

HIGHLIGHTS 0

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Baptism, confirmation, the Holy Eucharist
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THE
SACRAMENTS
and the
PARTICULAR
& GENERAL
JUDGMENTS

By
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PAMPHLET No. 8
in the Series
HIGHLIGHTS OF THE SUMMA

**Baptism, Confirmation, The Holy
Eucharist, Penance, Extreme Unction
Matrimony, Particular and
General Judgment**

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HIGHLIGHTS OF THE SUMMA is a simplified and abbreviated translation of Aquinas' work. It is intended for classroom, discussion clubs or private study. Only one chapter should be taken at a time. For St. Thomas packs a great deal of thought into a few sentences.

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**BAPTISM, CONFIRMATION, THE HOLY
EUCCHARIST, PENANCE, EXTREME
UNCTION, MATRIMONY, PAR-
TICULAR AND GENERAL
JUDGMENT**

CHAPTER I

**THE SACRAMENT OF BAPTISM AND
CONFIRMATION**

Baptism is the beginning of the supernatural life of grace. Through this Sacrament man is born of water and the Holy Spirit, as our Lord said.

This Sacrament was established when Christ was baptized by John the Baptist. On that occasion our Lord sanctified water and gave it a sanctifying power. As this power flows from Christ's Passion, this Sacrament was not given to the Apostles until after Christ's death and resurrection. Man cannot enter eternal life without Baptism.

If Baptism is to be effective it must be administered in the manner prescribed by Christ. In Baptism we have the pouring of the water and the saying of the words: "I baptize thee in the name of the Father and of the Son and of the Holy Ghost." We call these two actions the matter and the form of the Sacrament. Each Sacrament has these two parts. The form determines the matter, showing the meaning of the rite. As soon as the words occur it is clear that the soul is being cleansed. God's grace washes out sin. In every Sacrament we need both the matter and the form.

The matter of Baptism is the pouring of water. Christ chose water because it is an element that is easily obtainable. The water must flow over the person. At present the water is poured

over the head of the person. In former times immersion or sprinkling was used.

Baptism is given only once as a man can be born to supernatural life but once, as he is born but once into natural life. We are baptized in the death of Christ Who died but once.

Besides Baptism stamps an indelible character on man's soul. This can happen only once.

Baptism's Source of Power

Baptism gets its power from Christ's Passion. But Christ's Passion's power is bigger than Baptism. While this Sacrament is the ordinary means of winning grace, Christ enjoys the power of giving grace outside this Sacrament. It may be impossible for Baptism of water to reach some individuals. Christ knows that. So He allows for Baptism of blood or of desire.

A man who gives his life for Christ as a martyr will receive from Christ the necessary grace for salvation. For he has died as Christ died. And so too Christ will give a man the grace he needs if he desires to do whatever God wants him to do, when for some reason or another it is impossible for him to get Baptism. Nevertheless neither baptism of blood or desire imprint the sacramental character which gives a man a share in Christ's priesthood.

The Minister of Baptism

Our Lord has made Baptism easy to receive. While the ordinary minister of the Sacrament is a priest, in case of necessity anyone may baptize. All that is required is that the person giving Baptism should do so in keeping with the intention of the Church.

Godparents in Baptism have a serious responsibility. For they are bound to see that the child has a Christian education. Baptism is by God's will the necessary means of salvation. So it is everyone's duty to be baptized. In danger of death everyone should receive the Sacrament. No one however should be baptized unwillingly.

Those who have received Baptism have their sins and the punishment for sin remitted. They owe no satisfaction for sin.

Confession is not required before Baptism. The wish to be baptized is the only requisite.

Besides the above mentioned effects, Baptism saves man from eternal punishment. Sin is destroyed in Baptism by the reception of sanctifying grace, the supernatural virtues and the gifts of the Holy Spirit. Man becomes a member of the Mystical Body of Christ through Baptism and receives the gift of faith. Because man is united with Christ through this Sacrament he is able to do acts that merit the Beatific Vision. Heaven is opened to man by Baptism, for his life of grace begins with this Sacrament and will be completed in Heaven.

Grace Varies

In infant Baptism grace is equal but it varies in adults, as their love of God varies. The greater that love the greater the grace. If a person receives Baptism in sin, and intends to remain in sin, the Sacrament and the sacramental character are received but sin is not removed. If the sinner later repents however, grace and the forgiveness of sin will be brought to his soul by the sacramental character.

Confirmation

A man is born through Baptism into supernatural life, and reaches spiritual maturity in the Sacrament of Confirmation. Baptism gives a man grace for himself. Confirmation gives him grace for himself and for others. The man who reaches spiritual maturity gives good example to his fellows by boldly professing his faith. The Sacrament of Confirmation gives him this courage.

The matter and form of Confirmation give a picture of the grace of the Sacrament. The person receiving Confirmation is anointed by the Bishop with chrism. This is a mixture of oil and balsam. Oil signifies strength and fullness, the fullness and strength of grace, received in the Sacrament. Balsam is fragrant and signifies that the grace received must be shown by the perfume of good works, and persevering faith.

While anointing the candidate for Confirmation, the Bishop says: "I sign thee with the sign of the cross, I confirm thee with

the chrism of salvation, in the name of the Father and of the Son and of the Holy Ghost." This shows the Trinity as the Cause of Confirmation's grace; the word "confirm" signifies the strength given. And the signing with the sign of the cross on the forehead shows the candidate he must fight bravely for Christ and the faith. Confirmation imparts an indelible character, marking a man as Christ's soldier who is to give testimony to the faith.

Spiritual Maturity

God gives spiritual maturity in the Sacrament of Confirmation not slowly but in an instant. The Sacrament should be given to all who have received Baptism, for God wants all the baptized to mature in the supernatural life.

