *gift of fortitude* with the *virtue of fortitude*.

896 Scholion. *Graces gratis datae*. In the order of habitual grace and its exercise through the Christian life, God grants to some people *graces gratis datae* in order that these may cooperate in the salvation of others by teaching and by persuading. For this three things are required: *fullness of knowledge* of divine matters, the *power to confirm with miracles* what is being taught, a *manner of explaining things* which is suitable to the auditors.

1. *Fullness of knowledge of divine matters* — there are three requirements for this: *faith* or certitude interiorly supporting the speaker's mind concerning the principles of faith; *wisdom* or knowledge of conclusions derived from faith; *learning*, or a knowledge of human matters for explaining sacred doctrine.

2. *Power to confirm with miracles what is taught*; four points are involved herein: *the grace of healing*, that is, the power to cure bodies; *the working of powers*, that is, the ability to perform wonders or miracles; *prophecy*, or the power to know and make known future contingencies; the *discerning of spirits*, or the power to perceive the secrets of hearts.

* *Summa theologica*, 1^a 2^e, q. 68, a. 2.

3. Suitable *manner of explaining things* to hearers — this includes two matters : *the grace of tongues* or the faculty of speaking in various tongues; *interpretation* of words for rightly explaining the meaning of what is spoken '.

897 Corollary on the Spiritual Life.

1. The *natural* virtues and the *acquired* virtues perfect human nature in itself and its faculties and *make ready* for a supernatural life.

2. A transcendent elevation is bestowed on this natural moral organism, which consists :

a. In *habitual grace* through which man's essence or *substance* is deified;

b. In *infused theological virtues* which *immediately* and supernaturally unite the *intellect* and *will* to God and regulate them toward God;

c. In *infused moral virtues* through which we are supernaturally inclined to carry on our moral life in a manner consistent with theological virtues and habitual grace;

d. In *the gifts of the Holy Spirit* which render us ready to receive and follow the inspiration of the Holy Spirit.

Thus we live in the life of Christ Himself.

CHAPTER II

ACTUAL GRACE

We shall consider the *nature* and *kinds* of actual grace, its *necessity*, the *dispensing* of it, and its *efficacy*.

ARTICLE I. THE NATURE AND THE KINDS OF ACTUAL GRACE 3

A *The Nature of Actual Grace*

898 I. Concept. Actual grace, strictly viewed, is a *certain supernatural and passing help by which God enlightens the*

' *Summa theologica*, I., i®, q. in, a. 4.

* *Major Synopsis*, n. 127-143.

intellect and helps the will to elicit supernatural acts: properly it consists of illuminations of the intellect and inspirations of the will.

2. Formal Effects.

a. Actual grace *enlightens the intellect* so that we may know those things which refer to salvation. *Scripture* states that God opens the eyes of men, that He gives us the spirit of wisdom. The *Councils of Orange II* and of *Trent* speak of the illuminations of the Holy Spirit ».

b. Actual grace *helps the will*, mediately by illuminating the intellect, *immediately* also by *awakening desires and by offering the power to will and to do whatever is necessary for salvation*.

c. Each actual grace both of illumination and of inspiration gives to the faculties not only *moral forces* through the promise of good and the commination of evil, but also *physical forces*, for by a supernatural *physical motion* it impels to the eliciting of salutary acts.

899 3. The inmost nature of actual grace. According to *all*, actual graces are *vital* and *indeliberate* acts. But there is some question as to whether the essence of grace consists in *these acts* or in a *motion of God* distinct from them. The *Thomists* teach that actual grace is a passing *divine motion* by which the faculties are intrinsically elevated, moved, and applied to acting supematurally. The *Molinists* think that an excitans actual grace consists uniquely in *indeliberate acts* of good thinking and pious supernatural affection which are produced by God and man simultaneously and equally.

B *The Various Kinds of Actual Grace*

900 I. *By reason of manner*, grace is *operans* or *cooperans*: *operans* is an internal motion of the intellect or of the will, which God works *in us without us*, that is, *without our freely consenting*, and by which God *solicits* us to doing good freely.

¹ *St. John*, V, I, 44; *Philippian*, II, 13; *D. li.*, 180, 797.

Therefore, it is also called *excitans*. Of this the Apostle says : “ God works in us *io will**”. Grace *cooperatis* is a help by which God acts *in us* and *with us*, that is; *with our freely consenting*. It is also called grace *adjuvans*: for example, a sinner, already alerted and made strong through grace *excitans*, begins to elicit an act of contrition under the influence of grace *cooperans*.

2. *By reason of priority of effects*, grace is called *antecedent* or *praeveniens*, that is, preceding a free act; or *subsequent*, *consequent*, when it supports the free activity and helps the will to carry out freely what it wishes.

3. *By reason of diversity of effects* grace is divided :

a. Into grace *excitans*, which greatly moves one to a salutary work; and grace *adjuvans*, which helps in freely performing a salutary act.

b. Into grace *medicinalis*, which is granted for assisting the infirmity of wounded nature and for accomplishing natural but difficult good actions; and grace *elevans* which bestows the physical power to do truly supernatural acts. Grace *medicinalis* is supernatural as to mode or manner; grace *elevans* is supernatural in se.

c. Into *sufficient* grace or *efficacious* grace. *Sufficient* grace gives the true and ready faculty to produce a salutary act; but it is *only sufficient* when it lacks its own effect because of the resistance of the will. *Efficacious* grace is that to which the will freely consents and hence it always gains its effect. Of the intrinsic difference between these two we shall write in section 934.

ARTICLE II. THE NECESSITY OF GRACE

In the state of fallen nature 2 actual grace is necessary not only for *supernatural* or *salutary* acts, but also for some acts which are *ethically* or *morally* good.

* *II Corinthians*, III, 5.

1 We are speaking of man changed for the worse because of the wounds of ignorance in the intellect, of malice in the will, of concupiscence and infirmity in the lower appetite (section 689).

I. THE NECESSITY OF ACTUAL GRACE FOR SUPERNATURAL WORKS

A *For works which precede justification* 1

901 First Thesis : *For fallen man internal grace is physically necessary for all salutary acts required for justification, that is, hope, the beginning of love and penitence.*

This is de fide from the *Council of Trent*: "If anyone says that without the *predisposing* inspiration of the Holy Spirit and without His *help*, man can believe, hope, love, or be repentant as he ought so that the grace of justification may be bestowed upon him, let him be anathema". This had already been defined by the *Second Council of Orange* in 529 * and by *Pope Zosimus* in opposition to the *Pelagians*; the errors of these the *Socinians* and the *Unitarians* brought back to life.

Proof of Thesis.

a. *Proof from Scripture.*

In the *Old Testament* this teaching is *implied*. On the one hand, a merciful God oftentimes *calls sinners to repentance*; on the other hand, these zealously *ask* that God direct Himself to sinners and revivify them, as if it were impossible for them to attain justification *without divine and gratuitous help*.

In the *New Testament* the need of grace is more clearly affirmed, especially in the writings of *St. John* and of *St. Paul*.

In the *Gospel of St. John*⁴ Christ says : " Without me you can do nothing " ; by the example of the branches which cannot bear fruit unless they are united to the vine. He declares that man receives all power for supernatural works from the inpouring of the Redeemer.

* *Major Synopsis*, n. 145-164; *Summa theologica*, x* 2®, q. 109, a. 6.

⁵ Session VI, can. 3; *D. R.*, 813.

⁷ *D. B.*, 176-180.

⁴ *St. John*, XV, 1-5.

St. Paul ex-professo teaches this necessity: *negatively* by asserting that fallen man is *unequal* to gaining *grace* and *salvation* through his own powers. For through sin men are " by nature children of wrath " and " the servants of sin | they are just as though supematurally *dead* : " By the offence of one many *died* ? ". *Positively* and *eloquently* *St. Paul* affirms that all our salutary actions, which are reduced to three, *thoughts*, *volitions*, and the *carrying out* of these, must be attributed to God, and are, therefore, elicited *under the influence of grace*: " Not that we are sufficient to *think anything* of ourselves, as of ourselves, but our sufficiency is from God 3 "; " For it is God who worketh in you both *to will* and *to accomplish* 4

All of these ideals he summarily comprehends in these words 5 : " For by *grace* you are saved through *faith*, and that *not of yourselves* (that is, through natural works) : for it is *the gift* of God, *not of works*, that no man may glory; for we are his *workmanship*, created in Christ Jesus (Who is the meritorious and exemplary cause of our justification) in good works " (that is, for exercising good works). But if justification is of *grace*, *not from ourselves*, *not from works*, it is truly a completely gratuitous gift of God.

902 b. *Proof from Tradition.*

This thesis is demonstrated in the *practice of the Church* which in its public prayers zealously asks of God the conversion of infidels and of sinners. However, the Church would not pray in this manner if conversion could take place without grace.

The testimony of the Fathers likewise proves the truth of this thesis. In the exposition of this doctrine we can mark two periods.

1 *Ephesians*, II, 3; *Romans*, VI, 17.

* *Romans*, V, 15.

* *II Corinthians*, III, J.

* *Philippians*, II, 13.

' *Ephesians*, II, 8-10.

Before the Pelagian heresy arose, the Fathers taught that faith and conversion were the gift of God, they attributed salutary works to grace.

In the fifth century the *Pelagians* first of all denied the necessity of actual grace, then they admitted *external* grace, and even, an *internal* grace of *illumination*, but this as something *useful* only. These *St. Augustine* strongly refuted, showing clearly from Scripture and from Tradition that internal grace is necessary for faith and for every good (supernatural) work, and that no one can be justified or saved without predisposing and concurring grace, and that completely gratuitous: "We work also but we work along with Him Who is the Worker, Whose mercy predisposes us. He predisposes us that we may be restored to spiritual life; He pursues us also that even when we have been restored we may continue to be activated...¹" "It was God's grace alone that from heaven Paul was called and was converted by so great and efficacious a calling; because his merits were great but they were evil³". This doctrine the *Council of Carthage* (418), with the approbation of Zosimus, confirmed, declaring in canons four and five that grace is conferred on us not only "that we may know what we should seek and what we should avoid", but also "that we may love to do and may be capable of doing what we know ought to be done"; not only that we may be able to fulfil more easily through grace what we are commanded to do, but also that straightforwardly and simply we may be able to do it³".

The Scholastics make a distinction between natural good and supernatural good and teach that man absolutely needs grace for supernatural good and teach that man absolutely needs grace for supernatural good.

c. *Proof from Theological Reason.*

All acts should be proportionate to their end. But justification is supernatural. Therefore acts preparatory to

¹ Tixeront, *Hist. des Dogmes*, vol. I (xgx5)» P. 317.

* *De gratia et libero arbitrio*, V, 12, *Journal*, n. 1936.

* *D. B.*, 104-105.

justification must be truly supernatural. Furthermore, they cannot be truly supernatural unless they are elicited *under the influence of grace* really and entitatively supernatural.

903 Second Thesis : *Supernatural actual grace is physically necessary for the very beginning of faith and for the efficacious desire of any salutary work.*

This is de fide in opposition to the *Semi-Pelagians*; it was defined by the *Second Council of Orange* (529), which was approved by *Boniface II*: “If anyone says that just as the increase of faith so also the *beginning of faith* and the very *desire of believing* is not present in us through the gift of grace, that is, through the inspiration of the Holy Spirit... but is naturally present in us, he is proved to be adverse to the doctrine of the Apostles!”. These same *Semi-Pelagians* St. Augustine and St. Prosper attacked.

Proof of Thesis.

a. *Proof from Scripture* : Christ stated : " No man can come to me (through faith) except the Father, who hath sent me, draw him? " through grace. Also, Scripture often and generally affirms that we possess nothing in which we can take glory : “ What hast thou that thou hast not received? And if thou hast received, why dost thou glory as if thou hadst not received it? ” But if the beginning of faith or the efficacious will to believe or the desire for supernatural good originated in us, we should have something in which we could glory.

b. *Proof from Reason.*

For every supernatural work supernatural grace is required. However, the beginning of faith or of any supernatural work is something supernatural. Indeed we are, of ourselves, more incapable of beginning than of increasing any act, natural or supernatural.

¹ D. B., 178.

: St. John, VI, 44.

* 1 Corinthians, IV, 7; St. John, XV, 5.

B *The Necessity of Actual Grace for the IForAs
Which Follow Justification!*

The questions to be considered concern the necessity of actual grace in regard to *salutary acts in general*; in regard to *lasting perseverance*, in regard to *final perseverance*, and to *perseverance without venial sin*.

IO THE NECESSARY OF GRACE IN REGARD TO SALUTARY ACTS

904 Thesis : *Actual grace is necessary for the just man, even when he has been graced and enriched with supernatural habits, in order that he may perform single supernatural acts.*

This is the *common opinion*; some few theologians, among them *Molina*² and *Bellarmino*³ taught that the just man, *endowed with supernatural virtues*, does not need actual grace encouraging and moving him to perform salutary acts more easily.

1. *Proof from Scripture.* In addressing His disciples, who were distinguished by grace and virtue, Christ declared that *they could do nothing without grace*, just as the branches cannot bear fruit unless they are joined to the vine and receive vital strength and nourishment from it* Similarly St. Paul asserts that no one, not even the just man, is sufficient to think a good thought without grace because God Himself works in us to will and to accomplish⁶.

2. *Proof from Tradition.* *St. Augustine* illustrates the point by means of a comparison : " Just as the eye of the body, even when it is completely healthy, cannot discern unless it is helped by the brightness of light, so also man, even the most perfectly justified, cannot live correctly unless he is aided by the eternal light of justice. This is in accord with the ninth canon of the

¹ *Major Synopsis*, n. 165-176. *Summa theologica*, 1-, i*, q. 109, a. 9-10.

* *Concord*, q. 14, a. 13, disp. 8.

* *De grot. et lib. arbit.*, book 6, chap. 15.

⁴ *St. John*, XV, 1-5.

⁵ *11 Corinthians*, III, 5; *Philippians*, II, 13.

* *Nature and Grace*, c. 26; *P. I.*, XLIV, 261.

Council of Orange II : " As often as we do good, God operates in us and with us that we may work .

3. *Proof from Reason.* An analogy with the natural order suggests the following : just as the divine concursus, as well as essence and faculty, is required for all natural actions, so, in the supernatural order supernatural concursus or actual grace is required in addition to habitual grace and virtues. For no created thing passes from potency into act except by force of divine motion.

2 THE NECESSITY OF GRACE IN RELATION TO LASTING PERSEVERANCE

905 Thesis : *Special actual grace is necessary for the just man to be capable of persevering for a long time.* According to canon 10 of the *Second Council of Orange* this is de fide : "The assistance of God ought to be implored always even by those who have been reborn and who are holy... that they may be able to continue in good work *". This matter the *Council of Trent* makes particularly clear: "If anyone shall say that he who is justified can either persevere in the justice received without the *special assistance* of God or that with that assistance he cannot, let him be anathema³". From these statements taken together it is obvious that *special help* is required for any lasting perseverance.

This *special help* consists : *first*, in the *external protection of God* : by means of this the grave temptations are taken away which God foresees us consenting to; *secondly*, in *internal efficacious graces* : with these we overcome the difficulties standing in the way of our salvation; *thirdly*, (according to many) in *grace medicinal* for conquering more serious temptations.

I. *Proof from Scripture.* Even the just must pray that they may not succumb to temptation; therefore, they need grace to persevere : " Watch ye and pray that ye enter not into temptation 4". Perseverance in good is attributed to divine grace : " But the God of all grace, who hath called us

¹ *D. B.*, 182.

² *I. B.*, 183.

³ *I. B.*, 832.

⁴ *St. Matthew*, XXVI, 41.

unto his eternal glory in Christ Jesus, after you have suffered a little, will *himself* perfect you, and confirm you, and establish you * This is to be understood in particular of lasting and final perseverance.

2. *Proof from Tradition.* Even before *Pelagianism* the Fathers, St. Chrysostoma, for example, oftentimes taught the necessity of grace for persevering in good. Against the *Semi Pelagians* St. Augustine wrote the entire book, *The Gift of Perseverance*, wherein he explains that perseverance, especially final perseverance, is a great gift of God. St. Pope Celestine declared : " No one, even after having been restored by the grace of baptism, is capable of overcoming the devil's snares and of conquering the flesh's concupiscences unless through God's daily help he has received the perseverance of the good way of life 1".

3. *Proof from Reason.* Our faculties, enfeebled by original sin, cannot resist grave temptations and do good for any length of time unless they have special help from God.

3» THE NECESSITY OF GRACE FOR FINAL PERSEVERANCE

906 *Final perseverance* adds two notes to the notion of lasting perseverance : *first*, the *special providence of God*, by reason of which death comes to pass de facto at a time in which man is in the state of grace; *secondly*, a *special protection from sin*, which grants *efficacious graces* through which man actually perseveres even unto death. According to *Trent* this is " the great gift

907 Thesis : *For persevering to the end an entirely special grace is necessary which is called the great gift of God.*

This thesis is de fide; the *Council of Trent* declared that this gift of perseverance cannot be possessed " unless from Him who is able to establish him who stands that he may

» I *St. Peter*, V, 10.

* *On Genesis*, homily 25, 7; JOURNAL, 1153.

' *De gratia Dei indiculus*, D. B., 132.

4 Session VI, chap. 13, D. B., 8'6.

stand perseveringly, and to raise him who falls in canon 16 of Session VI the Council defined that this is *the great gift of perseverance*.

1. *Proof from Scripture.* St. Paul writes : " He who *hath begun* a good work in you *will perfect* it unto the day of Christ Jesus! Scripture shows that lasting perseverance is a special gift of God; therefore, a fortiori final perseverance is a special gift.

2. *Proof from Tradition.* The teaching of *the Fathers St. Augustine*³ has briefly summarized in these words: " We affirm that perseverance by which one goes on steadily in Christ *even unto the end* is a gift of God ". Also, the *prayers* of the Church often beg God for the salvation of men, that is, for final perseverance : in collects, in the Angelic Salutation.

3. *Proof from Reason.* Perseverance, regarded as to essence, is the union of death with the state of grace. But this union is a special blessing of God both for *little children* to whom it befalls by special care of Providence to receive grace and to die before *evil has changed their intellect*; a special blessing of God for *adults* who need special Providence to die after persevering for a brief time in the justice they have received, or need, if they are to persevere over a long time, many efficacious graces to which they have no right (since they surpass the sufficient graces strictly necessary), many efficacious graces which cannot be merited de condigno. (Refer to section 951.)

Trent states that perseverance, furthermore, can be received only from God, but that *this gift is not denied to those who humbly ask for it*; that, therefore, all should place their hope in His help : " For God, unless men be wanting in His grace, as He has begun a good work, so will He perfect it

¹ *Philippians*, I, 6; refer to *I Peter*, V, 10.

² *The Gift of Perseverance*, chap. 1, n. 1; Jovrkel, 1092.

³ Session VI, chap. 13; *D. B.*, S06.

**4" THE NECESSITY OF GRACE
FOR PERSEVERING WITHOUT VENIAL SIN**

908 Thesis : *The just man, even the perfect man, cannot morally avoid all venial sins throughout his life without a special privilege of grace.* This thesis is de fide and opposes the *Pelagians*, who were condemned in the *Council of Mileve II* (416) and at the *Council of Carthage XVI* (418). The *Council of Trent* defined : " If anyone says that a man once justified... can during his whole life avoid all sins, even those that are venial, except by a special privilege from God, let him be anathema ".

With ordinary graces the just man can avoid all venial sins for a short time; *through a whole life time*, venial sins separately and single taken, in fact, all sins fully deliberate, but not all sins that are absolutely venial.

1. *Proof from Scripture.* *Scripture* says : " In many things we all offend " . This cannot be understood as applying to grave sins because there certainly are just people who avoid mortal sins.

2. *Proof from Theological Reasoning* : " Man cannot abstain from all venial sin on account of the corruption of his lower aptitude of sensuality. For man can, indeed, repress each of its movements (and hence they are sinful and voluntary), but not all, because while he is resisting one, another may arise, and also because the reason is not always alert to avoid these movements " .

**II. THE NECESSITY OF GRACE
FOR GOOD ACTS IN THE NATURAL ORDER⁴**

909 In the matter of *natural truths* we have already stated (section 41) that the fallen human race cannot *morally, without gratuitous help*, know readily, certainly, and without a mixture

¹ Session VI, chap. 23; *D. B.*, 833.

* *St. James*, III, 2; refer to *Eccles.*, VII, 21; *1 St. John*, I, 8.

* *Summa theologica*, I^a, 2^a, q. 109, a. 8.

⁴ *Major Synopsis*, n. 177-189.

of error, all the natural truths *collectively* taken which are necessary for a right ordering of its life. If we consider the *salutary* knowledge of these truths, then supernatural grace is entirely necessary (sections 901, 903). The question of the necessity of grace in the *moral* order we must examine now : *what is man capable of doing without grace, what is he not able to do without grace.*

A *What Is Fallen Man Capable of Doing without Grace*

910 First Thesis : *Habitual grace is not necessary for fallen man in order to perform some natural good; therefore, not all works done before justification are necessarily sins.*

This is de fide according to *Trent1*: " If anyone says that all works done before justification, in whatever manner they may be done, are truly sins..., let him be anathema ".

It contradicts the Protestants, both the *Lutherans* and the *Calvinists*; these claim that nature has been so corrupted by original sin that the man who is not reborn or who has not yet been justified is capable of performing no morally good work.

a. *Proof of thesis from Scripture.* God exhorts *sinner*s to do certain works : " Son, hast thou sinned? Do it not again, but pray for pardon from your former transgressions that they may be forgiven you ! ". The works of sinners He sometimes praises, for example, that of the publican; and to them He promises a reward and bestows it. But it is impossible that God exhort men to evil works or that He reward these evil works.

911 b. *Proof from Theological Reasoning.*

I. *Indirect proof.* From what we have written it is clear that sinners should dispose themselves for justification by acts of faith, of hope, of repentance, of love. But it would be absurd to declare that acts by which sinners dispose themselves for the state of grace, are sins.

1 Session VI, can. 7; *D. B.*, 817.

• *III Kings*, VIII and following; *Isaias*, I, 16-18.

2. *Direct proof.* Through Adam's sin human nature was not inwardly corrupted nor was free will destroyed, but it was weakened; wherefore it can: *first*, perform works which are *objectively* and materially good, like almsgiving; *secondly* it can, in addition, determine for itself beforehand an *end* which is naturally noble, for example, when it gives alms, it can intend the alleviation of the poor; *thirdly*, it is not more difficult to perform a noble work in the *matter of circumstances* than in the very substance of the act. But that an action be naturally good, it is sufficient that it be honorable on the part of its *object*, its *end*, and its *circumstances*.

912 Second Thesis : *The grace of faith is not necessary for infidels to carry out certain works which are morally good; therefore all the works of infidels are not necessarily sins.*

It is certain, in contradiction to Protestants, Baius, and the Jansenists, that fallen man, even *without the grace of faith*, can perform some work which is morally good; hence that *not all the works of infidels are sins*. This last is gathered from the condemnation of this proposition of *Baius*¹; "All works of infidels are sins, and the virtues of philosophers are vices

a. *Proof from Scripture.* There are occasions in Scripture on which God encourages *infidels* to do something and praises them and rewards them for their works : for example, Nabuchodonosor and Cyrus* Further, *St. Paul* rebukes the Gentiles "because when they knew God, they have not glorified him as God"²; but if they had been incapable of doing anything good, they could not have been rebuked for neglecting that. Therefore —

Those texts in Scripture which claim that it is impossible to please God without faith, that man can do, will, or think nothing good unless with the help of God must be understood in relation to the supernatural order and end.

¹ *D. R.*, 1025.

² *Daniel*, IV, 24; *Isaias*, XLIV, 28.

• *Romans*, I, 21.

b. *Proof from Tradition.* While the Fathers do not explicitly distinguish between works which are *naturally* good and *supernaturally* good, they do suppose sufficiently clearly that sinners and infidels can do something good.

c. *Proof from Reason.* What we have said about sinners in Section 910 can be applied to infidels also.

913 Third Thesis : *Actual grace is not necessary for fallen man to perform certain works which are morally good.* This is the common opinion; it opposes the teaching of *Augustinianism*, which teaches that no good work can be carried out *in our present state without actual grace* — or at least that *de facto* such a work never is accomplished thus.

a. *Proof from the Authority of the Church* : from the condemnation of certain propositions of *Baius*: * Free will, without the help of God's grace, has only power for sin " He agrees with Pelagius who acknowledges any good which is natural, that is, arising from the forces of nature alone " x.

b. *Proof from Theological Reasoning*: If fallen man could not do anything naturally good without the help of grace, even in matters which are easy to carry' out, for example, in honoring parents, there would be no such thing as a free will; rather, man would be determined to sinning. Such a theory' contradicts the teaching of the Council of Trent

B What Fallen Man Cannot Do without Actual Grace '

914 Thesis : *Without the help of grace fallen man cannot, morally speaking, observe the entire natural law and overcome serious temptations for a long time.*

This thesis is certain. 11 opposes the *Pelagians* who taught that in his present state man could keep the entire law with the help of his own powers. It contradicts also the modern day *Unitarians*

1 *D. I.*, 1027, 1037.

* Session VI, chap. i; *D. U.*, 793.

* *Major Synopsis*, n. 190-198; *Summa theologica*, 1· 2*, q. 109, a. 4, S.

and *Rationalists* who maintain that without grace man can fulfill the complete natural law and can resist all temptations, even the grave ones, as long as he is correctly trained.

Explanation of terms of thesis. By *moral impossibility* we mean a very great difficulty which, de facto, is never or almost never overcome, although absolutely it might be conquered. Also, we are concerned with *help* which is *at least preternatural*¹, distinct from general assistance. We speak of *serious* temptations, temptations which violently disturb both because of the great propensity of the passions to the object proposed and because of the urgent motives to abandon the good of reason and to embrace the evil which opposes it. Now the victory over temptation can be :

salutary and meritorious, when it happens from a supernatural motive;

peccaminous, when one resists the temptation by consenting to another, for example, one conquers avarice out of vain glory;

naturally good, when one resists because of a naturally noble motive : this is a *naturally good* victory.

915 a. *Proof of Thesis from Scripture.*

In his *Epistle to the Romans* St. Paul directly shows that neither the Jews nor the Gentiles can attain *justification without faith* or *without the grace of Christ*. To establish this he makes three assertions :

1. He proves that *all have sinned* gravely against the natural law known to themselves

2. He points out that the *cause* of these sins is *concupiscence* which even the mosaic law could not remedy or relieve;

3. He affirms that in the present state *we cannot conquer this concupiscence by means of our own forces* : " For that which I work I understand not. For I do not that good

¹ Some theologians require that this aid be *supernatural quoad substantiam*, in fact they require the state of habitual grace both because of man's destination to a supernatural end and because of his weakness : for when man does not have his heart rooted in God through habitual grace, many grave temptations befall him and Sometimes he consents to these. Refer to *Summa theologica*, :- a., q. 109, a. 8.

* *Romans*, I, 20-32; II, 1-29.

which I will; but the evil which I hate, that I do! Later he makes it clear that this infirmity can be conquered only by the graces from Christ's merits 1.

This same assertion is made by St. James in regard to the sins of the tongue 3, by the *Book of Wisdom* 4*as regards wisdom or virtue collectively understood, and in all places in Scripture where prayer is recommended as necessary for overcoming temptations: "Watch ye and pray that ye enter not into temptation 3".

b. *Proof from Tradition.*

In his book, *The Spirit and the Letter*, St. Augustine demonstrates, as he contradicts the *Pelagians*, that the mosaic law and the natural law without grace profit little for right living; in his books, *Nature and Grace* and *Correption and Grace*, he proves that fallen man cannot conquer all temptations by his own powers. This same teaching is laid down at the *Council of Carthage* (418) † and in the *Epistle of Celestine I* to the Bishops of Gaul †: herein it is established that grace is given not only that committed sins may be remitted, but that new sins may not be committed; not only that we may fulfill the law more easily, but also that we may fulfill it directly and straightforwardly; that we need daily assistance to vanquish temptations.

c. *Proof from Theological Reasoning.*

In order to resist the many violent and lasting temptations and to obey faithfully all the precepts of the law, even the arduous ones, there is needed a *prompt, assiduous, and persevering* consideration of and attention to some superior good which may deter us from sensible goods and from sin. Such would be reflection on eternal life, on the rewards and punishments which are laid up for the good and for the evil, reflection on the beauty of virtue, on the hideousness of vice.

1 *Romans*, VII, 15.

1 *Romans*, VII, 18-25.

* *St. James*, III, 8.

* *Wisdom*, VIII, 2X.

† *St. Matthew*, XXVI, 41.

* *D. B.*, 103, 105.

† *D. B.*, 132.

But such application of the mind is morally impossible in the state of fallen nature which has been injured with the fourfold wound of *ignorance*, of *evil*, of *infirmity*, and of *concupiscence*. The *history* of peoples bears out the truth of these facts: the most cultured pagan nations have been addicted to the most shameful vices, the most famous philosophers proving no exception.

COROLLARY ON THE NECESSITY OF GRACE
FOR A NATURAL LOVE OF GOD

916 Love of God is :

1. *Perfect*, if God is loved above all things in such a way that the will is prepared to do anything rather than offend God; or *imperfect*, if God is not loved above everything;

2. *Effective*, when it is joined to the carrying out of His commands; *affective only*, when it remains in the will without being joined to the observing of commands.

It is *certain* that fallen man without grace cannot, morally speaking, love God with a natural love, *effective*, above all things, at any rate, for a long time: love of this kind implies an enduring observance of the entire natural law. But, morally, fallen man can love God with a natural love, *affective imperfect*, or he can be disposed to keep at least *some* divine precepts: for human nature was not completely corrupted through sin.

It is controverted, however, whether man, without grace, can love God with a love, *affective perfect*.

The *Thomists*, *Bellarmino*, and *Suarez* reply in the negative: man, they say, cannot sincerely will what he cannot attain; but he cannot naturally fulfill all precepts, nor can he, consequently, effectively love God above all things. The *Molinists*, however, answer *affirmatively*: even if man de facto cannot, morally, fulfill all precepts, nevertheless, he can sincerely will to fulfill them; for we honestly will many things which we do not carry out because of our weakness.

¹ *Summa theologica*, 1., a., q. 109, a. 3.

ARTICLE III. THE DISPENSING OF ACTUAL GRACE

The grace necessary for all *is given to all*; but not equally since it is *gratuitous*. We consider, then, the *gratuitousness* of grace and the *universal distribution* of it.

I. THE GRATUITOUSNESS OF GRACE

917 State of the Question.

T. Errors. The *Pelagians* claimed that through *merely natural* works man can merit grace *out of justice* (de condigno); the *Semi-Pelagians* taught similarly, but held that the grace was from *fitness* or *appropriateness* (de congruo). The *Haians* and the *Jansenists* alleged that in the state of pure nature grace is *due* to man. The *Modernists* think that grace is only an ultimate evolution of nature itself.

2. *Grace* is *gratuitous* in this sense that in the *nature* of man or in the *natural working* of man there is nothing that moves God to impart grace. That grace only is *necessarily fully gratuitous* which is *first in its own series*, namely :

- a. the first grace granted to a man ;
- b. the second or third bestowed after the previous one or ones have been neglected ;
- c. the first grace which is conceded to a man after he has fallen from the state of grace, and by which he is incited to prepare himself for justification.

918 Thesis : *First grace is so gratuitous that man can merit it through no natural works, nor is he capable of positively disposing himself for it, not can he obtain it by praying.*

Proof of the First Part of Thesis, that is, by no natural works is man able to merit first grace.

In opposition to the *Pelagians* and the *Semi-Pelagians*, this is de fide from the *Council of Orange II* : " If anyone says that the grace of God can be bestowed by human

* *Major Synopsis*, n. 199-208.

invocation, but that the grace itself does not bring it to pass that it be invoked by us, he contradicts Isaias the prophet or the Apostle... By no merits preceding grace is there a reward due for good works, if they are performed; but *grace, which is not due, precedes that they may be done* 1 ”.

Proof from Scripture. In his *Epistle to the Romans* St. Paul fully demonstrates the gratuitousness of grace: "Because by the works of the law no flesh shall be justified before him... being justified freely by his grace... for we account a man to be justified by faith without the -works of the law 3 ”.

Proof from Tradition. This doctrine St. Augustine³ taught explicitly from the year 397; the *Council of Trent* defined that the first grace or calling is given to adults “without any existing merits on their part *

Proof from Theological Reasoning: All merit supposes that there is some proportion between the act and the reward. But between natural works and supernatural grace all proportion is lacking because the supernatural exceeds all the forces and exigencies of nature.

919 *Proof of the Second and Third Parts of Thesis, that is, first grace is not gained by purely human prayers, nor by a positive natural disposition.* This is the common opinion and it is certain.

We are concerned herein with *natural prayer* and with the *disposition* that renders the subject *positively* suited for receiving grace.

a. *Proof from Scripture:* “We know not what we should pray for as we ought, but the Spirit himself asketh for us with unspeakable groanings: ”; therefore by our prayers we cannot gain *first* grace. “He who hath begun a good

1D. B., 176, 191.

• *Romans*, III, 20, 24, 28.

* *Grace and Free Will*, V, 12; *Journal*, 1936.

• Session VI, chap. 5; *D. B.*, 797.

* *Romans*, VIII, 36.

work in you will perfect *it*”; so, if nature *were positively disposed* to first grace by means of its own powers, the beginning of a good work would not come from God, but from us.

b. *Proof from Tradition.*

1) *As to prayer.* The matter seemingly is explained by the *Council of Orange II* (Refer to section 903).

2) *As to positive disposition*—proof is implied in the statement of the *Council of Orange II*: “If anyone asserts that without the grace of God mercy is divinely given to us when we believe, will, desire, try, labor... but does not confess that through the infusion and inspiration of the Holy Spirit in us it is brought about that we believe, wish, or are able to do all these things *as we ought...* and *does not agree that it is the gift of His grace* that we are obedient and humble, he opposes the Apostle who says: *What have you that you have not received,* and: *By the grace of God I am that which I am 2*”.

II. THE UNIVERSAL DISTRIBUTION OF ACTUAL GRACE

920 State of the Question. At this time we are considering the dispensing of grace *remotely sufficient* at least. Grace is *proximately sufficient* when it gives the complete and ready power to accomplish a determined salutary work *immediately*; grace is *remotely sufficient* when it confers the power to do something which *goes before* or *prepares the way*; for example, prayer or another action through which, once it is posited, such a salutary work can be performed.

921 I. In Regard to the Just :

Thesis : *To all the just are given graces, at least remotely and relatively sufficient, for fulfilling all the precepts.*

¹ *Philippians*, I, 6.

* *D. B.*, 179.

¹ *Major Synopsis*, n. 209-331.

*The Council of Trent*¹, contrary to Luther and Calvin, defined: "God does not command impossibilities, but by commanding admonishes you both *to do what you can do*, and *to pray for what you cannot do*, and *He assists you that you may be able*". And canon 15 reads: "If anyone says that the commandments of God are impossible to observe even for a man who is justified and confirmed in grace, let him be anathema".

a. *Proof from Scripture.* St. Paul writes: "God is faithful who will not suffer you to be tempted above that which you are able, but will make also with temptation issue that you may be able to bear it²". *St. Matthew* writes: "For my yoke is sweet and my burden light²". In *St. John's First Epistle* we read: "His commandments are not heavy⁴". But man would be tempted beyond his powers and the precepts of God would be too onerous if, in the face of pressing commands, grace, sufficient at least to fulfill them, were not given — it would then be impossible to fulfill them.

b. *Proof from Reason.* God would not will the salvation of all men if He did not grant, particularly, to the just at the opportune time grace that is truly sufficient.

(Apart from temptation and the urgency of precept, grace is given more or less frequently in accord with Goers will and the subject's dispositions).

922 2. In Regard to Sinners :

Sinners are : *common sinners*, those who are involved in mortal sin but who have some desire to cast it off; *blinded* and *hardened* sinners who have no wish to abandon sin.

923 Thesis : *To all sinners, even the blinded and hardened, are given graces, at least remotely sufficient, that they may be able*

¹ Session VI, chap. 11; *D. R.*, 804, 828.

* *I Corinthians*, X, 13.

² *St. Matthew*, XI, 30.

• *I St. John*, V, 3.

to do penance. This is certain as far as *common* sinners are concerned; it is generally admitted as to the others.

a. *Proof from Scripture.* God calls all sinners to repentance without exception: "God dealeth patiently... *not willing that any should perish, but that all should turn to penance* 1"; *Wisdom* calls to conversion even the obdurate: "Because I called and you refused: I stretched out my hand and there was none that regarded... you have neglected my reprehensions 2". But such an invitation would be sheer mockery if God were not at the same time granting the grace necessary for doing penance.

In addition, Christ *expressly* states: "They that are whole need not the physician, but they that are sick. I came not to call the just, but sinners to penance 3".

b. *Proof from Tradition.* In a general way *the Fathers*, along with *St. Chrysostom* 4 and *St. Augustine* 5 in particular, affirm that no one should say: *I am not able*; for if they wish, they will be able through God Who works along with them.

This is evident from the statement of the *Fourth Lateran Council*: "If after the reception of baptism, anyone shall have lapsed into sin, through true penance *he can always be restored* 6"; and of *Trent*: "Those who by sin have fallen away after having received the grace of justification will again be able to be justified 7".

c. *Proof from Reason.* As long as a sinner lives he is bound *sub gravi* to hope for salvation. But a sinner cannot really become saved, nor can he hope for salvation unless he possess the grace, remotely sufficient at least, for penance.

However, it is fitting that *hardened* sinners be deprived of the *richer* graces, out of justice that in this way they may be punished, and out of mercy that grace may not be overmuch abused.

1 *II Peter*, III, g.

2 *Proverbs*, I, 20.

3 *St. Luke*, V, 31-32.

4 *On Epistle to the Hebrews*, XVI, 14, *P. L.*, LXIII, 127.

5 *On St. John*, LIII, 66, *P. L.*, XXXV, 1776.

6 *Chap. Firmiter*, *D. B.*, 430.

7 *Session VI*, chap. 14; *D. B.*, 807.

924 Grace is given to sinners in this way : *al the opportune tinte* God concedes graces to sinners, for example and in particular, on the occasion of a sermon », of a good work ', of sorrow ', at the time of death.

925 3. In Regard to Unbelieving Adults ‡.

Unbelieving adults arc : *positive*, that is, having been invited to faith which has been sufficiently set forth by means of interior grace, they do not wish to believe, or having been invited to faith which they accepted, they have lost it through their own fault; or they are *negative*, those who have never heard sufficiently of the faith.

926 a. Thesis : *To unbelieving adults, negative, God does not deny graces, at least remotely sufficient, that they may be able to be converted to faith.* This is certain; it is contrary to the Jansenists, to the rigid Lutherans and to the Calvinists, who insist that no grace is given to the unbelievers; it contradicts, also, certain theologians who claim that God does not give grace sufficient to individual negative infidels.

1) *Proof from Scripture*: From the texts in which it is said that *all men indiscriminately* are called to grace and to salvation : " He is the propitiation for our sins, and not for ours only, but also for those of the whole world⁰"; from the texts wherein unbelievers in particular are mentioned ⁰.

2) *Proof from Tradition*: From the condemnation by *Alexander VIII* of the following proposition ' : " Pagans, Jews, heretics receive absolutely no inpouring or influence of grace from Jesus Christ; the contradictory of this is: " Pagans, etc. do receive some inpouring (grace) from Christ

3) *Proof from Reason* : God sincerely wishes the salvation of all men, even of unbelievers. But He cannot sincerely

¹ *Acts*, XVI, 14.

• *Daniel*, IV, 24.

» *St. Luke*, XV, 17.

⁰ Ca p é r a n , *Li problime du saltil des infidèles*, Park, 1912.

¹ *I St. John*, II, 2; refer to *Wisdom*, XI, 24.

⁸ *I Timothy*, II, 4; *Romans*, X, 12.

⁷ *D. B.*, 1162.

will their salvation unless He confer on them graces which are at least remotely sufficient.

027 b. The Manner is Which Grace Is Conferred on Unbelieving Adults. There are different opinions on this subject. According to the *common* opinion, God offers to adults the means necessary that they may be able “by the effective power of divine light and graces to attain eternal life”. The theological axiom: *He who does with the help of grace that which lies in his power, is not denied further grace by God*, we make use of at this time. However, it is explained in different ways.

1) According to *Perrone* and others :

a) To him who does that which lies in his power through *the forces of nature* God does give, not indeed from justice nor from positive disposition, but *from gratuitous good-will*, actual graces by means of which faith can be attained.

b) To him who does that which lies in his power under *the influence of actual grace* God certainly grants richer *actual graces* which are merited *de congruo*;

c) To him who does that which lies in his power with these graces and who sets up the *ultimate disposition* required for justification God gives *justifying grace* or habitual grace.

2) According to the *Thomists* :

a) To him who does that which lies in his power *with the help of supernatural grace* God presents new actual graces;

b) To him who does that which lies in his power *-with these actual graces* God does not deny *habitual* grace.

This opinion seems more conformable to *Tradition*, both ancient and modern, and better protects the gratuitousness of grace.

928 4. In Regard to Children Dying without Baptism.

This question centers about children who *cannot be baptized* before the use of reason, especially about those who die in their *mother's womb*.

a. *God has provided for children, even for those who die in the maternal womb before they can be baptized, means which are of themselves sufficient for salvation.* This is the common opinion, for Christ died for little ones also. But in vain He would have died for them if He had not provided means of salvation for them.

b. It is difficult to explain *how* these means are preferred.

1) It is certain that God *remotely* at any rate provided for the salvation of all these children since He instituted a remedy for washing away original sin. Actually, this sacrament of itself was established for all; if *de facto* it is not applied to certain ones, this situation comes about from natural causes. As the Universal Forescer, God is not bound to impede the force and effect of these natural causes by a miracle.

2) Some theologians, along with *Cajetan*, have added that infants can be saved, without Baptism, through their parents' faith and prayers. However, such an opinion is not a safe one and, by order of Pius V, it was eliminated from the Roman edition of *Cajetan's* works.

ARTICLE IV. THE EFFICACY OF ACTUAL GRACE
OR EFFICACIOUS AND SUFFICIENT GRACE †

929 State of the Question. All grace can be called *efficacious* because it always works some salutary effect upon us. However, by reason of *effect*, *efficacious* grace is distinguished from *sufficient* grace : *efficacious* grace is so much connected with a salutary effect that *it will certainly and infallibly gain this effect*; *grace sufficient gives the full and ready power to act salvationwise.*

On these points all theologians are in agreement. But there are various systems relative to the *nature of the difference* between sufficient grace and efficacious grace, and relative to the *manner* of reconciling liberty with efficacious grace. In order to separate what is certain from what is uncertain, we shall first of all refute the errors of *Protestants* and of *Jansenists* in regard to efficacious and sufficient grace. Then *we shall explain the particular systems of theologians.*

A *Refutation of the Protestant and Jansenistic Errors*

930 Many *Protestants*, the *Lutherans* and *Calvinists* in particular, contend that man's will *lacks freedom in the order of salvation* because his will is totally corrupt on account of original sin.

† *Major Synopsis*, n. 232-242.

Consequently they deny that there is any grace *truly* and *merely* sufficient. Furthermore, they claim that the will, under the influence of efficacious grace, is not free, but that *efficacious grace is really a necessity*.

The *Jansenists*, teaching substantially the same doctrine, say that man is necessari]y moved by a predominating or conquering delight or pleasure, which at one time is heavenly and is grace and at another moment is earthly and is concupiscence; that, therefore, *sufficient* grace is insufficient, indeed that it is *hurtful* because it is the occasion of sinning.

931 First Thesis : *In the -present state there is grace which is truly, relatively and merely sufficient, which is, nevertheless, really a favor and a benefit.* This thesis is de fide from the *Council of Trent*; also it stands opposed to teachings of the Protestants and of the *Jansenists*. *Trent* has defined : " If anyone says that the commandments of God are, even for one that is justified and constituted in grace, impossible to observe, let him be anathema". The Council explains this canon thus : " For God does not command impossibilities, but by commanding admonishes you both to do what you can do, and to pray for what you cannot do, and assists you that you may be able 1 ". Therefore, God does give grace truly and relatively sufficient. Besides, this proposition of *Jansenius* was condemned as *heretical* : " Some of God's precepts are impossible to the just who wish and strive to keep them, according to the present powers which they have; the grace by which they are made possible is also wanting 2 ", Therefore, sufficient grace is given to the just. Similarly condemned as *heretical* is this proposition : " In the state of fallen nature one never resists interior grace 3 Therefore, graces are absolutely given which are rendered useless because of the fault of men, that is, these graces are of themselves truly and merely sufficient.

I. *Proof of Thesis from Scripture.* This truth *Isaias* 1 illustrates by means of a comparison to a vineyard which,

1 Session VI, chap. 11 and can. xS; *D. B.*, 804, 828.

1 *ö. B.*, 1092.

1 *D. B.*, 1093.

* *Isaias*, V, 1-7. Refer to *Proverbs*, I, 24-25.

although planted and cultivated carefully by God, produced wild vines in place of grapes. Here the author is speaking of grace completely and also truly, relatively and abundantly sufficient — this is a *favor* and a *benefit* from God. None the less forceful are Christ's words : " Jerusalem, Jerusalem... how often *would I* have gathered together thy children, as the hen doth gather her chickens under her wings, and *thou wouldest not!* " ?

2. *Proof from the Authority of the Church.* This following proposition was rightfully condemned as Jansenistic by *Alexander VIII* : " Grace sufficient for our state is not so much useful as pernicious, thus, that we may be able justly to pray : From sufficient grace deliver us, O Lord ? "

932 Second Thesis : *Grace is given which is truly efficacious but which does not compel.* This thesis, opposed to the Protestants and *Jansenists*, is de fide from the *Council of Trent** "If anyone says that man's free will, moved and aroused by God, in no way *cooperates* by assenting to God's call and action, by which it disposes and prepares itself to obtain the grace of justification, that is *cannot refuse* its assent if it wishes, but that, as something inanimate, it does nothing whatever and is merely passive, let him be anathema "

I. *Proof from Scripture.* According to *St. Paul* we are *free cooperators* with God. For of *himself* he says⁴ : "By the grace of God I am what I am, and his grace in me *hath not been void* (efficacious grace), but I have labored more abundantly than all they, yet *not I*, but the *grace of God with me* ". Of others he writes : Every man shall receive his own reward according to his own labor : for we are God's *coadjutors* ". Certainly we are herein concerned with : *first, efficacious grace which was not void; secondly, grace to which Paul and other active cooperators of God consented to freely.*

⁴ *St. Matthew*, XXIII, 37.

• *D. B.*, 1296.

• Session VI, can. 4, *D. B.*, 814; refer to *D. B.*, 797, 798.

⁵ *I Corinthians*, XV, 10.

• *I Corinthians*, III, 8.

2. *Proof from Tradition.* Calvin admitted that the Fathers contradicted his theories. *St. Augustine* says over and over again that freedom persists under the influx of grace : " God works in man the willing to believe... to yield our consent, indeed, to God's summons or to withhold it, is, as I have said, the function of our own will ' ". Also, he wrote an entire tract, *Grace and Free Will*, in which he showed that man remains free under grace, and that he can avoid sin, if he wishes, and that, as a result, he truly merits eternal life.

3. *Proof from Theological Reasoning.* It is the nature of *divine wisdom* to govern and move beings according to the nature of each. But it is man's nature to act freely. Therefore, man is so moved by God through grace that he may act freely * Besides, far from destroying nature, grace, on the contrary, perfects it and grants us the opportunity to be capable of meriting a supernatural reward. However, if grace took away freedom, it would destroy a natural faculty of man and would remove his powers to merit.

933 Corollary Which Follows these Two Theses.

Man can and should cooperate with grace. The *Council of Trent*³ has defined this as a matter of faith : " If anyone says that the sinner is justified by faith alone... and that it is not in any way necessary that he be prepared and disposed by the action of his own will, let him be anathema ".

From *Scripture* it is decisively concluded that man cooperates with God in all salutary acts, for God inclines and converts us to Himself, He creates a new heart in us. With *St. Augustine* let us declare : " He who made you without you willing it, will not justify you without your willing it. Therefore He made you without your knowledge, He justifies you with your volition 4 ".

¹ *The Spirit and the Letter*, 60. — If in other places doubtful expressions are found, they should be elucidated by reference to passages which are clear. Refer to *TiXBRONT, Histoire des dogmes*, IT, 491-496.

* *Summa theologica*, part 1, q. 19, a. 8.

³ Session VI, can. 9, *D. B.*, 819.

* *Senna 75 de Verb. Apost.*, c. XI, u. 13, *P. L.*, XXXVIII, 923.

B *Theological Systems on Sufficient and Efficacious Grace*¹

934 The question to be answered is this : whence arises the efficacy of grace, whether *intrinsically*, that is, from grace itself, or *extrinsically*, that is, from the consent of the will; in consequence, how can our *freedom* be reconciled with the *efficacy of grace* as infallibly foreseen by God. There are many systems of thought on this subject : the most important are *Molinism*, which *Congruism* resembles, and *Thomism*, to which *Augustinianism* is similar. To these we may add a more or less mixed system called *Sorbonne-Alphonsianism*.

The *difference* between the two principal systems arises from the fact that the *Molinists* wish above all things to preserve human freedom and activity, whereas the *Thomists* endeavor to maintain the supreme dominion of God.

IO MOLINISM AND CONGRUISM

935 a. *Explanation of Molinism.* Sufficient grace does not differ *intrinsically* from efficacious grace, but differs *extrinsically* only : for the same grace can be purely sufficient if the human will resists it, but it will be efficacious if the will is in agreement with it and accepts it. However, when God gives Peter grace Y which He foresees will be efficacious, this grace is certainly a *greater favor and benefit* than grace Z which He foresees will be purely sufficient².

b. *Explanation of Congruism.* Sufficient grace does not differ intrinsically from efficacious grace, but it differs only by reason of the manner in which it affects us : *efficacious* grace, which is also called *congrua*, is that which is so adapted

¹ *Major Synopsis*, n. 243-252.

* The doctrine of efficacious grace as commonly defended by the Society of Jesus Tepe summarizes in this way, note 158 : " Efficacious grace is : a. by its very nature repudiable; b. efficacious grace has an efficacy of virtue ex se its own; c. efficacious grace has an efficacy of connection secondarily from consent; d. efficacious grace has an efficacy of infallibility ex scientia media; e. efficacious grace is not always entitatively better than sufficient grace; f. nevertheless, efficacious grace is always morally better than sufficient grace ",

to the nature and circumstances of man that the will certainly but freely consents to it and accepts it; whereas grace which is purely sufficient is that which is not so perfectly suited to man's character and circumstances — in such a way that the will may freely resist it. Thus state *Suarez, Bellarmine, Vasquez*, and many other theologians. However few teach this system today.

936 c. *Arguments in favor of each system.*

1) In *Scripture* Christ rebukes the Jews in that they have not done penance under the influence of grace which would have converted the Tyrians.* St. Paul encourages the Corinthians lest they receive grace in vain*: this fact supposes that the same grace can be in vain or merely sufficient — or efficacious.

2) The *Council of Trent* declares that our will can dissent, if it wishes, even under the influence of efficacious grace

3) *Theological reasoning* argues in this manner: Molinism preserves human freedom which the divine foreseeing of agreement does not impede, but the divine motion to agreement would impede. It preserves the efficacy of grace, in that grace, mercifully given by God absolutely because man's consent to such a help is foreseen, is sufficiently of itself and in actu primo efficacious.

2' THOMISM AND AUGUSTINIANISM

937 a. *Explanation of Thomism.* First, sufficient grace differs intrinsically from efficacious grace: sufficient grace grants only the proximate potency to act; efficacious grace moves and applies potency to act — or to put it more briefly: sufficient grace gives posse; efficacious grace gives agere. Secondly, in order that de facto we may do good, in addition to sufficient grace, there is required efficacious grace, which is offered to all and is given to those who do not interpose an impediment. Thirdly, efficacious grace is also called physical pre-motion because, in the logical order, it comes before our action, and because by means of it God moves us not just morally

1 St. Matthew, XI, 21.

111 Corinthians, VI, 1.

* Session VI, can. 4, D. B., 814.

by persuasion but also physically by real action. *Fourthly*, physical pre-motion *does not destroy freedom*: for God moves us as a *first cause*, but our will moves itself as a *second cause*, *dependently*, however, *on God*; moreover, this will is free. Still, the effect *infallibly* or certainly, although *not necessarily*, purposed by God, is produced by efficacious grace. Thus declare the *Dominicans*, the *Salmanticenses*, and not a few *Scotists*.

b. *Explanation of Augustinianism*. The *Augustinians* admit *intrinsically* efficacious grace, but they reject physical pre-motion and in its place they admit *moral* pre-motion; this consists in a certain heavenly delight through which God draws us to good. Grace is *sufficient* when a degree of celestial joy is given to us by means of which we are able to overcome concupiscence; grace is *efficacious* when this glorious pleasure is so great that *certainly* and *infallibly*, *but not necessarily*, concupiscence is mastered.

938 c. The *Arguments* for these two systems :

1) According to *Scripture* man has nothing in which he can glory: "What hast thou that thou hast not received!"? But if the efficacy of grace arose from agreement or consent, man would have something in which he could glory. "It is God who worketh in you both to will and to accomplish"

2) According to *St. Augustine* * "It is certain that we will when we will, but he (God) brings it about that we will good... He accomplishes in order that we may accomplish, by offering most efficacious forces to our will

3) Action follows being; but it is of the essence of any *created* being that it proceed immediately and entirely from divine causality. Therefore, it is of the essence of all created *action*, natural or supernatural, necessary or free, that it proceed from God immediately and entirely. But how our action can at the same time proceed freely from us and from divine *motion* or, more correctly, from divine pre-motion, this is beyond our enfeebled intellects. However, the difficulty of explaining the *nature* of something is not a reason for rejecting the proved *existence* of this something.

11 Corinthians, IV, 7.

* *Philippians*, II, 13.

» *Grace and Free Will*, XVI, 32.

3° THE SORBONNE-ALPHONSIAN METHOD

939 Begun by certain teachers¹ at the *Sorbonne* and developed by *St. Alphonsus*², this system recognizes a twofold grace, one for *wore difficult* works, and the other for *easier* works.

For *wore difficult* works grace *intrinsically* and *absolutely* efficacious is required, namely, that which *of itself* infallibly draws the will to good. But its efficacy does not arise from its physical entity, but from its perfect suitableness and *internal congruily*.

For *easier* works, especially for prayer, only *common* grace or *sufficient* grace is required which, although *in itself* and *intrinsically* efficacious, is not thus *absolutely* and *for all*. This grace moves the will in such a way that at one time it consents to the grace, at another time it resists the grace.

940 *Conclusion.* In practice, according to the authority of Pope Paul V, concluding the Congregation in the matter of *Aids*, it is not licit to condemn the opinion of the Violinists as Pelagianism nor that of the Thomists as Jansenism. Therefore, on so difficult a subject let each one freely embrace the opinion which he thinks is more in agreement with Catholic dogma; at the same time let him not brand the opinion of those who disagree with theological censure.

CHAPTER III

MERIT

It follows naturally that we now discuss the topic, *merit*, which is, so to speak, the *fruit* produced by habitual and by actual grace; we shall consider the *nature* and *conditions* of merit, its *existence*, and its *object*.

¹ *Ysambert, Habert, Toumely.*

² *Against Heretics*, disp. IV, *The Manner in Which Grace Works*; HERMANN, *Grace*, p. 331-501.

ARTICLE I. THE NATURE AND THE CONDITIONS OF MERIT III

941 A The Concept of Merit and the Kinds of Merit.

1. *In the abstract* merit is the *right* to some reward, which arises from a good work freely done for the benefit of another. *In the concrete* it is the *meritorious work* itself from which arises the right to a reward.

A *supernatural* meritorious work, considered *concretely*, is a *good and supernatural work performed for God, from which arises, once we posit the divine ordering of things, the right to supernatural recompense.*

2. *Merit is divided into: merit de condigno: the relation between the work and the reward is of such equality that the reward is due out of justice, either from strictness of justice, such as is Christ's merit, or not from strictness of justice as is the merit of the just; merit de congruo: the relation between the work and the reward is not of such equality that the reward is due out of justice; the reward results from a certain graciousness in the light of God's liberality.*

942 B Conditions. For meriting *de condigno* the following conditions are required :I. *On the part of the worker :*a. *Status viae.*

Christ declares : " The night cometh when no man can work 2 ". *St. Jerome*³ thus explains this passage : " The living can accomplish good works, but the dead can add nothing to that which they once and for all carried off with them from this life ". It is quite fitting that the time of probation admit an ending at the moment of death : for as long as the

¹ *Major Synopsis*, n. 254-267; *Summa theologica*, 1a, 2®, q. 114.

* *St. John*, IX, 4; refer to *Eccles.*, IX, 10; XI, 3; *St. Luhe*, XVI, 22; *II Corinthians*, V, 10.

³ *In Eccles.*, IX, 4.

soul is joined to a corruptible body, it is not, on the one hand, capable of the beatific vision[‡] and, on the other hand, it is in the most suitable state for meriting because it possesses in their fullness both *esse* and *operari*, and because in the miseries of this life it finds the opportunity to strive earnestly and to merit.

b. *State of sanctifying grace.*

Christ states: "As the branch cannot bear fruit of itself unless it abide in the vine, so neither can you unless you abide in me †".

Treat affirms that the *justified* man by good works truly merits[‡]: indeed it is unthinkable that anyone merit *de condigno* with God when he is otherwise God's enemy and is worthy of eternal punishment. Besides, there would be no proportion between the work and the supernatural reward.

943 2. *On the part of the work :*

a. *Freedom from force and from necessity.* This is a matter of faith, for the following proposition of the Jansenists was condemned as *heretical*: "In order to merit or demerit in the state of fallen nature, freedom from necessity is not required in man, but freedom from compulsion is sufficient⁴", It is repugnant that a person be rewarded or punished for acts over which he has no master⁷. However, freedom from obligation of the law is not required; in fact, other things being equal, the precept increases the merit by adding to the work the merit of obedience.

b. *Moral goodness or honesty on the part of the object, of the end, and of the circumstances :* for an evil work, far from being rewarded, is obviously worthy of punishment; however, an indifferent work of itself merits nothing nor does it deserve blame.

¹ Excepting a miracle (Refer to *Summa*, 2», 2», q. 175, a. 3.

[‡] *St. John*, XV, 4; refer to *I Corinthians*, XIII, 3.

⁷ Session VI, can. 32, *D. ft.*, 842; refer to *D. B.*, 1002, 1012, 1015.

⁴ *D. B.*, 1094.

c. *Supernaturalness.*

1) In respect to *the beginning*, in this sense that it should be done *under the influence of habitual grace* in order that it have relation to a supernatural end; and also under the influence of *actual grace* also (the more probable opinion), because sanctifying grace and the infused virtues *do not directly move us to act*, and therefore we need actual grace in order to be moved to a supernatural act.

2) In respect to the *end*, in this sense that the work is referred to God under the influence, at least *virtual, of charity* — the *Thomists* teach thus as a more probable opinion. For in order that an act of virtue be meritorious for eternal life, it should proceed from habitual grace and from charity which alone relates our workings to God as the ultimate supernatural end. A virtual relation, however, is sufficient because it is a true relation, and because under its influence we act well in the state of grace and of charity: for we then act according to our will, inspired by grace and by charity. According to all, it is better *often* to offer our actions to God from the motive of charity.

944 3. *On the part of God.*

Theologians *generally* and *certainly* teach that the *positive ordinance or promise of God is required*. St. James says 1: "Blessed is the man that endureth temptation, for when he hath been proved, he shall receive the crown of life which God hath promised to them that love him". The *Council of Trent*² declares: "To those who work well... life eternal is to be proposed... as a *reward* which is according to the *promise of God Himself to be faithfully given* to their good works and merits. In addition, we must realize that, if we exclude God's order and arrangement, the work of man, even good and supernatural, cannot confer on man the right to divine good nor impose on God the obligation to grant this right. God is not properly a debtor to man, but, once we posit the

¹ St. James, I, 12.

² Session VI, chap. 16, D. II., S09.

divine arrangement, then He owes it to *Himself* to fulfill this arrangement or plan. And this is fitting because the worker is worthy of his reward; also, it is proper that virtue obtain happiness.

945 Corollary. *Certain circumstances increase merit :*

1. On the part of the *work* :

a. The greater *excellence* of the act — this can result from the *object* : for example, objectively an act of charity is better than an act of humility; it can result from the *quantity* of the work : for example, the case of alms-giving; it can come about from the *difficulty* involved : thus it is more meritorious to resist a grave temptation than a slight temptation.

b. *Long duration* of the work — other things being equal, it is more meritorious to pray for an hour than for a quarter of an hour.

2. Especially on the part of the *worker* :

a. A more perfect *habitual* disposition : for example, a *greater degree* of sanctifying *grace* (a more probable opinion); a *greater union with Christ* : “ *He* that abideth in me and I in him, the same beareth much fruit! ”.

b. A more perfect *actual* disposition : for example, *intensity* or fervor; a more noble purpose on the part of the worker.

946 Conditions for Merit de congruo. The same conditions are required with the exceptions of the state of habitual grace and of the divine disposition : however, this disposition or ordering is required for merit *infallibly de congruo*.

ARTICLE II. EXISTENCE OF MERIT §

947 Thesis : *The good works of the just, accompanied by the due conditions, truly merit an increase of grace and life eternal.* This thesis, contrary to Protestantism, has been defined as a matter of faith by the *Council of Trent* : “ *If anyone says that the good works of the one justified are in such manner the gifts of God that they are not also the good merits of him*

* *St. John*, xv, 5.

* *Major Synopsis*, n. 268-273; *Summa theologica*, 1», 2*, q. 1x4, a. 3-10.

* Session VI, can. 32; *D. B.*, S42.

justified, or that the one justified by the good works that he performs by the grace of God and the merits of Jesus Christ, whose living member he is, *does not truly merit* an increase of grace, eternal life, and in case he dies in grace, the attainment of eternal life itself and also an increase of glory, let him be anathema

Proof of thesis from Serifiture. Speaking of the reward reserved in heaven for himself and for the saints, St. Paul exclaims: " I have fought a good fight... as to the rest, there is laid up for me a *crown of justice* which the Lord the *just judge* will render to me in that day! But the crown of *justice* granted by the *just judge* presupposes in the one crowned a right and true merit. Having the same meaning are the words of Scripture used in passing, namely, *merces, remuneratio, retributio*, all words signifying *reward*

Proof of thesis from Reason. In the natural order some reward is due to man for good works. But rather than destroying the natural order, the supernatural order perfects it. Therefore in this order it is altogether fitting that our works gain supernatural merit.

ARTICLE III. THE OBJECT OF MERIT'

I. THE OBJECT OF MERIT DE CONDIGNO

948 The just man cannot merit de condigno *for others*, for of itself merit is something quite *personal*. But what we are capable of meriting de condigno *for ourselves*, or *what we cannot*, we shall now explain.

A *we are capable of meriting de condigno for ourselves*

949 a. As to habitual grace. It is de fide that the just man can merit an increase of habitual grace; the *Council of Trent*⁴

¹ *II Timothy*, IV, 7; refer to *I Corinthians*, IX, 24 and following.

⁵ *St. Matthew*, V, 12; *Hebrews*, X, 35; *Colossians*, III, 24.

• *Major Synopsis*, n. 274-284.

* Session VI, can. 32; *D. B.*, 842.

has defined : " If anyone says that the one justified... does not *truly* merit an increase of grace..., let him be anathema ". This falls under merit de condigno, to which the ordering and movement of grace extend; but the movement of a mover extends not only to the ultimate term of the movement, but also to the whole progress of the movement. But the progress in the movement to eternal life is or takes place according to the increase of charity or of grace in the present life ».

b. As to actual graces. *It is commonly asserted that the just man can merit de condigno actual sufficient graces*, for the just man can merit de condigno eternal life (note 947). Therefore, in the same way he can merit the necessary means for it and hence the actual sufficient graces which are an *absolutely necessary medium* for salvation.

950 c. As to glory. *It is de fide that a just man can truly merit glory and an increase of glory*. This has been clearly stated by the *Council of Trent*² : " If anyone says that the one justified does not truly merit... eternal life, and the attainment of that eternal life if he should die in grace, and also an *increase of Glory*, let him be anathema ". It is commonly affirmed that the *first degree of glory* is merited condignly by the act through which we receive first habitual grace : " This operation is meritorious, not indeed of grace which is already possessed, but of glory which is not yet possessed . " .

B *What we are not able to merit de condigno*.

951 a. As to habitual grace.

I. *Even under the influence of actual grace a sinner cannot merit first habitual grace or justification*. For the Apostle has said of justification : " Being justified *freely* by his grace ' " .

¹ *Summa theologica*, 1-, 2-, q. 114, 3. 3.

² *D. B.*, 842.

³ *Summa theologica*, 1-, 2*, q. 1x2, a. 2, ad 1.

* *Romans*, III, 24.

These words *Trent* ' explains thus : " We are said to be justified gratuitously because none of those things which *precede justification*, whether faith, or works, *merits the grace itself of justification* " .

Also, for merit de condigno habitual grace is required. But such grace does not exist in the sinner. Therefore. —

2. *After a fall the just man cannot condignly merit restoration for himself.* This is certain. In the book of Ezechiel we read : " But if the just man turn himself away from his justice and do iniquity... all his justices which he hath done shall not be remembered 1 " ; in fact, according to the *Thomiste*, this cannot be merited congruously although many others, among them Suarez, think contrariwise. At any rate, the just one can pray that he may rise if he should fall and thus by entreaty he can obtain reparation 8.

3) *The just one cannot merit condignly final perseverance.* There is no promise of this in Scripture or in Tradition; in fact, the contrary is stated : " Who thinks himself to stand, let liim beware lest he fall " . Furthermore, if man were able to merit this perseverance for himself, he would not be properly in the state of probation.

b. As to actual graces.

1. Man cannot merit the *first actual grace* which is altogether gratuitous.

2. It is certain that the *just man cannot condignly merit for himself efficacious grace absolutely as such.* For nowhere in Scripture is this promised as something to be given infallibly.

