

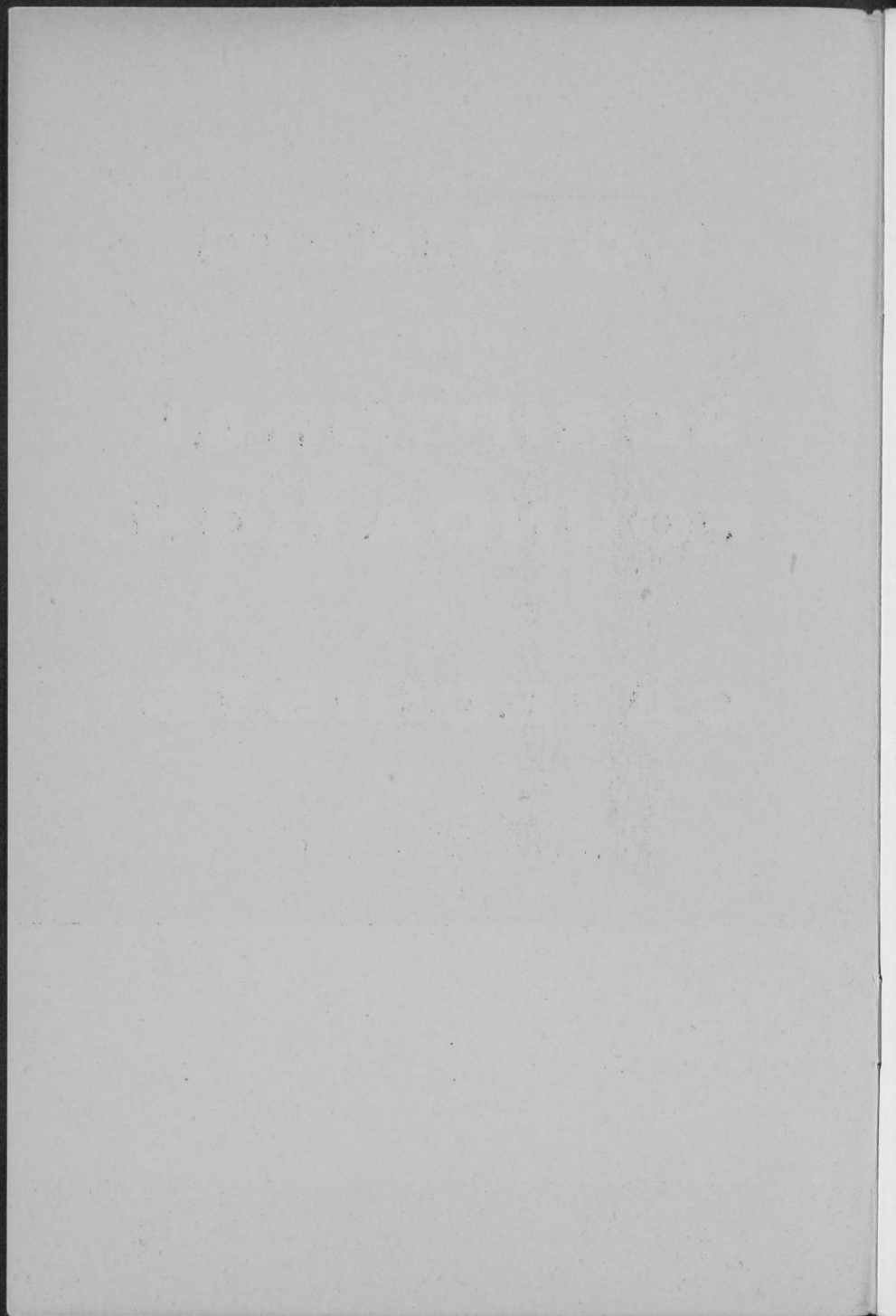
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DOGMATIC
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SCRIPTURAL
FOUNDATION
for
CATECHISTS

NOTES ON
BALTIMORE CATECHISM
No. 3

13

by
REV. FRANCIS J. CONNELL, C. SS. R., S. T. D., LL. D.



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Confraternity of Christian Doctrine
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CONFRATERNITY PUBLICATIONS
508 Marshall St.
Paterson 3, N. J.

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Imprimi potest:

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Provincial of the Baltimore Province of
the Congregation of the Most Holy Redeemer

Nil obstat:

BEDE BABO, O. S. B.,

Censor librorum.

Imprimatur:

† JAMES A. McNULTY,

Bishop of Paterson.

April 12, 1955.

PRINTED IN THE UNITED STATES OF AMERICA

Deacidified



FOREWORD

This booklet presents the notes which I distributed to the students of the Confraternity of Christian Doctrine in my classes on the Baltimore Catechism, No. 3. I conducted these classes for eight years at the summer school of the Catholic University of America. These notes are not intended to be a complete commentary on the Catechism. Their purpose is to propose some points of doctrine not contained in the Catechism and to present in a somewhat different form the teaching of the text. They are being published for wider use, in the hope that they will make some contribution toward a better understanding of our holy faith — the all-important objective of the Confraternity of Christian Doctrine.

— FRANCIS J. CONNELL, C. SS. R.

February 2, 1955



FORWORD

This booklet presents the notes which I distributed to the students of the Controversy of Christian Doctrine in my classes on the Baltimore Catechism, No. 3. I conducted these classes for eight years at the summer school of the Catholic University of America. These notes are not intended to be a complete commentary on the Catechism. Their purpose is to present points of doctrine not contained in the Catechism and to present in a somewhat different form the teaching of the text. They are being published for wider use in the hope that they will make some contribution toward a better understanding of our holy faith—the all-important objective of the Controversy of Christian Doctrine.

—FRANCIS J. CONNELL, C.S.S.

February 5, 1922

INTRODUCTION

The first edition of the Baltimore Catechism appeared in 1885, and was drawn up by a committee appointed by the Bishops at the Third Plenary Council of Baltimore (1884). It would seem that the greater part of the work was done by Bishop John L. Spalding of Peoria, and Monsignor de Concilio of Jersey City.

Considering the brief time within which the work was accomplished and the small number of those who co-operated in it, the Catechism (Baltimore, No. 2) was a very creditable piece of work. However, it was soon evident that a great improvement was possible, and as early as 1895 plans were made by the Archbishops at their annual meeting for a revision, but nothing eventualized.

In 1935 plans were drawn up for a revision by the Episcopal Committee of the Confraternity of Christian Doctrine (Archbishop John T. McNicholas, Archbishop John G. Murray, Bishop Edwin V. O'Hara). The method employed was very elaborate, calculated to enlist the collaboration of a great number of theologians and catechists. Moreover, every effort was made to ensure adequacy and exactness, joined to brevity and clarity in the questions and answers. Every Bishop and every major superior of a religious institute received a set of work sheets with the request that some competent person be assigned to put down suggestions and criticisms in reference to the old Catechism. These work sheets were then taken over by three committees (the divisions being Creed, Commandments, Sacraments), and these Committees compiled the best suggestions. It should be noted that the order of these three divisions differs in the new text from the old. In the summer of 1936 a tentative draft was made on the basis of these findings; and a lengthy discussion of this tentative draft took place at the national Confraternity meeting in October, 1936 (New York). A second revised edition was then sent out to experts in January, 1938; a third in November, 1939; a fourth in June, 1941; and the final and approved text on July 18, 1941. It should be noted that a change has been made since that time in a few of the Questions and Answers.

This approved edition was No. 2. The task of making a more extensive text was soon under way. *Father Connell's Catechism*

No. 3 was published in August, 1943. This contained extra questions and answers. The official No. 3 Baltimore Catechism, largely the work of Archbishop McNicholas, was published in 1949. The formal questions and answers in No. 3 are the same as in No. 2, but No. 3 contains many extended applications and details. Moreover, the addition of appropriate Scriptural texts is one of the special features of this work.

Briefer versions of the No. 2 have also been compiled in the meantime. The No. 3 Catechism known as *Father Connell's Confraternity Catechism* contains study helps, examples, etc., from *Father Connell's Catechism No. 3*.

(Cf. NCEA Bulletin, 1940, p. 546; *Journal of Religious Instruction*, April, 1940.)

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Although the third and fourth are interchanged in the Catechism. The Scriptural reference is a text from the Old Testament and one from the New Testament. Under (a) we find the doctrine that the universe was created in time, a doctrine which has been defined by the Church (Denzinger-Banwatzel, *Enchiridion Symbolicarum Definitionum et Declarationum*, 842, 2123. This work contains in chronological order the authoritative teachings of the Church from the beginning of the Christian era. It is hereafter referred to as D.B.). Probably it would have been possible for God to have created the universe from eternity. However, as it is pointed out in (b), the dependence of creatures on God is essentially connected with their temporal existence, and this would have taken place even in the supposition of a creature from all eternity. The answer states the two purposes of creation—God's glory and man's happiness—of which is the ultimate purpose of all divine activity. The O.B. mentioned only the second. Under (c) are found the three acts of the soul in the supernatural possession of God. It is disputed which of the first two is the more basic. According to the intellectual perception theologians it is vision, which means the intellectual perception of the divine nature in the Trinity of Persons without the medium of any created species. Under (d) we have the doctrine that the beatific vision of heaven is essentially supernatural, entirely above man's natural powers and abilities, and the doctrine of the supernatural merit which they leave as a proportion to the supernatural merit which they leave.

Part One

THE CREED

LESSON 1

The Purpose of Man's Existence

The title of this lesson was changed from "The End of Man" in the OB (Original Baltimore) to "The Purpose of Man's Existence," for the sake of clarity, since the word "end" to the average child means the final outcome, and might be understood in the context of death.

1. "Who made us?" is better than "Who made the world?" (OB), since it brings the truth of creation down to the individual. Under (a) are presented briefly the five arguments from St. Thomas for the existence of God (*Summa*, P. I., Q. II, a. 3),

although the third and fourth are interchanged in the Catechism. The Scriptural feature is a text from the Old Testament and one from the New.

2. Under (a) we find the doctrine that the universe was created *in time*, a doctrine which has been defined by the Church (Denzinger-Bannwart, *Enchiridion symbolorum definitionum et declarationum de rebus fidei et morum*, 842, 2123. This work contains in chronological order the authoritative teachings of the Church from the beginning of the Christian era. It is hereinafter referred to as DB.) Probably it would have been possible for God to have created the universe from eternity. However, as it is pointed out in (b), the dependence of creatures on God is essentially connected with their creaturely existence, and this would have taken place even in the supposition of a creation from all eternity.

3. The answer states the two purposes of creation — God's glory, man's happiness — the former of which is the ultimate purpose of all divine activity. The OB mentioned only the second. Under (c) are found the three acts of the soul in the supernatural possession of God — vision, love and joy. It is disputed which of the first two is the more basic. According to the majority of theologians, it is vision, which means the intellectual perception of the divine nature in the trinity of Persons without the medium of any created species. Under (c) and (d) we have the doctrine that the beatific vision, the happiness of heaven, is essentially supernatural, entirely above man's natural demands and ability, and the doctrine that the degree of the happiness of the blessed is in proportion to the supernatural merit with which they leave this life.

4. The ideas presented by St. Thomas in the *Summa*, I-II, QQ. 2 and 3, are contained under (b). The arguments for the inadequacy of all created things to satisfy man's desire for happiness are two — the metaphysical argument and the argument from experience. The former, which is not developed here, is based on the fact that the intellect's capacity for perceiving attainable good and the will's desire to attain it are unlimited; consequently, no matter how great the created goods a person actually possesses, he can still conceive more as possible of attainment and

desire them — and in such a condition he cannot be perfectly happy. The last sentence of (c) expounds the true Catholic doctrine that the use of moderate pleasures is not incompatible with holiness.

5. Under (a) are enumerated the four truths that must be believed explicitly by necessity of means in order to attain salvation. Since only the first two are certainly necessary, and the other two are only probably so, a distinction is made in the answer. The intrinsic supernaturality of these truths is brought out in (b).