The Bishop who has the fullness of the priesthood usually is the minister of Confirmation, the Sacrament giving the fullness of grace. The sponsors signify that the candidate is entering into spiritual manhood, and needs assistance from veterans in the battle for Christ.

Baptism introduces man into the life of God. Man grows in this life by faith, hope and charity. Man reaches spiritual maturity through Confirmation, and this takes place in an instant. Faith supports him, hope comforts him, charity colors his whole life. He is able through Confirmation's grace to testify to the power of Christ's Passion.

CHAPTER II

THE SACRAMENT OF THE HOLY EUCHARIST

The supernatural life like the natural life needs food. The Holy Eucharist is the food necessary for this life if it is to be healthy and to grow. The Holy Eucharist is the Body and Blood of Christ. As Baptism initiates the life of grace the Holy Eucharist develops this life. Christ and man are united in the Holy Eucharist for the body and soul of man become the dwelling place of the Body and Blood of Christ. Man's likeness to Christ begun in Baptism is increased by the Holy Eucharist.

As the Eucharist is the memorial of Christ's Passion it is called The Sacrifice. As it unites Christ with His members it is

called Communion and as it gives man the road to the Beatific Vision it is called Viaticum.

The Institution of the Eucharist

The Eucharist was instituted by Christ at the Last Supper. He wanted to be our Emmanuel—God with us—and by the Eucharist He achieves His wish. In addition to this He wanted men always to remember His Passion as salvation depends on faith in Christ's Passion. So He left men an abiding memorial of this supreme proof of His love for them. The Eucharist was given to men as the parting gift of One Who was about to die; it is His last will and testament, the final proof of His love that never dies. In making this gift to us He could do no more.

The Great Promise

On the day He promised this gift He made it clear that it was to be the food of souls. "I am the Living Bread which came down from Heaven. If any man eat of this bread he shall live for ever, and the bread that I will give is My Flesh for the life of the world. . . . Unless you eat the Flesh of the Son of Man and drink His Blood you shall not have life in you. He that eats My Flesh and drinks My Blood has everlasting life, and I will raise him up on the Last Day. For My Flesh is real food and My Blood is real drink. He that eats My Flesh and drinks My Blood abides in Me and I in him." (John vi, 51-55)

Matter and Form

The matter of this Sacrament is bread and wine. Bread is the ordinary food of men and so Christ chose it as the sacramental sign of His Body. But as man needs liquids as well as solids for his bodily health, Christ selected wine, a universal drink, to be the sacramental sign of His Blood. Christ at the Last Supper followed His nation's custom and mixed a little water with the wine. So in Holy Mass, a few drops of water are mixed with the wine, the water signifying Christ's members, the wine representing Christ Who is in union with His members. Our Lord wishing to give men His Body and Blood as the

food of their souls, chose elements as the sacramental sign of this gift, that they would recognize as food and drink.

The Real Presence

Christ is really present in the Eucharist as the bread and wine are changed into His Body and Blood. So the Eucharist is the Sacrament of Sacraments, the Supreme Sacrament. The sensible sign in the other Sacraments is an efficient cause of grace flowing into the soul. In the Eucharist Christ Himself comes with His grace to the soul. What greater proof of His love could He show? His joy is to be with His members and this is the way He abides on earth even though He has ascended into Heaven.

Hidden behind the appearance of bread and wine Christ tests our faith. By believing in this stupendous mystery we show our faith in all its greatness and perfection. When Christ at the Last Supper uttered the words of consecration or when His priest utters them at Mass, the bread and wine are changed into Christ's Body and Blood. How this change takes place is a mystery beyond the reach of the mind of man.

Statement of the Mystery

However we can state the mystery. As Christ is present in Heaven, Body and Blood, He does not leave Heaven and replace the bread and wine on the altar, but the bread and wine are changed into His Body and Blood. If the bread and wine remained, the words of consecration would not be fulfilled for He did not say: "This is bread and My Body," nor did He say, "this bread is about to become My Body." He said: "This is My Body." So in the moment of utterance the bread becomes His Body and the wine His Blood. The change is whole and entire.

The substance of Christ's Body and Blood exist before the substance of the bread and wine are changed into them. Moreover, nothing of the bread or wine go into making the Body and Blood of Christ, but they are changed into the already existing Body and Blood of Christ. And while sensible qualities of Christ's Body and Blood are different from those of bread and wine, still the sensible qualities of bread and wine remain in the

Eucharist. The Host when consecrated looks, feels and tastes like bread. And this is also true of the wine. Neither the consecrated host nor the consecrated wine looks like the Body and Blood of Christ.

Transubstantiation

While the appearance of bread and wine remain, the whole substance of bread has been changed into the substance of Christ's Body, the whole substance of wine has been changed into Christ's Blood. This change which is unique in the realm of changes, is called transubstantiation. The word means one complete substance is changed into another, even though the appearances of the first substance do not change. Neither bread nor wine is annihilated, but both are changed into Christ's Body and Blood.

The Presence of Christ

While the Body of Christ becomes present under the appearance of bread, and His Blood under the appearance of wine, Christ is not separated, for if He were it would mean destruction. Wherever His Body or His Blood is, the whole Christ must be. Wherever there is Christ's Body, there His Blood, Soul and Divinity are present. This applies likewise to His Blood.

It follows then that Christ is wholly present under the separate appearance of bread and wine. Every particle of the consecrated host and every drop of consecrated wine contain the whole Christ. All Christ's sensible qualities are present under the appearance of bread and wine, His size, His weight, His color. But in the Eucharist they are present not as they are in Heaven. They are present because the substance of His Body and Blood are present. No one on earth can see Christ present in the Eucharist. Only God and those enjoying the Beatific Vision can see Christ present in the Eucharist. During our earthly sojourn we can know that Christ is present in the Eucharist, only through faith.