3. It is equally certain that the just cannot condignly merit for himself *graces gratuitously given.*

1 Session VI, chap. 8, *D. B.*, 801.

« *Ezechül*, XVIII, 24.

' *Summa theologica*, 1a, 2^a, q. 114, a. 7.

II. THE OBJECT OF CONGRUOUS
(DE CONGRUO) MERIT

We shall discuss the merit of *the sinner* and the merit of *the just man*.

A *What can a sinner merit for himself*

952 a. *Acting under the influence of actual grace, a sinner can congruously merit for himself actual graces which -proximately dispose him for justification.* From the consensus of all theologians this is certain. Indeed all the conditions enumerated for congruous merit are present. It certainly is appropriate that those who make use of the grace which is given to them receive richer graces from God.

b. *A contrite sinner congruously merits justification; for it is consistent that an infinitely merciful God restore His friendship to him who with his whole heart loves God.*

B *What can the just one merit congruously*

953 The just can congruously merit something for *himself* and for *others* :

a. *For himself* he can probably merit *restoration after a fall* when his preceding merits have been *extraordinary*; he can congruously and fallibly merit for himself *final perseverance*: St. Augustine¹ wrote, "By humble prayers he can gain favor and deserving"; he can congruously merit *temporal goods*: Christ³ declared, "Seek ye first the kingdom of God... and all these tilings shall be added unto you".

654 b. *For others.* *For others the just one can congruously merit all graces, even the first actual grace.* St. James³ said :

¹ *The Gift of Perseverance*, chap. 5, n. 10.

* *St. Matthew*, VI, 33.

* *St. James*, V, 16.

“ Pray one for another that you may be saved ”. These words are generally understood to apply to the power of prayer, even to the meritorious power. In fact it is piously believed that St. Stephen congruously merited the conversion of Paul, that St. Monica de congruo merited the conversion of St. Augustine. And rightfully; for, as *St. Thomas*¹ says, " because a man in grace fulfills God's will, *it is congruous* and in harmony with friendship that God should fulfill man's desire for the salvation of another ".

¹ *Summa theologica*, 1^o, § q. 114, a. 6.

TRACT XII

THE SACRAMENTS IN GENERAL

*I believe in the Holy Spirit,
the Lord and Giver of life.*

Grace is poured into our souls *principally* through *sensible signs* which are called *sacraments*. We shall consider first, *sacraments in general: their nature, existence, their institutor, constitutive elements, efficacy, their minister and subject.*

chapter I

THE NATURE OF THE SACRAMENTS

955 A The Notion of a Sacrament.

I. In regard to the *name*. Sacrament comes from the Greek word, μυστήριον, which designates something *sacred*. In *Scripture* the word signifies three things especially: first, a *secret*²; secondly, a *mystery* of our faith³, for example, the mystery of the Incarnation; thirdly, the sensible *sign* of *some holy and secret thing*: thus St. Paul calls Christian marriage " *a great sacrament in Christ and in the Church* ".

¹ *Major Synopsis*, n. 289-297:
² *Tobias*, XII, 7.

³ *1 Timothy*, III, 16.

theologica, 3 pail, cl. 60, a. 1, 2.

2. The *Real Meaning*.

a. Generically taken, a Sacrament is defined as a *sensible sign firmly instituted by God for signifying grace and for bestowing a certain holiness*.

b. A Sacrament in the *New Law* is a *sensible sign, permanently instituted by Christ for the purpose of signifying and conferring sanctifying grace*. There are three requisites, consequently, for a sacrament of the New Law : there must be a *sensible sign*; it must be *productive of grace*; it must have been *permanently instituted by Christ*.

956 3. *The Difference between the Sacraments of the Old Law and of the New Law*.

a. By reason of *institution*, the old sacraments were instituted by God, the new sacraments were instituted by *Christ, God-man*.

b. The sacraments of the Old Law were *demonstrative* of legal sanctity and *foreshadowed* the graces which were to be bestowed through Christ; whereas, those of the New Law' *commemorate again* Christ's passion, they *serve to point out* the graces conferred, they *presage* glory.

c. The *former* produced legal sanctity only; while the present sacraments bestow internal grace upon the worthy. Herein we find the outstanding difference.

957 The Suitableness of the Sacraments.

On the part of *God* and of *Christ*, on the part of the *Church* and of *man*, the institution of the Sacraments is completely fitting and proper. The Liberal Protestants and the Rationalists oppose this teaching.

* We distinguish three kinds of signs : *natural* signs, which of themselves signify something else, just as smoke of itself signifies fire; *arbitrary* signs, which, only *from convention*, express something determined, as the olive branch is the symbol of peace; *mixed*, which designate something partly of themselves and partly from positive institution. Now the sacraments are *mixed* signs; for example, the ablution in baptism *of itself* shows the likeness of internal washing, but only from *divine institution* is it an efficacious sign of internal cleansing.

1. *On the part of God* whose attributes are manifested :

a. His *Wisdom*, which offers *sensible* remedies to men who are inclined to *things of the senses* ;

b. His *Goodness*, which imparts divine life through means so *simple* and *efficacious* ;

c. His *Omnipotence*, which can link grace to poor and infirm elements.

2. *On the part of Christ* : just as the Word has appeared in the infirmity of the flesh in order to make us sharers in His divinity, so He makes us like God through visible and infirm means.

3. Composed of spirit and of body, man is suitably led to the spiritual through the sensible: by a use of the sacraments he is appropriately vivified spiritually and progresses in the deiform life.

CHAPTER II

THE EXISTENCE OF THE SACRAMENTS*

A *The Sacraments before Christ* *

958 Before the time of Christ there had been three states for man : the state of *innocence*, *of the law of nature*, *of the written law*. In the first state, the state of innocence, there was no sacrament. This is common teaching.

In the second state, the state *of the law of nature*, it is certain that there was some *assistance* or *remedy* for little ones against original sin : this is evident from the authority of the Fathers and of the theologians. Otherwise God would not sincerely will man's salvation. However, revelation has nothing to say about the *nature* of this remedy. Whether there were other sacraments is an uncertainty.

¹ *Major Synopsis*, n. 298-325.

¹ *Summa theologica*, part 3, q. 61, a. 2-3.

Under the Mosaic law, the third state :

I. It is certain that there were *certain sacraments*: The *Councils of Florence* and of *Trent* explicitly speak of these. They are, in particular, circumcision, the eating of the paschal lamb, expiations, the consecration of a high-priest.

959 2. *manner in which they produced their effect :*

a. *As to adults :*

1) *They did not produce grace ex opere operato* : they are called " weak and needy elements"; « and the *Decree to the Armenians* states : " The sacraments of the Old Law *did not produce grace*, but they symbolized that grace was to be given only through the passion of Christ ”.

2) *They produced grace ex opere operantis by exciting faith, contrition, charity, etc. directly, and, with these dispositions as media, by inducing grace.*

b. *As to children :*

Circumcision or the remedy of nature truly conferred grace on children *from the faith of the Church in a Mediator*. According to St. Thomas this sacrament was a sign *testifying to faith* in the future coming of Christ on the part of the Church, and, with this public avowal serving as a medium, this sacrament gave grace in view of Christ's merits.

B *The Existence of Seven Sacraments in the New Law*

Under this heading we are to explain why there are *seven* sacraments and what the *order* is among the sacraments.

I. THE NUMBER OF THE SACRAMENTS — SEVEN

Contrary to the *Protestants*, many of whom acknowledge only two sacraments, Baptism and the Lord's Supper, we lay down this thesis.

960 Thesis : *There are seven Sacraments of the New Law, neither more nor less*. This is a matter of faith. The *Council of Trent* defined : " If anyone says that the sacraments of the

Summa theologica, part 3, q. 6x, a. 2, 3, 4.

New Law were not all instituted by our Lord Jesus Christ; or that *there are more or less than seven*, namely, Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Order, and Matrimony; or that any one of these seven is not truly and intrinsically a sacrament, let him be anathema! ”.

a. *Proof from Scripture.*

Scripture mentions seven sacred rites productive of grace which Catholic Tradition rightfully calls sacraments: for Christ explicitly or implicitly instituted seven sacramental rites, as we shall see in the case of each of the sacraments.

b. *Proof from Tradition.*

1) *By the argument of prescription.* From the unshaken documents and from the confession of the *opposition* it is clear that in the time in which the Innovators appeared, the sixth century, the dogma concerning the existence of seven sacraments had already been believed for many centuries, not only in the Roman Church, but also among the Greek schismatics and among the Nestorians and the Monophysites. But if we bear in mind the hostility of the oriental schismatics toward the Roman Church, then it is conclusively demonstrated that this common agreement about this dogma did not arise after the ninth century' in which the Greeks separated from the Roman Church, nor after the fifth century in which the Nestorians and the Monophysites defected from the true faith. Such agreement in the fifth century among all the churches on this subject which relates to daily practice could not be brought on by innovation but, rather, it has its origin with the Apostles themselves. Indeed, throughout the first four centuries it is known that both the Bishops and the faithful held fast to Apostolic traditions.

2) *By theological argument.* The unanimous agreement of all theologians, pastors and faithful, in fact of the entire church united in synods, through many centuries, on a subject which is dogmatic and moral, which has reference to daily-living, is an infallible criterion of truth because of the

1 Session VII, can. 1, *D. B.*, 8.14.

infallibility of the Church. But from the end of the twelfth century all theologians of all schools taught as a *certain truth*, nay more, as a *dogma of Christian faith*, that there are *seven Sacraments* and *only seven, productive of grace*. Therefore, that the number of the Sacraments is seven is truly a Catholic dogma.

c. *Proof from Fitness*. St. Thomas¹ shows that this fitness proceeds from a conformity of the spiritual life with the natural. For in the spiritual life, just as in the life of the body, there are seven things particularly necessary, five for the perfection of the individual, two for the perfection of society.

For the perfection of the *individual* it is required :

1. That he be born — this takes place spiritually through Baptism;
2. That he grow and become strong — this takes place through Confirmation;
3. That he be nourished — in the spiritual life this is brought about by means of the Eucharist;
4. That he be healed of his infirmities — spiritually this is effected by Penance;
5. That after sickness, he recover his previous good health — in the spiritual life this is produced by Extreme Unction which wipes out the remains of sin.

For the perfection of *society* there must be :

1. The power to rule the multitude — Orders correspond to this;
2. The propagation of the human race — this is made holy in the spiritual order through Matrimony.

II. THE ORDER AMONG THE SACRAMENTS

961 a. By reason of *dignity* — the *Council of Trent*^{*} defined that the sacraments are not equal to one another, but that one is more excellent than another.

1) According to *St. Thomas* the *Eucharist* surpasses all the other sacraments; for it contains Christ; to it are directed the other sacraments and in it they are completed and perfected.

¹ *Summa theologica*, part 3, q. 65, a. 3.

^{*} Session VII, can. 3; *D. B.*, 846.

2) In regard to the *other sacraments* this order is admitted : Orders, Confirmation, Baptism, Extreme Unction, Penance, Matrimony.

b. By reason of *necessity* — the *Council of Trent* declared that the sacraments are necessary or exceedingly useful for salvation : “ If anyone says that the sacraments of the New Law are not necessary for salvation but are superfluous, and that without them or without the desire of them men obtain from God through faith alone the grace of justification, though all are not necessary for each one, let him be anathema. ”

Thus Orders and Matrimony are not necessary for each one, but are necessary for spiritual and temporal society. Of the other sacraments two are *simply* and *directly* necessary, in desire at least: *Baptism*, for all absolutely; *Penance*, for all those who have sinned mortally after Baptism. But the other sacraments are necessary *secundum quid*, namely Confirmation, Eucharist, Extreme Unction, because salvation can be attained without these, although with much greater difficulty whenever they are lacking.

CHAPTER III

THE AUTHOR OR INSTITUTOR OF THE SACRAMENTS ’

962 Introductory Concepts. An efficient cause is that which *through its own action* truly moves or works something to an effect. This cause is *principal* or *instrumental* : the *principal efficient cause by a power proper to itself and proportionate to the effect* produces the effect; the *instrumental efficient cause* concurs in the effect not by its own power, but by *a power received from the principal cause* — the pen is the instrumental cause of the writing and the writer is the principal cause. When the *instrumental cause* is a rational creature, he is called the *ministerial cause*.

1 Session VII, can. 4, *D. B.*, 847.

* *Major Synopsis*, n. 326-342.

Each cause, principal or instrumental, is *physical* or *moral*: it is *physical* when it produces the effect by an *action* which is *real* and *physical*; it is *moral* when it concurs in the effect by *moral* motion, for example, by persuasion or command or by some contract.

Certain Teaching.

1. God alone, that is, the entire Trinity, is (*he principal efficient cause* of the sacraments.

2. But Christ is *primary ministerial efficient* cause since relatively to the sacraments He has the power of *excellence*.

3. Under Christ the Church is the *secondary ministerial efficient* cause, and along with the Church the ministers delegated by her.

The subjects for our discussion are therefore: *God* the *principal* author of the sacraments and *Christ the Man* in as much as He is the primary ministerial cause.

A *God the Principal Author of the Sacraments*

963 Thesis: *God alone is the principal author of the sacraments of the New Law.* This is certain because only God can produce the essential effects of the sacraments: *grace*, which is a participation in the divine life, and *character*, which is a participation in the priesthood of Christ.

B *Christ the Author of the Sacraments*¹

As man Christ instituted the sacraments *by primary ministerial power* or by the power of excellence; this power consists of four components: the sacraments have *their force from Christ's passion*; they are administered in *His name* or power; Christ Himself instituted them; He can, without the sacramental rite, produce grace.

964 I. Thesis: *Christ truly instituted all the sacraments and each of the sacraments of the New Law.* This thesis contradicts

Summa theologica, part. 3, q. 64, a. 1-4.

theories of the Protestants and the Modernists; it is a matter of faith according to the *Council of Trent* ¹. If anyone says that the sacraments of the New Law were not *all instituted by our Lord Jesus Christ*, let him be anathema. Therefore, it is de fide that all the sacraments were instituted by Christ, *mediately at least*. This is apparent from the passages in *Scripture* wherein the individual sacraments are referred to. It is proved also by *Tradition*: the Fathers recount that all the sacraments were instituted by Christ. Certainly neither the Apostles nor the Church, but only Christ, could join grace to a sensible sign.

965 2. The Manner of Institution.

Christ could institute the sacraments: *mediately* by giving to the Apostles or to the Church the power of setting up sensible signs to which God would join grace; *immediately* or through Himself by determining for each sacrament a proper or particular grace and a sensible sign.

This determining of a sacramental sign Christ could accomplish in a twofold way: *in general*, by ordering that some sign had to be made use of, suitable for signifying grace and for producing grace, but by leaving to the Church the power to select this sign; *in specie (specially)*, by determining the very sign to be employed, with a law imposed to use it always.

966 a. Thesis: *Christ immediately (with 110 media) instituted the seven sacraments of the New Law*. This is certain.

1) This thesis we infer from the *Council of Trent*, already quoted: for those things which are immediately instituted by the Church and only mediately by Christ are not said to be instituted by Christ, for example, fasting.

2) Besides, the *Council of Trent* sufficiently clearly teaches that Christ immediately and per se instituted the sacrament of Extreme Unction because to Christ alone it ascribes the institution of this sacrament; but only its promulgation or commendation it attributes to St. James. The Scholastics debated the institution of Extreme Unction solely.

¹ Session VII, can. 1; *D. li.*, 844.

3) This thesis is corroborated by *reason of appropriateness* †: it was certainly *proper* that Christ Himself immediately institute the sacraments:

a. In order that it might be more manifest that Christ alone is our Redeemer and that the sacraments take on their force from His merits;

b) In order that men might not place hope in him who set up the sacraments, and that schisms might not arise as they did spring up long ago among the Corinthians.

Conclusion. By His own power and authority Christ as *God* is the *principal cause* of all the sacraments, together with the Father and the Holy Spirit. As *man* Christ instituted them — as the *meritorious* cause in as much He merited by His acts the grace which is distributed through the sacraments; as the *instrumental* cause since His humanity was the *instrument* which God employed for instituting the sacraments.

b. Is there determination of matter and of form generally or specially?

967 The question at this point is: did Christ immediately institute the sacraments *in genere* or *in specie* in general or specially.

1) *It is certain* that Christ specially determined the matter and form of Baptism and of the Eucharist; this is sufficiently clear from Scripture and from the Tradition of all the Churches.

2) However, *there is some controversy* as to whether the same should be said about the other sacraments, and especially about Confirmation, Extreme Unction, and Orders.

968 *The first opinion* — According to Suarez, St. Liguori, Cardinal Lépicier, the matter and form of all the sacraments in specie or in individual cases were determined by Christ because the Church can do nothing in regard to the substance of the sacraments.

The second opinion — According to the Salmanticenses, Billot, and others, Christ only *in general* determined the matter and form of certain sacraments. For if the matters and forms had been determined specially by Christ, *always* and *everywhere* they would have remained the same. But, as history shows, essential changes have been made.

† This is nothing peremptory: for it is not inconsistent and repugnant that a mere creature institute the sacraments since he could, according to God's commission, instrumentally confer grace and hence designate practical signs of this grace.

969 The Constitution of Pope Pius XII · on the sacred orders of Diaconate, ITicsthood, Episcopacy (November 30, 1947) ^oes 1X01 purpose to settle this controversy; but it distinguishes " the substance of the sacraments " over which " no power of the Church has competence ", that is " those things which, with the sources of divine revelation as witnesses. Christ Himself, the Lord, laid down to be observed in the sacramental sign ", and, on the other hand, those things which *perhaps* " from the will and the prescription of the Church sometimes have been necessary for validity also ", and which are able to be changed and abrogated by the Church since they were established by Her, for example, the handing over of the instruments in these Orders.

CHAPTER IV

THE CONSTITUTIVE ELEMENT
OR THE MATTER AND FORM
OF THE SACRAMENT

970 A Concept.

1. A sacramental sign consists of *things* and of *words*. *Thing* designates either a *material substance*, as water, or a *sensible action*, as an ablution, anointing. By *word* is understood ordinarily a word produced by the *mouth*, but also a *gesture* equivalent to a word. This twofold element the Scholastics called *matter* and *form* because of a certain analogy to physical bodies.

2. *Matter* is the element of the sacramental sign, the meaning of which needs some determining; this determining is resolved through the form. Matter can be :

a. *Remote* or *proximate*: *remote* matter is the sensible thing itself considered in itself, for example, water in Baptism;

1 A. A. S. January, 1948 — .Vowv. Rev. TMol., May, 1948 : Text and Commentary, p. 519*531.

' Major Synopsis, n. 343*347. Summa theologia, part 3, q. 60, a. 5-8.

proximate matter is the use or application of the thing, for example, the ablution in Baptism.

b. *Essential* or *ingrunt*: *essential* matter pertains to the essence of the sacrament, as contrition; *ingrunt* pertains to the integrity of the sacrament, as real satisfaction.

3. *Form* is the element of the sacramental sign, the significance of which *determines* the matter to the reason for the sacrament and confers on it the power of sanctifying; for example, in Baptism the words : " I baptize you ".

971 B Existence.

Thesis : *All the Sacraments of the New Law, considered in their sensible element, consist essentially of things and of words which are properly called the matter and the form of the sacraments.* This thesis is certain.

Proof of the First. Part of Thesis : the sacraments consist of things and of words.

Proof from Scripture. Scripture shows that the sacramental signs are made up of a twofold element : for example, in Baptism, the Eucharist, Extreme Unction.

Proof from Tradition. Of Baptism St. Augustine † writes : " The word is added to the element and the sacrament results

Confirmation by reason of Fitness :

On the part of *Christ*, who is the Word united to a sensible body and who is thus represented suitably by sensible things joined to words ;

On the part of *man*, who, since he is composed of *soul* and of *body*, is properly † sanctified through a medium composed of a word which is believed by the soul and of a sensible thing which touches the body.

Proof of the Second Part of Thesis : The things and the words are properly called the matter and the form of the sacraments.

The Decree for the Armenians plainly states this: "All these sacraments are made up three elements namely, by

† Ou St. John, tract 80, n. 3; *P. L.*, XXXV, 1840.

‡ *D. B.*, 695.

things as the matter, and by words as the form, and by the person of the minister conferring the sacrament with the intention of doing as the Church does; if any of these is lacking, the sacrament is not fulfilled

The *Council of Trent*¹ set it down that the sacrament of Penance differs from Baptism, among other ways “ *in matter and form by which the essence of a sacrament is effected* ”.

Things are consistently likened to *matter* and *words* to *form*; for just as matter is the *determinable* element in bodies and form the *determining* element, and from both arises *one something*; so in the sacraments the things need determination and are therefore correctly called *matter*, but the *words* supply this determination and are consequently called *form*; from the union of the things and of the words results *one* sacramental sign.

CHAPTER V

THE EFFICACY OF THE SACRAMENTS

All sacraments produce *grace, only three imprint a character.*

ARTICLE I. THE GRACE BESTOWED THROUGH THE SACRAMENTS*

We ask four questions concerning this grace : whether and *how* it is produced ; what the *quality* of this grace is ; its *quantity* ; and its *revival*.

A *Whether the Sacraments**Produce Their Effect and How They Produce It*’

972 i. State of the Question.

a. *Errors.* The Protestants more or less reject this efficacy — According to the *Lutherans* the words used in the sacraments

¹ Session XIV, chap. 2, *D. B.*, 895.

¹ *Major Synopsis*, n. 363-391.

* *Summa theologica*, part 3, q. 62.

are at the same time *stimulating* because they excite faith in our hearts, and *promissory* in as much as they contain divine pledges. According to *Calvin* the sacraments are "seals of God's promises through which our faith is more efficaciously aroused than through words alone. The *Zwinglians*, the *Socinians* and the *Unitarians* contend that the sacraments are merely signs or ceremonies by which they bind themselves to Christ and give their name to His service. Finally, the *Modernists* maintain that the sacraments offer nothing more than the opportunity to recall to mind the ever-beneficent presence of the Creator '.

973 b. *Catholic doctrine.* The *Council of Trent* has defined that the Sacraments of the New Law :

- 1) Contain the grace which they signify;
- 2) Confer grace on those who do not interpose an obstacle to grace;
- 3) Produce grace *ex opere operato*.

Explanation of these statements :

- 1) They contain grace and thus they are not just signs of external Christian profession or of justice already acquired.
- 2) They confer grace on those who do not interpose an obstacle.
- 3) They produce grace *ex opere operato*. The *opus operantis* is a work according as it is good and meritorious on the part of the subject receiving or of the minister; while the *opus operatum* is the sacramental sign itself. So according to *Trent* the grace is caused by the sacramental sign itself validly ministered according to Christ's institution, or results from the power which is present in the sacramental sign from its divine institution.

974 2. Thesis : *The Sacraments of the New Law confer sanctifying grace ex opere operato on all who do not place an obstacle to grace, or, in other words, the Sacraments are the instrumental causes of grace.*

This is de fide from the *Council of Trent* * : " If anyone says that the sacraments of the New Law do not contain the grace which they signify, or that they do not confer that grace on those who place no obstacles in its way, as though they are only outward signs of grace or of justice received through faith, and certain marks of Christian profession, whereby

¹ Decree *Lamentabili*, proposition 41, []. B, t 2041.

* Session VII, can. 6, 8; D. B., 849, 851.

among men believers are distinguished from unbelievers, let him be anathema " If anyone says that by the sacraments of the New Law *grace is not conferred ex opere operato*, but that faith alone in the divine promise is sufficient to obtain grace, let him be anathema

a. *Proof from Scripture* : " Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God ! "; " I admonish thee that thou stir up the grace of God which is in thee *by* the imposition of my hands? Thus it is made apparent that grace is conferred *through* the sacraments and *from* the sacraments. But the particles *per* and *ex*, *through* and *from*, signify that grace is produced by the *sacraments* themselves or *ex opere operato*, that the sacraments are the cause, of grace, not the principal cause, nor the dispositive cause on the part of the subject, but the instrumental cause.

b. *Proof from Tradition* :

i) *The testimony of the Fathers* :

a) The Fathers of the second and third centuries taught that sins are actually remitted by baptism and that the one baptized is sanctified.

b) In opposition to St. Cyprian and those who believed in re-baptism, who wished those baptized in heresy to be baptized again, St. Stephen decreed that nothing is to be renewed but that a baptism conferred aright by heretics is valid; in this way he implies that the efficacy of the sacrament does not depend on the faith or sanctity of the minister.

c) Contrary to the Donatists who claimed that an heretical or unworthy minister cannot confer baptism or orders. St. Augustine showed that *baptism and orders are validly conferred independently of the dispositions of the minister*, and he concludes his statement with these words; " Not because of the merits of those by whom it is ministered nor of those for whom it is ministered, but because of the proper sanctity and truth from him by whom it was instituted, to those abusing it avails unto destruction, to those using it rightly it avails unto salvation ",

d) In order to state the matter more explicitly, the term *ex opere operato* has been employed since the twelfth century,

• SA John, III, 5>
5 II Timothy, A, G.

not for the purpose of excluding the interior dispositions of the subject, but for making clear that grace is conferred *by force of the sacrament itself* on those who are rightly disposed.

2) *The Practice of the Church.* It has always been the practice of the Church to baptize *infants* and *those who are mentally deficient*. However, if the sacraments do not confer grace *ex opere operato*, but only arouse faith, then such a baptism is invalid and useless because infants and insane people are not capable of an act of faith.

975 3- Controversy concerning the Causality of the Sacraments.

According to *all* the sacraments impart grace instrumentally, but *there is some controversy concerning the manner in which the power of this instrumental cause*, that is, of the sacrament, produces grace.

a. *Moral Causality* — With *de Lugo* as their leader, many teach that the sacraments truly work along in the production of grace after the manner of a *moral instrumental cause only*, since they act directly *on God* whom they move by their intrinsic worth efficaciously, although morally, so that He confers grace. To be sure, the sacraments are morally *the actions of Christ* and are therefore of inestimable value, so that they are *not merely a condition sine qua non*, but they are a true moral cause and can be compared to a gold coin which, by reason of its intrinsic value, moves the one selling to hand over his merchandise.

They say that nothing more can be deduced from the texts of Scripture and of Tradition than moral causality; that it is difficult to conceive how a merely sensible sign can physically contain and transmit spiritual grace; additionally, that the manner of operating follows being or esse, that the sacraments are a moral composite, that, therefore, they work morally.

This opinion is probable, but it does not appear to preserve the true causality of the sacraments.

b. *Physical Causality* — According to the *Thomists, Suarez*, and others, the sacraments are the *physical* cause of grace, in as much as they confer grace from the influence of God, and hence they are, so to speak, canals through which grace passes physically and really into our soul. Indeed, the words of *Scripture*, namely, the particles *ex* and *per*, and the comparisons of the Fathers are better understood of physical causality; also, according to the Council of Trent, the sacraments are the *instrumental* cause of grace and *contain* grace.

c. *Intentional Dispositive Causality* — According to *L. Billot*, causality of sacraments is true and *instrumental*, but *dispositive*

and *intentional*. That is to say, the sacraments as true *instruments* produce something in the soul of the one receiving them which is a *disposition* or a *title which brings grace*, not indeed in the manner of merit, but a title *ex opere operato* imprinted and demanding, so far as lies within itself, an infusion of grace. But this title according to itself and in as far as it is produced efficiently by an external rite, is *not* a *physical* quality, but is something *intentional*; by means of this the ordering or planning of the intellect is theoretically made manifest and practically imposed. Wherefore the sacrament is the cause just as the words pronounced by the Supremo Pontiff in the Consistory are the cause of episcopal jurisdiction. These words are the *cause of the thing* signified because they servo the purpose of imposing the decision of the Pontiff's mind.

This theory is not without probability, for it is consistent with the nature of the sacramental sign, it protects the true instrumental causality of the sacramental sign, and it explains sufficiently well the revival of the sacraments.

Provided Catholic dogma is kept intact, these three theories can be admitted. However, the *Thomistic* opinion, while difficult to understand, to us seems more conformable to the words of the Fathers and of the Councils.

B *The Quality of the Grace Conferred by the Sacraments.*

The grace produced by the sacraments is : *sanctifying* or *common* grace which is given even apart from the sacraments, and *sacramental* grace which is bestowed solely through the sacraments.

976 I. Sanctifying Grace. Sanctifying grace given by the sacraments is called *first* grace when it is granted to him who does not possess it; *second* grace when it is conceded to *one who already has first grace*; it is, consequently, an increase of first grace.

a. *Per se*, that is, from the *primary* and *direct* institution of Christ :

1) Two sacraments. Baptism and Penance, confer *per se*, *through themselves*, *first* grace, and are, as a result, called the sacraments of *the dead* because they revivify those who are spiritually dead. They were instituted directly for

remitting original sin or actual mortal sin; but these sins are washed away only through first grace.

2) *The five other sacraments per se confer second grace* and are called the sacraments of the *living*; for only those who already enjoy spiritual life can approach them since they presuppose supernatural life and increase it.

b. *Per accidens*, that is, from the secondary and indirect institution of Christ :

1) *The Sacraments of the dead produce second grace per accidens* when the one receiving already possesses first grace. This is certain, for the sacraments give grace to all who do not place an obstacle in the way of grace; but in the case in question, the subject receives grace, not first grace which he has, but second grace.

2. *The sacraments of the living, even per accidens, can bring about first grace* when a sinner *in good faith* believes that he is justified, and *repentant*, he receives one of the sacraments of the living. This opinion is not, as a matter of fact, certain but it is the more probable and the more common opinion among theologians. Moreover, *Extreme Unction* not only *per accidens* but also *according to the secondary end* of its institution remits mortal sins whenever it is impossible to receive Penance.

977 2. Sacramental Grace.

a. *Its Existence. Each of the sacraments of the New Law produces its own proper grace which is called sacramental.*

This is certain.

1) The sacraments effect that which they signify; but each one individually signifies a special spiritual effect, namely, each one was instituted for obtaining a special end. From the *Decree for the Armenians*, the individual sacraments have altogether *special ends* : “ Of these the five first ones are ordained for the spiritual perfection of each and every one in himself, the last two for the government and increase of the entire Church. For, through Baptism we are spiritually reborn; through Confirmation we increase in grace and are made strong in faith; reborn, however,

we. are strengthened and nourished by the divine sustenance of the Eucharist, etc. Therefore, the sacraments produce diverse effects of grace, or sacramental grace.

b. *Its Nature.* According to the common and correct opinion, this grace is *habitual grace itself*, with the *right to special actual graces* corresponding to the proper end of the individual sacraments. And more probably to the common grace it adds some *intrinsic and permanent quality* which is the foundation of a right to actual graces and consists of a *special strength* for obtaining the proper end of the sacrament.

C *The Quantity of Grace Conferred by the Sacraments*

978 First Thesis : *The sacraments, specifically different of themselves, confer unequal grace.* This is a more probable opinion. It is de fide from the *Council of Trent*¹ that the sacraments are not equal, but that some have greater excellence than others : " If anyone says that these seven sacraments are so equal to one another that one is not for any reason more excellent than the other, let him be anathema ", But a more noble cause of itself produces a more noble effect. However, in what degree they differ as to grace it is uncertain.

979 Second Thesis : *Sacraments, specifically the same, through themselves confer equal grace to those equally disposed; but unequal grace to those unequally disposed.* This is the commonly held opinion.

1. According to the *Council of Trent*³, God confers grace according to the particular disposition and cooperation of each one : " Receiving justice within us, each one according to his own measure, which the Holy Spirit distributes to everyone as He wills, and according to each one's own disposition and cooperation ".

2. The sacraments act, so to speak, as *natural causes* which in the same circumstances produce the same effects, whereas, on the contrary, they produce unequal effects in subjects unequally disposed.

3. It is of the nature of God's loving providence to inspire men to receive the sacraments with the greatest devotion and

¹ Session VII, con. 3; *D. 13.*, 846.

³ Session VI, chap. 7, *D. B.*, 799.

reverence. If the sacraments produce a greater grace in those who are better disposed, this result will come about.

4. The *disposition* which can increase grace is habitual *fervor* and especially actual fervor; certainly, according to many, *quantity* of sanctifying grace.

D *The Revival (Reviviscence) of Grace Impeded
by an Obstacle (Obex)*

980 Sometimes a sacrament is *valid* and also *informe*, unworthily received, that is, it does not produce grace because of a negative or positive obstacle. The question concerning us is this: Can this sacrament, once the obstacle is removed, confer grace and in some manner *come to life again*. For this revival three requirements on *the side of the sacrament* are to be fulfilled: 1) that the sacrament was *validly* administered and received; 2) that the sacramental sign no longer exist; 3) that something of the sacrament remain in the subject.

981 I. Existence of this Revival.

a. *Baptism revives as far as grace is concerned*. This is certain. In truth no mortal sin is remitted except through Baptism or Penance. Thus, according to all, a means for obtaining the remission of original sin should exist also for him who has received Baptism insincerely or feignedly. Yet, unless Baptism revives in regard to grace, there will be no means; to wit, no new Baptism or a wish to receive it since, once validly received, it cannot be renewed; nor the sacrament of Penance which takes away only the sins committed after Baptism. Consequently, one means remains, namely, the revival of grace which has been impeded by an obstacle.

b. *Orders and Confirmation can revive*. This is the common opinion. These sacraments imprint a *character* and they set man up in a state from which he cannot withdraw or retire and in which he *has need of a special grace* of which he would always be deprived if these sacraments were not to revive.

c. *More probably* the same is said of *Matrimony* and of *Extreme Unction*.

d. There is some *controversy* concerning *Penance*.

1) Many answer negatively, for, since three acts of the penitent are the proximate matter of the sacrament, we can hardly con-

ceive how this sacrament can be *valid* and at the same time *unfruitful*.

2) Others answer affirmatively. According to these, there are sinners who are so attrite that they are sorry for all their past sins — but not to an *appreciatively* great degree — without being aware, however, of their outstanding defect. Now their act of attrition, since it is sincere and has been elicited in good faith, suffices indeed as an *integral part* of the sacrament, although it is not sufficient as a *disposition* for obtaining absolution from sin: therefore the sacrament is *valid* since all the essentials are found in it, but it is *informe* because, by reason of lack of full disposition, grace is not produced. Once the obstacle is removed, though, by means of appreciatively great attrition, grace will be effected through the revival of the sacrament.

e. According to common opinion, the Eucharist is not revived; for: if the obstacle is removed before the species are changed, then the sacrament itself produces its own effect; or if the obex is removed after the species have already been corrupted, then nothing remains in the subject which is capable of bringing or producing grace.

982 2. The Conditions for This Revival on the Part of the Subject.

a. *For a negative obstacle.* When the obex has been *negative* or *involuntary* and no other mortal sin has been committed later, *supernatural attrition* is required and is sufficient. This is the common assertion for the sacraments of the dead and probably for the sacraments of the living also; because a *negative obstacle* is nothing other than the absence of a required disposition, it will be removed as soon as that disposition is present. Now supernatural attrition is a sufficient disposition for the sacraments of the dead; in fact it is more probably *per accidens* a sufficient disposition for the sacraments of the living.

b. *For a positive obstacle.* When the obstacle has been *positive* or *voluntary*, or some mortal sin has been committed afterwards, absolution with attrition is necessary or perfect contrition with the desire for the sacrament: a mortal sin can be taken away only through the sacrament of Penance or through perfect contrition.

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ARTICLE II. THE CHARACTER OF A SACRAMENT¹

983 A The Concept. Character, from the Greek word, which means form, sign, mark, is defined as : *a spiritual and indelible sign, imprinted on the soul, by means of which men are delegated to divine matters and are separated from others.*

984 B Existence.

Thesis : *Three sacraments and three only impress a spiritual character upon the soul, namely Baptism, Confirmation and Order.*

This is de fide; the *Council of Trent*² has declared : " If anyone says that *in three sacraments*, namely, Baptism, Confirmation, and Order, *there is not impressed on the soul a character*, that is, a certain spiritual and indelible mark, by reason of which they cannot be repeated, let him be anathema ", Preceding this definition was the decree from the *Council of Florence*³ wherein these words appear in addition : " The remaining four do not imprint a sign and admit of repetition " .

I. *Proofs of Thesis.*

a. In certain places of Scripture this fact is implied only : " Now he that confirmeth us with you in Christ and that hath anointed us in God who also hath *sealed us* and given the *pledge* of the Spirit in our hearts⁴"; "In whom also believing you were signed *

b. This fact is *clear* from the *practice of the Church*; from Apostolic times it was always and everywhere believed that the three aforementioned *sacraments cannot be repeated.* The definitions from the *Councils* ., the testimony of the

* *Major Synopsis*, II. 393-404; *Summa theologica*, part 3, q. 63.

¹ Session VII, can. 9; *D. B.*, 852.

* *D. B.*, 695.

⁴ II Corinthians, I, 1 and following.

* *Ephesians*, I, 13; IV, 30.

⁴ *Council of Constantinople* I, can. 7; *Council of Sardica*, can. 48.

Fathers, and the *history* of the Church are corroborating evidence. The *Rcbaptizers* or *Donalists* did not deny this fact but only thought that these sacraments could not be conferred validly by heretics. But the reason that they could not repeat these, according to the Fathers and, in particular, according to *St. Augustinel* is that they confer, in addition to grace, an indelible character.

c. This is an explicit teaching in the *Code*, canon 732.

2. The *reason* for this fact is the *positive will* of Christ which rests on *suitableness* or *fittingness*. For these sacraments by which we are delegated to an enduring and immutable state in the order to divine worship imprint a character. But we are deputed to such a state through three sacraments : by *baptism* to the state of a Christian *citizen*, by *confirmation* to the status of *soldier* of Christ, by *order* to the status of Christ's *minister* and in consequence to receiving or doing something relative to divine worship. However, through the other four sacraments we do not receive such deputation.

985 C Nature of the Character of a Sacrament.

1. It is *not a mere relation of reason* : for such a relation cannot be said to be imprinted on the soul; it is not a *real relation* : this supposes a real fundamentum, and no fundamentum can be ascribed to it.

2. It is an accident in the class of *quality*; and *more probably* it is a supernatural and ministerial *power* to receive or to do something holy; in this way it is a certain participation in Christ priesthood, forming us after Christ the Priest.

3. It has a special union with grace which of itself it requires; and at the same time it is distinguished from grace by reason of disposition, of dignity, and of time.

986 D Its Properties.

I. *The sacramental character is indivisible*; or it cannot be increased or diminished, either because of the unequal

1 Epistle 173, n. 3; 185, n. 23; refer to Pourrat, 205-212.

disposition of the subject, or because of the variable efficacy of the sacrament.

2. *It is de fide that character is perpetual in this life* since, according to *Trent*, previously quoted, it is an *indelible* sign. In addition, *is it commonly admitted that character is perpetual in the other life also*: the words of *Trent* are absolute and indicate no limitation. It is most fitting, besides, that character remain upon the Blessed for their glory and upon the damned for their ignominy.

3. *The indelibility of character consists in this that the character cannot be destroyed* :

a. Not on the part of the *subject* because the soul to which it adheres is immortal;

b. Not on the part of God Who, according to His *ordained* power, cannot destroy what He has set up as a perpetual sign.

CHAPTER VI

THE MINISTER OF THE SACRAMENTS.

987 Introductory Concept :

1. The *minister* of the sacrament is he who effects (completes) or he who can effect the sacrament.

2. The *principal* minister is *Christ the man*. Who instituted the sacraments and in Whose name and authority the secondary ministers confer them.

3. The *secondary* or *immediate* minister is he who performs the matter and form or the sacramental rite; for example, he who baptizes or he who consecrates. There is a two-fold secondary minister : the *ordinary* one, who has been especially

consecrated or deputed to minister the sacraments *ex officio*; the extraordinary secondary minister, who ministers the sacraments because of necessity or because of a particular privilege.

At this time we discuss only the general *qualities* of the minister; these are *faith* and *holiness*, and the *intention*.

A *The Faith and the State of Grace Required
in the Minister*

988 I. For Validity. *Neither faith, nor holiness (the state of grace) is required for the valid administration of the sacraments.*

a. It is *de fide*, in contradiction to the *Waldenses*, the *Albigenses*, *Wydiff* and certain *Protestants*, that sanctity is not required for the validity of the sacraments; the *Council of Trent*^{*} has defined: "If anyone says that a minister who is in mortal sin, though he observes all the essentials that pertain to the effecting or conferring a sacrament, neither effects nor confers a sacrament, let him be anathema".

b. It is likewise *de fide* that *faith is not required* for the *valid administration of Baptism*; this is obvious from the practice and custom of the Church which *Pofic St. Stephen* offered as an argument against *St. Cyprian*. The Pope declared: "Let nothing be renewed except what has been transmitted"; and *Trent* stated¹: "If anyone says that the Baptism which is given by heretics in the name of the Father, and of the Son, and of the Holy Spirit, with the intention of doing what the Church does, is not true Baptism let him be anathema".

c. It is *certain* and *proximate to faith* that faith is not necessary for valid administration of the *other* sacraments with the exception, however, of Penance which, apart from²

¹ *Summa theologica*, part 3, q. 64, a. 5-6.

² Session VII, C. 12, D. 13., 855.

» *D. B.*, 46.

* Session VII, C. 4, D. 13., 860.

the ease of extreme necessity, is not validly administered by a vitandus heretic *because of a defect of jurisdiction*.

1) *Proof of Thesis from the Fathers:* In the first period, before the time of Agrippinus, the practice flourished in the Church of not re-baptizing those who had been duly baptized by heretics. This is evident from the *testimony of St. Stephen*, who confirmed his decision by the universal custom, from the confession of *St. Cyprian*, from the tract *On Rebaptism*. In the second period truth on this subject became somewhat *obscured* both because of *Tertullian's* authority and because of the likely reasons which *St. Cyprian* proposed. In the third stage the Catholic teaching is explicitly given by the Fathers, by *St. Augustine* especially; these show this doctrine and illustrate it with numerous comparisons: for example, just as *seed* sown by dirty hands none the less brings forth fruit, and *water* that passes through stony and iron pipes brings irrigation, and the *seal* of kings, whether it be of iron or of gold, stamps the image of the king, so likewise the sacraments can validly produce grace even though they are administered by an evil minister.

2) *Proof from the Custom of the Church.*

The *morally unanimous practice of the Church* has always been not to rebaptize those who have been baptized by heretics. But a morally unanimous practice in a *matter of faith* is an unshaken argument for its truth.

3) The matter rests on the will of Christ. But that will is entirely in harmony with the thought of this thesis. For, if true faith and the state of grace particularly were required for valid administration of the sacraments, there would always be doubts and anxieties about the validity of the sacraments. Also, it is not inconsistent that an unworthy minister confer grace since he is only the instrumental cause of grace who does not act in his own power, but by the power of a principal cause.

989 2. For Liceity (Licitness). *For a licit administration of the sacraments ex officio the state of grace is required sub gravi*. This is certain. The words *ex officio* are used because

they imply two requirements : a minister *ordained* for *fulfilling the sacraments* and *solemnly fulfilling them*.

a. The *Roman Ritual* (tit. I, 4) contains these words:
 “ Although the sacraments cannot be defiled by the impure... nevertheless those who administer them in impurity and unworthiness incur the guilt of eternal death

b. The minister in the state of mortal sin commits a grave injury against *God*, against *Christ*, for he represents unworthily the person of Christ, against the *sacraments* which he defiles.

B *The Intention Required by the Minister*¹

990 Prefatory Ideas.

1. The Concept : Intention is an act of the *will* striving toward some end; thus it differs from *attention* which is an act of the *intellect*.

2. Kinds.

a. By reason of the *end*, the intention is :

1) *Jocose*, by which the minister both externally and internally pretends the administrations of a sacrament;

2) *External*, by which the minister seriously performs the sacramental rite, but does not wish to accomplish the rite as something *holy*;

3) *Internal*, by which the minister wishes to do what the Church does: for this it is sufficient that he wills to perform a sacred or a religious rite; nor is it necessary that he wishes to do what the Roman Church does, but what the true Church does, whichever Church that is.

b. By reason of the *manner* intention is :

1) *Actual*, whenever one, in fulfilling the sacrament, *actually* wishes to administer it;

2) *Virtual*, when an intention which one had previously, although one is not actually thinking of it, continues during an action which has been begun and continued by force of this;

¹ Swinta *theologica*, part 3, q. 64, a. 8-xo.

3) *Habituai*, that which, although formerly had and not retracted, nevertheless neither actually nor virtually perseveres because the minister is, for example, intoxicated or hypnotized;

4) *Interpretative*, that which one de facto never had but would have had if he had thought of an action which was to be accomplished.

C. By reason of *an effect willed*, intention is :

1) *Absolute* when the effect of the sacrament depends on no condition;

2) *Conditioned*, when the effect depends on a fulfilled condition or a condition to be fulfilled;

d. By reason of *subject*, intention is :

1) *Determined*, when the will is directed toward a certain and definite person or matter;

2) *Undetermined*, when the will is directed toward matter or persons insufficiently determined; for example, I absolve four of the persons present.'

We now seek to know what kind of intention is required for *validity* of the sacraments.

991 First Thesis : *I; or the validity of the sacraments the truly internal intention of doing what the Church does is required.* This is de fide from the *Council of Trent*¹ in opposition to the Protestants : " If anyone says that in ministers, when they effect and confer the sacraments, *there is not required at least the intention of doing what the Church does*, let him be anathema **

Proof of the Hirst Part of Thesis.

a. *Proof from Scripture* : The administrators of the sacraments are the ministers of Christ and dispensers of the mysteries of God *; nor are they just passive instruments but they are endowed with free choice. Wherefore at *their will* they can act independently of Christ and in their own name, *or* they can act as Christ's legates and ministers. If they have the intention of *jesting* or of carrying our a *mere material*

¹ Session VII, can. 11, *D. B.*, 854.

* *I Corinthians*, IV, 1.

rite, they are not acting in the name of Christ, but are performing nothing other than a ludicrous or profane action.

b. *Proof from Tradition:* We learn from *Tradition* that the intention of doing what the Church does is required for the validity of the sacrament. But *certainly* the Church has no intention of perpetrating a joke. Therefore — Also, from the *Council of Trent* in its references to the sacrament of Penance we learn that the absolution is invalid which is given by a priest who does not have the intention of acting seriously and of truly absolving¹: vainly and uselessly would the *Council of Florence* * require, in addition to the matter and the form, the intention in the minister if external intention were sufficient.

992 *Proof of the Second Part of the Thesis.*

a. From *Alexander VIII's*, condemnation of this proposition “Baptism is valid when conferred by a minister who observes all the external rite and form of baptizing, but within his heart resolves : I do not intend what the Church does ”.

b. From the Council of Trent's definition, already quoted, which requires the intention at least of doing *what the Church does*.

Second Thesis : *For the validity of the sacrament at least a virtual intention is required of the minister: wherefore an interpretative or habitual intention is not sufficient.* Not required is an *actual* intention, which is at times morally impossible; sufficient is the *virtual* intention because such an intention truly has influence on the act of the one administering the sacraments and makes it a human act. Because the *habitual* and *interpretative* intentions do not exert influence on the act, they are not sufficient.

993 Third Thesis : *If the intention be conditioned, it is necessary that it be equivalent to an absolute intention.* This is certain. A conditioned intention is equivalent to an absolute intention

¹ Session XIV, chap. 6; *D. B.*, 90a.
• *D. B.*, 695.

when it does not make the effect of the sacrament uncertain. It is necessary that the effect be produced *ex opere operato* at that instant at which the form is applied to the matter. Therefore the intention must be at least *equivalent* to an *absolute* intention; otherwise, the significance of the form would not be substantiated.

In truth, a conditioned intention is equal to an absolute intention, generally at least, when it is a case of something of the *past* or of the *present*; for example, if you are not baptized, I baptize you: this does not leave the effect of the sacrament uncertain. If the condition is of the *future*, for example, if you will have made restitution within a month, I absolve you, this is not equivalent to an absolute intention because it prevents the sacramental form from producing its effect *in the present*; once the condition has been verified, the form avails nothing since it is now a part of the past.

There is an exception in the matter of *matrimony* which follows the laws of contract and which is effectual as soon as the suspensive condition is fulfilled. Canon 1092 of the Code:

" But if a prudent doubt exists whether the sacraments have been conferred truly or validly, let them be conferred again conditionally³

994 Fourth Thesis: *The intention should be determined to a certain person or to certain matter.* This is certain. Surely volitions and actions are not directed toward abstract things but toward concrete and individual things: it is impossible to baptize a person in general, to consecrate a host in general. Still it is sufficient that the intention be directed to a person present, whoever he may be.

¹ *D. B.*, 1318.

³ *Code*, c. 73a, § a.

CHAPTER VII

THE SUBJECT OF THE SACRAMENTS¹

THE CONDITIONS REQUIRED IN THE SUBJECT FOR RECEIVING THE SACRAMENTS

995 A For validity are required :

1. That the *subject be capable* of receiving them; that is to say, only man the wayfarer, for all the sacraments. Also, special conditions are necessary for each sacrament.

2. The *Intention* :

a. *In adults there must be a real intention of receiving a sacrament as something holy; there is one exception in the case of the Eucharist. This is clear from the declaration of Innocent III a: "He who never consents but inwardly contradicts receives neither the substance (that is the grace) nor the character of the sacrament"*.

b. Besides, it is altogether *proper* that adults take on obligations or grace only by their own consent.

c. *The intention required varies according to the different sacraments.*

1) For *Baptism* the intention must be *habitual at least*; this is certainly sufficient if it is *explicit*, but it is *probably* sufficient if it is *implicit*.

2) For *Confirmation, Viaticum, and Extreme Unction* an *implicit habitual* intention suffices.

3) For *Penance and Matrimony* at least a *virtual* intention is necessary; an habitual intention is not sufficient.

4) For *Order* at least an *expressed habitual* intention is required.

¹ *Major Synopsis*, η. 439-412.

* *D. B.*, 411.

3. In no way is *attention* a requisite for valid reception of a sacrament because intention is enough for a truly human act; attention is not necessary'.

996 B For Liccity.

1. For a licit and fruitful reception of a sacrament of *the dead* there must be on the part of *adults* at least *supernatural attrition* which itself presupposes acts of *faith*, of *hope*, and of *repentance*. These sacraments are ordained for producing justification and this supposes acts of faith, of hope, and of repentance.

2. For a licit and fruitful reception of the sacraments of the *living* the *state of grace* is demanded because these are ordained for increasing grace; therefore, they must have this as a previous requisite.

TRACT XIII

BAPTISM

997 Baptism is the *first of* all the sacraments by nature, in the order of reception, and by necessity.

A Concept. Baptism, from the Greek word βαπτίζω I immerse, I purify, I bathe, means immersion or ablution. It is "the door and foundation of the sacraments". It is defined: "A sacrament of the New Law, instituted by Christ in which, through the external ablution with water together with the invocation of the Holy Trinity, man is signed as a disciple of Christ and is spiritually regenerated. These words point out the author of Baptism, that is, Christ; the elements of Baptism, that is, washing with water and the invocation of the Trinity; the twofold effect: character and grace.

B In addition to Baptism of water just defined there are: — Baptism of desire or Baptism *flaminis*, which consists of an act of perfect contrition or of love with the desire for the sacrament of Baptism; 2. Baptism of blood, which consists of martyrdom suffered for Christ. At this time we are considering the sacrament of baptism, its institution, its effects, its minister, and subject.

ARTICLE I. THE INSTITUTION OF BAPTISM

AS A SACRAMENT BY CHRIST I

998 A First Thesis: *Baptism of water was truly instituted by Christ.* This is de fide from the *Council of Trent* defining that there are seven sacraments instituted by Christ among

¹ Code, can. 737. P »; refer to can. 737-779; *Summa theologica*, part 3, q. 66-71, Corblat, *Hist. dogmat., hlurg.ct arcMol.du sac. de Baptême*; Mgr Duchesne; *Origines du culte cltrien.*

* *Major Synopsis*, n. 456-460; *Summa theologica*, part 3, q. 66, a. 1-2.

which it lists Baptism >. This thesis contradicts the *Liberals*, who claim that Christ instituted a religion without any external rite; the *Modernists*, who teach that Baptism was adopted by the Christian community as a necessary rite and to this were added the obligations of the Christian profession *

I. *Proof from Scripture.*

a. From the *Synoptic Gospels* it is clear that Christ Himself instituted Baptism as necessary for salvation : “ Going therefore teach ye all nations, *baptizing* them in the name of the Father, and of the Son, and of the Holy Ghost... behold I am with you all days even to the consummation of the world³”; “ He that believeth and is baptized shall be saved

b. From Pentecost Day the *Apostles* confer Baptism as the rite of Christian initiation unto the remission of sins and indeed as so important an essential that even the pouring forth of the Holy Spirit does not supply for it* But this inmost persuasion does not proceed from the Jewish rites of ablutions which took away only legal impurity, nor from St. John’s baptism from which it is explicitly distinguished e, nor from the pagan rites which the first Christians abhorred ; but it arises from the fact that Christ Himself, according to St. John’s testimony ’, preached the necessity of Baptism and instituted this rite. This is evident also from the Synoptists quoted previously.

99g B The Time of Institution. It can very probably be said that Baptism was at least inchoately instituted when Christ was baptized, that its *efficacy* proceeds from His Passion, that its *universal necessity* was privately announced to Nicodemus and was publicly promulgated after the resurrection.

1 Session VII, can. I. *Sacraments in General, D. B.*, 844.

• Decree, *Lamentabili*, 42, *Z. B.*, 2042.

» *St. Matthew*, XXVIII, 19-30.

« *St. Mark*, XVI, 16.

• *Acts*, II, 37-41; IX, 3-iS; X, 44, 47.

• *St. Matthew*, III, n.

’ *St. John*, III, 5 : “ Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God ”.

1000 C Second Thesis : *Baptism of water as instituted by Christ is a sacrament properly called.* This is de fide from *Trent* as quoted in section 960.

1. *Proof from Scripture.* Baptism possesses all the essential conditions for a sacrament :

a. A *sensible sign*, consisting in the washing with water and in the invocation of the Holy Trinity;

b. *Productive of grace*, because by its reception we are regenerated, we are saved, and we enter upon the kingdom of God;

c. *Permanently instituted* : " Behold I am with you (teaching and baptizing) even to the consummation of the world !

2. From the unanimous agreement of the Fathers and of theologians.

3. From *theological reasoning*. It was proper :

a. That original sin be taken away by means of a sensible rite productive of grace, through which rite men would be made more certain that grace had been conferred on them ;

b. That men become members of the visible Church through an external initiation which represents their internal union with the Church.

Corollary. *Christ's Baptism differs from John's Baptism.* This is de fide according to *Trent*². It differs by reason of efficacy, duration, necessity, and author.

ARTICLE II. THE NATURE OF BAPTISM
OR THE MATTER AND FORM OF BAPTISM¹

1001 A The Matter. It is twofold, remote and proximate.

First Thesis : *All true and natural -water and that alone is the valid remote matter of Baptism* 4. This is a matter faith

¹ *St. MaUhs*, XXVIII, 20.

² *D. B.*, 857.

³ *Major Synopsis*, n. 461-476.

⁴ *Summa theologica*, part 3, q. 66, a. 3-4.

according to the *Council of Trent*¹; " If anyone says that true and natural water is not necessary for Baptism, and thus twists into some metaphor the words of our Lord Jesus Christ : Unless a man be born again of water and the Holy Ghost, let him be anathema ". This opposes the Manichaeans and Luther.

Proof from Scripture : " Unless a man be born again of water... " ; the word " water " must be taken in its proper sense as is apparent from the Baptism of Christ Himself Who wished to sanctify the waters by touch, of the eunuch of Queen Candace², and of the centurion, Cornelius

Proof from Reason : Water is suitable matter for Baptism : it is common everywhere; it signifies perfectly the effects of the sacrament, for by its *humidity* it washes and thus represents the cleansing from sin; by its *coldness* it tempers heat and so designates the moderation of concupiscence; by its *transparency* it receives light and in this way suggests the reception of the light of faith.

1002 *Second Thesis : The proximate matter of Baptism is the ablution of the water, which can validly take place through immersion, or through infusion, or through aspersion. This is certain.*

Proof of First Part of Thesis : It is the ablution of water.

In *Scripture* and in *Tradition* Baptism is called the *bath* of regeneration. But the bath implies the use of water; it is an ablution. Also, it has always been *historically* clear that Baptism was administered with some kind of ablution — this from the Fathers and the liturgical books. /And in the *Code*, canon 737, § 1, we read that Baptism is not validly conferred " except through the *washing* of true and natural water with the prescribed form of the words ".

1003 *Proof of Second Part of Thesis : Baptism can validly take place through infusion, immersion, or sprinkling.*

¹ Session VII, can. 2; *D. IS.*, 858.

* *Acts*, VIII, 27-39.

• *Acts*, X, 44-48.

This is clear, in *Scripture* — *From the meaning of the words*: the word, βαπτίζω, while oftentimes signifying immersion, also means at times a simple pouring or aspersion: the word, λούω, has the same meaning as lavo, bathe, and abluo, wash, and thus does not necessarily suppose immersion.

This part of the thesis is proved also from *Tradition*: We gather from the writings of the Fathers and from the decrees of Councils that Baptism was sometimes administered licitly by *infusion*: for example, to the sick lying in bed. Especial attention must be given to this quotation from the *Didache* (near the end of the first century): “If thou hast no living (flowing) water, then baptize in another water; if thou canst not do it in cold, do it in warm. If thou hast neither (in sufficient quantity), then pour water on the head three times, in the name of the Father, and of the Son, and of the Holy Ghost! ”. While the rite of immersion prevailed for adults in the first centuries, the rite of infusion was considered valid. The reason that this rite became more common later is that it is carried out more easily and more securely, especially in cold regions, and it fits in more with propriety.

As far as the *practice* of Baptism is concerned, let us keep in mind these words of the *Code*: § “Although Baptism *can* be validly conferred either through the *infusion* of water, or through *immersion*, or through *aspersion*, nevertheless, the first or the second method or a method which is a mingling of both and which is more in use, is to be retained, according to the approved ritual books of the different Churches

1004 B The Form.

I. According to the *Roman Ritual* and the decree for the *Armenians*, this is the form which must be used: “I baptize you in the name of the Father, and of the Son, and of the Holy Spirit” — without Amen at the end. The Greeks, however, say “N., servant of Christ, *xs* baptized (but not, as some say, be baptized) in the name of the Father, etc... Amen. According to the *Council of Florence*, both forms are valid.

1 VII, JOURNAL, 4 n. 462 and 463 of *Theological index*.
' Code, 758.

1005 2. Thesis : *The essential form of Baptism must express three requisites: 1. A distinct invocation of the three persons: 2. The act of ablution ; 3. The subject and the minister.* This thesis is certain.

a. *Proof from Tradition.*

1) *In regard to the distinct invocation of the Trinity.* In the *Didaché* we read : “ Baptize in the name of the Father and of the Son and of the Holy Ghost The Fathers write similarly.

2) *In regard to the three parts noted in the thesis:* These are evident in the canons of Hippolytus which include today's form of Baptism; in the decrees of Alexander III¹ {died in 1181), and of Alexander VII¹ (died in 1691).

b. In the *Acts of the Apostles* . it is stated that some were baptized in the name of *Jesus Christ*: in consequence, some, among them St. Bede, Peter Lombard, Cajetan, thought that Baptism conferred in the name of Jesus was valid. The common opinion, however, was in opposition, holding that the words from the Acts of the Apostles are to be explained in this way :

I. Along with *St. Thomas* * some say that the Apostles, through *special dispensation*, baptized validly in the name of Jesus in order that His name might in this way be given honor

2) But others more commonly judge that to baptize *in the name of Jesus* means nothing more than to baptize by the *authority of Christ*, or to confer the *Baptism of Christ*, in opposition to the baptism of John.

ARTICLE III. THE EFFECTS OF BAPTISM 6

Baptism produces a twofold effect : *character* and *grace*.

1006 A Character. We have already proved the *existence* of baptismal character in section 984. At this time we shall show what the *formal effects* of this character are.

¹ D. B., 398.

¹ D. B., 13x7.

* *Acts, ti*, 38; X, 48.

* *Summa theologica*, part 3, q. 66, a. 6, ad 1.

* *Major Synopsis*, n. 477-488.

1. Through this character *man is united to Christ just as a member is united to the head*, that is, he is fashioned after Christ the priest, *he is spiritually marked as His servant and is intimately united to Christ as a member to the head*;

2. *He becomes a citizen of the Church* (Code, canon 87), by whose authority he is more safely governed and directed to eternal happiness;

3. *He is made capable of receiving the other sacraments and the other benefits of the Church*. Therefore, Baptism is called "The entrance to spiritual life". Code, canon 737, § 1.

1007 B The Grace of Baptism *

Thesis : *The sacramental grace of Baptism is a regenerative grace by which all sins and the punishments due to sins are fully remitted*. This is a matter of faith according to the *Council of Trent*: "If anyone denies that by the grace of our Lord Jesus Christ which is conferred in baptism the *guilt of original sin is remitted*: or says that the whole of that which *has the true and proper nature of sin* is not taken away, but says that it is only *canceled or not imputed*, let him be anathema".

Explanation of Thesis :

1. The grace of Baptism is called *regenerative*, that is, it is, *so to say, a new spiritual birth*: through the *purifying of a rebirth* we receive *first supernatural being and living*- this is truly proper to Baptism.

2. This regeneration takes place through the *infusion of habitual grace, of virtues, and of gifts*. Consequently, we receive a new life, *conform and like to the life of Christ Himself*.

3. At the same moment *all sins* are wiped out, both *original sin* and *actual sins previously committed*, also the *temporal punishment* due to these sins. This full remission of sin and of punishment is *proper to this sacrament*.

1008 *Proof of Thesis from Scripture*. St. Peter expressly declared to his new-converts : " Do penance and be baptized

¹ *Summa theologica*, part 3, q. 69.
• Session V, can. 5; *D. B.*, 793.

everyone of you... *for the remission of your sins*¹ ", likewise Ananias said to St. Paul : " Rise up and lie baptized, and wash away thy sins ² ". These words are certainly general and apply to every sin, original or actual. *St. Paul* asserts that through Baptism :

1. We are *buried unto death* so that, just as Christ rose from the dead, we also may walk in the *newness of life*³. These words very vividly express two ideas, namely the *remission of sin* and the *infusion of new life*;

2. *Ill- take off the old man* with his deeds and *put on the new man* who according to God is created *in justice* and in the holiness of truth⁴;

3. We are made safe by *the laver of regeneration* and *renovation* of the Holy Ghost⁶.

Proof of Thesis from Tradition. In the *Nicaean Creed* we read : " I confess one Baptism unto the remission of sins"; in the *Decree for the Armenians*: "The effect (of Baptism) is the remission of all fault, original and actual, and also of all punishment from the Council of Trent : " In those who are born again God hates nothing..., so that there is nothing whatever to hinder their entrance into heaven ". Also, it was never the practice of the Church to impose penance on the newly-baptized.

Proof of Thesis by Reason of Propriety. Since man is incorporated with Christ through Baptism, it was proper that the entire force of Christ's satisfactions be applied to him. Now such satisfactions have the power to remove not only all sin but also all punishment.

1009 Corollaries.

i. Baptism does not take away the penalties of the present life, sorrow, death, ignorance, concupiscence: daily experience makes this evident. However, it is *fitting* that life be thus. For

¹ *Acts*, 11, 38.

* *Acts*, XXII, 16.

* *Romans*, VI, 4.

⁴ *Galatians*, III, 27-29; *Colossians*, III, 9-10; *Ephesians*, IV, 24.

⁶ *2/WS*, III, 5.

it is appropriate that Christians suffer together with Christ, their suffering Head, and become conformed to Him through these penalties and merit a crown of glory through many struggles. It is appropriate that they receive baptism and enter the Church not to avoid difficulties, but to gain grace and glory.

2. In Baptism one undertakes the obligation of leading a new life in Christ and one is given the right to the actual graces for fulfilling this obligation.

3. In Baptism a kind of *contract between God and man* takes place.

a. On the one side, God infuses the spiritual life by promising all the means necessary for maintaining it and for increasing it.

b. On the other hand, the one baptized :

1) Renounces Satan, his pomps and works, that is, sin and the occasion of sin ;

2) Accepts the obligation of living in a Christian manner by following in Christ's steps;

3) Offers obedience to the Church and to its pastors, in particular to the Holy Father who is Christ's vicar.

In concluding the notes on the *Grace of Baptism* we state that it is clear from what has just been stated that Baptism opens the door to a heavenly kingdom.

ARTICLE IV. THE MINISTER OF BAPTISM I

1010 Baptism " can be administered " *validly* " by anyone, provided the due matter, form, and intention are preserved " (Code, canon 742, § 1). In the matter of *licitly* we make a distinction between *solemn* Baptism and *private* Baptism : when it is carried out with all the liturgical rites, it is called *solemn* ; otherwise, it is called *private*.

ion A The Minister of Solemn Baptism. The minister may be the *ordinary* minister or the *extraordinary* one.

I. The *ordinary* minister :

a. By reason of *order* is every priest only. This fact the *Council of Florence* makes clear and also the *Code*, canon 738 :
" The ordinary minister of solemn Baptism is the priest

1 Major Synopsis, n. 489-494; *Summa theologica*, part 3, q. 67; *Code*, 73^a*744-

b. By reason of jurisdiction, the conferring of Baptism “should be reserved to the pastor or to another priest authorized by this pastor or by the Ordinary” (*Code*, 738, § 1; 739-740).

2. The *extraordinary* minister is a deacon. The *Code* ¹ declares: “The *extraordinary* minister of solemn Baptism is a *deacon*; he may not use his power, however, without the permission of the Ordinary or pastor of the place; this permission is to be granted for a just cause, it may be legitimately presumed wherever necessity demands”.

1012 B The Minister of Private Baptism. *In case of necessity anyone who has the use of reason can baptize, even licitly.* This is certain: *first*, from the declaration of the *Lateran Council IV*, chapter *Firmiter*,* from the *Council of Florence*,² and from the *Code*, canon 742, § 1; *secondly*, from the *practice of the Church*: oftentimes Baptism has been administered by lay people in case of necessity, with the complete approval of the *Fathers*†;* *thirdly*, it is most fitting that Baptism, so necessary for salvation, be able to be easily conferred — hence that it be able to be conferred by all.