6, 7. It is to be noted that the Catechism does not state that the apostles composed the Apostles' Creed, since this is a disputed matter. At any rate, it is certain that the original formula did not contain all the articles that we have today, such as "He descended into hell" and "the communion of saints" (DB, 2). The Apostles' Creed, in regard to its chief articles, was in use in the first part of the second century as a baptismal formula.

The Catechism mentions two other Creeds — the Athanasian and the Nicene. Other creeds are also in use, such as the Creed of Paul IV (DB, 994) and the profession of faith laid down by Pope Pius X and found in the Code of Canon Law.

The Catechism states that the Apostles' Creed contains twelve articles, but it does not distinguish them. There is some diversity in the enumeration, as can be seen from the article in the *Catholic Encyclopedia* on the Apostles' Creed. According to the usual enumeration, one article refers to God the Father, six to God the Son, five to God the Holy Ghost and His works of sanctification and salvation.

LESSON 2

God and His Perfections

8. This answer contains the essential note of the divine essence — self-existence or aseity — which was not mentioned in the OB. Under (a) is mentioned the principle that every creature

bears some resemblance to God, in that every effect has some likeness to its cause.

9. (a) The reason for the immortality of the soul is found in its simplicity and spirituality. The spirituality is proved from the fact that the soul can perform actions which are independent of matter, such as thinking of abstract truths.

10. Under (a) we find the essential difference between God and every creature — the fact that the creature receives its existence from some source outside itself, whereas God *is* existence by His very nature. According to the Thomistic doctrine, essence and existence are really different in every created being.

11. There are two types of perfections, those which in their concept contain no imperfection, such as wisdom and goodness, and those which in their concept contain some imperfection, such as having sensation. The former God possesses formally, the latter only virtually. But He possesses all eminently, in an infinite degree.

13. The essential property of eternity is unchangeableness. According to some theologians, it would be possible for a creature to exist without having had a beginning or having an end, but it would not be eternal, because it would be changeable.

14. There are two senses in which we predicate the goodness of God — He is all good in Himself (and hence infinitely lovable) and He is good to us, in that He is the giver of all the good we possess.

15. God's knowledge is one act, though it comprehends past, present, and future. He knows creatures by beholding them in His own nature. Under (b) and (c) we are told that God's knowledge does not destroy our free will, so that we are responsible for our own actions. This is a great mystery, and one of the chief points of controversy between the Thomists and the Molinists. The truth itself is clearly expressed in Sacred Scripture, and also follows from the fact that God is infinitely perfect.

16. Under (a) we find the three ways in which God is present everywhere — by power, by presence (knowledge) and essence. (*Summa*, I, Q. 8, a. 3).

17. Although we cannot perceive God directly by our natural powers — it is only through the light of glory that we shall perceive Him as He is, in heaven — we can behold Him (a) through His effects in the order of creation. It is important to note that even the spiritual soul, when it leaves this life, cannot naturally see God as He is. If God had created us in a purely natural state, we should have seen Him in eternity only through created species, not face to face.

18, 19. God's providence extends even to individual things, not merely to creatures in general.

20. God cannot do anything contradictory because that would be against His perfections. For the same reason, He is incapable of sinning. Under (b) the doctrine is enunciated that while God is the first cause of all things, He uses creatures as second causes. This distinction is not the same as principal cause and instrumental cause. A creature can be the principal cause of actions proportionate to its nature, such as the act of thinking by a human being, even though it remains a second cause. But when a creature, through special power received from God, performs an action superior to its own nature, it is acting as an instrumental cause of the divine power. Thus a human being can be the instrumental cause of the performance of a miracle or of the forgiveness of sins.

22, 23. There are two ways of knowing God — by reason and by revelation. The former way was already described in Q. 1 of the Catechism. Public revelation began with our first parents, and was continued to the death of the last apostle. Since that time there has been no new public revelation, though in the course of centuries the Church has gradually perceived more fully and more profoundly the truths contained in the deposit of faith. Private revelations must be believed by those for whom God destined them, but not necessarily by others. Under (a) of Q. 23 we find revealed truths divided into two classes — those which could never be known without revelation, and those which in themselves could be perceived by reason but which, nevertheless, God, to give us greater assurance, has revealed. The former class can again be divided into those which, even after their revelation, cannot be understood by the human mind (e. g., the Holy Trinity) and

those which do not surpass the capacity of the human mind, even though their existence could not be known without revelation, such as the existence of the angels, the creation of the world *in time*.

Under (g) we have the definition of inspiration. It is to be noted that inspiration, as here defined, does not necessarily include revelation. For example, the inspired writers were sometimes moved and directed to write what they already knew naturally.

LESSON 3

The Unity and Trinity of God

24, 25. The two truths of the unity of God and the trinity of divine Persons are here stated with appropriate Scriptural texts. The most explicit text in support of the Holy Trinity is Matthew 28:19, in which the singular "name" implies unity of nature, while the mention of Father, Son, and Holy Spirit indicates the real distinction of the three Persons.

26-28. Each of the divine Persons is considered separately. The Father is the first Person because He does not proceed from any other, while He is the principle of the other two Persons. There are two processions in the Holy Trinity—the procession of the Son from the Father, and the procession of the Holy Ghost from the Father and the Son. The former is by way of intellectual cognition—in other words, the terminus of the act whereby the Father understands that the divine nature is the Word or Son. The second is by way of love, whereby the Father and the Son, as one principle, love the divine goodness, and the terminus of this act is the Holy Spirit, the Love of Father and Son.

30-32. The three Persons are really distinct from one another, yet in nature they are one. The relations arising from the processions constitute the Persons. Thus the Father is constituted the Father by paternity, the Son is constituted the Son by generation, the Holy Ghost is constituted the Holy Ghost by passive spiration. Because they possess one and the same divine nature, all three

Persons are perfectly equal. All the works of God acting outside the divinity itself are common to all three Persons, acting through the same divine nature — creation, sanctification, the formation of the human nature of Christ, the animation of the Church. However, by appropriation these works are ascribed to one Person in preference to the others, because of the special resemblance to His personal property. For example, works of power are ascribed to the Father, works of wisdom to the Son, works of love to the Holy Ghost. For this reason, the act of effecting the Incarnation is ascribed to the Holy Ghost, since it is an act of divine love. However, it must be noted that the assumption of a human nature was proper to the Son, not merely appropriated.

33, 34. Since the Holy Trinity is a supernatural mystery — indeed, the most sublime mystery of the Christian religion — it cannot be understood, even after it has been revealed. The most mysterious factor is that the three Persons are really distinct from one another, yet in nature they are identical. In heaven we shall understand this mystery when we see God face to face; yet even there we shall not *comprehend* this mystery, in the sense that we shall understand it insofar as it can be understood. Only the divine intellect can thus penetrate the truth of the Holy Trinity.

LESSON 4

Creation and the Angels

35. Since creation is the making of something out of nothing, only God can create; for the distance between non-being and being is immeasurable. According to the more common teaching of theologians, a creature cannot be even the instrumental cause of creation. Not even the human nature of Christ could exercise such causality. The other two essentially divine acts over creatures — conservation and government — are mentioned in (d). God's attitude toward evil is described in (e), (f), and (g). Physical evil God can will for a greater good. Thus He can will

suffering for a man, in order to punish sin or to give the individual an opportunity to acquire greater merit. Moral evil (sin) God cannot positively will, but He permits it.

36. It is an article of faith (DB, 428, 1723) that God created both corporal and spiritual creatures in the beginning of time.

37. This answer omits the word "pure," found in the OB. It meant "without any admixture of matter," but it was usually understood by the pupils as signifying moral purity. Only three angels are known by name from revelation, though the apocryphal books name others — e. g., Uriel. There is no certainty that there are nine choirs or only nine choirs. This classification first appeared in the writings of the early Fathers, and was developed in the seventh century, especially by pseudo-Dionysius.

38. Here we begin the history of the angels. From their creation they were endowed with great natural gifts of intellect and will; God added to these the supernatural gifts of sanctifying grace and the virtues. These supernatural gifts were probably possessed by the angels from the beginning, though some have thought that they received them some time after their creation. St. Thomas holds the former view to be more probable (*Summa*, P. I, Q. 62, a. 3). But they did not possess the beatific vision; they knew God only by reason and by faith.

39. It is often stated that the sin of the angels consisted in the refusal to adore the Word Incarnate, made known to the angels by revelation; but this is only an opinion. St. Thomas holds that the sin of the disobedient angels consisted either in seeking their end in natural happiness, or in seeking to attain supernatural happiness by their own natural powers (*Summa*, P. I, Q. 63, a. 3).

40. By stating that the good angels *entered* into the happiness of heaven, the Catechism indicates that they did not have the beatific vision before their test. Indeed, if they had then possessed the beatific vision, they would have been incapable of sin. The text given in this question indicates that the good angels are in possession of the vision of God.

42. (b) When an angel takes a material body, he does not assume it, as the Word assumed human nature in the Incarnation, but merely dwells in it, using the faculties as instruments of his power. The appearance of an angel may also be accomplished through an act of God, impressing an image on the faculties of the person thus favored.

43. The text given under Q. 40 could also be used here, for it clearly shows that children have angel guardians. However, it is only the more common doctrine (not certain) that each individual has an individual guardian angel.

45. The difference between possession (wherein the devil dwells within a person) and obsession (wherein he attacks from without) is clearly indicated. Neither is a proof of God's displeasure. On the contrary, some of the great saints suffered much from obsession.

Exorcisms are numbered among the sacramentals (Q. 472). One who has received the minor order of exorcist may perform a private exorcism, but only a priest with the permission of the Bishop may exorcize publicly and solemnly.

46, 47. The three sources of temptation are the world, the flesh and the devil. God always gives us sufficient grace to conquer all temptations.

LESSON 5

The Creation and the Fall of Man

48. Under (a) we read the common philosophical doctrine that the soul is the *form* of human nature, and that it dwells whole and entire in every part of the body.

49. Every creature, however lowly, bears some resemblance to its Creator, as effect to cause. Thus, even the stone has *being*. With the increase of the dignity of the creature, the resemblance increases; in the case of man we call it an image and likeness, since man possesses a spiritual soul.

50. Under (a), in describing the ways in which man's soul resembles God, the Catechism distinguishes three stages of knowledge and love of God — natural, supernatural (with the aid of grace), blessed (with the aid of the light of glory). Under (b) are enumerated the three acts of the intellect — apprehension, judgment, reason. Under (c) we note that conscience, in the strict sense, is an *act* (not something habitual) judging the morality of one's own conduct. Under (d) we find the doctrine that the essence of free will is the liberty of contradiction — the power to do or not to do an action. Liberty of contrariety, the power to commit sin, is not essential for freedom of will. Christ was unable to commit sin, yet He possessed free will.

51. The statements about evolution are substantially identical with those made in 1950 by Pope Pius XII in *Humani Generis*. The theory of evolution may not safely be held as a *fact* with reference to the human body, because it has not been scientifically proved; but Catholics are permitted to study the matter, and if at any future time it is proved, the Church will have no difficulty in admitting it. Then we shall know that the Scriptural assertion that God formed the first man out of the dust of the earth (Genesis 2:7) is to be understood metaphorically. Of course, there can be no possibility of the evolution of the spiritual human *soul* from any lower form of life.

52. The chief gift bestowed by God on our first parents was the supernatural gift of sanctifying grace, by which the soul shares in the nature of God Himself. With sanctifying grace are always given the infused virtues (theological and moral) and the gifts of the Holy Ghost. It should be noted that the chief proof that our first parents received sanctifying grace is the fact that Christ's work was to *restore* what had been lost by sin, and what He restored chiefly was sanctifying grace.

53. These are the four *preternatural* gifts, given to our first parents in addition to the *supernatural* gifts, not as merely personal prerogatives, but (in the case of Adam) as gifts to be transmitted to his descendants.

54, 55. The history of the fall, and the sin of Adam and Eve through pride and disobedience.

56. This recounts the personal punishment of Adam and Eve — the loss of sanctifying grace and of the preternatural gifts.