The Effects of the Appearances

As long as the appearances remain they can have the same nourishing effects as ordinary bread and wine; they can cor-

rupt. They exist because God's power sustains them as the sign of the presence of Christ's Body and Blood. When they corrupt as they do in the digestive process, Christ's Body and Blood do not corrupt. As soon as the appearances disappear Christ's Body and Blood cease to be present.

The words of Christ first said at the Last Supper and repeated in every Mass effect this change. Christ's words are the form of the Sacrament, bread and wine the matter. Here is a difference between the Eucharist and the other Sacraments. The use of the consecrated matter accomplishes the other sacraments, the pouring of water in Baptism, the anointing with oil in Confirmation; but the Holy Eucharist is the effect of Christ's words. Using the priest as His instrument Christ produces the effect.

The change effected is done by God immediately. The words not only indicate the change, they effect it. God uses the words to bring about the marvelous change. Each word of the consecration brings about precisely what it declares.

The Eucharist Gives Grace

The Eucharist gives us grace as it gives us the Author of grace. The cause of grace is Christ's Passion, so the Eucharist represents the Passion. Moreover what food does for the body the Eucharist does for the soul. The soul's life is sustained, restored and increased by grace. Finally the Eucharist is both sign and cause of the union between Christ our Head and we the members of the Mystical Body, His Church. In and through the Eucharist the members are one with Christ and with one another in charity, forming one Church, one Mystical Body. The Eucharist gives grace therefore since charity only comes with grace.

"He that eats My Flesh and drinks My Blood has everlasting life and I will raise Him up on the Last Day" (John vi, 55). The Eucharist leads to the Beatific Vision. Bringing Christ to man and the power of His Passion, it brings man the means for reaching eternal glory. The appearances of bread and wine indicate the supernatural food and unity of

Christ's members with Himself and with one another, which are the means of gaining eternal glory.

The Eucharist Forgives Sins

The Eucharist has the power to forgive sins, since it holds Christ and the power of Christ's Passion. It forgives the sinner who is ready to break with sin, and who receives Holy Communion having forgotten his sin. By the Eucharist he will receive charity that will make his contrition perfect, and so he will receive forgiveness. However, if he remembers his sin he is obliged to receive the Sacrament of Penance first, before receiving Communion. The Eucharist forgives venial sins since its effects are grace and charity.

The Eucharist Remits Sin's Punishment

The Eucharist is both a Sacrament and a Sacrifice. It joins man with Christ by charity and so it can remit the punishment due for sin, for it is by the fervor of charity that man gains the remission of punishment. The amount of punishment forgiven will depend on the degree of that fervor.

The Eucharist can also remit sin's punishment as a Sacrifice, for it is in itself capable of remitting the punishment of all men's sins. It remits punishment according to the devotion of the individual sharing in the Sacrifice.

The Eucharist as food builds up the soul against temptation and sin. It shields man against the attacks of evil spirits since it is the sign of Christ's Passion which triumphed over Satan's hordes.

Not Everyone Receives Grace

Everyone receiving Communion receives the Body and Blood of Christ, but everyone does not receive grace. The Sacrament is received by the man in mortal sin or the unbeliever but grace is not received by them. The Sacrament is received by them sacramentally but not spiritually. By the man in the state of grace the Eucharist is received sacra-

mentally and spiritually. By desiring it, I can receive the grace of the Sacrament spiritually.

The communicant in mortal sin is guilty of sacrilege for he is abusing a sacred thing, Christ's Body and Blood. Communion signifies man's union with Christ and His members in faith and charity. But the man in sin is separated from Christ and so receives Him lyingly. His action declares him to be Christ's friend while in reality he is Christ's enemy.

While the man in sin should not receive Communion until he has repented, nevertheless the Church will not refuse him the Sacrament if his sins are not public and notorious. The reputation of the sinner is thereby safeguarded, as was Judas' reputation protected. Christ did not deny him the Eucharist. If, however, a man's sin is both public and notorious he will be refused the Sacrament. Scandal will thereby be avoided and the honor of the Sacrament safeguarded.

The Eucharistic fast means abstaining from food and drink from midnight until Communion. The new modification of the fast makes water allowable any time before Communion. Water does not break the Eucharistic fast. Other modifications have to do with the sick and those engaged in arduous occupations or placed in difficult circumstances. Before using these privileges a priest should be consulted. The use of water, however, may be enjoyed by everybody without consulting anybody. The fast is a tribute of respect for the Eucharist.

Frequent Communion

While the Church by law obliges all who have arrived at the age of reason to receive Communion once a year, the Church urges all to receive as often as possible. Daily Communion is the ideal, or at least as nearly to daily Communion as possible. As St. Pius X made clear, the things necessary for daily Communion are a right intention and freedom from mortal sin. To have the right intention means I must realize I need Communion both as food and medicine if I am to live a healthy supernatural life.

The Apostles were commanded at the time of the Eucha-

rist's institution, to administer it as Christ did. That obliges the Apostles and their successors, all priests, to consecrate both bread and wine and receive both species in Communion. In the Western Church the people receive the Host but not the chalice. The reason for this is to prevent the Precious Blood from being spilled. It also makes clear the doctrine that Christ is totally present under both the appearances of bread and wine.

The words of Christ uttered by the priest speaking in Christ's name, change the bread and wine into Christ's Body and Blood. Only the ordained priest has this power given him by Christ. The priest generally gives the Eucharist to the people in Holy Communion. The priest repeats the action of Christ at the Last Supper.

The Priest Is a Mediator

The priest's office is a go-between. He is God's intermediary with God's people, to bring God's gifts to the people and the people's gifts to God. Again as the Eucharist is a sacred thing it must be touched by sacred things. So we consecrate the corporal where Christ's Body rests, and the chalice where His Blood remains. That is why the Bishop blesses and consecrates the priest's hands, that they may worthily touch the Sacrament.