ARTICLE V. THE SUBJECT OF BAPTISM

“Any person in the wayfaring state who is not already baptized is a *subject capable* of Baptism”, (*Code*, canon 745, § 1). We shall discuss the *necessity* of Baptism of water and the *means* by which this need is supplied.

A *The Need of Baptism of Water* ⁶

1013 r. Errors.

a. By denying original sin the *Pelagians* asserted that Baptism for the purpose of wiping it out is not necessary.

¹ *Code*, 741.

• *D. B.*, 430.

* *D. B.*, 696; refer to *Code*, 742.

⁴ *Journal*, n. 468, 469 *Theological Index*.

* *Major Synopsis*, n. 495-5*8; *Code*, 745-754-

• *Summa theologica*, part 3, q. 68, a. 1 and following.

b. The *Albigenses* taught that only a spiritual baptism is necessary.

c. The *Calvinists* and *Wyclifines* maintained that Baptism is necessary by the necessity of *precept*, but not of *means*.

d. The *liberal* Protestants teach that faith is sufficient without the reception of Baptism.

e. The *Modernists* contend that the need of Baptism arose from church law alone.

1014 2. First Thesis : *After the promulgation of the Gospel, Baptism of water is necessary by a necessity of means in re or in desire.* This is de fide for *adults* ¹ according to the *Council of Trent*²: "If anyone says that baptism is optional, that is, not necessary for salvation, let him be anathema " : *Trent* explains these words by stating ³ that justification " since the promulgation of the Gospel, cannot be effected except through the laver of regeneration or its desire... " This thesis is certain in regard to *infants*, wherever at least the Gospel has been sufficiently promulgated.

a. Proof of Thesis from *Scripture* — Christ said ⁴ : " Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God ". Understood in the *traditional* sense, these words do not re⁵ only a precept but declare that Baptism is necessary' as a *means to an end*: for just as birth is the means through which each one begins to live a natural life, so spiritual regeneration through Baptism is sufficiently clearly shown as the means necessary for super-natural life.

b. Proof of Thesis from *Tradition* :

1) From the decision against the *Pelagians* who were thus condemned because they taught that little children attained salvation without Baptism;

¹ " Those are considered to be *adults* who possess the use of reason and for admission to Baptism it is sufficient if these of their own free will ask individually for it ". *Code*, 745 > Ç 2, 2.

* Session VII, can. 5 on Baptism, *D. B.*, 861.

³ Session VI, chap. 4, *D. B.*, 796.

• *St. John*, III, 5.

2) From the *practice* of baptizing both adults and children as soon as danger of death was at hand lest perhaps, says *St. Siricius*,* " if the saving font be denied to those desiring it, each one departing from this life lose both the kingdom and life " ;

3) From the *Code*, canon 737 : " Baptism, the door and foundation of the sacraments, is necessary for salvation for all in re or in desire

c. Proof of Thesis from *Theological Reason*. Because of original sin no one can be saved unless he be intimately united to Christ Who freed us from sin. But under the New Law no one is united to Christ except by Baptism : St. Paul states : " As many of you as have been baptized in Christ, have put on Christ · " .

1015 3. Second Thesis : *Baptism of water is necessary for all by necessity of divine precept*. This is de fide according to *Trent*, already quoted, and from the *ordinary magisterium*. The thesis is proved : from Christ's precept to baptize all nations; from the *Code*, canon 737; from the *Ritual*: from the obligation to enter the Church and to gain salvation.

1016 Corollary. *Baptism is necessary also for infants. Hence infants can be baptized validly and licitly and should be*. This is de fide contrary to the *Waldenses* and the *Anabaptists*, to whom the present day *Baptists* adhere. This corollary is evident from the following canon of the *Council of Trent*†; "If anyone says that children, because they have not the act of believing, are not to be numbered among the faithful after having received Baptism..., let him be anathema

Proof of Corollary from *Christ's words* : " Unless a man be reborn... these words apply to all and consequently include infants. Wherefore at times the Apostles baptized *an entire house* 4, that is, a family and so the children also.

* *Epistle to Himerius*, can. «.

• *Galatians*, III, 27.

† Session VII, can. 13, *D. ft.*, 869.

• *Acts*, XVI, 33; *I Corinthians*, I, 16.

Proof from the *practice of the Church*, which *St. Augustine* bears witness to: "This the Church always possessed, always maintained, this the Church received from the belief of the majority, this she protects perseveringly unto the end |".

Proof from *Reason* — Children have sinned in Adam and need to be reborn in Christ through Baptism. Also, it is *proper* that children be baptized in order that, imbued from childhood with grace and with infused virtues, they may inherently perceive and treasure the lessons of Christian life while they are growing up.

1017 We should not remark, with *Erasmus*, *ihai the child's freedom is violated by this practice*. For in Baptism no obligations are imposed except those which the child himself is bound to accept when he reaches the age of reason; instead, rights and privileges of the greatest value are conferred. Thus he who is born in a certain land, by that fact acquires from his parents, who possess the rights of citizens, the rights and obligations of citizens without any violation of his freedom.

B *The Means by Which Baptism of Water is Supplied*

1° BAPTISM OF BLOOD OR MARTYRDOM

1018 a. Concept. Martyrdom, properly called, is the *suffering of death or of torture which of itself brings death, by reason of one's Catholic faith or of another Christian virtue*; in the case of *adults this suffering must be borne patiently*. In order that martyrdom be able to justify adults, certain *internal* dispositions are required: *supernatural attrition* and at least an implicit *desire* for Baptism. Martyrdom remits *fault* and punishment, but it does not confer character; in consequence, should the lethally wounded victim survive, he should be baptized.

101g b. Thesis: *Martyrdom supplies the powers of Baptism as to the remission of sin and of punishment both for adults and for children*.

¹ *Strrnon*, 176, n. 2. Origen asserted that the practice of baptizing infants is apostolic (*On Romans*, N, 9, homily § P. G., XIV, 1047).

Proof from Scripture : Christ unconditionally promised *salvation* to all who would confess him before men or who would lose their life for the sake of the Gospel : “ He that shall lose his life for me, shall find it! ”

Proof from Tradition : The practice of the *Church* has always been to clothe with the honors of sainthood those who suffered martyrdom, the Innocents who were killed in the place of Christ, and other children who were slain for the faith; also those adults who, not yet baptized, accepted martyrdom (for example, St. Emerentiana) : this fact cannot be explained unless martyrdom of itself sanctifies even children.

Proof from Reason : Baptism of water has the power to wipe away sins because it fashions us in the likeness of Christ's death. But through martyrdom both adults and children are more perfectly fashioned after the death of Christ.

1020 The Manner in Which Martyrdom Works.

Martyrdom produces its own effects, namely, the remission of sin and of punishment, even of temporal punishment, quasi *ex opere operato*. This is *certain* for *children* because they are incapable of every disposition, and cannot be justified *ex opere operantis*. This is *commonly* admitted for *adults* : the Church does not pray for martyrs; but if martyrdom operated only *ex opere operantis*, prayers would have to be offered for them.

2° BAPTISM OF DESIRE OR OF PERFECT CHARITY

1021 Thesis : *Contrition or perfect charity, along with at least an implicit desire for Baptism, supplies for the forces of Baptism of water as to remission of sins.* This is certain.

Explanation of terms of thesis : An implicit desire for Baptism is included in a general resolution to fulfill all the precepts of God. It is *certainly* sufficient in one who is invincibly ignorant of the law of Baptism; likewise, it *very probably* is sufficient in one who knows the need of Baptism.

Perfect charity, together with the desire for Baptism, indeed *remits original sin* and *actual sins*, and in like manner

¹ St. Matthew, X, 39.

infuses sanctifying grace; but it does not imprint the baptismal character, nor of itself does it remit the entire temporal punishment due to sin. Wherefore the obligation remains to receive Baptism of water when the opportunity is given.

Proof of Thesis from Scripture. Even after the need of Baptism of water has been decreed, *Christ* unconditionally promised to grant sanctifying grace and therefore the remission of sins to all who would possess perfect charity: "He that loveth me, shall be loved of my Father, and I will love him... If anyone love me... we will come to him, and will make our abode with him!" : now love of God, dwelling and abode of God, in this case, suppose sanctifying grace.

Proof of Thesis from Tradition. *The Council of Trent* ' has summarized this in these words: "Since the promulgation of the Gospel (the translation to the state of grace) cannot be effected without the laver of regeneration or a desire for this".

Proof of Thesis from Reason. From what has been said, Baptism of water is really necessary by necessity of means, but extrinsically only, according to the positive will of God. But what is necessary only extrinsically can be supplied through something else; it was altogether fitting that this would be supplied through charity or perfect contrition, which are the best dispositions.

* *St. Matthew*, X, 39.

* Session VI, can. 4, *D. B.*, 796.

TRACT XIV

CONFIRMATION »

1022 Confirmation :s a sacrament of the New Law by which through chrism and the imposition of hands {the matter} the baptized person (the subject) is strengthened in grace and signed as a soldier of Christ (twofold effect). We shall briefly discuss the existence of this sacrament, its essence, effects, minister and subject.

ARTICLE I. THE EXISTENCE OF CONFIRMATION

1023 A Errors. The *Novations* and the *Albigenses* rejected Confirmation as a useless rite; *Luther* regarded it as a completely ecclesiastical rite; *Calvin*, as a sacrilegious ceremony brought about by the pride of bishops. The *Liberals* and the *Modernists* say that Confirmation has no relation to the history of primitive Christianity.

1024 R Thesis : *Confirmation is a true and properly called sacrament of the New Law.* This is de fide from *Trent*³; "If anyone says that the *Confirmation* of those baptized is an empty ceremony, and not a true and proper sacrament; or that of old it was nothing more than a sort of instruction, whereby those approaching adolescence gave an account of their faith to the Church, let him be anathema

I. Proof from Scripture.

a. *Explanation of Facts.* Many times, especially at the Last Supper, Christ promised the Holy Spirit to the Apostles

¹ *Major Synopsis*, n. 552-585; *Cade*, c. 780-800; *Summa (Juologica)*, part 3, q- 72.

* Session VII, can. On Confirmation, D. li., 871.

and to all who would believe in Him! This promise He fulfilled for the Blessed Virgin, the Apostles, and a few other disciples on Pentecost Day. However, it was proper that the same Spirit be imparted by a visible and perpetual rite to all the faithful. From the *Acts of the Apostles 2* we gather that this rite was really made use of by the Apostles. Therein we read that many Samaritans, who had already been baptized by the deacon Philip, received the Holy Spirit from the Apostles, Peter and John, through the imposition of hands and through prayer: “ They prayed for them that they might receive the Holy Ghost: then they laid their hands upon them and they received the Holy Ghost³ ”. Likewise, some of the disciples of John, the Baptist received the Holy Spirit⁴ after Baptism.

1025 b. *The Argument.*

From the facts and testimony presented we judge that the three requirements for a sacrament are found in the rite of Confirmation; they are: *the sensible sign*, that is, a prayer and an imposition of hands distinct from Baptism and from Order; a sign *productive of grace*, for it gives the Holy Spirit; but the Spirit cannot be conferred without grace and here we are not speaking of gifts *bestowed gratis*; a sign *permanently instituted by Christ*, since only God can confer grace to a sensible sign; through Christ, the sole mediator, it confers grace and the means of grace; furthermore, this giving of grace is just the fulfillment of Christ's promise. The *permanence* of this rite is obvious in the Apostles' practice of conferring this rite, from the purpose of the rite, from the Church's use of it and declarations concerning *its*.

2. *Proof from Tradition.*

a. From the *Fathers*, in particular Tertullian, St. Cyprian, and St. Jerome among the Latins, St. Cyril of Jerusalem

¹ *St. John*, XIV, 16; VII, 38-39-

• *Acts*, II, 3-4 — *Acts*, VIII, 12-28. — « *Acts*, XIX, 1-6.

⁶ *Acts*, VIII, 12-18; refer to *Acts*, XIX, 1-6. In *D. T. C.*, a. entitled *Confirmation*, III, 975-xo2fi, Rue» very learnedly explains various texts relative to Confirmation.

among the Greeks; and, at a later date, from the testimony of St. Innocent I.

b. From the *liturgical books*, for example, the Sacramentary of Serapion *.

c. From *councils* both particular : Illiberi (Elvira in Spain) in 300, Arelas (Arles in Gaul) in 314, Laodicea in approximately 370, Toledo IV in 633; and general: Florence and Trent, already quoted. To these we add the authority of the Code : canons 732, 780 and following.

3. *Proof from Appropriateness.* Wherever there is a need for a special grace, there a sacrament is appropriately present. Now as we approach the state of adulthood, we need a special grace to make us stronger; just as in our natural life we must not only be given birth, but we must grow and become strong.

ARTICLE II. THE ESSENCE OF CONFIRMATION OR ITS MATTER AND FORM 3

There is a special difficulty in this question because of the silence of Scripture and because of historical variations; in consequence of these, diverse systems have come forth.

1026 A Thesis : *The remote matter of Confirmation is the chrism blessed by the Bishop.* This is certain from the testimony of the *Councils of Florence* * and of *Trent* from the universal practice of the Church corroborated by the Fathers; from the Roman Pontiffs: thus Innocent I, Benedict XIV; from the *Code*, 780, 781.

The chrism should contain (for validity, at least probably) :

i. *Oil of olives*, which signifies strength of mind and the brilliance and beauty of a good conscience ;

¹ You will find this evidence in *Journal*, n. 174. 3^o4, 333. 362. 390, 499. 547, 592, 725. and in *D. T. C.*, III, X027 and following. Note especially the words of *Trullian* in which the rite of Confirmation is described :

² *Summa theologica*, part 3, q. 73, a. 1.

^a *Summa theologica*, part 3, q. 72, a. 2, 3, 4, 9.

^{*} *D. B.*, 697.

¹ *D. B.*, 873.

2. *Balsam*, which must be mixed with the oil so that in this way the sweet scent and essence of virtue may issue forth;

3. The *chrism*, or the union of oil and of balsam, must be *blessed by the Bishop* », “ even if the sacrament ex jure or from apostolic induit is administered by a priest ”.

1027 B Thesis : *The proximate matter is the anointing with the chrism on the forehead, together with the imposition of the hands which accompanies it.* This is evident from the Councils of Florence and of Trent² and from the profession of faith imposed upon the Waldenses. According to the *Code*, Confirmation must be conferred through the imposition of the hand with the anointing of the chrism on the forehead. Also, the proximate matter is just the application of first matter and this is the chrism. Hence, the first imposition of the hand is not necessary for validity. (*Sacred Congregation of the Propagation of the Faith*, August 6, 1840.)

1028 C The Form.

1. The *Latin* Form.

a. It is : " I sign you with the sign of the cross and I confirm you with the chrism of salvation in the name of the Father and of the Son and of the Holy Spirit ”.

b. This is *entirely suitable* because it indicates the *effects* of the sacrament : the *character* (I sign you), the grace of strength (I confirm you); and the principal cause, the Holy Trinity

The *essential words*, according to many, are : *I sign, I confirm, you in the name of the Father and of the Son and of the Holy Spirit, with the sign of the cross, with the chrism of salvation.*

2. The *Greek* Form.

a. It is : " The seal of the gift of the Holy Spirit ”.

¹ *Code*, 781.

² *J. D. B.*, 692, 572, 484.

* *Summa theologica*, part 3, q. 72, a. 4.

b. It is *valid*: from the declaration of Urban VIII and from the practice of the Greek Church approved by the Holy See; it agrees in part with the Latin form and in part it differs from that form.

ARTICLE III. THE EFFECTS OF CONFIRMATION

There is a *twofold* effect of the Sacrament of Confirmation : a *character* or *mark* and *grace*.

1029 A The Character or Mark.

1. The *existence* of this mark (section 984) is de fide from the *Councils of Trent* and *of Florence*.

2. *Formal effects*. By reason of this mark the one confirmed is advanced into a perfect spiritual period of life, he is made a soldier of Christ, he receives the power to fight strenuously against the external enemies of the faith he is signed in the Church that by the perfection of his Christian life he may bear witness to Christ; this witness-bearing is best carried out in Catholic Action wherein the testimony of many is collectively set in order and united to the hierarchy.

1030 B Grace. Confirmation bestows sanctifying grace, both common and sacramental (from the Roman Catechism).

1. It produces second *sanctifying* grace per se, and first sanctifying grace per accidens — for it is a sacrament of the living.

2. It produces sacramental grace, which is a strengthening grace, together with a more abundant impouring of the gift of the Holy Spirit and with the right to special helps for confessing the faith boldly.

a. It is a *strengthening* grace : the *Decree for the Armenians* ² declares : “ The effect of this sacrament, is that in it the

¹ *Summa theologica*, part 3, q. 72, a. 5.

¹ *D. li.*, 697.

Holy Spirit is given for strength, just as He was given to the Apostles on the day of Pentecost, so that the Christian might boldly confess the name of Christ"; thus, the proper or peculiar grace of Confirmation is the same as to substance as that which was conferred upon the Apostles on Pentecost. This was a *strengthening* grace, according to the promise of Christ: "You shall receive the *power* of the Holy Ghost coming upon you and you shall be witnesses unto me...¹"

b. This strengthening grace is accompanied by a *more abundant inpouring of the gifts of the Holy Spirit*: this is evident from the Fathers, from the prayers of the Church wherein she invokes the septiform Spirit in confirming.

c. At the opportune time *actual graces* are given for conducting ourselves bravely as witnesses to Christ, and for laboring apostolically that all our secular activities may be carried out in a Christian manner.

ARTICLE IV. THE MINISTER OF CONFIRMATION †

X031 There is a twofold minister of Confirmation: the *ordinary* minister, who *by virtue of his ordination* has the *full* power to bestow Confirmation validly; and the *extraordinary* minister, who requires *special delegation* in order to confirm validly because, by the power of ordination, he possesses only the *inchoate* power to confirm.

1032 A *The ordinary minister of Confirmation is the Bishop alone.* This is de fide from the *Council of Trent*³: "If anyone shall say that the *ordinary* minister of Holy Confirmation is not the *Bishop alone*, but any simple priest, let him be anathema". Also, this fact is clear from that part of the *Jefs of the Apostles*⁴ in which it is asserted that Peter and John are the ministers who are to confer the Holy Spirit on those who have already been baptized; from the uniform

¹ *Ads*, I, 8; refer to *Summa theologica*, part I.

³ *Code*, 782-785; *Summa theologica*, part 3, q. 72, a. xi.

* *D. B.*, 873.

⁴ *Ads of the Apostles*, VIII, 14; XIX, 6.

practice and teaching of the Latin Church; from the *Code*, /82, § I.

It is in accord with the fulness of episcopal power to perfect and sign the faithful in order that, in their life with the laity, they may *ex officio* be witnesses to Christ and soldiers of the Church, who will promote God's kingdom in society.

1033 B *The extraordinary minister of Confirmation can be a simple priest especially delegated by the Apostolic Sec.* This is certain.

1. From the practice of the *Roman Church* — Many Roman Pontiffs have granted this power to priests; thus, in the sixth century *St. Gregory the Great*, and later *Nicholas I*, *John XXII*, *Urban V*, *Eugene IV*, etc. From the *Code*, 782, the *extraordinary minister* is a priest to whom either by common right or by a particular induct of the Holy See this faculty has been granted. Cardinals, Abbot or Prelate nullius, Vicar and Prefect Apostolic possess it. In the Decree " *Spiritus Sancti munera* " ¹ concerning the administration of confirmation to those who are in danger of death from serious illness, " according to the general induct of the Apostolic See ", this faculty is given as to extraordinary ministers to territorial pastors and to other priests who are equal to them.

2. From the practice of the *Greek Church* — Long before the Photian schism Greek priests confirmed those who had been baptized, and the sacrament thus conferred was regarded as valid even by the Holy See. However a so universal practice of the Church is an argument for its truth since the Church cannot err in the determining of her rights.

3. From the *Council of Florence* as it expressly states ²: " Nevertheless, we read that at one time, by dispensation of the Apostolic See for a reasonable and urgent cause, a simple priest administered this sacrament of Confirmation after the chrism had been prepared by the Bishop ",

¹ *A. A. S.*, September 14, 1946.

² *D. B.*, 697.

ARTICLE V. THE SUBJECT OF CONFIRMATION 1

1034 A The *subject* or recipient of Confirmation is any baptized person who is not already confirmed; if he is an adult, he must have at least an habitual intention of receiving this sacrament.

B Furthermore, in adults many *conditions* are required for *liceity* :

1. On the part of the *soul*: the state of grace, sufficient knowledge, the right intention, faith, attrition, piety, etc.;

2. On the part of the *body* :

a. As to *age*: in the Latin Church it is administered to those who have reached the seventh year of life or so; in the Greek Church it is administered immediately after Baptism ;

b. As to *dress* : the clothing is to be neat and modest ;

c. The one being confirmed should be present at the rite from beginning to end (*Code*, canons 786, 788, 789).

C *Necessity*. Confirmation is not necessary for salvation by a necessity of means; but it is necessary by necessity of precept at least *-per accidens*; and, if the occasion is present, it is not licit to neglect this sacrament. (*Code*, c. 787.)

1 *Code*, 786-789; *Summa theologica*, part 3, q. 72, a. 8, 6.

TRACT XV

THE HOLY EUCHARIST «

1035 The Eucharist is most sublime (Section 961) : for it is at the same time a mystery which we must believe, a *sacrifice* through which we render our duties to God, a *sacrament* by which we are made holy. “ In the most holy Eucharist under the species of bread and of wine Christ the Lord is *contained, is offered, is consumed* ” (Code, canon 801). We shall discuss this subject, therefore, in three chapters entitled the *Real Presence*, the *Sacrifice of the Mass*, and *Holy Communion*.

INTRODUCTORY APOLOGETICAL THESIS
ON THE
INSTITUTION OF THE EUCHARIST BY CHRIST»

1036 Thesis : *At the Last Supper Christ truly celebrated a religious and permanent rite, and He ordered that it was to be renewed: this rite is called the Eucharist.* This thesis contradicts the Liberals and the Modernists in their teaching that Christ at the Last Supper did not wish to institute a sacred rite of sacrifice and of communion which was to be permanently renewed.

Proof of Thesis from the Books of the New Testament considered as historical books.

¹ *Summa theologica*, part 3, q. 73 and following; *Contra Gentiles*, book IV, can. 61 and following; *Opusculum de Venerabili Sacramento Altaris*; Code, 801*869; M. de la Taille, S. J., *Mystery of Faith concerning the Most August Sacrifice and Sacrament of Christ's Body and Blood*, Paris, 1921.

* C. RUCH in *D. T. C.*, V, 939-1121; J. Lebreton, in *D. A.*, I, 1548-1585.

1. *Presentation of the Facts.*

a. From the *testimony of St. Paul* in the year 57 the Eucharist was celebrated, not as a human and new rite, but as a *holy rite*, instituted by Christ Himself, in memory' of His death, and therefore *permanent* ("do this for the commemoration of me"), *not* altogether *new* because abuses had already crept into it.

b. In the three *Synoptics* ² the institution of the Eucharist is spoken of as accomplished by Christ Himself and as a religious rite of the greatest importance because the Lord gives to His disciples His Body and Blood as spiritual food and drink; in addition, St. Luke makes known the permanence of this rite in these words: "Do this for a commemoration of me

2. *Explanation of the Facts.*

The Catholic explanation, which was universal until the nineteenth century, is *demonstrated* in this way: Paul was a faithful expounder of the doctrine received from Christ or from the Apostles. Also, the *Synoptics*, which are worthy of belief, narrate substantially the same eucharistic fact in the same manner. Besides, it is impossible that, in so short a space of time {approximately twenty-five years}, there could take place in a Christian community which abhorred innovations, the *evolution*, which opponents appeal to, namely, the changing of a common supper into a sacred and a sacramental rite.

Consequently the explanations which the rationalist propose, Harnack, Jülicher, Hoffmann, W. Heitmüller, are not in harmony with historical criticism, nor are they in accord with one another.

1 " For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread... and said: Take ye and eat; this is my body which shall be delivered for you: this do for the commemoration of me". (*1 Corinthians*, XI, 23-34).

* *St. Matthew*, XXVI, 26-29; *St. Mark*, XIV, 22-25; *St. Luke*, XXII, 15-20. Verses 19b and 20 are indeed lacking in *Codex Beta*, but they are found in the best Greek codices and are regarded as genuine by the Protestants, *Tischendorf* and *Nestle*. Refer to C. Ruch, 1062 of previous reference.

CHAPTER I

THE MYSTERY OF THE REAL PRESENCE I

Under this heading there are two subjects to be considered : the *truth* of the real presence of Christ in the Eucharist, and the *manner* of this presence.

ARTICLE I. THE TRUTH OF THE REAL PRESENCE
OF CHRIST IN THE EUCHARIST

1037 A Errors.

1. In the eleventh century *Berengarius* denied transubstantiation and, according to many, even the real presence. In the twelfth century the *Petrobrusians*», in the thirteenth the *Albigenses*, and in the fourteenth, *Wycliffe* », the precursor of the Protestants, maintained that the Eucharist is not the real body of Christ.

2. Many of the *New Heretics* likewise reject the real presence.

a. *Luther* did not attack this dogma because it is very evidently shown in Scripture. Today many Lutherans, in Germany particularly, call the real presence into doubt.

b. The *Sacramentarians* taught that the Eucharist is only a sign not a figure of Christ : a *sign*, that is, *merely* an *arbitrary symbol*, according to *Zwinieli*; a *figure*, that is, a symbol *founded on some likeness* between bread and Christ's body, according to (*Ecolampadius*).

c. Holding a middle path between the Lutherans and the Sacramentarians, *Calvin* taught that Christ's body and blood are *virtually* in the Eucharist just as the sun is present in the earth through power force or through heat.

d. Many *Anglicans* reject the real presence, with some few exceptions, notably the *Ritualists*.

e. The *Liberal* Protestants and the *Modernists* teach that the Eucharist is an empty sign of Christ's passion and of fraternal

1 *Major Synopsis*, n. 603-651.

* *D. B.*, 367.

• *D. B.*, 583.

love, instituted not by Christ but by the first generation of Christians.

f. The *Pragmatists*, for example, *E. Le Roy*, contend that the presence of Christ in the Eucharist is real in this sense that we should conduct ourselves in relation to the consecrated host as to Christ made visible.

B Catholic Doctrine.

The errors of the Protestants the *Council of Trent* condemned in these words¹: “ If anyone denies that in the sacrament of the most Holy Eucharist are contained *truly, really, and substantially* the body and blood together with the soul and divinity of our Lord Jesus Christ, and consequently the whole Christ: but says that He is in it only as in a *sign* or *figure* or *force*, let him be anathema ”,

1038 C Thesis : *Christ is truly, really, and substantially present in the Eucharist.* This is de fide from the *Council of Trent* previously quoted.

I. *Proof from Scripture.* From the words of *promise, of institution, and from the testimony of St. Paul* concerning the use of the Eucharist.

a. From the words of promise.

1) *Prefatory notes.* In the sixth chapter of *St. John* 3 we can distinguish three sections : in the first (verses 1-25) two miracles of Christ are described, the multiplication of the five loaves and the walking upon the waters; in the second section the discourse on the living bread is reported (26-59) 3)

¹ Session XIII, can. 1; *D. U.*, 883.

* Refer to Lepix, *La valeur historique du quatrième Aangile*, I, p. 6-70.

* The *liberal* Protestants with whom *A. Loisy* agrees, admit indeed the eucharistic doctrine which the Church declares is contained in this chapter; however, they deny the *historicity* of the sermon reported by the author of the Fourth Gospel. This they do unjustly, however, as M. Lepix learnedly shows in *La valeur historique du quatrième évangile*; for : a) the discourse is intimately connected with the facts which precede and follow it; these are historical since they are reported by the Synoptics also; b) the words in which the Eucharist is promised are altogether in harmony with the words of institution found in the Synoptics. Therefore, the historicity of this discourse cannot be rejected without rejecting at the same time the words and deeds of Christ narrated by the Synoptics.

in the third section we read about the effects produced by the discourse, namely, the unbelief of some of the disciples and Peter's confession (60-71). As to the discourse itself, it can be divided thus: Besides the *introduction* (26-34), there are two distinct parts : in the *first* (35-47) Christ says that He is the bread of life in this sense that all who wish to be saved must believe in Him; in the *second* (48-59) He declares again that He is the bread of life, in as much as He promises that He will give us *His flesh* to eat and *His Blood* to drink.

Although all the parts of this discourse relate to the Eucharist, more expressly do these words of the second part : (Verse 52), " The bread that I will give is *my flesh* for the hie of the world (Verse 53), " The Jews therefore strove among themselves, saying : How can this man give us his flesh to eat? " (Verse 54), " Then Jesus said to them : Amen, amen. I say unto you : except you *eat the flesh of the Son of man, and drink his blood*, you shall not have life in you (Verse 55), " He that *eateth my flesh and drinketh my blood*, hath everlasting life; and I will raise him up in the last day " . (Verse 56), " *For my flesh is meat indeed and my blood is drink indeed* " . (Verse 57), " *He that eateth my flesh and drinketh my blood* abideth in me and I in him " . (Verse 58), " As the living Father hath sent me, and I live by the Father : so he that eateth me the same also shall live by me " . (Verse 59), " This is the bread that came down from heaven. Not as your fathers did eat manna, and are dead. He that eateth this bread shall live forever " .

2) *Argument. Literally understood*, the words of promise certainly give a pledge for the real presence. But these words must be understood in the *literal sense*. This fact is evident :

a) From the *text* itself, the obvious meaning of which is the literal meaning;

&) From the *connection* between the first part and the second part of the discourse : just as Christ really came to us through the Incarnation (verse 38 and following), so He really comes to us in His own person through the Eucharist (verse 50 and following) ;

c) From the *impossibility* of admitting the metaphorical sense in this case: "to eat the flesh" metaphorically signifies among the Orientals "to calumniate someone"

d) From the auditors' manner of understanding: they heard these words in the literal meaning; and from Christ's manner of acting: He did not correct this interpretation but, on the contrary, approved of it.

1039 b. From the Words of Institution.

1) *Prefatory notes.* Whatever Christ promised, that He faithfully gave. For on the day before He suffered, after the celebration of the paschal supper, "Jesus took bread, and blessed and broke, gave to his disciples and said: Take ye and eat: *This is my body* which is given for you", according to *St. Luke*; "which shall be delivered for you", according to *St. Paid*. "And taking the chalice he gave thanks and gave to them, saying: Drink ye all of this. *For this is my blood...!*"

2) *The Argument.* It is obvious that, understood in the *literal sense*, these words persuasively demonstrate the real presence. But they should be interpreted literally. This we prove *directly*: from the *context* and from the *adjuncts*.

a) If we look at the texts themselves, the words taken in their literal and proper sense are so clear that no clearer words can be found for explaining Catholic dogma; on the contrary, the metaphorical sense, favored by the opposition, is obscure and enigmatic. In truth, when the literal sense is manifest, but the metaphorical sense is obscure and complicated, the literal sense certainly must be preferred.

In vain do we introduce texts in which the word "is" means "represents" or "is a figure of"; for, after considering all the places to which the Protestants appeal, we gather that the word "is" must not be interpreted metaphorically except when the matter under question, either from *its nature* or from the *manner*

* There are four narrations of the institution of the Eucharist: *St. Matthew*, XXVI, 26-28; *St. Mark*, XIV, 22-24; *St. Luke*, XXII, 19-30; / *Corinthians*, XI, 23-25.

of sfiMking, or from *previous admonition*, is a *sign*, a *figure*, or a *symbol* of another thing. But in our case neither from *its nature* nor from the manner of speaking used in Scripture, not from any *previous indication* on the part of Christ can bread be called a sign of Christ's body.

b) If we turn our attention to the *adjuncts* of persons and of circumstances, we come face to face with these facts.

First, the *Apostles*, to whom Christ was speaking, were simple men, inclined to interpreting literally even the metaphorical utterances * Also, witnesses of Christ's miracles, aware of Christ's omnipotence, they were ready to give simple faith to the Master's affirmations, even to those which were difficult to grasp. This simplicity of faith the Lord demanded, reproving nothing more forcefully than their unbelief. Finally, through the discourse reported in Chapter six of St. John, they were disposed to admitting the real eating of the Lord's body and blood. But in such adjuncts it is unthinkable that Jesus employed metaphorical words, difficult to understand, without explaining them.

Secondly, if we examine the *circumstances* carefully, we see that, in instituting the Eucharist, Christ founded a *new testament* or *covenant*: "*This Is My Blood of the New Testament*": He left a perpetual *memorial* of His *love*, and at the same time He imposed the law of repeating this rite: "Do this In Commemoration Of Me"; all this at the *last supper* held before His death. But all of these considerations exclude a metaphorical sense which is difficult to understand, for a testament or covenant must be clear. If the Eucharist is only a figure of Christ's body, it cannot be called a *unique pledge of love*. Also, a *law* must be expressed in clear words, especially when the law-giver is addressing his subjects on a *last occasion*. In addition, after His Resurrection He in no way modified or softened these words; thus, if the metaphorical sense is true, man}' of His disciples for centuries have been practicing idolatry, adoring as the true body of the Lord what was and is nothing but futile bread. On all sides the metaphorical sense is unacceptable and improper.

* *St. Matthew*, XVI, II.

1040 c. From St. Paul's Words about the Use of the Eucharist.

After reporting the institution of the Eucharist, St. Paul adds these words relative to unworthy reception of Communion : " Therefore whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be *guilty* of the *body* and of the *blood* of the Lord... not discerning the body of the Lord ! ". But if Christ is only metaphorically present in the Eucharist, communicating unworthily offends indeed His person, but not His body and blood. The words which the Apostle had uttered previously offer confirmation of the point we are discussing? : " The chalice of benediction... is it not the *communication of the blood* of Christ? And the bread, which we break, is it not the *partaking of the body* of the Lord? " For we cannot communicate in the *body* and in the *blood* of Christ in the Eucharist unless they are really there.

2. *Proof from Tradition.*

1041 a. From the testimony of the Fathers. It will be sufficient to report the proofs of the first five centuries because, from the time of St. Augustine, the dogma of the real presence is admitted by all. We should note that the Fathers often speak of this truth continuously and briefly as of a certainty, known by all and to be believed by all.

1) *At the end of the first century* the *Didache* speaks of the consecration and of the distribution of spiritual food and drink.

2) *In the second century* the Fathers take it for granted that the real presence is known by all :

a) *St. Ignatius*, reproving the Docetæ, who " keep away from the Eucharist and from the prayer because they do not confess that the eucharist is the flesh of the Savior ■

b) *St. Justin*, describing the celebration of the Eucharist which he declares is not ordinary bread, but the flesh and blood of the Incarnate Word *

• *I Corinthians*, XI, 27*29.

* *I Corinthians*, X, 16.

† *Smyrn.*, VII, 1, P. G., V, 713; JOURNAL, 64.

« *Apol.*, I, 66, P. G., VI, 428; JOURNAL, 128.

c) 5/. *Irenaeus*, affirming that the eucharistic bread is " the body of the Lord and the chalice is His blood ' ", and making use of this dogma to prove, contrary to the Gnostics, that matter is not evil, that the Word really is incarnate, and, especially, that there is a future resurrection of bodies.

3) *In the third century* the *Alexandrian* Fathers, namely, *Clement*, *Origin*, *Dionysius*, call the Eucharist " the flesh and the blood, the body of Jesus Christ ". The *Latin* Fathers clearly declare the real presence. Thus *Tertullian* writes : " The flesh is refreshed with the body and blood of Christ so that the soul also may be nourished by God ". And *St. Cyprian* states often that the martyrs are fortified " by the protection of the blood and of the body of Christ * ",

4) *In the fourth century* the testimony and proofs are more explicit. Among the *Greeks*, *St. Cyril of Jerusalem* says that, as soon as the consecration is completed, the bread and the wine become the body and blood of Christ so that Christians partaking of the body and blood of Christ are truly made concorporated and consanguineous with Him. As to the mind of *St. Chrysostom* on this matter of the reality of Christ in the Eucharist there can be no doubt. Among the *Latins*, *St. Hilary* and *St. Ambrose* explain the doctrine of the real presence to their neophytes.

5) *In the fifth century*, *Macarius* of the *Eastern Church* asserts : " According to truth the body and blood of Christ " are in the Eucharist. In the *Latin Church*, *St. Augustine* explicitly affirms the real presence on several occasions : "That bread which you see on the altar... is the body of Christ. That chalice... is the blood of Christ". At other times he tells us that in the host we eat the true flesh of Christ.

1042 Difficulties which may arise in reading the Fathers are easily enough solved. The liberals and the Modernists claim that some of the Fathers are *realists*, others are *symbolists*, and still others *dynamists*. However, if we are to interpret correctly obscure passages in their writings, we should bear in mind : first, that their method of speaking is not scientific; secondly, that *since no one attacked the real presence*, they did not always choose very

¹ *Adv. haeres.*, book IV, c. 18, n. 4-5. A. G., VII, 1027; *Journbl*, 234.
» *Epistles*, LVII, 2.

accurately the words which referred to the Eucharist; thirdly that from the third century they were bound by the *discipline of the secret*, and that, because of this, the doctrine of the Eucharist was referred to in rather obscure terms for the non-initiated: fourthly, that certain Fathers, although admitting the real presence, have claimed the Eucharist to be a *sign*, a *symbol*, an *image* of Christ or of grace; while this is true, it does not at all exclude the real presence, but actually it pre-supposes the real presence. These principles should be applied to many statements of *Tertullian*, of *Clement of Alexandria*, of *St. Cyril of Jerusalem*, of *St. Augustine*.

In consequence we maintain that the Fathers unanimously taught the real presence and not a symbolic presence of Christ in the Eucharist. If at times they make use of obscure and doubtful words, we learn, however, on examining the context, that these words do not exclude but rather suppose the fact that the body of Christ is truly and really present under the visible signs which denote its presence.

1043 1 || From the Practice of the Church.

1) From *pictures*: In the catacomb of St. Callistus (second century) the consecration and communion of the Eucharist are represented: bread with fish on the altar, a basket containing the loaves and a drinking vessel of red wine *

2) From *inscriptions*: In the epitaph of Abercius (second century) in which $\iota\chi\theta\upsilon$, the *fish*, "which the unimpaired virgin lays hold of" is offered to be consumed in the martyrdom of St. Tharsicius who, according to St. Damasus³,

"Mortally stricken, he willed to give up his life rather than to surrender the *heavenly members* to the savage dogs".

3) From the *liturgies*, eastern and western, all of which, even the most ancient, explicitly affirm the real presence of Christ or manifestly suppose it. Thus, for example, in the *Apostolic Constitutions* God is entreated "that He show forth this bread as the body of Christ and this chalice as the blood of Christ", and later, while the bishop is giving the

* Bour, in *D. T. C.*, V, 1187-1193.

¹ *Epitaph of Abercius*, ap. Kirch, 133.

³ Kirch, *Enchiridion of Historical Sources*, n. 523.

host, he says: The Body of Christ. Likewise in the *Sacramentary of Serapion* (358) the prayer is offered that the bread become the body of the Word; then it is added that the bread which has become the body of Christ is the medicament of immortality¹. Similar quotations are to be found in the other liturgies. Now we must remember that an authentic expression of the faith of the universal Church is found in these books: for the rule of praying is the rule of believing.

4) To these arguments we add that of *prescription* and the corroboration of the many eucharistic miracles, old and new.

3. *The Real Presence Is Proved from the Argument of Appropriateness.*

1044 a. *On the part of God.*

1) His *power* is made clear by the marvels of transubstantiation, of the multiple eucharistic presence, of the permanence of accidents without a subject; by means of these God in a wonderful manner appears as the author and lord of all creation.

2) His *wisdom* shines forth in this very fitting ordering of means for promoting the glory of God and the salvation of souls: on innumerable altars, from the rising of the sun to its going down, the divine Majesty is properly adored; the supernatural life of the faithful is nourished and grows by the partaking of the inviolate Lamb: "O wonderful thing, the poor, the subject and the lowly partake of the Lord

3) His *goodness* is manifested by the distributing of a sacrament through which divine gifts profusely stream into our souls.

1045 b. *On (he part of man.*

1) The real presence nourishes the *Christian life*.

2) *The theological virtues are fostered:*

a) In many ways *faith* is exercised by a daily association with a mystery in which all dogmas are contained.

b) *Hope* is heightened through the amazing facility to approach * the throne of grace that we may obtain mercy and find grace in seasonable aid

¹ Rareille in *D. T. C.*, V, 1140-1142.

* *Hebrews*, IV, 16.

c) *Love toward God* is nurtured by the reception of the sacrament in which Christ loves His own unto the end *love toward our neighbor* also: ** For we, being many, are one bread, *one body*, all that partake of one bread .

3) *The moral virtues are fostered :*

a) *Religion* is called forth through the wonderful presence of God, through this sacrifice of infinite worth.

b) *Humility* and *patience* are instilled by the example of Christ in the Eucharist.

c) In a word, *sanctity* is in all ways effected by grace and by the example of all virtues.

c. *On the part of the Church.*

In the Eucharist Christ is marvellously and permanently united to the Church, whose head and spouse He is.

ARTICLE II. THE MANNER OF THE REAL PRESENCE OR TRANSUBSTANTIATION

We shall consider the *concept* of transubstantiation and its existence; *the remaining species*; the *state of* (Christ under the species; the *worship* due to Him.

A *The Concept and Existence of Transubstantiation*¹

1046 i. Concept of Transubstantiation. According to the *Council of Trent* \ transubstantiation is " that wonderful and singular change of the whole substance of the bread into the body and the whole substance of the wine into the blood, the appearances only of bread and wine remaining ".

a. It is called a *change*: for this there are three requirements: a positive terminus *a quo*, the thing which passes into another; a positive terminus *ad quatem*, the thing into which the former passes; a true and positive *nexus* or connection

¹ *St. John*, XIII, i.

² *I Corinthians*, X, 17.

³ *Major Synopsis*, n. 055-670; *Summa theologica*, part 3, q. 75] *Contra Gentiles*, book IV, in passing.

⁴ Session XIII, can. 2; *D. B.*, 884; refer to 877.

between the ceasing of the one and the presence or beginning of the other.

b. *Of the whole substance.* The entire and sole substance of the bread and of the wine is converted or changed, and therefore :

1) This is not an *accidental* conversion or mutation, but a *substantial* one;

2) It is not a *partial* substantial change, such as takes place, for example, in the generation or corruption of a living body, wherein only the substantial form is changed, prime matter remaining; but is it a *total* substantial conversion, that is, according to matter and form.

c. *The appearances only remaining.* The *accidents* or *species* or appearances only of bread and of wine remain and continue so that to the senses nothing is changed in the bread and in the wine.

1047 2. *Existence of Transubstantiation.*

a. Errors.

1) *Luther* taught that Christ is present in the Eucharist through *consubstantiation*, that is, conjointly *with* or *in* or *under* the bread and wine, so that the sense of the words of consecration is : Here (adverbially) is my body.

2) *Osiander* acknowledged *impanation*, or a hypostatic union of Christ with the bread and the wine.

3) Today some *Lutherans* recognize between the bread and the body of Christ a union which they call *sacramental*; by reason of this, together with the bread and the wine we receive the true body and the true blood of Christ, the bread and wine being changed not at all.

1048 b. Thesis : *Christ is present in the Eucharist through transubstantiation*, that is, *through the conversion of the whole substance of the bread and of the wine into the body and blood of Himself, the species or appearances only remaining.* This is de fide from the *Council of Trent* : " If anyone says that in the sacred and holy sacrament of the Eucharist the substance of the bread and wine remains conjointly with the body

¹ Session XIII, can. 2, *D. R.* 854. Refer to *HUGOS, La doctrine catholique de la transsubstantiation*, tu *Revue thomiste*, XXII, 257.

and blood of our Lord Jesus Christ ; and denies *that wonderlid and singular change of (he whole substance of the bread into the body and the whole substance of the wine into the blood, the appearances only of bread and wine remaining, which change* the Catholic Church most aptly calls *transubstantiation*, let him be anathema ”.

i) *Proof from Scripture.*

a) *Directly*: Christ remarked *This is my body*”: now these words signify a *substantial identity* between the subject *this* and the predicate *body*. But this identity cannot be affirmed if the substance of bread remains. Therefore, the substance of bread does not remain, but by force of Christ’s words which bring about that which they indicate, the substance of bread ceases to be and gives place to the substance of Christ’s body. However the appearances of bread remained and, from the context, these affected the senses of the disciples. Consequently, the changing of bread into the body of Christ took place, the appearances of bread remaining — this is real transubstantiation.

b. *Indirectly* : The words of consecration exclude the systems of the heretics :

Consubstantiation, for Christ did not say : *here* (adverbially) or *in this* is my body; but He said : *this* which I hold in my hands is my body. This last enunciation, understood in its obvious meaning, would be false if the substance of bread remained.

Impanation, for the words of consecration imply a real identity between the subject of the proposition “ *this* ” and the attribute “ *body* ” ; this identity would not be substantiated in the hypothesis of impanation or of a hypostatic union between bread and the body of Christ.

1049 2. *Proof from Tradition.*

a) *From (he Fathers.*

In the first three centuries this dogma is taught in equivalent words. Thus *St. Justin* 1 asserts through the prayer containing

1 *Apot. 2*», can. 65-66, P. G., VI, 427, *Journal*, 1211.

Christ's words, that the bread and wine are eucharistized, that is, they become the flesh and blood of Christ; similarly *St. Irenaeus* states that on the word of God the chalice and the bread become the eucharist of Christ's blood and body *

From the fourth to the eighth century' the *conversion of bread* into the body and of wine into the blood of Christ is more expressly affirmed and illustrated by various comparisons. According to *St. Cyril of Jerusalem*, just as the Lord changed water into wine at the wedding feast in Cana, so in the Eucharist He changes wine into blood * *St. John Chrysostom*† testifies that the bread and wine are so *transformed* by the words of consecration that they become the body and blood of Christ. Not is there anything different about *St. Ambrose's*‡ teaching : he declares that by the words of consecration the nature of the bread is changed into what it was not, namely' into the body of Christ.

From the ninth century to the twelfth, on the occasion of controversies about the Eucharist, transubstantiation is explained *ex professo*. In the work *De Corpore et Sanguine Dominici* (in the year 844) *Paschasius Radbertus*, monk of Corbie, clearly maintains that by the words of consecration the substance of bread is efficaciously changed into Christ's flesh, that what was previously wine and water becomes Christ's blood. In the eleventh century, *Berengarius of Tours*, who denied transubstantiation, was forced to subscribe to this profession of faith which is itself the doctrine explained by Radbertus : ** In my heart I believe and with my lips I confess that the bread and wine which are placed on the altar, through the mystery of the sacred prayer and through the words of our Redeemer, are substantially changed into the true and proper and living flesh and blood of Jesus Christ .

The word *transubstantiation* first appears in the works of *Stephen de Bauge*, an Augustinian who died in 1140; and it is recognized as authentic by the *Council of Lateran IV* in 1215 †,

† *Adv. haeres.*, book V, can. 2, n. 3, *P. G.*, VII, 1x24; *Journal*, 249.

* *Cateches.*, XXII, 2, *T. G.*, XXXIII, 1097; *Journal*, 844.

* *Homilia I** de prodit. Juda?, n. 6., *P. G.*, XLIX, 93; *Journal*, 1x57.

* *De Mysteriis*, IX, 52; *P. L.*, XVI, 406.

* VIII, a.

* *D. B.*, 355.

† *J. De Guellixck* in *D. T. C.*, V, 1287-1302; *D. It.*, 430.

b) From the ancient *liturgies* which call on God that He *convert, transfer, transmute* the bread and wine into the body and blood of Christ.

3. *Proof from Reason.*

Transubstantiation is the only manner of explaining the real presence of Christ in the Eucharist: for impanation, consubstantiation, creation, or change from place to place¹ explain nothing.

1050 c. Theological Systems Relative to Transubstantiation.

Theologians ask: *Hou. does ike substance of bread and of wine ceasel* The *Scotists* answer: Through annihilation, because nothing remains of the substance of bread and of wine. The *Thomists* and many others do not agree with this opinion of the *Scotists* because, while the substance of bread ceases to be, it does not disappear into nothingness, but rather is converted into something nobler, that is, the body of Christ.

1051 Theologians also inquire: *What is the nature of ike action by which Christ is present in the Eucharist.*

The *Scotists* think that this action is *only addactive*, " not because the body of Christ through this adduction abandons its place in heaven, or because through local motion it is brought hither from heaven; but only because through this it happens that the body of Christ, which before was in heaven, is now present also under the species of bread¹

An explanation of this kind seemingly should be rejected because to a *substantial* conversion it ascribes an *accidental* terminus, namely the mere presence of Christ under species or appearances.

Motivated by this reason, *Suarez*, *Lessius*, and many *Thomists* hold that this action is *reproductive* in as much as Christ acquires through consecration a new manner of being and thus is reproduced.

However this explanation, as it were, divides transubstantiation into two actions, namely, the *ceasing* of bread and the *reproduction* of Christ's body without the presence or appearance of an intrinsic nexus between the two. The system of the *Scotists* suffers because of the same error.

¹ *Summa theologica*, q. 75. a. 4; *Catechism* of the Council of Trent, p. 2, can. 4, n. 37, 39.

¹ *Beilarmir*, book III, can. 13.

L. Billot «, who makes mention of the old scholastics on behalf of his opinion, in particular *St. Thomas* and *St. Bonaventure*, teaches that transubstantiation is not the destruction of one substance and the subrogation or substitution of another substance through the way of adduction or of production, but that it is a simple action (which can be called *conversive*) by means of which God immediately changes whatever of entity there is in the substance of bread into that which is of entity in the substance of Christ's body; this is done in such a way, however, that Christ's body is changed in no way, but the entire change takes place in the bread, the substance of which passes away while the dimensions remain. According to this explanation, Christ in the consecration suffers or undergoes nothing, receives nothing, but He becomes present where previously He was not present, not indeed locally, but sacramentally; the sole reason for this is that, by the force of conversion, Christ is now contained really under the dimensions of bread whereas previously under these dimensions the substance of bread was contained.

This opinion seems to be more in conformity with the definition of Trent, with the Catechism of Trent, with the teaching of *St. Thomas*; in addition, it better explains why Christ is present in the host without change in Himself and without localization.

B *The Species Remaining?*

In regard to these we ask two questions: do they have *objective reality*, and *do they remain and continue without a subject*.

1° THE OBJECTIVE REALITY

OF THE SPECIES OR OF THE APPEARANCES

1052 a. Errors : The Cartesians and the Dynamists teach that, after the consecration, the accidents are mere sensorial impressions immediately produced on us by God.

¹ *The Sacraments*, 4, I, p. 336.

* *Major Synopsis*, n. 671-683; *Summa theologica*, part 3, q. 77, a. 1-7; *Jansen*, in *D. T. C.*, a. *Eucharistie, accidents*, 1378, 1379; 1395-1399-

1053 b. Thesis : *Once the consecration has taken place, (he eucharistie species keep objective reality.* This is certain.

1) *Proof from Scripture.* The words : “ This is my body ” signify that something sensible remains the same during the whole time in which the words are being pronounced. But if the accidents of bread and of wine do not really remain, nothing sensible is present.

2) *Proof from Tradition.* In order to confute the Monophysites, the Fathers sometimes prove the reality of Christ's human nature from the reality of the species of bread and of wine which, after the consecration has been completed, remain visible and tangible, just as they were before the consecration. From the ninth to the seventeenth century *theologians unanimously* taught the objective permanence of the accidents of bread and of wine not as an opinion only, but as a certain matter in the doctrine of faith. If it were otherwise, they say, the Eucharist would not be a sacrament because it would lack a sensible sign.

3) *Proof from the Authority of the Church.* The authority of the Church corroborates this doctrine. The *Councils of Lateran IV, of Florence, and of Trent* speak of the *appearances* of bread and of wine, under which the body and blood of Christ are contained. The *Council of Constance* in 1415 condemned these propositions of Wycliffel : “ In the sacrament of the altar the material substance of bread and likewise the material substance of wine remain. In the same sacrament the accidents of the bread do not remain without a subject ”. Thus it follows that the substance does not remain, but that the *accidents* of bread and of wine *remain*; under this designation a certain objective reality is indicated. This doctrine is well explained in the *Catechism of the Council of Trent* *.

4) *Proof from Theological Reasoning.*

a) *From the nature of a sacrament*, which is a sensible sign. If the objective reality of the species is denied, then nothing sensible remains in the Eucharist.

[*D. It.*, 581, 582. — [*The Eucharist*, n. 4].

b) *From the testimony of the senses*, which perceive the real accidents of bread and of wine after the consecration.

2° THE MANNER IN WHICH THE SPECIES EXIST

1054 a. Errors : According to those who profess *impanation*, the accidents remain in the substance of the bread and of the wine; according to *Abelard*, they remain in the air. Recent *atomists* or *atomist-dynamists* assert that they produce divine power so that where there was bread, there is had resistance or the force to resist in the same manner and order as is exercised by the atoms of the bread.

*Leray*¹ thinks that the accidents of bread and of wine are sustained by the body itself of Christ. But he judges falsely, for the substance of a human body and especially of the glorious body in Christ cannot lie clothed in the accidents of bread.

1055 b. Common and True Doctrine. The *Thomists* and many theologians of all schools declare that the eucharistic species are the *very accidents of bread and of wine* which subsist without subject or substance. In the bread and in the wine, just as in any corporeal substance, the scholastics distinguish substance, whose nature it is to be *in se*, and accidents, which affect the substance and are sustained in the substance. Now, among the accidents some are absolute, namely, quantity and qualities (taste, smell, color, etc.) and these complete or perfect the substance with a determined entity or being; others are *modal*, restricting the absolute accidents by degree and measure, as the greatness of quantity, the intensity of quality. Furthermore, all these accidents, absolute and modal, are naturally sustained in substance through the

¹ *Leray* defended dynamism in another way in *La constitution de l'univers et le domine de l'Eucharistie*, 1900; he claimed that the accidents of bread and of wine are sustained by the body of Christ "en ce sens que certains des elements de ce corps, carbone, hydrogène, oxygène, azote, supportent réellement et en toute rigueur les accidents particuliers des éléments du pain qu'ils remplacent". (*Annales de philosophie chrét.*, Nov. 1901, p. 175). This system *Leray* refuted in *Revue thomiste*, March, May, July, 1901. As to other systems, refer to *Jansen*, 1444-1450.

medium of quantity which is their immediate subject. Wherefore it is sufficient that through a miracle God causally sustain quantity so that all the accidents continue without a substance.

It seems to us that this opinion should be maintained as the most in keeping with the *words of consecration*, with the authority of the Fathers and of the Church.

In the following there is a fuller explanation of this theory :

1. *The accidents do not inhere in a proper subject.* This is de fide from the thesis on transubstantiation. For the entire substance of the bread and of the wine, which is their proper subject, does not remain, but is changed into Christ's body and blood.

2. *The accidents inhere in no subject.* This fact is clear from the condemnation of Wycliffe's errors (section 1053); and also from the *Catechism of the Council of Trent*¹ : " The accidents... inhere in no substance...; the species of bread and of wine (exist) in this sacrament without anything as a subject... : this has been at all times the uniform doctrine of the Catholic Church

3. *By divine power the accidents are sustained in themselves through the medium of quantity.*

4. *The accidents can do and endure everything that the substance of bread and of wine would do and endure.* This is obvious from experience.

5. Thus from the corrupted eucharistic species something is produced.

C *The Slate of Christ Hidden under the Species*

Under this heading we shall consider : first, (*the Catholic doctrine*, secondly, *its philosophical exposition*).

¹ Part II, c. 4, n. 25. 44.

T. THE CATHOLIC TEACHING ON THE PRESENCE
OF CHRIST UNDER THE SPECIES »

1° THE PERMANENCE OF CHRIST IN THE EUCHARIST

1056 i. Errors : The *Lutherans* teach thus : some, along with Butzer, teach that Christ is present only " in usu ", that is, only when the Eucharist is received; others, with Chemnitz, wish Him to be present " *in the entire duration of the supper* ", namely, from the consecration to the communion only.

1057 2. Thesis : *Christ exists permanently in the Eucharist, independently of " use " or of partaking as long as the species of bread and of wine remain incorrupted.* This is de fide according to the *Council of Trent** " "If anyone says that after the consecration is completed the body and blood of our Lord Jesus Christ are not in the admirable sacrament of the Eucharist, but are there only *in usu*, while being taken, but not before or after, and that in the hosts or consecrated particles which are reserved or which remain after communion the true body of the Lord does not remain, let him be anathema ".

a. *Proof from Scripture.* From the words of institution which were true as soon as they were pronounced and were pronounced *before* the Apostles received Holy Communion.

b. *Proof from Tradition:*

From the practice of communion in the home 3‡

From the practice of reserving the Eucharist in a silver or gold vessel in the form of a dove or of a tower *

From the practice of taking the Eucharist to those absent and to those sick 5;

1 *Major Synopsis*, n. 684-693; *Summa theologica*, part 3, q. 76.

* Session XIII, can. 4; *D. 13.*, 885.

* Refer to *Tertullian*, *De Oral.*, n. 19; *Sr. Cyprian*, *De Lapsis*, n. 26; *Sr. Ambrose*, *Lib. I De Excessu fratris sui Satyri*, η. 43.

‡ *Apostolic Constitutions*, book 8, c. 13.

4 Refer to *St. Justin*, *Apol. I*, 67; *St. Dionysius Alex.*, *Epistle to Calosyrius*.

From the most ancient custom of celebrating the *Mass of the Presanctified*.

c. *Proof from Reason* : The Eucharist was instituted after the manner of food; but of its nature food is permanent.

2° THE TOTALITY OF CHRIST'S PRESENCE UNDER THE SPECIES

1058 The Council of Trent¹ has explained the Catholic doctrine in these words : This has always been the belief of the Church of God, that immediately after the consecration *the true body and the true blood of our Lord, together with His soul and divinity, exist under the form of bread and wine, the body under the form of bread and the blood under the form of wine ex vi verborum*; but the same body also under the form of wine and the same blood under the form of bread and the soul under both, in virtue of that natural connection and concomitance whereby the parts of Christ the Lord, who hath now risen from the dead, to die no more, are mutually united; also the divinity on account of its admirable hypostatic union with His body and soul. Wherefore it is very true that *as much is contained under either form as under both* : for Christ is *whole and entire* under the *form of bread* and under *any part* of that form; likewise the *whole* Christ is present under the *form of wine* and under *all its parts*

A *The Fact of This Total Presence*

1059 a. *The whole Christ is present under each form.* This is de fide. It is clear from this quotation of Scripture : " This is my body " These words designate the living body of Christ, that is, with blood, soul and divinity, namely the whole Christ; it is obvious also from the *practice of the Church* in adoring the whole Christ under one species; further, *theological reasoning* proves this point : the body of Christ is contained in the Eucharist; therein He is present wholly, that is, with everything that is actually united to Him.

1060 b. *When a separation has been made, Christ is present in every part of each species.* This is de fide. *Scripture* shows that at the Last Supper the Apostles drank from the same

cup : " And having taken the chalice, giving thanks, he gave it to them, and they all drank of it! but it is certain that the individual Apostles received the whole Christ since His body could not be divided in parts; therefore. He was whole and entire under every part of the bread, of the wine. As to *Tradition*, the Liturgy declares : " There is as much under each fragment as is hid under the whole

According to *theological reasoning* — by the power of *transubstantiation* the *entire substance* of bread and of wine is changed into the *substance* of Christ's body and blood; therefore, the substance of Christ's body is in or under the species of bread in the manner in which the substance of bread was under these species; but the substance of bread and of wine is whole and entire in every part because each part, after separation, is truly bread and wine. Consequently the same is to be said of the substance of Christ's body.

1061 c. *Christ is present in the individual parts of every host, even after separation.* This is certain : The *Council of Trent* declares absolutely and unrestrictedly that *Christ is whole and entire under the form of bread and under any part of that form.* Besides, the substance of Christ's body and blood is present under the forms or species in the manner in which the substance of bread and of wine, whose place it holds, was present. But the substance of bread is entire in every part, even before division, since by itself substance does not have extension or parts.

B *The Manner of This Total Presence*

1062 a. It is established *by the force of the words or by the force of the sacrament*, because it is expressly signified by the words of the form, that is, the body alone under the form of bread and the blood alone under the form of wine.

b. It is established *by the force of concomitance*, because it has a real and necessary connection with what is posited

• *St. Irenaeus*, XIV, 23.

by the force of the words. Tints under the form of bread are the blood, the soul and the person of the Word along with the body; and *by reason of circumincession* there are in the Eucharist the Father and the Holy Spirit together with the Word.

II. A PHILOSOPHICAL EXPOSITION OF THE STATE OF CHRIST UNDER THE SPECIES¹

1063 a. *Explanation of the scholastic doctrine.* According to this, accidents differ really from substance, and actual extension does not pertain to the essence of the body :

1. The teaching of *Suarez*: He declares that corporeal substance through itself has integral parts in actu; he distinguishes *internal* quantity, which consists of divisibility and distribution of parts, and *external* quantity, which is composed of distribution of parts in place. The body of Christ in the Eucharist is present with its own internal quantity, but not with external quantity.

2. The doctrine of *St. Thomas*

a) *The body of Christ is present in the Eucharist (per modum substantia!) according to the mode of the substance: this flows from the concept of transubstantiation.*

b) *The body of Christ is in the place of the Eucharist, but it is not there locally, because it is not related to this place by reason of its own proper dimensions; it is not there definitively, for what is definitively in one place cannot be in another place; but the body of Christ, present in one host, can at the same time be in very many hosts.*

c) *The body of Christ is present in the Eucharist sacramentally, that is, in the particular manner of this sacrament; we have no other example of this in creation.*

¹ *Major Synopsis*, n. 694-711.

² *Summa theologica*, pari 3, q. 76; Un Professeur de G. Séminaire, *Le Corps de Jésus Christ présent dans l'Eucharistie*, Avignon, 19:6.

Corollaries :

First, the union between the species and the body of Christ is not inherent, nor properly physical, but sacramental.

Secondly, the soul of Christ can exercise all its immanent acts.

Thirdly, the body of Christ cannot accomplish or suffer by bodily action ; nor does it move of itself but only accidentally by reason of the species having been moved.

1064 →. *Solution of Difficulties :*

1. *From multipresence.* It is not inappropriate that *the body of Christ at the same time be in heaven and upon all the altars on which the bread and the wine are consecrated.* It is indeed inconsistent that the same body be at the same time in many places according to local presence : for it would be locally distant from itself and divided from itself. But any contradiction vanishes when the body is *locally* in one place only, and in another place according to the *mode of substance*; for then it is not distant or divided from itself. Now Christ's body is *locally* in heaven certainly, but it is not in the Eucharist locally, but according to the mode of substance.

2. No inappropriateness results from the *accidents*:

a) In regard to the accidents : the senses are not deceived because after the consecration the extension, the form, the color, the taste, the smell, etc. of the bread and of the wine truly remain; the intellect is not deceived because, instructed by God through faith, it believes that not the substance of bread and of wine is present, but the body and blood of Christ.

b) The fact that man *is nourished* through eating this sacrament does not intimate that the substance of bread remains after the consecration. For "it is miraculously conferred on the accidents that they subsist, which is a property of substance, and as a consequence that they can do and suffer everything which

the substance would be able to do and to suffer if the substance were present⁸

c) Nor is it repugnant that accidents remain without a subject. Certainly God can do per se whatever He does through secondary causes. But before the consecration God sustained the accidents through the medium of the substance of bread and of wine. Therefore, after the consecration He can per se sustain these.

D *The Cull Due Christ in the Eucharist*

1065 1. Errors.

a. Rejecting the real presence of Christ, the Calvinists thereby deny that worship should be given to the Eucharist.

b. Many *Lutherans* also, while, admitting the real presence, refuse to grant that the Eucharist should be adored; they hold such adoration contrary to Christ's institution.

1066 2. Thesis : *Christ in the Eucharist is to be adored with the cultus of Iatria.*

The expression " Christ in the Eucharist " is used because our adoration has as its terminus the Lord Himself; the species are no more adored *in themselves* than the garments with which Jesus was clothed.

This thesis is de fide according to *Trent* : " If anyone says that *in the holy sacrament of the Eucharist Christ, the only begotten Son of God, is not to be adored with the worship of Iatria, also outwardly manifested, and is consequently neither to be venerated with a special festive solemnity, nor to be solemnly borne about in procession according to the laudable and universal rite and custom of Holy Church, or is not to be set publicly before the people to be adored and that the adorers thereof are idolaters, let him be anathema* ".

Since Christ is God and man, He must be adored with external worship also, wherever He is.

⁸ St. Thomas, *Contra Gentiles*, book IV, c. 66.

¹ *Major Synopsis*, n. 712-714.

² Session XIII, can 6, *D. B.*, 888; *Cade*, can. 1255.

1067 Thus, the practice, instituted by the Church, *Of exposing the Most Blessed Sacrament* is pious and profitable. How meritorious is the custom of frequently *visiting* the Blessed Sacrament, for herein we possess our God, our most faithful and devoted friend, the perfect model of all virtues. How prudent the institution of the Solemn Commemoration of *Corpus Christi*; how efficacious in exciting more and more the belief of the faithful!

CHAPTER II

THE SACRIFICE OF THE MASS

In the Eucharist Christ offers Himself as a *victim* for the purpose of adoring God, and offers Himself as *food* for the purpose of nourishing the faithful. Wherefore, the Eucharist is both *sacrifice* and *sacrament*. We must now treat of the *Sacrifice of the Mass*, of its *concept* and *existence*, its *essence* and *effects*.

ARTICLE I. THE CONCEPT AND EXISTENCE
OF THE EUCHARISTIC SACRIFICE IA *Concept of the Eucharistic Sacrifice*

1068 I. Nature of sacrifice in general.

a. *Kinds*.

U By reason of *the one offering*, true sacrifice is *private* or *public*: private sacrifice is offered by a *private* person in his own name; public sacrifice is offered by a *legitimate minister* in the name of all society.