57. This has reference to the effects of the sin of Adam on his descendants — the deprivation of the supernatural and preternatural gifts which we would have received had Adam been faithful. Only Adam, not Eve, was constituted the moral head of mankind; hence on Adam only depended our future lot. Even if Eve had sinned, we would have had sanctifying grace upon our entrance into the world, if Adam had been faithful. However, we should not have been confirmed in grace if Adam had not sinned; we still could have sinned.

58, 59. The essence of original sin is a *privation* — the absence of sanctifying grace in the soul, which is destined to a supernatural end.

60. We inherit Adam's punishment in that we are deprived of the supernatural and the preternatural gifts. Baptism restores sanctifying grace, but not the preternatural gifts; however, in a justified person the lack of these gifts is called a *penalty* rather than a *punishment*. According to (d), human nature has not been entirely corrupted by original sin, as the early Protestants taught.

61. Although some theologians have taught that original sin deprives man of some of the perfections and powers proper to human nature, the more common opinion is that human nature in its fallen state is no worse off than it would have been if man had not been elevated to the supernatural order. In other words, it was only the *additional* gratuitous gifts made to Adam that have been denied to his descendants. This is the opinion that is proposed in the answer to this question.

62. This question deals with *human* persons. As a *divine* Person, Christ was immune from original sin. Moreover, He came into the world without being conceived through the action of a human father, which is the mode by which original sin is transmitted; consequently, He was free from original sin. Our Lady received the privilege of the Immaculate Conception through the anticipated merits of her Son; hence she too was redeemed by Christ. She did not receive all the preternatural gifts, but she

received some, such as immunity from inordinate concupiscence. Perhaps, too, she was exempted from the penalty of death; but this is a disputed question, which Pope Pius XII did not settle in his dogmatic definition of Mary's Assumption. (Cf. Q. 178.) In (b) it is stated, as a certain doctrine, that Mary never committed any actual sin. This was a special privilege, connected with her Immaculate Conception, for the Council of Trent asserted that no one can avoid all venial sins throughout his entire lifetime without a special privilege (DB, 833).

LESSON 6

Actual Sin

69. Under (a), the four sources of our knowledge of the gravity of sin are given. For the average Catholic the third, the teaching of the Church, is the one most commonly used. Under (b) we are taught that a person can be guilty of a sin *in cause* — that is, even though he is not conscious of the sin at the time he actually performs the action, he is guilty if he deliberately places a cause from which the sin will result, either certainly or with some probability. Thus a person who deliberately gets drunk, foreseeing that in this condition he will blaspheme, is guilty of the sin of blasphemy. Under (c) we are told that the deliberate will to sin is a sin, even though the act may not follow. Under (d) we learn that a *formal* sin is committed when a person is conscious of the evil he is doing, and under (e) we find the definition of a *material* sin, which is committed when a person does something which objectively is a mortal sin, though he does not realize the sinfulness of his action. Thus when a person eats meat on Friday, entirely unaware that it is Friday, he is said to commit a material sin.

70. Under (a), the first case is that of a person who commits a *merely formal* sin; the second case is that of a person who commits a sin which by its nature is venial, but is made mortal by circumstances; the third case is that of a person who commits a mortal sin through the accumulation of the matter of a number

of venial sins. It should be noted that it is the *matter* that accumulates, not the *sins*, for venial sins, however numerous, can never accumulate to form a mortal sin.

71. Of the two types of venial sin, the first-named here is the more detrimental from the ascetical standpoint — namely, when a person *deliberately* does what is slightly wrong. Apart from a special privilege (which was granted only to the Blessed Virgin — DB, 833), no one can avoid for his whole lifetime the type of sin mentioned under the second heading which lacks full consent of the will. These are called semi-deliberate venial sins.

Under (a) it is stated that when a person is in doubt as to whether or not a certain action is gravely sinful, his first obligation is to find certainty. If, however, after a reasonable investigation, a person still remains doubtful as to the lawfulness of a certain action, he may, under certain conditions, follow a sufficiently probable view by the use of a reflex moral principle, such as, "A doubtful law does not bind."

74, 75. The capital sins are not necessarily the most serious types of sin, but they are the principal inordinate inclinations of human nature, and from them most sins follow.

76. It is not quite correct to say that we must always avoid the near occasions of sin. We should add: "unless there are sufficient justifying reasons." When there are good reasons for doing this, we should try to make these occasions remote by prayer, the sacraments, etc. To go into a near occasion of sin unnecessarily is a sin, even though one does not commit the sin of which this is the occasion.

LESSON 7

The Incarnation

77. Under (a) we do not say that God could have sent men to hell, to be punished positively, because of original sin. But He could have refused to readmit men to the opportunity of winning supernatural happiness.

78. Under (a) we find the very important doctrine that we call Our Lord the Saviour of all men, not because He saves all *immediately*, but because He offers all the *means* of being saved.

79-85. This contains a summary of the Catholic doctrine of the Incarnation. The Son of God, the Second Person of the Holy Trinity, while retaining His divine nature, took to Himself a human nature also. The union between the Second Person and the human nature is called a hypostatic, or personal, union. Q. 80 presents our principal reasons for acknowledging Christ as true God — the fact that He claimed to be God and at the same time supported His claims by numerous and undeniable miracles. In Q. 81 we consider His humanity — the fact that He possessed a true human nature, with all its powers of soul and of body, evidenced from His activities as a perfect man. However, He had no *human personality*. That which personality gives to the ordinary human being was given to Christ by His divine personality, the personality of the Second Person of the Holy Trinity. Imperfections derogatory to His divine personality were not present in Him. Thus He could not sin, nor did He have any internal inclination to sin. But imperfections to which human nature is liable, without any derogation to His divine dignity, He accepted — e. g., suffering of body and of soul, hunger and thirst, fear and weariness, etc., and especially mortality.

86, 87. It is by appropriation that we say that the Incarnation took place by the power of the Holy Ghost. Actually all three Persons effected the union of the Word with human nature, although only the Person of the Word terminated the human nature in a hypostatic union. However, since this is a work of love, it is quite suitably attributed to the Spirit of Love.

In Q. 87 we find a brief course in Mariology. Mary's basic privilege was the motherhood of the Word Incarnate. As a result of this, God conferred on her other great favors. It is an article of faith that she was a virgin before the birth of Christ (that is, in His conception), in His birth (a physical miracle) and afterward (in that she never had marital relations with St. Joseph, and consequently never had any other children). She deserves the title of Co-redemptrix because she freely consented to become

the mother of the Redeemer and because she added her sufferings to those of her Son for the benefit of mankind. That she was assumed into heaven is now an article of faith; but the Pope, in his official pronouncement, left the question open as to whether or not Mary died. The veneration given to Our Lady has the special title of *hyperdulia*, and it is essentially different from *latria*, which is given only to God.

88. St. Joseph had a special paternal office toward Our Lord, though he was not the father of Christ physically. Some think that he should be called the *virginal* father of Our Lord. His great dignity is based on the fact that he was the true husband of the Blessed Virgin, and the foster father of the Word Incarnate.

LESSON 8

The Redemption

90. Under (c) we find the reason for the necessity of the Incarnation, in the supposition that God demanded adequate or condign satisfaction for sin. Mortal sin, being an offense against the infinite dignity of God, is, in a sense, infinite; therefore, only a person of infinite dignity (a divine Person) can adequately satisfy for mortal sin. But a divine Person cannot satisfy in the divine nature, since satisfaction demands some form of humiliation and suffering; hence, to satisfy, a divine Person must take to Himself a created nature. This is what happened in the Incarnation; and the death of Our Lord was thus a sacrifice of infinite dignity and value, in which He was both priest and victim.

91. (b) Although the divine *nature* cannot suffer, a divine *Person* in human nature can suffer, and because of the infinite dignity of His personality all His sufferings are thus rendered infinite in moral dignity, though they are in themselves physically finite acts.

95. Since, according to St. Peter (I Peter, 3:19), Limbo was, in a sense, a prison, we say that Our Lord descended into

hell (the lower region). However, the souls in Limbo were not suffering, but were merely waiting the time of their deliverance. It is commonly held that the souls received the beatific vision when Our Lord's soul came among them (the second text here given implying this), but they were not admitted to heaven *as a place* until Christ's own ascension.

97. Once the Word assumed human nature, He remained inseparably united with all the essential and integral parts of that nature. Hence, during the period of His death, the hypostatic union continued with the body in the tomb, the blood scattered on the way of the passion, and the soul in Limbo.

98, 99. Our Lord effected His own resurrection through His divine nature as the principal cause and His human nature as the instrumental cause. Under (c) we find enumerated the four properties of a glorified body—impassibility, clarity, agility, and subtility.

103. Under (a) we find the reasons for Christ's kingly power adduced by Pope Pius XI in his Encyclical on Christ the King—the hypostatic union and the universal efficacy of His redemption. Under (b) it is stated that the kingly authority of Christ is not limited to spiritual matters, but also extends over temporal things. This point had been a matter of dispute among theologians, but the question was settled by Pope Pius XI. The kingly authority of Christ is exercised not only over private individuals, but also over civil rulers in their official capacity. In other words, those who govern nations are bound to obey Christ the King. This is indicated in the text from the Apocalypse given in the answer. Thus civil rulers are bound to allow the Catholic Church full jurisdiction over the marriages of the baptized, since Christ has commanded this.

104. It is a matter of faith that Christ as man will preside over the general judgment. It is a disputed question as to whether the soul appears before Him as man at the particular judgment, or before the divinity.

LESSON 9

The Holy Ghost and Grace

106. One of the erroneous doctrines of the Orientals separated from Catholic unity is that the Holy Ghost proceeds from the Father only, not from the Father and the Son. The procession of the Holy Ghost is not a generation, since the mode of procession (by manner of an act of love) does not of itself effect similitude of nature, as does the procession of the Son (by manner of an intellectual act).

107. The doctrine of circumincession or perichoresis, signifying the indwelling of each of the divine Persons in the other two, is proposed under (a). It is based on the identity of the nature possessed equally by all three Persons.

108. Sanctification, being a work of divine love, is appropriated to the Spirit of Love, the Third Person, though actually all three Persons effect it in common, as they do all works outside the divine processions. Similarly, though the Holy Ghost is called the soul of the Church, it is actually all three Persons who dwell in the Church as the source of its life and sanctifying power.

109. Grace is an accident (a quality), not a substance. God alone can be the principal cause of grace, operating through the divine nature, because grace is a sharing in the very divine nature. However, creatures can be the instrumental causes of grace — for example, the sacraments. Grace is a free gift of God, and He distributes actual graces unequally, according to His good pleasure; but every adult obtains in the course of his lifetime sufficient grace to attain to eternal salvation. (Theologically an adult is one who has reached the age of reason.)

Under (b) we find a twofold division of the supernatural — with respect to the efficient cause and with respect to the formal cause. An example of the former is a miracle of the physical order, such as the curing of a leper. Intrinsically, this effect is natural, since all the elements involved are natural — a body, sores, the elimination of the germs, restoration of natural parts, etc. It is supernatural only from the standpoint of the efficient

cause, God, in His divine nature, who alone can be the principal cause of this process — a process that surpasses all the ordinary procedures of nature. On the other hand, grace is something that is supernatural intrinsically, from the standpoint of its formal cause.

All graces granted to men since the promise of a Redeemer have been graces merited by Jesus Christ. Before the redemption was actually accomplished, God granted graces by anticipation of the Saviour's merits. The graces granted to Adam and Eve in the state of innocence were probably not graces merited by Christ. (Those who hold that the Word would have become man even if Adam had not sinned hold that these graces, too, were by anticipation graces of Christ.)

111. To (b) could be added the fact that venial sins, however numerous, will not eject sanctifying grace from the soul or diminish its degree.

113. Actual grace is something transient, affecting intellect (illumination) and will (inspiration). Sometimes we refer to good example, a Christian home, etc., as actual graces, but they are such only in the broad sense (external graces), not in the strict sense actual graces, which are internal. From (c) it is evident that persons in mortal sin can receive actual graces — indeed, they must receive such graces in order to get back to the state of grace. In (d) we learn that Christ merited sufficient graces for the salvation of all men; but, as is evident, not all accept His graces. In such persons we say that God's grace remains sufficient (merely sufficient) but does not become efficacious.