As the priest offers the Sacrifice of the Mass he must participate in it, by offering himself to God. By participating in the Sacrifice externally he demonstrates that he is offering the Sacrifice internally. He must be a victim with The Victim. That is why he must receive Communion at the Mass he celebrates. And he receives Communion first to show that divine gifts are dispensed by him.

Priestly Sanctity

The priest's vocation calls for great holiness of life, for the priesthood demands that a man be another Christ. Nevertheless Christ has not left the power of consecrating the Sacrament only to priests who are saintly. However sinful the

priest may be, if he has been validly ordained he has the power to change bread and wine into Christ's Body and Blood. A priest is guilty of sacrilege who offers Mass in the state of mortal sin but his Mass is truly a Mass.

As Christ is the Priest and Victim in the Mass, no matter how sinful the priest, every Mass benefits the Church. A sinful priest cannot deprive the Church of the fruits of the Mass, because his sacrificial action is done in Christ's name and by His power.

How often should a priest offer Mass? This power of the priest is such a privilege, that he should show his gratitude by offering Mass daily. If this is not possible for him then he should offer Mass as often as he can. In some instances a priest is obliged to offer the Holy Sacrifice. If he is a pastor, justice demands that he offer Mass for his people every Sunday, and on other feast days designated by the Bishop.

The Meaning of Sacrifice

The Mass is a Sacrifice, for the Eucharist is both a Sacrament and a Sacrifice. A sacrifice is a religious act made only to God. It is offering usually a sensible thing, and destroying it in acknowledgment of God's supreme dominion over all creation. A sacrifice demonstrates that man and his offering belong completely to God. A man chosen to represent the people is the legitimate minister of a sacrifice.

The Passion was Christ's perfect Sacrifice offered to God. God appointed Him the Priest, the legitimate minister to offer His sufferings and life to God. He was truly the Victim destroyed on Calvary, paying tribute to God's dominion over life and death.

In the Mass Calvary is renewed and the Sacrifice is represented. Christ in the Mass offers Himself in a mystical and unbloody manner under the separate species. On Calvary His offering was in a bloody manner. In both Sacrifices the Victim and Priest are the same. By dying on the Cross Christ won grace for men. In the Mass these merits are applied for men's salvation. Christ offered His Passion imme-

diately to God on Calvary for men's salvation. The same offering is made in the Mass through the mediation of priests. Christ Eternal Victim is offered to God in the Mass, in acknowledgment of God's supreme dominion and to atone for men's sins. Calvary was a true Sacrifice, and so is the Mass a true Sacrifice which is a renewal, a re-presentation of Calvary.

The Essential Element

The consecration of the bread and wine is the essential element of the Sacrifice of the Mass. A number of ceremonies surround the consecration stressing the dignity of Christ's unbloody immolation. They also make the meaning of the Mass clearer to the faithful, so that participating in the Mass with understanding they will gladly offer themselves to God in union with Christ's offering.

On account of the great dignity of the Sacrifice of Christ's Body and Blood, the places where it is said are blessed and consecrated. So are the altars, sacred vessels, vestments, and linens consecrated or blessed.

The Two Parts of the Mass

The Mass is divided into the Mass of the Catechumens and the Mass of the Faithful. The Mass of the Catechumens begins with the prayers at the foot of the altar and finishes with the Creed. This is really a period of preparation for the actual Sacrifice. It contains various prayers and instructions.

The Mass of the Faithful is the actual eucharistic celebration. This has three parts, the Offertory, Consecration and Communion. The different ceremonies in the Mass either typify Christ's Passion or tend to increase the reverence and devotion of the priest and the people.

As the Mass is the Church's most important prayer, no end of care has been taken by Church authorities to see that the Sacrifice is properly offered and that no defect mars its celebration.

The Sacrament of Union

The Eucharist is God's best gift to man, for in it man is united to God. For this he was created. Sin destroys this divine union during human life, and if man dies in sin he loses this union forever. Christ's Passion released man from sin and restored him to union with God in grace. In the Passion the disobedience of man was atoned for by Christ's obedience. "He took upon Himself the sins of all," and acting for all made grace and charity attainable by all.

The power of Christ's Passion is applied to men in the Mass. Men offer Christ's obedience and their own obedience to God in Holy Mass, a perfect Sacrifice pleasing to God. As God accepts their Sacrifice He gives them in return the Eucharist as their spiritual food. Receiving Christ in the Eucharist, the Author of grace, they obtain grace and charity and so are at one with God in loving obedience. As sin's disorder is banished man is again happy and on his way to be eternally happy.

CHAPTER III

THE SACRAMENT OF PENANCE

The mercy of God cures men's sins in the Sacrament of Penance. Grace is given men in this Sacrament to blot out their sins. The words and acts of the priest and penitent constitute the matter of Penance, namely his confessing his sins, being sorry for them and making atonement for them. The sins of the penitent are the remote matter of the Sacrament. The acts of the penitent make up the proximate matter. The absolution pronounced by the priest is the form of Penance. A three-fold effect flows from this sacrament: sins are forgiven, grace is restored and Heaven's gates reopened to the penitent.

Acts of the virtue of penance are necessary to gain the effects of the Sacrament. That means the penitent must detest his sins, and determine amendment and satisfaction in the future. In sinning man prefers creatures to his Creator; in the Sacrament he turns to God and away from creatures. By sins he disobeys God, in the Sacrament he submits to God obediently.

The Beginning of Repentance

Servile fear may be the beginning of repentance. That is the fear of falling into Hell or losing Heaven. This leads to hope in God's mercy and to a filial fear. The penitent really begins now to love God, detesting his sins and resolving in future not to outrage God's love by sin. The grace of the Sacrament comes only to those who are sincere in their sorrow for sin and prove it.

The forgiveness of sins has been won for men by the Passion of Christ. Through the Sacrament of Penance the penitent receives the power of Christ's Passion releasing him from sin. No matter what the sin, this Sacrament can destroy it in the mercy of God's forgiveness.