2) By reason of the *end*, sacrifice is: *laureiic*, primarily and per se an act of adoration or an acknowledgement of the infinite excellence of God; *eucharistie*, in so much as we give thanks to God for the favors received from Him; *impetratory*, in so far

*l Major Synopsis, a. 716-73H Code, 802*844.*

as we ask Him for new benefits which we need: *propitiatory*, in as much as, expiating for our faults, we implore pardon.

3) By reason of the *immolation*, sacrifice is *bloody*, when the offering is *physically* slaughtered: *bloodless*, when the thing offered is changed without physical immolation.

1069 b. *The concept of public and social sacrifice.* The more common opinion maintains that for sacrifice properly so called, according to positive divine law, not only is the oblation required as an essential act, but also a *certain immolation* of the victim, either physical or the equivalent. † Natural law shows the appropriateness of this immolation both for acknowledging that God is the supreme Lord, master of life and of death, and for expiating sin, which is rightfully punished by death; but natural law does not show its *necessity*. However, according to *divine institution*, the immolation of the victim is required as a *conditio sine qua non* of the sacrifice. This is apparent from *Christ's sacrifice*, the model of all sacrifices.

c. *The definition of sacrifice properly called* — Sacrifice, from divine institution, is: *the offering to God of a sense-perceptible substance with a certain immolation of this substance; this offering is made only by a duly authorized minister to God for the purpose of signifying interior feelings of religion through which God's supreme majesty is recognized.*

1070 2. The Concept of the Sacrifice of the Mass.

a. *As far as the name is concerned.* Among the *Greeks* the word employed is *μυσταγωγία*, that is, the completion of the mystery, *ἱεραουργία* or sacred action, *λεΐτουγία* or rite. Among the *Latins*, it is called *sacrifice*, *oblation*, *agenda* or *action* most excellent; but especially *mass*. This last name is derived from the Latin word *mitto* (I send), because the catechumens were dismissed after the sermon, before the offertory'.

b. *The actual definition of the Sacrifice of the Mass*, according to the mind of *Trent* is: *(he sacrifice of the New Law, in which Christ is offered and in an unbloody manner immolated, under the forms of bread and of wine, by man as the minister, for (he Church in order to acknowledge (he supreme*

* *Cimetier, Oblation et immolation*, in *R. P. A.*, June, 1927.

dominion of God and la apply to us the satisfactions and merits of His Passion.

Therefore, the sacrifice of the Mass in part is *concurrent* with the sacrament of the Eucharist; it *differs* from the sacrament by reason of essence, of end, and of subject.

B *The Existence of the Sacrifice of the Mass*

1071 i. Errors. *Luther* rejected the doctrine of the sacrifice of the Mass as impious and wrongful to the sacrifice of the cross. The *Calvinists*, who deny the real presence, by that fact do not accept the sacrifice of the Mass; in fact, they regard the Catholic teaching as something which offers occasion to many abuses. With the exception Of the Ritualists, the *Anglicans* declare " sacrifices of masses arc blasphemous figments and dangerous delusions ", {article XXXI).

1072 2. Thesis : *The Mass is the true and properly called sacrifice of the New Law.* This is *of faith* from the *Council of Trent* : " If anyone says that in the Mass a true and real sacrifice is not offered to God, or that to be offered is nothing else than that Christ is given to us to eat, let him be anathema

a. *Proof from Scripture.*

1) From the prophecy of *Malachias* 3 in which, after the abrogation of the old sacrifices, a new and more perfect sacrifice is announced : " I have no pleasure in you, saith the Lord of hosts : and I will not receive a gift of your hand. For from the rising of the sun even to the going down my name is great among the Gentiles, and in every place there is sacrifice, and there is offered to my name a clean oblation

Herein is foretold a sacrifice *properly called*; the Hebrew word *minchah*, which corresponds to the Latin word *oblation*, signifies not a simple offering but a true sacrifice, because the same word, in verse 10, is employed for denoting the real sacrifices of the Jews. Also, the words, *muqtar*, *muggash*,

¹ *Summa theologica*, a., a., q. 83, a. 1.

■ Session XXII, can. 1; *D. B.*, 948.

• *Malachias*, I, io-xi.

which stand for *il is sacrificed* and *it is offered*, are understood of sacrifices properly called. Furthermore, this sacrifice will be *new* since it is to be substituted for the Jewish sacrifices; it will be *universal*, " from the rising of the sun even to the going down it will be *unbloody*, for the word *ntinchah* designates a sacrifice consisting of flour and barley or of cakes; it will be *clean* or pleasing to God. While these qualities are not at the same time in accord with the Aaronic sacrifice, with the sacrifice of the Cross, with the sacrifice of good works, they are particularly in agreement with the celebration of Mass. The Mass is *new*, in as much as it has succeeded the old sacrifices; it is *universal*, since it is celebrated all over the earth; it is *unbloody*, corresponding perfectly to the word *ntinchah*: it is *clean* because this oblation is clean which can be defiled by no iniquity on the part of those offering. The *Council of Trent* states that the sacrifice of the Mass is announced in this prophecy *

2) *Front the words of institution*. In instituting the Eucharist at the Last Supper, Christ offered a true sacrifice. But He wished that it be renewed by the Apostles and by their successors. Therefore, a true sacrifice is offered in the Mass.

Proof of the major premise, that is, *Christ offered a true sacrifice in instituting the Eucharist* — Christ did not say simply : " This is my body, this is my blood ", but He added, in regard to His body, these words " which is given for you " τὸ ὀφουσὸν, " which for you is delivered ", and in regard to His blood, these words " which shall be shed for you "

But these words of themselves mean that the body and blood of Christ was offered as a true sacrifice : *to give or to hand over the body, to pour forth the blood unto the remission of sins* denote a sacrifice according to biblical usage in the Old Testament; they denote the sacrifice of the cross according to their use in the New Testament.

The same words signify *the actual oblation at the Supper* itself. In the Greek the present tense is employed : *is given*.

1 Session XXII, chap, i; f. B., 939.

* *Romans*, III, 25; V, 9 ; *Ephesians*, I, 7; II, 13; *Colossians*, I, 14, etc.

is handed over, is poured forth; the blood of Christ is said to be poured forth *in the chalice*, that is, as it is in the chalice, not as it will be on the cross.

The *circumstances* corroborate our argument: Christ instituted the Eucharist as a memorial of His sacrifice on the cross; that the new Pasch' of the New Law would take the place of the old Pasch of the Old Law — which was a true sacrifice.

1073 3) *Prom the teaching of St. Paul*, in the texts which show Christ as "priest according to the order of Melchisedech 1" and "in æternum 2", The distinction in priesthood is taken from the manner of sacrificing. But the sacrifice proper to Melchisedech, the figure of Christ, was in bread and in wine. Therefore, Christ the priest offered a sacrifice in bread and wine: this takes place in the Mass.

If Christ has a perpetual priesthood on the earth also, as the text of the Apostle clearly indicates, it is necessary that through His ministers He offer among us even unto the end of time. However, He offers no other sacrifice on earth but Himself in the Eucharist.

That the Mass is a true sacrifice "*St. Paul* has clearly indicated (writing to the Corinthians), when he says that they who are defiled by partaking of the table of devils cannot be partakers of "the table of the Lord; understanding by *table* in each case the *altar*3",

1074 b. *Proof from Tradition.*

1) *From the Fathers.*

a) *Throughout the first three centuries* the Fathers plainly assert that the Mass is the true sacrifice announced by the Prophets and they describe it similarly. Thus the *author* di the *Didachē*

1 Psalm CIX, 4.

- * And the others indeed were made many priests, because by reason of death they were not suffered to continue; but this, for that he continued forever, hath an everlasting priesthood *Hebrews*, VII, 23-24.

' *Council of Trent*, session XXII, chap. i; *D. B.*, 93S.

and *St. Justin* think that the prophecy of Malachias 1 is fulfilled in the celebration of the Eucharist; *St. Ivenaeits* affirms that the sacrifice of bread and of wine, foretold by Malachias, the sacrifice of the body and of the blood of Christ, is offered to (k>d by the Church 1; in the entire letter to Caecilius *St. Cyprian* treats of the Eucharistic sacrifice which should be offered just as "our Lord and God, the author and teacher of sacrifice, did and taught *", and precisely describes the matter of this sacrifice.

b) *From the fourth to the sixth century* the Fathers show that there is an intimate connection between the eucharistic sacrifice and the sacrifice of the Cross, of which it is the continuation; that in both there is the same victim. So, among the *Greeks*, *St. Cyril of Jerusalem* describes the entire rite of sacrifice of the Mass in which the same victim of propitiation is offered as on the cross; *St. John Chrysostom* teaches that Christ, the priest and the victim on the cross, is offered daily unto the memory of His death : " We offer indeed, but His death we recall to memory * ". Among the *Latins* *St. J ugustinc* explains this even more clearly : " The flesh and the blood of this sacrifice was promised before the coming of Christ through victims of likeness, in the passion of Christ the flesh and blood of this sacrifice was delivered in truth, after the ascension of Christ it is celebrated through the sacrament of memory †

c) *From the sixth to the thirteenth century* two facts are stressed : the *nature* of this sacrifice which involves a certain immolation; its *effects*, which are said to be the same as those of the sacrifice of the cross. Thus *St. Gregory the Great* tells how the monk Justus was freed from purgatory after thirty Masses had been celebrated for him *Paschasiis Tladbertus* bears witness that the Redeemer daily accomplishes on the altar what Ho produced at the time of Hi's passion, and that consequently the faithful are freed from their daily sins by the power of the Eucharist ». Rightfully does *St. Thomas* conclude that the celebration of the Eucharist is called the immolation of Christ, through which we are made partakers of the fruit of our Lord's Passion †.

1 *Didache*, c. 14; *Dialogue with Trypho*, n. 116; *P. G.*, VI, 746 and following.

1 *Adv. haes.*, book IV, c. 17, *P. L.*, VII, 1019 and following.

1 *P. L.*, IV, 373.

1 *Cateches*, XXIII. *P. G.*, XXXIII, m0 and following.

* *Homily on the Ep. to the Hebrews*, XVII, 3, *P. G.*, LXIII, 131; *Journal*, 1222.

4 *Contra Faustum*, XX, 21, *P. L.*, XI, II, 385; *Journal*, 1604.

1 *Dialogue*, book IV, 55.

1 *The Body and Blood of Christ*, *P. T.*, CXX, 1294, 1328.

* *Sionna theologica*, part 3, a. 83, n. 1.

2) From the *Liturgies* — While differing in many ways, they all call the Mass *a full and hue sacrifice, an oblation and immolation*, but especially in the *anamnesis*.

3) From the *Councils : Ephesus, Laleran IV, Constance, and Trent*.

4) From *Theological Reasoning* — So great is the nexus between religion and sacrifice properly called that, if sacrifice be lacking, the religion is incomplete and imperfect (maimed); this *fact literature about religion* and the *history of the Nations* prove because wherever religion flourishes, sacrifices also are the custom; and *reason itself* dictates that God's supreme Majesty be acknowledged by some exterior act which is to be presented to God alone. However, if the sacrifice of the Mass were removed, there would be no sacrifice in the New Law since the sacrifice of the cross, consisting of a transitory action so to speak, exists no longer.

ARTICLE II. THE ESSENCE

OF THE SACRIFICE OF THE MASS

1075 State of the Question. All agree : that the Mass is a true and properly called sacrifice; that the Mass is according to the order of Melchisedech, that it is a memorial sacrifice and an image of the sacrifice of the cross; that Christ is at the same time the principal priest and the victim; that He is offered and immolated under the species of bread and wine, in an unbloody manner ». The difficulties at this time revolve about the following two questions : In what action of the Mass does the *essence of the sacrifice* consist? Under what *formal respect* can the consecration be said to constitute the essence of the sacrifice of the Mass?

1076 A In what action of the Mass does the essence of the sacrifice consist? According to all, it does not consist in the oblation of the bread and of the wine in the offertory; nor in the breaking of the bread. There are three principal opinions on this subject :

¹ Pius XII, *Encyclical, Mediator Dei*, Nov. 30, 1947, second part; *Major Synopsis*, n. 734*754.

1. According to Bellarmine^{*} the essence of our sacrifice is to be placed both in the consecration wherein the victim is offered and in the communion of the celebrant through which the victim is slain or destroyed.

2. According to *de Lugo*¹, the victim is already destroyed through the consecration which places it, the victim, in *statu decliviori* (declining status); however, the actual partaking pertains " to the substance and integrity of this sacrifice : for through this, the partaking, the victim is still more consumed and destroyed

3. *By far the more common* opinion teaches that the essence of the eucharistic sacrifice consists in the *consecration alone of each species*, so that the communion of the priest does not belong to the sacrificial oblation, but is added to it only from the nature of the things : for since the victim is under the forms of bread and of wine, it is in the order for consumption.

Indeed, this consecration takes place in the person of Christ; through the separation of the species it vividly commemorates and represents the sacrifice of the cross; it is according to the rite of Melchisedech, for it is accomplished with bread and wine.

The consecration of both species pertains to the essence of the sacrifice *by divine law*: from the actual institution of Christ, from the precept and the practice of the Church; and also from the fact that it is necessary in order to have a true representation of the sacrifice of the cross.

1077 B Under what formal respect is the ratio sacrificii, the reason of the sacrifice, present in the consecration? Three genera of systems are proposed.

I. Some insist on a *physical and actual destruction*.

a. *Suarez*³ claims that the ratio sacrificii consists in this, that the bread is destroyed for the better in order that Christ may be produced. However, this cannot be accepted because

¹ *The Mass*, book I, c. a-.

^{*} *The Eucharist*, disp. XIX, sect. 5.

³ *The Eucharist*, disp. 75, sect. 5.

transubstantiation is not destruction; also, if this theory were admitted, it would follow that the bread and wine are sacrificed, but not Christ Himself.

b. The ratio sacrificii does not consist in the fact that the body and blood of Christ under the species of bread and of wine are placed in a *declining status*, in as much as they are reduced to the state of food and of drink, as *Lugo* 1 and *Franzelin* 2 hold for :

1) In the sacrament Christ is not changed (section 1051);

2) By its constitution in the state of food the res is not offered to God as a sacrifice, but rather it is accommodated to the custom and use of man ;

3) The eucharistic sacrifice cannot be explained without some comparison to the ways of offering which men have used from the beginning; never has a sacrifice existed through reduction to the status of food;

4) In this explanation no comparison with the sacrifice of the cross is apparent.

1078 2. Others suppose- a mystical immolation only.

a. The ratio of the sacrifice does not consist in this, that (as *Vasquez* asserts) the Mass, a relative and not an absolute sacrifice, *represents* the sacrifice of the cross. For the Mass is a truly absolute sacrifice, and the representation of another sacrifice; *in as much as it is precisely a representation* it is not sufficient for carrying out an actual sacrifice.

b. More probably the ratio sacrificii does not consist in the fact that the consecration is an action tending of itself to a true and real slaying from which it is impeded only accidentally, as *Lessius*, *Genet*, *Billuart* and *Hugon* teach : because, as we have stated in section 1050, the consecrative action has in no way originated in order to change Christ but to change only the matter which is being consecrated.

1 *The Eucharist*, disp. 19, sect. 5, n. 65-67.

* *The Eucharist*, thesis 16.

c. Along with many other theologians, *Billot* affirms that in the consecration Christ is mystically immolated through the sacramental separation of body and of blood under the distinct species of bread and of wine. Thus in an external rite there is had the sacrificial destruction of Christ. We accept this explanation as a more probable opinion because :

1) It seems more in keeping with the words of each form in the original text and with the concept of transubstantiation which was previously related;

2) It places the sacrificial immolation in *something* which is *sense-perceptible* and at the same time *symbolical*, just as is in harmony with an external sacrifice such as the sacrifice of the Mass which represents and renews the sacrifice of the cross. As *Billot* states correctly, “If it happened that the res is offered not in its own species but in a different species, then it would be set up according to the manner of sacrifice in as much as nothing of this kind else could be required except that the res be present under sacramental symbols in a certain external state of death

1079 3. *Other systems require only the oblation without the actual immolation.*

a. *De la Taille* avers: sacrifice is formally the true oblation of a truly immolated host; there was one immolation of Christ on the cross; but many oblations of this same victim have taken place or are taking place : at the Last Supper as the victim soon to be immolated; on the altar as the victim already immolated. In the Mass Christ is not physically immolated anew, nor is He offered through Himself; but by means of the ministry of the priests the Church offers to God, through the oblation of the Eucharist, the Christ-Victim, invested eternally with the property of victim.

But it cannot be admitted that the Supper and the immolation of the cross constitute one sacrifice : the *Council of Trent* recognizes two offerings, one at the Supper, the other on the cross; nor docs it teach that the sacrifice of the cross

| De la Taille, *Mysterium fidei, Esquisse du mystère de la foi.*

of itself, without the oblation at the Supper, is insufficient. Such a teaching contradicts the common doctrine of the Fathers and of theologians, as well as the teaching of *Trent*. Furthermore it is not apparent why a twofold sacrifice is distinguished : one offered by Christ, the other offered by the Church, since Christ is Himself the principal offerer of the sacrifice of the Mass and of the sacrifice of the cross.

b. The *Oratorian* school teaches that the sacrifice consists *essentially* in the *oblation*. Christ the priest oftentimes offers Himself to God as a victim, particularly in the passion. This offering is perfected on the altar of the cross, it is consummated in the ascension, it is continued in heaven. In the Mass He offers Himself as victim already immolated along with interior acts of religion elicited on the cross or in heaven.

But it is not evident that the offering alone suffices for a true sacrifice ; nor that Christ's offering in heaven is a sacrifice properly called. Nevertheless, it must be maintained that the principal value of the sacrifice arises from Christ's interior senses of religion.

1080 Corollaries.

Comparison of the Sacrifice of the Mass with the Sacrifice of the Cross.

1. The Mass is *substantially* the same as the sacrifice of the cross; in each there is the *same victim*, the *same principal offerer*. (Refer to the Council of Trent).

2. However, the Mass differs *accidentally* from the sacrifice of the cross :

a. *In the manner of offering* ; on the cross Christ was offered in a bloody manner, on the altar He is offered in an unbloody way;

b. By reason of *the one offering* : on the cross Christ *alone* and *directly* offered Himself; in the Mass He offers Himself through the ministry of priests;

c. By reason of the *victim*, which on the cross was passible and mortal, while in the Mass He is impassible and immortal;

d. By reason of the *effects* : on the cross He paid the price of Redemption; on the altar nothing new is merited, but only the merits of the cross *are applied* to us. The Mass, therefore, essentially depends on the sacrifice of the cross.

Comparison of the Sacrifice of the Mass with the Sacrifice at the Last Supper.

1. *The Sacrifice of the Mass is substantially the same* as the sacrifice performed at the Last Supper : the victim is the same, the principal offerer is likewise the same.

2. Nevertheless, the Sacrifice of the Mass differs *accidentally* from the sacrifice at the Last Supper :

a. By reason of the victim : at the Supper the mortal Christ was offered, in the Mass Christ immortal is offered;

b. By reason of the one *offering* : at the Supper Christ offered the sacrifice through Himself, in the Mass He offers this through the hands of the priest;

c. By reason of *the relationship to Christ's death* : the Supper signifies the death of the Lord about to take place on the cross, while the Mass shows this death as something which has already taken place.

ARTICLE III. THE EFFECTS OF THE SACRIFICE OF THE MASS¹

Under this heading we ask these three questions : *What are the effects? how are they produced? what is the value of the sacrifice of the Mass?*

A *What are the effects of the sacrifice of the Mass?*

1081 Thesis : *The sacrifice of the Mass is not only laetific and eucharistic, but also it is impetratory, and propitiatory for the living and for the dead.* This is de fide from the *Council of Trent* * : “ If anyone says that the sacrifice of the Mass is one only of *praise and thanksgiving*; or that it is a mere commemoration of the sacrifice consummated on the cross but not a *propitiatory* one; or that it profits him only who receives, and ought not be offered for the living and the dead, for sins, punishments, satisfactions, and other necessities, let him be anathema ”.

* *Major Synopsis*, n. 765-771.

* Session XXII, can. 3; *D. B.*, 950.

i. *Proof of Thesis.*

a. *General Argument:* first, the sacrifice of the Mass is substantially the same as the sacrifice of the cross; but the sacrifice of the cross had a fourfold effect; secondly, the sacrifice of the Mass succeeded the sacrifices of the old law, rather, it is vastly more excellent; now these sacrifices of the old law had this fourfold effect.

1082 b. *Particular Arguments:*

1) As to the *propitiatory* effect. In offering the sacrifice of the Supper, Christ expressly said: "This is my blood... which shall be shed (in the Greek text ἐκχυνόμενον) for many unto *remission of sins*"; but the sacrifice of the Mass is the same as the sacrifice of the Supper: "Do this for a commemoration of me",

2) As to the *impetratory* effect. In the liturgies it is clear that Mass is offered for all spiritual and temporal benefits.

3) As to *propitiatory and impetratory effects*: In the Eucharist Christ cannot be offered without God's being appeased by this great oblation and being moved to grant the gift of repentance and other favors.

B *How are these effects produced?*1083 I. *Introductory Notes.*

a. In the Mass there are *three offerers*: *Christ*, the principal offerer, Whose oblation is of infinite worth; the *priest*, the secondary offerer, who, celebrating in the name of Christ, proffers a certain work which is laudatory, satisfactory, and meritorious; the *Church*, sacrificing through the priest, her prayers possessing special efficacy because she is the spouse of Christ.

b. There are various ways in which the effects of the Mass are obtained:

1) *Ex opere operato* or *ex opere operantis*: *ex opere operato*, if from the *dignity of the victim offered* and of the *principal offerer*, independently of the merit of the others offering;

ex officio operantis, if the effects are gained from the merit of the Church, of the priest or of the faithful.

2) *Infallibly* or *fallibly*: *infallibly*, when they are always produced, independently of every condition; *fallibly*, when the effects depend on a condition which can be wanting.

3) *Immediately* or *mediately*, in so far as the effects are acquired without any other medium or with another effect mediating.

1084 2. Theological Doctrine.

a. The *latreutic* and *eucharistic* effect :

1) *On the part of Christ* is produced *ex opere operato* infallibly and immediately : God cannot, through the sole immolation of Christ on the altar, not immediately obtain the most perfect adoration and extraordinary acts of thankfulness;

2) *On the part of the Church, and of a worthy priest*, is produced infallibly and *ex opere operantis*.

b. The *propitiatory* effect can be considered from the part either of *those offering*: in this regard, we refer to what has just been stated; or of those *for whom* the Mass is offered, namely, of the living or of the dead.

1) As to *the living* :

«) If they are *sinnners, both mortal and venial sins are indeed remitted ex opere operato, but mediately only and not infallibly*, since the sacrifice of the Mass of itself “ obtains the grace of contrition¹ ”, through the medium of which the blame of guilt is destroyed. “ Propitiated by the offering of this sacrifice, the Lord grants the grace and the gift of penance and pardons even the gravest crimes and sins ”, states the *Council of Trent*.* However, by virtue of the sacrifice the

¹ St . Thomas, *In IV Sent.*, dist. 12, q. 2. a. 2.

* Session XXII, chap. 2, *D. B.*, 940.

Eucharist obtains this grace for sinners “ if it finds them disposed! hence not infallibly;

b) If they are *just*, venial sins are remitted, but mediately only.

2) *As to the dead, the temporal -punishment due to sin, through the sacrifice of the Mass ex opere operato, is immediately and infallibly remitted, partially at least. For :*

a) From the *Council of Trent*, the Mass is offered “ for the living and for the dead, for punishments and satisfactions ”. But punishment can be remitted only *ex opere operato* to the dead who are incapable of meriting;

b) To the living and to the dead temporal punishment is remitted *immediately*, since it is remitted through extrinsic condonation alone;

c) It is remitted *infallibly*, since no other condition is a prerequisite for the remission of guilt;

d) However, it is *not always* remitted *entirely*, but in accord with the good pleasure of Providence.

c. The *impetratory* effect is gained *ex opere operato indeed, but through the manner of entreaty, not infallibly*, however.

1) It is obtained *ex opere operato*: *Trent* declares that the Mass is offered not only for sins, punishments, and satisfactions, but also for “ other necessities Truly, in offering Himself, Christ asks the Father that graces be given to us because of His merits; more than this, His prayers cannot not be heard.

2) *But not infallibly, for* while the Mass of itself is efficacious for gaining graces, nevertheless, these follow the law of *impétra*tion which require many conditions on the part of the one asking, on the part of the thing asked for, and on the part of those for whom something is asked.

d. *Finally, all the effects described in the previous paragraphs are produced also ex opere operantis. For from the prayers*

* Sr. Thomas, *ibidem*.

of the priest celebrating and of those assisting and of the entire Church in particular an efficacy is added, greater in proportion to the fervor of the prayers and to the sanctity of those praying.

C *The Fruits and the Value of the Mass*

1085 I. The Fruits of the Mass : These are the *benefits* which are given to men *by reason of this sacrifice*.

By reason of *persons* the fruits are divided into :

a. *General*, in which all the faithful partake and the infidels also *indirectly* in order that they may become members of the Church ;

b. *Special*, or *intentional*, *medius ministerialis*, which the celebrating priest applies to *certain determined persons* and for a determined purpose ;

c. The *most particular* which is so *proper* or *personal* to the celebrating priest that it cannot be given up to others, at least totally.

1086 2. The Value of the Mass.

a. *The Concept*. The value of the Mass is an *intrinsic power* which the Mass, because of *its dignity*, has of producing positive effects. Wherefore the value is, so to say, the *cause* of the fruits. We can consider this value *in itself* or in *aciu primo* according to its *sufficiency*; or in *aciu secundo*, as to its *actual efficacy* and application.

b. *Theological Teaching*.

1) *In actu primo the value of the Mass is intensively and extensively infinite :*

a) *Intensively* : because the priest and the victim are the same Christ, a divine person of infinite dignity;

b) *Extensively* : because the Mass can produce ever more effects in ever more subjects : the Mass, like the sacrifice of the cross, is of infinite value.

2) *In actu secundo, the value of the Mass is infinite as to its laetrucic effect*: it is offered to God by Christ; but in regard to its propitiatory and impetratory effect it is finite : in its application to men it produces finite fruits. For the punishment due to sin is remitted only in accordance with the dispositions of the subject; and benefits likewise are imparted according to the dispositions of each one. But dispositions of this kind, however, much they may be supposed to be perfect, are alway'S finite or limited.

1087 There is *controversy* as to whether the sacrifice of the Mass, which the priest applies to many, is equally as profitable to each one as if it had been offered for one only. We are concerned here only with the *special* fruit which the priest applies to definite persons.

Some say " *no* " because, finite in its application, the sacrifice, if divided among many, does less good to these than it would accomplish for an individual if it were so directed ; the application depends on the intention of the priest. But when this intention includes simultaneously many oobjects, it has reference to the individual in a less determined and less efficacious maimer. Others answer *affirmatively* because the sacrifice of the Mass, substantially the same as the sacrifice of the cross, must, like that sacrifice, benefit each one just as if it had been offered for him alone.

CHAPTER III

THE SACRAMENT OF THE EUCHARIST

The Eucharist is also a *sacrament* through which the faithful are made holy. We shall treat of its *existence and nature*, its *matter and form*, and its *effects*.

ARTICLE I. ITS EXISTENCE AND NATURE I

1088 A Its Existence. Thesis : *The Eucharist is a true and properly called sacrament of the New Law, instituted by Christ.*

1 *Major Synopsis*, n. 850-855; Corfi, 845-869; *Swmwa tiuologiae*, part 3. q. 73, a. x.

This thesis contradicts the *Protestants* in their assertion that the Eucharist is only a commemoration of the Last Supper and produces no grace; it contradicts especially the *Liberals* and *Modernists* who claim that the Eucharist is an *empty sign*.

The *Council of Trent*¹ defined as a matter of faith that there are seven sacraments, among which it includes the Eucharist; the Council's entire XIII session is given over to the *sacrament* of the Eucharist.

From the testimony of *Scripture* and of the *Fathers* it is obvious that the three elements necessary for a sacrament are found in the Eucharist: first, a *sensible sign*, namely, the species of bread and of wine: "Jesus took *bread*... and taking the *chalice*"²; secondly, *productive of grace*: for, according to Christ's testimony³, the Eucharist offers eternal life and thus gives grace, the necessary medium for eternal life; furthermore, from what has been said previously, the Eucharist contains the whole Christ, the source of grace, and therefore it must produce grace; thirdly, *permanently instituted by Christ*: the institution is described by the evangelists in its own proper terms and is shown, indeed, as something permanent when the Lord remarks to the Apostles: "Do this for a commemoration of me".

Very *appropriately* was the Eucharist instituted at the Last Supper: first, by reason, of *what it embodies*: it was congruous that Christ left Himself to the Apostles under the sacramental species precisely at that moment at which He was about to depart from them; secondly, by reason of *significance*: the Eucharist is the commemorative sign of the Lord's passion, without which there can be no salvation; therefore it was fitting that a sign of this kind be instituted only with the passion imminent; thirdly, by reason of *the end*: the Eucharist is the pledge of love and has been established in order to awaken love; but those things which our friends say and do at the end to their lives are better remembered and loved.

¹ Session VII, can. i; session XIII, chap, s, 3; *D. B.*, 844, 875, 876.

² *St. Matthew*, XXVI, 26-27.

³ "He that eateth my flesh and drinketh my blood hath everlasting life, and I will raise him up — *St. John*, VI, 55.

1089 B The Nature of This Sacrament.

I. Definition. As a sacrament the Eucharist is defined thus : the *Sacrament of the New Law in which, under the consecrated species of bread and of wine, the body and blood of Christ is truly, really, and substantially contained, in order to produce grace per modum of spiritual nourishment.*

1090 2. In what does its essence consist? Some, like *Sylvius*, have said that it consists in the actual body of Christ; but this is not so, since Christ's body is not perceptible to the senses in the Eucharist. Others, following *Suarez*, maintain that the sacrament consists equally of the species and of the Lord's body.

The *more probable* doctrine is that the essence is to be placed in the *consecrated species*, in so far as they contain the body and blood of Christ: directly in the *species* since in the genus of a *sensible sign* the essence is determined principally through *species*: but *indirectly* in the *body and blood of Christ*, which confer on it the power to sanctify and thus make it a sacrament; in the genus of an *efficacious sign* the essence is determined principally}' through the body of Christ.

The *Catechism of the Council of Trent*¹ states: "The very species of bread and of wine possess the true and absolute power of the sacrament. Further, the consecrated species are the sign, perceptible to the senses and of themselves permanent. They signify grace which is given through the way of nourishment; they produce grace because they contain the body of Christ.

Wherefore in this sacrament the species are the *sacrament-only*, the body of Christ is the *res* of the sacrament and the *sacrament*, the grace, however, is the *res* only.

1091 *We might ask whether the Eucharist is one sacrament or is it manifold.* The Eucharist is *one* sacrament, not materially but *formally*: for two species signify and produce one thing, namely grace through the manner of refreshment — for

¹ Part a, n. 8.

perfect refreshment food and drink are required. Also, the *Council of Trent* has defined that there are seven sacraments, no more.

ARTICLE II. THE MATTER AND FORM
OF THE SACRAMENT OF THE EUCHARIST

A *The Matter*

The *remote* matter of the Eucharist is the bread and the wine; but the *proximate* matter is the consecrated species of bread and wine.

1092 I. The Bread.

a. *Only wheaten bread is the valid matter of the Eucharist.* This is in opposition to the *Calvinists* who hold that, if bread and wine were lacking, anything which belongs to the order of food and of drink may be used. According to *Trentl.* it is a matter of faith that the matter is bread; it is *certain* that this bread must be wheaten s.

Indeed that which Christ Himself used and commanded to be used is necessary matter. But, in instituting the Eucharist :

1) Christ employed *wheaten bread* : " Taking bread, Jesus gave thanks, etc. saying : " This is my body '3 ". To be sure the word *bread*, without modifiers, is wheat bread : this fact tradition and the practice of all Churches corroborate.

2) He *ordered* that the same kind of bread be made use of when He said : " Do this in commemoration of me ".

1093 b. The Eucharist is *validly effected or carried out both in unleavened and in leavened bread.* This is de fide from the *Council of Florence*⁴; " *We have defined that the body of*

¹ Session XIII, chap. 3, D. 13., 876.

^{*} *Code*, 815.

['] *St. Luke*, XXII, 19.

[♦] *Decree for the Greeks*, D. B., 692.

Christ is truly effected in unleavened or leavened wheaten bread". This is contrary to the opinion of the *schismatic Greeks*, who wish only leavened bread to be used.

The *practice of the Church* confirms the thesis: from the first ages the Latin Church, sometimes at least, used unleavened bread, the Greek Church generally used leavened bread — and only rightly so, for each kind of bread is true bread.

1094 2. The Wine.

a. *The wine from the grape-vine* is the *valid matter of the second consecration*. This is *de fide*: it opposes the *Aquarii*. The *Councils of Florence \ of Trent** and the practice of Christ prove our thesis.

b. *With the wine that is to be consecrated water must be mixed, not indeed from the necessity of the sacrament, but by force of a gravely binding precept*. "The Holy Synod (Trent)³ admonishes priests that it *has been prescribed* by the Church to mix water with the wine to be offered in the chalice".

It appears certain that this water is turned into the blood of Christ simultaneously with the wine:

1 — *Trent* implies that nothing else remains, after the consecration, but the species of bread and of wine;

2 — The words of consecration suppose that the whole mixture in the chalice is changed into Christ's blood.

1095 3. Conditions required for the Matter. The matter must be:

a. *Morally present*: from the words of the form This is..., this is... these words demand that the matter be at hand;

b. *Sufficiently determined* in individuo through the intention of the one consecrating;

¹ *D. B.*, 698.

² *D. B.*, 874.

* Session XXII, chap. 7; *D. B.*, 945.

c. *Consecrated together :*

i) This is required out of divine precept; it is clear from *Christ's words* as they have been constantly understood : " Do this in commemoration of me " ; by means of these words He commanded the Apostles to consecrate just as He had done — *Code*, 817.

2) There has been some controversy as to whether one species can be validly consecrated without the other. It is *certain* that the consecration is valid when the priest intends to consecrate the other species although, as a matter of fact, he has not consecrated it because of some defect; however, when the priest does not intend to consecrate the other species, the subject is doubtful. The *more common* opinion is in the affirmative, because over the species which he intends to consecrate the priest pronounces the sacramental words which must accomplish what they signify.

B *The Form*

1096 *It is certain* that for the valid consecration of the bread Christ's words are required: "This is my body"; similarly for the consecration of the wine, the words : " This is the chalice of my blood " ; or " This is my blood " ,

The Lord employed the aforesaid words. The *Council of Florence* declared : " The words of the Savior, by which He instituted this sacrament, are the form of this Sacrament (D. B., 698.)

2. *It is also certain* that for a valid consecration the *epiclesis* is not required, the prayers through which the priest asks that the bread be changed into Christ's body, the wine into Christ's blood. For :

a. The rubrics have not prescribed that these words are to be begun again whenever a consecration which has been ineffective must be supplied;

b. The authority of the *Council of Florence*, along with the opinion of the Greeks present at that Council, is against it;

c. The Holy Pontiffs : Benedict XIII, Pius VII and Pius X condemned the opinion maintaining that the *epiclesis* is necessary for a valid consecration.

3. It is very probable, contrary to Scotus, that the words : " Who the day before He suffered... " are not necessary for vali-

dity because without these the priest is still speaking in the person of Christ; and, furthermore, these words do not designate the conversion of the bread and of the wine.

a. There is a dispute as to whether the words : " of the new and eternal testament... " are required for a valid consecration.

a. Many of the *Thomists* say that they are required because several of these words are contained in the Gospels and that the remaining words have been handed down to us through *Tradition*; because the meaning of the proposition or theme is not complete until after these words have been pronounced.

b. Other theologians say that they are not required because no Evangelist reports them in their entirety, in fact, some of these words are given by no Evangelist; because certain words are not found in the Greeks Liturgies; because, without them, the meaning of the proposition is sufficiently complete and adequately signifies transubstantiation.

ARTICLE III. THE EFFECTS OF THE SACRAMENT
OF THE EUCHARIST 1

1097 First Thesis : *The general effect of the Sacrament of the Eucharist is an increase of habitual grace.* This is de fide from the *Council of Trent*, declaring in opposition to the *Lutherans* : " If anyone says that the principal fruit of the Most Holy Eucharist is the remission of sins, or that other effects do not result from it, let him be anathema 1

A The Eucharist was instituted in the manner of food and of drink; as such, it was intended for man while he was living.

B St. Paul commands that before receiving the Eucharist " let a man prove himself3 " :

C All tradition understands this of perfect penitence; thus *St. Cyprian* seriously reprimands those who receive communion without performing penance, without making

1 *Major Synopsis*, n. 883-896; *Summa theologica*, part 3, q. 79.

* Session XLII, can. 5; *D. B.*, 887.

3 *1 Corinthians* XI, 28.

confession, without having imposed on them the hand of the bishop and of the priest*

D In the early Church the Eucharist was denied to those who were guilty of grave offences.

1098 Second Thesis : *The sacramental grace of the Eucharist is grace which brings about union with Christ; it is a grace which indeed nourishes: it establishes a fraternal bond; it grants the right to eternal life.*

A *This grace unites the soul to Christ in a special manner :*

I. Through habitual love : This is clear from Christ's words : " He that eateth my flesh and drinketh my blood abideth in me and I in him 2 ". It is apparent also from the fact that the Eucharist is nourishment; it is a property of nourishment that it becomes one with him who consumes it. However, we must note that through Communion we are transformed into Christ; Christ is not transformed into us. This union is not physical, substantial, or corporeal; but it is *real, intimate, transformative, moral, and affective.*

z. *The Eucharist confers also the actual grace of charity or of fervor.* The Eucharist was instituted according to the manner of food; but food gives actual force. Besides, a full union of the soul with Christ requires acts through which we may adhere to Him. " Through this sacrament the habit of grace and of virtue is aroused to act³

1099 B *This grace is nourishing.* According to the *Council of Florentice* : " Every effect that material food and drink accomplish as they carry on corporeal life, by *sustaining, increasing, restoring, and delighting*, this the sacrament does as it carries on spiritual life 4 ".

1 Ep. 16, D. 2; JOURNAL, 569.

2 *St. John*, VI, 57.

* *Summa theologica*, part 3, q. 79, a. I, ad 2.

* *D. B.*, 698.

1. It *sustains* spiritual life : through the conferring of habitual and actual charity. In this way we are protected from future sins; this is certain :

a. From the words of Christ : “ If any man eat of this bread, he shall live forever! ” ;

b. From the *Council of Trent* § as it declares that the Eucharist " is an antidote by which we may be preserved from mortal sins ” :

c. This is accomplished :

1) By lessening or restraining concupiscence or the inclination to sin, at least indirectly, through the fervor of charity ;

2) By repelling the attacks of the devil;

3) By enlightening our mind and strengthening our will against the allurements and the fears of the world.

2. It *increases* spiritual life by bringing about an intimate union with God.

3. It *restores* spiritual life by freeing us indirectly :

a. From *venial sins*: according to *Trent*, the Eucharist is " an antidote whereby we may be freed from daily faults †”

b. Also from the *punishment due to sin*, for it excites acts of charity, which of themselves produce satisfaction.

4. It *delights* the soul. The Church sings : " Thou gavest them Bread from heaven, having in it all manner of sweetness

C *The grace of the Eucharist unites the faithful among themselves in fraternal charity.* The Fathers and the theologians are witnesses to this. Indeed it is the nature of a banquet that the guests be stirred to mutual love.

* *St. John*, VI, 52.

† Session XIII, chap. 2; *D. B.*, 875.

• *D. B.*, 873.

ii00 D *Eucharistic grace confers a special right to eternal life and to a glorious resurrection.* This is certain :

1. From *Christ's* words¹: "He that eateth my flesh... hath everlasting life, and I will raise him up in the last day

2. From Trent's² assertion that this sacrament is " a pledge of our future glory and everlasting happiness

3. Furthermore, it was proper that Christ promise and provide so great an effect :

a. In order to increase our hope and our devotion toward the Eucharist ;

b. In order to show the efficacy of the living and life-giving flesh of Christ.

nor *Corollary.* The Sacrament of the Eucharist produces its own effect *at the very moment in which the sacred species are eaten*, or pass from the mouth into the stomach. However, theologians ask whether this sacrament causes grace *ex opere operato* during all the time in which the species remain incorrupt in the stomach. Some answer *negatively* because, according to Christ's words, the sacrament of the Eucharist, apparently, is received and appropriated through eating: "He that eateth my flesh...". Others, along with *Cajetan*, *Suarez*, and *Lugo*, declare in the affirmative because the Eucharist is spiritual food and food is active not only while it is being eaten but also while it remains in the stomach. Regardless of what the answer to this question is, it is of the greatest importance to bring Christ's Spirit closer to us during the time of thanksgiving by means of fervent prayers.

¹ *St. John*, VI, 55.

² Session XIII, chap. 2, *D. B.*, &75.

TRACT XVI

PENANCE¹

1102 Having discussed the three sacraments which constitute the *rite of Christian initiation*, we now consider *Penance* and *Extreme Unction*, called *medicinal*, which supply salutary or saving relief to sinners. Penance we can regard as an *act* necessary for justification after sin, as a *virtue* inclining us to hatred for sin, as a *sacrament* instituted by Christ. We shall offer some introductory ideas about the *virtue* of penance, and then study the *Sacrament* of Penance.

THE VIRTUE OF PENANCE»

1103 A Theological Concept. Penance is a supernatural and moral virtue {the nature) *inclining the sinner* (the subject) *to a hatred of his sin* (the material object), *since it is offensive to God* (formal object), *and to a firm proposal of correction and of satisfaction* (particular acts).

It is commonly maintained, in association with *St. Thomas* that penance is a *special virtue* in that it tends or disposes to an act which is endowed with a special character and integrity, “namely to labor for the extermination of past sin because it is an offense against God: this is not in the nature of any other virtue

This virtue is related to *commutative justice*, not as a subjective part, but as a *potential part*; through it the sinner makes reparation, as best he can, for the injustice done to God.

* *Summa theologica*, part 3, q. 84-90; *Supplem.*, q. 1-20; *Code*, 870-936.

¹ *Major Synopsis of Moral Theology*, n. 4-15.

* *Summa theologica*, part 3, q. 85, a. 1-6.

1104 B The Necessity of Penance. *In the presence of mortal sin, it is certain that an act of penance is necessary by a necessity of means in the present order; it is commonly held that it is necessary by necessity of precept.*

I. *Proof.*

a. *As to necessity of means.*

1) Scripture teaches that penance is a necessary means for salvation : " But if the wicked do penance for all his sins..., living he shall live and shall not die!" Except you do penance, you shall all likewise perish 2 "

2) *The Council of Trent* expresses the same thought : " Penance was indeed necessary at all times for all men who had stained themselves by mortal sin, in order to obtain grace and justice...3 "

3) According to *theological reason*: God cannot remit sins without penance; for His *wisdom* does not permit sin to be cherished by welcoming into friendship the person who He knows has turned from Him voluntarily and obstinately; His *justice* forbids that offenses be remitted without some restitution; His *holiness* prohibits Him from joining to Himself anything which, because of sin, is steadily growing in sordidness.

b. *As to necessity of precept :*

1) St. Matthew states 1 : " Jesus began to preach and to say : Do penance " ;

2) True penance is a particular virtue; consequently it falls under precept. Everyone is bound, by force of *justice*, to repair an injury inflicted on another; each one is commanded, by reason of *charity* toward himself, to be solicitous for his salvation through penance.

¹ *Eiechiel*, XVIII, 21-25.

[•] *St. Luke*, XIII, 5; refer to *Acts*, III, 19.

³ Session XIV, c. x, *D. B.*, 894.

⁴ *St. MaiŪuw*, IV, 17.

THE SACRAMENT OF PENANCE

We divide this topic into two chapters: *The Existence of the Power of the Keys* and *The Exercise of This Power through a Sacrament*.

CHAPTER I

THE EXISTENCE
OF THE POWER OF THE KEYS)

1105 A State of the Question.

1. *The Nature of this Power.* The *power of the keys* is properly the power *to remit* and *to retain sins* in the external forum and in the internal forum. This power is twofold :

- a. The power to loose or dissolve before God spiritual debts, or the power to remit sins;
- b. The power to lay down new obligations which the penitent must fulfill in order to be freed from his sins, or the power to impose penalties.

This power is supernatural, it is ministerial under Christ, it is truly efficacious. However, it is not absolute, it is not infallible.

2. *Errors.*

- a. This power the *Montanists* and the *Novations* reject.
- b. According to *Luther* there is present in the Church the power to *proclaim only* the remission of sins which w *effected* through faith alone. According to *Calvin*, Penance is not really distinguished from Baptism or the *memory of Baptism* through which displeasure for sins is revived and a resolution to live a new life

¹ *Major Synopsis*, n. 17-67; *Supplement*, q. 17-21.

is made. The *Anglicans* admit the *usefulness* of the power of the keys, but not the necessity. The *Ritualists* acknowledge Penance as one of the minor sacraments.

c. In our days the American Protestant, *Lea* ¹, along with the *Liberals*, contends that the power to remit sins before God was not at all recognized in the early ages of the Church.

d. The *Modernists* state: "There was no conception in the primitive Church of the Christian sinner reconciled by the authority of the Church, but the Church only very gradually became accustomed to such a conception ⁵".

1106 B Thesis: *Christ conferred on the Church the power to remit and to retain all sins committed after Baptism — and this by means of an act truly judicial and of a rite distinct from Baptism.*

This is de fide from *Trent* ^{*}: Canon 1: "If anyone says that in the Catholic Church penance is not truly and properly a sacrament instituted by Christ the Lord for reconciling the faithful to God *as often as they fall into sin after baptism, let him be anathema* ",

Canon 3: "If anyone says that those words of the Lord Savior: Receive ye the Holy Ghost, whose sins you shall forgive, they are forgiven them, and whose sins you shall retain, they are retained, are not to be understood of the *power of forgiving and retaining sins* in the sacrament of Penance, as the Catholic Church has always understood them from the beginning, but distorts them, contrary to the institution of this sacrament, as applying to the authority of preaching the Gospel, let him be anathema

Canon 9: "If anyone says that the sacramental absolution of the priest is not a *judicial act* but a mere service of pronouncing and declaring to him who confesses that the sins are forgiven, provided only he believes himself to be absolved, even though the priest absolves not in earnest but only in jest, or says that the confession of the penitent is not necessary in order that the priest may be able to absolve him, let him be anathema "

Therefore, the Council teaches that the power of forgiving and of retaining sins was conferred on the Apostles and on their successors; that this power can be exercised in the Catholic Church *as often as the faithful fall into sin* after Baptism, and therefore that no sin is irremissible; that this power is not a mere sendee of declaring that sins are forgiven, but is a *truly judicial act* by which priests reconcile sinners to God.

¹ *A History of Auricular Confession.*

³ Decree *Lamentabili*, proposition 46, *D. B.*, 2046, refer to 2047.

^{*} Session XIV, can. 1, 3, 9; *D. B.*, 911, 913, 919.

I. *Proof of Thesis from Scripture.*

1107 *We premise these facts :*

While on earth Christ *exercised* the power of forgiving sins; for example, in the case of the paralytic.

Christ *conferred upon the Apostles* all power committed to Himself by the Father for bringing about the salvation of souls. Now it is entirely improbable that the power of the keys was excepted from this general delegation.

1108 a. It is evident from *Christ's* words to Peter that this power *was promised* to the Apostles and to their successors :
 “ And I say to thee that thou art Peter and upon this rock I will build my church; and I will give to thee the *keys of the kingdom of heaven*, and *whatsoever thou shall bind upon earth it shall be bound also in heaven*, and *whatsoever thou shall loose on earth it shall be loosed also in heaven*! It is similari} obvious from the direct words of Christ addressed later to all the Apostles a : “ Amen I say to you, *whatsoever you shall bind upon earth, shall be bound also in heaven, and whatsoever you shall loose upon earth shall be loosed also in heaven* In these words :

First, Christ promises to Peter alone the *keys of the kingdom of heaven*, or the supreme authority ³ in the Church, so that he is able to accomplish everything that is required for promoting the Church to its end whether the Church is considered in an universal way or in its individual members.

Then, by means of another metaphor Christ promises first of all to Peter and next to all the Apostles together that *whatsoever* they shall bind upon earth shall be bound also in heaven, and *whatsoever* they shall loose upon earth shall be loosed also in heaven. These words, universal words, must be understood of the authority which is necessary for carrying out all the things necessary to obtain the salvation of souls.

¹ *St. Matthew*, XVI, 18-19.

² *Ibid.*, XVIII, 18.

• Refer to *Isaias*, XXII, 22; *Apocalypse*, I, 18; III, 7.

Moreover, for the end of the Church, that is, for the salvation of souls, authority is required to remit sins: the particular, in fact, the *one*, obstacle to the attainment of heavenly glory. Therefore, Peter, and under Peter the other Apostles, had to receive, among their various offices, by reason of Christ's promises, the power to loose the bonds which prevent the faithful from entering into heaven, and in particular to break the bond of sin.

In both cases we are treating of a *power which is to be exercised upon the Church itself*, but not upon those who are without the Church : " I will build the Church and I will give to thee the keys So also, when we consider the power conferred upon the Apostles, the Church is first of all to be kept in mind : " Speak to the Church ; but if he will not hear the Church... " Wherefore this kind of power is not improbably distinct from the power of baptizing, which is exercised upon those who are without, in order that they may be brought into the Church.

1109 b. This power which Christ promised *He conferred*; returned from the grave, He stood in the midst of His disciples and said to them! : " Peace be to you... as the Father hath sent me, I also send you. When he had said this, he breathed on them and he said to them : *Receive ye the Holy Ghost: whose sins you shall forgive they are forgiven them, and whose sins you shall retain they are retained* ".

1) The power herein given is the power not only to declare that sins have been remitted, as the *Protestants* wish it to mean, but it is the power *truly to forgive sins*, as we gather from particular words :

a) Christ proclaims that the mission which is to be given to the Apostles is like the mission which He Himself has received from the Father. But Christ not only preached the remission of sins, but He remitted them; in fact, it was for this reason that He had come into the world, that He might destroy them².

b) The word *you shall forgive* (Greek ἀφν,τ«) is active and signifies such remission as takes place through positive and

¹ St. John, XX, 21-23.

² St. Matthew, IX, 2-8; St. Luke, V, 20; VII, 47; Apocalypse, I, 5.

efficacious action, but not through a mere declaration of a remission which has already been accomplished; the word *you shall forgive* is *confirmed* or *corroborated* by the other word *you shall retain* (ἰφαιτηθῆ), which likewise denotes positive action.

c) In the second section of these statements there is added the words: “ *they are forgiven them, they are retained* ”; according to the Protestants even, these statements are equivalent to *they are truly forgiven* or *they are really retained*. Therefore, by reason of parallelism, they first words, *you shall forgive, you shall retain*, must be understood in the same sense.

2) That this power applies *not only to the guilt of punishment, but also to the guilt of fault* is clear from the fact that Christ uses the words τὰ which He had previously used for signifying the remission of sins as far as the fault is concerned (quoad culpam)

3) *This foxver embraces all sins*: for no limitation is placed: “ *Whose sins you shall forgive, they are forgiven them* ”, and the Greek text ἅν τινῶν ἀΐητε clearly denotes that *all* sinners can obtain pardon; furthermore, this is confirmed by reference to parallel places: “ *Whatsoever* you shall loose upon earth, it shall be loosed also in heaven ”,

4) *This same power must be exercised by a judicial act, that is;*

a) *By drawing up the case*: for a twofold power is conferred, both to remit sins and to *retain* them; certainly power of this kind must be exercised *prudently*, namely, by having a juridical investigation of the matter.

b) *By passing judgment*: once the case has been drawn up, judgment must be pronounced, by which the sins are authoritatively remitted or retained according to the dispositions of the penitent; conditions must be prescribed

‘ *St. Mark*, II, 17; *St. MaUhew*, XVIII, xx; *St. Luke*, XIX, :o; refer to *Romans*, V, 10, 18, xp.

which are to be fulfilled for the remission of the sins; obligations and satisfactions must be imposed for the sins committed, in order that in this way the power of binding and of loosing justly may be exercised.

5) *This -power is not limited to the power of remitting sins through Baptism, but it relates to sins committed after Baptism : this is apparent from the context, the words of which are universal and suppose that this power is carried out in an unmeasured and in a judicial manner.*

From these words of St. John and from the way in which they have been commonly understood since the third century¹, we may rightly infer that *there was truly conferred upon the Apostles and upon their successors the power to remit, by judicial rite, all sins committed after Baptism* ².

Ifc note :

First, the Apostles obviously believed that all sins, even the gravest, before judgment are remissible by means of condign or adequate penance.*

Secondly, the power of the keys was not employed during Apostolic times in the same way as it is today :

Not so frequently, because *minor* or venial sins were not usually subjected to the power of the keys, and, furthermore, the greater sins were more rarely committed :

ΠζῖΛ *a certain severity*, because arduous penance was imposed on sinners before absolution was given. Since Christ had not determined the manner in which the power of the keys was to be exercised, it was the business of the Church, in accord with the diversity of the times, to decide and to define this for the greater utility of the faithful.

¹ Refer to Journal, n. 521 of *Theological Index*.

* *The Holy Office* (decree *Lamentabili*) deservedly condemned proposition 47 of the Modernists : " The words of the Lord, ' Receive the Holy Spirit; whose sins you shall forgive etc. ' in no way refer to the Sacrament of Penance, in spite of what it pleased the Fathers of Trent to say D. B., 2047.

² *11 Corinthians*, XII, 20-21 ; *Apocalypse*, II, 19-23. The exegesis of Scripture texts which occasion a certain difficulty you will find in the *Major Synopsis*.

2. *Proof of Thesis, 1106, from Tradition*

mo a. Introductory Notes.

1) *In opposition to the liberal Protestants* this thesis states that the Church has reconciled sinners *in the internal forum* and *before the eyes of God*.

2) *Reconciliation with the Church includes also reconciliation with God*. This is clear :

a) From the fact that union with the Church is the same as union with God Himself; for outside the Church there is no salvation. Also, the Church is the body of Christ, so that to be a member of the Church is identical to being a member of Christ.

ò) From the comparison the Fathers make between Baptism and Penance as to the effects of the cleansing of sinners in God's sight.

b. This Thesis is proved : from the *implicit* testimony of the second century; from the explicit testimony contained in the controversy with the *Montanists* and the *Novations*.

1111 1) Contrary to certain rigorists, *the Fathers of the second century* taught that sins committed after Baptism can be blotted out through Penance : not expressly, however, but in passing and indistinctly, if we are to judge only from the documents which survive. Thus, *St. Ignatius martyr* teaches that as many as return to the unity of the Church, led on by *penance*, belong to God and live according to *Jesus Christ* '. In the *Teaching of the Twelve Apostles* (the *Didache*) confession of sins or *exomologesis* is shown as the medium through which sins are taken away. In his book *Pastor*, *Hermas* recognizes that after Baptism it is through *Penance* that all sins, even apostasy and adultery, are forgiven; that this Penance is

¹ Petavius, *De Penitentia vicere in Ecclesia ratione*; Vacandard in *D. T. C.*, I, p. 145-168; A. d'Alès et Galtier, in *D. A.*, a. *Pénitence*.

^{*} *Ad Philadelph.*, n. 3, *Journal*, 56.

[†] N. 14, *Journal*, 8. Refer to St. Irénæus, *Contra hareses*, book I, chap. 13, n. 5*7; *Journal*, 193.

carried out *under the leadership and direction of the Church and that it imparts life*. Consequently¹, he supposes that *in the Church there is present the power to impose Penance and to reconcile all sinners in the sight of God*. If he had excluded the renewal of Penance after the commission of new sins, he would have been deviating from the practice of the Roman Church.*

m2 2) *Explicit Testimony of the Fathers of the Third Century.*

a) Contrary to the *Montanists*, who preached *rigorism* and, in particular, contented that *apostasy, homicide, and adultery* should never be forgiven by the Church. In opposition to this heresy the doctrine about *Penance* was very clearly proclaimed and the Church's power of remitting sins was directly affirmed.

In his book on *Penance*, which Tertullian wrote while he was still a Catholic (202-206), he distinctly recommends *second penance* and expressly says that it consists both of *confession* by which satisfaction is decided and of *exomologesis* or satisfaction which, according to his description, was very severe at that time. In addition, he sufficiently presumes of *sentence of absolution* which judgment, described at length therein, of itself demands*. Furthermore, nowhere in this tract does he declare that reconciliation was absolutely denied because of certain sins, but rather he shows a long suffering indulgence toward all penitents³.

In his tract on *Chastity*, which he wrote while he was a *Montanist* (217-222), he presents some sins as *unpardonable*; but at the same time his view is, along with the *Montanists*, that while the power to remit all sins belongs to the Church, the exercise of this power is not expedient. Therefore, this power to absolve from all sins committed after Baptism is regarded as so firm and constant that even the *Montanists* acknowledge it.

¹ Thus Vacandard, *Revue du clergé français*, October 1, 1900, p. 257.

² Adhémar D'Alès, *La Théologie de Tertullien*, p. 345, n. 3.

³ A. d'Alès, *L'Edit. de Callisto*, 1914, p. 137-171.

Also, from *many fails* it is clear that at no time in the universal Church did the custom exist of denying absolution to serious sinners: wherefore Tertullian was perverting ecclesiastical tradition. Too, neither Tertullian nor St. Hippolytus can be regarded as sufficient witnesses for deciding that, before St. Callistus, the Roman Church held as unforgivable the three sins of impurity, of homicide, and of idolatry.

All of this is corroborated by further testimony:

Origen clearly remarks that bishops and priests possess the power to forgive sins, indeed, in the sight of God: "But he upon whom Jesus has breathed as He breathed upon the Apostles... he forgives what God would forgive and he retains unforgivable sins *³⁵". Even the *more serious* sins are forgiven *once*, but the *less serious* sins, *always*: "In the graver offenses the opportunity for penance is granted only once: but those more common sins which we frequently commit, they always are admitted to penance and are redeemed without interruption *". If at other times he seems to say that there are three irremissible sins, this very probably is to be understood in the sense that they cannot be condona: without due penance †

From the *liturgical* and *canonical books* of this time it is likewise apparent that the power of remitting sins was granted to bishops at ordination .

1113 b) *In Opposition to the Novatians.*

The question arose concerning the absolution of the *lapsed* who had fallen into apostasy in the time of the Decian persecution (250). *Novalianism*, along with Novatian, taught that the Church cannot remit the sin of apostasy; and, along with his disciples, that *all sins ad mortem*, idolatry, adultery, murder, cannot be forgiven by the Church.

In his *epistles* and in his book *De Lapsis* St. Cyprian wrote against the Novatians. The Roman Church approved this teaching; and thus the *Council of Carthage* (251) decreed that even the sin of apostasy can be remitted. *St. Ambrose*, in his work on

* A. d'Alès, *L'Edit. de Calliste*, p. 228-243.

* *De Oraliouc*, 28, P. G., XI, 527.

» *On Leviticus*, XV, 2, P. G., XII, 561.

4 A. d'Alès, previously cited, p. 283-295.

‡ Refer to F. Cabrol and H. Leclercq, *Liturgical Memorials of the Church*, I, p. XXXI.

Penance, proves that Christ conferred upon the Church the power to forgive all sins in the sight of God, and that no sin is unforgivable. 57. *Padanus* ' proves that sins are forgiven by the Apostles and by their successors : " You may say; God alone can do this ". That is true; but also what He does through His priests belongs to His Power and then he shows that *all* sins can be pardoned : " *Whatsoever you shall loose*, He says : this excludes nothing. *Whatsoever...* either great or small

Many other Fathers of the fourth century hand down this power of absolving as *an unshaken truth* . It is unnecessary to go further because even the opposition admits that the power of the keys was being exercised by the Church at the beginning of the fifth century.

1114 *Conclusion*. From the testimony offered it is historically obvious that the Protestants are in error while affirming that the Church in the first centuries did not reconcile sinners except in the *ecclesiastical forum*. For the Fathers of the fourth century, indeed, also of the third century, affirm *explicitly* that there is within the Church the power to forgive sins, grave sins even, in the sight of God or with the infusion of grace. This is *implicitly* evident from the way in which a *contrary heresy has progressively arisen* : first, *Tertullian* and the *Montanists* did not deny the power but only the opportune or suitable occasion for exercising it; later the *Novatians* limited this power to sins which are not *ad mortem* ; in the sixteenth century the Protestants were the first to reject entirely the power of the keys.

Consequently, the Catholic teaching is not *new* ; but the affirmation of the Protestants, something completely unknown to the ancient Fathers, is new.

¹ *Letters I and II to Sempron.*, JOURXS1, 1244.

^s Antony others, St. John Chrysostom, *The Priesthood*, book III, chap. 5. P. G., t. CXVII, 643; St. Gregory Naz., *Orat. 39 in Ss. Lamina*, n. 18-19. P. G., t. XXXVI, 356-357; St. Aphraates, *Patrol. syriaca*, ed. Graffin, 1894, t. I, p. 313-360; Sr. Ephrem, *Opera*, Rome, 1740, t. II, p. 440; St. Hilarius, *Commentary on St. Malther.*, p. L., t. IX, 1921.

CHAPTER II

THE SACRAMENT ITSELF

1115 The power of the keys in the Church is exercised through the administration of the *Sacrament of Penance*; this Sacrament we define thus: *a Sacrament of the New Law instituted by Christ, by which through the juridical absolution of the priest, the sins committed after Baptism are remitted to a man who is contrite, who has confessed, and who promises satisfaction.* In these words we indicate successively: the *form* of the sacrament, its *subject* with his necessary *dispositions*, the *special effect* and the *remote matter*. We shall consider the *existence*, the *constitutive elements*, the *minister*, and the *effects* of Penance.

ARTICLE I. THE EXISTENCE OF PENANCEI

1116 Thesis: *The rite through which the power to forgive sins is exercised is a true sacrament of the New Law, distinct from Baptism.* This is de fide from the *Council of Trent* "If anyone says that in the Catholic Church Penance is not *truly and properly* a sacrament instituted by Christ our Lord to reconcile the faithful, as often as they fall into sin after Baptism, let him be anathema" — "If anyone, confusing the sacraments, says that Baptism itself is the sacrament of Penance, *as though these two sacraments are not distinct...*, let him be anathema".

This thesis requires little proof since, in the manner of a corollary, it is inferred from what has been written about the power of the keys.

1 Major Synopsis, n. 68-73; *Summa theologica*, part 3, q. 84, a. x.

* Session XIV, can. 1-2, *D. B.*, 9x1, 912.

A *Proof from Scripture*: The rite through which sins are forgiven has the three requirements for a sacrament of the New Law. It is :

1. *A sensible sign*, distinct from Baptism, for :

a. From the text of St. John, sins are remitted by a judicial act which brings about the manifestation of sins and the judgment of the judge; through these freedom from sin is suitably denoted;

b. Penance is carried out under the *form of a judgment* while Baptism is performed by *ablution*.

2. *Productive of grace* :

a. Grave sins are truly forgiven through the rite (section 1138) : this cannot take place without the infusion of sanctifying grace ;

b. But this grace differs from the grace of Baptism because it is properly *remissive* of sin and can be granted *many times*, whereas the grace conferred in Baptism is *regenerative* and is given only *once*.

3. *Permanently instituted by Christ*: this is evident :

a. From the general principle, admitted by the Protestants, that all the prerogatives of the Church which are equally appropriate and necessary at any time, were given to the Apostles not for themselves only, but also for their successors;

b. From *history*, which shows that this faculty has always been claimed and exercised by the Church.

B *Proof from Tradition*: Fathers such as *St. Ambrose*, *St. Jerome*,* *St. Augustine*³ often liken Penance to Baptism as regards the remission of sin and the infusion of grace.

C *Proof from Appropriateness*: It was proper that the divine mercy institute a sacrament as a remedy not only

¹ *De Penitentia*, P. L., XVI, p. 465-524, *Journal*, 1295.

* *Dialog. 2 adv. Pelagianos*, n. 33, P. L., XXIII, 427.

• *De conjug. adult.*, book II, c. 16, P. L., XL, 482, *Journal*, 1864.

for original sin, but also for actual sin committed after Baptism : for even regenerated man remains subject to many temptations and falls into them easily.

ARTICLE II. THE CONSTITUTIVE ELEMENTS
OF THE SACRAMENT OF PENANCE 1

The *Councils of Florence* and of *Trent* declare that the three acts of the penitent are, so to speak, the *matter* of the sacrament of Penance, that the words of absolution are the *form*.

A *The Matter*

1117 i. The *remote* matter of Penance, *about which* the sacrament is concerned, is *all the sins committed after Baptism*.* The mortal sins not yet confessed and absolved are *necessary* matter or must be submitted to the keys of the Church. But the venial sins and the mortal sins already remitted are *sufficient* and *free* matter, that is, they may, but not necessarily must, be subjected to the power and authority of the keys.

1118 2. There is some difference of opinion in regard to the *proximate matter*.

a. Some of the older theologians, like *William of Auxerre* and *Alexander of Hales*, thought that the proximate matter rested in the *imposition of the hand* performed by the priest while he absolved the penitent. However, this opinion is generally rejected.

b. The *Scotists*, *Ballerini*, *Berardi*, etc., say that the *entire essence* of the sacrament consists in the *absolution* which, since it is an external ceremony, is the *matter*, but as regards the *significance*, is the *form*.

1) According to *Scotus*, the three acts of the penitent are not only the *dispositions* for a valid and fruitful reception of the sacrament, but also the *conditions* which must precede before the minister can sufficiently know the situation and pass judgment.

1 *Major Synopsis*, n. 74-84.

• *Summa theologica*, part 3, q. 84, a. 2.

Wherefore, these theologians conclude that the exterior manifestation of these dispositions is a matter of necessity for the sacrament.

2) According to *more recent* Scotists, acts of this kind are only *dispositions* which need not be made manifest for validity.