114. Adults must co-operate with grace in order to be saved; those below the use of reason can receive sanctifying grace through the sacraments. These latter are not capable of actual graces in the strict sense.

115. Sanctifying grace is absolutely necessary in order to elevate the soul to the supernatural order and thus enable it to perform the supernatural act of beholding God face to face. Sanctifying grace perfects the essence of the soul, and thus is distinct from the virtues, which perfect the faculties.

116. Actual graces are necessary for the salvation of adults, because they must perform supernatural actions in order to acquire or to retain sanctifying grace, and for such actions actual graces are necessary. Under (a) we find the doctrine that in order to overcome temptations for a long period of time, sanctifying grace is necessary. In other words, if a person remains in mortal sin for a long time, he will commit more sins.

118. To merit — that is, to obtain a title to an increase of grace in this life and a corresponding increase of glory in the next — a person must be in the state of sanctifying grace, and perform his actions out of a motive of divine charity. The actions must be *physically* free — that is, one must have the power to perform or not to perform them — but they need not be *morally* free. That is, they may be works of obligation, such as attending Mass on Sunday.

The moment of death terminates the time for acquiring merit. Thus Christ merited for us only up to the time of His death on the cross — not afterward, even though He remained on earth for forty days.

A person loses all his merits when he commits mortal sin, but a revival of merits previously obtained in the state of grace takes place when one returns again to the state of grace. But the works performed when one is in the state of mortal sin, though they may be very good in themselves, possess no merit (that is, *condign* merit) for eternal life.

LESSON 10

The Virtues and the Gifts of the Holy Ghost

119. With sanctifying grace there are also conferred on the soul the three theological virtues of faith, hope and charity, the infused moral virtues (prudence, justice, fortitude, and temperance) and the gifts of the Holy Ghost. The theological virtues have God Himself as their immediate object; all the other virtues have creatures as their immediate object and God as their ultimate object. A natural virtue is acquired by repeated acts; a supernatural virtue can be obtained only by infusion by God.

122. Faith has for its formal object (motive) the authority of God revealing, who can neither be deceived nor deceive (in other words, His infinite wisdom and veracity); and for its material object, the truths revealed by God. An act of faith requires the assistance of actual grace, even (most probably) in one who possesses sanctifying grace and the habit of faith. On the other hand, a person can make an act of faith with the aid of actual grace even before he possesses the virtue of faith — e. g., the convert before Baptism. A person must make an act of faith (in the intellect) before he can make any supernatural act in the will. To be justified, an adult must believe explicitly at least two (probably four) revealed truths (Q. 5).

123. The formal object of hope is not explained in the same way by all theologians, but probably it is the helping power of God; the material object is eternal life and the means of obtaining it. Hope, like faith, is necessary for salvation. Our hope is certain in the sense that we are sure that God will give us the means of attaining eternal life; but it is uncertain in the sense that we are not sure whether we shall co-operate with these graces.

124. The formal object of charity is the goodness of God in Himself, as made known through revelation; the material object is God, ourselves, and our neighbor. To make an act of charity for God it is necessary to exclude all affection for mortal sin; but it is not necessary to exclude affection for venial sin. Moreover, charity does not exclude the desire for happiness for ourselves. For this reason the act of perfect contrition is fully compatible with an act of contrition based on the desire for heaven and the fear of hell.

125, 126. Some theologians believe that the gifts of the Holy Ghost are really identical with the virtues, exercised in an extraordinary way. But the more common view is that the gifts are distinct habits, given to us that we may more perfectly follow the inspiration of the Holy Ghost. Of the seven gifts of the Holy Ghost, four are in the intellect (wisdom, understanding, counsel, knowledge) and three in the will (fortitude, piety, fear of the Lord).

128. The fruits of the Holy Ghost differ from the gifts, insofar as the former are acts, while the latter are habits.

130, 131. There are two classes of moral virtues — acquired and infused. The former are natural, the latter supernatural. A baptized infant has the infused moral virtues, not the acquired. A person in mortal sin (and hence devoid of the moral infused virtues) may have the acquired virtues to a considerable degree. The perfect Christian has both kinds.

132-135. All the moral virtues are assembled under the cardinal virtues. For each natural virtue there is a corresponding supernatural virtue. The supernatural moral virtues are all lost with mortal sin; the natural virtues can remain after mortal sin, though not in a perfect degree. The only supernatural virtues that can remain after mortal sin are faith and hope.

LESSON 11

The Catholic Church

136. This definition contains the three bonds required that a person may be a member of the Church of Christ — profession of the faith, participation in the sacraments and sacrifice, obedience and canonical communion. A person becomes a member of the Church by Baptism; he remains a member as long as he does not profess heresy or schism or incur the more severe forms of excommunication. However, because of the indelible baptismal character, a baptized person always remains subject to the authority of the Church.

137. Our Lord founded the Church gradually during the course of His earthly life. He founded only one Church, with Peter as its head after Christ's ascension.

138. The primary purpose of the Church is to glorify God by bringing men to eternal salvation. It is only indirectly and secondarily that the Church is concerned with their welfare in temporal matters.

139. Cf. Q. 86.

143. The three powers of the Church are to teach, to sanctify, to govern in spiritual matters. The first and third are known as the power of jurisdiction, the second as the power of orders.

144. All the acts of the Church can be said to be the acts of Christ, inasmuch as He established the Church and authorized it to act for the spiritual welfare of men.

145. The texts given in the answer refer to the threefold power communicated to the Church by Christ. Since He willed the Church to last until the end of time, He must have intended that the power He gave the apostles should be transmitted to their successors. This is the theme of Q. 146.

147. The Scriptural texts proving that Christ gave Peter the primacy are most important. It is to be noted that the texts of Matthew and Luke merely promise the primacy, the text of John indicates the actual conferring. Since the Gospel of St. Mark was written with the aid of Peter himself, the honor conferred on him is not mentioned.

148. This is an application to the primacy of the principle laid down in Q. 146. It is a disputed point just how the primacy was annexed to the Roman See. Some think that this city was explicitly designated by Our Lord, but the more probable view is that Christ left the choice of the primatial See to Peter, with the understanding that whoever would succeed him in this See would by that very fact become his successor in the spiritual headship of all Christians. It should be noted that it is not necessary that the successor of Peter actually reside in Rome. Thus for many years the popes lived in Avignon, France.

Under (b) we find the principle that the other Bishops of the Church are the successors of the other apostles. We are speaking here of residential Bishops, for those who merely have the episcopal character but do not govern a diocese are the successors of the apostles only as regards the power of orders, not the power of jurisdiction. The possession of episcopal jurisdiction comes through union with the Pope, who possesses supreme jurisdiction in the Church (though, as far as the power of orders is concerned, the Pope is not superior to any other Bishop). Because of this, the

Bishops of the Oriental dissident churches are the successors of the apostles only in the power of orders, not in the power of jurisdiction.

150, 151. Among the privileges of religious and clerics is the privilege of the canon, which means that one who lays violent hands on a religious of either sex (including a novice) or a cleric (one who has received the tonsure) *ipso facto* incurs an excommunication, reserved to the Ordinary (Can. 2343).

The activity of a lay person in behalf of the Church is Catholic Action only when it is under the direction of the Bishop.

LESSON 12

The Marks and Attributes of the Church

152. It is clear from Scripture that Christ established only one Church, and promised that it would endure until the end of time. Hence it is vitally important that everyone find out which of the many churches designated as Christian is really the one true Church of Jesus Christ.

153-155. There are many ways of proving that the Catholic Church is the one true Church. An immediate proof is to show that the moral miracles which have glorified the Catholic Church — such as its stability, its holiness — indicate God's special favor toward this Church, and consequently prove it to be the Church of Christ. The way followed here is the way of the notes or marks, which means that we first seek the characteristic features of the Church as Christ established it, then investigate which of the many churches claiming to be Christian possess them. It is traditional to base this proof on the four notes of unity, holiness, universality, and apostolicity.

156. The unity of Christ's Church is threefold: in the profession of the same faith, the participation of the same sacraments, the acknowledgment of the same spiritual leadership — especially in the Sovereign Pontiff, the primate of the universal

Church. Unity of worship is not injured by the differences in liturgical languages and particular forms of ritual, such as exist between Catholics of the Latin rite and those of Oriental rites.

157. One of the most definite signs of the holiness of the Catholic Church is found in the miracles which have always glorified the Church. The fact that some Catholics have led bad lives offers no valid objection to the Church's holiness, since Our Lord predicted that there would be cockle among the wheat.

158. Catholicity or universality is not impugned by the fact that the Church is not known in certain individual places — for example, in some parts of China. If every Christian had done his duty, the Church would be actually universal today, in every locality. The fact is that the Catholic Church exists in every land, and is striving to bring its teachings to every individual.

159. The most prominent feature of the apostolicity of the Church is the fact that the Church is ruled by a spiritual leader who traces his authority in an unbroken line from Peter, the prince of the apostles.

160. The absence of these four notes in other Christian bodies is very evident. Moreover, history proves that these societies were founded centuries after Christ. In the majority of the separated Oriental churches there is an element of apostolicity, inasmuch as their Bishops and priests have retained the power of orders, through valid consecration and ordination, down through the centuries; but this is not apostolicity in the full sense, since it lacks the power of jurisdiction (Q. 148).

162. Though the authority of the Church is concerned principally with spiritual matters, the Church also has jurisdiction over temporal things, insofar as this is necessary for the attainment of the Church's spiritual end. This is the reason why the Pope requires a temporal kingdom in which he will be independent (even though it be very small): in order that he may exercise his spiritual authority unhampered by temporal rulers.

163. The infallibility of both the teaching and the believing Church is mentioned here. Infallibility extends only to matters of

faith and morals. Thus the Pope would have no claim to infallibility in proclaiming his opinions on a purely mathematical question, entirely unconnected with faith or morals. The chief arguments for the infallibility of the Church of Christ are found in Our Lord's promise that the gates of hell will not prevail against His Church and that He will be with the teachers of the Church until the end of time.

164. Infallibility belongs to the Pope, whether he speaks alone or in conjunction with the Bishops of the Church. The Pope and Bishops may teach infallibly, either in general council or through their ordinary and universal magisterium, exercised in their official teaching throughout the world. The Pope may exercise his infallible teaching authority when he wills, as long as he makes it clear that he is defining a truth of faith or morals for the universal Church, exercising the fullness of his teaching authority.

It should be noted that the infallibility of the teaching Church extends, not only to doctrines contained in revelation, but also to doctrines not contained in revelation, but connected with revealed truths, such as the invalidity of Anglican Orders. When a doctrine not contained in revelation but connected with it is taught infallibly, it is to be held with ecclesiastical faith. When a doctrine is taught authoritatively but not infallibly (for example, a statement in a papal encyclical, a doctrine emanating from the Holy Office), it is to be accepted, both internally and externally, with religious assent. However, the Pope can teach infallibly in an encyclical, if he wishes.

165. We could add here the argument from the promise of Christ regarding His Church established on Peter: "The gates of hell shall not prevail against it" (Matt., 16:18).

166-168. These questions contain the difficult doctrine of the necessity of the Church. Our Lord established only one Church, and commanded that all men join it as a necessary means of salvation. Hence no one can be saved unless he is in some way affiliated with the visible Church, the Catholic Church. This is an

article of faith, defined by the Fourth Lateran Council (A. D., 1215), which declared, with reference to the visible Catholic Church, "outside which no one at all is saved" (DB, 430). However, one who through no fault of his own is not an *actual* member of the Catholic Church can be related to the Church sufficiently by *desire* to be saved. Such a desire may be implicit or unconscious, contained in the more general desire of doing God's will. This is the doctrine propounded by Pope Pius XII in the Encyclical *Mystici Corporis*. However, as the Pope added, such persons, despite their good will, are deprived of many means of grace which they would enjoy if they were actual members of the true Church.