Of course to have the Sacrament's effect the penitent must be truly sorry for all mortal sins that he remembers as well as for those he may have forgotten. In real repentance a man loves God above everybody and everything, and so he is sorry for all mortal sins. With real sorrow he gains release from sin and its eternal penalty in the Sacrament of Penance. Let his sorrow be intense enough and he will be released from sin's temporal punishment.

The Forgiveness of Venial Sins

While the Sacrament of Penance is not necessary for the forgiveness of venial sins, still if they are confessed with sincere sorrow the Sacrament forgives them. As grace and charity are not lost to the soul by venial sins, the infusion of grace from any of the Sacraments will forgive them. Any act of charity in the sinner's will, remits venial sins, as well as the use of the Church's sacramentals.

By pouring grace into the sinner Penance remits sin, gives him back his dignity as son of God, and brings back the supernatural virtues. The merit of the sinner's past meritorious works is again his with the advent of grace and the virtues. By sin he had lost this but through Penance it is once more his. While he was in mortal sin no good acts were meritorious. Penance cannot make these acts meritorious.

Three Things Necessary

Contrition, confession and satisfaction are necessary for sins to be forgiven in the Sacrament of Penance. By contrition is meant an act of the will hating sin as an offense against God. It is a rational sorrow and includes all personal sins. It means a resolve to avoid sin hereafter. It embraces the past, present and future. It is rooted in love for God as the sinner abandons sin because it offends God Who is supremely good and lovable in Himself.

As an act of virtue contrition can remit sins. But that act must include the intention of going to the Sacrament of Penance. As this Sacrament by God's will is the ordinary means of securing the forgiveness of sins no one can be truly sorry without wishing to do God's will. So if his sorrow is genuine he will want to go to Confession.

The contrition needed in the Sacrament of Penance is not perfect contrition. That means sorrow for sin because God is good and lovable in Himself. Attrition or imperfect contrition suffices in the Sacrament of Penance. That means sorrow for sin prompted by the fear of Hell or the loss of Heaven. Both kinds must be sincere to deserve forgiveness. That means a readiness to sacrifice anything in order to get rid of sin.

The Proper Manner of Confessing

In Confession the sins are to be told to a priest. They must be confessed with accuracy, giving their number, kind, any bad consequences that followed from them, and any circumstances making them more serious. If the penitent has no mortal sins to tell, he should confess his venial sins, or some sin of the past already forgiven.

If the penitent fails to tell his sins properly, the priest is obliged to ask necessary questions, so that the integrity of the confession is secured. These questions are asked for the penitent's good and in order that the Sacrament may have its effect.

The Necessity of Confession

Confession is necessary for anyone in mortal sin, as mortal sin is the death of the soul now and hereafter. It is necessary of course for anyone who wishes to receive Communion and is in

mortal sin. The Easter duty or yearly Communion is obligatory for adults. This is a Church law. While Confession is not easy, its effects are salutary. It secures forgiveness and peace as it brings man back into God's friendship. Again, the humiliation of confessing sins helps to make their punishment less. The grace received through this Sacrament has a constructive power in building up the will against temptation.

The knowledge of the penitent's sins the priest as God's representative has a right to. It can be revealed to no one. The priest is obliged to give his life rather than reveal the sins either directly or indirectly.

When confession of sins has been sincerely made, the priest gives absolution and a penance that the penitent must do to satisfy God's justice. By the penance the sinner makes up for the outrage he has perpetrated against God. If forgiveness and grace are to be won, the real effects of the Sacrament, this act of satisfaction is necessary.

The Chief Means of Satisfaction

Fasting, prayer and almsgiving are the chief means of satisfaction. The sins of the body are satisfied for by fasting; by prayer the sinner's soul is given back to God Whom it had abandoned by sin; by almsgiving the sinner does without things which he had indulged in to the neglect of his duty to God.

To have these good works effective in satisfying for sin, they must be carried out while the individual is in the state of grace, and charity must impel them. Penance performed in the state of grace cancels the debt of sin and builds up strength against temptation.

As all members of the Church are made into one family by the virtue of charity, one person may make satisfaction for another's sin. This is based on the doctrine of the Mystical Body. For just as in the human body one member may help another so in Christ's Body the same fact is true.

The Meaning of Indulgences

The doctrine of indulgences is built on the same principle. An indulgence is a total or partial cancellation of the temporal

punishment due for sin. The Church in granting indulgences draws on the wealth of merits and satisfaction won by Christ, our Lady and the saints. To gain an indulgence an individual must be in God's grace.

As the Apostles and their successors, bishops and priests, have the power to forgive sins and to retain them, the sins must be made clear by the penitent. Confession then is a necessary part of the Sacrament. It has been made so by Christ Himself. This power calls for prudent judgment and such judgment cannot be given unless the penitent really unburdens his soul.

The Power of Holy Orders Not Enough

The power to absolve or not is an act of authority. To exercise this authority the priest needs not only the power of Holy Orders, but the power of jurisdiction, which is a share in the governing power of the Church. The Bishop is the one who has the power by virtue of his office, to grant faculties to a priest to hear confessions in his diocese but not in any other diocese. Faculties is the technical word expressing the right to exercise the power of forgiving sins.

The Sacrament of Penance with all the powers contained in it is a proof of God's loving mercy. Down the years Christ's voice is sounding in this Sacrament day and night: "I forgive you your sins." He became one of us to save us from sin. He does this and will do it till the end of time through the Sacrament of Penance.

CHAPTER IV

THE SACRAMENT OF EXTREME UNCTION

Before the soul is ready for the vision of God the remnants of sin must be removed. The Sacrament of Extreme Unction does this. Christ instituted it for that purpose.

The Sacrament is for those who are in danger of death. The priest anoints the eyes, ears, nostrils, lips, hands and feet

while saying: "Through this holy unction and His most tender mercy, may the Lord pardon thee whatever sins thou hast committed by sight, hearing, smell, taste, word, touch or step."