Their theory the Scotists infer : first, from the text in which Trent calls the acts of the penitent the *quasi* matter and states that these are required not for the *essence*, but for the *integrity* of the sacrament: secondly, from the fact that, according to them, only the absolution of the priest signifies and therefore produces grace; thirdly, from the practice of the Church of giving absolution also to those who give forth no *exterior* sign.

1119 Thesis : The *three acts of the penitent, contrition, confession, and satisfaction, are the proximate matter of the sacrament of Penance*. This is the common opinion; it is also the view of St. Thomas.

Proof from the Councils :

In the *Decree for the Armenians the Council of Florence*, after making clear the necessity of matter and of form in every sacrament, adds these words : " The fourth sacrament is Penance, the matter of which is, *as it were, the acts of the penitent* ". The Council of Trent¹ stated : " But the *acts of the penitent* himself, namely, contrition, confession, and satisfaction, constitute, *as it were, the matter of* this sacrament. In as much as these acts are by God's institution required in the penitent for the integrity of the sacrament and for the full and complete remission of sins, they are for this reason called the parts of Penance. Thus, these two councils which have distinctly made mention of the matter and form of the other sacraments, have designated no other matter of Penance but the three acts of the penitent. Therefore, these acts are the proximate matter of this sacrament. " Nor are these acts called by the Holy Synod "*the matter as it were* " because they have not the nature of the true matter, but because they are not, like water in Baptism and chrism

¹ Session XIV, chap. 3; refer to can. 4, *D. 13.*, 896, 914.

in Confirmation, matter of such sort as may be applied externally! ”,

Proof from the Nature of Penance. — Penance is conferred in the manner of a *judicial process* wherein two constitutive elements are to be found : the matter of the judging set forth by the penitent and the *decision* brought forward by the judge. But the matter of the judicial process is supplied by means of three acts of the penitent. Therefore. —

Let us realize — and this contradicts the Scotists — that, in this sacrament as well as in the others, the form is the principal cause of grace, but not the single cause : by reason of the form the matter itself is efficacious.

However, we do admit that the opinion of the Scotists does not lack probability altogether, and thus in a case of *extreme necessity*, even if the external signs of contrition are wanting, the penitent is to be absolved conditionally.

B The Form

1120 *The Council of Trent* teaches that “ the form of the sacrament of Penance, in which its efficacy chiefly consists, are those words of the minister : *I absolve thee*, etc., to which are indeed laudably added certain prayers according to the custom of Holy Church... ”

This is the *form* used today in the Latin Church ; but since in olden times other forms were employed, it is à propos to describe these briefly.

1121 i. Explanation of Facts.

a. In both Churches, throughout the first ten centuries, the forms of absolution which were made use of were *deprecativæ*, for example : “ God, forgive him, absolve him, etc. ”, but they were not indicative : “ I absolve you, I forgive you, etc. This is apparent :

i) From the testimony of the Fathers who, along with St. Leo, say that in the sacrament of Penance the indulgence of God is obtained by means of the *prayers of the priests* *;

* *Catechism of the Council of Trent*, On Penance, n. 12; *Summa theologica*, part 3, q. 90.

* *Council of Trent*, session XIV, chap. 3, *D. B.*, 896; *Summa theologica*, part 3, q. 84» . 3, 4.

* Epistle :03 to Theod., *P. L.*, LIV, ion, *D. B.*, 146.

2) Especially from the *Sacramentaries* and from the *Penitentials*, for example, from the *Gelasian Sacramentary*¹ and from the *Halitgarian* · Penitential; in these one finds only deprecative formulas. But in the eighth and ninth centuries we come upon *imperative* formulas joined to the deprecative, for example: " May you truly be absolved from all your sins by God the Father and the Son and the Holy Spirit ·

b. In the *eleventh* century begins the *transition* in the *Latin* Church from the deprecative formulas to the indicative; also both formulas appear together in the same documents. Thus, in the Order of the Church at Rheims, in the twelfth century, the form of absolution is at the same time deprecative and indicative. Somewhat later, however, the indicative form was commonly accepted in the Latin Church, but before it was pronounced, these 5 prayers were recited, "*Misereatur, Indulgentiam, May our Lord esits Christ absolve you*" these are, so to speak, the marks of the ancient discipline.

c. In the Eastern Church, after the thirteenth century, the form remained deprecative; in fact, even today it remains so among certain ones.

1122 2. Conclusions Which Are to Be Deduced from These Facts.

a. Together with Pesch and Billot, we declare that the deprecative form was valid wherever it generally prevailed; for we do not believe that the absolutions which were given during many ages were invalid. Furthermore, the deprecative form, with the intention of absolving and with the required circumstances attended to, shows that the priest is God's minister and absolves only with His authority; but it does not prevent the priest from being the judge and from truly absolving ministerially.

b. Since the *Western* Church has for many centuries prescribed the use of the indicative form, we rightly have reason to question the value or force of the deprecative form in the *Latin* Church.

¹ *Migne, P. L.*, LXXIV, 1097.

• *P. L.*, CV, p. 697, 704.

• In the Penitential of *Egbert*, Archbishop of York (approx. 732) in *MORIN On Penance*, Appendix, p. 19.

• *MORIN*, p. 48; consult p. 71.

ARTICLE III. THE MINISTER
OF THE SACRAMENT OF PENANCE ¹

In order to exercise the power of the keys or in order to administer the sacrament of Penance, the power of *-priestly orders* and of *jurisdiction* is required — so declares the *Council of Trent*.

A *The Power of Orders for Remitting Sins*

1123 I. Errors.

a. The *Montanists* attributed the power of the keys to pneumatics or spiritualists only, that is, to those who were inspired by the Holy Spirit.

b. The *Waldenses* and *Wyclifptes* granted the same power to good lay people or good priests.

c. The *liberal Protestants* hold that in the early ages of the Church the power of the keys was exercised by *those possessing charisms*.

(1. Certain authors in the Middle Ages held that deacons and sometimes lay people were extraordinary ministers of Penance ¹.

1124 2. Thesis : *Only priests, that is, Bishops and Priests, are the ministers of the power of the Keys, or only they can validly absolve from sins.*

It is de fide from the *Council of Trent* » : “ If anyone says that priests who are in mortal sin have not the power of binding and loosing, or that not *only priests are the ministers of absolution* but that to each and all of the faithful of Christ was it said : ‘ Whatsoever you shall bind upon earth, shall be bound also in heaven ; and whatsoever you shall loose upon earth shall be loosed in heaven and ‘ whose sins you shall forgive, they are forgiven them, and whose sins you shall retain, they are retained ’ : by virtue of which words everyone can absolve from sins, from public sins by reproof only, provided the one reprovèd accept correction ; and from secret sins by voluntary confession, let him be anathema

¹ *Major Synopsis*, n. 100-124; *Suppiemint*, q. 8, 20.

• Refer to *D. T. C.*, vol. I, p. 183-189.

• Session XIV, can. to; *D. B.*, 920.

a. *Proof from Scripture* — from the two texts employed by the *Council of Trent* (section 1109). From these it is dear that the power conferred upon the Apostles and upon their successors must be exercised in a *judicial* manner. Now all the faithful do not possess *judicial* authority but those who rule over the Church. Truly to the *Apostles*, but not indiscriminately to all the disciples did Christ promise and give the power of the keys.

b. *Proof from Tradition* — *St. Ignatius* does not promise sinners the remission of their sins unless they *come to the bishop*¹; while still a Catholic, Tertullian, in describing exomologesis, says that sinners "are absolved by the priests"²; *St. Cyprian*, Tertullian's disciple, encourages sinners to penance, "because satisfaction and remission made through the *priests* is pleasing in the sight of God"³.

Others, along with *St. Ambrose*, explicitly say that the power to forgive sins belongs to the *Apostles* and to the *priests*. Similarly assert the *Greek Fathers*: Origen, *St. Athanasius*. Refer to the *Code*, canon 871.

Throughout the first four centuries the power of the keys was exercised almost exclusively by the *Bishops*; but in the fourth century, the authority to hear confessions and to absolve sinners was conceded to certain *priests*, namely, to penitentiaries; from the fifth century to the eighth this power was extended to many other presbyters, and from the eighth on, to all priests e.

B *The Power of Jurisdiction*

1125 I. State of the Question.

a. Concepts.

1) Ecclesiastical jurisdiction *in general* is defined as *the power to rule subjects for a supernatural end*. It is threefold;

¹ *To the Philadelphians*, 3, 2, *Journal*, 56.

² *On Penance*, n. 9, *Journal*, 315.

³ *The Lapsed*, c. 28, *Journal*, 553.

⁴ *On Penance*, book I, c. 2, *Journal*, 1297.

* Tixeront, *Histoire des dogmes*, III, 253.

legislative for making laws, *judiciary*, for authoritatively passing judgments, and *coactive*, for inflicting penalties.

2) The jurisdiction required for the *sacrament of Penance* is *judiciary* because this sacrament is administered under a judicial form; and this is the form of the *internal forum* since directly and primarily it concerns the private welfare of each one of the faithful; more than that, it is also the form of the *penitential forum* and is thus distinguished from the jurisdiction of the internal *extra-penitential forum* which can be exercised outside sacramental confession, for example, in dispensing in the matter of a vow.

3) Wherefore, the jurisdiction of a confessor can be defined as the *supernatural power, conferred by right or by the external act of a superior, by which a priest can exercise a judgment upon subjects in the internal, penitential forum*. As it is conferred, there is designation of the *subjects* upon whom the power to absolve may be exercised or of the *place* where it may be legitimately employed.

b. *The Synod of Pistoia was in error* in asserting that it is not necessary, but only convenient, for the validity* of absolution that the confessor have the power of jurisdiction¹.

1126 2. Thesis : *In addition to the power of orders, for valid absolution there is required the power of jurisdiction, which is not received by reason of ordination alone, but by the concession of ecclesiastical superiors*. This is certain.

a. *Jurisdiction is required for valid absolution* :

1) The *Council of Trent*³ teaches this; the *Decree for the Armenians*³ had previously stated: "The minister of this sacrament is the priest who has either ordinary authority for absolving or has it by the commission of a superior", that is, ordinary or delegated jurisdiction; thus the *Code*, canon 872.

¹ *D. B.*, n. 1537.

* Session XIV, chap. 7; *D. B.*, 903.

• *D. B.*, 699.

2) *Theological reason* corroborates this fact: the power to remit or to retain sins is exercised *-per modum iudicii*, through the manner of a judgment; but judicial power can be exercised validly only upon a *subject*, that is, upon him who has been subjected by a legitimate superior to the authority or jurisdiction of a judge.

b. That *this jurisdiction is not conferred by reason of ordination alone, but by the concession of superiors*, follows from what has been proved already. For in declaring that the absolution of a priest who lacks jurisdiction is of no value or force, the *Council of Trent* presupposes that a priest can be lacking jurisdiction. Now if, jurisdiction were had by reason of ordination alone, it could not be taken away.

1127 3. Corollaries.

a. *In various ways jurisdiction can be limited by superiors, particularly by the Roman Pontiff.* For those who can grant or not grant jurisdiction, a fortiori can confer it in a manner more or less limited, *as regards men, as regards place, time, as regards sins.* The *Council of Trent*¹ says: "It seemed to be a matter of very great importance to our most holy Fathers for the discipline of the Christian people that certain more atrocious and grave crimes should be absolved not by anyone indiscriminately, but only by the highest priests".

b. *It is commonly held*⁵ *that jurisdiction is required also for absolution of venial sins.* This many older theologians indeed deny, as do *St. Thomas* and *Scolus*⁶ because venial sins can be remitted by means of other sacraments for which jurisdiction is not required. But *Innocent XII*⁷ enjoins the Bishops not to allow "the confession of venial sins to be made to a simple priest not approved by the Bishop or by the Ordinary. And this rightly so, because even venial sins are forgiven in the sacrament of Penance *per modum iudicii*."

¹ *D. B.*, 903; refer to the *Code*, can. 878, 893.

⁵ *Commonly*, because a few, along with *Ballerini*, *Moral Theology, On Penance*, n. 555, hold a contrary opinion and understand the decree of *Innocent* to refer to the liceity, but not to the validity of absolution.

⁶ *St. Thomas*, in 4 dist. 18, q. 2, a. 3, sol. 1, ad 3; *Scorus* in 4, dist. 18, q. 4, a. 2, sol. 3.

⁷ Decree *Cum ad aures*, *D. B.*, 1x50.

ARTICLE IV. THE NECESSITY OF PENANCE

At this time we ask whether the sacrament of Penance is necessary, or whether or not sacramental confession is obligatory. We shall consider: the *necessity* of confession and the *manner* of confession.

A *The Necessity of Confession* ¹

1128 I. State of the Question.

a. Concept. *Sacramental confession is the accusation of one's sins committed after Baptism, made to a legitimate priest, for the purpose of obtaining pardon through the power of the keys.*

1129 b. *Errors.* Sacramental confession the *Protestants* and their precursors denied and rejected: *Wycliffel*; *Luther*, who was never really consistent in this matter, at one time asserting that confession is "the place of cruellest torture", at another time declaring that it is "the best remedy for afflicted consciences". *Calvin* who contented that auricular confession had been instituted by *Innocent III* at the *Lateran Council*: the *modern Protestants*, and even the *Eitualists*, who, while acknowledging its usefulness, reject its necessity.

c. *The Catholic Teaching.* The *Council of Trent*⁸ teaches the divine institution of confession, its necessity, its object which embraces all mortal sins of a baptized person; the Council states that confession, either *secret* or *public*, is truly sacramental, that confession *in secret* has been in use from the beginning, that *public* confession is not expedient.

1130 2. Thesis: *By divine law sacramental confession is necessary for all (those who have committed grave sins after baptism; and upon these there is incumbent the obligation to confess each and every one of these mortal sins.*

¹ *Major Synopsis*, n. 126-154; *Summa theologica*, part 3, q. 84, a. 5, 6; refer to q. 86.

⁸ *D. B.*, 587.

• Session XIV, chap. 5, *D. B.*, 899, 901.

This is de fide from *Trent* : " If anyone denies that sacramental confession was either *instituted* by *divine law* or is *necessary* for salvation, or says that the manner of secretly confessing to a priest alone, which the Catholic Church has always observed from the beginning and still observes, is alien to the institution and the mandate of Christ, and is a human institution; let him be anathema. If anyone says that in the sacrament of penance *it is not necessary by divine law* for the remission of sins *to confess each and all mortal sins*, of which one has remembrance after a due and diligent examination, even secret ones... let him be anathema

1131 *Explanation* of terms of thesis. — We have said :

a. *sacramental confession*, thereby not concerning ourselves with whether it be *public or private* or *auricular* : for each is sacramental;

b. *necessary by divine law*, and indeed *strictly necessary* under the penalty of damnation; but this necessity arises from *positive precept*, and therefore permits certain exceptions;

c. *mortal sins* because venial sins can be remitted without confession;

d. *all mortal sins* and *each mortal sin* must be distinctly accused.

Proof of Thesis from Scripture.

i. *The divine institution* of confession is legitimately inferred from the texts which promise or confer the exercising of the power of the keys per modum iudicii (section 1109). Such a judgment cannot be preferred without the previous confession of all mortal sins; for : first, a just and wise judgment cannot be made unless the case is known and the case cannot, as a rule, be known without the confession of the penitent; he *alone* can reveal his *secret* sins and the true *malice* of his external sins which depends upon the internal action of his will ; secondly, Christ conferred upon the Apostles and upon their successors the power *to remit* or *to retain sins* absolutely and unrestrictedly : all sins and every sin ; but in order that sins individually considered be prudently forgiven or not forgiven, they must be known individually and distinctly — that is, through confession.

1 Session XIV, can. 6, 7; *D. B.*, 9:6, 917.

2. From these same texts the *necessity* of confession is deduced. From the words : " Whose sins you shall forgive..." there is no other medium for obtaining the remission of sins besides confession wherein sins are submitted to penitential jurisdiction : for if Christ, in instituting this sacred tribunal, had not commanded sinners to have recourse to this, then the power of priests would be illusory. Who would subject himself to the humility of confession if there were a less burdensome means?

1132 *Proof of Thesis from Tradition.*

At all times in the history of the Church the practice and the obligation of confessing mortal sins flourished :

During the *first four centuries public penance*, part of which was confession of sins, public or secret, prevailed :

From the *fifth to the twelfth century* penance became less rigorous and *private confession became more common* ;

From the time of the twelfth century only *private confession* and satisfaction remained the custom.

It is sufficient to describe *the first two periods*.

Throughout the first four centuries the existence of sacramental confession is apparent :

1. From the very *penitential discipline*, the works of which necessarily *suppose a certain confession of sins made to a bishop* in order that he might be able to determine the quantity and quality of the satisfaction and in this way grant absolution prudently.

2. From the Fathers' testimony : in the second century, *St. Irenaeus* † speaks of confession as *necessary* for recovering grace; in the third century, *St. Cyprian* discusses sacramental confession made to priests, in which even internal sins are made manifest; similarly, *Origen* * and *St. Peter of Alexandria* * in

† *Adversus haeres.*, I, 13, *Journal*, 193.

‡ *De lapsis*, c. 28, 29, *Journal*, 553.

* *Homily on Leviticus*, II, 4, *Journal*, 493; *Homily on Psalm*, XXXVII, n. 6, *Kirch*, 216.

† Refer to *Mai, Spicilegium Romanum*, t. VII, p. 465.

the fourth century, *St. Ambrose* exhorts to confession and represents priests as *judges; *St. Padanus* is urgent on the necessity of confession, even of occult sins; so also *Aphraates*, called the wise Persian .

From the fifth century to the twelfth penitential discipline is mitigated and confession becomes more frequent. *Pope St. Innocent I* * orders that a " last communion be given with penance " even to those who, after they have indulged in pleasures throughout their life, beg for reconciliation at the very end of their days in order that " they may be delivered from eternal ruin . *St. Augustine* * preaches a twofold penance, one more strict, the other less harsh for secret sins. Likewise *St. Leo* exhorts sinners, who are not reckoned among public penitents, to carry out the milder penance every year, especially before the Pasch, the milder penance wherein they will be exempted by the prayers of the priests. This is more clearly explained by *St. Caesarius of Arles*. In the Greek Church we notice a similar mitigation. Thus *St. Chrysostom* . benignly receives sinners to such a degree that in the synod of the Oak the bishop *Isaacius* charged " that he offers license to those sinning, teaching thus : if you sin again, repent again; and as often as you sin, come to me, I shall restore you " ,

From this change of penitential discipline during the ninth to twelfth centuries, certain doubts arose in the mind of the faithful, at least in some regions; these doubts concerned the necessity of confession made to priests. Because confession was, so to speak, the preparation for satisfying works, to certain people it seemed that the obligation of confession ceased once public penance was abolished. In this way a certain text of *Gratian* which is frequently advanced is to be explained . These doubts of some few notwithstanding, the Church did not cease to preach the necessity of confessing to priests :

i. By stating, from the beginning of the fifth century, that Holy Communion must be received at specified times, and, furthermore, that the obligation is incumbent on sinners to confess their sins before Communion ;

* *On Penance*, I, 3, *Journal*, 1294.

* *Journal*, 1244.

* *Demonstratio VII*, n. 3-4, *Journal*, 685.

* *D. B.*, n. 95.

» *Sermon*, LXXXII, *P. L.*, XXXVIII, 511; refer to *Faith and works*, 48; *Enchiridion*, 80. Refer to *Journal*, 1434, 1435-

* *Epistle*, CLXVI, inquit. 19; *P. L.*, LIV, 1209; *Epistle*, CVII, 2; *P. L.*, LIV, ton; *Sermon*, XI.III, 2, 3; XLIV, 1; XLIX, 2; L, I, 2; *P. L.*, LIV, 282, 285, 30X, 305, and following. Refer to *D. B.*, 145.

» *Sermon*, CCLXI; *P. L.*, XXXIX, 2227.

* *Labrjvvs, Councils*, t. II, p. 1328.

* Refer to *Major Synopsis*, n. 149.

2. By bringing forth *penitential books* in which she explained what punishments corresponded to diverse sins, and gave formulas for interrogating penitents;
3. By imposing *canonical penalties* on those who refused to confess their sins at the time of death;
4. By *defining, the times* for making confession '.

1133 *Conclusion.* From her earliest years, therefore the Church has professed by her way of acting that sacramental confession is a *divinely instituted* medium and, indeed, a *necessary* medium. This is clear : at first *indirectly*, from the fact that confession was regarded as a previous condition for public satisfaction and as necessary for absolution of sins; later more *directly*, when, penitential discipline lessened, the Church insists on confession as necessary for private penance and absolution.

1134 *Reason Proves the Usefulness of Confession.*

On the part of God, to Whom congruous satisfaction is given : for there is present in every sin *disobedience* and some kind of *pride*: these are fitly compensated for by a humble confession and by obedience to the confessor.

On the part of man :

1. From confession man derives *security* and peace (the more carefully he confesses and feels contrition, the greater his security and peace) : for sacramental absolution is an authentic pledge of divine forgiveness;

2. By confession man is *deterred* and led away from *sin* : to be sure, by examining his conscience he sees and avoids the occasions of sinning... besides the obligation to reveal all sins, even the most secret, makes man more vigilant;

3. By confession man is greatly moved *to the practice of virtue* and strengthened in this practice : indeed, in confession we find a most faithful *friend* to whom we can disclose the faults and infirmities of our nature; we find a spiritual *leader* who teaches us God's ways in a special manner adapted to our weakness; we find a *helper* who impels us to cast out our vices and to cultivate the virtues.

On the part of society : for a prudent confessor urges us to observe human laws as well as divine laws, he puts family life in order,

* This the Council of *Gran* did in 1114; so also the *Council of Paris VI* which prepared the way for the Council of *IAteran IV* in 1215.

he settles quarrels and disagreements, he reconciles enemies, he prevents or repairs scandals, etc.

B *The Manner of Confession*

1135 Thesis : *Secret or auricular confession, the only form prevailing today, has been in use from the very beginning. This is certain according to the Council of Trent* 3.

From the fifth century this thesis stands as certain; from this century we shall go back to apostolic times, employing the *ascending method*.

1. That private confession was in use in the *fifth century* is most certainly clear from the testimony of *St. Leo the Great*. Hearing that some priests were publicly reading out the sins of penitents which were written in little books, the Pontiff condemned this practice as contrary to *Apostolic rules*: " since it suffices that the guilt of consciences be made known to the priests alone in *secret confession* 3 ".

2. There are those who testify that *secret confession* was the practice in the fourth century; among them *St. Aphraates* who, addressing the priests, commands them not to make known to others the sins revealed to them in confession * and *St. Ambrose*, of whom Paulinus the deacon 3 writes : " The cases of offenses were confessed to him *he spoke of to no one* but to God alone with Whom he interceded ". The fact of secret confession is confirmed by the institution of *penitentiaries* whose duty it was to hear *private confessions*.

3. This fact is likewise evident in the third century from testimony of that time. Thus *Origen* bears witness that in his time *public* and *private confession* were in use . Also *St. Cyprian* takes it for granted that confession is secret when he speaks of those who " although not guilty of any adulterous deeds, nevertheless, because they entertained the thought (of such deeds) confess (their thought) in sorrow and simplicity to the priests of God, make the exomologesis (= confession) of conscience...

* *Major Synopsis*, n. 155-161; *Supplement*, q. 6.

* *D. B.*, 901.

* *Epistle*, 168; *P. L.*, LIV, xan; *D. B.*, 145.

4 *Demons!*, VII, n. 3-4, *Patrol. Syr.*, I, 318-319; *Journal*, 685.

* On the *Life* of this Saint; *P. L.*, XIV, 40.

4 *Homily II* on Psalm 37, n. 6; *P. G.*, XII, 1386; *Kirch*, ai6.

4. In the second century we find no explicit testimony; but since private confession was in use in the third century among the Greeks and the Latins and no sign of any change in this matter is to be found, rightly we infer that private confession extends to apostolic times — as *St. Leo*, who has already been quoted, teaches.

1136 *Conclusion.* Private confession has been in use from the beginning although it has not always been completely secret, sins sometimes being indirectly made known by the imposition of public penance. This manifestation developed Christian humility and solidarity among some; but in others it awakened a certain shame which held them back from frequenting this sacrament. As a consequence, the Church gradually abolished public confession and then public penance.

ARTICLE V. THE EFFECTS OF PENANCE I

1137 Introductory notes. Penance produces grace *ex opere operato* as do the other sacraments (Section 974).

A When a penitent is involved in *mortal sin* :

1. The grace *proper* to this sacrament is *first sanctifying grace* or *grace remissive of sin*; it is called the grace of *resurrection* : by means of this the spiritually dead recover the life of grace; it is called the grace of *healing* : by means of it their wounds are cured; it is called the grace of *reconciliation* ; by means of this grace they are received into divine friendship.

2. To tills grace is added the right to *actual graces* by means of which the penitent is able to make satisfaction for past sins and to avoid sins in the future.

3. Eternal *punishment* is remitted and the temporal punishment due to sin is diminished.

4. The merits deadened through sin are *revivified*.

¹ *Major Synopsis*, n. 168-181; *Summa theologica*, part 3, q. 86, 87, 89.

B When the penitent is already in the *state of grace*, he receives :

1. An *increase* of habitual grace along with the right to actual graces;
2. The remission of *venial sins* which he has confessed with contrition ;
3. The *forgiveness*, partial at least, of *temporal punishment*.

Since many of these points have already been discussed, it will be sufficient to explain briefly : the *remission of all mortal sins*; the *remission of punishment* due to sin; the *revival of merits*.

A *The Remission of Mortal Sins*

1138 We have already proved (section nob) that *all sins* committed after Baptism are forgiven through the sacrament of Penance, and that no sin is unforgivable. We now add these three facts.

a. *One mortal sin cannot be remitted without another.* For :

1. Sin is taken away through the infusion of habitual grace; but any kind of mortal sin is directly contrary to habitual grace and excludes it; therefore, one deadly sin cannot be remitted without another.

2. Sin cannot be forgiven without true repentance; this includes detestation of sin in as much as it is an offense against God; but all sins offend God; therefore, one cannot really be penitent over one sin without grieving for all his other sins, at least *virtually*, in fact *formally*, if he actually thinks of these».

b. *The Sacrament of Penance*, like the other sacraments, produces its own effects *ex opere operato*, and thus truly causes the remission of sins; the Council of Trent has declared, in opposition to the Protestants : “ If anyone says that the sacramental absolution of the priest is not a judicial act but a mere service of pronouncing and declaring to him who

1 Summa Theologica, part 3, q. 86, a. 3.

confesses that the sins are forgiven, provided only he believes himself to be absolved... let him be anathema!”.

c. *Sin is definitively remitted* in such a way that it will never return through subsequent sin, either in regard to guilt or in regard to punishment.

B *The Remission of Punishment Due to Sin*

1139 a. *The Sacrament of Penance always remits eternal punishment along with the guilt.*

1. The *Council of Trent*¹ teaches that the penitent after absolution is bound to make satisfaction “*not indeed for the eternal punishment, which is remitted together with the guilt either by the sacrament or the desire of the sacrament; but for the temporal punishment*”.

2. Remission of mortal sin takes place through the infusion of habitual grace; but habitual grace makes us adoptive sons of God with the right to eternal blessedness; therefore it excludes eternal punishment.

b. *The Sacrament of Penance lessens also the temporal punishment due to sin*; for according to *Trent*³, satisfaction is one of the three parts which come together for the full remission of sins. But satisfaction does not directly concur in the remission of guilt since this is remitted before satisfaction is made. Therefore, it concurs in the *remission of punishment* — this it carries out *ex opere operato*.

c. *The Sacrament of Penance does not always take away the entire temporal punishment, but sometimes it does, whenever the contrition is most intense.*

C *The Revival of Merit*

1140 a. State of the Question. We wish to learn whether merits which have been deadened through sin revive or come back

¹ *Council of Trent*, Session XIV, can. 9; *D. B.*, 919.

³ *Council of Trent*, Session VI, chap. 14; *D. B.*, 807.

• Session XIV, chap. 3; *D. B.*, 896.

to life. First, we must make a distinction among the various works in the order to merit :

1. Works are called *living* which are accomplished in the state of grace, through the inspiration and help of actual grace; they are called living because they proceed from a spiritually living principle and because they merit eternal life.

2. Works are *dead* which, although good and supernatural, are done in the state of sin and hence are not meritorious of eternal life.

3. Works are called *deadly or death-bringing* which deprive man of the life of grace — such as mortal sins.

4. But those works are called *deadened*, which, performed in the state of grace, are held back from their effect because of subsequent mortal sin; they no longer avail in leading man to eternal life.

1141 b. Thesis : *Once sin has been remitted through Penance, works, previously performed in charity and then deadened through subsequent sin, are revived.* This is the common opinion.

I. The *Fathers* cite two texts of Scripture which are pertinent to this :

a) " For God is not unjust that *he should forget your work and the love which you have shown* ! But, as the *Fathers* and *Theologians* argue, in the manner of *St. Epiphanius*⁹, we are here, concerned with works performed in grace and then deadened, for the *Apostle* is speaking to the *Hebrews*, some of whom had fallen into sin. Therefore, God does not forget the good works of those who do penance; rather he rewards these.

b) " Have you suffered so great things in vain, if it be yet in vain * on these words *St. Jerome* comments : " Whoever has labored in accordance with the faith of Christ and later has fallen into sin, just as he is said to have suffered the former labors in vain as long as he is in sin, so he does

⁹ *Summa theologica*, part 3, q. 89, a. 1-6.

* *Hebrews*, VI, 10.

† *Heres.*, 59, n. 2; *P. G.*, XLĪ, 1019.

‡ *Galatians*, III, 4.

not on the other hand lose these labors, if he returns to his former faith †

2. *Trent* declares that the good works of the man justified "truly merit increase of grace and the attainment of eternal life, *if he should die in grace* " ; moreover, all that is required is that *he depart in grace*. Therefore, if one has sinned mortally and then repents, his merits revive.

3. *Reason* argues :

a) Works performed in charity of *themselves* remain in divine acceptance and therefore are said to be deadened † only in so much as the one sinning mortally is unworthy of eternal life. But such an impediment is removed through penance ‡.

b) If merits previously acquired were not restored, God would be punishing the remitted sin with eternal punishment, by depriving some just person of a degree of glory corresponding to those merits.

1142 c. But concerning the *manner* in which and the *degree* to which merits revive there is some difference of opinion among theologians, and nothing certain can be defined. Along with many modern writers, Suarez * holds that all merits previously acquired are immediately restored to the repentant sinner both as to the right to glory and as to grace. For, from what has been written, merits of this kind remain in the acceptance of God, and are held back from their effect only by mortal sin. So, when sin is remitted, past merits immediately attain their entire effect. This opinion, more in keeping with divine kindness, we fully accept.

• *Commentary on the Galatians*, book I, c. 3; *P. L.*, t. XXVI, p. 350.

† *Council of Trent*, session VI, can. 32; *D. B.* 842.

* *Summa theologica*, part 3, q. 89, a. 5.

‡ *Work on Deadened Merits*, disp. II.

CHAPTER III

THE ACTS OF THE PENITENT

The Sacrament of Penance is carried out in a *judicial manner*; consequently, it presupposes certain acts on the part of the penitent : confession, contrition, and satisfaction.

I. CONFESSION

1143 In the preceding chapter we have spoken of the necessity and of the manner of confession; in the *Brevior Synopsis (Moral)* we have explained its *properties* and particularly its *entireness*; therein we have pointed out the *necessity* of this entireness, its *scope* in relation to kind, to number, and to circumstances of sins, and finally we have enumerated the *causes* which excuse from material integrity, and the *means* for obtaining integrity †

II. CONTRITION

We shall explain the *nature* and *species* of contrition, its *necessity* and *efficacy* for remitting sins.

A *The Piature and the Kinds of Contrition*

1144 a. Nature. Contrition, the nature of which is implied in its names, *sorrow*, *compunction of heart*, *cleaving of the heart*, has been defined by *Trent* :

Sorrow of the soul and a detestation of sin committed, with a determination of not sinning in the future.

† *Major Synopsis*, ll. 188-285; *Supplement*, q. 6-11.

* *Major Synopsis*, n. 286-315; *Supplement*, q. 1-5.

It is called *sorrow of the soul* : because sin is the greatest moral evil, the sinner who is sincerely returning to God cannot not be sorrowful for the crimes which he has committed.

It is called a *detestation*, that is *hatred* for sin, which proceeds from a knowledge of its malice and of its evil effects, a hatred which is accompanied by a disavowal of bad will, so that the sinner sincerely declares : If this were not accomplished, I would not do it; I would will not to sin.

The words, *with a determination of not sinning in the future*, mean this : no one truly detests the sins he has committed unless he wills and wishes to avoid these sins in the future.

1145 b. Kinds. There are two kinds of contrition : *perfect*, which results from the *motive of charity* or of love of benevolence or of friendship for God and which is sufficient for justification ; *imperfect* which is produced from a supernatural motive different from charity, for example, from the *ugliness* of sin, from the *fear* of punishment, and which is not sufficient for justification without the sacrament. This kind of contrition is also called *attrition*.

Fear of supernatural penalties can proceed from *fear of God* : *filial* or *servile*. *Servile* fear is *subdivided* into : *simply* or *honestly servile* : by force of this man avoids evil works and also the disposition to sin; and into *servilely servile* : in this he retains his disposition to sin. This kind is certainly evil, while the other species are good.

B *The Necessity and the Efficacy of Contrition*

Ic THE NECESSITY

1146 Thesis: *True contrition, such as has been defined above, apart from its species, is necessary for obtaining forgiveness of sins, either within or without the sacrament.* This is certain.

Proof from Scripture. This is evident from the texts relating to the necessity of Penance (section 1104). The repentance there required is a conversion to God, an aversion from the

† Session XIV, chap. 4; *D. B.*, 897.

* *Acts*, II, 38; III, 19; refer to VIII, 22; XT, 18.

way of iniquity, a change of heart and of life, a contrite and humble heart. All of this indeed imports grief of soul and a hatred of sin with a determination to correct our faults.

Even after the sacraments were instituted, contrition remained as a necessity; for when the Jews or Gentiles are converted to the Christian faith, the *first disposition required* of them, after faith, was repentance or contrition: "Do penance and be baptized every one of you... Be penitent therefore and *be converted*, that your sins may be blotted out...l "

Proof from Tradition. The entire *penitential discipline* was instituted in order that, through the laborious expiation of their sins and through the prayers of the Church, grief of soul and hatred for sin might be vividly awakened in the penitents.

The *Fathers* teach that contrition is the *retraction* of sin, and is *necessary* for salvation. Thus *St. Cyprian* promises forgiveness to penitents, "if, after acting repentantly and after frequently professing hatred for their acts, *they show signs of a sorrowing and indy penitent soul* with tears, with sighs, with lamentationsss".

2° EFFICACY OF CONTRITION

1147 Historical View. From the fifth century there has been inquiry as to what are the functions of *contrition* and of *absolution* in the remission of sins. *St. Augustine* affirmed the efficacy of contrition and at the same time of absolution but the functions of each he did not explain well enough. But this exposition the *Scholastics* have been propounding gradually.

I. *Hugo O/ St. Victor* * said rightly that sins are not remitted by contrition unless the desire to receive absolution is present; but he added that the remission of eternal punishment is given with absolution: in this he supposes less correctly that sin can lx? remitted without the remission of eternal punishment.

l *Ep.*, XXXI; *P. L.*, IV, 315. Refer to *Sr. Ambrose, On Penance*, book II, C. xo; *P. L.*, XVI, 519; *St. Chrysostom, On Compunction*.

* *Sermon 67; P. L.*, XXXVIII, 434.

• *The Sacraments*, book II, p. XIV, C. 8; *P. L.*, CLXXVI, 564-570.

« *Book IV Sent.*, dist. XVIII; *P. L.*, CXCII, 885-889.

2. *Peter Lombard* ¹ taught that both sin and the punishment for sin are remitted by perfect contrition, but he incorrectly appended that by absolution it is *authentically declared* that sins have been remitted — thus, so to speak, precluding the error of the Protestants.

3. *St. Thomas* explained more clearly the *difference* between contrition perfected by charity' and attrition; this attrition, he asserts, is sufficient for the remission of sins — along with the priest's absolution, however. He further stated (and this is rejected today) that attrition does not suffice of *itself*, but by reason of *good faith*. For the rest he taught that, if grace is already possessed, it is increased by absolution.

4. More favorably still, *Scotus* declared that *attrition*, which arises from fear of hell, is *sufficient* for the remission of sin — along with absolution — provided the penitent does not actually cling to his sin ².

3^o THE EFFICACY OF PERFECT CONTRITION

1148 Thesis : *Perfect contrition remits grave sins, without the actual reception of the sacrament of Penance, but not without the desire for the sacrament.* This is certain.

1. *Trent*³ has said : " Though it sometimes happens that this contrition is *perfect* because of charity and *reconciles man to God...*, this reconciliation nevertheless must not be ascribed to the contrition itself *without the desire of the sacrament* which is included in it

2. *Proof from Scripture.*

a) In the *Old Testament* we read : " I (namely God) love them that love me ⁴ that is, God loves those who love Him and who are consequently perfectly contrite; who, from what has been said, love God with the love of charity. But those whom God loves He adorns with sanctifying grace and frees from sins. And truly, under the Old Law, adults

¹ *In IV Sent.*, dist. 22, q. 2, a. I; refer to *Supplement*, q. 5; q. 18, a. I.

² *In IV Sent.*, dist. 14, q. 4, n. 7.

³ Session XIV, chap. 4; *D. B.*, 898.

⁴ Session XIV, chap. 4; *D. B.*, 898.

⁴ *Proverbs*, VIII, 17.

were able to obtain the remission of sins without the sacrament of Penance. But if the sinner could gain that, it was surely through a most noble action such as is penance perfected by charity.

b) Nor is this matter regarded differently in the *New Law*, after the sacrament of Penance has been instituted. Without any restrictions Christ said to His disciples: "If anyone love me, he will keep my word: and my Father will love him, and we will come to him, and will make our abode with him." From this we clearly gather that he who loves Christ or who is perfectly contrite immediately possesses the divine indwelling; this cannot be enjoyed without habitual grace.

3. *Proof from Reason.* Contrition is the most perfect disposition that sinners can have; and since it imports love for God, it prepares sinners very well for the divine friendship.

1149 In our thesis we have used the words: *not without the desire for the sacrament*: since confession is necessary in the New Law, the sinner cannot truly be contrite without sincerely wishing to submit his offenses to the power of the keys at an opportune time. *Sufficient*, however, is an *implicit* desire, such as is present in the will to fulfill everything which is necessary for salvation.

But the *absolution* of the priest, by no means powerless, produces grace *ex opere operato* by which the justice of the sinner who is now justified is increased; it gives an increase in security and in peace; it more and more diminishes the temporal punishment due to sin remitted; it strengthens the will against falling back into sin.

4- THE EFFICACY OF ATTRITION

1150 I. First Thesis: *Attrition, born of the hideousness of sin, the loss of eternal blessedness and the incurring of eternal damnation, is a true and profitable sorrow, preparing one for grace.*

This is *de fide* from the *Council of Trent* in opposition to the Lutherans: "If anyone says that this contrition, which

¹ *St. John*, XIV, 23; refer to *St. John*, XIV, 21; *I St. John*, IV, 16; *St. Luke*, VII, 47.

is evoked by examination, recollection, and hatred of sins, whereby one recalls his years in the bitterness of his soul, by pondering on the gravity, the multitude and the baseness, of his sins, *the loss of eternal happiness* and *the incurring of eternal damnation*, and also purposing to lead a better life, is not a true and a beneficial sorrow, and does not prepare for grace, but makes a man a hypocrite and a greater sinner... let him be anathema! ”.

Proof from Scripture.

Attrition which is conceived of good fear, is worthy and honorable. But servile fear is good because in the sacred writings it is commended and enjoined : “ Holy and terrible is his name : the fear of the Lord is the beginning of wisdom 1 ” ; “ the fear of the Lord driveth out sin : for he that is without fear cannot be justified ’ ”.

Wherefore *St. Chrysostom* exclaims : “ Unless fear were good, Christ would not have expended so many long discourses on that subject while He was speaking about future punishments and torments † ”.

Proof from Reason.

He who detests sin and avoids it for the sake of escaping punishment, does not thereby *exclude* a higher motive, but merely *abstracts* or withdraws from it. In fact, not necessarily is he so disposed that he detests sin solely for the sake of averting punishment ; but he can, in order to shun punishment, abominate sin itself. In our thesis we are concerned with this kind of attrition.

1151 2. Second Thesis : *In order to gain the remission of sins through the power of the sacrament of Penance, perfect contrition is not required, but attrition suffices.* This is certain; it contradicts the opinions of some of the older theologians.

1 Session XIV, can. 5; *D. B.*, 915.

» *Psalm*, CX, xo.

* *Eccli.*, J, 27. Refer to *St. Matkw.*, X, 28; *Sx. Luke*, XII, 4.

4 *Homily XV ad pop.* Ant., n. 2; *P. G.*, XLIX, 150.

a. *Proof from Authority.*

From the *Council of Trent*, already cited, which declares that contrition is twofold: *perfect* which reconciles the sinner to God before the sacrament is actually received; and *imperfect* contrition or attrition, which "disposes him to obtain the grace of God in the sacrament of Penance", and this *proximately*, indeed, as is clear from the context.

From other decrees of this same Council which teach that sins are *truly remitted* through the sacrament of Penance *

From the condemnation of this proposition of *Bains*: "A penitent sinner is not vivified by the ministry of a priest who absolves, but by God alone" For if perfect contrition were a prerequisite for absolution, sins would not really be remitted through the sacrament of Penance, nor would sinners ever be vivified by the ministry' of a priest because they would have already been justified by contrition.

b. In addition, the *practice*, ancient and at the same time universal, of diligently and *solicitously* absolving the dying, can hardly be explained without acknowledging that attrition alone does not suffice, but along with absolution it does suffice *

1152 *Corollary* — *In the sacrament the penitent from being attrite becomes contrite*, not indeed in the sense that attrition can become or be made into contrition, but in this way that attrition together with the sacrament is equivalent to contrition as to the effect produced, namely the remission of sin; and also in that the attrite person, by receiving absolution, at the same time receives habitual grace and the virtue of charity; by this he becomes contrite in *habitu*, proximately capable of eliciting an act of contrition.

1 Session XIV, chap. 4.

' Session XIV, can. 3; *D. B.*, 913.

' *D. B.*, X058.

* In regard to the controversy about the necessity of some love with attrition, refer to the *Brevior Synopsis* (Moral), n. 975.

C *Satisfaction*¹

1153 I. Concept. In as much as it is a part of the sacrament, satisfaction is defined: *the voluntary enduring of the penalty imposed by the confessor in order to compensate for the injury done to God and to redeem or atone for the temporal punishment which is ordinarily due even after sin has been forgiven.*

Satisfaction is *twofold*: first, satisfaction *in desire*, that is, a sincere wish to accept and to fulfill the penance imposed by the confessor; without this the sacrament would be invalid; secondly, satisfaction *in re*, real satisfaction, that is, the actual fulfilling of the penance imposed; this is an integral part, but not an essential part, of the sacrament. We shall now discuss the *necessity* of satisfaction.

1154 2. State of the Question.

a. *Errors.* The *Protestants* claim that sin cannot be condoned by God without the full remission of the punishment due to sin. This statement they try to prove; first, from the infinite satisfaction of Christ; secondly, from the idea of justification which they have fashioned for themselves, for which, they declare, faith alone is *fully* sufficient. On the other hand, the *Jansenists* contend that penitents should not be absolved unless they have accomplished laborious and long lasting penance imposed upon them.

b. *Catholic doctrine.*

1) The Church has the right and the duty to *impose satisfaction* on the Christian sinner, which is in proportion to his offenses (this in contradiction of the *Protestants*).

2) *The desire to make satisfaction* is sufficient for granting the remission of sins (this in opposition to the *Jansenists*).

Wherefore, we lay down a *twofold thesis*.

1155 First Thesis: *The punishment due to sin is not always entirely remitted at once by God, but after the guilt and the*

¹ *Major Synopsis*, n. 356-365; *Supplement*, q. 12-15.

eternal -punishment have been taken away by the absolution of the priest, temporal punishment very often must be undergone.

This is de fide from the *Council of Trent*¹: "If anyone says that the whole punishment, together with the guilt, is always pardoned by God, and that the satisfaction of penitents is nothing other than faith, by which they perceive that Christ has made satisfaction for them, let him be anathema

Proof from Scripture. From *facts* and from *words* in Scripture it is apparent that the punishment is not always remitted with the guilt.

Facts of Scripture : We see that Adam, restored to the state of grace, suffers temporal penitence that Moses and Aaron, after obtaining pardon for their sin of unbelief, are held back from the promised land as a punishment for their sin; that David, in penalty for his remitted transgression, is afflicted with the death of his son. These punishments, indeed, are not imposed just in the way of correction, as the Protestants wish them, but also as a *chastisement* for sin; this fact is evident from the context and also from the fact that not only adults but also little children die in punishment for sin.

Words of Scripture. "Now therefore saith the Lord : Be converted to me with all your heart, *in fasting, and in weeping, and in mourning* * " : " Redeem thou thy sins with alms, and thy iniquities with works of mercy to the poor " ; Bring forth therefore fruits worthy of penance ' " . Pertinent at this time are the texts which show that we cannot be saved unless we take up our cross, suffer with Christ, fulfill in our flesh those things which are lacking in the sufferings of Christ.

Proof from Tradition.

That the Fathers have unanimously taught the necessity of such penance the Protestants themselves have been forced to

¹ Session XIV, c. 12; *D. B.*, 922.

² *Wisdom*, X, x-a; *Genesis*, III, »7.19.

³ *Numbers*, XX, 12.

⁴ // *Kings*, XII, 13¹⁴*

* *Joel*, II, xo.

* *Daniel*, IV, 24.

⁷ *St. Luke*, III, 8.

to admit. Thus *Chemnitz*' states: " Truly I am not ignorant of the fact that the ancients recommended canonical discipline in words exceedingly abundant and sublime, for example, *Tertullian* says that sins are expiated by means of these satisfactions; *Cyprian* declares that sins are ransomed, washed away, healed by these satisfactions; that in this way the judge is appeased; *Ambrose* affirms that the pains of hell are thus compensated for; *Augustine*, that God is propitiated by these for the sins of the past

Proof from Reason.

On the part of God. It is certainly fitting that God, as *legislator* and *ruler*, should not remit offenses without temporal punishment, so that in the future His laws might be better obeyed by penitents, that others might be deterred from evil, and that thus the good of society might be promoted; finally, that the laws not only of mercy but also of justice might be preserved — in as much as this can be.

On the part of the penitent. *Trent** states: " Without doubt these satisfactions greatly restrain from sin, and as by a kind of rein act as a check, and make penitents more cautious and vigilant in the future; they also remove the remnants of sin, and destroy vicious habits acquired by living evilly through the contrary acts of virtues

1156 Corollaries.

1. *All good and penal works and these alone can be satisfactory.*

a. *good*, in order, that they may be offered to the honor of God;

b. *penal*, in order that through the work something may be taken away from the sinner, and that in this way compensation may be made for what the sinner has withdrawn from God by offending His majesty, in as much as it is within the sinner to withdraw anything from God; and that these penal works may preserve the sinner from falling again, for man does not readily return to sins which have brought down punishment upon him.

2. *Particularly satisfactory are the works of almsgiving, of fasting, and of prayer*; these oppose our three-fold concupiscence. To these we should add the sufferings which God sends us and which we bear patiently.

* *Exam. Council of Trent*, p. 4.

† *Session XIV*, chap. 8; *D. B.*, 904.

1157 Second Thesis : *Penitents who have the desire to make satisfaction can be absolved before they have fulfilled the sacramental satisfaction.* This is certain.

Proof from the Practice of the Church. It is clear, even in the earliest days of the Church, that absolution was given before satisfaction was fulfilled :

1. In danger of death \
2. During time of persecution *
3. When there was danger lest penitents revert to the heretics if absolution were deferred
4. At the judgment of the Bishop *

Furthermore it is certain that, in the subsequent centuries and, indeed, long before the Jansenistic heresy the *practice* flourished in the Church of *absolving penitents before satisfaction had been completed.* In the year 1479 Sixtus IV condemned as scandalous and heretical this proposition of Peter of Osma : " Those who confess should not be absolved, if the penance enjoined upon them has not been done . On December 7, 1690, Alexander VIII rejected this proposition of the Jansenists : " Neither the policy nor institution of the Church has introduced the order of placing satisfaction before absolution, but the law and prescription of Christ, since the nature of the thing in a way demands that very order . "

Proof from Reason. — God immediately remitted the sins of those who were perfectly contrite, even though satisfaction had not been fully made — this is obvious from the example of *David* and from the testimony of *Ezechiel*. Certainly it is proper that the Church imitate God's behavior toward penitents.

APPENDIX ON INDULGENCES

Because indulgences are one of the means by which satisfaction can be made for the punishment due to sins, we

1 Sr. Innocent I, *Letter to Decentius*, c. 7; *P. L.*, XX, 559.

* St. Cyprian, *Letter 54 to Cornelius*, n. 2; *P. L.*, III, 728.

* St. Cyprian, *Letter 52 to Antonianus*, ll. 15; *P- L.*; III, y8r.

4 Council of Ancyra (314), can. 5.

5 *D. B.*, 728. — * *D. B.*, 1306. — ' *Escchiel*, XXXIII, 13.

* *Supplement*, q. 25-27; Bringer, translated into french by Mazoyer, *Les Indulgences*, Paris, 1923; C. Lévicier, *Les Indulgences*, Paris, 1903; Galibr, a. in *D. A.*, *Indulgences*.

shall discuss a few of the points relating to the power of granting these indulgences^x.

1158 I. The Concept of Indulgence. *An indulgence is the extra-sacramental remission of the temporal punishments due to sin which remain after the forgiveness of the guilt of sin; this remission is valid in the sight of God and is granted by ecclesiastical authority out of the Church's treasury of satisfaction* *

2. Kinds of Indulgences. Indulgences are divided :

a. By reason of their *effect*; into *plenary* and *partial*.

The plenary are ordained for remitting the *entire* punishment, the partial indulgences for a *certain portion* of the punishment.

b. By reason of the *subject*: some are *for the living* and are conferred in the manner of juridical absolution; others are *for the dead* and are given in the way of suffrage.

c. By reason of *mode*: indulgences are *personal, real, or local*.

3. The power of granting indulgences.

Errors. The *Waldenses, Wycliffites, and Protestants* denied the power of bestowing indulgences; they maintained that an indulgence is unprofitable and pernicious, that it encourages freedom to sin.

1159 First Thesis : *The Church enjoys the power to grant indulgences; the practice and use of these is very salutary to Christian people.* This is de fide from the *Council of Trent*: “ Since the power of granting indulgences was conferred by Christ on the Church, and she has made use of such power divinely given to her, even in the earliest times, the Holy Synod teaches and commands that the use of indulgences, most salutary to a Christian people and approved by the authority of the Sacred Councils, is to be retained in the Church, and it condemns those with anathema who assert that they

^x Refer to explanations of other related topics in the *Brevior Synopsis (Moral)*, n. 1028 and following.

* *Code*, 9x1; *Major Synopsis*, n. 603-623; *Code*, 9x1-936.

* *D. B.*, 989; *Code*, 911.

are useless, or deny that there is in the Church the power of granting them ”.

I. *The power to grant indulgences* proceeds from three dogmas : *from the communion of saints, from the superabundance of Christ's satisfactions, and from the power of the keys.*

a. In the Church there is a *communion of saints*; by reason of this all the members of Christ are united in such a way that they share in the spiritual goods of Christ the head, or of the other members. Thus, by force of this union, all the faithful in some manner become participators in the benefits of the entire mystical body.

b. In the Church there is present, as it were, an *inexhaustible treasury* of spiritual goods made up of the merits of Christ and of the saints. In the *Tract on the Incarnate Word*, sections 810 and following, we have already proved that *Christ's satisfactions*, of infinite value and power, *have been superabundant*. In addition, according to the common teaching, confirmed by Holy Pontiffs, some of the Saints accomplished more satisfactory works than were necessary to atone for their own sins : for example, the Blessed Virgin, who never sinned, not even venially, and who patiently accepted many sufferings. From these satisfactory works, performed in union with Christ, there has come into existence, so to say, an immense treasury of satisfaction or of reparation.

c. The dispensing of the goods of this treasury belongs to the *perver of the keys* which in its fullness embraces the faculty to remit not only guilt, but also the *temporal punishment connected with sin, even outside the sacrament*, namely by applying to penitents certain satisfactions of Christ or of the Saints which have been drawn from the above mentioned treasury.

1160 2. This thesis (1159) is proved from the *history of indulgences* ; in this history we can distinguish three periods.

a. In the first era, from the second to the fourth century, the granting of indulgences appears under the form of *mitigation of*

public penance. Sometimes part of the canonical penance, imposed by the Church's authority, was remitted, particularly in view of the intercession of the martyrs or to favour those who were leading fervent lives; or in regard to the dying, that they might be able to enter heaven more quickly, part of the canonical penance and consequently of the satisfaction due to sin was pardoned.

b. In the second period, from the seventh to the eleventh century, indulgences are conceded in that canonical penance is commuted into other more pleasing tasks, for example, the visiting of basilicas, pious pilgrimages, and other works which were considered equivalent.

c. In the third age, from the eleventh century, indulgences properly so called or the entire or partial remission of the punishment due to sin, are given; certain works are laid down, however, which are determined by an ecclesiastical superior. This was done, particularly, in order to foster expeditions into the Holy Land and to overcome the Albigenses and other heretics. At the beginning of the sixteenth century the Jubilee was instituted with a plenary indulgence. Shortly thereafter it was decreed that the Jubilee might be celebrated every fiftieth year, and later, even' twenty-fifth year. Finally, extraordinary Jubilees were granted and, along with them, plenary or partial indulgences — and then indulgences outside the Jubilee.

Thus there has been a most ancient practice in this matter of indulgences, if essentials are to be considered. Also, this practice has been most salutary, for it encourages sinners to penance, contrition, and good works with the hope of gaining a more fruitful condoning of punishment. Certainly abuses can creep in; but the Council of Trent has strictly forbidden whatever could encourage superstition, stupidity, or negligence. Therefore, the legitimate use of indulgences we certainly must maintain.

Wherefore, " all the faithful should hold in high esteem indulgences or the remission of the temporal penalty due before God for sins which have already been blotted out as to their guilt. These indulgences are granted by ecclesiastic authority from the treasury of the Church to living members by way of absolution, and to the deceased by way of suffrage ". (Cafe, 911).

1161 Second Thesis : *In order to grant indulgences the power of jurisdiction is required : because in this case we are treating of a judicial act; in the internal forum, that is, even before God; with the authority over the treasury of the Church and with a reasonable cause : this applies to validity.*

Hence :

a. The *Holy Pontiff* " to whom the dispensing of the entire spiritual treasury of the Church has been committed ", can grant plenary and partial indulgences for the living and for the dead; these he ordinarily gives through the *Sacred Penitentiary*.

b. " Those persons only to whom the power is expressly given by law can grant indulgences by *ordinary power* " (*Code*, 912 and following).

TRACT XVII

EXTREME UNCTION¹

According to the Council of Trent Extreme Unction is the complement to Penance. We shall consider its *institution* its *essence* or *matter* and *form*, its *effects*, the *subject* of Extreme Unction and its *minister* ³.

ARTICLE I. CONCEPT AND EXISTENCE OF EXTREME UNCTION

1162 A Concept.

1. *As to the name*: it is called the *oil of benediction*, the sacrament of the *sacred anointing*, the *anointing of the infirm*, *extreme unction*, etc.

2. *Quoad rem* or *real definition* : *The Sacrament of the New Law in which, through the anointing with the blessed oil and through the prayer of the priest (the essence), health of soul and also of body, if this be expedient for the salvation of the soul (the effect), is conferred on a Christian who is dangerously ill (the subject).*

1163 B Existence.

Errors. Today all *Protestants*, with the exception of the *Ritualists*, following the *IValdenses*, the *Wycliffites*, the *Hussites*, *Luther*, and *Calvin*, contend that St. James' words are to

¹ *Major Synopsis*, n. 943-985.

* St. Thomas, *Supplement*, q. 29-33; *Code*, 937-947. Ruch and Godefroy, a. *Ext. Onction*, in *D. T. C.*

be understood only of the gift of healing bodily sicknesses, that this gift was granted to man· in the first century'; but that the words of the Apostle do not apply to a true sacrament.

1164 Thesis: *Extreme Unction is a true and properly called Sacrament of the New Law, instituted by Christ, and promulgated by St. James. This is de fide from the Council of Trent* >. " If anyone says that Extreme Unction is not *truly and properly a sacrament*, instituted by Christ our Lord, and announced by the Blessed Apostle James, but is only a rite received from the Fathers or a human invention, let him be anathema

I. *Proof from Scripture.*

From *St. James* :

a. " Is any man sick among you? Let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord : and the prayer of faith shall save the sick man, and the Lord shall raise him up; and if he be in sins, they shall be forgiven him 147".

We note that the word, *infirmatur*, dbdmt, is related to those who are afflicted with serious illness; this fact is corroborated by the word, κἀμνοντβ, *infirmum*, the *sick man*, which signifies one who is dangerously prostrate. The word, *presbyteros*, designates the priests rightly ordained, as is evident from parallel places . *The prayer of faith* does not mean the prayer of the sick person, as certain Protestants wish, but the prayer of the priests.

b. In the anointing described by St. James we find the three requirements for a sacrament of the New Law :

1) *Sensible sign*, the prayer and the anointing : " *Let them pray over him, anointing him with oil* ".

2) *Productive of grace* — indeed the words : " *the prayer of faith shall save the sick man*, can be understood of the health of the body, but we must interpret the subsequent words of the conferring of grace : for the word, *alleviabit*, ἐγγε.οσι, *shall raise up*, is often understood of the uplifting of the soul ·; and since

1 Session XIV, can. 1; *D. B.*, 926.

• *St. James*, V, 14-15, refer to J. B. Bord, *L'Exl. Onction, d'après l'èpltrc de S. lucius*. Bruris.

* *Acts*, XIV, 22; XV, 2; *1 Timothy*, IV, 14; V, 17, 19.

4 *Romans*, XIII, xi; *Ephesians*, V, 14 úx the Greek text.

St. James has already spoken of the health of the body, the word, *alleviabit*, denotes that strength is given to the sick person for elevating and rousing his soul against the temptations and sorrows which must be patiently endured. This cannot be accomplished without grace. Then the last words, "*If he be in sins, they shall be forgiven him*", remove all ambiguity because sins cannot be remitted without the infusion of grace.

Nor can it be maintained that we are herein treating of the *gift of curing the sick*; for on such an occasion not the priests were to be called in, but those who possessed the gift of healing and of cures. Certain matter would not have to be prescribed because this was left to divine inspiration which suggested now this matter, now that; also, the words: "*If he be in sins, etc.*", should not have been added, for he who exercised the gift of miracles in no manner remitted sins through the exercise of this power.

3) *Permanently instituted by Christ* — only God can bind grace to a sensible sign; besides, St. James is speaking of this as of a thing already known. But the permanence of this rite is inferred from this that St. James' words are general and naturally extend to all times. This is proved by Tradition. Therefore the *Council of Trent*¹ adds, after the words of James: "*In these words, as the Church has learned from apostolic tradition..., he (St. James) teaches the matter, form, proper minister and effect of this salutary sacrament*".

1165 2. *Proof from Tradition.*

a. *From the argument of prescription.*

It is historically certain, at least from the ninth century, that Extreme Unction was handed down by the Apostles as a sacrament, to be used for the salvation of soul of body, that both Churches, the Latin and the Greek, possessed it; that even the schismatic and oriental sects practiced it. All this is apparent from the decrees of councils, from the statutes of bishops, from the rituals, and from the writings of theologians. But the unanimous consensus of the entire Church is an infallible criterion of truth.

b. *From the historical argument.*

1) *Throughout the first four centuries* the Fathers speak of this sacrament only in passing: for it was not necessary but *useful*

¹ Session XIV, chap, r; *D. B.*, 908.

only for salvation: it was received only by the *sick* who were *conscious of sin*; and, because it was a complement to Penance, it was perhaps implicitly comprehended under the generic formula * they died *in penance*

Among the *Fathers* who commemorate the anointing described by St. James as remissive of sins and thus sacramental, St. Chrysostom¹ in particular is to be mentioned. Among the *liturgical memorials* the Euchologion of St. Serapion (fourth century) contains the prayer for blessing the *oleum infirmorum*, which not only cures infirmities of body, but also confers *good grace*, the *remission of sins, health and integrity of soul*.* This certainly supposes that Extreme Unction was already in use before the fourth century.

2) In the fifth century, the testimony of Innocent I is famous; in this Innocent, after reporting the words of St. James, says: "*There is not doubt* that this anointing ought to be interpreted or understood of the sick faithful, who can *be anointed with the holy oil of chrism*"; then he adds that this anointing is a "kind of (genus) sacrament³ Furthermore, in the *liturgical memorials*, for example in the *Book of Orders* which is concerned with the mozarabic liturgy, we find the *order for visiting and for anointing the infirm*; according to this the priest anoints the ill person with the blessed oil in the name of the Lord not only in order to expel the sickness but also to obtain the remission of all sins.

3. *Proof from Theological Reasoning.*

Christ instituted the sacraments that He might help the faithful in their particular circumstances of life and in their particular difficulties. But at the moment of death special difficulties are present, principally, anxieties about past sins, bitter struggles against the temptations of the devil, fear of judgment †

¹ *The Priesthood, HI; P. G.*, XLVIII, 644. Refer to Rucn, previously mentioned, X913«X94»

³ *Journal*, n. 1341.

* *Letter to Decentius, D. B.*, 99.

* *Council of Trent, D. B.*, 907.

ARTICLE II. THE ESSENCE OF EXTREME UNCTION
OR ITS MATTER AND FORM

A *The Matter*

1166 I. The Remote Matter.

a. The remote matter is the oil of olives duly blessed. This is certain :

1) *Scripture* says : “ Anointing him with oil

2) The *Council of Florence* states : “ The fifth sacrament is Extreme Unction, whose matter is the *olive oil*

3) *Code*, 945.

4) This matter is *filling* because it signifies very well the *effect* of this sacrament and its *modus operandi*.

a) Just as oil assuages the pains of the body, restores health, reproduces cheerfulness, and oilers sustenance for light, so also Extreme Unction mitigates the sadness and sorrows of the soul, restores spiritual health, produces spiritual joy and nourishes our hope.

&) Likewise, just as oil, in its *modus operandi*, is at the same time lenitive and penetrating, so Extreme Unction in a gentle way softens the griefs of the soul and penetrates into the inmost recesses of our heart in order to heal its anguish and its afflictions

b. This oil must be “ *blessed by the Bishop* ” . However, a simple priest can be delegated by the Holy Pontiff to bless the oil. This is evident from the custom of the Greek Church wherein priests confer Extreme Unction with the oil which they themselves bless; it is also demonstrated from the *Code* † According to the decree of the *Holy Office* (1842) oil which is not blessed would be invalid matter.

1167 2. Proximate Matter.

a. *The proximate matter is the anointing of the properly blessed oil.* The universal practice of the Church shows this to be certain.

† *D. B.*, 700. — * *Supplement*, q. 29, a. 2.

‡ *Council of Florence, D. B.*, 700. — ‘ *Code*, 945.

According to the *Code* there are *six* anointings to be performed, regularly at least, namely upon the *five senses* and, in addition, upon the *feci*; this last anointing " may be omitted for a reasonable cause¹ ".

b. Today it is certain that one anointing suffices for validity, both from the decree of the *Holy Office* approved by *Pius X*, April 26, 1906, and from the *Code* : " In case of necessity a *single anointing* of one of the senses, preferably on the forehead, with the prescribed shorter form suffices, but the obligation remains to supply the individual anointings when the danger ceases . "

B *The Form*

1168 i. The Latin form is : " By this holy anointing and His most loving mercy may the Lord forgive you whatever wrong you have done by the use of your sight (hearing, sense of smell etc.). Amen ". This form must be repeated for each of the anointings. The *Greek* form is : " Holy Father, doctor of souls and of bodies, heal this thy servant from that infirmity of body and of soul which now encompasses him "

2. The form must be *deprecatory*, according to the *Roman Ritual*, and not simply indicative, *according to precept* at any rate.

1169 3. But there is some *controversy* as to whether this is necessary for validity.

a. Some say that very probably it is not, because in some ancient Rituals the form is indicative.

b. Others answer affirmatively :

1) From the words of *St. Janies* : " And let them pray over him... and the prayer of faith shall save the sick man "

2) From the practice of both Churches, Greek and Latin, recorded in the Rituals and in the councils ».

¹ *Code*, 947.

[»] *Code*, 947.

• About this Benedict XIV rightly comments, *De Synodo*, book VIII, c. 2, m. 2 : " But we do not know by what agreement the deprecation can be found in other forms, from the many ancient Rituals produced by Menard and Martene, in which only the word *ungo*, is used, without any addition from which deprecation can be gathered or fashioned ".

1170 4. The words which are commonly required as *essential* are : *By this anointing may the Lord forgive you whatever wrong you have done.* From the decree of the *Holy Office*, April 26, 1906, mention of any sense is not necessary for *validity*: nevertheless, apart from the case of necessity, this seems to be required from grave precept.

ARTICLE III. THE EFFECTS OF EXTREME UNCTION

1171 These effects are three : first, *grace, strengthening* the soul in the face of the difficulties at the moment of death; secondly, *health of the body*, if that is expedient for the soul; *the remission of sins*, if these are still to be atoned for. Thus all teach.

However, it is controverted as to which of these is *primary* : according to *Scoins*, the *remission of venial sins* is; according to *Bellarmino*, the remission not only of venial sins but also of *mortal sins* which per accidens have not been previously forgiven; according to *St. Thomas*, and his opinion is the more common one, the primary effect of Extreme Unction is *grace, alleviating* and strengthening the soul against the listlessness and the temptations which press upon the soul in a unique way at the time of death.

1172 A Strengthening Grace. Thesis : *The primary effect of Extreme Unction is grace which strengthens the soul against the difficulties which occur at the time of death.* It is de fide, according to the *Council of Trent*, that strengthening grace is one of the effects of Extreme Unction, and it is *much more probable* that this grace is the primary effect.