Since, by the will of God, there is only one true religion, and only one Church as a necessary means of salvation, we cannot say without any qualification that everyone has a *right* to profess any religion he believes to be true (DB, 1715). For a *right* is something objective. We can say that a person has a *civil* right in the United States to profess any religion he wishes, and we can say that a person in good faith has a purely *subjective* right to profess the religion he sincerely believes to be true; but no one has a right (simply as such) to profess a false religion, when God has commanded all to accept the one true religion.

The statement that those who are in good faith and outside the Catholic Church through no fault of their own are members of the *soul* of the Church is an incorrect mode of expressing the doctrine in question, opposed to the ideas enunciated by Pope Pius XII in his Encyclical on the Mystical Body. The true soul of the Church is the Holy Spirit.

169. The Sacred Scripture, especially the Epistles of St. Paul, calls the Church the Body of Christ. The adjective "mystical" was added about the thirteenth century. The term "mystical" is here used in the sense of "sacramentary" — that is, an external means of communicating grace. It should be noted that Pope Pius XII very clearly declared in the Encyclical *Mystici Corporis* that the Mystical Body is the visible Catholic Church.

LESSON 13

The Communion of Saints and the Forgiveness of Sins

170. The communion of saints is not identical with the Mystical Body since the bonds of the communion of saints are invisible, and those of the Mystical Body are visible. Hence, when we speak of the saints in heaven as comprising the Church triumphant and the souls in purgatory as comprising the Church suffering, we are using the word *Church* in a broad sense.

171. The prayers of the saints in heaven have impetratory value, but they no longer possess meritorious or satisfactory value, since such value is terminated with death (Q. 118).

172. There is no explicit law, either of God or of the Church, that we must pray to the saints. But one who would refuse to do so would not be in accord with the spirit of the Church, especially as regards petition to Our Blessed Lady, Mediatrix of all graces.

173. (b) All indulgences granted by the Pope are applicable to the souls in purgatory, unless the opposite is stated (Can. 930), but this is not so with those granted by prelates inferior to the Pope (Can. 913). However, one who has made the Heroic Act can apply all his indulgences to the souls in purgatory.

The unique feature of the privileged altar (c) is that the plenary indulgence is granted independently of the dispositions of the priest.

It should be noted that the Catechism does not state that the souls in purgatory assist the faithful on earth by their prayers. It is a disputed point whether or not the souls in purgatory can pray for others or for themselves. But the Church allows us to ask the suffering souls to pray for us, though she never officially prays to them herself.

LESSON 14

The Resurrection and Life Everlasting

176. Though Our Lord has told us that certain signs will precede the last day, we do not know how long ahead of the last

day they will occur. It is even uncertain whether the destruction of the world (by fire) will precede or follow the resurrection and general judgment, though the former is the more common view. In the latter opinion, there will be some persons who will not die, but will go directly to judgment.

177-179. One of the objections frequently adduced against the doctrine of the resurrection is the fact that in the course of time the matter which was in one person's body will go to form another's — so, to whom will it be given at the resurrection? To this we can answer that the providence of God will see to it that in the course of each one's lifetime enough matter will be given to his body, proper to it alone, to form his body at the resurrection. Or we can answer that to fulfill the condition of receiving the *same* body at the resurrection it suffices that a person have *any* matter required for a body (not necessarily the identical matter that formed his body in life), which will receive the individual characteristics of the particular person (e. g., his individual fingerprints). In fact, it is in this sense that a person says that he has the same body he had ten years previously.

The bodies of the just will possess the qualities of the glorified body of Christ (Q. 90). The bodies of the damned will rise and will be immortal, but they will not possess any glorified qualities.

In the answer to Q. 178 it is not stated that Our Lady died before her Assumption. Although the more common doctrine holds that Mary died before her Assumption, it is a controverted point. The Pope did not settle it in defining the Assumption.

180. Our Lord as man will conduct the general judgment. At this judgment the good and bad deeds of everyone's life will be manifested to all. This process will be mental. Even forgiven sins will be manifested, but to the glory of God's mercy and the repentance of the sinner.

181. The Church never solemnly defined that there is a particular judgment immediately after death. However, it has been

defined that immediately after death the wicked will be punished and those who die in God's grace with no debt of temporal punishment will be admitted to heaven, and from this it logically follows that there must be some form of judgment before sentence is passed.

182. The general judgment will not change the sentence passed at the particular judgment, but will ratify it in the presence of the entire human race, so that all may see that God is just, wise and merciful in dealing with every soul.

184 (b). We have infallible certainty that those who have been canonized are in heaven, and we have practical moral certainty regarding those who are beatified. However, these principles refer to those who have been beatified or canonized by the exact and detailed procedures nowadays required by the Holy See, not to those who were thus honored by popular acclaim in the early Church, unless their canonization has been ratified officially (e. g., by the grant of a universal feast).

185 (d). Since mortal sin is, in a sense, an infinite offense against God, there is no injustice in eternal punishment. That there is *real* fire in hell (as distinct from metaphorical fire, such as anguish of soul) is a certain doctrine, so that it would be rash for a Catholic to deny it. However, it is uncertain just how this fire affects the spiritual souls, or whether it is the same type of fire we have on earth. St. Thomas holds that the punishment of the souls by fire consists in the fact that this material creature *confines* the souls within itself, and thus causes them great anguish.

186. The beatific vision, with the love and joy that necessarily follow from it, constitutes the essential happiness of heaven. The other factors, such as the glorification of the body, the knowledge of what is transpiring on earth, the society of the saints, etc., constitute the secondary object.

There are three aureolae, or special rewards, granted to those who have overcome the world, the flesh or the devil — those of martyrs, virgins and doctors.

Part Two

THE COMMANDMENTS

LESSON 15

The Two Great Commandments

188. Under (b) we find the division of God's law into *natural* and *positive*. The former is that which is based on man's nature as such, and per se can be recognized by reason, though some of the more remote conclusions are not easily discovered by a person relying on reason alone. The authoritative teaching of the Church aids Catholics in finding the truth in these matters. The positive law of God comprises those obligations which He has seen fit to add to the natural law, such as the obligation to observe the Sabbath in pre-Christian times, and the obligation to join the Church of Christ under the Christian Dispensation.

By the natural law certain actions are commanded because they are good; by the positive law certain actions are good because they are commanded.

189. The law of God is entirely contained in the law of love, because one who truly loves God, himself and his neighbor will be faithful to his obligations toward them. However, God promulgated the decalogue as a further explanation and development of man's duties toward God (I-III) and his neighbor (IV-X).

190. (b) The laws of the Church are a further amplification and application of the laws of God, both natural and positive. Our Lord gave the Church the right to impose laws on all baptized persons. However, the Church is empowered to preach the Gospel to *all* persons, and to interpret the divine law to *all*.

193. This emphasizes the truth that Christian charity is not a merely negative virtue (To do no harm) but is a positive virtue (To do good).

194. This is an application of the doctrine of merit, previously explained (Q. 118).

195. All the commandments, except the third, are expressions of the natural law, and they contain all the duties imposed by the natural law. However, some points are contained only implicitly in the decalogue. For example, the duty of parents toward their children is implicitly contained in the fourth, the prohibition to *injure* another and to drink to excess are contained in the fifth; the prohibition of fornication and of contraception in the sixth; the obligation of paying our debts in the seventh, etc.

197. It should be noted that under (d) nothing is said about a religious vocation, in the sense of a special call to the life of perfection. The Code of Canon Law makes no mention of a *religious vocation*, though it speaks of a vocation to the *priesthood*. According to some theologians, the call of God to the religious life is *general* — that is, anyone who has the qualifications and the good will may aspire to the religious life.

LESSON 16

The First Commandment of God

201. Under (b) it is stated that we must make an act of faith often during life. It is not certain how often this obligation binds, but it would seem that such an act must be made at least two or three times a year. However, this need not be a *formal* act of faith; it suffices that it be contained in some other act. Thus a Catholic who regularly attends Mass and receives the sacraments sufficiently fulfills the obligation of making an act of faith.

From (c) we learn that the obligation to profess the faith does not bind always. In other words, at times a Catholic may abstain from proclaiming himself a Catholic, even though he foresees that some will thereby conclude that he is not a Catholic. Thus, in time of persecution a Catholic could lawfully be silent about his faith, and even do things opposed to the positive law of the Church (e. g., eating meat on Friday) so that his faith may not be evident. But it is never permitted to *deny* the true faith or *positively* to profess a *false* religion.

202-203. The obligation to make acts of hope and charity, like the obligation to make acts of faith, binds at certain times; similarly, it is fulfilled by acts which contain these virtues.

205 (d). We distinguish *active* from *passive* participation in public non-Catholic worship. The former is intrinsically wrong, and hence can never be allowed, even if the worship expresses no false doctrine. The reason is that the only authorized public worship under the Christian dispensation is that which is given by the true Church of Jesus Christ. Passive participation (mere attendance) can be permitted for a grave reason, such as intimate friendship (e. g., attendance at a funeral or a marriage) as long as there is no danger of perversion or scandal (Can. 1258). Intrinsically there is nothing wrong when a Catholic participates with a non-Catholic in an act of *private* worship (e. g., the recitation of the Our Father), as long as there is nothing contrary to the true faith expressed.

210. (f) Scandal, in the the theological sense, is bad example given to one who is likely to be led into sin. This is *active*

scandal, and it is a sin against charity; moreover, if the sin of the other is *intended*, it is also a sin against the virtue which is thus transgressed. *Passive* scandal is a sin occasioned by the conduct of another. This conduct may even be a good deed (e. g., the establishment of a Catholic church by a priest in a bigoted town, which will be the occasion of sins of bitterness and calumny on the part of those who dislike the Catholic Church and priests.) When a person foresees that a good action which he is preparing to perform will likely be an occasion of sin to someone, he is bound to abstain from the action unless he has a sufficient good to attain, which will outbalance the evil. This is an application of the principle of the double effect. For example, if a boy foresees that if he enters a religious order his father will stop going to church, the boy should wait for a while in the hope that his father will change his attitude; but he would not have to give up the religious life entirely, even though his father's sin would follow his entrance into religion.

212. Theologians denounce superstition as a grave sin because it is an implicit invocation of the devil, in order to obtain knowledge or some other desirable effect. The Church is especially severe on spiritism, and forbids even passive assistance at spiritistic seances. The ouija board is a form of superstition that should be shunned by all.

213. (a) Under personal sacrilege is included the sin of impurity, either *by* or *against* a sacred person — that is, one who has the vows of religion or one who has received the subdiaconate. Even an internal sin of this nature is a sacrilege. On the other hand, not every violation of a vow is a sacrilege. Thus, the violation of the vow of poverty by a religious is a sin of irreligion, but not a sacrilege.

LESSON 17

Honoring the Saints, Relics and Images

214. The honor given to God is *latria*, to the Blessed Virgin *hyperdulia*, to the saints *dulia*.

216. The first way in which we honor the saints is by *imitation* of their holiness. This is likely to be forgotten by those who regard the first act of devotion as petition to the saints for favors.

217. We do not seek benefits from the saints directly; we merely ask them to petition the Almighty for us.

219. The honor given to a relic (or picture) is *relative*. Its specific nature depends on the nature of the (absolute) honor given to the person whose relic it is. Thus, to a relic of Our Lord we give relative latria, to a relic of Our Lady relative hyperdulia, to a relic of a saint relative dulia. We always intend to honor the person in honoring the relic.

223. When a statue or a medal has been blessed, it thus becomes a sacramental (Q. 473). Then it has the additional efficacy of obtaining for those who use it devoutly the prayers of the Church. When a picture, statue, rosary, etc., is no longer fit for use, it should be burned (or, if metal, melted), buried or cast into the ocean or a lake.