The Sacrament's Significance

The significance of the Sacrament is not hard to grasp. Health and strength are obtained by anointing. In the Sacrament the anointing means the healing of the soul. Oil is a smooth and penetrating medication. Strong remedies sometimes make the sick lose hope. In the Sacrament the oil signifies that the sick patient should not lose hope of everlasting life. Again oil penetrates any substance where it is applied, showing the Sacrament's complete effect, the ridding of the soul of all remnants of **sin**.

By Extreme Unction the weakness of mind that would hinder a man living fully the life of grace and glory is removed. By it the debt of punishment for sin is taken away. If worthily received the soul is made ready for immediate entrance into Heaven.

The Effects of Extreme Unction

Sanctifying grace is infused into the soul by Extreme Unction and in consequence a man's sins are forgiven, if his disposition is right. It should however be received while in the state of **grace**.

Besides spiritual health the Sacrament often confers bodily health. This of course is an effect of God's power. If bodily health is an aid to spiritual health God will give it through the Sacrament.

The minister of Extreme Unction is the priest and he may confer it only on those dangerously ill. The sign of the Sacrament signifies that the soul sick with sins' remnants is cured. If a man were not ill the Sacrament would have no meaning.

Another effect of the Sacrament is to get a soul ready for the vision of God, which is seen only after death. So it is to be given only to those in mortal illness. The Sacrament may be received as often as a new danger of death is present through sickness.

The Sign

When the body is anointed we have the sign that the soul's disease is cured, for the remnants of sin are banished. Knowledge and action are involved in every sin. The ordinary sources of knowledge are the senses and so they are anointed. As a man walks into sin with his feet, these are anointed.

Infants are not given Extreme Unction since Baptism removes original sin and sin's penalty. They do not need the Sacrament for the immediate gaining of the vision of God. This applies to all those who have never had the use of reason, for they were incapable of sinning mortally. In addition, this Sacrament demands a proper disposition, and those lacking reason cannot dispose themselves rightly.

The importance of proper dispositions is clear when we know that the immediate vision of God is the Sacrament's objective. The better the disposition the more fit the individual will be to gain the vision of God. And so the conferring of the Sacrament should not be delayed until an individual is unconscious.

God's loving mercy has given us this Sacrament that we may face death bravely. His strength supports our weakness and makes us ready to enjoy the vision of God immediately.

CHAPTER V

THE SACRAMENT OF HOLY ORDERS

The priest is loved by the children of the Church for he is responsible for their supernatural life by giving them Baptism. He is mediator between God and man, bringing God's graces to men and men's offerings to God. He brings them back to supernatural life by forgiving their sins; he nourishes that life at the Altar with Christ's Body and Blood. He is with them when they face death, absolving them, anointing them and giving them strengthening food, Viaticum, for their pilgrimage to Heaven. He is another Christ being responsible for the supernatural life of the Church's children.

He wields power and authority directing the lives of his people by example, counsel and preaching. In giving the Sac-

raments and other blessings of the Church, he channels the power of Christ's Passion into the souls of men. No man could give himself this position of power in the lives of his fellow-men. Only God could appoint a man for these tremendous tasks, and He does so in the Sacrament of Holy Orders.

The Matter and Form of the Sacrament

As Holy Orders is a Sacrament, a sign of a sacred thing it is something that the senses can grasp. The imposition of the Bishop's hands on the head of the candidate for the Sacrament, and the words said make the sign of the Sacrament. The matter of the Sacrament is the imposition of hands and the words said are the Sacrament's form.

An increase of sanctifying grace comes to the priest with the Sacrament, for as he is ordained to bring grace to others he must be overflowing with it. An indelible character is stamped on his soul, the sacramental character of Orders which is a share in Christ's priesthood. From this he gets the power to offer the Holy Sacrifice and give the people the Sacraments. In receiving the Sacrament he receives a title to all the graces necessary for fulfilling his sublime office worthily. If we realize the dignity and power of the priesthood we see that the Sacrament must bring with it countless graces for the priest's sanctification and that of his people.

That is why the Church is so careful in preparing candidates for the priesthood. They are required to have the endorsement of the pastor in whose parish they reside. When they have completed their general education they must study the science of theology for four years. In addition, the seminary training includes a spiritual formation that exercises candidates in all the virtues, so they will come out of their training as men given over completely to God and His people.

They must be twenty-four years at ordination, and in the seminary they must have shown themselves men of stable character and solid virtues. Their fitness to preach, for offering the Holy Sacrifice and for giving the Sacraments is tested by thorough examinations. The Bishop who has the fullness of Christ's priesthood is the minister of the Sacrament of Holy Orders.

The Priest Is Another Christ

Well has the priest been called another Christ. For Christ uses him as an instrument for dispensing grace to men. Holy orders is a social Sacrament for the priest is sanctified for the good of others, he is made holy so he can make others holy. The Sacrament's aim is social, the Christian community's care and direction. The spiritual life of His Church Christ provides for through the priesthood. Christ still walks the earth seeking the lost sheep, preaching and giving the Sacraments through his visible priesthood among men. Through His priests He is still offering Himself the Victim in the Holy Sacrifice, honoring, thanking, praising God, begging the Father for men's needs and satisfying for men's sins. By and with His priests he carries on all the spiritual and corporal works of mercy among men.

Because of the sublime dignity of the priesthood, the greatest and noblest in the world, the Church is ever alert to bar any unsuitable or unworthy candidate from receiving Holy Orders. There are impediments announced by the Church which prevent a man from receiving the priesthood. It is for the Bishop to see to it that only worthy candidates are admitted to the Sacrament of Orders.