I. Proof from Scripture.

Describing the effect of this sacrament, St. James says : " And the Lord shall raise him up that is, He will stimulate, He will strengthen, by freeing from torpor, from sadness,

* *Cods*, 947, **pi**:" The anointings are to be *accurately* performed with the words and in the order and manner prescribed in the rituals

from the anxiety with which the sick are very often burdened as death approaches.

2. *Proof from Tradition.*

"Now the effect of this sacrament", says the *Council of Florencel*, is the healing of the mind and, moreover, in so far as it is expedient, of the body itself also". But healing of the mind is effected through strengthening grace.

3. *Proof from Theological Reasoning.*

The primary effect of this sacrament should be taken from the end for which it was instituted. But, according to *Trent* ', Extreme Unction was instituted as a spiritual *medication* against the soul's weakness at the time of death. Therefore, the primary effect is strengthening or confirming grace.

The nature of this strengthening grace consists of an *increase* in sanctifying grace, through the way of *alleviation*, with the *right to actual graces* by means of which :

- a. *Hope is made strong* against fears which are set upon us by the devil;
- b. *Cheerful patience is fostered* for bearing the discomforts of sickness;
- c. *Fortitude is augmented* for overcoming temptations.

1173 B The Healing of the Body. Thesis : *The secondary effect of Extreme Unction is healing of the body if that be expedient for the soul.* This is certain.

I. *Proof from Scripture.*

The words of *St. James*, "The prayer of faith shall save the sick man", because of their generality, can be understood and, as a matter of fact, are understood, by the Fathers as referring to the health of the body also.

¹ *d. B.*, 700.
• *D. B.*, 909.

2. *Proof from Tradition.*

From the *Council of Florence* ; " The effect of this sacrament is the healing of the mind, and, in so far as it is expedient, of the body itself also ".

From the *Council of Trent** : " And it sometimes attains bodily health, when it is expedient for the salvation of the soul

Explanation of these points.

a. This effect is *conditional*, as is expressly taught; and rightly so, for the wise worker intends the secondary effect only in as much as it is in accordance with what is expedient for the principal

b. Further, this sacrament does not restore health in a miraculous manner, but only by helping natural causes. It is necessary, therefore, that it be not delayed until all hope of healing has disappeared.

1174 C The Remission of Sin. Thesis : *Another secondary effect of Extreme Unction is the remission of sins which are still present, and of the punishment due to sin.*

I. *Extreme Unction remits the mortal sins which perhaps remain and which cannot be forgiven through the sacrament of penance; and, furthermore, it remits venial sins.* This is *certain* as far as venial sins are concerned; it is *commonly* admitted as far as mortal sins.

a. This is clear according to *St. James*: " If he be in sins, they shall be forgiven him ". These words, in as much as they are general, must be understood even of mortal sins; in fact, more so of mortal sins, because, if the question concerned venial sins only, it would certainly be useless to say hypothetically : " If he be in sins ", because all men sin venially.

b. This is clear also from the *Council of Trent*, declaring absolutely : " It takes away sins, if there be any still to be expiated ".

* *D. B.*, 700.

* *D. B.*, 909.

c. This is clear from the actual words of the form : " May the Lord forgive... *whatever* wrong you have done

This effect, however, is produced :

Not primarily :

a. Because it is *conditioned* : " If he be in sins for the primary effect is brought about in an absolute manner, provided no obex is present;

b. Because Extreme Unction is a sacrament of the living, and hence neither primarily remits mortal sins, nor venial sins even, — for the remission of these sins the sacrament of Penance was instituted and is entirely sufficient;

c. Besides, if primarily it remitted venial sins, it would have to be administered to all, both to the well and to the infirm.

Nor per accidens, but by a *secondary intention*, for by reason of its institution and of the form itself, although not primarily, sins are forgiven '.

For the remission of *mortal sins attrition* at least is required; for the remission of *venial sins* the same disposition is necessary; or, as some others say, it is sufficient that there be no complacency in venial sins and that the desire to receive the effect of the sacrament be present.

1175 2. *Extreme Unction remits also the temporal punishment due to sin, not indeed entirely, but in accordance with the intensity of disposition existing in the subject.*

a. This sacrament *Trent*⁹ has called "the consummation of the whole Christian life"; thus it immediately disposes us for entering into glory. But temporal punishment would impede us from entrance into glory.

b. Also, according to *Trent*, Extreme Unction *washes away the remains of sin*. Now, among the remnants of sin we must compute not only a weakness of spirit which proceeds from sin, but also the temporal punishment due to sin, which hinders man from entering into blessedness '.

¹ *Supplement*, q. 30, a. 2.

^{*} *D. B.*, 907.

^{*} Under the name of the *remains of sin* we are to include many things: a. spiritual weakness originating from sin, and this is the meaning which was first affixed to this word by the Scholastics; b. bad habits left over

ARTICLE IV. THE MINISTER OF EXTREME UNCTION

1176 A First Thesis : *Every priest and every priest only is the valid minister of Extreme Unction.*

This thesis is de fide according to the *Council of Trent*†: " If anyone says that the priests of the Church, whom Blessed James exhorts to be brought to anoint the sick, *are* not the *priests ordained by a Bishop*, but the elders by age... and that for this reason a *priest alone* is not the proper minister of Extreme Unction, let him be anathema ”.

1. *Proof from Scripture.*

St. Jantes expressly states : " Let him bring in the priests of the Church ”. But this word should be understood of the priests, true and properly called; for :

a. the word, presbyter, from the Greek $\tau\rho\epsilon\sigma\beta\upsilon$, is used to designate those who are marked with the sacerdotal character and who rule over particular churches; herein all equivocation or ambiguity is lacking because of the addition of the word *ecclesiae, of the church*, " *the priests of the church* ", that is, those who have the care of his church.

b. The priests are ordered to pray over the sick man, to anoint him in the name of the Lord and by this to remit sins, if there are any. But only the priests have the power to forgive sins. Thus the *Code*, 938.

2. *Proof from Theological Reasoning.*

Extreme Unction is, so to say, the consummation of the sacrament of Penance, because it obliterates the remains of sin; but priests alone are the ministers of Penance.

from sin : some affirm that these are taken away by Extreme Unction, but the common opinion holds that they are only lessened through the actual graces conferred in this sacrament; c. the temporal punishment due to sins; d. in fact, according to some, grave sins even, which may have been left in the soul, and venial offences.

† Session XIV, can. 4; *D. B.*, 929.

1177 B Second Thesis : *Extreme Unction can be administered validly both by one priest and by many priests.* This is certain.

1. *By one priest.* The words of St. James: "Let him bring in the *priests*" can be understood of one priest, as is evident from the example of Christ in addressing the lepers thus: "Go, show yourselves to the priests¹"; for, according to the Mosaic law, it was sufficient to show yourself to one priest. Also, this matter is clear from the practice of the Roman Church and from the Ritual.

2. *By many priests together,* provided that each one, in anointing a certain sense, recite the form which corresponds to this sense. This mode the Greek Church has legitimately employed.

3. However, in the Roman Church Extreme Unction must be administered regularly *by one and the same minister* — this must be done *sub gravi*, except in a case of necessity.

4. A priest can *never* administer Extreme Unction to *himself*.

N.-B. — Questions relating to the subject and to the repetition of Extreme Unction, and other moral topics relating to this sacrament are discussed in the *Brevior Synopsis (Moral)*.

¹ *St. Luke, XVII, U.*

* *Leviticus, XIV, xx.*

TRACT XVIII

ORDER »

1178 Coming after the sacraments which are concerned with the sanctification of the *individual* are those which consider the *community*, namely *Order* and *Matrimony*; at this time we discuss *Orders*.

A *In general order* signifies :

1. The disposition of superior and of inferior things which are so coordinated among themselves that one is related to the other;
2. A certain grade or dignity, or assemblage of men who are adorned with this dignity.

This word, consequently, is very well attributed to :

1. The *sacred hierarchy* which is composed of many grades tending to one end, namely the sanctification of souls;
2. The *power* of carrying on worship and of sanctifying souls;
3. The *rite* by which this power is conferred, namely the rite of *ordination*. The words *order* and *ordination* we shall use herein interchangeably. If we speak *properly*, *ordination* is a *transient* act or an exterior rite by means of which order is conferred. *Order* is the grade or the dignity, of itself *permanent*, resulting from the actual ordination.

B *Order is the sacrament of the New Law through which spiritual power is given over and grace is conferred for performing*

¹ *Major Synopsis, a. 966-1033-, Supplement, q. 34*41; Code, 946*1011; TixÉr ont, L'Ordre.*

or confeding the Eucharist and for rightly attending to other ecclesiastical duties.

In these words we indicate that through Order :

1. Not only grace is conferred, but also the active power to accomplish something spiritual;
2. In particular, the confecting of the Eucharist;
3. But secondarily, the administering of the other sacraments or the right undertaking of sacred offices.

We have dealt with the individual orders specifically in the *Brevior Synopsis* (Moral), section 1281 and the following; we shall consider the *Sacrament of Order in general* at this time, its existence, its effects, its minister, and subject.

ARTICLE I. THE EXISTENCE OF ORDER

1179 A State of the Question.

1. *Errors.*

The *Protestants* reject *Order*; according to them, all Christians are perfectly equally, truly priests;

The *Presbyterians* and the *Baptists* deny that there is a distinction between bishops and priests;

The *Anglicans* admit, indeed, that ordination can be validly conferred only by bishops, but they deny that grace is given through ordination;

The *Liberals* and the *Modernists* contend that the hierarchy is merely an ecclesiastical institution; that *Elders* or presbyters were elected who presided over the religious assemblages, that at a later time one among them was recognized, the *bishop* namely, who ruled the priests and the faithful ».

2. The *Catholic* teaching has been well summarized by the *Council of Trent* (Session XX11I) : in the New Testament we find a visible and an external priesthood, instituted by Christ.

1 The errors of these you will find condemned in the decree *Lamentabili*, n. 45, 49; *B. B.*, η. 2045, 2049, 2050; n. so: "The elders who fulfilled the office of watching over the gatherings of the faithful were instituted by the Apostles as priests or bishops to provide for the necessary ordering of the increasing communities and not properly for the perpetuation of the Apostolic mission and power

1180 B Thesis : *Order or Holy Ordinalion is truly and properly a sacrament instituted by Christ the Lord.* This is de fide from the *Council of Trent*1 ; " If anyone says that Order or Sacred Ordination is *not truly and properly a sacrament* instituted by Christ the Lord, or that it is some human contrivance devised by men unskilled in ecclesiastical matters, or that it is only a certain rite for selecting ministers of the word of God and of the sacraments, let him be anathema ”.

I. *Proof from Scripture.*

a. Christ instituted a *visible priesthood* which is conferred only upon those who have been rightly chosen and ordained. For :

1) The *Apostles*, the priests of the first eucharistie sacrifice.

a) *Were especially chosen by God* : " Come after me and I will make you to become fishers of men2"; "You have not chosen me, but I have chosen you 3 ” ;

b) *Were consecrated by a special rite*, and were deputed for special offices : for to them and only to them was given at the Last Supper the power to consecrate the body and blood of Christ : " Do this in commemoration of me4 ” ; with these words Christ instituted the Apostles and them alone as priests. At a later time the power to forgive sins was conferred on them alone when Christ, after His resurrection, breathed upon them, saying: "Receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven them, and whose sins you shall retain, they are retained * ”.

2) But the priesthood, just as the sacrifice of the New Law, had to be *perpetual* : and therefore the Apostles instituted other ministers by a *certain external and visible rite*, namely the imposition of hands , in order that in this way they might

1 Session XXIII, can. 3; *D. B.*, 963.

* *St. Mark*, I, 16-20.

» *St. John*, XV, x6.

4 *St. Luke*, XXII, X9.

‘ *St. John*, XX, 22.

• *Acis*, VI, 6; XIII, 3; XIV, 22; *I Timothy*, IV, 14; *II Timothy*, I, 6.

be separated and distinguished from others. The office of ruling the Church of God¹, of dispensing the mysteries of God² and of offering gifts and sacrifices³ befitted and belonged to these alone.

b. But the rite by which priestly power was conferred was *Indy and -properly a sacrament*. For this imposition of hands, which was given but to a few, and given cautiously according to the admonitions of St. Paul⁴, was

1) A *sensible sign*, as is obvious;

2) *Productive of grace*: as is particularly clear from these texts: "Neglect not the *grace* that is in thee, which was given thee by prophecy, with the imposition of the hands of the priesthood⁶... I admonish thee that thou stir up the *grace of God* which is in thee by the imposition of my hands⁷";

3) *Instituted by Christ*: He alone can join grace to an external rite. Besides, He Who instituted the priesthood, from the words related above: "Do this in commemoration of me... "Whose sins you shall forgive..."", likewise determined the rite by which priestly power and grace could be conferred: otherwise there would be no understanding why the Apostles constantly employed this rite.

1181 2. *Proof of Thesis*, number 1180, *from Tradition*.

a. *From the Fathers*.

1) In the *second and third centuries* the *apostolic Fathers* clearly state or suppose that the sacerdotal order or the sacred hierarchy *are distinguished and separated by divine right from the order of the laity*, and that there are three hierarchical orders, namely the *episcopacy*, the *priesthood*, and the *diaconate*.

¹ Acts, XX, 28.

² I Corinthians, IV, 1.

³ Hebrews, V, 1.

⁴ I Timothy, V, 22.

⁵ I Timothy, IV, 14.

⁶ II Timothy, I, 6.

So, «among others : *St. Clement of Rome*’, who says the sacred offices are performed by the priests; *St. Ignatius*, who declares that the sacred offices are accomplished by “ the *bishop* who presides in the place of God and by the *priests* in the place of the apostolic senate, and by the *deacons*... possessing the intrusted ministry of Jesus Christ*”; *Tertullian*. reproving those who enjoin priestly offices upon the lay people.

The reason for this distinction is that the priests not only rule the laity by divine right but also by reason of order have received special power, in particular the power to consecrate the Holy Eucharist and to remit sins.

2) *In the fourth and fifth centuries* it is distinctly asserted that by the *imposition of hands* not only the *power to consecrate is conferred*, but also *grace*. So, *St. Gregory of Nyssa* declares that by a certain invisible power and grace the invisible soul of the priests is transformed into something nobler*. *St. Chrysostom* explains the greatness of the honor with which the grace of the Spirit has adorned priests, and he wants priests lest they shut out this grace; *St. Augustine*, comparing Baptism and Order, writes » : * Each is a sacrament and is given with a certain consecration ”; *Innocent I* plainly teaches that the *fullness of the Holy Spirit* and consequently grace is conferred in Order.

b. *From the Universal Practice of the Church* (Second Proof from Tradition).

This is written down in the *liturgical books*, even the most ancient, of both Churches, Greek and Latin. Therein we find the *rites* and the *prayers* by which both the power and the grace corresponding to the three hierarchical orders are conferred. We learn the practice of the Church also from the *Councils*, in particular *Florence* and *Trent*.

1 *I Corinthians*, XL, 7-8; JOURNAL, 19.

* *Magnes.*, VI, 1; JOURNAL, 44.

* Thus *St. Ignatius*, *Trail.*, II, 3, calls deacons *the ministers of the mysteries of Jesus Christ* (JOURNAL, 48).

* *Prayer on the baptism of Christ*, *P. G.*, XLVI, 582.

* *The Priesthood*, III, 4; *P. G.*, L, 423.

‘ *First Homily on II Epistle to Timothy*, n. 2; *P. G.*, LXII, 603.

‘ *Contra ep. Farm.*, book II, c. 13, m. 28; *P. L.*, XLIII, 70.

* *Ep.* XXIV, *Ad. Alex.*, n. 4, *P. L.*, XX, 350.

* Refer to *Gar.*, *Euchologion*, 292 and following; *Denz.*, *Rites of the Oriental Church*, 1, 129.

3. *Proof of Thesis, number 1180, from Theological Reasoning*

It is the concern of divine providence that there be spiritual leaders in ecclesiastical society, who may rule the Christian people: for this is the law, imposed on all, that the lower be restored to God through the higher. But it is fitting that the aforementioned leaders be delegated for this by means of a sacred and special rite. If the rite by which men become the sons of God and members of the Church is a sacrament, it is proper that the sacrament be a rite by which certain ones among the faithful may be made the leaders of Christ's soldiers, and the teachers of the faith, and the ministers of the sacraments x.

The Sacramentality of Orders

1182 A The Episcopacy and the Priesthood.

1. *Il is de fide that the episcopacy and the priesthood have the ratio of a sacrament.* This is clear from the Council of Trent "If anyone says that in the Catholic Church a hierarchy has not been instituted by divine ordinance, which consists of the *bishops, priests, and ministers*, let him be anathema".

2. It is de fide, in opposition to the Calvinists, that *Bishops are superior to priests* — this from Trent declaring: "If anyone says that the Bishops are not superior to priests, or that they do not have the power to confirm and to ordain, or that the power which they have is common to them and to the priests..., let him be anathema". Scripture, the Fathers, and the practice of the Church show these statements to be true.

3. There has been some discussion as to whether the episcopacy is an *order fully distinct from the priesthood* or an extension of, and a complement to, the priesthood; whether the episcopal character *of itself* embraces *only strictly episcopal power* (namely to ordain and to confirm), or rather includes *also the entire priestly*

1 Supplement, q. 34, art. I.

• Session XXIII, can. 6; *D. B.*, 966.

• Session XXIII, can. 7; *D. B.*, 967.

power (that is, to consecrate and to absolve), in such a way that if a *deacon* should receive episcopal consecration, he would become *at the same time a priest and a bishop*. Many theologians assert that the episcopal character embraces *only* strictly episcopal power; so no bishop can be *validly* consecrated unless he first is a priest. This they prove from the general law strictly forbidding anyone but a priest to be appointed a bishop. However, some *scholars* and *canonists* think that both episcopal and sacerdotal power are conferred by episcopal consecration, and that, as a consequence, a deacon can be *validly* consecrated a bishop without his first becoming a priest.

This controversy is more *speculative* than *practical*, since today the Church does not ordain anyone to the episcopacy unless he is first a priest.

1183 B Diaconate.

It is certain, contrary to the opinion of a few, *that diaconate is truly a sacrament*.

This is proved from *Scripture* ¹; for deacons are ordained through the imposition of hands and outstanding qualities are required in them, just as in Bishops;

It is proved also from the *Fathers*, who always listed the deacons among the special ministers;

The practice always used in the liturgies of ordaining deacons through the imposition of hands is further evidence;

Lastly, the *Council of Trent* defines¹ that " by sacred ordination the Holy Spirit is given, and that therefore the bishops do not say in vain : " *Receive ye the Holy Spirit* " : these words are contained in the ordination of deacons.

1184 C Subdiaconate and Minor Orders.

It is controverted whether *subdiacouate* and *minor orders* have the ratio of a sacrament and produce grace *ex opere operato*. We preface our remarks by stating that these orders are discovered in the Church at the middle of the third century; this is apparent in the letter of *Pope St. Cornelius* to *Fabius*.² Commonly it is admitted that these orders are nothing more than *sharings* in or *divisions* of diaconate.

¹ *Acts*, VI, 1-7; *I Timothy*, III, 8-13.

² Session XXIII, can. 4; *D. B.*, 964.

The important question is whether *sacramental grace is joined* to these orders. Many, in particular some of the modern theologians, say *no* because these orders were instituted by the Church and the church cannot unite grace to an external rite. Others, however, with *St. Thomas*^{*} and *Thontassin*[!] think that these orders in their source, or in the diaconate, are of divine institution: that Christ left to flic Church the power to divide the diaconate into the various inferior orders through which grace could be conferred.

ARTICLE II. THE ESSENCE OF ORDER
OR THE MATTER AND FORM

1185 A Explanation of Facts. At this time we are treating only of *the matter* and *the form* of the *priesthood*. In *Scripture* there is no mention of the matter of Orders apart from the *imposition of hands*. Throughout the first nine centuries, likewise, no other matter was made use of in both Churches. But from the tenth century the *touching of the instruments*, namely of the chalice and of the paten for priests, the giving over of the Gospels for deacons, in the Latin Church but not in the Greek, have been practiced. As a result there has been the question as to what the essential matter is.

1186 B *Various Opinions* * In the work of *C. Rossum* six opinions are pointed out which can be reduced to three principal ones :

1. Many *Scholastics* have thought that the essential *matter* is only the *touching of the instruments* and that the *form* is the words : *Receive the power to offer sacrifice to God ...* This is evident :

a. From the words which accompany the touching of the instruments which plainly signify the conferring of the principal power of priests;

b. From the *Decree for the Armenians*.

2. But many modern theologians, following *Albertus Magnus* and *St. Bonaventure*, teach that the essential *matter* of the sacrament is *only the imposition of hands*, and, indeed, the *first imposition*, but that the porrection of the instruments is merely an ecclesiastical rite introduced during the tenth century; the *form*, they say, is the prayer *Exaudi nos* with the following Preface, or, according to some others, *the Preface alone* which formerly was called *the consecration of the priest*. All of this is

¹ *Supplement*, q. 37, ad 2.

* *Old and New Disciplines*, P. I., 1, 20, c. 40.

³ VAN ROSSUM, *The Essence of Holy Orders*.

deduced from the absence of the porrection of instruments both in the *Latin* Church up until the tenth century, and thus far in the *Greek* and *Oriental* Church, whose ordinations the Roman Pontiffs have always considered valid.

3. Others, with *Bellarmino* and *Lugo*, hold that *the imposition of hands and the handing over of the instruments are together the essential matter* : for, according to Scripture the former is required, and from the *Decree for the Armenians* the latter seems necessary.

1187 C The solution to this controversy was authentically and happily given by the *Apostolic Constitution of Pope Pius XII* on the sacred orders of Diaconate, Priesthood, and Episcopate (November 30, 1947; A.A.S., January 18, 1938); he declares, decrees, and ordains : " The matter of the Sacred Orders of diaconate, priesthood, and the episcopate — and the only one — is the *imposition of hands* " (in the diaconal ordination, the matter is the imposition " which occurs once in the rite of the ordination in the priestly ordination the matter is the first imposition of the Bishop " which takes place in silence, but not the continuation of that imposition through the extending of the right hand nor the final imposition in the episcopal ordination or consecration the matter is the imposition of hands " which is performed by the Bishop Consecrator"). The Pope states that " the form and likewise the only one "... " consists of the *words of the Preface* of which these are essential and therefore required for validity " : for diaconal ordination : " *Send forth upon him, we beseech Thee, O Lord, the Holy Spirit, that he may be strengthened by Him through the gift of Thy sevenfold grace, unto the faithful discharge of Thy service* For priestly ordination : " *Ike beseech Thee, almighty Father, invest him Thy servant with the dignity of the priesthood: do Thou renew in his heart the spirit of holiness, that he may hold the Office, the second as to importance, which he has received from Thee, O Lord, and by the example of his life point out a norm of conduct* For Episcopal consecration : " *Fill up in this priest of Thine the perfection of Thy ministry and sanctify him, adorned with the ornaments of every beauty, with the dew of heavenly anointing* ". And " if ever it has been determined otherwise by law " (not from the will of our Lord Jesus Christ Himself, but from the will of the Church), " we ordain that the handing over of instruments at least in the future is not necessary for the validity of the Sacred Orders of diaconate, priesthood and the episcopate ". The Constitution does not have retroactive force.

ARTICLE III. THE EFFECTS OF ORDER

There is a twofold effect of ordination, *grace* and *character*; but character we can call the *primary* effect.

A Character

1188 I. Its *existence* is de fide according to *Trent*! ; If anyone shall say that through sacred orders... *there is not imprinted a character* or sign, let him be anathema”. Certainly it is imprinted by *priesthood* as by *diaconate*; as to the *episcopate*, it is the common teaching that a new character is imprinted. Whether a sign is conferred also at the subdiaconate or at minor orders, there is question : some, with St. Thomas, hold that the more probable opinion is in the affirmative because these orders have the ratio of a sacrament; others answer negatively.

2. Its Nature. This character is a spiritual and indelible sign impressed upon the soul, forming us after Christ the priest and conferring the *active power of accomplishing something holy*, principally in relation to the *Eucharist*, and secondarily in relation to *preparing* the faithful for the *Eucharist*. In ordination the power is conferred :

a. To *consecrate*, to *offer* and to *administer the body and blood of the Lord*.

1) This is de fide from *Trent* “ That this was instituted by that same Lord our Savior, and that to the Apostles and their successors in the priesthood, was handed down the power of consecrating, of offering, and of administering His body and blood ”.

2) This is clear from *St. Paid*’ and from the words of the *Pontifical*.

b. To *prepare the mystical body of Christ, the faithful, for the reception of the Eucharist*, particularly and proximately through the administration of the sacraments, and remotely through preaching the divine word.

3. Its Properties. This power *is so indelibly inherent* in the soul of the one ordained that he who has received it

* Session VII, can. 9; session XXIII, can. 4; *D. B.*, 85a, 964.

* Session XXIII, chap. 1; *D. B.*, 957.

* *Hebrews*, V, 1.

can not become a lay person again and ordination duly received may not be repeated. Leo XIII¹ has said "It has always remained fixed and unalterable that the sacrament of Orders may not be repeated

If it is true that many ordinations, especially from the ninth century to the twelfth, were repeated, this resulted from the fact that ordinations received by heretics or simoniacs were regarded by many as invalid : this error, far removed † from the teaching of the most distinguished Fathers, for example, St. Jerome St. Augustine, St. Leo I, overthrown by Peter Damian ·, St. Thomas and St. Bonaventure completely put an end to * : from this time on the true teaching, which has already been explained, has prevailed.

B *Grace Conferred by Ordination*

1189 Existence. *The grace conferred ex opere operato through the sacrament of Order is second habitual grace and an abounding or special sacramental grace to perform ecclesiastical offices rightly.*

I. *Second habitual grace or an increase of habitual grace*

This is apparent :

a. From *St. Paul*⁴ ; "I admonish thee that thou stir up the *grace of God* which is in thee by the imposition of my hands but it is clear that this grace is an *increase of habitual grace* from the following verse where it is stated : " For God hath not given us the spirit of fear ", that is, the spirit of slavery by reason of which you might fear the rod of God avenging or punishing for sin.

b. From the *Council of Trent* * : " If anyone say's that by sacred ordination the *Holy Spirit* is not imparted and that

¹ Bull. *Apostol. cura*, Sept. 1896; Act. Leo. XIII, t. XVI, p. 365.

• St. Jerome, *Dial. conir. Lucifer.*, ll. 11, 14, 27; *p. L.*, XXIII, 166, 168, 188; St. Augustine, *Conir. epist. Parmen.*, book II, n. 28, 30; *Contra Crete.* book II, n. 12 and following; *P. L.*, XLIII, 70-72, 473 and following; St. Leo Letters XII, XVIII, CLVII; *P. L.*, LIV, 653, 708, 1203.

• *P. L.*, CXLV.

⁴ *Supplement*, p. 38, a. 2; St. Bonaventure, *In IV Sent.*, dist. XXV, a. 1, q. a.

* *II Timothy*, I, 6.

* Session XXIII, can. 4; *D. B.*, 964.

therefore the Bishops say in vain "Receive ye the Holy Spirit... " let him be anathema"; for the words *Holy Spirit* designate *habitual grace*.

c. *From Reason.* Since God's works are perfect, whoever is given power of a divine nature, is also given the means by which the exercise of this power can be congruously effected. But habitual grace, along with the right to obtain actual graces at the proper time, is necessary not only for man to receive the sacraments worthily but also for man to dispense them worthily.

2. *Sacramental grace confers a special force or vigor for accomplishing ecclesiastical duties and offices fittingly*, with the right to actual graces at the opportune time. This has been shown in the *Tract on the Sacraments*, section 977.

ARTICLE IV. THE SUBJECT OF ORDINATION

1190 We shall consider only the requirements for valid ordination. There are three necessary conditions: 1° that the ordinand be a *male*; 2° that he be *baptized*; 3° if he is an *adult*, that he have the *intention* of receiving ordination.

First, by divine law only men who are wayfarers, of the masculine sex, can validly receive the sacrament of orders. Women are absolutely incapable of receiving any order whatsoever.

Proof from Scripture. Priests and deacons must *preach* but according to St. Paul: "Let women *keep silence* in the churches; for it is *not* permitted them to *speak* but to be subject! "Let the woman learn *in silence* with all subjection. But *let not a woman teach*!"

Proof from Tradition. St. Irenæus, St. Epiphanius, St. Augustine and others' regarded as *heretics* the Pcpuzians,

1 *I Corinthians*, XIV, 34*35.

* *I Timothy*, II, 11 and following.

* St. Irenæus, *Adversus hæreses*, book I, c. XIII, n. 2; *P. G.*, VII, 579; St. Epiphanius, *Hæreses*, XXXIV, n. 2; *P. G.*, XLI, 583, and following; St. Augustine, *De hæresibus*, n. 27; *P. L.*, XLII, 30.

the Marcosians and the Collyridians who proclaimed women capable of the priesthood and of sacrifice, and listed their teachings among *(he heresies)*. The Code teaches similarly : canon 968, § i.

Secondly, by divine law it is also required (hat the ordinand be validly baptized with the Baptism of water. For Baptism is the entrance or gate-way to the other sacraments.

Thirdly, in adults the expressed intention, at least habitual, of receiving orders is required; however, not so in little children.

As to *adults*—the reason is that Ordination is validly received provided a *positive* obstacle on the part of an unwilling subject be not set up.

As to *little children* — they can be ordained validly because Order does not confer the act but the *power* to the act. Although little children cannot have the action of Order, they can, nevertheless, have the *power* or the character, just as they have the power of reasoning even though they do not exercise it.

ARTICLE V. THE MINISTER OF ORDER

1191 A The Ordinary Minister.

I. *Tor validity the ordinary minister of Ordination is a consecrated Bishop.* This is de fide : from the *Decree for the Armenians*: “ The ordinary minister of this sacrament is the Bishop from *Trent*! in its definition : “ If anyone says that the Bishops... do not have the power to confinn and *to ordain*, or that the power which they have is common to them and to the priests..., let him be anathema ”.

Proof from the Practice of the Church: from the beginning the Bishops alone, following after the Apostles, are said to administer this sacrament and no where do we read that, even in the time of persecution when necessity made special demands, simple priests ordained other priests.

1 Session XXIII, can. 7; *D. B.*, 967; *Code*, can. 951.

The *Fathers* offer confirming proof; for example, *St. Jerome* 1 :
 * What does the bishop do that the priest does not, *with*
 (he exception of ordination"? The *Councils* corroborate our
 point : *Nicaea I*, canon 4, *Antioch*, canon 13.

Consequently we infer that, by reason of his episcopal ordination
 and without the permission of anyone else, a bishop, even if
 heretical or schismatic or censured in any way, has the power to
 confer all orders validly. So, *Anglican orders* were declared null
 and invalid not from defect of power in the ministers, but from
 defect of *form* and of *intention*

2. ¶1\$ to liceity. Only the proper or particular Bishop
 or a bishop delegated by him confers ordination licitly. Thus
Trent states : " Each one shall be ordained by his own
 Bishop "; the *Code* declares in Canon 955 : " Everyone shall
 be ordained by his own proper bishop or with legitimate
 dimissorial letters received from him "

1192 B The Extraordinary Minister. According to the *Code*,
 canon 951, a simple priest can be delegated by law or by
 the Apostolic See to confer certain orders. But what orders
 can he confer?

I. It is *certain* :

a. That priests cannot be delegated as extraordinary
 ministers of the *episcopacy* and of the *priesthood*: all agree
 on this;

b. That priests can be delegated for the *subdiaconate*, *minor*
orders, and *tonsure*. For, according to the *Code*, all cardinals
 even those who are not bishops have the faculties
 " to confer first tonsure and minor orders provided
 the candidates have dimissorial letters from their proper
 Bishop According to canon 957, § 2, a vicar and a prefect

1 Letter 146, *ad Evang. P. L.*, XXII, 1x92; *Journkl*, 1357.

• Leo XIII, Bull. *AposMicacura*, September, 1896; refer to *Major Synopsis*,
 η. X036, 1037.

* Session XXIII, chap. 8, Reform.

apostolic, an abbot and a prelate *nullius*, even if they are lacking the episcopal character, can confer first tonsure and minor orders; refer also to canon 964.

2. There is some *controversy*¹ in regard to the *diaconate*. The common opinion is that the priest cannot be delegated as the minister of the diaconate.

¹ *Innocent VIII*, in 1489, granted to Cistercian abbots the privilege of conferring subdiaconate and *diaconate* on their subjects. But from an examination of the context it is apparent that the Cistercian abbot had not asked for the privilege of conferring subdiaconate and diaconate, but *minor orders* only. It is indeed true that in the text itself of concession the question is not of minor orders, but of *subdiaconate* and of *diaconate*. But, since the Pontiffs are not accustomed to concede privileges which are not asked for, it is not very likely that Innocent granted this absolutely unheard of privilege. Today this privilege certainly does not exist.

TRACT XIX

MATRIMONY I

1193 *Introduction.* Just as God's ministers are sanctified by *Order*, so also the union of man and of woman, which constitutes the *family*, from which originates *society*, is made holy by the sacrament of *Matrimony*.

Matrimony is divided: a. by reason of *validity*, into valid or true, and invalid or null, which can be attempted or putative; b. by reason of *dignity*, into legitimate, or in accord with natural and positive law's, and ratum, that is, having the ratio of a sacrament; c. by reason of *effect*, into ratum and ratum and consummatum. Refer to *Code*, 1015.

Matrimony is a contract and at the same time a sacrament. But the sacrament of matrimony is nothing other than the matrimonial contract itself enriched by the nature of the sacrament — *Code*, 1012. We shall, therefore, consider matrimony under a twofold heading: as a *contract* and as a *sacrament*.

CHAPTER I

MATRIMONY AS A CONTRACT

1194 *Concept.* The *contract of matrimony* can be viewed: as an *act* (in fieri) or as a *slate* (in facto esse): First, as a *act* it is defined as the *legitimate compact between a man and a woman, conferring on themselves the mutual, perpetual, and*

¹ *Code*, 1012-1143; P.ÜS XI» Encyclical, *Casti Connubi, Oh Christian Marriage*, in *A. A. S.*, Dec. 31, 1930; refer to other documents of the Roman Pontifis on this subject in *Catholic Documentation*, Feb. 21, X93X.

exclusive right both to acts which are of themselves proper for the generation of children and for the participation in a common life. Secondly, as a state it is the marital union of man and of woman, retaining the companionship of an undivided life; therefore it consists in a bond which is of itself permanent. We shall discuss the ends of the matrimonial contract, its origin, element, and essential properties.

ARTICLE I. THE ENDS OF MARRIAGE¹

In the *Code*, canon 1013, it is stated : “ The *primary* purpose of marriage is the procreation and education of children; the *secondary* purpose is to furnish mutual aid and a remedy for concupiscence ”,

A *The Primary Purpose or End*

1195 Thesis : *The primary purpose of marriage is the procreation and education of children.* This is certain from the *Code*; according to *Scripture* it is of divine faith.

Proof of the First Part of Thesis : the procreation of children.

1. *From Scripture.*

a. From the *Old Testament.* God instituted the diversity of sexes and conjugal society in order that the human race might be propagated : “ Male and female He created them, and God blessed them, saying : Increase and multiply and fill the earth 2 ”.

b. *From the New Testament.* Of women Paul writes : “ She shall be saved through child-bearing a ”.

2. From the *prayers* in the Mass for Husband and Wife.

3. God wished the propagation of the human race. But He has instituted no other medium than the union of the sexes. For this *of itself* tends to the propagation of the species.

¹ *Major Synopsis (Moral)*, t. I, n. 674-680.

* *Genesis*, I, 27-28; refer to *Genesis*, IX, 1.

* *I Timothy*, II, 15; refer to V, 14.

Proof of the Second Part of Thesis : the education of children.

Canon 1113 of the *Code* teaches this very grave obligation. Those who have procreated children are by that fact bound to take care of their necessities. But they can fulfill this obligation only by educating their children *physically, morally, and religiously*. For this purpose they are held to send them to *Catholic schools* (Code, 1373-1374).

B *The Secondary Purpose of Matrimony*

1196 Thesis : *The secondary purpose is mutual aid for spouses and a remedy for concupiscence.* This is certain.

Proof of First Part : mutual aid.

By natural instinct man and woman desire to be united to each other, because they complete each other, even as to mutual aid and consolation. Therefore God created woman that she might be a help to man * and He willed that man would be the head of the woman and would love her just as Christ loved the Church s, “ that each one helped by the assistance of the other, may bear more easily the discomforts of life and sustain the infirmities of old age *

Proof of the Second Part : remedy for concupiscence.

The other *secondary purpose* is *to appease and to restrain concupiscence*. Burning concupiscence is assuaged through legitimate matrimony, particularly enduring matrimony. *St. Paul* himself proposes this end : " But for fear of fornication (which is to be shunned) let every man have his own wife... it is better to marry than to be burnt⁴ ”.

Corollaries. *The secondary purposes must be subordinated to the primary purpose* wherefore :

i. persons entirely unfit for generation cannot enter matrimony : the impotent, eunuchs.

¹ *Genesis*, II, 18.

* *Ephesians*, V, 22-23.

• *Roman Catechism*, The Sacrament of Matrimony, n. 12.

♦ *I Corinthians*, VII, 2.

2. Illicit, in fact, null is a marriage in which the contracting parties would exclude *the primary end* of matrimony, that is, the end of the *work*, the *finis operis*; but the intention of the contracting parties can be not to pursue the accomplishing of such an end or purpose. (*Code*, 1081, § 2)

ARTICLE II. THE ORIGIN AND NATURE
OF THE MATRIMONIAL CONTRACT

1197 A Errors.

1. According to the proponents of *evolutionism*, marriage, before it assumed the form of a contract, was successively *promiscuity* between the sexes, marriage *by rapine* in which a man carried a woman off to his home, marriage *by purchase* wherein the man bought a girl for himself from her parents. To this promiscuity succeeded *polygamy*, *polyandry*, and finally *monogamy*.

2. Others favor *free union* : the special purpose of union between man and woman is *mutual pleasure*. All that is required and is sufficient for this kind of union is mutual love.

In answer to these opinions we lay down the following two theses.

1198 B First Thesis : *The matrimonial contract does not originate from progressive evolution, but it is a primeval institution which rests upon natural and divine law* * This is certain.

I. *Proof from Scripture.*

From the creation of woman, who was taken from Adam a, four facts become clear :

- a. The formation of woman accomplished by God in order that she might be a companion and helper to Adam;
- b. The intimate union between man and woman;
- c. A certain dependence of woman on man;
- d. The unity and stability of matrimony.

* Castillon in *D. A., Mariage et divorce*; G. Fonsecrive, *Manage et union libre*, 1904; Serhilaques, *Le mariage comme institution naturelle*, in *Rev. de Philos.*, Oct. I, 1913; *Major Synopsis*, a. 681-693.

¹ *Genesis*, II, 18-24.

2. *Proof from the history of ancient -peoples;* in this history we learn of the existence of true matrimonial contract : for example, in the laws of Hammourabi (approximately 2200 years before Christ).

1199 C Second Thesis : *The contract of matrimony demands some stability and, in consequence, free union is opposed to the natural and to the divine law.* This is certain. That free union is contrary to the *divine law* and to the natural law is shown from the preceding thesis; for free union obstructs the *ends* of matrimony.

1. Its *primary* purpose is the *procreation* and *education* of children. But a *stable* union of parents is required :

a. For the *procreation* of children : women who cohabit with many men rarely conceive. But free union induces promiscuity and voluntary sterility.

b. For the *correct education* of children, physical, intellectual and moral, which can hardly be brought about without the union of father and of mother.

2. The *secondary* purpose is mutual help and the calming of concupiscence ; but free union encourages egoistical pleasures and at the same time anxieties; it also increases concupiscence.

Therefore, conjugal union must possess *stability* for the establishment of the family.

ARTICLE III. THE CONSTITUTIVE ELEMENT OR THE CONSENT OF THE MATRIMONIAL CONTRACT

A *Consent*¹

1200 Thesis : *The essential element of the matrimonial contract is the consent of the parties de praesenti to the conjugal bond; but it is not the conjugal copula.* This is certain from canon 1081 of the *Code*.

¹ *Major Synopsis*, n. 694-729.

i. *Consent de praesenti is required* {Code, canon 1081, § 2), that is, an act of the will by which each party gives and accepts the perpetual and exclusive right to the body for the performance of actions that of their nature pertain to the procreation of children". For as *St. Thomas*¹ declares: "One does not accept or receive power over that which freely belongs to another unless through that other's consent. But through matrimony each one receives and accepts the power of spouse over the other's body... whereas before each one had free power of his own body. Therefore consent makes matrimony".

2. *Consent is sufficient* and copula is not required. This contradicts the opinion of some of the ancients. The fact is clear:

a. From the real marriage between the Blessed Virgin and St. Joseph;

b. From the Fathers: * The deflowering of virginity does not make or constitute marriage, but the conjugal agreement *

c. From *Pontiffs and Councils*: *St. Nicholas I* approves this assertion of St. Chrysostom: "*Coition does not make matrimony, but the will*"; *Trent* * declares that matrimony contracted but not consummated is dissolved by solemn religious profession: but truly a contract may not be dissolved unless it previously existed.

B *The Properties of this Consent*

1201 I. *Properties in General.* Matrimony is a *contract*; wherefore the consent given in matrimony follows the general laws of contract. However, it is a contract *sui generis*: hence it has special laws. It must be:

a. *Marital*, that is, an act by which each party gives over and accepts the right to the body for the performance of actions that of their nature pertain to the procreation of children — as has been stated previously (Code, canons 1081, 1082);

¹ *Supplement*, q. 45, a. 1.

* Sr. Augustine, *De instil, virg.*, VI, 41; *Journal*, 1326.

* Session XXIV, Reform, Matrimony, can. 6.

b. *Internal*, that is, truly *elicited freely by the will* with at least an implicit *intention* of giving over the right to one's body and of accepting the right to the other's body in the order of the procreation of children ;

c. *Mutual*, that is, given and accepted by both parties; consequently, it is required that the consent of one be declared to the other and be accepted by the other;

d. *Externally and legitimately manifested*: for a human contract is not valid unless it be external ; it must be shown according to laws : by words, signs, or deeds, at one time even by letter. *Code*, canons, 1086, 1088.

1202 2. *Conditioned Consent.*

a. Because matrimony is a contract, it can be entered into *licitly* under legitimate condition.

b. Concerning its *validity* the *Code* decrees this in canon 1092 : " Conditions attached to the marriage consent and not revoked are governed by the following rules :

1) If the condition is of the future and is either necessary or impossible, or sinful, but is not contrary to the essence of marriage, it is considered as not added to the contract ;

2) If the condition is of the future and is contrary to the essence of marriage, it renders the marriage null and void;

3) If the condition is of the future and is licit, it suspends the validity of the marriage;

4) If the condition is either of the past or the present, the marriage is valid if the condition is existent, but invalid if the condition is not realized

c. There are four things which *vitiare* consent; *insanity*, *error*, *condition*, *force* and *fear*; for explanations of these refer to handbook on *Moral Theology*.

ARTICLE IV. THE PROPERTIES OF MATRIMONY

" The *essential* characteristics or properties of marriage are *unity* and *indissolubility*, which obtain a special stability in Christian marriage by virtue of the sacrament!

A *The Unity of Matrimony*²

1203 Prefatory notes. The *unity* of marriage consists of the conjugal union of one man with one woman. To this unity are opposed *polyandry* and *polygamy*. *Polyandry* is the union of one wife with many men; *polygamy* is the union of one man with many women.

Simultaneous polyandry or the conjugal union of one wife with many men at the same time, according to all, is opposed to the natural law, at least to the secondary natural law; for it is averse to :

1. The *procreation* of children, because it greatly diminishes the fecundity of the woman ;
2. The *education* of the children, since it renders the father of the children uncertain ;
3. The natural submissiveness with which a woman should be subject to a man, for no one can at the same time serve many masters.

I. SIMULTANEOUS POLYGAMY

1204 *Luther* taught that simultaneous polygamy, even under the New Law, is licit; the *Anabaptists* and the *Mormons* defended this opinion. On the contrary, however, *Calvin* contended that simultaneous polygamy was illicit, even under the Old Testament and that, consequently, the Patriarchs were guilty of adultery. In order to confute this calumny, some theologians stated that polygamy is not opposed to the *natural law*, and that it was not prohibited by *divine law* before the law of the Gospel.

¹ *Code*, 1013, § 2; xi 10.

³ *Major Synopsis*, n. 730-738; *Supplement*, q. 65, a. 1-2; q. 63.

1205 First Thesis : *In some way polygamy is opposed to the natural law, not the primary but the secondary natural law.* For : it does not *completely* take away the *primary* purpose since one man is sufficient for making many wives fruitful and for educating the children; but it does very much impede the *secondary* purposes — it is difficult to maintain *peace* among several wives, and it is easy for a father who is especially concerned with the children of his favorite wife to care very little for his other children.

1206 Second Thesis : *Simultaneous polygamy, which is contrary to primal institution but which was permitted to the patriarchs after the flood, was forbidden by Christ.*

a. *Simultaneous polygamy is contrary to the primeval institution of matrimony.* This is the more common opinion :

1. In the beginning God made *one* man and *one* woman **I**; truly, as Chrysostom **2** correctly observes, if the Lord had wished that one man be joined to many wives, He would have made many women.

2. But afterwards Adam, beholding Eve, exclaimed : “ For this reason a man shall leave his father and his mother and shall cleave to *his wife*; and they shall be *two* in *one* flesh ’ ”, But, as *Innocent III* ‘ says, “ He did not say three or many, but two; nor did he say to cleave to wives, but to a wife... Nor was anyone ever permitted to have many wives at the same time unless this was granted to him by divine revelation

b. *After the flood, however, polygamy was permitted to the Patriarchs and to the Jews under the mosaic law, in fact this was very probably allowed to the Gentiles.*

I. The Patriarchs, who enjoyed God’s friendship, like Abraham and Jacob, are seen to have had many wives; nor were they reprehended for this.

¹ *Genesis*, II, 7, 22.

* *Homily*, 62, al. 63, on *Si. Matthee*, n. I.

• *Genesis*, II, 24.

‘ Chap. *Gaudemus*, on Divorce.

2. The mosaic law supposes that the plurality of wives is licit because it states that the children born of each wife are to be placed on an equality one with the other.

3. Then Elcana, David, Joash, and others had many wives without being censured by Scripture for this.

4. But the reason that polygamy was permitted after the flood was the multiplication of children for propagating the human race again. For, as *St. Thomas* says, "The more principal purpose is to be observed rather than the secondary purposes."

Thence we can gather, along with *Bellarmine* and others who opposed *Sanchez*, that a similar dispensation was given to the Gentiles: for there is no reason why this should have been limited to the Jews alone, especially if we realize that it was more difficult for the pagans than for the Israelites to observe perfect unity of marriage.

1207 c. *Simultaneous polygamy has been forbidden by divine law under the New Testament.* This is de fide from the *Council of Trent*: "If anyone says that it is lawful for Christians to have several wives at the same time, and that it is not forbidden by any divine law, let him be anathema."

I. Christ restored matrimony to its original institution in these words: "Everyone that putteth away his wife and marryeth another, commiteth adultery"; therefore he commits adultery who puts away his wife and takes another, because the first woman does not cease to be his wife. But when she is not put away, none the less does she truly remain his wife. Therefore, he who takes another really commits adultery. Hence, as often as *St. Paul* speaks about marriage,

¹ *Deuteronomy*, XXI, 15.

• *I Kings*, I, 2.

• *II Kings*, II, 2.

• II Parap., XXIV, 3 and following.

• *Supplément*, q. 62, a. 2.

• Refer to *Genesis*, XX, 1 and following, *Esther*, II, x6, 17.

† Session XXIV, can. 2; *D. B.*, 972.

• *St. Luke*, XVI, x8; *St. Matthew*, XIX, 9.

he supposes marriage to be that union of one man with one wife.

2. This thesis is likewise proved from the *unanimous* testimony of the *Fathers* and the constant *practice* of the Church. The Roman Pontiffs have always stood forth as strong defenders of the unity of matrimony, even in opposing the licentiousness of princes : so, in the ninth century, Nicholas I openly rebuked king Lothaire, the spouse of two wives at the same time, and deposed the bishops who had dissolved the bond of marriage at the Synod of Metz.

2. SUCCESSIVE POLYGAMY

1208 Successive polygamy, or second and further marriages, the *Montanists* and *Tertullian*, and also the *Novations* condemned in their time as illicit according to divine law. Some of the Fathers the Greek Fathers in particular, spoke excessively harshly about second marriages and outstandingly so about third and further marriages. In fact, among the Greeks, fourth marriages were considered invalid according to *church law* in the tenth century.

1209 Thesis : *Although less pleasing to the Church, successive polygamy is licit- according to divine law; never in the Latin Church was it generally forbidden.* This is certain.

a. In *Scripture St. Paul* expressly affirms that repeated marriages are licit provided the previous spouse is dead : " If her husband be dead the woman is loosed from the law of her husband... so that she is not an adulteress if she be with another man "1; " But I say to the unmarried and to the widows : it is good for them if they so continue, even as I But if they do not contain themselves, let them marry; for it is better to marry' than to be burnt * Furthermore, elsewhere ' he encourages younger widows to marry again : " I will therefore that the younger should marry, bear children, be mistresses of families, give no occasion to the adversary to speak evil ". Consequently it is better indeed to remain

' *Romans*, VII, 2, 3.

* *I Corinthians*, VII, 8.

• *Timothy*, V, 14-

in the state of virginity or of widowhood but marriages are licit; indeed, actually they are expedient at times for restraining concupiscence.

b. *In Tradition.*

1. Who marries a second time "does not sin", says *Hermas*; "but if one remains alone or unmarried he or she acquires more abundant honor and great glory" for himself in the eyes of the Lord! *St. Epiphanius* writes: "Because of their weakness this can be tolerated among the people that those who cannot be satisfied with the first wife, may join themselves to a second, once the first is dead". And *St. Augustine* says: "Neither do I dare to condemn any marriages nor to take away from these the lesser honor of their numerousness".

2. *Eugenius IV* reports the teaching of the Church in these words: "We declare that not only second marriages but also third and fourth and further marriages can be licitly contracted, as long as there be no impediment standing in the way. However, we say that those are to be commended more who, abstaining from ulterior marriages, have remained in chastity". Refer to canon 11420! the *Code*.

c. *Proof from Reason.*

Nothing forbids repeated marriages from being licit; for on the one hand, the first bond has been dissolved when one of the spouses has died; and on the other hand, a new matrimonial consent can be given between parties who are otherwise suitable; actually, sometimes it is *expedient* either for the procreation and education of children or for avoiding incontinence.

B *The Indissolubility of Matrimony* 5

1210 Introduction. *Indissolubility* is that property or characteristic by force of which the conjugal bond cannot be destroyed except through the death of either spouse. *Code*, canon 1118. Opposing this indissolubility is *divorce*. In this matter of divorce we distinguish :

* *Pastor*, Maud., 4, 4, 1; *Journal*, SS.

1 *Adversus haereses, panarium*, 59, 4. *Journal*, 1097.

2 *The Good of Widowhood*, XII, 15; *Journal*, 1790.

3 *Decree in Behalf of the Jacobites*.

* *Major Synopsis*, n. 739-756-

a. /1\$ to the *bond* : this we call *full* divorce; the matrimonial union is dissolved in such a way that new marriages can be entered into;

b./1\$ to the *bed*: separation from bed, wherein with the conjugal nexus remaining, the spouses are freed from rendering the conjugal debt;

c.*As to habitation* : in this case the spouses are freed from the obligation of living together.

At this time we are speaking of divorce *properly* so called or divorce in regard to the *bond*!. We shall consider first, the indissolubility of the matrimonial bond from *natural law*; secondly, the indissolubility of the matrimonial bond from *divine law*; thirdly, the cases in which *the bond can be loosed* even under Evangelical law.

I. THE INDISSOLUBILITY OF MATRIMONY FROM THE NATURAL LAW »

12iI State of the Question.

a.*Errors*. Many pagan philosophers thought that marriage according to natural law was dissolvable, and divorces flourished more or less among many Gentile nations. But the Christian religion managed to abolish divorces, as we shall show. However, the *Protestants* opened the doors again to divorce and many *Rationalists* taught that the breaking of the marriage bond was not only licit but also in many cases useful and laudable. As a result in many states politicians established laws which permit divorces for various reasons.

b. The indissolubility of marriage we can consider : either *intrinsically*, since matrimony cannot be dissolved by the *will alone of the spouses*; or *extrinsically*, because it cannot be destroyed by *any public authority*. While employing various words, *all* theologians are of the opinion that matrimony is *ab intrinseco* indissoluble; there is some discussion, however, as to whether it is also *ab extrinseco* indissoluble. Wherefore, we shall offer our argument in a twofold thesis.

* *Separation from bed and board*, refer to *Brevior Synopsis* {Mural}, n. 1360.

* *Supplement*, q. 67, a. 1-2; *Contra Gentiles*, book III, 123; P. Coulet, *La stabilité du foyer*, Paris, 1926.

1212 First Thesis : *The indissolubility of marriage, especially of a consummated marriage, rests on secondary natural law; and therefore divorce resulting from the will alone of the spouses must be rejected on all grounds because of the evil consequences which it brings on.*

Indeed that is opposed to the secondary natural law which, although not eliminating the *primary* purpose of marriage, nevertheless prevents this from being *completely* attained, and which, in addition, is *incompatible with the nature of marriage*, which greatly dishonors and harms the *secondary* ends of marriage, and which induces perverse consecrations. But all of these are the results of divorce.

a. Divorce impedes the *primary end* of marriage *from being fully realized*: for, *in order that a child be properly educated*, he must have the help of both parents, not only the tender love of his mother, but also the firm authority and prudence of his father. But surely, for the perfecting of this education the lasting, the increasing union of father and of mother is demanded, because, before the upbringing of all the children is completed, the parents are no longer fitted for a new marriage.

b. Similarly divorce prevents the *entire* preservation of the *nature* and *equality* of the contract :

1. *By its nature* marriage demands that both spouses remain united because they cannot be separated from their common children without losing *something of themselves*;

2. The *equality* of the contract is hardly ever observed once the bond has been disrupted : for while the man suffers no loss or little loss of dignity and can easily enter into a new covenant, the woman who has been married for many years often falls from dignity after her husband leaves her and can hardly hope to contract a new marriage — and this at a time when she is in greater need of the help and protection of a husband I.

¹ *Contra Gentiles*, book III, c. 123; MONSABRÉ, 87th Conference.

1213 c. Divorce interferes with the secondary purposes of matrimony, namely, *the union and happiness of spouses* :

1. By encouraging *disparate* marriages and unions *hastily* entered into;

2. By *restraining mutual love* because of the more or less probable and proximate ease and fear of separation;

3. By impelling them to foster and *augment small disagreements* in the hope of finding happiness in another marriage;

4. By *provoking disdain and infidelity* in order to obtain a divorce.

d. Finally divorce *brings on evil consequences* :

1. *By disturbing the peace of the family* : for while families are united among themselves, disagreements are settled and unfriendliness disappears; but divisions arise from divorce and dislikes and retaliations occur which, if multiplied, disturb the *ven*¹ peace of society.

2. *By corrupting morals* : the practice of divorce gradually turns matrimony into concubinage and into promiscuous and free union *

1214 Some *offer the objection* that many spouses lead miserable lives and fall into adultery if they cannot enter into new unions through the dissolution of the first bond.

We answer :

The norm of morals is not the happiness of individuals, but the common good which demands the perpetuity of the bond. While certain people suffer many hardships because of the indissolubility of the contract, the law does not have to be changed because of that : the *moral good* must be placed before a *temporal good*, and the *public good* takes precedence over *private good*.

To be sure, adultery became not rarer, but rather more frequent when divorces were permitted. Nor is this to be wondered at since the hope of passing over into new marriages is not wont to control concupiscence but, on the contrary, to inflame it.

1215 Second Thesis : *In no case can the bond of matrimony be dissolved by a merely human authority, even if the natural law alone is considered.* This is the more common opinion.

¹ Seneca speaks of these wives " who compute their years not according to the number of consuls, but to the number of husbands (*De Beneficiis*, I, III, c. 16).

* " It is necessary that the law properly have regard for the common happiness 10, x., q. 90, a. 2.

The words, " *By a merely human authority* ", are employed, because certainly God can grant a dispensation either immediately or mediately through the Church which has been positively established and directed by Himself.

Proof of Thesis.

From the condemnation of proposition 67 in the *Syllabus*: " By the law of nature the bond of matrimony is not indissoluble and in various cases divorce can be sanctioned by civil authority

This merely human power to dissolve the bond would be *dangerous* to the common good; truly it would be impossible for this power to circumscribe within definite limits the cases of exception. This fact Leo XIII has called to our attention, and experience corroborates his words.

2" THE INDISSOLUBILITY OF MATRIMONY FROM DIVINE LAW I

Errors. *The Greek schismatics* and *the Protestants* teach that, even as far as the bond is concerned, marriage can be dissolved because of adultery or also, according to some, after the steadfast desertion of either spouse — this dissolution, they say, proceeds from the indulgence of Christ.

1216 First Thesis : *Prom the primeval institution of God matrimony was indissoluble, but under the mosaic law through a bill of divorce it could be dissolved, even in the forum of conscience, under certain determined conditions.* This is the common opinion.

A *Proof of the First Part of Thesis*

I. To the Pharisees inquiring whether it was licit for a man to put away his wife for any reason, *Christ* answered that it was not licit for a man to break a conjugal union sanctioned by God Himself : " What therefore God hath joined together, let no man put asunder ". But when they offered as an objection that Moses had permitted a bill of divorce, the Lord

Supplement, q. 67; *Ca uv i è r e*, *Le lien conjugal et le divorce*, Paris, 1890.

added : " Because Moses *by reason of the hardness of your heart* permitted you to put away your wives : but from the beginning it was not so ! ”.

2. This the *Council of Trent*² confirms : “ The first parent of the human race expressed the perpetual and indissoluble bond of matrimony under the influence of the divine spirit, when he said : “ This now is bone of my bone and flesh of my flesh... ”

B Proof of (he Second Part of Thesis

1. We read, indeed, in *Deuteronomy* * : " If a man take a wife and have her, and she find not favor in his eyes for some uncleanness, he shall write a bill of divorce and shall give it in her hand, and send her out of his house. And when she is departed and married another husband, and he also hateth her and hath given her a bill of divorce, and hath sent her out of his house or is dead, the former husband cannot take her again to wife... ” Truly in these words the faculty of divorce as regards the bond is granted or is supposed already granted for the wife who is sent away is presented as one who marries another man; and, in addition, the priests are forbidden to take to wife a woman who has been put away⁴ : from this statement we infer that this practice was permitted to others.

2. Only under certain fixed *conditions* was the opportunity of divorce granted :

- a. Only the man could give the bill of divorce;
- b. It was not permitted to the man when he has had carnal intercourse with his wife before marriage, or if he had unjustly accused her of not being a virgin ;
- c. The man could put away his wife only because of some foulness (*ervat dabar*); this word signifies something gravely impure;

¹ *Si. Matthew*, XIX, 3 and following.

* *Session XXIV, D. B.*, 969.

² *Deuteronomy*, XXIV, 1 and following.

³ *Leviticus*, XXI, 7.

* *Deuteronomy*, XXII, 19 > 29.

d. With a written bill of divorce; because of this the divorce became more difficult;

e. There was to be no hope or opportunity of taking the woman again.

Through these various formalities and restrictions the holy law-giver demonstrated sufficiently well that divorce is something imperfect and something, so to say, unwillingly tolerated, that is, tolerated because of "hardness of heart"; of, as *St. Thomas* explains, "in order to hold back a greater evil, namely, uxoricide, to which the Jews were prone".

1217 Second Thesis: *Marriage of the faithful, ratum and consummatum, under the law of the Gospel, cannot be dissolved as far as the bond is concerned, not even for the reason of adultery.* This is certain and proximate to faith; it contradicts the Greeks and the Protestants according to Trent¹: "If anyone says that the Church errs inasmuch as she has taught and still teaches that in accordance with evangelical and apostolic doctrine the bond of matrimony cannot be dissolved because of adultery of one of the married persons, and that both, or even the innocent one, who has given no occasion for adultery, cannot during the lifetime of the other contract another marriage, and that he, who after the dismissal of the adulteress shall marry another is guilty of adultery, and that she also, who after the dismissal of the adulterer shall marry another, let him be anathema 34".

This canon is directly aimed against the Protestants, who charged the Catholic Church of error in this matter; only indirectly against the Greeks, whose opinion the Council did not wish to condemn as heretical* and as a result employed such a formula as safely protects the doctrine of the Church without proposing, this question as a matter of faith; for it is one thing to define

¹ *Suffraganeus*, q. 67, a. 3; refer to x», 1«, q. 102, a. 5, ad 3.

* Session XXIV, C. 7: V-B., 977-

• "A valid marriage, ratum and consummatum, can be dissolved by no human power, and for no reason besides death Code, 1118.

⁴ According to *Patlavicini* (*History of the Council of Trent*, book XXII, c. 4, n. 27) the canon was first completed in such a way that it struck with anathema the Greeks also; but at the request of the Venetian spokesmen, it was changed to its present form lest a new obstacle to union with the Greeks be added.

that *the Church cannot err when she teaches*, it is something else to say *that what she teaches is de fide*.

In the thesis the words: *marriage of the faithful, ratum and consummatum*, are employed because marriage between infidels and marriage between the faithful when it is *ratum* only and not *consummatum*, although by divine law indissoluble, can be dissolved under determined conditions by reason of the indulgence and kindness of God Himself. The reason for this is that the indissolubility of marriage proceeds from only a secondary principle of the natural law.

1218 A *Proof of Thesis from Scripture.*

1. Christ declares that he who takes *a wife that has been put away* commits adultery : " But I say to you : that whosoever shall put away his wife, excepting the case of fornication, maketh her to commit adultery : and *he that shall marry her that is put away committeth adultery* 1 "; Everyone that putteth away his wife and marrieth another, committeth adultery; and *he that marrieth her that is put away from her husband, committeth adultery* 2

But if the matrimonial bond were dissoluble, adultery would not be committed by him who took the *put away* or dismissed wife.

2. St. Paul 3 states the matter equally clearly : " But to them that are married, not I, but the Lord commandeth that the wife depart not from her husband; and if she depart, that *she remain unmarried*, or be reconciled to her husband. And let not the husband put away his wife "

These words altogether generally and obviously take for granted that the wife who is put away cannot marry again.

3. Some offer an objection which they base on these words of our Lord : " Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery : and he that shall marry her that is put away, committeth adultery 4 "; from this both the Greeks and the Protestants surmise

1 St. Matthew, V, 33.

2 St. Luke, XVI, 18; refer to St. Mark, X, 11-12.

3 I Corinthians, VII, 10.

4 St. Matthew, XIX, 9.

that in the case of adultery the matrimonial bond can be broken. The answer to this false interpretation we offer for the benefit of all : To the Pharisees questioning Him about reasons for divorce Christ replied by affirming the indissolubility of matrimony, and by permitting, at the same time, a mere *séparation from bed* in the case of adultery. A further answer, which by itself truly solves the difficulty of the texts, *J. Bonsirven* has proposed¹: Both in certain places of the New Testament (*I Corinthians*, x; *Acts*, XV. 20, 29; XXI, 25) and in post-biblical Jewish books fornication signifies an invalid marriage or an irregular marriage on account of mosaic prescriptions, or, more briefly, a *false marriage*. In such a case it is evident that the putative wife is by law put away; *nor is there any other exception given to the principle of indissolubility*, as is clear from the Greek words, not correctly handed down to us by the Vulgate ("excepting, unless on account of"), which there signify the parenthesis, not the exception. This, therefore, is the meaning of Christ's words : *St. Matthew*, V, 32 : "Whosoever shall put away his wife, the case of false matrimony being excepted or omitted... *St. Matthew*, XIX, 9 : "Whosoever shall put away his wife, not her who is in the state of false matrimony... "

1219 B *Proof of Thesis from Tradition.*

There are three periods in the history of this dogma.

1. It is certain that the Fathers of the *first three* centuries taught unanimously that Christian matrimony is indissoluble, even in the case of adultery. Thus declared *Hermas a. St. Justin* ¹, *Athenagoras* ², *Clement of Alexandria* ³, and many others.

2. *From the fourth century* even to the time of *Gratian's* decree (1145) a distinction must be made between the Oriental Church and the Western Church.

a. *In the East* some writers, timidly at first, but later more daringly, taught that divorce should be tolerated, with bishops dissimulating and then even approving, especially after the schism had been brought about. These abuses the Holy See always condemned, *Eugenius IV* among the foremost in his Decree for the Armenians ⁴.

¹ *Rech. Sc. Relig.*, n. 3, :94s. *Unless for reason of fornication*, p. 442-464
Rech. Sc. Relig., Enseignements de J.-C.

* *Pastor*, book II, Mandat. 4.

* *Apol. I*, n. 15; *Apol. II*, n. 2.

* *Leg. pro Christ.*, n. 32.

* *Stromat.* II, c. 23.

* Refer to *D. B.*, 702.

b, But in the *Latin Church* the steadfastness of the matrimonial bond was happily preserved. This was outstandingly so in Italy where the Roman Pontiffs so carefully watched over the indissolubility of marriage that even the Protestants admit that on this subject the Church wavered not at all. However, in France, Ireland, and England there were a few particular councils which admitted some reasons for divorce, such as incestuous adultery, incurable leprosy, entrance of one spouse into religion'. But other provincial councils rejected every reason for divorce.

3. Finally, from the time of *Gratian* no variations can be found, even in particular councils. Everywhere the authority of this decree was accepted, which contains these words: "The bond of marriage cannot be dissolved because of fornication. For no reason is a union destroyed which is proved to have been entered into. He commits adultery who presumes to take her who has been put away by her husband !

3. CASES IN WHICH MATRIMONY CAN BE DISSOLVED '

These are two: marriage between *infidels* and marriage between the faithful, *contracted* and not consummated.