LESSON 18

The Second and Third Commandments of God

228. To confirm even a venial lie by an oath is a mortal sin of perjury.

229. For sufficient reasons the Church can dispense a person from the obligation of a vow. Moreover, a vow can be directly annulled by a person who possesses dominative power over the one who made the vow (provided the vow was made at the time this dominative power was operative). Thus a father can directly annul a vow taken by a child under the age of puberty. A religious superior can annul the vows of the religious under his or her jurisdiction taken after entrance into religion (except the vows of religion itself and the vow to enter an order with solemn vows). When a vow has been annulled directly, it does not revive. By the law of the Church a vow taken by a religious

before entering religion (that is, before profession) remains suspended as long as the person remains in religion (Can. 1315). A vow can be indirectly annulled by one having jurisdiction over the matter of the vow, insofar as is necessary for the use of his rights. Thus a husband can indirectly annul the vow of chastity made by his wife, and an employer can indirectly annul a vow made by one of his employees if it is detrimental to his efficiency as a worker.

There are two private vows reserved to the Holy See — the vow of perfect and perpetual chastity and the vow to enter a religious order with solemn vows, if these vows are taken by a person who has completed his eighteenth year. Other private vows can be dispensed by the local Ordinary (Can. 1309, 1313).

234, 235. Some have believed that the obligation to observe Sunday as a holyday, or at least the obligation to observe one day in seven, is a divine law; but the better opinion holds that it is a matter of ecclesiastical legislation that we observe one day in seven and that that day be the first day of the week. This day is most appropriate because it was on the first day of the week that Our Lord rose from the dead and on the first day of the week that the Holy Ghost descended.

237. (a) A child under seven, even though he may possess the use of reason, is not bound to hear Mass on Sunday, or to observe the Friday abstinence. Similarly one over seven is not bound by these ecclesiastical precepts until he has attained the use of reason.

(c) A person satisfies his obligation substantially if he is present from the beginning of the Offertory to the end of Mass, or from the beginning of the Epistle to the priest's Communion inclusive. To miss the Offertory *alone* would be light matter.

(d) A person need not have the explicit intention of *satisfying the precept*; it suffices that he intend to do *what the precept commands*. Thus a person who has heard Mass on Saturday, thinking it was Sunday, need not attend Mass again. The attention necessary to satisfy one's obligation substantially must be at least *external* — that is, such as excludes all external activity incompatible with internal attention.

(f) A distance of about three miles from church excuses one who must walk both ways. Ordinarily, one who has a car would have to journey about thirty miles to hear Mass, presupposing good roads, good weather, etc.

239. The fact that a person is working for money does not forbid the performance of non-servile work (e. g., typing) on Sunday; but on the other hand, the fact that one desires to do *servile* work as a recreation (e. g., building a boat) does not excuse a person. It should be noted that forensic work (conducting court) is also forbidden on Sunday, as well as public buying and selling.

(b) It is generally held that about two and a half hours of heavy servile work or three hours of light work, performed without a sufficient reason, constitute a mortal sin. It can be safely held nowadays that embroidery, crocheting and knitting are not servile work. Sewing, however, is still ranked as forbidden Sunday work.

LESSON 19

The Fourth, Fifth, and Sixth Commandments of God

242. When a child is emancipated, either by coming to the age of twenty-one or by marriage or by residing permanently outside the home, he is free from the strict obligation of obedience to his parents. But he is still bound to love and revere them and to help them in their grave or extreme need. Moreover, as long as he continues to reside in the home, he must conform to the reasonable domestic rules. But he is not obliged to turn over his pay; it suffices that he compensate his parents for the present expense of his board and lodging.

244. Some theologians have held that it is a mortal sin to keep a child unbaptized (apart from a grave reason) for more than ten days or two weeks. At any rate, it is surely a mortal sin to defer the baptism for more than a month, apart from a grave reason.

(c) This is a law binding in conscience so that parents who send their children to a non-Catholic or non-religious school (such as the public schools of our country) are usually guilty of sin if a Catholic school is available.

(d) Parents must provide their children with the grade of education necessary to give them a proper start in life. In our country today this would surely include a high school education, and perhaps even a college course in the case of parents able to pay for it and a child desirous and capable of profiting by it.

245. (a) To rebel against a tyrant is allowed only when the tyranny is extreme and no other means of righting the situation is available.

246. The Pope in recent years, as well as members of the hierarchy, have emphasized the obligation of voting, especially when there is danger that an evil government will otherwise be elected. (c) The best theological opinion holds that the obligation of paying taxes binds in legal justice. However, it seems that it would not be an act of injustice to hold back a limited portion of one's taxes (perhaps one fourth) on the score that the government usually overtaxes, supposing that most people will whittle down some of the amount.

(d) The Catholic Church does not regard war as unjust in itself. However, in order that a particular war be just, there must be a grave reason to impel a nation to take up arms, the benefits expected must exceed the anticipated evils, there must have been all reasonable efforts to settle the difficulty peaceably, and those authorized to declare war (e. g., Congress in the USA) must be certain that their cause is just. The ordinary citizen must fight for his country if he is commanded to do so, unless he is certain that the cause is unjust. Since the ordinary citizen usually does not know the inner secrets of government circles, it is usually difficult to justify the "conscientious objector." Both sides cannot be right; but it can easily happen that both sides (especially the common citizens) believe their cause as just.

247. Under (a) it is implied that a particular form of government may be intrinsically evil. Such is Communism, because it

takes away man's personal rights and opposes religion. It is to be noted that when we say that a government may not infringe on the citizens' right to worship God we do not exclude the right of the government in a Catholic land to restrict the attempts of heretics to propagate their errors to the spiritual detriment of the Catholics. However, it is often less productive of evil nowadays to allow complete religious liberty to all, even in a Catholic country. The divinely imposed obligation of a civil government to allow the Church to preach and to function, irrespective of civil laws, applies only to the true Church.

250. (a) Parents are presumed to give their commands, binding under grave or light sin, in accordance with the importance of the matter involved. A superior *cannot* bind under pain of mortal sin when the matter involved is entirely unimportant.

252. A person is not obliged to use extraordinary means to preserve his life — for example, to submit to a very expensive and painful operation — especially if he is advanced in age.

253. According to the more common view, the killing of an unjust aggressor, mentioned under (b) is *indirect* — that is, the immediate intention must be to preserve one's own life or valuable possessions, while the death of the aggressor is only permitted; this is one of the applications of the principle of the double effect. One may not kill an unjust aggressor if the desired protection will be assured merely by wounding him. Executioners and soldiers fighting a just war may kill directly. Euthanasia, direct abortion, and direct mutilation for eugenic purposes (sterilization) are likewise forbidden.

In certain circumstances it is permitted to kill or to mutilate an innocent person indirectly — that is, in consequence of a lawful action, having also an immediate good effect sufficient to justify the evil effect. Thus an aviator may bomb a military objective in a just war, even when he foresees that some non-combatants will be killed (the number being in proportion to the measure of the good effect), but he may never directly attack non-combatants.

Similarly, a pregnant woman may have an operation for the removal of a deadly cancer, even though another effect will be the death of the unborn child. But it is never permitted to inflict death directly on an innocent person, even though the ultimate purpose is to save another life — e. g., the pregnant woman may not have the child removed (when it cannot live outside the womb) in order to relieve her dangerous heart condition.

254. There is a great difference between impurity and immodesty. The former, when deliberate, is always a mortal sin; the latter may be a venial sin.

256. Under (b) only the chief sins are mentioned. Thus, there is no mention of onanism and of sodomy.

257. We can see from (b) why "steady company-keeping" by high school boys and girls is sinful — because they cannot marry for some time, and company-keeping (an occasion of sin) is justified only when it is intended as a proximate preparation for marriage.

LESSON 20

The Seventh, Eighth, Ninth, and Tenth Commandments of God

259. (c) Nowadays, the absolute sum for grave matter in theft in our country would seem to be about \$75. (d) It would seem to be a mortal sin to steal about \$20 from a person of the middle class. A larger sum (about one and a half times as great) is required to commit a sin by the conjunction of small thefts than when there is a single act.

261. (b) It is not certain whether the obligation to pay a living *family* wage is a matter of distributive justice or commutative justice. The latter is the more probable view.

(c) It is an additional sin against religion when a public official, bound by oath to be faithful to his duties, is guilty of dishonest practices which by their nature are violations of justice.

263. (a) Unless a person is guilty in conscience of the damage he inflicts, he is not obliged in strict justice, by the law of God, to make restitution. But when the civil law imposes on him this obligation, he is bound to do so in conscience.

265. (b) Even though we are speaking the truth, we fail against justice toward our neighbor if we reveal, without sufficient reason, his hidden faults. This is the sin of detraction, in distinction to the sin of calumny, which is committed when we tell falsehoods about our neighbors.

266. Some Catholic theologians believe that it is not a lie to tell a falsehood to one who is *unjustly* trying to find out the truth. For example, if a child is asked publicly in school if he missed Mass on Sunday, he may reply in the negative (even though he did miss Mass) because it is unjust to require a person to confess his mortal sins publicly.

267. Rash judgment is committed when one judges that another has *certainly* been guilty of wrongdoing, and there is no sufficient reason for making the judgment. To have a *suspicion*, without sufficient grounds, is ordinarily only a venial sin.

270. There are three types of secrets — natural, promised and committed. Under the last come professional secrets.

274. Although we often speak of the sin of impure *thoughts*, the sin is really the deliberate *consent* to the matter of these thoughts, for sin is always in the will. This sin is known theologically as *morose delectation*.

276. A desire is usually concerned with a particular person (b); hence, different desires are specifically different sins in accordance with the diversity of the objects of the desires. Hence they must be confessed with the mention of their specific object. On the contrary, morose delectations generally abstract from the particular persons with whom these delectations are concerned; hence in this case it ordinarily suffices for the sinner to confess merely that he has consented to evil thoughts.

LESSON 21

The Commandments of the Church; The First and Second Commandments

279. The legislative power of the Church extends only to the baptized, irrespective of their particular belief. However, the Church possesses magisterial power over the unbaptized, insofar as Christ has given the Church the right and the duty to preach to these the truths of the Gospel, and no civil authority may restrict this right. The Church also has the right to interpret the natural law for all mankind.

280. (b) Sometimes the Bishops of a particular region meet in council and legislate for their territory — for example, the Councils of Baltimore for the United States — but it is only when the Holy See ratifies these laws that they are binding on the people of the territory.

(c) A prefect apostolic is an example of an Ordinary who may not be a Bishop in orders. An auxiliary Bishop, as such, has the fullness of the power of orders but no ecclesiastical jurisdiction.

281. The Church itself does not pick out six commandments for special emphasis; but theologians and canonists have been doing this for many years. The number of the commandments of the Church has varied in different places and in different times. (Cf. "Commandments of the Church," in *Catholic Encyclopedia*, IV, 154).

282. (a) This does not cover all the reasons excusing from the obligation of hearing Mass. For example, a girl who is about to give birth to an illegitimate child is excused, even though she is able to attend.

283. In Canada the same holydays are observed, except that August 15 is not a holyday but January 6 (Epiphany) is a holyday.

286. The quantity of the fast-day breakfast and collation is determined by custom. In the United States the Bishops have recently introduced the relative norm — that is, a quantity sufficient to enable a person to carry on his usual duties without grave

inconvenience, though involving some self-denial. According to this norm, the combined quantity of food at breakfast and the collation must be less than the amount of one full meal. At these two minor meals meat may not be taken. (See Appendix V in the 1954 edition of the Baltimore Catechism No. 3.)

Among liquids that are permitted are tea, coffee, fruit juices, wine and ordinary milk (not cream or malted milk).

288. By flesh meat is meant the flesh of warmblooded animals, not necessarily those that live on land. The flesh of cold-blooded animals is allowed, even when they live on land. Thus we may eat frogs and snails. However, custom is to be considered as a determinant, in that people have come to regard as fish (and hence permissible abstinence food) the flesh of all animals that live in the ocean, such a whales.

289. (c) The workingman's privilege has now been eliminated. In the United States we now have days of partial abstinence for all who have passed their seventh year and attained the use of reason (one meal of meat) — the Wednesdays and Saturdays of Embertide and the vigils of Pentecost, and All Saints'. Members of the Armed Forces and the members of their families, if they habitually live with them, are free from fast and abstinence on all days of the year except Ash Wednesday, Good Friday, Holy Saturday until noon, and the vigil of Christmas.