The dignity and power of Christ give the dignity and power of the priesthood. They are the priest's for the good of men. As mediator His task is appalling but the Sacrament's grace supports him. Through this Sacrament Christ lives with him and works through him, for men's eternal welfare and the upbuilding of the Mystical Body, Christ's Church.

CHAPTER VI

THE SACRAMENT OF MATRIMONY

Matrimony as nature's way of preserving the human race is an institution of nature. By the natural law the human race must preserve itself by marriage. The human race must produce children, but all men and women are not obliged to share in the begetting of children. All men and women would be

bound to marry and have children only in the event of the race being in immediate danger of perishing.

Children result from the sexual union of man and woman. However marriage is much more than a union such as this, as marriage calls for a permanent union of man and woman, for children need the care of mother and father for a long period. They have to be educated, which means that all their faculties must be developed. In this way the primary purpose of Matrimony is secured. The human race is preserved not by casual unions of the sexes but by Matrimony's stable union.

Marriage Is Free

Marriage is up to the individual. He may choose to marry or he may choose celibacy. Those who take the religious vows in preference to matrimony serve the common good and benefit society. As a human institution or state of life, marriage means a mutual giving of rights and a mutual sharing of responsibilities. Each partner has a right to the other's person and body, each must bear the responsibilities that the marriage state imposes. All these actions are human and in consequence free.

Marriage is a contract in which man and woman give each other the right to the use of their bodies for the procreation of children. As a contract it is rooted in justice. Without justice marriage lacks a solid foundation. On it true love is based. How can there be love unless each partner respects the other's rights? That is justice.

Marriage Is a Way of Life

To achieve the primary purpose of marriage, the begetting of children, man and woman surrender to one another. They establish thereby a common way of life. This way of life is based on justice and love, and calls for **sacrifice on the part of** both man and woman. Joy and sorrow, success and failure, and all of life's varied phases must be faced together. Without virtue it is certain that there can be no happy marriage.

Marriage is a Sacrament as well as a contract, made so by Christ Who also made it an image of His own union with His Church. It is a sensible sign of interior grace. The contracting

persons are the remote matter of the Sacrament; the words declaring their self-surrender are the proximate matter. The mutual exterior consent to the surrender of the rights is the form. The contracting parties are those who confer the Sacrament. The priest is an official witness who blesses the marriage. Like all the Sacraments in matrimony sanctifying grace is given to the man and woman and also a title to all graces necessary to enable them to happily fulfill their promises. All down the years they have the right to God's help to make their marriage both happy and holy.

In making the marriage contract the sacramental sign is perfected. In this contract there are three factors, its cause, its essence and its effect. The mutual consent is its cause; the union resulting from this consent is its essence and the common life of the married couple is its effect.

Marriage Is Good

Marriage looked at as nature's ordinance or as a Sacrament is good. So the sexual act which produces children is good and really an act of virtue. Marriage conforms to the Natural Law and is a divine command, for God told our first parents to increase and multiply. When married people in virtue of the contract have the marital act, they pay each other a debt and perform an act of justice. If they perform it with the intention of bringing children into the world to worship God, it is an act of religion.

As the act can be an act of virtue it can merit both grace and glory. To consider the marriage act as shameful or evil is unchristian. The marriage contract gives the right to the use of the body, but it does not make the use of the right compulsory. Our Lady and St. Joseph were truly married yet they never used their marital rights.

A person must be baptized and free to marry, to validly receive the Sacrament of Matrimony. The consent must be given in some sensible way in the presence of a priest and two witnesses. It is necessary to be free from any impediment in order to be licitly married. For the reception of the grace of the Sacrament it is necessary to be in the state of grace.

The Three Blessings of Marriage

Marriage is holy and so brings blessings with it. These blessings are the child, the good of faith and the good of the Sacrament. As the expression of the mutual love of husband and wife the child is the first blessing of the Sacrament. The fulfillment of the parents' duty to society is the child. As the child is part of both mother and father, the parents find their happiness in the child. The care of the child schools the parents in love and self-sacrifice.

By the good of faith is meant the fidelity owed to each other by husband and wife. As by the marital contract they have given themselves to one another, their fidelity means giving the marital act whenever it may be reasonably asked. It forbids the rendering of the act to any other person. The good of faith also means the mutual trust that prevails between husband and wife. Fidelity to the marriage bond secures oneness of flesh; mutual trust secures oneness in spirit.

The good of the Sacrament is the third blessing. Matrimony is in itself a special good. For it gives the sacramental grace to sanctify the marriage and bring happiness to husband and wife. It is a picture of the undying union between Christ and His Church, and as a sign of this union it must be itself undying. Neither union can ever be broken.

Modern Sins Against Marriage

This is a sacred, holy institution which many today seek to degrade. Divorce, birth control, abortion are the sins that outrage Matrimony's sacred character. And so the Church in the face of modern attacks on the sacred contract is ever explaining and defending its sacredness. So she teaches her children the serious obligations that Matrimony entails.

Matrimony is a social Sacrament since its primary purpose is the begetting of children for the race's preservation. As the family is the basic unit of society, society must have an interest in marriage. Since the Church exists for society as well as for individuals, the Church has an interest in marriage. Both

Church and society because of this, prescribe rules for the marriage rite. The Church places the conditions necessary for a licit and valid marriage. The presence of a priest and two witnesses is necessary for a valid marriage even if only one of the contracting parties is a Catholic.

The Church also places impediments that render a marriage illicit or invalid. A marriage may be illicit and yet be a true marriage, while an invalid marriage is no marriage at all.

Marriage is a holy union imaging the union between Christ and His Church. God's grace blesses it and enables husband and wife to face life's problems bravely, and to find peace and happiness in Christ and in each other.

CHAPTER VII

AFTER DEATH WHAT?

We are all to die and the important question is: "After death what?"

The first event after death is the particular Judgment. In that last moment of time each one must show the true picture of his earthly life, and receive the verdict: "Well done—enter into life eternal" or else: "Depart from Me into fire eternal." However if the soul is not completely ready to see God it will go to Purgatory.