1220 A The Pauline Privilege.

Thesis: *The marriage of infidels, even when consummated, can be dissolved as regards the bond, if, when one party is converted to the faith, the other is not willing to live peacefully in marriage either without offence to the Creator or without spiritual harm to the converted party.*

This is certain according to the declaration of Innocent III: "If one of the unbelieving spouses is converted to the Catholic

1 Thus the *Synod of Verberie* (753) and the *Council of Compiègne* (756), held under King Philip, edited by H A R D V I N, t. III, p. :990 and following, 2005 and following; *Second Synod of St. Patrick*, edited by M A N S I, t. VI, p. 526, which is very ancient but cannot be ascribed to St. P A T R I C K; *Penitential of Theodore*, edited by H A D D A N A N D S T U B B S, *Councils*, vol. III, p. 188.

* "All posterity will admire the documents of invincible courage issued by Nicholas I against Lotharius, by Urban II and Paschal II against King Philip I, by Celestine III and Innocent III against Prince Philip II, by Clement VII and Paul III against Henry VIII; finally by the very holy and very brave Pius VII against Napoleon I, who was glorying in inferior matters and in the greatness of his empire". (*Leo XIII, Arcanum*).

* *Major Synopsis*, n. 757-770; *Supplement*, q. 69, a. 5.

* *Decretals*, book IV, tit. 19, c. 7.

faith, while the other either is by no means willing to live with him or at least not without blaspheming the divine name or so as to drag him into mortal sin; the one who is left, if he wishes, will pass over to second vows : and in this case we understand what the Apostle says : “ If the unbeliever depart, let him depart... ”

Paragraph I, canon 1120 of the *Code* states: “The valid marriage of two unbaptized parties, though consummated, is dissolved in favor of the faith by the Pauline Privilege ”, This privilege is called privilege of *faith* because it is given in favor of the *faith*; it is called *Pauline* because it was promulgated by St. Paul.

I. *Proof of Thesis from Scripture.*

After teaching the general law of the indissolubility of marriage, St. Paul adds these words : “ If any brother hath a wife that believeth not, and she consent to dwell with him, let him not put her away... But if the unbeliever depart, *let him depart*: for a brother or sister is *not under servitude* in such cases...¹” Certainly in these words the Apostle granted the faculty to dissolve the matrimonial bond in cases expressed in the thesis; for :

a.To the faithful convert Paul gave a special privilege which can be nothing other than the dissolution of the bond; to this St. Paul adds that the faithful party is not *under servitude*. But servitude of this kind, which will be brought to an end by the departure of the unbelieving party, can be only the matrimonial bond itself — all the more so because the words are directed to new converts, who were acquainted with the institution of divorce, but not of simple separation, who therefore naturally understood the words, *let him depart*. as the breaking of the bond.

b.The force of the argument increases when we consider the antithesis which St. Paul established between unions of the *faithful*, concerning which he says that the woman must remain *unmarried* if her husband departs, and marriages

¹ / *Corinthians*, VII, 12*15.

of the unbelievers, of which he writes : “ *But if the unbeliever depart, let him depart* ”. By means of this opposition he sufficiently shows that the latter case is concerned with real dissolving of the bond¹. We admit, however, that this argument is not apodictic unless the authority of the Church's practice is added.

2. *Proof of Thesis from the Authority and Practice of the Church.*

Innocent III (1216) proclaimed this teaching openly; and it is a *common* practice among peoples newly converted.

1221 Theologians inquire by what law the marriage of unbaptized parties in the above mentioned case is dissolved.

The more common opinion, that of *Benedict XIV*², holds that a consummated marriage of unbaptized parties is dissolved *by divine law*. Because marriage is indissoluble *by only a secondary* principle of the natural law, God can for a proportionate cause dissolve it. And this indeed He has done through the Pauline privilege in favor of the faith.

1222 Practical Rules.

In order that a valid marriage be dissolved according to the Pauline Privilege, five *conditions* must be fulfilled :

1. The marriage was entered into in the state of unbelief, or infidelity;
2. The conversion of one spouse has taken place through baptism;
3. The unbelieving party has departed;
4. Previous interpellations of the unbaptized party have been met with negative response, or there has been a dispensation from the interpellations;

¹ The Apostle is speaking directly only of the case in which an unbeliever is not willing to dwell with the converted spouse, but two final cases are included in the first : he *departs morally* who does not wish to dwell together without offence to the Creator, or without drawing the converted spouse into sin.

² *Benedict XIV, De Synodo*, book VI, c. IV, n. 3; book XIII, c. 21.

5. A new marriage on the part of the baptized person, (*Code*, canons 1121-1123). In a doubtful matter this privilege enjoys the favor of the law, (*Code*, canon 1127).

1223 We now ask whether, in addition, a marriage between unbaptized parties which has been consummated *can be dissolved through a dispensation of the Supreme Pontiff or in any other way than the Pauline Privilege.*

Some affirm that such a marriage can be dissolved both through religious profession and through a dispensation of the Supreme Pontiff. This they deduce from the acts of *Paul III*, *Pius V*, and *Gregory XIII*, in which cases it appears that the Pauline Privilege is not being invoked. And canon 1125 of the *Code* extends the constitutions of these three Supreme Pontiffs to the universal Church.

Others, however, *answer negatively*, saying that the aforesaid facts are cases of the Pauline Privilege. In practice these matters must be referred to the *Holy Office* (*Code*, canon 247, § 2; canon 1962).

1224 R The Dissolution of the Contracted Marriage of Baptized Parties.

Thesis II : *The marriage of baptized persons, contracted and not consummated, is dissolved by the solemn profession of one of the spouses in religion, or by the dispensation granted by the Supreme Pontiff for a grave reason.*

I. As to the *first part* of the thesis — the *Council of Trent* has defined : " If anyone says that matrimony contracted but not consummated *is not dissolved by a solemn religious profession of either one of the married persons*, let him be anathema Further proof comes :

a. From the clear declarations of Alexander III (1180) ' and of Innocent III (1210)

' Session XXIV, c. 6; *D. D.*, 976.

* *D. B.* 396 (334)-

» *D. B.*, 409 (354).

b. From the practice of the Church; it is certain this practice was common in the Church in the twelfth century, approved by Bishops and by the Roman Pontiffs;

c. From the *Code*, canon m g.

We should note that a contracted marriage is dissolved only at that time at which the *solemn* profession is made.*

2. As to the *second pari* of the thesis — this appears certain from the *practice* of the Church. As early as in the time of *Martin V* (1417) it is clear that the power to dissolve contracted marriages, for grave reasons, had been exercised by many Pontiffs; it is obvious from the Acts of the Apostolic See that in our days also this power is being exercised: every year we read of some dispensations of this kind regarding contracted marriage. This practice has been sanctioned in the *Code*.*

1225 *By what law is a contracted marriage dissolved either through solemn religious profession or by dispensation of the Supreme Pontiff?* The opinion which is more and more prevalent holds that marriage is dissolved by *implicit divine law*, or through that *ministerial power* by which the Church dispenses from a vow, an oath, and other impediments, because of great necessity. Within the full power of the keys conferred by Christ is contained or included the ministerial or "instrumental faculty to dispense, either by law or by special induit, from certain obligations imposed by divine law, whenever the spiritual welfare of souls demands this. Certainly an obligation which is the result of the bond of a marriage contracted and not consummated, while it arises from divine law, is not, nevertheless, so perfect that it cannot be dissolved in any way — especially when a serious reason intervenes.*

1 Formerly two months were granted by law to the married persons for deliberating about entrance into religion; during this time they were not bound to render the marriage debitum. But now, according to canon ixn of the *Code* " Both married parties possess from the moment the marriage contract has been concluded equal rights and duties concerning the actions proper to conjugal life

• *Code*, can. 1119.

* For a fuller explanation of this opinion refer to Billot, theses 44-45.

MARRIAGE AS A SACRAMENT

1226 As a *sacrament* marriage is defined : *a sacrament of the New Law by which, through the legitimately given consent of the contracting parties, grace is conferred upon these parties rightly to fulfill the duties of matrimony. (Code, canon 1012.)*

We shall discuss the *existence* of this sacrament, and the *nexus* between the *sacrament* and the *contract*, its *minister*, its *matter* and *form*, and its *effects*.

A *Existence of the Sacrament of Matrimony*

1227 i. State of the Question.

a. *Errors.* According to *Luther* matrimony is not a sacrament of the New Law because it lacks the divine promise ! according to Calvin, the ratio of a sacrament is no more in accord with marriages than with agriculture . . . But *modern* Protestants recognize a *religious institution* in matrimony; *Ritualists* regard matrimony as one of the minor Sacraments.

b. *Catholic doctrine.* Before *Christ* matrimony was not a sacrament productive of grace; but Christ Himself raised the contract of matrimony to the dignity of a sacrament properly called.

1228 2. Thesis : *Matrimony validly celebrated between baptized persons is a sacrament properly called.*

This is de fide from the *Council of Trent*³: “If anyone says that matrimony is not truly and properly one of the

¹ *The Babylonian Captivity*, on Matrimony.

^{*} *Institutes*, book IV, c. 19, n. 34.

[•] Session XXIV, c. 1; *D. B.*, 971; *Major Synopsis*, n. 804-820; *Supplement*, q. 42, a. 1-3.

seven sacraments of the evangelical Law, instituted by Christ the Lord, but that it has been devised by men in the Church and does not confer grace, let him be anathema

By way of explanation : matrimony is a sacrament among marrying parties only who are baptized. Besides, in order that it be a sacrament, matrimony must be valid and therefore must be contracted without a diriment impediment.

a. *Proof from Scripture.*

1) From Christ's words relating to the *unity* and *indissolubility* of matrimony. The Lord demands these qualities in every marriage. But such a demand He cannot exact unless He infuses the necessary grace into the marrying parties. Again, in the New Law the grace necessary for a permanent state in life is usually conferred through a sacrament.

2) From the words of *St. Paull*, in which the union of Christ and of the Church is proposed as a moral exemplar for spouses and matrimony itself is shown as a sacred sign of this union : " This is a great sacrament, but I speak in Christ and in the Church

According to these words Christian marriage possesses the three essentials requisite for a sacrament of the New Law :

First, *it signifies something sacred*, that is, the union of Christ with the Church.

Secondly, it is a *sign of sanctifying grace*; for it indicates the union of Christ with the Church, a union which is brought about through *sanctifying grace*.

As the Apostle says : " Christ loved the Church and delivered himself up for it, that He might sanctify it¹". Therefore, Christian marriage *signifies sanctifying grace*.

Thirdly, it is a *practical sign*, or a sign which *produces sanctifying grace which it signifies*. For Christian marriage is presented as a *supernatural* and *permanent* union :

¹ *Ephesians*, V, 22-32.

* *Ephesians*, V, 25.

Fourthly, *supernatural*, because the mutual offices of the spouses are supernatural, both from their *exemplar* or model, that is, the love of Christ for the Church, and from *motive*;

Fifthly, *permanent*: the love and obedience of husband and of wife must imitate the love of Christ and the subjection of the Church; these qualities are *constant* and *permanent*. But the union of husband and wife cannot be supernatural, nor *permanently* supernatural *without* habitual *grace*, to which actual graces are joined. Therefore Christian marriage requires *habitual grace* together with the right to actual graces. Furthermore this is a prerogative of the New Law, that sanctifying grace, granted for certain states and offices, be conferred through a special sacramental rite.

1229 b. *Proof from Tradition, that is, from the argument of prescription.*

It is certain that matrimony was recognized as a sacrament truly and properly called by both Churches in the twelfth century. Truly from that time all theologians report the doctrine that marriage is a sacrament as a certain and an old doctrine, long since handed down by the Church: and the formula of Michael Palaeologus, read at the *Council of Lyons II* (1274) », and the anathema pronounced by Pope Lucius III at the *Council of Verona* against the Albigenses convincingly demonstrate this fact. Similarly, all oriental communities, even the schismatic and the heretical ones, profess that matrimony is one of the seven sacraments ».

Certainly this *unanimous consensus* of the entire Church prove that matrimony was regarded as a sacrament before the Greek schism and the separation of the Oriental sects; for neither the Latins would have taken this new doctrine from the Greeks, nor the Greeks from the Latins, nor various sects of the Orientals from either, because of the hatreds and contentions which were strong among these different churches. Nor can it be said that a new or different teaching had any popularity before these divisions; no trace of such a change is to be found, but, on the contrary, many vestiges are on hand from which we rightly infer that our doctrine was taught by the Fathers and has its origin from the Apostles.

1 *D. B.*, 465.

* *D. B.*, 402.

* Refer to Goar *Etchotog.*, p. 385 and following; Schelirske, *Uli Oriental Church.*

i) From the *Fathers*.

In the fifth century *St. Leo the Great** shows matrimony to be a *sacrament of Christ and of the Church*, and *St. Innocent I*¹ adds that it is *founded on divine grace*, in such a way that *St. Justin*² compares it to Baptism and to Ordination.

In the fourth century *St. Ambrose* asserts that Christian marriage is *sanctified* by the blessing of the priest⁴.

In the third century *Tertullian* calls *matrimony* a *sacrament* which *the blessing seals*, the Father *recognizes* by conferring on it *the protection of divine grace* ⁰.

In the second century clear testimony is not had, but none the less there is the declaration that matrimony is something sacred as far as the Church is concerned; thus for example, *St. Ignatius Martyr* says: "It befits bridegrooms and brides to enter the nuptial relationship *with the approval of the Bishop* so that the marriage *may be according to the Lord* - "

3) From the *Liturgies* ¹: in the most ancient *sacramentaries* and *Orders* or *Rituals*, both Latin and Greek, we find ceremonies and prayers for celebrating the solemnity of weddings, which demonstrate that matrimony is something divinely instituted, joined to sanctification and to grace.

We admit that a few Scholastics, like *Lombard* and *Durandus*, have written so obscurely about this sacrament that to many they have appeared to deny its existence. But, when we examine the context of their writing, we realize that they have not directly denied that marriage is a sacrament, but that they are discussing the nature of grace which matrimony produces or the manner in which this grace is conferred *

¹ Letter 167 to Rustic.

* Letter 36 to Probus.

² *On John*, tr. IX, n. 2; *On Marriage*, c. 10; refer to *Conjugal Good*, cc. 18, 34.

* Letter 19 to Vigil., n. 7; *Abraham*, book I, c. 7.

* *Ad Uxorem*, book II, c. 9; *On Monogamy*, c. 11; *Ad uxorem*, book II, c. 7.

* Letter to Polycarp, c. 5.

⁴ Refer to Martens, *The Rites of the Ancient Church*, book I, c. 9, a. 5 and following; Goar, *Litolog. of the Greeks*, the office of coronation (that is, of nuptials in which the bride is crowned).

* When he was younger, *St. Thomas* himself held as *more probable*, but not certain, the doctrine which claims that Matrimony produces grace (*Supplement*, q. 42, a. 3); but later in his *Summa* (3^a, 2^a, q. 100, a. 2, ad 6) he regarded this doctrine as certain.

c. *Proof of Thesis from Reason.*

By reason of matrimony the marrying parties are deputed to a *most noble work*, the procreation and education of children; and are joined together by an *indissoluble bond*. But *obligations* of this nature are most serious and not rarely call for *virtue* which is not common but heroic. Surely the sacraments have been instituted for this purpose that they give grace at those periods in life which are of the greatest importance. Consequently it was proper that sacramental grace be united to Matrimony*.

1230 Corollaries.

I. *Matrimony, whether contracted or consummated, is in itself an honorable and a laudable work.* This is certain, *contral* to the *Gnostics* and the *Manicheans*.

a. *Proof from Scripture.* That is good and laudable which God Himself has established, which Christ has confirmed, and which the Apostles have commended. But :

1) God *established* matrimony, both by creating our first parents of different sex, and by joining them in a close covenant in order to beget children', in fact by ordering a brother to take the wife of his dead brother in order to raise up seed for his brother³.

2) This *Christ confirmed* by assisting at the wedding in Cana, by elevating the matrimonial contract to the dignity of a sacrament, and by restoring it to its pristine indissolubility⁴.

3) The *Apostles* taught similarly : *St. Paul* calls matrimony *honorable* he orders husbands and wives to render the debt; younger widows he admonishes to marry and he rebukes the teaching of those who forbid them to marry'.

¹ *Supplement*, q. 42, a. 3.

³ *Genesis*, I, 27-28; refer to II, 21-34.

• *Deuteronomy*, XXV, 5.

* *St. John*, II, 1 and following; *St. Matthew*, XIX, 4 and following.

* *Hebrews*, XIII, 4.

• *I Corinthians*, VII, 3.

' *I Timothy*, V, 14.

b. *Proof from Tradition.* We shall not establish any special argument from Tradition because all agree that the Fathers have clearly and eloquently defended the honorableness of matrimony in their writings.

c. *Proof from Reason.*

1) Marriage is *necessary* for the preservation and propagation of the human race;

2) It is *in itself a noble work* because the married persons together with God beget the human body into which a rational soul is infused;

3) Finally marriage can be honored and graced by the good purposes of *religion*, in that a child may be procreated for the worship of God; of *devotion to country*, in that citizens may be born who will defend the state; of *justice*, in that the debt is rendered; of *temperance*, in that a remedy for concupiscence is supplied.

1231 2. *The state of virginity or of celibacy, undertaken for God, is superior to the state of matrimony.* This is de fide from the *Council of Trent*: " If anyone says that the married state excels the state of virginity or celibacy, and that it is better and more blessed to be united in matrimony than to remain in virginity or celibacy, let him be anathema

This contradicts Jovinian (4th century) and the *newer heretics* who have contended that marriage is of equal rank to virginity, that, in fact, it is to be preferred.

In explaining this thesis we should note: first, that the comparison is set up between the state of virginity and the *married* state, not between persons: certainly there are married persons who are more perfect than some virgins; and *secondly*, that the celibacy of which we speak is not just the freedom from the matrimonial bond, which occasionally is united to a flagitious life, but celibacy undertaken for God.

1 Session XXIV, c. 10; *D. B.*, ¶So.

a. *Proof of Thesis from Scripture.*

1) From Christ's words: " And there are eunuchs who have made themselves eunuchs for the kingdom of heaven: he that can take let him take it "

2) From the Apostle's texts *: "It is good for a man not to touch a woman... for I would that all men were even as myself... Rut I say to the unmarried and to the widows: it is good for them if they so continue, even as I (that is, without a wife)... He that is without a wife is solicitous for the things that belong to the Lord, how he may please God; but he that is with a wife is solicitous for the things of the world, how he may please his wife and he is divided... Therefore both he that giveth his virgin in marriage doth well; and he that giveth her not *doth better*

b. *Proof from the Fathers.* This is the very obvious teaching of the Fathers: *St. Cyprian* has discussed it in his treatise on the State of Virgins; *St. Ambrose*, on Virgins; *St. Jerome*, in his writings against Jovinian; *St. Augustine*, in his work on Holy Virginity.

c. *Proof from Reason.* Virginity is ordained :

1) *For the good of God* — even the licit pleasures of the flesh are willingly disdained out of love for God;

2) *For the good of (he soul* — virginity disposes the soul to the contemplative life, to prayer, and to a consideration of the things which appertain to God; on the other hand, marriage is ordained for the good of the body and of itself draws the mind away from divine things.

(hrist chose a virgin for His Mother, He practiced perpetual virginity, He loved the virginal disciple above all others, and to him alone He commended His virgin Mother when He was dying on the cross. By his own example He has shown that the state of virginity is of greater value than the marriage state .

I St. Mathew, XIX, 9, j..

II Corinthians, VII, I, 7, 8, 32, 35.

* *Summa theologica, 3», q ,52, a. 4*

β *The Xexits between the Sacrament and (he Contractl*

1232 i. Errors. In the seventeenth century *Marco Antinio of Dominis* ·, Bishop of Spalato, and afterwards a heretic, and *Jean Launoy* †, and in the nineteenth centun' *J. Nuytx*, professor at Turin, taught that the sacrament so follows the contract of matrimony, from its civil nature, that it can be separated from it and that as a consequence diriment impediments can be laid down by princes and rulers. This doctrine the *politicians* have willingly embraced.

Certain Catholics, like *Melchior Cano* ‡, thought that the contract is indeed the matter of the sacrament, but that the priestly blessing is the form, so that if the blessing is omitted, the marriage exists as a contract, but not as a sacrament. A few others, following *Vasqueza*, acknowledged that the contract is the whole and entire sacrament, but they held that the contracting parties by *their own intention* can bring it to pass that a natural contract exist validly without the sacrament.

1233 Thesis : “ *Between baptized persons there can be no valid matrimonial contract which is not also necessarily a sacrament* {Code, canon 1012, § 2). This is certain.

a. *Scripture* implies this; from St. Paul's words to the *Ephesians* {V, 22-32), together with the interpretation of the Fathers, *that very matrimony which God instituted from the beginning* was raised to *the dignity of a sacrament*. But what God instituted from the beginning is nothing other than the matrimonial contract itself. True, no rite, no prayer, no matter or form are prescribed in Scripture besides the actual matrimonial contract.

b. *Tradition*.

1) The Fathers have not considered this question directly but they have spoken about Christian marriage in such a way that from their words we can gather that the contract had been raised to the dignity of a sacrament. All the Scholastics of repute

l *Major Synopsis*, n. 821-824; *Supplement*, q. 42, a. x, ad x; a. 3, ad 2.

l *Christian Republic*, book III and book V, c. 2.

* *De Regia in Matrimonio Potestate*, book I, p. 2, c. 4.

4 *De Locis theologicis*, book VIII, c. 3.

* *De Sacramentis*, disp. 138, c. 5, d. 63-64.

before the sixteenth century have made this matter very clear, teaching, as did St. Thomas», that the words in which the consent or the matrimonial contract is expressed, are the form of the sacrament, or, in the manner of *St. Bonaventure* * that the sacrament of Matrimony has for its matter the legitimate persons, and for its *form, consent*.

2) We can infer this doctrine also :

a) From the *Decree for the Armenians* * :

b) From the *Council of Trent* which teaches 4 that clandestine marriages are *valid and true* marriages so long as the Church has not declared them invalid: but in clandestine marriages we find nothing but the matrimonial contract; therefore the contract itself constitutes the sacrament.

3) Finally, this matter *is certain*, as is evident from these very clear declarations :

a) Of *Pius IX*, who said (September 27, 1852) : " *Between the faithful there can be no marriage which at the same time is not a sacrament... and consequently the sacrament can never be separated from the matrimonial contract* " ;

b) Of *Leo XIII*, in his encyclical *Arcanum* (February 10, 1880);

c) *Of the Code*, canon 1012.

Therefore, even if baptized parties who are contracting matrimony *do not know* that the matrimonial contract is a sacrament, they do effect or bring about a sacrament, nevertheless, by the very fact that *they intend to contract a true marriage*.

C *The Minister of the Sacrament of Matrimony*

1234 Thesis : *The ministers of the Sacrament of Matrimony are the contracting parties themselves, not the priest who blesses the marriage.* This is certain, contrary to *Cano* ·, *Drouin*, *Tournely*.

* *Supplement*, q. 42, a. 1, ad 1.

* *In IV Sent.*, dist. 28, a. 1, q. 5.

* *D. B.*, 702.

4 Session XXIV, *Reform*, c. 1.

4 *De Locis theologicis*, book VIII, c. 5.

1. *Proof from the Ancient Rituals.* As Martenel rightly thinks, matrimony was formerly celebrated in this way: the bride and the bridegroom were presented to the priest at the doors of the Church; then giving their right hands to each other, they manifested their consent, "in which the ancients placed the entire essence of the sacrament of matrimony. Now if the essence of the sacrament of matrimony consists only in the consent of the spouses, these contracting parties administer the sacrament to themselves.

2. *Proof from the Authority of Theologians.* —The old Scholastics plainly state this fact; St. Thomas writes*: "The consent expressed through words in the present, between persons who may validly contract marriage, makes matrimony..., all the rest is concerned with the solemnity of the sacrament... and therefore the blessing of the priest is not required in matrimony as pertaining to the essence of the sacrament". St. Bonaventure† taught similarly; so also did the other theologians up until the sixteenth century.

3. *Proof from the Church's Practice and Statements.*

a) Trent declared that *valid and true* are clandestine marriages, that is, contracted without the presence of a priest, as long as the Church has not declared them invalid. But according to the Church's manner of speaking, a *valid* marriage is the same as the sacrament of matrimony.

b) When there was some doubt as to whether marriages performed during the time of the French troubles, without the presence of a priest, were to be revalidated, the Congregation for the affairs of the French Church replied (April 22, 1792) that "the blessing does not at all pertain to the validity

c) Finally, the Code: "If the pastor or the local Ordinary or a priest delegated by either cannot be had or the parties cannot go to him without great inconvenience, in danger of death marriage may be validly and licitly contracted in the presence *only* of two witnesses; even apart from the danger of death, marriage may be thus contracted if it can be prudently foreseen that this state of affairs will continue for a month."

1 *De Antiquis Ecclesia Ritibus*, p. ix, c. 9, a. 1.

3 *Supplement*, q. 45, a. 5.

* *In IV Sent.*, dist. 28, q. 5.

† Session XXIV, *The Reform of Matrimony*, c. 1.

3 Thus declared Innocent, *Decretals*, book IV, tit 19 c. 7. E. & 406.

* *Code*, 1098.

4. *Proof from Reason.*

From what has been said the matrimonial contract is inseparable, in fact it is not really distinct, from the sacrament itself; and therefore they truly effect or bring about the sacrament who effect the contract.

D *The Matter and Form of the Sacrament of Matrimony* ¹

1235 I. AH theologians hold that the *matter* of the sacrament of Matrimony is the contract itself. Nevertheless, some, along with *Cano*, have thought that the *form* lies in the *blessing of the priest*: from what has already been stated, this opinion indeed has been refuted. It is, consequently, *common* and *certain* doctrine that both the *matter* and the *form* rest in the *actual matrimonial contract*. This fact is explained in different ways, however.

Navarro and some others have stated that the internal consent is the matter, but that the form consists in the external signs which express the consent; this, though, cannot be admitted, for the matter must in some way be sense-perceptible, independently of the form.

Vasques and others have maintained that bodies of the contracting parties or dominion over them is the matter, but that the form is determined by the words which signify the consent. We admit certainly that dominion over the body of each other is the matter *about which* the sacrament centers, but we deny that this is the matter *of which* the sacrament consists; for such dominion in no way signifies grace, nor does it constitute the matrimonial contract in which the sacrament consists.

1236 2. The *common* opinion, therefore, is that the *remote matter* is the right to the body, the *proximate matter* is the words or the nod or signs which express this traditio, this handing over. But the *form* is the words or the signs in as much as they signify the mutual *acceptance* of the parties.

a. This *Benedict XIV*² declared: "The valid contract is the matter and at the same time the form of the sacrament

¹ *Major Synopsis*, n. 826-832.

² Decree to *Archbishop of Joa*, March 19, 1758.

of Matrimony; namely the mutual and legitimate tradition of the right to mutual intercourse by words and signs which express interior consent is the matter, and the equality mutual and valid acceptance of the right to marital congress is the form

b. *Reason* confirms this teaching : for the mutual tradition is something *determinable* only, because it is merely the beginning of the contract ; but the acceptance is the *determining* something because it fulfills the contract and renders it efficacious.

1237 Corollaries.

1. Matrimony is a *contract sui generis*, for it is :

a. *Natural*, in as much as it is founded on a natural inclination of man, and is ordained for the good of nature, the propagation and education of the human race;

b. *Holy* and *sacramental*, because it signifies the union of Christ with the Church and because it has been elevated to the dignity of a sacrament;

c. *Ecclesiastical*, since it is ordained for the good of the Church and is governed by many laws of the Church;

d. *Civil*, as it tends to the good of the state, and in certain adjuncts is subject to the civil power.

2. Among unbelievers or *infidels* marriage is not a sacrament because a sacrament cannot be received validly by un-baptized persons. Nevertheless their marriages are *valid* as *natural contracts*. On the other hand, *heretics* who have been validly baptized and who validly contract marriage receive the sacrament of Matrimony even if they do not know of this sacrament or deny its existence.

1238 At this point we ask whether *matrimony contracted by non-baptized parties becomes a sacrament if both spouses are baptised afterwards*. Some say "no", among them *Vasques, Salmanlicenses, Carrière* , because a thing once given cannot be validly given anew since it is no longer under the power of the giver. But

1 *Salmanlic.*, c. 3, n. 82; *Collet* » c. ii, n. 278; *Carrière*, n. 150.

others, with *Sanchez, Bellarmine, Perrone* «, answer this question *affirmatively* — and this opinion is the *more common* and the *more probable* — because the consent is renewed, at least implicitly, in the order to a firmer indissolubility; or rather, because the only reason that the contract has not been a sacrament also is that the contracting parties lack the Christian character or mark; therefore, as soon as they receive the mark of Baptism, the obex is removed and the contract becomes a sacrament without the renewal of consent in any way.

Another question is this : is a valid marriage between a *baptized person* and an *un-baptized person* (infidel) a sacrament. Many *deny* this, like *Sanchez, Biuuart, Wirceburgenses* *: just as two, habile or fit for establishing a contract, are essentially required for a contract, so for the sacrament which is identified with the contract are required two who are fitted for giving sacramental consent. But others, and these with greater probability, *affirm* that matrimony of this kind is *a sacrament on the part of the baptized person*; thus declare *Salmanticenses, Tournely, Perrone* ., For, although the matter rests on the will of God, nevertheless, *of itself* nothing prohibits one and the same sacrament from being valid in the person who labors under no impediment, but invalid in the other person who is incapable of receiving the sacrament. Since matrimony as a sacrament can be *fruitful* for only the rightly disposed one of the spouses, so it can be valid only for the one who is capable of receiving it. This opinion seems so much more convincing when we consider how very hard it would have been for the Christian women who in the first centuries had to marry pagan husbands to be deprived of the sacramental grace so necessary for them.

E The Effects of the Sacrament of Matrimony

1239 Because Matrimony is one of the sacraments of the New Law, it produces habitual grace *ex opere operate*, as defined by the *Council of Trent* “ If anyone says that matrimony is not truly and properly one of the seven sacraments of the evangelical law, instituted by Christ the Lord... and *does not confer grace*, let him be anathema

* *Sanchez*, book II, disp. IX, n. 5; *Wirceburgenses*, n. 285; *Benedict XIV, De Synodo dioces.*, book VIII, c. 13, n. 8; *De Augustinis*, a. 5.

» *Sanchez*, book II, disp. VIII, n. 2; *Biuuart*, d. I, a. 5. *Pet* 7; *Wirceburg.*, n. 288.

» *Salmantic.*, Chap. III, n. 82; *Tournely*, q. 11, a. 2, ed. Veneta, 1739. P. 45.

* *Session XXIV*, c. 1, *D. B.*, 971.

However, the grace which it confers is not first, but *second* grace, for, as *Trent* declares, this sacrament was not instituted to remit sins but *to sanctify husbands and wives*. In addition, the grace *proper* to this sacrament consists in the *right to receive* at the opportune time *the actual graces* which are necessary for Christian spouses to fulfill their duties rightly, namely, 1. the graces for the Christian procreation and education of their children, 2. the graces for mutual love and companionship, 3. the graces for restraining concupiscence.

1. *For the Christian procreation and education of children.*

The grace is conferred :

a. To seek in matrimony the good of offspring rather than to seek pleasure, according to the example of the upright Tobias who said : " And now, Lord, thou knowest that not for fleshly lust do I take my sister to wife, but only for the love of posterity, in which thy name may be blessed for ever and ever!

b. To educate the children in holiness; as Leo XIII writes in his encyclical, *Arcanum* : " In caring for the children and in molding them most of all in the manner of virtue it is necessary that parents be ever watchful in their attentions and in their thoughts : ' And you, fathers, bring them (your children) up in the discipline and correction of the Lord * "

2. *For fostering pure love.*

Sacramental grace brings it about that a man may love his wife just as Christ loves the Church and that a wife may be subject to her husband as the Church to Christ, and that both may more easily bear their mutual infirmities and mutually forgive each other.

3. *For controlling concupiscence.*

Christian husbands and wives, aided by the grace of this sacrament, are enabled to restrain the impetus of desire

1 Tobias, VIII, 9.
• *Ephesians, VI, 4.*

and in a chaste manner they make use of their rights : for just as “ Christ loved the Church and delivered Himself up for it that He might sanctify it * ”, so the Christian husband attends his wife with a pure love and the wife in like manner her husband, so that they may become more holy from this mutual love.

In order that the sacrament of Matrimony attain these effects, it must be received with the right intention and in the state of grace. Therefore, pastors must exhort their young men and young women, privately and publicly, to approach this Sacrament only with the correct dispositions.

F *The Power to Make Laws in the Realm of Matrimony* *

1240 I. Errors.

a. Many of the heretics and of the devotees to “ the new thought ” of the last centuries deny that matrimony is a sacrament.

b. M. A. de Dominis, Launoy, many Royalists, and the *Synod of Pistoia* (1786) contended that the power to make laws concerning Christian matrimony, in particular of setting up diriment impediments, belongs to secular rulers alone, but not to the Church, unless perhaps from the indulgence of the rulers.

c. Some Catholic authors, in France especially, thought that the power of establishing invalidating impediments does not belong to the Church alone but also to the rulers, because matrimony is a civil contract as well as an ecclesiastical contract. Contrary to all these we set down a twofold thesis.

1241 First Thesis : *The Church has the power of establishing in her own right matrimonial impediments for baptized persons, and of judging matrimonial causes which relate to the bond.*

This is de fide from the *Council of Trent* “If anyone says that the Church could not establish *invalidating marriage impediments*, or that *matrimonial causes* do not belong to ecclesiastical judges, let him be anathema ”.

The canons are dogmatic : for they do not treat of a disciplinary matter but of one which is concerned with the faith,

1 *Ephesians*, V, 25-26.

1 *Major Synopsis*, n. 839-845.

1 *Session XXIV*, c. 4, 12; *D. B.*, 974, 98.

namely the Church's power and her infallibility in the exercise of this right. Besides, the fact that this power belongs to the Church by *her own right* we gather from the condemnation of that proposition of the *Synod of Pistoia* which proposed the opposite error: for that proposition was condemned as *contrary to Trent* and proceeding from an *heretical principle* ».

The matter is certain in regard to the *prohibiting* impediments and to the others which concern this sacrament — from canons 1016 and 1038 of the *Code*.

Proof of Thesis from the Practice of the Church — Christ established the indissolubility of matrimony, contrary to the Roman law; *St. Paul* made known the privilege of the faith. *The Church* set down various statutes concerning matrimony: as early as the fourth century she drew up in her own right invalidating impediments and, when the occasion arose, she made judgments in matrimonial causes concerning the bond itself:

a. There is a most ancient law of the Church, one which is proper to her, by force of which marriages of virgins who have solemnly vowed their virginity to God are considered invalid *;

b. Similarly the *Council of Neocæsarea* declared and this declaration was not changed by civil law: "If a woman has married two brothers, let her be excluded even unto death. But in time of death, if she says that *she will break* the marriage when she regains her health, she will, out of kindness, be given repentance in these words it is taken for granted that the marriage about which the Council is speaking has been regarded as null:

c. The *Synod of Matisco* (585) slated that marriage contracted by the widows of clerics is invalid: this is found in no civil law;

d. Finally, "no one is unaware of how many of the impediments of ligamen, of vow, of disparity of cult, of consanguinity, of crime, of public propriety, at the Councils of Illiberi, of Arles, of Chalcedon, of Mileum II and of others, have been established by the directors of the Church, which (impediments) differed very often from the decrees sanctioned by the law of the emperor. Indeed, so far were rulers from appropriating to themselves power over Christian marriages that they rather acknowledged

1 *D. B.*, §569.

* *St. Gelasius*, Pope, *Letter to Inc Bishops of Lucania*, c. 20.

* *Can. a. ap. H1 f e l e - L f . c l e r e q*, vol. I, q. 328.

and declared that this power, great as it is, belonged to the Church¹."

Proof of Thesis from Reason. All contracts must be governed by proper authority : whether *before* or *after* the act. But, since Matrimony is a sacrament, that is, something entirely sacred, it is subject to the Church's power. "Therefore, because matrimony is sacred by its meaning, by its nature, of itself, it is proper that it be directed and regulated not by the sovereignty of rulers, but by the divine authority of the Church, which alone has magisterium over sacred things²

1242 Second Thesis : *The civil power cannot establish laws concerning matrimony nor can it judge causes which relate to the bond; but it is competent to legislate only concerning mere civil effects of contract.* This is certain from canons 1016, 1038 of the *Code*; refer to canons 1960, 1961.

Let us note that the *temporal effects* of Matrimony are of two kinds : some are *inseparable* from the *contract itself*, for example, mutual rights and obligations of the husband and wife as to bed and dwelling, the legitimation of offspring; but others are *separable from the substance of the contract*, for example, dowry, property, wedding presents.

A Proof of the First Part of Thesis

1. *From the Practice of the Church.* The Church never conceded to rulers this power pertaining to the matrimonial bond for baptized persons.

Thus, *Gregory the Great* condemned the marriages of cousins-german which were permitted by the rulers. In speaking of the law by which Theodosius had forbidden the marriages of Jews with Christians, Benedict XIV³ declared : " This law, in as much

¹ Leo XIII, Encyclical — However if we are considering the marriages of the unbaptized, then it is commonly handed down that secular rulers retain the power of establishing impediments which are not opposed to the natural law and to the divine law — this is clear from the many decisions of the *Holy Office* and of the *Congregation of the Propagation of the Faith*.

² Leo XIII, Encyclical, *Arcanum*.

³ Letter, February 9, 1749, *the Cardinal of York*.

as it has been laid down by a lay ruler, must have no power over marriages"; likewise *Urban VIII* and *Pius VIII* stated that civil law which invalidates marriages entered into without the parents' consent have no force in the forum of conscience.

2. *From the Authority of the Roman Pontiffs : Pius VI* * wrote that to the *Church alone* (all care for the sacraments has been entrusted to her) belongs all right and power to assign her own form for this contract which has been elevated to the lofty dignity of a sacrament, and thence to pass judgment upon the validity or invalidity of marriages.

3. Proof from the *Code*‡; " The marriage of baptized persons is governed not only by the divine, but also by canon law. The civil power is competent only to legislate concerning mere civil effects of such marriages ”.

4. *Proof from Reason.* The marriage of baptized persons is no mere civil or natural contract, but it is one of the seven sacraments; but the Church alone, by reason of the power divinely entrusted to her, is enabled to *make laws that relate to the sacraments.*

In order to preserve uniformity, and to protect freedom of conscience, it is sufficient that the State determine the *conditions and civil effects* which arise from a matrimonial contract; nor is it required that the State come in contact with the matrimonial bond itself.

1243 B *Proof of the Second Part of Thesis:* the civil power can establish laws regarding the *temporal and separable effects of matrimony*, for example, dowries and, in general, the temporal possessions which accompany a marital contract. The *reason* for this is that, on the one hand, these do not affect the substance of the contract but are accessory to it; and, on the other hand, these things which we have mentioned can contribute to the good of society.

1244 *Corollaries.*

The civil ruler can do nothing about the matrimonial bond; he must acknowledge marriages which have been entered

‡ letter June 27, 1805 to *Napoleon*.

* Epistle to the *Bishop of Motula*, Sept. x6, 1788.

* *Code*, can. 1016.

into according to the laws of the Church : freedom of conscience also demands this; he has the right to *register* marriages; also, he can prescribe conditions which are extrinsic to the nature of matrimony; he can deny the recognition of the merely civil effects to marriages which have been legitimately forbidden by himself.

1245 Theologians disagree as to whether the State can deny children who have been born of marriages, valid in themselves but forbidden by the civil law, civil legitimacy and the right to succession to an intestate paternal inheritance. The reason for the disagreement is that, according to some, these two rights proceed partly from nature, partly from civil law. The *more common* opinion asserts that the State cannot prevail in this matter, in particular as regards legitimacy because legitimacy flows from the actual validity of the marriage. Furthermore, *all* acknowledge that the denial of these rights is unwise and hard-hearted : there are other means more efficacious for preventing these marriages; also, it is not expedient to heap punishment upon the children for the offenses of parents.³

³ Refer to De Angelis, previously quoted, p. 43 and following; Palmieri, th. 31. Read D. Prunet, *Le mariage et la famille dans le droit français contemporain*, in *Revue th.*, XVII, 343.

TRACT XX

GOD THE REWARDER
OR ESCHATOLOGY *

*“ I believe... in (he resurrection of the body,
in life everlasting.*

1246 Introduction. The life of grace finds its own consummation in *glory* or in *life eternal* which God, a just *remunerator*, bestows on the good according to their works; this is the subject matter of the present tract. This section is called :

a. On the part of God, *Tract on God the Rewarder or the Consummator*;

b. On the part of man, *Tract on the Last Things or Eschatology*.

Division. We shall include two chapters : the first, on the *last things of man* which are death, judgment, heaven, purgatory, hell; the second, on the *last things of the world*: the end of the world, resurrection, general judgment. We shall then conclude this work with an explanation of the *Communion of Saints*.

1 St. Thomas, *Supplement*, q. 69-81; *Contra Gentiles*, book IV, c. 79-97-

CHAPTER I

THE LAST THINGS OF MAN

ARTICLE I. ENTRANCE INTO ANOTHER LIFE

This entrance is brought about through *revelation* which is followed by the *particular judgment*.

A *Death*

1247 I. The Concept of Death. *Corporeal* death consists of the separation of the soul from the body. Death is the end of probation and of merit. In the present state death is a *punishment for sin* * (n. 670): for man was created incorruptible *; but "by one man sin entered into this world, and by *sin death* 4

1248 2. The Universality of Death. Both Scripture and experience bear witness that death is *universal*: "It is appointed unto men once to die..." "As in Adam *all* die, so also in Christ all shall be made alive." Theological reasoning corroborates this point. Death is a punishment for sin; but all have sinned in Adam. Although immune from sin, Christ and the Blessed Virgin willed to die in order to confirm the universality of death and by rising from the dead, to give us hope of rising 7.

1 *Major Synopsis*, n. 1054-1069; *Supplement*, q. 78, a. I, 2.

* Sometimes another kind of death is mentioned in *Scripture*, namely the *death of the soul* which consists in the deprivation of sanctifying grace; this is called *second death*, if anyone should depart from life in this state. (*Apocalypse*, XX, 6, 14).

* *Summa theologica*, I., 2., q. 85, a. 6.

* *Wisdom*, II, 23.

* *Romans*, V, 12.

* *Hebrews*, IX, 27; *I Corinthians*, XV, 22.

7 *Summa theologica*, part 3, q. 50, a. 1.

There is some doubt as to whether *Henoch* and *Elias arc to die*; the Fathers and theologians, relying on an obscure text in the Apocalypse », have fairly commonly handed down the opinion that these are to die at the end of the world. There is also question as to whether those *are to die* who are *still alive - al the time of the second coming of the Lord*; the question remains unsolved : some of the Greek Fathers thinks that it is more probable that these people will not die ., while the Scholastics have more commonly taught the contrary opinion.

1249 3. The uncertainty of Death as to Time. The time of death is entirely *uncertain*; *St. Gregory* * states : “ While we cannot foresee death, let us prepare for it without ceasing ”, Because of its uncertainty men are held back from the desire to sin and from impenitence : “ Watch because you know not the day nor the hour *

4. The Separated Soul.

1250 a. State of the Question.

1) *Errors: Materialists* claim that after death the soul is annihilated; the *Positivists* maintain that nothing can be known about the destiny of the soul; the *Pantheists* say that individual life comes to an end with death ; the *Spiritists* and the *Theosophists*, that souls undergo many reincarnations.

2) The *Catholic teaching* is that the separated soul is immortal and exercises its own intellectual faculties .

1251 b. The Immortality of the Soul.

Thesis : The *separated soul is truly immortal*. This is de fide from the creeds : I believe... in *life everlasting*; from the council

* *Apocalypse*, XI, 37.

• The occasion for this question is the text of S. Paul, I Thessalonians, IV, 16; refer to ar, q. 81, a. 3, ad 1.

• Refer to Corbly, *Commentary on I Corinthians*, p. 509; Prat, *The Theology of St. Paul*, vol. 1, p. 109.

• *Homily XIII* on the Gospels, n. 6; *P. L.*, LXXXVI, 1126.

• *St. Matthew*, XXV, 13; refer to *St. Luke*, XII, 40.

• *Summa theologica*, Part I, q. 89; *Supplement*, q. 70.

of Lateran V : “ *Wc* condemn and reject all who assert that the intellectual soul is mortal!

I. *Proof from Scripture.*

In the Old Testament it is often asserted that the soul does not die with the body, but *lives beyond* forever : so, in the historical books; but much more explicitly among the Prophets, in many of the Psalms, in the books of Tobias and of the Machabees.

In the New Testament the entire Christian proclamation teaches that the *kingdom of heaven* and *life everlasting* is the *end* and the *one thing* necessary which is to be pursued by all men.

1252 c. The Manner of Being of the Separated Soul.

1. *Its Faculties.*

a) The vegetative and sensitive powers do not remain *actually* because they cannot be exercised without a body; but they do remain *virtually*, for their root or foundation, which is the essence of the soul, remains.

b) The intellective powers, however, remain *formally* and *simply* and are able to be exercised.

2. *Its Knowledge.*

The Separated soul can know through the species previously acquired, or infused by Gori, through its own essence and through discourse of the intellect. It knows itself, it knows God, other separated souls, angels and natural things.

3. *Its Substantial Immutability.*

The soul cannot be changed into an angel or into an inferior species : such a change is opposed to its nature. Nevertheless, it can be changed *according to some accidents*, for example, its conceptions and knowledge.

4. *The Manner in which It is in Place.*

The separated soul *of itself* can exist outside of place since it is independant of a body. *De facto*, by divine ordering, souls are received after death into heaven, or into purgatory, or into hell. The *Councils of Lyons II and of Florence* have made this

1 D. B., 738.

fact clear as far as heaven and hell are concerned. The separated soul is in place, since it is freely occupied or is suffering contrary to its will.

B *The Particular Judgment*¹

1253 I. State of the Question.

Judgment signifies the decision of God which definitively decrees for each one a reward or a punishment. It is *twofold*: *'particular*, for each soul; *general*, for all men at the end of the world.

2. Errors.

a. The *Ckiliasts* or the *Millénariste* denied the particular judgment, believing that Christ would soon come back to earth to rule with the just for approximately one thousand years and that afterwards there would be a universal judgment.

b. The Protestants taught that the souls of the dead remain in doubt concerning their own destiny even to the day of the general judgment. Rosmini believed somewhat similarly, asserting that the souls of the dead continue in a state of sleep until the resurrection.

c. Certain *Liberals*, like *Farrar*, contend that, even after death some opportunity to turn themselves to God is given to the unbaptized and to sinners who could not prepare themselves for death. *Schell* is close to these in his thinking, maintaining that at some time or other salvation is offered even to the damned, and that they can be saved unless they obstinately reject the voice of God.

d. The *Modernists* and the *Theosophists* pervert the *nature* of judgment as they claim that the judgment consists in a simple manifestation of conscience.

3. *The Catholic teaching* - is: immediately after death the soul is judged and its eternal destiny is determined. This we gather from the definitions of *Benedict XIII*, of the *Council of Florence*, and of *Leo X*: all of these declare that the souls in Purgatory are assured of their salvation and are beyond

¹ *Major Synopsis*, n. 1070-1081.

• St. Thomas, *Supplement*, q. 85, a. x, ad 1; *Contra Gentiles*, book IV, c. 91; *Catechism of the Council of Trent*, p. I, a. 7, n. 3.

the state of meriting >. This doctrine the Vatican Council intended to define.

1254 a. Existence of the Particular Judgment : *Immediately after death the soul is judged by God and its eternal destiny is immutably determined.*

1. This is de fide from the definition of *Benedict XII* and of the *Council of Florence* : in these it is explicitly stated that the souls who have been fully cleansed from their sins soon (that is, immediately, without delay) enter into heaven and enjoy the intuitive vision of God; but that those who depart from this world in the state of mortal sin soon descend into hell to be tormented with infernal punishments.

2. *Scripture* offers similar proof.

λ) From the words of *Christ*: the *parable* of the rich man who was feasting daily and of the beggar Lazarus tells us that, immediately after death, Lazarus was carried into Abraham's bosom to be consoled, but that the rich man was buried in the tormenting fires of hell; and that between the two there is a great chaos which neither can cross §. All of this supposes that there has been some judgment after death and that the judgment is unchangeable.

b) From the teaching of *St. Paul*: He says that we are absent from God as long as we are in the body, but that, divested of our bodies, we can be with the Lord; that he longs for death so that he may be with the Lord and may receive the crown of justice . . . Likewise we infer from this that after death comes the judgment which precedes retribution : “ It is appointed unto men once to die; and after this the judgment⁴ ”,

¹ *D. B.*, 531, 693, 778.

^{*} *Si. Luke*, XVI, 19-31.

['] *II Corinthians*, V, x-10; *PMif>t>ians*, I, 23; *II Timothy*, IV, 6-S.

^{*} *Hebrews*, IX, 27. Some commentators infer from the following verse that herein St. Paul is treating of the universal judgment.

1255 3. Tradition we distinguish two periods :

1) In *the first three centuries* this doctrine is *equivalently and truly* taught by the belief that the just, particularly the martyrs, enter *immediately* into blessedness, but that the evil are punished; thus a distinction was made between the two groups. Even those who thought that the beatific vision would be put off until after the resurrection held this belief.

2) *From the fourth century* there are more *explicit* declarations that a judgment follows the death of each one, at which a decision is brought forth which will at a later time be made manifest to all : " What is to be for all on the day of judgment, that is fulfilled for each one individually on the day of death ", says *St. Jerome* *; so also *St. John Chrysostom* ', *St. Augustine* * *St. Gregory the Great*. The Fathers add that with death and judgment begin the eternal retribution of blessedness or of punishment : among others, *St. Hilary* .

4. *Reason* argues in favor of the existence of the Particular Judgment. It is fitting that man be judged not only by a *universal* judgment in as much as he is *part of the entire human race*, but also by a *particular* judgment in that he is a certain individual person '.

1256 b. The Nature of the Particular Judgment.

In every judgment one may distinguish three points : a *discussion* of the case, the *pronouncing* of the decision, and the *carrying out* of the decision. In the particular judgment, *in place of the discussion* properly called there will be an *interior illumination* by means of which the soul will clearly perceive that it is being repaid in accord with its own merits

* *Journal* reports this testimony, 132, 259, 351, 33a.

' *On Joel*, II, x; *P. L.*, XXV, 965.

* *On the First Epistle to the Corinthians*, XLII, 3; *P. G.*, LXI, 348; *Journal*, 1200.

* *The Soul and Its Origin*, *P. L.*, XLIV, 498.

* *Moralia*, book IV, c. 36, n. 70; *Journal*, 230S.

* *Trad on the Psalms*, II, 49; *JoURNBL*, 886-887.

' *Supplement*, q. 88, a. 1, ad x.

and demerits * But the decision is made known at the ven-
 moment of death by God through Christ as mediator. Once
 the sentence has been passed, it is directly put into *execution*
 and the soul enters heaven, hell, or purgatory. *More probably*
 the *place* of this judgment is the place where the person dies.

X257 Corollaries. *Millenarism, both ancient and new, must be rejected.*

a. The *ancient* Millénariste, from the first to the fourth century †
 (depending upon certain rabbinical writings in which messianic
 prophecies are understood in a too material sense, and upon words
 of the Apocalypse concerning the kingdom of Christ through
 a thousand years ‡) thought that Christ would rule happily on
 the earth for a thousand years with the just who were then living
 and with the saints who would arise at that time. This error
Origen, St. Jerome, St. Augustine, nearly all the Scholastics, and
 others refuted. In truth, according to Scripture, *only a twofold*
coming of the Lord into the world should be admitted, the first
 a humble coming in the flesh, the second a glorious one for the
 purpose of judging the human race. From all of chapter XXV
 of *St. Matthew* we infer that the general judgment will take place
 immediately after the second coming of Chnst, and that directly
 after the judgment the Blessed will enter heaven : therefore, no
 place remains for the millenium.

b. A *new* form of millenarism has been conceived by a *few*
modern religionists who assert that some of the living are to be
 saved in a general world conflagration and that they
 will live happily in an earthly paradise, that they will propagate
 the human race and establish a religious society with Jerusalem
 as its center. Not only is this hypothesis gratuitous, but also
 it offers a false interpretation of the prophecies and contradicts
 the Gospels which proclaim no other way for gaining heaven
 but the way of the cross, of abnegation, and of many trials.

1258 c. The error of certain *Protestant liberals* must be rejected,
 of those who contend that infidels and sinners *will be given in*
the other life an opportunity to turn back to God. For such an opinion

† In the Liturgy a *written book* is mentioned »n *which everything is contained;*
 by this book we must understand the divine light " by means of which it shall
 be brought about that everyone shall recall to memory all his own works,
 whether good or evil ", St. Augustine, *The City of God*, book XX, c. 14.

* Papias, St. Justin, St. Irenaus, Methodius, Tertullian, Lactantius, etc.
 Refer to L. Gr y, *Le millénarisme dans son origine et ses développements.*

• *Apocalypse, XX, 4.* " And they reigned with Christ a thousand years

contradicts the teachings of Scripture and of Tradition that those who die in mortal sin descend into hell and that the just ascend into heaven, that the punishments of the wicked are not less eternal than the rewards of the just. All of this is obvious from the testimony already presented and will be more fully shown in the sections which consider heaven and hell.

ARTICLE II. THE DESTINY OF EACH MAN

1259 Among the souls judged by God, some are in the *state of grace* and have *nothing that must be atoned for*: these possess heaven immediately; some others, although *in the state of grace*, have *something that requires expiation*: these must remain in purgatory for a time; and then others are in the *state of mortal sin* and these descend into hell.

I. CELESTIAL HAPPINESS

1260 Heaven is a *state* and a *place* of happiness, in which angels and men enjoy the supernatural possession of God. It is called not only a *state* but also a *place* because the place where the sacred humanity of Christ, the Blessed Virgin, and the Saints abide is specific — although where this place is and of what nature it is remain unknown. We shall discuss the *state* of heavenly bliss first.

1261 Happiness or blessedness *in general* has been defined by Boethius ' *a state of life made perfect by the accumulation of all goods*; by St. Thomas *the perfect good which lulls the appetite altogether*. But this perfect good objectively is God *in whom St. Augustine* correctly addressed in these words: "Thou hast made us for thyself and our heart is restless until it rests in Thee

* A few Catholic Theologians, like *Herscher* and *Schell*, do not disagree sufficiently with this error; for further information about these consult *Pescli*, n. 586.

* *Major Synopsis*, n. 1082-1122; *Supplement*, q. 92-96.

* *De consol. Philos.*, I, 3.

* *Summa theologica*, 1^a, 2^a, q. 2, a. 8.

* *Confessions*, book I, c. 1.

Happiness we can divide into two kinds: *natural* happiness, which consists essentially in the knowledge and love of God through the forces of nature; *supernatural* happiness, which consists essentially of the participation in the connatural happiness of God by which He sees and loves Himself intuitively. This latter is twofold: *essential* and *accidental*. Both of these we shall consider.

A *Essential Heavenly Beatitude*

Essential heavenly beatitude is formally composed of three acts, namely the *vision of God*, the *love of God* and the *joy of God*.

1° THE BEATIFIC VISION OF GOD

We shall explain three points: its *existence*, its *nature*, its *agreement with reason*.

1262 I. Its Existence. This the *Anomians* (4th century) denied, stating that the divine essence is seen in this life. This error *Beghards*, the *Baians* and the *Oufologists* brought back to life, but in different ways.

1263 Thesis: The *just* who have no penalty to pay after death immediately behold God intuitively.

This is de fide from the definition of *Benedict XU* (1336) in opposition to those who thought that the intuitive vision was deferred until the day of the general judgment: "We define... that... the souls of all the saints... *in whom nothing was to be purged* when they departed... even before the resumption of their bodies and the general judgment..., *see the divine essence by intuitive vision* and even face to face, with no mediating creature serving in the capacity of an object seen... and seeing thus *they enjoy* the same divine

† *Su»snu2 theologica*, part I, q. 12; 1% *Jr*, q. 3, a. 8; Michel, *Intuitive (vision)* *D. T. C.*, cd. 2363.

* *D. B.*, 530.

essence, and also that from such vision and enjoyment their souls... are truly *blessed* and they have *eternal* life and rest". The *Council of Florence* issued a similar definition, adding that the degree of happiness (and of punishment) is unequal in accord with the diversity of merits (and of sins) *

1264 *Proof of Thesis from Scripture.*

In the *Old Testament* the beatific vision is not explicitly stated but is implied gradually and progressively.

The Prophets describe the salvation and joy of the just under the image of a *feast* with God. In the *Psalms*' the just are promised not only temporal goods but also *spiritual* goods which cannot be taken from them by death, in particular, an abiding friendship with God or in the presence of God, and a certain *face to face vision of the Lord* and of the *divine glory* with which they will be filled, so to say.

In the *New Testament* the beatitude of the just, which consists in the vision of God, is very often described *explicitly* in various ways. In the *Synoptists*' the *everlasting kingdom of heaven* is proclaimed which the just will possess, those blessed by God; in this kingdom the clean of heart will see God, they will be like the Angels who behold the face of God, they will shine like the sun this immediately after death and each one according to his works. According to *St. Paul*, those who die in Christ live with Him, possess eternal life, and see God face to face: "We see now through a *glass* (that is, in an abstractive manner and with creatures mediating), in a *dark manner* (not clearly, not distinctly), but then *face to face*. Now I know in part, but then I shall know even as

1D. B., 693.

* *Isaias*, XXV, 6-8.

» *Ps.* XI, 7; XV, 10-12; XVI, 15-16; XLVIII, 15 and following; LXXII, 24; *Job*, XIV, 13-25; XIX, 25-27; *Proverbs*, X, 30; XI, 7; *Eccli.*, I, 13; XI, 28; XVIII, 24. Refer to Altzberger, *Die Christliche Eschatologie in den Stadien Hirer OQenbarung ini Alton und Neuen Testamente*, 1890, p. 30 and following; P. Bernard, *Ciel*, in *D. T. C.*, II, 2475.

« *St. Matthew*, V, 3, 8, 12; XVI, 27; XVIII, 10, 43; XXV, 24; *St. Mark*, XII, 25; *St. Luke*, XVI, 22-25; XIX, 12-27; XXIII, 43-

4 *Romans*, II, 7; *Galatians*, VI, 5; *II Corinthians*, V, i-8; *Philippian*, I, 21-23.

I am known", just as God knows me : certainly God sees us directly, immediately; therefore we too shall see Him directly or intuitively.

In the *Apocalypse St. John* describes the new Jerusalem, the holy city, in which God will dwell with men, enlightening them so that they see the face of God a; in his *First Epistle* he declares that we shall see God just as he is: "We shall be like to him, because we shall see him as he is³"; in the *Gospel* he defines eternal life thus: "This is eternal life that they may know thee the only true God and Jesus Christ whom thou hast sent⁴".

1265 *Proof from Tradition.*

If we consider the *existence of the beatific vision*, then we find that the Fathers, from the second century almost, unanimously teach our thesis. In the *second and third centuries*, they say that the bliss of heaven consists of the *vision of Christ and of God*; so declares *St. Irenaeus* ♦ In the *fourth century*, they teach more clearly that the blessed see the *triune God*, that at the same time they possess and delight in the *friendship of Mary and of the saints*, especially of those whom they knew on earth.

Describing the delights of the eternal kingdom. *St. Gregory Nazianzus* writes that the happiness of heaven rests primarily in the *contemplation of the triune God* '. In the *fifth century*, *St. Augustine* poetically and at the same time *philosophically* describes celestial happiness in book twenty-two of his treatise, *The City of God*. It consists of the *removal of all evil* and in the *enjoyment of God*: "How great shall be that felicity, which *shall be tainted with no evil*, which shall lack

¹ *11 Corinthians*, XIII, 12.

² *Apocalypse*, XXI, XXII, 1-4.

³ *11 St. John*, III, 2.

⁴ *St. John*, XVII, 3.

¹ I say almost unanimously because a few obscure words of some of the Fathers offer an objection.

² *Adversus haereses*, IV, 20, 5; *I* G.*, VIII, 1035; *Journal*, 236.

³ *Orat. XXIV* in praise of *St. Cyprian*, 19; *P. G.*, XXXV, X192.

no good, and which shall afford leisure for the praises of God, who shall be all in all... He (God) shall be the end of our desires, who *shall be seen without end, loved without cloy, praised without weariness!*”. Later the *Scholastics* explained the nature, the manner, and the possibility of the beatific vision.

On the other hand, if we are treating of the *time at which the beatific vision begins*, we admit that certain Fathers, for example, *St. Justin, St. Irenaeus, Teriullian*, thought that it was to be deferred until after the resurrection; this is attributable to the false theories of the millenium. But even in the first ages many of the Fathers granted the beatific vision to the saints, to the martyrs in particular. By the fourth century our doctrine had become the common belief. In the fourteenth century, when the Minorites and John XXII, as a private doctor, once again defended the teaching of the deferring of the beatific vision, many came forth in opposition to this opinion; shortly thereafter Benedict XII defined this question. (Refer to section 1263).

1266 2. The Nature of the Beatific Vision.

a. *Concept.* The beatific vision is defined as *the clear and intuitive, but not comprehensive, knowledge of God as He is in Himself.* We use the word *clear* in order that this knowledge may be distinguished from the knowledge that comes through reason or through faith. It is call *intuitive* or immediate in this sense that God is seen *directly* in Himself and through Himself; thus the beatific vision is different from abstractive knowledge which attains God through *effects*. However, it is not *comprehensive* because God alone can perfectly understand or comprehend Himself.

1267 b. *The beginning of the beatific vision or the light of glory.* For the beatific vision both the *light of glory* and the *intellect*, elevated and strengthened by this light, concur. The light of glory is a *supernatural habit which inheres intrinsically in the intellect and which elevates and strengthens the intellect for the purpose of beholding God intuitively.* For, as *St. Thomas* } reasons, the beatific vision far surpasses the natural vision

* *The City Of God*, book XXI, c. 30; *P. L.*, XLI, 801.

* *Contra Gentiles*, book III, c. 53.

of the created intellect. Therefore it pre-requires in such an intellect not only an increase in natural virtue, but also the super-addition of a new disposition which belongs to the same order as does the beatific vision. Consequently, the Council of Viennel condemned as heretical the proposition of the Beghards " that the soul does not need the light of glory raising it to see God and to enjoy Him beatifically

The manner in which the light of Glory and the intellect concur for the vision.— According to *Billuart*, both concur for the vision as *two total causes* under a different ratio. The beatific vision is a *vital act* proceeding from the intellect of the blessed one; but since the intellect alone is of itself incapable of seeing God, it is beforehand elevated and strengthened by the *light of glory*.

1268 c. *The object of the beatific vision.* This is twofold : the *primary* or *essential* object which is seen per se and immediately and which constitutes essential beatitude; the *secondary* or *accidental* object which is seen in the primary object and which bestows accidental beatitude.

The *primary* object is God Himself. *The blessed clearly and intuitively see God, His essence, attributes, and three divine persons.* This is *de fide* according to the *Council of Florence* (section 1263). Truly Christ has defined eternal life in these words 2 : " This is eternal life that they may know thee the only true God, and Jesus Christ whom thou hast sent ", Indeed the Blessed in their home-land see what they have believed along the way. But the primary object of our faith, as we are on earth, is God one and three.

The secondary object. Besides God, the Blessed see many other things, especially those which pertain to their own proper state, past, present, and future. This is the common belief. The fundamental reason for this is that :

Celestial happiness is the state of life made perfect by the accumulation of all goods; but to us it is good and proper that we know all those things which are concerned with our state 3.

2 D. B., 475. — 3 st. John, XVII, 3.

* Refer to *Summa theologiae*, q. 4t a, 5.

In order to determine *what in particular* we shall see, we must realize that each one of the Blessed can be considered in a threefold respect: 1, *as he is elevated to the order of grace*, and under this heading he will know the mysteries which he has believed while on earth, and he will know the other saints; 2, *as he is a part of the universe*, and under this heading he will know all the kinds and species of things, and he who has supernaturally dedicated his work to the study of some science will more probably know the object of that science better; 3, *as he is such a person, public or private*, and in this regard he will see all those things which pertain to his former state: Thus the Holy Pontiff will behold, in a special way, all those things which belong to the government of the Church. In like manner the Blessed will look upon their parents and friends who are still living on earth, and they will hear the prayers which are directed to them.

1269 3. The Agreement of the Beatific Vision with Reason.

As proposed of this, we lay down three principles:

a. *No created intellect through its own natural powers can see God as He is in Himself.* For it is impossible that God be known *as He is in Himself* through a species which has been received in a created intellect: whatever is received, is received according to the manner of the one receiving, and therefore an expressed species, existing in a created intellect, cannot represent God as *He is in Himself*, through the manner of subsisting Being, which is proper to God, but only through the mode of someone who has being or esse.

b. *A created intellect can be supernaturally elevated to the intuitive vision of God.* There is in man the *capacity to receive from God an infused power by means of which he is enabled to accomplish acts or works beyond the forces of nature.* By reason of this power he can accomplish all of those things which do not substantially change his nature. But, by receiving the power to behold God intuitively, our intellect is not changed substantially; rather, its *manner of knowing is made more perfect.*

c. *Once we posit revelation, the elevation of man to the intuitive vision of God is entirely appropriate.* Through grace we have already become the adopted sons of God, partakers in His nature, united to Him in an intimate and family friendship.

All these, however, call for some complement, namely, that what we believe according to faith be made manifest to us at the end. But this cannot be accomplished without the direct vision of our God intimately united to us.

1270 i. Its Existence. *Beatific love, by which the Saints love God fully and perfectly, follows the intuitive vision: "Charity never falleth away, whether prophecies shall be made void, or tongues shall cease, or knowledge shall be destroyed!"*. Truly our will, whose object is good, cannot not be drawn by love and by perfect complacence to the supreme good manifestly known, such as is God contemplated in the beatific vision.