LESSON 22

The Third, Fourth, Fifth, and Sixth Commandments of the Church

293. We must confess at least once a year only if we have mortal sin to confess. This does not necessarily mean that we have a mortal sin on our soul. A person may have received the pardon of his mortal sins by perfect contrition, or he may have forgotten a mortal sin in last year's confession, so that, even though he has committed no mortal sin since his last confession, he must go to confession when in danger of death or within the year. Nowadays the year is generally measured from Easter to

Easter, because of the connection between this precept and the Easter duty obligation.

295. Even a child below the age of seven is bound by the law of Easter Communion if he has reached the age of reason. This precept is imposed to urge the obligation of Holy Communion; hence one who has neglected it must receive Holy Communion as soon as possible.

296. By the general law of the Church, the Easter season lasts from Palm Sunday to Low Sunday — two weeks. We have a special privilege in our country to extend it to fourteen weeks.

297. Although this precept seems to bind by commutative justice, the Church does not insist on this aspect; and priests are forbidden by the Council of Baltimore to refuse the sacraments to persons who are seriously ill on the score that they have not contributed to the needs of religion.

298. There are two exceptions for cases in which an authorized priest cannot be had:

1. If there is danger of death for one or both of the parties.
2. If it is foreseen that a priest will not be available for a month.

In either of these cases it suffices for a valid marriage that the parties exchange consent before two witnesses.

301. The Church permits a mixed marriage only when there is a grave reason for it. Even after the danger from the divine law has been removed (e. g., the danger of perversion), the law of the Church still binds. Such a grave reason would be the well-founded hope of the conversion of the non-Catholic party or the assurance of peace between nations through a royal marriage. Often the Church gives a dispensation from fear of a greater evil, such as a marriage before a civil official. This is a lawful reason on the part of the Church, but it supposes a sinful attitude on the part of the couple. A Catholic who marries when only this reason can be adduced for obtaining a dispensation is objectively guilty

of mortal sin in contracting the marriage. Accordingly, a Catholic who keeps company with a non-Catholic with at least a probability of marriage is guilty of a grave sin if it cannot be anticipated that at the time of the marriage there will be a lawful and grave reason for the marriage. Such a reason would be, for instance, the well-founded hope of the conversion of the non-Catholic. The promises must always be made — that is, the non-Catholic must promise that he will not interfere with the religion of the Catholic, and both must promise that all the children will be baptized and brought up as Catholics. However, the mere fact that both are perfectly willing to make the promises and to abide by them is not sufficient to justify a mixed marriage — there must be a grave and lawful reason for the marriage in addition, and also moral certainty that the promises will be fulfilled.

There is a disputed point among theologians whether Our Lord determined specifically the matter and form for all the sacraments, or left it to the authority of the Church to choose an appropriate matter and form for some of them, which He determined only generally (by commanding that there should be a sacrament for a definite purpose, without specifying what matter and form should constitute it). The two sacraments about which there is most controversy are Confirmation and Holy Orders. The only sacrament that requires jurisdiction is the wedding for its validity is Penance, since this sacrament follows the nature of a civil judgment (Q. 287). However, Ministers cannot be validly consecrated by the contracting parties (the ministers) unless the priest before whom it is celebrated has authority to assist at it in the place. (See the exceptions in the comments on Q. 288 in this book.)

Part Three

THE SACRAMENTS AND PRAYER

LESSON 23

The Sacraments

304 (b). The matter is distinguished by theologians as *remote* matter, which exists before the sacrament is conferred (water for Baptism, blessed oil for Extreme Unction, sins for Penance), and *proximate* matter, which is the application or use of the remote matter (washing with water, anointing with oil, confessing of sins).

Under (c) is presented the Catholic doctrine that the sacraments produce grace *ex opere operato*, or as instrumental causes, the divine power being the principal cause. Consequently, a sacrament validly received always gives grace as long as the recipient places no impediment.

It is a disputed point among theologians whether Our Lord determined specifically the matter and form for all the sacraments, or left it to the authority of the Church to choose an appropriate matter and form for some of them, which He determined only generically (by commanding that there should be a sacrament for a definite purpose, without specifying what matter and form should constitute it). The two sacraments about which there is most controversy are Confirmation and Holy Orders.

306 (d). The only sacrament that requires jurisdiction in the *minister* for its validity is Penance, since this sacrament follows the nature of a civil judgment (Q. 381). However, Matrimony cannot be validly conferred by the contracting parties (the ministers) unless the priest before whom it is celebrated has authority to assist at it in the place. (See the exceptions in the comments on Q. 298 in this book).

It suffices that the minister have a merely *implicit* virtual intention of doing what the Church does. Such an intention is possible even in a heretic or infidel who, in baptizing, wishes to do what the parents of the child wish done by this ceremony.

308. According to the most common theological teaching, the sacramental grace of a sacrament is actually the sanctifying grace which it confers, modified to the needs of this particular sacrament. To the sacramental grace is annexed a right to the actual graces needed for the fulfillment of the purpose of the particular sacrament.

309. One who has never reached the age of reason receives the graces of the sacraments which he can receive validly (Baptism, Confirmation, Holy Eucharist, Holy Orders if he is a male), even if he has no intention of receiving the sacrament and no dispositions of soul. Sometimes it is said that the Church supplies the intention for a child; but the real explanation is that Our Lord ruled that no intention is required for those who have not attained the ability to make an intention. Once a person has reached the age of reason, he must have the intention of receiving a sacrament in order to receive it validly. For most sacraments a habitual intention suffices. It should be noted that it would be

illicit for a Bishop to ordain a child who had not reached the age of reason; nevertheless, the sacrament would be valid if it were given to a boy, however young.

311. Although the sacraments of the living are intended primarily for those in the state of grace, it is commonly held that if a person in mortal sin received one of these sacraments in good faith (unaware of his unworthiness) and with attrition (imperfect contrition) he would be put in the state of grace. This is certain for Extreme Unction (Q. 446).

314. (c) It is an article of faith that the character is indelible in the present life (DB, 852), and it is certain that it is indelible in the future life.

LESSON 24

Baptism

315. It is uncertain just when Our Lord instituted Baptism, but it seems very probable that He did so some time before the Last Supper, since the apostles received Holy Communion on that occasion, which presupposed the baptismal character. Even Our Lady had to receive Baptism in order to acquire membership in the Church and to receive the character enabling her to receive the other sacraments (Q. 317).

319. (d) The reason why it is not licit to confer Baptism by sprinkling (unless this is the only method available) is the danger that the water will not touch the recipient's head or will not flow. It suffices for validity that the water be applied at any time while the form is being recited — not necessarily during the entire time. Indeed, the Ritual prescribes that the priest shall confer the first pouring only when he says, "In the name of the Father." One pouring (immersion) suffices for validity, but when the priest baptizes solemnly he pours three times. The words must be audible.

320. The necessity of the sacrament of Baptism for salvation is a necessity of *means* (not merely of *precept*), but it is extrinsic

and relative — that is, through God's providence it can be supplied in certain circumstances by other means (Q. 321).

322. (b) In the case of an infant, martyrdom produces its effects by the very fact that those who slay the child are actuated by hatred of Christ or of some Christian virtue. In the case of an adult (one who has reached the use of reason) it is also required that he accept death from a supernatural motive and abstain from positive resistance. The efficacy of martyrdom to justify is derived from the fact that it is an imitation of Christ's Passion.

323. The baptism of desire is efficacious even when a person is not in danger of death. Thus a catechumen preparing for the sacrament of Baptism can acquire the state of grace by making an act of divine charity. It should be remembered, however, that neither the baptism of blood nor the baptism of desire impresses a character; hence one could not receive any of the other sacraments merely because he had received one of these two "baptisms" — which receive the name *baptism* only by analogy.

324. (Cf. Q. 244.) The doctrine of the Limbo of unbaptized children is certain, though it has never been defined by the Church as an article of faith. (Cf. DB, 1526.) Under (b) we see the Church's acknowledgment of the principle of parental rights. Theologians teach that the Church has no *right* to baptize the infant of unbaptized parents against their will, unless the child is in danger of death. On the other hand, it should be noted that if non-Catholic parents wish their child baptized a Catholic and give assurance that it will be brought up as such, the child may be baptized.

328. There is also a spiritual relationship between the one who baptizes and the one baptized.

LESSON 25

Confirmation

330. It is the more probable view that Our Lord instituted Confirmation at the Last Supper, though He did not then confer

it. The apostles did not receive Confirmation as a sacrament, but they received the effects of this sacrament, both grace and character, in an extraordinary way, through the descent of the Holy Ghost, on Pentecost.

331. In the United States priests who are chaplains of hospitals that have a maternity ward are also now empowered to confer Confirmation on infants.

333. The essence of Confirmation is found in the anointing with the imposition of the hand (matter) and the words: "I sign thee . . ." (form).

334. The law of the Church requires that the chrism be that which was blessed on the previous Holy Thursday. However, old chrism suffices for the *validity* of the sacrament.

336. Some believe that the blow is a remnant of the sign of peace given to children; others believe that it originated in the custom of proclaiming a man a knight by striking him with a sword.

340. (c) It cannot be stated with certainty that if a person refuses to receive Confirmation (apart from contempt) he commits a *mortal* sin. However, all are urged to receive this sacrament. In (d) we have an application of the consoling doctrine of the revival of the sacraments.

LESSON 26

The Holy Eucharist

343. Not all the Reformers denied the Real Presence. Thus Luther held that Our Lord is really present in the Eucharist, not by transubstantiation, but by consubstantiation — that is, together with the substance of the bread.

348. The appearances of bread and wine which remain are also called *accidents* and *species*.

351. The body of Christ in the Holy Eucharist is the *same* body that is now in heaven; hence it is inseparably united to His blood, soul and divinity. However, only the body is present (in the host) by virtue of the words of consecration; the blood, soul and divinity are present by concomitance. Similarly, in the chalice only the blood is present by virtue of the words; the body, soul and divinity by concomitance.

354. Our Lord did not *ordain* the apostles to the priesthood (that is, by conferring on them the sacrament of Holy Orders), but He *constituted* them priests through an act of His will. This was an exercise of His power of excellence.

LESSON 27

The Sacrifice of the Mass

358. Although there are many opinions about the nature of sacrifice, the more common view is that sacrifices comprise two elements — the *offering* of the victim and some manner of *destruction* of the victim. How these two are realized in the Eucharistic sacrifice is a matter of discussion among theologians. According to one view, the destruction or immolation took place on Calvary, and in every Mass the priest makes a new offering of the immolated Christ.

360. We do not mean that every Mass is *numerically* the same sacrifice as the sacrifice of the cross. It is the same *substantially* insofar as the victim and the priest are the same, and the same effects are produced. It is not certain whether Christ offers every Mass *immediately*, or only *mediately* by virtue of His command given to all priests: "Do this . . ."

361. The measure of the fruits depends in some degree on the dispositions of the priest and the other active participants in the offering of the Mass. It is disputed whether the fruits of the Mass are in themselves infinite or finite. Those who hold the latter view regard the Church, a finite organization, as the immediate offerer of every Mass.

364. It should be remembered that the laity do not offer the Holy Sacrifice in the same sense as the ordained priest. This truth is emphasized by Pope Pius XII in his Encyclical *Mediator Dei*.

LESSON 28

Holy Communion

366. It is not certain whether a person receives more grace, supposing the same measure of dispositions, when he receives Holy Communion under both species than when he receives the Holy Eucharist under one species (DB, 932).

367. Pope St. Pius X, in his decree on daily Communion, laid down as a condition of worthy Communion, in addition to the state of grace, a *right intention*. However, this is really a general condition which must be found in every work in order that it be good. Hence it is not mentioned here.

372. The permission of the confessor may be given outside confession. Ordinarily it is not permitted to receive Holy Communion more than once a day (apart from the case of the priest who celebrates Mass more than once), but if a person who has already received Holy Communion is later placed in danger of death that same day, he is urgently recommended to receive the Holy Eucharist again as Viaticum (Can. 864).