God is man's judge and as Creator and Lord it is for Him to reward, punish or purify man's soul. Man is also his own judge for at that moment he will receive from God perfect self-knowledge.

The Communion of Saints

Through infused knowledge or through the Beatific Vision the departed souls can know our needs and problems. The saints know that we are praying for their help, and the Holy Souls probably have the same knowledge. They can be helped by our prayers which they need, as they cannot help themselves. As they are in the state of grace, charity unites them

with the saints in Heaven and with us. This is the Communion of Saints.

CHAPTER VIII

THE GENERAL JUDGMENT

All Lives An Open Book

Our Lord tells us that there will be a General Judgment. The account of it is given by St. Matthew in the twenty-fifth chapter of his Gospel. This will take place after all have risen from the world's graves. All life's events will unfold before each man's conscience. And all lives will be seen as they were lived. Christ will give judgment as He is God and Lord of all creation. "Then shall the King say to those on His right hand: 'Come ye blessed of My Father, possess the Kingdom prepared for you from the beginning of the world.' . . . Then He shall say to those on His left hand: 'Depart from Me ye cursed into everlasting fire. . . .'" (St. Matthew xxv. 34)

The world will pass away and a new world will come into being, as St. John tells us: "I saw a new Heaven and a new earth, for the first Heaven and the first earth were gone and the sea was now no more. And I John saw the Holy City, the new Jerusalem coming down out of Heaven from God, as a bride adorned for her husband." (Apoc. 21)

This New World means Heaven or Hell. Heaven for those who have followed Christ's teaching and patterned their lives on His life. Hell for those who have rejected His teaching and followed Satan and their own evil passions.

QUESTIONS

LESSON I

(Pages 3-4)

What effect has Baptism on man? When was Baptism instituted? Where does its sanctifying power come from? Explain the matter and the form of Baptism. Why did our Lord choose water for Baptism? Why is Baptism given only once? The power of Christ's Passion is bigger than Baptism. Explain. What is Baptism of blood and of desire? Who are capable of administering Baptism? What are the obligations of Godparents?

LESSON II

(Pages 4-6)

State the one requisite for Baptism. Is the grace of Baptism equal in all who receive the Sacrament? What happens when Baptism is received in sin? What is the matter and what the form of Confirmation? What is the significance of chrism? What does *confirm* mean? Why should all who are baptized receive Confirmation? What do the sponsors signify?

LESSON III

(Pages 6-8)

How does the Holy Eucharist affect the life of grace? Why is the Eucharist a Sacrifice as well as a Sacrament? Why is it also called Communion and Viaticum? When and why did Christ institute the Holy Eucharist? How does the Eucharist show God's love for us? Why were bread and wine chosen as the sacramental signs of the Eucharist? Why is water mixed with wine in the Sacrifice of the Mass? Why is the Eucharist the Supreme Sacrament?

LESSON IV

(Pages 8-12)

What is the effect of the words of consecration? State the mystery of the Holy Eucharist. Do the sensible qualities of bread and wine remain?

Define transubstantiation. Are the bread and wine annihilated?
Is Christ divided by the act of consecration?
State the matter and form of the Holy Eucharist.
What is the difference between the Eucharist and the other Sacraments?
What does the Eucharist effect as food? What does it represent?
What unity does the Eucharist produce?
How does the Eucharist forgive sins? How does it remit sin's punishment?
Does everyone receive grace in Holy Communion?

LESSON V

(Pages 12-13)

Will the man in sin be refused the Eucharist?
What does the Eucharistic fast mean? Does drinking water break the fast?
What is the reason for the Eucharistic fast?
How often should Holy Communion be received?
What dispositions are required for daily Communion?
How does the Eastern Church differ from the Western in regard to Communion?
Who has the power to change the bread and wine into Christ's Body and Blood?

LESSON VI

(Pages 13-15)

Does a priest need sanctity in order to consecrate the Sacrament?
Why cannot a sinful priest deprive the Church of the benefit of the Mass?
How often should a priest offer Mass? How often must he offer Mass?
What is a sacrifice? What does the act of sacrifice acknowledge?
Explain Christ's perfect Sacrifice. Is the Mass a true sacrifice?
What is the difference between Calvary and the Mass?

LESSON VII

(Pages 15-17)

What is the essential element of the Sacrifice of the Mass?
What are the two parts of the Mass? How many parts has the Mass of the Faithful?
When is the power of Christ's Passion applied to men?
What do we offer in the Mass? What does God give us in return?

What is the remote matter of the Sacrament? What the proximate?

State the form of the Sacrament and its threefold effects.

Acts of penance are necessary to gain the effects of the Sacrament. Explain.

What is servile fear? Where does the Sacrament get its power? What is real repentance? What is the effect of real repentance?

LESSON VIII

(Pages 17-22)

How are venial sins forgiven?

What do grace and the virtues accomplish?

What three things are necessary for sins to be forgiven in the Sacrament?

Define contrition. How does it remit sins?

Define imperfect contrition. What is the proper way of confessing sins?

When is it necessary to go to Confession?

What is our Easter duty? State the effects of the Sacrament of Penance.

What is the constructive power of the Sacrament of Penance?

How sacred is the secret of Confession?

Why is an act of satisfaction necessary in the Sacrament?

State the chief means of satisfaction. When are they effective?

How can one person make satisfaction for another's sins?

Explain the doctrine of indulgences.

Is the power of Holy Orders sufficient for the priest to absolve?

Why did our Lord institute Extreme Unction?

May anyone receive the Sacrament at any time?

How is the Sacrament administered?

What are the effects of the Sacrament?

Is bodily health affected by the Sacrament?

On whom may the Sacrament be conferred?

How often may Extreme Unction be received?

Explain the importance of proper dispositions.

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