2° BEATIFIC LOVE

2. The *effect* of beatific love is twofold: ecstasy and union with God.

3. Its primary object is God Himself; but the secondary object is all the citizens of heaven. *The Blessed in God and because of God* love all their companions in their heavenly father-land, the *nearer* to God, the greater their love: for in heaven the order of love will be marked by a comparison to God. But in a special way they will love those who on earth were united to them by a genuine relationship'.

3° HEAVENLY JOY

1271 I. Its Existence. *The Blessed receive unspeakable and indescribable joy from the intuitive vision and love of God.*

a. *Scripture* states: *"Enter thou into the joy of thy Lord... 3"* "Your heart shall rejoice, and your joy no man shall take from you"⁴ This Christ illustrates by using the comparison of his table in his kingdom³. Thus there will be

* *I Corinthians*, XIII, 8.

' *Summa theologica*, 2., 2*, q. 26, a. 13.

» *St. Matthew*, XXV, 21.

∠ *St. John*, XVI, 22.

* *St Luke*, XXII, 29.

no sadness among the Blessed : “ And God shall wipe away all tears from their eyes! ”.

b. *Reason* argues in this manner : Joy is the rest and peace of the faculties in the possession and love of the good loved. But the Blessed truly possess and love God. The greatest good and the source of all good; in this love they rest and are at peace. In addition, they find in God everything that can satisfy the legitimate desires of the heart, the full sufficiency of all goods, the most perfect delight, in God Himself. Not only in our own goods shall we have joy, but also in the goods and in the glory of God, and in the goods of our companions*.

4e CONTROVERSY ABOUT THE ESSENCE OF FORMAL BEATITUDE

1272 There is some debate as to which of the afore-mentioned acts constitutes the *metaphysical* essence of beatitude.

1. The *Scotists* contend that *formal* or *properly called* blessedness consists in *beatific love*, by which God as the supreme god is loved because of Himself; because through love much more perfectly than through the intellect we gain God as our ultimate goal.

2. The *Thomists* hold that blessedness consists essentially in the *vision of God*, because formal beatitude or felicity is *primarily* the attaining of the Summum Bonum, which is brought about by an act of the intellect and not of the will, indeed the love of the blessed is the *love of fruition*, but this fruition supposes the presence of the happiness-conferring object through the contemplation of the intellect.

3. Following *St. Bonaventure*, *Suarez* claims that happiness consists essentially *both in the beatific vision and in beatific love* : formal beatitude is the ultimate perfection of the rational creature; but the ultimate perfection of a rational creature consists essentially in an act of the intellect and in an act of the will.

The solution of this question depends on what opinion we hold about the relative presence of the intellectual faculties, *Scotus* gives primacy to the will; *St. Thomas*, to the intellect;

1 *Apocalypse*, XXI, 4.

* *Summa theologica*, 2*, i., q. 28, a. 1.

† *Contra Gentiles*, book III, c. 63.

‡ *St. Anselm*, *Proslog.*, c. 25.

* Refer to *Contra Gentiles*, book III, c. 26.

* *Summa theologica*, part I, q. 82, a. 3.

Suarez to both equally. Accordingly *Scotus*, *St. Thomas*, and *Suarez* form their opinions. However, the opinion of *St. Thomas* we prefer because it conforms more to philosophy and to Scripture*.

B *Accidental Celestial Happiness*

127§ In addition to essential blessedness, God confers upon the elect certain joys relative to created good; these are called *accidental beatitude*. This, therefore, is a certain *perfection bestowed upon the blessed*, besides the *primary and essential* object, that is, besides the *vision and love of God* and the joy in Him.

This accidental happiness is twofold: the first is *common* to all; the second is *special* or *particular* to certain ones and it is called *aureole*.

1° THE ACCIDENTAL BLESSEDNESS COMMON TO ALL

1274 i. Its existence is deduced from *Scripture* which attributes certain accidental joys to the blessed: for example, the conversion of sinners.

2. Its *elements* are two: a) *qualities* or *supernatural gifts which adorn holy souls and dispose them to perfect union with Christ*. These are three: vision, comprehension, and fruition; they necessarily and always accompany blessedness; b) *Other accidental goods* pertaining to the intellect, the will, the body and external good. This accidental blessedness is progressive and will increase until the end of the world.

2° THE ACCIDENTAL BLESSEDNESS WHICH IS PARTICULAR OR THE AUREOLE

1275 By the word, *aureole* (golden crown) is designated a *special reward for transcendental victory*. A special aureole is commonly assigned: to *virgins*, who have gained an outstanding victory over the flesh; to *doctors*, who have brought back a victory over ignorance and infidelity by proclaiming the Catholic doctrine

11 *Corinthians*, XIII, 12; *St. John*, XVIII, 3; *I St. John*, III, 2.

in word or in writing; to the *martyrs*, who have triumphed over the world and over their persecutors ».

C *The Properties of Celestial Blessedness*

These are three : *inequality, impeccability, eternity or inamissibility.*

1276 a. Its Inequality. Thesis : *The happiness of heaven is not equal in all the elect, but is proportioned in accord with the diversity of merits.* This is de fide from the *Council of Florence* which defined that the souls of the just " clearly see the one and triune God Himself, just as He is, yet according to the diversity of merits, one more perfectly than another ? ”.

1. *Proof from Scripture.* From Christ's teaching about the *different mansions* in heaven and from *St. Paul's* doctrine about the *diverse brightness of the glorious bodies* Also, on many occasions Scripture repeats that the eternal reward is proportionate to good works .

2. *Proof from Reason.* Blessedness depends upon the light of glory, which is in a comparative relation to the degree of habitual grace; also, the just man merits an increase of glory, but the merits of the just are unequal.

The inequality of blessedness is both *intensive* by reason of its inmost perfection ; and *extensive* by reason of its object. However, each one of the elect is perfectly blessed and feels no envy.

1277 b. The Conferring of Impeccability. Thesis : *Heavenly blessedness makes or renders the elect impeccable.* This is certain.

1 *Supplement*, q. 96, a. 5-7.

» *D. B.*, 693.

» *St. John*, XIV, 2.

* *I Corinthians*, XV, 41, 42.

» *St. Mattheu*, XVI, 27; *I Corinthians*, III, 8.

The thesis becomes clear when we consider the fact that the time of meriting and of demeriting comes to an end with death (section 1247).

The common and, also, the *true* opinion, in accord with St. Thomas, holds that this impeccability comes ab *extrinsico*, that is, from the very *act* of the beatific vision. Truly man cannot not will his own blessedness, and therefore the good which he clearly sees necessarily joined to his own blessedness. *A fortiori*, the blessed cannot be torn away from the contemplation and love of the Summum Bonum which they look upon so brightly.

1278 c. The Inamissibility and the Eternity of Heavenly Blessedness. Thesis : *Celestial blessedness is eternal; it cannot be lost*. This is a matter of faith, in accord with various Symbols, in which we declare : " I believe... in life everlasting " ; it is of faith also from Councils, for example, from the Lateran IV '.

I. *Proof from Scripture* : " And these shall go into everlasting punishment ; but the just, into *life everlasting* s ; " furthermore, glory is called : " a never fading crown of glory³ " ; " an incorruptible crown⁴ " an eternal weight of glory³ ".

And rightly so ; " for he who is blessed with happiness must earnestly desire the continued enjoyment of this good which he has obtained. Hence unless its possession be permanent and certain, he is necessarily a prey to the most tormenting apprehension⁸ ".

II. PURGATORY »

1279 Introductory Notes. Purgatory is a *place* and a *state* in which the *souls of the just who die with the guilt, of venial sin or with the debt of temporal punishment suffer until all debts*

1 *D. B.*, 430. — » *St. Matthew*, XXV, 46. — » *I Peter*, V, 4.

' *I Corinthians*, IX, 25. — * *II Corinthians*, IV', 17.

* *Roman Catechism*, Part I, c. 13, n. 3.

' *Major Synopsis*, n. 1123-1136; *St. Thomas*, IV, dist. 21, q. 7. *Supplement*, Appendix, q. 2; *Bernard*, art. *Purgatoire*, in *D. A.*, 496-528.

have been paid. Souls in this condition must be cleansed from all stains, which can be of three kinds: 1. *venial sins* not yet remitted, which, St. Thomas, Suarez and others declare with all probability, are *immediately* remitted, at the *first instant* of the separation of the soul from the body, through a fervent act of love or of contrition; 2. *bad habits*, which are likewise immediately effaced by one contrary act elicited with great fervor at that time; 3. *temporal punishment*, which is successively taken away not by meriting nor by making satisfaction, but by *suffering sufficiently*, or by undergoing punishments in accord with the plan of divine judgment; but a quantity of the punishment is remitted corresponding to the *prayers* offered for these souls.

A *The Existence of Purgatory*

1280 a. Errors.

1. In the fourth century Aetius asserted that it is fruitless to pray or to offer sacrifices for the dead.

2. *The Albigenses, the Waldenses, the Hussites*, and especially the more recent heretics the Reformers, have taught that purgatory is "a mere spectre of the devil" (Luther), "a deadly device of Satan" (Calvin).

3. It is true that some modern day Protestants willingly admit this state as a medium between heaven and hell, but they reject the name of purgatory and claim that souls therein can merit and make satisfaction.

1281 b. Thesis: *Purgatory exists, in which the souls of the just which have not yet made full expiation are cleansed by atoning punishment, and can be aided by the suffrages of the faithful.* This is de fide from the *Council of Trent*: "Since the Catholic Church, instructed by the Holy Spirit, in conformity with the sacred writings and the ancient tradition of the Fathers in sacred councils, and very recently in this

¹ Refer to FARRAR, *Mercy and Judgment*, chap. III; A. CAMPBELL, *The Doctrines of a Middle State*; HODGE, *System. Theol.*, vol. III, p. 741.

ecumenical Synod, has taught that *there is a Purgatory*, and that the souls detained there are assisted by the *suffrages of the faithful*, and especially- by the acceptable sacrifice of the altar...¹”

I. *Proof from Scripture.*

In the *Old Testament* the testimony taken from the *Second Hook of Machabees*² is outstandingly clear. Judas, after victories have been won, “making a gathering, sent twelve thousand drachmas of silver to Jerusalem for *sacrifice to be offered for the sins of the dead*, thinking well and religiously’ concerning the resurrection, (for if he had not hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead) and because he considered that *they who had fallen asleep with godliness, had great grace laid up for them*. It is therefore a holy and wholesome thought *to pray for the dead*, that they may be loosed from sins³ From this passage it is obvious: that Judas and the Hebrew nation, and also the sacred author were persuaded that the dead can be helped by prayers and sacrifices; but that these dead are not guilty of grave sin since the reference is to them who have fallen asleep *with godliness*.

In the *New Testament* we read: “But he that shall speak against the Holy Ghost, it shall not be forgiven him, neither *in this world, nor in the world to come* ! ” In whatever way these words are understood, there remains the fact that some sins can be remitted in the future life; elsewhere in Scripture there is the certainty that after death mortal sins are not remitted. Therefore we are concerned with venial sins or with the punishment due to mortal sin

¹ Session XXV, *D. B.*, 983; refer to the *Decree for the Greeks in the Council of Florence, D. B.*, 693; *St. Thomas, IV Sent.*, dist. ar, q. 1; *Supplement, Appendix*, q. 2.

² *II Machabees*, XII, 43.

³ The Protestants deny that this book is inspired, but they are compelled to acknowledge that this book is substantially worthy of belief.

⁴ *St. Matthew*, XII, 32.

⁵ Many of the Fathers understand *St. Paul's words in II Corinthians*, III, 10-19, as referring to the fire of Purgatory.

1282 2. *Proof from Tradition.*

We divide this into three periods.

Throughout the *first four centuries* the existence of purgatory is included in the universal practice of *offering prayers and oblations for the dead*. Further, it is the explicit teaching of some of the Fathers. *Tertullian* writes :

" We make our offerings for the dead on the anniversary day ¹". The *Apostolic Constitutions* ³ declare : " Let us pray for our brothers who *have fallen to rest in Christ*, that the God of supreme love for men, who has received the soul of the dead one, *may remit all his sin*, and, having become propitious and benevolent toward him, *may give him a place in the region of the living*. *Inscriptions* have been discovered in the catacombs upon which are written these words and others like them : " May God temper your spirit; Ursula, may you be received in Christ; Victoria, may your spirit be moderated in good; Kalemira, may God calm your soul together with the soul of your sister Hilaria; eternal light in Christ to you, Timothea ³". ⁵ *The most ancient liturgies* contain prayers for the dead «. From this practice in the early Church we infer the existence of a state and of a place in which the souls of the just that have not been fully purified suffer punishments which are due to their sins; certainly the Church does not pray for the condemned.

From the time of *St. Augustine* Purgatory is spoken of more explicitly.

St. Augustine proves its existence from the texts which we have previously advanced and asserts that " some of the faithful are saved *through a certain purifying fire*, the more tardily or quickly in proportion to how greatly or slightly they have loved the fleeting pleasures of the world *". He adds that those " are raised up and comforted by the benefactions of those who survive them because the sacrifice of the Mediator is offered for them or charitable works are performed for them in the Church. *St. Caesarius* and *St. Gregory the Great* speak even more distinctly

¹ *De Corona*, C. 4.

» VIII, 41.

* Consult Northcote, *The Roman Catacombs*, chap. VII; Martigny, *Did. des Antiej. Chrét.*, on the word, *Purgatoire*.

* Refer to *Didascalia of the Apostles* VI, 22, 2 and following.

» *Enchiridion*, LXIX.

* *Enchiridion*, CX.

about purgatory in which the *less important sins* are expiated: *St. Caesarius* warns those who are not much concerned about such sins that the fire of purgatory is more painful " than anything that can be conceived or seen or felt in this world ' " .

Finally, the existence of Purgatory was defined by the *Councils of Lyons IIa*, of *Florence* , and of *Trent*

1283 3. *Proof from Reason.*

Scripture bears witness that nothing defiled enters heaven 3
But de facto many die before they have been freed from their venial sins, or before they have paid the temporal punishment which is due for the remission of their mortal or venial sins. However, because of this they do not merit to be altogether excluded from heaven. Therefore it is fitting that there be some place where they are purified before they attain their final reward . Also, unless there were purgatory in which we are compelled to undergo punishments for our venial sins not yet remitted and for the remains of sins, men would be committing the less grave sins and would not be thinking sufficiently of condign satisfaction. Finally, this doctrine is a great consolation both for sinners and for the faithful.

B *The Nature of the Punishments of Purgatory*

1284 The Church has not defined on this subject; however we recall these words of *Trent*^{*}: " Let the *more difficult* and *subtle* questions and those which do not make for edification and from which there is very often no increase in piety, lie excluded from popular discourses to uneducated people. Likewise, let them (the bishops) not permit *uncertain* matters, or those that have the *appearance of falsehood*, to be brought out and discussed publicly. Those matters, on the contrary,

^{*} *Sermon*, CIV, 5.

^{*} *Profession of Faith of Michael Palaeologus*, D. B., 464.

^{*} *Decree for the Greeks*, D. B., 693.

⁴ *Decree concerning Purgatory*, D. B., 893.

⁶ *Apocalypse*, XXI, 27.

⁴ *Sr. Thomas*, *Contra Gentiles*, book IV, c, 91.

¹ *Session XXV*, D. B., 983.

which tend to a certain *curiosity* or *superstition*, or that savor of filthy *lucre*, let them prohibit as scandals and stumbling blocks to the faithful. Three things, therefore, are to be avoided according to this proclamation: 1. *the more subtle* matters which do not edify; 2. the *uncertain* matters which labor under the appearance of falsehood; 3. those that tend to *curiosity*, the *superstition*, and that *savor of lucre*.

1285 From what has been already noted it is quite evident that the souls detained in Purgatory *are certain of their salvation* and *are able to sin no more*. Further clarification of these points comes from the condemnation of Luther's 38th and 39th propositions*. Also, according to the Canon of the Mass, the souls in purgatory *are at rest* in Christ, and * sleep in the sleep of peace

It is *certain*, likewise, that the souls in purgatory undergo the *punishment of the damned* in as much as *they are exiled from the beatific vision for a time*. Such a punishment as this is surely *grave*; for they clearly comprehend the greatness of the good from which they are being held back and they are on fire with the most ardent desire to behold God. Further, they realize that all this is happening because of their own fault. And then they grieve because in their sloth they have neglected to pursue the lofty degrees of heavenly glory

It is *commonly* taught that in purgatory there is also the *punishment and pain of sense*. Among the *Greeks* it is generally not admitted that souls are tormented with *real fire*, but only with labors, sorrows, and a certain gloom and darkness. Among the *Latins*, however, the more common opinion is that *these souls* are racked with *material fire* in as much as they are held fast in it; according to the almost unanimous testimony of the Latin Fathers since the time of St. Augustine, this is *the most probable* opinion.

* *D. B.*, 778, 779.

1 Consult Lésésivus, *De perfect. div.*, book XIII, c. 17. n. 9-4-95; Faber, *All for Jesus*, in French *Tout pour Jésus*, c. IX.

As to the *gravity* of the penalties of purgatory nothing certain is known; *St. Thomas* 1 thinks that the *slightest* punishment or pain exceeds the greatest penalty of this life. *St. Bonaventure* holds that the *greatest* penalty of purgatory, but not its lightest, is more bitter and sharp than the sufferings of this life ». But all admit that these hardships are patiently borne, both because of resignation to God's just judgment and because of the hope of attaining blessedness.

Concerning the *duration* of the punishments nothing is known unless that it is proportionate to the extent of the sins and of the temporal punishment which must still be paid. The Fathers and the Theologians teach that purgatory *does not endure beyond the day of the judgment*.

C The State of the Souls in Purgatory

1286 a. *The souls detained in purgatory cannot merit or demerit.* This is certain from the condemnation of propositions 38 and 39 of Luther : " Nor is it proved by any arguments or by the Scriptures that they (the souls in purgatory) are beyond the state of meriting or of increasing in charity. The souls in purgatory sin without intermission, as long as they seek rest and abhor punishments ". The thought of the thesis is proved, also, from the fact that the time of meriting and demeriting ceases at the very instant of death.

b. *The souls detained in purgatory can pray for us.* This is the more common opinion. On the one hand, out of charity they love us; on the other hand, because they are dear to God, nothing impedes their prayers from being heard.

c. *To help* these souls in purgatory is a work *dear to God, most pleasing to these souls* who burn with an intense desire to see and to possess God, and *very beneficial to us* because the souls whom we liberate will fervently intercede for us, even, in all likelihood, before they are freed ». They can be benefited :

1) By the satisfactory and impetratory force of our *prayers* :‡

IV Sent., dist. 21, q. 1, a. 1.

» *IV Sent.*, dist. 20, q. 2, a. 1.

* Refer to *Bellarmine, On Purgatory*, book II, c. 4, n. 23.

‡ *D. B.*, 778, 779.

» " These souls are dear to God and, although they are afflicted by Hun^t for the time being, they are not oppressed as though by an enemy; but as by a just judge or the best of parents who desires to see them become blessed... Therefore He is not unfriendly to those in this state, so that they may ask something from God on behalf of their brothers and their friendly benefactors ". (*Suarez, On Prayer*, book I, c. rr, n. 15).

- 2) *By the offering of the sacrifice of the Mass* through which Christ's satisfactions are applied to them;
- 3) *By the satisfactory* value of our works¹;
- 4) *By indulgences* through which the satisfactions of Christ and of the Saints are applied to them.

III. HELL *

1287 Hell (in Greek, «*οτ*»; in Hebrew, *scheol* or *gehenna*), in a *generic* sense, designates every place inferior to heaven and, therefore, limbo, purgatory, and hell properly called; in its *-proper* meaning, used at this time, it signifies two things, namely: the *state* of the damned or of those who, dying in mortal sin, are being punished forever, and the *place* in which the damned are held.

A *The Existence and the Eternity of the Pains of Hell*

1288 Errors.

All those deny the *existence* of hell who reject the immortality of the soul or the necessity of some sanction; such are the Atheists, the Pantheists, the Materialists, the Epicureans, the Positivists, the Agnostics.

These set aside the *eternity* of the punishments of hell:

Arnobius, who, following Zoroaster and the Agnostics, thought that the reprobate are annihilated; this error some Liberal Protestants brought back to life, for example, the *Socinians*, *Rothe*, *White*.

The *Origenists*, who teach that all angels and men are finally recovered. This error was revived by the *Universalists* in the eighteenth century, by the *Unitarians*, by many *Congregationalists*, by some *Anglicans*, and in general by the Protestants who are called *liberal*.

¹ Hence pious and laudable is the act called the *heroic* act, by which some with the approval of the Church, offer all their good works and suffrages for the souls in purgatory; this indeed must be understood as of *satisfactory force*; refer to *Brevior Synopsis* (Moral), sect. 1254.

* St. Thomas, *Supplement*, q. 99; P. Bernard, *Enfer*, in *D. A.*, I, x377-1399; M. Richard, *Enfer*, in *D. T. C.*, t. V, 28-120; A. Michel, *L'Enfer et la règle de foi*, 1921.

The *Rationalists* call an eternity of punishment repugnant to God's wisdom, justice, and mercy.

Today the *Spiritists*, who contend that all souls will gain eternal blessedness after various expiations.

1289 Thesis : *The devils and those men who die in the state of mortal sin are punished with everlasting sufferings.* This is de fide: from the *Athanasian Creed*: "Those who have done good will go into life everlasting, but those who have done evil, into eternal fire"; from the *Lateran Council IV*: " ...the latter (will receive) everlasting punishment with the devil " >.

A *Proof from Scripture.*

I. In the *Old Testament* we may distinguish two periods :

a. *The first extends to the time of the Prophets* — during this age only *obscure* references are found relating to the lot of the wicked after death ; nevertheless, from the punishment which God inflicted upon them while they were on earth we can infer that their destiny will be more wretched in another life.

b. *From (he time of the Prophets, the existence and eternity of the punishments of hell for the reprobate is clearly evidenced.* The prophecy of *Isaias* is outstanding †: " And they shall go out and see the carcasses of the men that have transgressed against me; their worm shall not die, and their fire shall not be quenched, and they shall be a loathsome sight to all flesh " (in the *Hebrew*, they shall be as an abomination to all flesh). Many interpreters, even among the Protestants, understand this in a direct and particular sense of the destiny of the impious ‡ Confirmation is found in the *Book of Daniel*: " Many of those that sleep in the dust of the earth shall awake, some unto life everlasting, and others unto reproach, to

† *D. li.*, 429; consult *Major Synopsis*, n. 1138-1x53.

‡ *Isaias*, LXVI, 24.

§ It is certain that this text should be understood thus at least in an indirect and spiritual sense, since Christ (in *St. Mark*, IX, 15) made use of this for describing the torments of the damned.

see *it always*" (in the *Hebrew*, unto eternal scorn); for, if the context is examined, we see that it is eternal retribution which is being discussed. There is an even more vivid description of this topic in the fourth and fifth chapters of *Π'rsfow*.

2. In the *New Testament* this dogma is lucidly proclaimed : both in regard to *reprobation in general* and in regard to the *eternity of the punishments*.

a. As to *reprobation* or *condemnation in general*: Christ asserts that he who has sinned against the Spirit is not forgiven unto eternity, and that those who give scandal go into gehenna, into an inextinguishable fire; that the worthless servant is cast into exterior darkness; finally, that those who have not cultivated charity, by definitive judgment descend into everlasting fire.

b. Concerning *the eternity of the punishments* — the texts are divided into a threefold class.

First, the punishments of hell are clearly and explicitly called eternal: "Who shall suffer *eternal* punishment in destruction from the face of the Lord. Depart from me you cursed, into *everlasting* fire which was prepared for the devil and his angels." These last words have special force from the context, for it is the final judgment, passed by the Supreme Judge, which is being referred to.

Also, it cannot be said that the word, *eternal*, (in the Greek, αἰώνιο) is oftentimes used in a broad sense to express long duration. In the *New Testament* this word, which occurs at least seventy times, always designates eternity properly called, except, perhaps, in two doubtful cases. This is particularly so in regard to the text from *St. Matthew*, and, as we have stated, no doubt remains if we consider the context; for therein the torments of the wicked are called eternal in the same sense that the rewards of the just are called eternal. The *parallelism* insists on this interpretation. But, according to all, the rewards of the just are to endure without end.

1 *Daniel*, XII, 2.

• *II Thessalonians*, I, 9.

• *St. Matthew*, XXV 41.

Secondly, the eternity of the punishments is proved from those texts in which the assertion is made that the pains of hell *will have no end*: "If thy hand scandalize thee, cut it off; it is better for thee to enter into life maimed, than having two hands to go into hell, into unquenchable fire, where their worm *dieth not, and the fire is not extinguished* 1"; this threat is repeated three times with the greatest emphasis. Similarly *St. Paul* speaks very often about the unjust: "Know you not that the unjust *shall not possess the kingdom of God? ...they who do such things shall not obtain the kingdom of God* 3".

Thirdly, the eternity of the punishments is proved from those places in which the *unchangeable* status of the damned as well as of the just is spoken of: "He that shall blaspheme against the Holy Ghost shall never have forgiveness, but shall be guilty of an *everlasting sin* 4". Therefore, he will remain guilty eternally and will be punished forever. We deduce the same conclusion from the parable of the rich man who was constantly feasting: "And besides all this, *between us and you there is fixed a great chaos, so that they who would pass from hence to you cannot, nor from thence come hither* 5".

Consequently in many explicit texts and under various forms the eternity of the punishments is described, so that it would have been difficult to explain this eternity more clearly.

1290 B *Proof from Tradition.* From *the Fathers*: we divide this testimony into three periods.

I. *Before the third century*, the controversy of the *Origenists* having not yet arisen, the Fathers *unanimously* teach the existence and the eternity of the sufferings of hell; they declare

1 *Gehenna* designated a valley near Jerusalem, in which as early as in the time of Josias [*IV Kings*, XXII, 10] cadavers and similar things were burned: hence, since it was an horrendous place, its name was carried over to signifying the place where the damned are tormented.

* *St. Mark*, IX, 42 and following; *St. Matthew*, XVIII, 8 and following.

1 *I Corinthians*, VI, 9-10; *Galatians*, V, 21.

4 *St. Mark*, III, 29; *St. Matthew*, XII, 32.

* *St. Luke*, XVI, 26.

that the wicked are overwhelmed with terrible torments, with an unceasing grief, with the worm that does not die, with an inextinguishable fire from which nothing will rescue them¹. To this testimony can be added that of the *martyrs* * how often they exclaimed that they feared no temporal fire, but an eternal fire.

2. *From the third century to the fifth.* Clement of Alexandria had been beguiled by platonic philosophy, especially by the theory of the preexistence of souls, as a probable hypothesis. Following him, *Origen* taught that all angels (if perchance you exclude Satan) and men, after various trials, would finally at some time return to God, although afterwards they would be able to fall away again from the Summum Bonum. This teaching certain disciples embraced who were imbued with the same theories * But many of the Fathers, in spite of Origen's power and authority, assailed these errors; among them, *St. Irenaeus*, *St. Peter of Alexandria*, *St. Cyril of Jerusalem*, *St. Epiphanius*, *Theophilus of Alexandria*, *St. Basil the Great*, *St. Chrysostom*, *St. Aphraates*, *St. Ephrem*, *St. Cyprian*, *St. Padanus*, *Rufinus*, *St. Jerome* (although for a time he remained doubtful), *St. Augustine*, who more than the others defended the Catholic teaching².

From the Councils. In the fifth century' the matter was defined. In the fourth century *St. Anastasius I* had already condemned the errors of Origen. Once again Origenism, which the emperor, Justinian, had been advancing, was again condemned by the *Council of Constantinople* in the year 553; *Pope Vigilius* confirmed this condemnation: "If anyone says or holds that the punishment of the demons and of impious men is temporary, and that it will have an end at some time, that is to say, there will be a complete

¹ Read the testimony in *Journal*, 41, 78, 100, X02, 106, 115, 121, 124, 176, 191, 239, 273, 284, 290, 396; M. Richard, *Enfer*, previously cited, 47-56.

² Refer to *Ruinart, Acts of the Martyrs*, second edition, p. 27» 34. 76, 81, >57» >59. >68, 267, 268, 294, 295, 298.

* In *Journal*, 456, 457. 468, 1033. >373; M. Richard, 56-77.

4 In *Journal*, 560, 579, 646, 7«0, 713. 724. 855, 976, 1013, 1060, 1142, 1384, 1467, 1772, >775, >779, >802, 1931; M. Richard, previously cited.

restoration of the demons or of impious men, let him be anathema † ”. In the *Athanasian Creed* the *eternity* of the punishments is enunciated; also, in the *Councils of Lateran IV* in 1215, of *Lyons II*, of *Florence* and of *Trent*. The last declares : “ If anyone shall say that in every good work the just one sins... and therefore deserves *eternal* punishments, let him be anathema * ”.

1291 C *Proof from Reason.*

I. *Certainly the existence of punishments* by means of which the wicked are punished in another life, for some time at least, can be proved. For God's justice requires that sins be avenged or vindicated by *worthy* punishments after death since they have not received just retribution in this life : God as the supreme *judge* must render to every one according to his works, and as the *legislator* and *ruler* of human society He must protect his laws by efficacious decree or sanction. Besides, those who die in their sin remain withdrawn from and deprived of God, the greatest Good and the source of all goods. But such a deprivation cannot not cause the sinner true sorrow.

1292 2. However, reason cannot *apodictically* demonstrate the *eternity* of the *punishments*, but can only persuade by means of *probable* arguments, on the part of the *sinner* and on the part of *God*.

a. On the part of the *sinner*.

From the nature of *mortal sin* ; by this sin man turns himself from God *completely* and *irreparably* ; because of it man is deprived eternally of the possession of God, that is, he suffers eternal punishment. From the *infinity of sin*: by it there is laid upon God an offense which in some way is infinite, which therefore must be atoned for by a penalty that is infinite, at least in duration.

† *D. B.*, 211.

* *D. B.*, 835.

b. On the part of *God*: God, who is the *supremo lord of all*, would be disdained with impunity by the wicked, if the pains of hell were not everlasting; for the sinner would be able to mock God and to persist stubbornly in his rebellion without being frustrated in the matter of his own final goal.

Further, as the *supreme legislator*, God should impose *sanctions* which are sufficient for his laws; but any temporal sanction is insufficient.

1293 3. The eternalness of punishments is not opposed to *divine mercy*; although God has mercy upon all, nevertheless, his mercy is regulated in the order of wisdom, which demands that a sin may not remain unpunished ».

Nor is an eternity of punishment inconsistent with *divine justice* because, according to human laws, punishment is not proportioned to the *duration* of the fault, but to the *gravity* of the offense. But mortal sin is an offense, as it were infinite, against God s.

Nor is an eternal penalty at variance with God's *wisdom*; punishments are ordained not only for correction, but also for reparation of the order which has been violated and for the common good. In truth, an eternal punishment repairs the order violated by sinners in that it separates them eternally from God, those who by an absolute and obstinate willfulness have turned themselves from God.

B *The Nature of the Pains of Hell*

We divide the pains in hell into two kinds, namely the pain of *loss* (*poena damni*) «and the pain of *sense* (*poena sensus*).

Ie THE PAIN OF LOSS

1294 I. Concept. The pain of loss is the *deprivation of the beatific vision* and of all the goods which accompany the beatific vision.

* *Supplement*, q. 99, a. 2, ad 1.

' *Supplement*, q. 99, a. 1.

* *Major Synopsis*, n. 1154-1166.

1295 2. Thesis : *The damned in hell undergo the punishment of loss.* This is de fide from the Council of *Florence* : " The souls of those who depart in actual mortal sin or in original sin only, descend immediately into *hell*, but to undergo *punishments* of different kinds"; if we examine the previous context of this definition, we see clearly that these quoted words import that the wicked are deprived of heaven and, consequently, of the beatific vision.

a. *Proof from Scripture.*

On the day of judgment Christ will say to the condemned : "Depart from me you cursed, into everlasting fire"; these words obviously express eternal separation from God.

b. *Proof from Reason.*

Departing from this life in mortal sin, man is already in a state of separation from God because mortal sin is a turning away from God and a turning to creatures. But after death there is no place of repentance. Therefore, the sinner remains eternally separated from God.

1296 3. The anguish of this punishment we on earth can hardly conceive; nevertheless, we can note these two aspects of it. *In se* this penalty is the greatest evil because it is the deprivation of the Greatest Good. Also, in *the condemned* it brings about the most overwhelming *sadness* because they vividly perceive it. In this life our soul is already inclined toward God. But this inclination is heightened in the condemned one when, at the coming of death, all his temporal pleasures vanish, and he sees so *plainly* that there is no happiness apart from God. Along with this overmastering inclination there is in the soul of the wicked a horror of God and an aversion from Him, which are caused by his unremitted sins, and a repulsion produced by God Himself : " Depart from me, you cursed... I know you not ". As a result — the most dolorous and brutal *disruption* and cleavage in the soul of the condemned continuing on in hopelessness.

1D. B., 693.

* *St. Matthew*, XXV, 41, 12.

The damned will be tormented by desperation, understanding perfectly that they have been condemned *forever because of their own sins*: " These seeing it, shall be troubled with terrible fear..., saying within themselves, repenting, and groaning for anguish of spirit... We fools esteemed their (the just) life madness and their end without honor... Therefore we have erred from the way...! "

2° THE PAIN OF SENSE

1297 I. Its Existence. In addition to the pain of loss there is present in hell the *pain of sense*, that is, a positive anguish inflicted by God through an external agent as the instrument of punishment. This is *proved* from the texts relating to the fire of hell. Certainly it is proper that the body in which the soul perpetrated evil share in the punishment. Besides, as *St. Thomas* * states: " In the fault the mind is not only turned away from the ultimate end, but is also improperly turned toward other things as ends. So, the sinner is not only to be punished by being excluded from his end, but also by feeling injury from other things ".

1298 2. The Nature of this Punishment. According to a careful reading of Scripture, hell is a *prison* in which the damned are confined as captives, it is as a *place of darkness* in which there is the gnashing of teeth, like a *pool of fire* and *of sulphur*, a place of *torments* from all of this we may infer that the destiny of the wicked is greatly to be deplored.

But nothing prevents us from accepting *spiritually* some of these punishments described in Scripture: for example, by the word " *worm* " we can understand " *remorse of conscience*"; " *weeping* and *gnashing of teeth* " can be interpreted among spiritual substances only *metaphorically* «.

1 *Wisdom*, V, 1-16.

' *Contra Gentiles*, book III, c. 146.

• *II Peter*, it, 4; *St. Matthew*, XXII, 13; *Apocalypse*, XX, 14; *Isaias*, LXVI, 24.

« *Contra Gentiles*, book IV, c. 90.

1299 3. A question of particular interest is this: *is the fire of hell* physical or only metaphorical.

a. The *common teaching* of the Fathers and of theologians is that the fire is *real*, that is, *objective*. This teaching is the *certain* and the *catholic* opinion, states *Suarez*¹. According to *Perrone*, it is so certain that it cannot be called into doubt without rashness. According to *Hurter*, it is the *common* belief and to abandon this teaching would be foolish. Furthermore, the *Sacred Penitentiary* (April 30, 1890) ordered that absolution be refused to those who deny the reality of the fire of hell.

b. This teaching *Sacred Scripture corroborates*, for in the passages which treat of the fire of hell, the context by no means opposes the literal sense, in fact, rather it requires it. Also, there is nothing inconsistent about God's ability to create fire which, by reason of a certain spiritual force, can rack even spiritual substances.

1300 4. The Nature of the Fire of Hell.

a. The fire of hell is called *real* and *corporeal* in that it is a material agent and a true *instrument* by means of which God punishes the wicked; but of its *nature* or of the *manner* in which it tortures the damned nothing is revealed in Scripture.

b. There is a diversity of opinions about the *manner*. It is difficult in particular to conceive how fire which was prepared for the devil and his angels can afflict *spiritual* substances. *St. Augustine*² writes that these "are pained in some *extraordinary* way, yet in a *real* way". According to all, the fire torments as the instrument of divine justice by producing a sadness which is commensurate to the spirit. But *in what way?* *St. Thomas* explains it thus: "Incorporeal substances are harassed by a corporeal fire... through the mode of binding or holding fast...; and this itself is an affliction

¹ *The Angels*, book VIII, c. 12, n. 9.

² *The City of God*, book XXI, c. 10.

for them that they know they are bound by the basest things as a punishment! ”.

As to the *bodies* of the damned — the fire of hell will neither release nor consume them, although it will torture them in a way unknown to us.

3° THE DEGREE OF PUNISHMENT

1301 The inequality. The pains of the damned are equal as to *duration* since they are eternal, but they differ vastly as to severity. It is de tude that the punishments of hell are unequal, for the *Council of Florence* has defined that the damned undergo punishments of different kinds *

Proof from Scripture: “ God will render to every man according to his works³”; “As much as she hath glorified herself and lived in delicacies, so much torment and sorrow give ye to her ‘ ”.

Proof from Reason. The punishment should be in proportion to the fault. But the faults or sins are unequal, both in number and in gravity. Therefore, the punishments of hell must be unequal. This inequality occurs in the pain of loss and of sense.

-1° THE LESSENING OF THE PUNISHMENTS

1302 i. Some admit absolutely no mitigation in the pains of hell. Their opinion they endeavour to prove from the parable of the wealthy feaster; in this parable even a drop of water was refused the rich man suffering in hell.

2. Others admit a certain *accidental* mitigation, but in different ways :

a. *St. Thomas* † think that the punishment, from the mercy of God, is estimated *short of what is deserved* : ” In the damnation

† *Contra Gentiles*, book IV, c. 90.

* *D. B.*, 693.

† *Romans*, II, 6.

‡ *Apocalypse*, XVIII, 7; refer to *St. Matthew*, X, 15.

§ *Summa theologica*, part I, q. 21, a. 4, ad 1; refer to *IV Sentent.*, dist. 23» q. i, a. I, ad 5.

of the reprobate mercy is seen which, though it does not totally remit, yet somewhat alleviates ”,

b. Along with *Scolus* there are those who believe in a diminishing of the punishment : because the punishment due to venial sins comes to an end after a certain time, and because the temporal punishment due to mortal sins already remitted likewise will cease; justice, it seems, demands this. However, *more, probably* this opinion is to be rejected because : the punishment due to venial sins cannot be remitted unless the fault is remitted, and fault is not remitted in hell; but the punishment for remitted mortal sins does not cease because the debtor remains an enemy to the creditor and therefore his " *satispassio* " is not accepted.

3. Some go further in acknowledging a certain alleviation proceeding from *divine mercy* ; because of this the lot of the damned, while *always lamentable*, can nevertheless become more tolerable. This opinion is not heretical but it has no foundation in Scripture and is considered *presumptuous* by St. Thomas. The contrary opinion is more common, resting on the Church's practice of not praying for the damned, and on the common understanding of the faithful.

We can know nothing with certainty about the *place* of hell, for Scripture and Tradition are silent on this subject and theologians can offer only conjectures which are more or less probable. Rightly has *St. Chrysostom* remarked : " Let us not inquire where it is, but how we may avoid it (*gehenna*) !

1 On the *Epistle to the Romans*, XXXI, n. 5.

CHAPTER II

THE LAST THINGS OF THE WORLD

Three topics are to be discussed at this point: *the end of the world, the resurrection of bodies, and the universal judgment.*

ARTICLE I. THE END OF THE WORLD¹

The present world will not be destroyed, but *it will be renewed*; a propos of this we consider *the existence, the manner, and the time* of this renewal².

1303 A Existence. *The present world at some time will come to an end*, in this sense that it will be renewed.

In *Scripture* Christ announces that heaven and earth shall pass; He explicitly proclaims the end of the world to the Apostles³. The Apostles teach that the world is to be dissolved and to be renewed: "Seeing then that all these things *are to be dissolved*... looking for and hastening unto the coming of the day of the Lord, by which *the heavens being on fire shall be dissolved* and *the elements shall melt with the burning heat*. *But we look for new heavens and a new earth*⁴

B The Manner in which the End of the World will take place.

i. The End of the World will be unannounced: "The day of the Lord shall so come as a *thief in the night*⁵

¹ *Major Synopsis*, n. 1167, §168.

* St. Thomas, *Supplement*, q. 85«9»; *Contra Gentiles*; book IV, 96; A. Lefmonnyer, *Fin du monde*, in *D. A.*, I, 1011 and following; Mangf. not, *D. T. C.*, art. *Fin du Monde*.

» *St. Matthew*, V, 18; XXIV, 35; *St. Luke*, XVI, 17.

* *II St. Peter*, III, 11-13.

* *I Thessalonians*, V, 2.

2. The purification of the present world will come about *through fire*; this is evident from the text of St. Peter.

3. According to this same text and to many other texts the world *will be renewed*. St. John expressly asserts this: "I saw a *new heaven* and a *new earth*; for the first heaven and the first earth was gone",

C As to the time at which all these things will happen, nothing certain can be known. According to the words of our Lord: "But of that day or hour no man knoweth, neither the angels of heaven, nor the Son, but the Father"; consequently, *Leo X* at the *Lateran Council V* forbade anyone's venturing to assert anything as certain in this matter.

ARTICLE II. THE RESURRECTION OF BODIES†

We shall speak of the *resurrection itself* and of the *properties* of the restored bodies.

I. THE RESURRECTION OF BODIES'

1304 State of the Question. *Actively* taken, resurrection is an *action by which God raises up the bodies of the dead*. *Passively* taken, it is the vivification of the body, separated from the soul by death, and the *renewed substantial union of the same soul with its body*.

Errors.

a. *The existence* of a resurrection was denied by the Sadducees, by some of the first Christians, especially by *Hymenæus* and *Philetus* whom St. Paul refuted; by many *Gnostics*, by the *Manicheans* and the *Priscillianists*, by the *Waldenses* and the *Albigenses*, by the *Socinians*. Today it is rejected by the *Unitarians*, by

† *Apocalypse*, XXI, 1.

* *St. Mark*, XIII, 32.

† *Labbe*, t. XIV, p. 290.

* *Supplement*, q. 75 and following; *Contra Gentiles*, book IV, c. 79 and following; *d'Alès*, art. *Résurrection*, D. A.

† *Major Synopsis*, n. 1169-1188.

liberal Protestants, and by the *nationalists* as something contrary to reason; also by the *Pantheists* and the *Agnostics*.

b. The *nature* of the resurrection these have corrupted : *Origen*, who taught that resurrected bodies are composed of ethereal matter; the *pragmatic Modernists*, who understand the resurrection of bodies only in a *pragmatic* sense, or in the order to action.

A *The Catholic Dogma of the Resurrection of Bodies*

1305 Thesis : *All the end of the world all men will rise with their own bodies which they now bear.* This is de fide from the *Lateran Council IV* :¹ " *All of whom will rise with their bodies which they now bear, that they may receive according to their works, whether these works have been good or evil*

In this quotation three points are de fide :

There will be a resurrection ;

It will be *universal* for the good and for the bad;

Men will rise with *the same* bodies which they now bear.

1306 a. *Proof of thesis from Scripture.*

I. In the *Old Testament* this doctrine, at first obscurely shown, gradually was revealed more clearly. In addition to the celebrated words of *Job* 2, which many of the Fathers understand of the resurrection of the dead, and the prophecy of *Isaias* 3 concerning the resurrection of the just, there are *two* outstanding texts in which this dogma is *explicitly* asserted : " *And many of those that sleep in the dust of the earth shall awake*⁴ " ; " *These (his members) I have from heaven, but for the laws of God I now despise them, because I hope to receive them again from him* " , etc. . .

¹ *D. B.*, 429.

² *Job*, XIX, 25-27. In the *Vulgate* these words are clear : " *And in the last day I shall rise out of the earth; and I shall be clothed again with my skin, and in my flesh I shall see my God* " these words are more obscure, however, in the *Greek version*; most complicated in the *Hebrew text*: " *And after my skin, they have cut it up, and from my flesh I shall behold God* ". Wherefore some think that this text has been corrupted.

³ *Isaias*, XXVI, 19.

• *Daniel*, XII, 2.

• *II Machabees*, VII, 9-13.

2. In the *New Testament* this matter is clearly stated, In the *Synoptists*, Christ not only posits the resurrection of bodies as a known fact but also He defends this against the Sadducees * In *St. John*, Christ speaks explicitly of the resurrection of the flesh : “ They that have done good things shall come forth unto the resurrection of life, but they that have done evil the resurrection of judgment...”; “I will raise him up in the last day †

St. Paul convincingly proves the resurrection of bodies in the *First Epistle to the Corinthians* : first, from the *resurrection of Christ* (XV, 1-19) : “ For if the dead rise not again, neither is Christ risen again ”; secondly, from the *efficacy of the Redemption* (20-28) : “ And as in Adam all die, so also in Christ all shall be made alive, but every one in his own order : the first fruits Christ, then they that are of Christ ”; thirdly, from the customs and labors of the faithful (29-34) : “ If I fought with beasts at Ephesus, what doth it profit me, if the dead rise not again? ”; fourthly, from the *solution of doubts* contrary to the resurrection (35-44), by illustrating its possibility with the comparison of the seed which “ is not quickened except it die first ”. Certainly he proclaimed this dogma in the presence of the Athenians⁸, of Felix⁴, and of the Thessalonians⁶.

1307 b. *Proof from Tradition.*

i. *From the Fathers.* There is hardly any dogma which is so *manifestly* propounded by the *most ancient* of the Fathers as this, and, indeed, as one of the fundamentals of the Christian religion. This dogma they have taught *ex professo* in various works against the pagans : the *Didache*, *St. Polycarp*, *St. Athenagoras* in his book on the Resurrection of the Dead, *Theophilus of Antioch* in his work, *To Autolytus*, Book I, *Terullian* in his eloquent work on the *Resurrection of the*

1 *St. Matthew*, V, 29-30; X, 28; XXII, 23-32.

* *St. John*, V, 29; VI, 55.

» *Acts*, XVII, 31-32.

* *Acts*, XXIV, 15.

* / *Thessalonians*, IV, 12.

Body, etc. In the fourth and fifth centuries, in opposition to Origen, the *identity of the resurrected body* is clearly defended. From the first century the *universality* of the resurrection was positively insisted upon.

2. *From ecclesiastical documents.*

From the Creeds : " I believe in the resurrection of the body;

From the Athanasian Creed! : "At His coming *all men* have to arise again with their bodies "; herein the *universality* of the resurrection and the *identity* of the body are obviously asserted.

From the *Councils* and from *definitions of Pontiffs*: of *Braga II* (561) against the Priscillianists * of *Toledo XI* (675) : " We confess the true *resurrection of the body of all the dead*; nor do we believe that we shall rise in an ethereal body or any other kind of body (as some madly declare), but in *that in which we live* and exist and move ' "; from the symbol of faith laid down by *St. Leo IX* (1053) : " I believe also in a true resurrection of this same body which I now bear⁴ from the definition of *Benedict XII* (1336) : " On the day of judgment *all men with their bodies* will appear before the tribunal of Christ to render an account of their own deeds, that every one may receive the proper things of the body, according as he hath done, whether it be good or evil⁵ ". We should notice that in these documents the *universality* of the resurrection and the *identity of the body* are proclaimed at the same time.

*3°8 c. *Proof from Reason.* Indeed this dogma is not proved by reason, but it is, in many ways, consistent with reason :

I. On the part of *God*; in the resurrection of the body God's *omniscience, omnipotence, and goodness* shine forth;

ID. B., 40.

* *D. B.*, «42.

* *D. B.*, 267.

* *D. B.*, 347.

531.

2. On the part of *Christ*; since we are His members, it is proper we arise with Him;

3. On the part of *man*; it is not fitting that forever the body remain corrupt, which was the sharer in works good or bad, and which was sanctified by the reception of the sacraments, especially of the Eucharist, and by the practice of Christian mortification. Also, the human soul separated from the body is imperfect in some way, like a part existing outside the whole, because it is naturally a part of human nature *

Corollaries. The cause of the resurrection: a—the *efficient principal* cause is God; the *instrumental* Christ as man; the *ministerial*. the Angels; b—the *exemplary* cause is the resurrection of Christ c—the *meritorius* cause is Christ the Redeemer; d—the *final* cause is the glory of God.

B *In what sense must the identity
of the resurrected bodies be understood?*

1309 State of the Question. It is de fide that the risen bodies are the same as they were before not only *specifically*, but also *numerically*. But, what is *required* and what is *sufficient* for this identity?

a. Some theologians, along with *Durandus* and *L. Billot*, think that, for this numerical identity, *identity of soul* or *of form* is sufficient, but that identity of matter is not required.

b. However, the *common* opinion is that the body of those resurrected is composed partly at least of the same matter collectively that it formerly consistée! of. Thus think many theologians along with St. Thomas; and some believe that this opinion is *morally certain*. Only this view seems to be in agreement with the mode of speaking in Scripture, of the Fathers, and of the Councils.

Scripture bears witness that the Machabee brothers believed that *their members* which were being tortured were to be resurrected; St. Paul testifies that *this very body* which is now *corruptible* will put on immortality.

The *Fathers* feel similarly, with the exception of Origen and a few' of his disciples.

Consult St. THOMAS, *Contra Gentiles*, book IV, c. 79.

From the *Councils* we deduce like inferences because the Councils assert that we shall rise in *that body in which we live*, which we bear on earth.

Theological reasoning offers further proof of this opinion; for the *very concept of resurrection*, according to the Fathers and the theologians, is the *raising up of that which had fallen down or died*. But this is not substantiated unless something, at least, of the matter be restored which was in the living body.

C *The Properties of the Rising Bodies*

1310 I. Some of the properties are common to all : These properties are :

a. *Immortality* : This is de fide from the Athanasian Creed (refer to section 1307) ; it is evident from what has been said about celestial beatitude and the pains of hell.

b. *Integrity*. The Ixidies of the blessed will lie complete, that is, endowed with all their members and organs ; according to the *Catechism of Trent*: "Not only will the body rise, but whatever belongs to the *reality* of its nature, and adorns and ornaments man, will be restored ”,

1311 2. *Other properties are peculiar to glorified bodies*: the comparison of the glorified body with the glorified body of Christ imports four specific properties! : “It is sown in corruption, it shall rise *in incorruption*. It is sown in dishonor, it shall rise *in glory*. It is sown in weakness, it shall rise *in power*. It is sown a natural body, it shall rise a *spiritual* body ”. These gifts or properties are called : *impassibility* or incapability of suffering (in incorruption); *clarity* (in glory) ; *agility* (in power) ; *fineness* (spiritual).

a. *Impassibility* is the quality of the glorified body which excludes all corruption, injury, and sorrow : " And death shall be no more, nor mourning nor crying, nor sorrow shall be any more, for the former things are passed away * ”. This

1 *I Corinthians*, XV, 42-44.

* *Apocalypse*, XXI, 4.

impassibility arises from the perfect dominion of the soul over the body.

b. *Clarity* is that quality through which a glorified body *becomes luminous and resplendent*: "The just shall shine as the sun in the Kingdom of their Father!". Because this clarity overflows into the body from the glory of the soul, it will vary according to the diversity of the soul's glory.

c. *Agility* is the quality by which the glorified body is so completely subject to the soul, as to a *mover*, that it is capable of transporting itself with the greatest speed of movement according to the will of the soul. Thus the entire corporeal world will be in the possession of the just.

d. *Fineness* or *Subtlety* is the quality by means of which the glorified body is under the perfect dominion of the soul for any organic action, without the necessity of nourishment. In consequence, the body is called *spiritual* because it is in complete subjection to the spirit.

ARTICLE III. THE UNIVERSAL OR GENERAL JUDGMENT 2

The *general judgment* will follow the resurrection (it is called *the end, the day of the Lord, the coming of the glory of the Great God and our Savior Jesus Christ*); it will take place *at the end of the world, after the resurrection*; it will be *public* as *all men* will appear before the tribunal of Christ.

1312 A Its Existence. Thesis : *After the resurrection the general judgment will be drawn up by Christ; at this all men will render an account of their deeds.* This is de fide from the various Symbols wherein it is stated: "I believe in Jesus Christ... who will come to judge the living and the dead"; particularly from the Athanasian Creed: "At his coming all men have to arise again with their bodies and will render an account

¹ St. Matthew, XIII, 43.

² Major Synopsis, n. 1183-1195; Supplement, q. 87-90.

of their own deeds! ". This contradicts the Gnostics, the Albigenes, the Rationalists, and the Modernists.

1. *Proof from Scripture.* Scripture describes the general judgment : " And when the Son of man shall come in his majesty, and all the angels with him, then shall he sit upon the seat of his majesty. And all nations shall be gathered together before him, and he shall separate them one from another, as the shepherd separateth the sheep from the goats... 9 "

2. *Proof from Tradition.* Both the *Latin* and the *Greek Fathers* explicitly teach this dogma and vividly describe it; for example, *St. Augustine* writes: " That the last judgment shall be administered by Jesus Christ in the manner predicted in the sacred writings is denied or doubted by no one... "

3. *Proof from Reason.* Reason shows the *appropriateness* of this judgment : because man is not only a private person but also a social being, the general judgment will properly make manifest :

a. *God's Providence*, by bringing to light the reason for, and the end of, the divine plans ;

b. *The Majesty of Christ*, as He justly passes judgment upon those who unjustly condemned or rejected Him, that at mention of His name every knee shall be bent, in heaven, on earth, and in hell;

c. *The Glory of the Elect*, who shall be exalted after a life harassed by injustice and persecution *

1313 B The Circumstances of the General Judgment.

i. Christ Himself in His human form will be the *judge*: for it is fitting that He, through Whose Redemption we are enabled to be admitted into the kingdom of heaven, preside in judgment *

¹ *D. B.*, 39.

• *St. Maliki*», XXV, 31-46; *II Corinthians*, V, 10; refer to *Joel*, III, 2; *Apocalypse*, XX, 12.

³ *The City of God*, book XX, c. 30, n. 5.

⁴ Consult *Wisdom*, V, 1-13.

» *Supplement*, q. 30, a. I.

2. The *subject* of the judgment will be *all mankind*, both adults and children, and probably the sinful angels ».

3. The *matter* for the judgment will be the entire life of each one, whatever he has done, good or bad, by thought, word, or deed, as to commission or omission .

4. The *judgment* or *sentence* will more probably be passed by Christ in a pronouncement evident to the senses.

5. The *place* of judgment is said to be the valley of *Josaphai* · but since the word, *Josaphat*, according to the Chaldaic interpretation, signifies a *division of judgment*, any place can be so called.

6. The *time* of the judgment remains uncertain; * the signs which theologians have gathered from various places in Scripture are themselves doubtful.

GENERAL CONCLUSION OF DOGMATIC THEOLOGY:

The Communion of Saints'

" I believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints ”.

1314 A State of the Question. The word, *communion*, means participation. The expression, *of Saints*, is taken in a twofold way; for the saints who are adorned with habitual grace; or for *spiritual goods*. Therefore, the *Communion of Saints* signifies two things, namely communion *between the various members* of the Church, *militant, suffering, and triumphant*,

¹ *II Peter*, II, 4; *Supplement*, q. 89, a. 5.

² *Eccl.*, XII, 14; *St. Matthew*, XII, 36; *I Corinthians*, IV', 5; refer to the *Apocalypse*, II, 23.

³ *Joel*, III, 2.

⁴ *St. Mark*, XIII, 32.

* *Summa theologica*, part 3, q. 8; Suarez, *The Incarnation*, disp. XXIII; Pr taviu*, *The Incarnation*, book XII, chap. 17; Franzelin, *The Church*, th. II, XVII-XX, XXIbXXV; M. Unache, *Le Dogme de la Communion des Saints* (these), Lyon, 1912; P. Bernard, *Communion des Sainis*, in *D. T. C.*, III, 4S9*454; R. Bour, *Communion des Saints*, in *D. T. C.*, 454*480. *Major Synopsis*, 1197-1204.

and a certain participation in the *spiritual goods* which belong to the Church. These two are intimately united. The *foundation* of the Communion of Saints is the unity of the Church, triumphant, suffering, and militant, whose members are joined together by *charity*. The deepest *roots* of this dogma extend into other doctrines :

1. First of all, it depends on the doctrine of *Christ, the Head of angels and of men* (section 813) : from the fact that angels and men are united to Christ, their Head, it follows that these are *united among themselves* and *participate* in spiritual *benefits*.

2. This dogma is associated with the doctrine of the *Holy Trinity* and of *Grace*, for spiritual blessings are poured out *in fact* through the entire Trinity, and attributively or specifically through the Holy Spirit.

3. This doctrine is also adjoined to the *Tract on the Church*, since Christ, as Head of the Church, unites all the faithful by the common bond of the same regimen and doctrine of the same sacraments.

4. Finally, the doctrine of the Communion of Saints is related to the teaching on *meritorious* and *satisfactory* works, and on *charity* and *prayer*, in that all the faithful, made one by the bond of charity, receive a share in the merits, satisfactions, and prayers of the Church's members; and, through the intercession of the Angels and of the Saints, they obtain spiritual benefits. Consequently, this dogma is, so to speak, a synthesis of outstanding dogmas.

Errors. The *Liberal Protestants* teach that this doctrine was made up by the Scholastics. Some interpret it as a kind of polytheism wherein the Saints are worshipped as gods by Catholics; others see nothing in a reciprocal communication of merits but a merely mechanical system of justification without the proper and particular cooperation of the individual ».

* M. Nicolas, *Le symbole des ApCUs*, p. 249; A. Harnack, *Dogmengeschichte* 4^u, p. 216.

* A. VIGUIÉ. art. «CowwiNin'o» *des Sainis*, in *Encyclopédie des sciences religieuses* (Lichtenberger), III, 286.

1315 B Thesis : *There is a communion of saints by which all Christ's members are most closely united through Christ and in Christ, and share in spiritual benefits, to a varying degree, however. This is deduced from the Apostles' Creed and from the ordinary magisterium of the Church.*²

The Church militant is not only an *external and hierarchical* society, but also a *mystical society*, the members of which are united through the wonderful fellowship of the spiritual life with the Holy Trinity and Christ, with the Saints, Angels, and the Souls in Purgatory, and with one another.

We may conceive the doctrine of the Communion of Saints in this manner : a. God and Christ pour down gifts of grace or of glory upon all the members of the Church; b. Upon God and upon Christ the members of the Church in return pour praises, acts of thanksgiving, and prayers; c. The Saints make intercession on behalf of the faithful on earth and the souls in Purgatory; d. The faithful on earth pray to the Saints and offer supplications, satisfactions, and indulgences for the souls in Purgatory; e. The souls in Purgatory pray for the faithful on earth.

1316 I. *Proof of Thesis from Scripture.*

a. In the *Synoptists* we see that Christ announces, prepares, and founds the *kingdom of God*¹, in which men are coordinated and adapted for attaining spiritual life² and salvation, not only through the hierarchical power of the Church but also through a mutual and harmonious charity³, so that they form a real *family* whose *Father* is God. This kingdom is coalescently composed of the faithful living on earth and also of the elect and the Angels whose joy increases in ardent

¹ This is clear from the explanation in catechisms; refer to the *Catechism published by order of St. Pope Pius X*, Rome, 1912, p. 31.

² *St. Matthew*, III, 2; XII, 28; *St. Mark*, I, 5; *St. Luke*, XVII, 20.

³ *St. Matthew*, X, 14, 15, 40; XVIII, 17; *St. Mark*, XVI, 15; *St. Luke*, X, 16.

⁴ *St. Matthew*, XII, 26.

⁵ *St. Matthew*, XXII, 37-40; *St. Luke*, XIV, 12, 14; *St. Mark*, XII, 33-

⁶ *St. Matthew*, V, 45; VI, 9; *St. Luke*, XI, 2; XII, 49.

⁷ *St. Matthew*, XIX, 28; *St. Luke*, XX, 30.

love at the conversion of the sinner, even of the most abandoned >.

b. The doctrine of the Communion of Saints is clearly manifested in Christ's discourse after the Juist Supper :

1) The union of the disciples *with Christ* is enunciated :
" I am the vine, you the branches; he that abideth in me and I in him, the same beareth much fruit *"

2) And then their union *among themselves* †; " That they all may be one, as thou, Father, in me, and I in thee, that they also may be one in us... and the glory which thou hast given me I have given to them, that they may be one as we also are one ". *St. John* explains both unions †: " That which we have seen and have heard we declare unto you that you also may have fellowship with us, and our fellowship may be with the Father and with his Son, Jesus Christ"

c. The same dogma St. Paul often put forward eloquently, stating that Christ is the moral head of the mystical body, and that we are members of this body †. From this we infer :

1) That each of the faithful profits spiritually from all the prayers, works, graces, and merits of the entire Church militant, so that the complete good of the community is to the advantage and gain of each part .

2) That, in addition, there exists a communion between the Church militant and the Church triumphant : indeed, the charity which unites the faithful never fails, and therefore we are enabled to approach the Saints with confidence by means of our prayers †.

3) That there is also a communion between the Church militant and the Church suffering : for Paul with overwhelming

† *St. Luke*, XV, 10.

» *St. John*, XV, 5.

* *St. John*, XVII, 21, 22.

* *I St. John*, I, 3.

* *Xo>nans*, XII, 4, 5i / *Corinthians*, XII, 12-27; *Ephesians*, I, 22-23; *Colossians*, I, 28; II, xç; III» X4*x5-

† *I Corinthians*, XII, 4-6; *Ephesians*, IV, 4-6; *I Corinthians*, XII, 14, 26, 27.

‡ *Hebrews*, XII, 22, 23.

love prayed for the mercy of the Lord on behalf of his dear, dead Onesiphorus!

1317 2. *Proof from Tradition.*

a. Throughout the *first three centuries* two particular elements of this dogma are found here and there in the works of the Fathers: a certain sharing of all the faithful in the good deeds and prayers of the others; a relationship between the Church militant and the Church triumphant.

Thus *Pope St. Clement* teaches that the faithful form one body in Christ and that they share together in prayers and in merits; inore than this, that they are united to the blessed whom they must imitate ». *Origen* * clearly asserts, from the testimony of the elders, that the Blessed exert themselves on our behalf and aid us with their prayers. *St. Cyprian* † testifies similarly.

b. In the *fourth century* the reason for this communion is being considered. The *Greeks*, with *St. Basil*, believe that it rests in the influence of the Holy Spirit, who unites in love the faithful on earth and the Blessed reigning in heaven: from both he forms a city which is the city of God . The *Latins*, with *St. Hilary* † and *St. Ambrose* relate it rather to the doctrine on the Church.

c. In the *fifth century* *St. Augustine* offers a theological synthesis of this doctrine which the Scholastics will later follow. In France it appears that this dogma was inserted into the Apostles' Creed at this time.

St. Augustine at first stated as a firm principle that the Church is the *body of Christ* and that by charity it is brought into unity ». Wherefore, only those share perfectly in this unity who possess

1 *II Timothy*, I, 18.

* *P. Bernard*, I, c. 432-447.

‡ On *I Corinthians*, XXXVIII, 1; LII, 2; LV, 6.

« On *Numbers*, homily XXIV, n. 1; *P. G.*, XII, 757; *On Prayer*, XI, 1; *P. G.*, XI, 448.

• *The State of Virgins*, *P. L.*, IV, 464.

• *Book on the Holy Spirit*, XXVI, 61; *P. G.*, XXXII, 18t.

† *Tract on Psalm LXIV*, 6, and on *Psalm CXXIV*, 4; *P. L.* IX, 421, 681.

* *Exposition on Luke*, V, 11; *P. L.*, XV, 1723.

‡ *The Unity of the Church*, c. 11; *P. L.*, XLIII, 392.

charity* In bringing about the unity of Christ's body with us the *Church in heaven* plays a pertinent part : " The temple of God, therefore, is the Holy Church, namely the universal church in heaven and on earth¹": ah the faithful belong, from the beginning of the world unto the end. Now the *head* of this body is *Christ*, the *soul* is the *Holy Spirit* : " The entire Christ is both the head and the body ' ", " The fellowship of the unity of God's Church is, so to speak, the proper work of the Holy Spirit, with the cooperation of the Father and of the Son ² From these facts it follows : that there is a *common life* among Christians : " Their offices are different, their life is common ³ that the faithful are the children of the martyrs who intercede for us and whom must reverence : " We also are the fruit of their labor ⁴ "

1318 3. *Proof of Thesis from Reason.* Just as, in the natural order, the law of *solidarity* prevails by which all men are united, so it is fitting that the just lie joined with God and among themselves by a fellowship in the spiritual life and by affective and effective charity; for in this way :

a. The oneness in God and the most concordant Trinity are glorified;

b. The more noble of creatures cooperate in the more noble work of God, that is, in the work of eternal salvation, while at the same time they bring help and consolation to one another : " The fellowship of friends conduces to the *well-being* of happiness ' "

1319 From what has been written it is sufficiently clear that the Communion of Saints is, as it were, a synthesis of both dogmatic and moral theology. For :

a. God, one and triune, is the *exemplary* cause of this communion; the *principal efficient cause* is in fact the entire Trinity, and through attribution the Holy Spirit; the *principal*

¹ *Baptism in Opposition to the Donatists*, book HI, c. 17; *P. B.*, XLIII, 149.

¹ *Enchiridion*, c. 56; *P. B.*, XL, 258.

* *Sermon*, CXXXVII, n. 1; *P. L.*, XXXVIII, 754.

« *Sermon*, LXXI, n. 20; *P. B.*, XXXVIII, 463.

» *Sermon*, CCLXVII, n. 4; *P. B.*, XXXVIII, «31.

* *Sermon*, CCLXXX, I, n. 6; *P. L.*, XXXVIII, 1283.

' *Summa theologica*, χ, τ, q. 4, a. 8.

instrumental and meritorious cause is Christ as the Head of the Church considered in its threefold state; the *secondary instrumental cause* is the sacraments; the *formal cause* is grace, accompanied by the infused virtues, through which we are made participators in the divine life; the *final cause* and the *completion or consummation* are heavenly glory in which there will be a perfect and eternal fellowship of the Saints with Christ and the glorious Trinity.

b. But all the *precepts* and *counsels* and the practice of the virtues are directed to this, that charity may be increased more and more in the body of Christ and that, in this way, the union between members and with the Head may be progressive!}' perfected until it reaches its consummation in the most blessed vision of God.

To Him be honor and glory forever. Amen.