375. The first effect of Holy Communion is to arouse the soul to acts of divine love.

LESSON 29

Penance

379. There are three distinct meanings of the word "Penance": a virtue moving us to detest sin; satisfaction for the temporal punishment due to sins already forgiven; the sacrament of Penance.

380. It is uncertain whether Our Lord *gave* the apostles the power to forgive sins on the first Easter Sunday or only *informed* them of one of the powers contained in the priesthood that they had received on Holy Thursday.

381. The power to forgive sins is a judicial power, similar to that exercised by a judge, as is evident from the fact that Our Lord gave the apostles the power either to forgive or to retain — a judicial or discretionary power. This implies the necessity of a confession, so that the priest may know whose sins should be forgiven, whose retained. Since it is a judicial power, it can be exercised only over those subject to the judge (the priest). In other words, he must have jurisdiction over the penitents. This jurisdiction is usually given by the Bishop of the diocese in which the sacrament is conferred.

(b) Sometimes a priest can absolve from a censure and then afterward have recourse to the Bishop or the Holy See to receive the mandate, including the penance which these higher authorities determine to impose on the penitent.

383. (a) A priest requires special jurisdiction to confer the sacrament of Penance on religious women. However, any religious woman who wishes to confess to any priest having faculties for women's confession in the diocese may do so, provided she seeks his ministrations, goes to confession in a place approved for women's confessions, and goes to this priest for peace of conscience. "Peace of conscience" can be interpreted generously — for example, the fact that the religious could not get to confession to the regular confessor this week constitutes a sufficient reason for going to any priest with faculties for women's confessions in the diocese. The confession must be made in a place destined for women's confessions, though for a sufficient reason the confessor can designate another place for this particular confession. The Code of Canon Law (Can. 2414) prescribes that any religious superior who would restrict the right of a religious in this matter is to be admonished by the Ordinary, and if the offense is repeated, deposed from office. Moreover, a religious confined to her room by sickness may confess to any priest having faculties for women's confessions.

LESSON 30

Contrition

389. In the answer we are abstracting from the nature of the sorrow required, whether perfect or imperfect, and from the question of whether one is seeking pardon through a sacrament or extrasacramentally. In any event, a person needs some form of contrition for the remission of every actual sin, whether mortal or venial, whether with a sacrament or outside the sacrament. It is commonly held that even imperfect contrition suffices to procure the remission of venial sins without the reception of a sacrament.

393. We do not have to detest our sins more than we detest the punishment of hell. We need not make any comparison between these two evils. Nor are we obliged, even in the formation of an act of perfect contrition, to make a hypothetical intention to the effect that we would avoid mortal sin in future even though there were no punishments or rewards.

400. It should be remembered that sorrow based on fear of punishment is only one type of imperfect contrition. For example, we can detest sin as an act of ingratitude toward God, or a violation of His rights as our Creator; and such acts constitute attrition or imperfect contrition, as long as they are based on a motive of supernatural faith.

401. It is possible to have both perfect and imperfect contrition at the same time. The act of contrition contained in the Catechism contains both types. (It is now worded "because of thy just punishments" instead of "the loss of heaven and the pains of hell" in order to include imperfect contrition for venial sins also.)

402. It should be emphasized that it is not difficult to elicit an act of perfect contrition. It demands no special fervor or intensity, and does not necessarily extend to venial sins.

403. The doctrine contained here should be brought to the attention of all Catholics, because many have the mistaken notion

that perfect contrition justifies only when a person is in danger of death and cannot get to confession.

405. For the worthy reception of Holy Communion one who has committed a mortal sin must first receive the sacrament of Penance, even though he has regained the state of grace by perfect contrition. This obligation arises from a special law — whether it is of God or of the Church is controverted. However, a person may lawfully receive one of the other sacraments of the living, such as Confirmation or Matrimony — after regaining the state of grace by an act of perfect contrition. Moreover, in exceptional circumstances — namely, when there is no priest available to whom one can confess, and there is need of celebrating Mass or of receiving Holy Communion (and this need must be quite grave) — a person who has been guilty of mortal sin may dispose himself for Holy Communion by an act of perfect contrition (Can. 856). The mere fact that others will notice that a person does not receive Holy Communion when he is accustomed to do so does not constitute a sufficient reason for making use of this exception.

LESSON 31

Confession

410. (c) A priest is also forbidden to make use of the knowledge acquired in the tribunal of Penance to the detriment of the penitent, even though he makes no revelation of his sins. Thus the priest could not (in consequence of what he has heard in confession) refuse the penitent an office he had planned to give him.

411. If a person is in doubt as to whether or not he has committed a mortal sin — a doubt in which the negative is at least as strong as the affirmative argument — there is no obligation to confess it.

A deaf mute who can communicate with the priest by signs is bound to confess his sins as exactly as anyone else. If his only means of communication is writing, some theologians believe that

he need not confess specifically, but may merely acknowledge in a general way that he has sinned and is sorry — the argument being that writing is an extraordinary means of confessing, and no one is bound to extraordinary means. But the more probable view is that he is bound to a specific confession, since writing is an ordinary means for him to communicate with people who do not know the sign language.

415. (c) Circumstances which merely increase the malice of the sin but do not add a new species need not be told, unless they change a sin which by its nature is venial, into mortal sin.

416. Sometimes even the *moral* impossibility of confessing specifically will justify a person in making only a generic confession. Thus, if a sick person in a hospital will be overheard, he can simply confess that he has sinned and make an act of contrition. But when a person thus excused next goes to confession he must confess those sins in proper detail.

419. (a) The priest in a subsequent confession may speak to the penitent about something previously confessed.

420. There is no obligation to perform the penance before going to Holy Communion, nor even before the next confession, as long as the delay is not too lengthy — e. g., three months.

LESSON 32

How To Make a Good Confession

429. (b) It suffices to confess the number of sins over and above the number previously confessed. Thus, if a person confessed missing Mass ten times, and afterward remembered it took place eleven times, he would simply say: "I forgot to confess that I missed Mass once." If a person inadvertently confesses too great a number, he is bound to no correction in a subsequent confession.

430. The reason why we can receive absolution for a sin already confessed and forgiven is that the sacrament of Penance gives us grace sufficient to remit the sins confessed and repented.

Even though the sins are actually forgiven, the grace will still benefit our souls.

434. If a person forgets his penance, he should go back and ask the priest to repeat it, if this does not involve any great inconvenience. If it does, he is free from the obligation of performing any sacramental penance. The penance (satisfaction) is only an integral part of Penance; that is, it is required for the perfection of the sacrament, not for its essence.

LESSON 33

Temporal Punishment and Indulgences

439. The power of the Pope to grant indulgences is not limited, though he needs some reason for granting one. Nowadays a cardinal can grant an indulgence of 300 days, a metropolitan 200 days, a residential bishop 100 days.

442. A plenary indulgence gained for a soul in purgatory is measured by the needs of this soul rather than that of the person gaining it.

LESSON 34

Extreme Unction and Holy Orders

443. For the validity of the sacrament of Extreme Unction, it suffices to give a single anointing on any part of the body; but the anointing of the forehead, the focus of the senses, is most appropriate when the priest limits himself to a single anointing (Can. 947).

445. The benefit to the body comes through the relief to the soul, because of the close union between the two. It is thus a combination of the natural and the supernatural. It is granted by God only when it is profitable to the person's spiritual welfare (DB, 909).

446. Cf. Q. 311.

450. It is generally held that the sacraments can be administered one hour after apparent death, when there is a lingering illness; three hours after a sudden death.

451. (c) The order of priesthood and that of diaconate are certainly conferred by a sacramental rite. It is disputed whether the subdiaconate and the minor orders are sacramental orders or merely ecclesiastical institutions. The tonsure is surely not a sacrament. The episcopate is an extension and the fullness of the priesthood, but it is not certain that episcopal consecration is a *sacramental* rite.

452. The formal element of a vocation to the priesthood is the call of the Bishop or religious superior; but this supposes a call from God, manifested in the qualifications required for a priest and an inclination to the priestly life. Before ordination the candidate makes a written declaration to the effect that he is receiving Holy Orders willingly, without any coercion.

456. A priest can be delegated by the Pope to confer the minor orders and the subdiaconate.

LESSON 35

Matrimony

457. (a) According to the most probable opinion, marriage is a sacrament only when *both* parties are baptized. A non-sacramental marriage becomes a sacrament as soon as both parties have received Baptism. The primary end of marriage is the procreation and the upbringing of children. Secondary ends are mutual love and assistance and the relief of concupiscence.

458. When parents are gravely neglectful of their duties to their children, the civil authority may and should supply the deficiency. But apart from such circumstances, the state may not usurp the divinely granted rights of parenthood to bring up children.

459. The marriage of two baptized persons (whether Catholic or non-Catholic) which has been consummated by sexual relations (even once) cannot be broken by any power on earth (Can. 1118). However, the consummated marriage of two unbaptized persons can be dissolved by the Pauline privilege; the unconsummated marriage of two baptized persons can be dissolved by the authority of the Holy See, as can also the consummated marriage of one baptized and one unbaptized person. These exceptions have been granted by God, and are applied through the Church. In the Old Law divorce (in the fullest sense) was also permitted in certain circumstances (Deut. 24:1).

460. Some exceptions to the unity of marriage were granted by God in the Old Testament, but no exceptions have been granted under the Christian Dispensation.

461. If both are baptized and the marriage is not rendered invalid by an impediment, it is a sacrament, whether they are Catholics or non-Catholics.

462. (a) The impediment of disparity of cult does not now hold when a baptized non-Catholic marries a non-baptized person, as it did before 1918. On the other hand, the impediments of blood relationship and affinity bind baptized non-Catholics as well as Catholics. The basis of this legislation is the authority of the Church, divinely granted, over the sacraments and the sacred affairs of all baptized persons.

463. It is commonly held that the state may make even diriment impediments for the marriages of two unbaptized persons. When the Church (in the case of the baptized) or the state (in the case of the unbaptized) makes diriment impediments, it takes from the consent of the parties an essential element for a valid marriage contract — the approval of public authority. As a social contract, marriage needs this approval for validity. In the case of a marriage between a baptized and an unbaptized person, it seems more probable that the authority of the Church governs the entire contract.

465. Cf. Q. 298.

468. The special nuptial blessing is ordinarily given only at Mass. A woman can receive this blessing only once. Hence, if she is married a second time after having received the nuptial blessing, it may not be repeated.

LESSON 36

The Sacramentals

469. (b) Our Lord instituted some of the sacramentals, in the sense that He made use of these rites — e. g., the washing of the feet, the exorcisms — but the Church has extended these to the faithful for use with her sanction.

472. There are two kinds of blessings — constitutive and invocative. The former makes a person or thing permanently holy, such as the blessing of an abbot, a chalice or a rosary. The latter merely calls down God's blessing and assistance on those who will use the object to which the blessing is communicated, such as the blessing of a house, or an automobile.

474. It is superstitious to believe that a sacramental will *infallibly* procure temporal blessings — e. g., that the scapular will surely protect one from drowning, the medal of St. Christopher will infallibly preserve one from automobile accidents.

LESSON 37

Prayer

479. The promise of the infallible efficacy of prayer (John 15:7) applies only to prayer for oneself, endowed with the requisite qualifications, such as humility and perseverance.

481. Prayers of obligation, such as the Divine Office and Sunday Mass, are validly fulfilled, even though there are voluntary distractions, as long as there is *external* attention — that is,

freedom from activities which *by their nature* are incompatible with internal attention.

LESSON 38

The Our Father

492. The term "Father" refers, not merely to the First Person, but to the Three Persons in the one Godhead.

APPENDIX I

Why I Am a Catholic

VIII. When we are proving the preambles of faith, we use the Bible, not as an inspired book, but as a reliable historical account of the life of Christ and the dealings of God with the human race. After establishing the preambles of faith and accepting the teachings of the Church, we read the Bible as the inspired word of God.

LAUS DEO ET MARIAE!

APPENDIX I
THEOLOGICAL PRINCIPLES

Why I Am a Catholic

LESSON 38

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