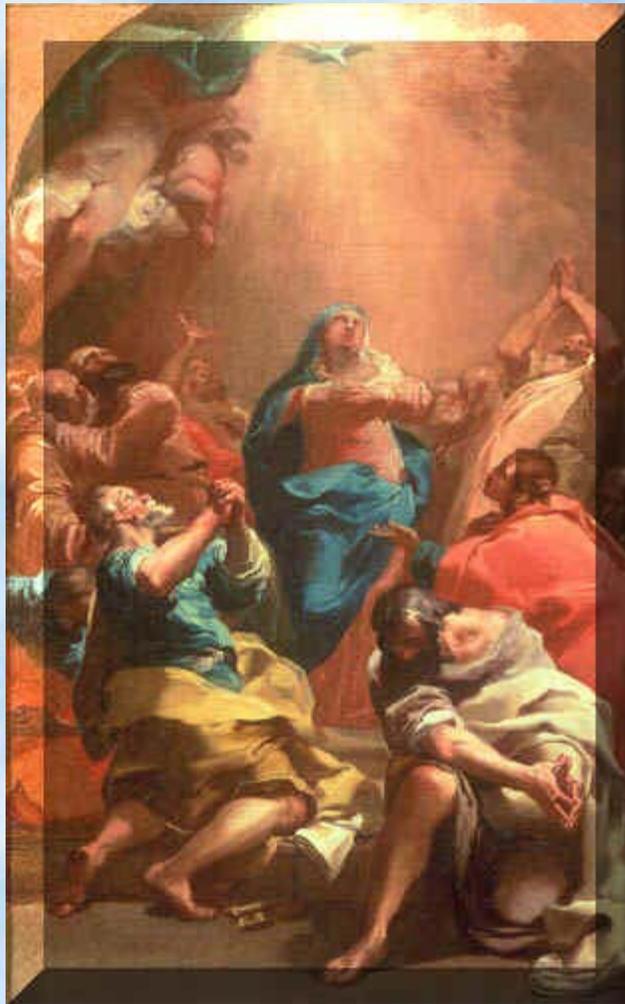


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# ***THE SACRAMENTS***



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# **THE COUNCIL OF TRENT ON THE SACRAMENTS**

## **THE COUNCIL OF TRENT BY SESSION**

### ***The Seventh Session***

*Celebrated on the third day of the month of March, MDXLVII.*

### **DECREE ON THE SACRAMENTS**

#### ***Proem.***

*For the completion of the salutary doctrine on Justification, which was promulgated with the unanimous consent of the Fathers in the last preceding Session, it hath seemed suitable to treat of the most holy Sacraments of the Church, through which all true justice either begins, or being begun is increased, or being lost is repaired. With this view, in order to destroy the errors and to extirpate the heresies, which have appeared in these our days on the subject of the said most holy sacraments; as well those which have been revived from the heresies condemned of old by our Fathers, as also those newly invented, and which are exceedingly prejudicial to the purity of the Catholic Church, and to the salvation of souls, the sacred and holy, oecumenical and general Synod of Trent, lawfully assembled in the Holy Ghost, the same legates of the Apostolic See presiding therein, adhering to the doctrine of the holy Scriptures, to the apostolic traditions, and to the consent of other councils and of the Fathers, has thought fit that these present canons be established and decreed; intending, the divine Spirit aiding, to publish later the remaining canons which are wanting for the completion of the work which It has begun.*

### **ON THE SACRAMENTS IN GENERAL**

**CANON I:** If any one saith, that the sacraments of the New Law were not

all instituted by Jesus Christ, our Lord; or, that they are more, or less, than seven, to wit, Baptism, Confirmation, the Eucharist, Penance, Extreme Unction, Order, and Matrimony; or even that any one of these seven is not truly and properly a sacrament; let him be anathema.

CANON II: If any one saith, that these said sacraments of the New Law do not differ from the sacraments of the Old Law, save that the ceremonies are different, and different the outward rites; let him be anathema.

CANON III: If any one saith, that these seven sacraments are in such wise equal to each other, as that one is not in any way more worthy than another; let him be anathema.

CANON IV: If any one saith, that the sacraments of the New Law are not necessary unto salvation, but superfluous; and that, without them, or without the desire thereof, men obtain of God, through faith alone, the grace of justification; though all (the sacraments) are not indeed necessary for every individual; let him be anathema.

CANON V: If any one saith, that these sacraments were instituted for the sake of nourishing faith alone; let him be anathema.

CANON VI: If any one saith, that the sacraments of the New Law do not contain the grace which they signify; or, that they do not confer that grace on those who do not place an obstacle thereunto; as though they were merely outward signs of grace or justice received through faith, and certain marks of the Christian profession, whereby believers are distinguished amongst men from unbelievers; let him be anathema.

CANON VII: If any one saith, that grace, as far as God's part is concerned, is not given through the said sacraments, always, and to all men, even though they receive them rightly, but (only) sometimes, and to some persons; let him be anathema.

CANON VIII: If any one saith, that by the said sacraments of the New Law, grace is not conferred through the act performed, but that faith alone in the divine promise suffices for the obtaining of grace; let him be anathema.

CANON IX: If any one saith, that, in the three sacraments, to wit, Baptism, Confirmation, and Order, there is not imprinted in the soul a character, that is, a certain spiritual and indelible Sign, on account of which they cannot be repeated; let him be anathema.

CANON X: If any one saith, that all Christians have power to administer the word, and all the sacraments; let him be anathema.

CANON XI: If any one saith, that, in ministers, when they effect, and confer the sacraments, there is not required the intention at least of doing what the Church does; let him be anathema.

CANON XII: If any one saith, that a minister, being in mortal sin, if so be that he observe all the essentials which belong to the effecting, or conferring of, the sacrament, neither effects, nor confers the sacrament; let him be anathema.

CANON XIII: If any one saith, that the received and approved rites of the Catholic Church, wont to be used in the solemn administration of the sacraments, may be contemned, or without sin be omitted at pleasure by the ministers, or be changed, by every pastor of the churches, into other new ones; let him be anathema.

## *BAPTISM*

CANON I: If any one saith, that the baptism of John had the same force as the baptism of Christ; let him be anathema.

CANON II: If any one saith, that true and natural water is not of necessity for baptism, and, on that account, wrests, to some sort of metaphor, those words of our Lord Jesus Christ; Unless a man be born again of water and the Holy Spirit; let him be anathema.

CANON III: If any one saith, that in the Roman church, which is the mother and mistress of all churches, there is not the true doctrine concerning the sacrament of baptism; let him be anathema.

[Canon III must only be seen in the light of the old custom of referring to a country as a 'church' i.e. France would be referred to as the 'French Church'. If any Catholic should stubbornly proclaim that the Catholic church is not the one, true, Church founded by Our Lord, then know that they are in heresy.]

CANON IV: If any one saith, that the baptism which is even given by heretics in the name of the Father, and of the Son, and of the Holy Spirit, with the intention of doing what the Church doth, is not true baptism; let him be anathema.

CANON V: If any one saith, that baptism is free, that is, not necessary unto salvation; let him be anathema.

CANON VI: If any one saith, that one who has been baptised cannot, even if he would, lose grace, let him sin ever so much, unless he will not believe; let him be anathema.

CANON VII: If any one saith, that the baptised are, by baptism itself, made debtors but to faith alone, and not to the observance of the whole law of Christ; let him be anathema.

CANON VIII: If any one saith, that the baptised are freed from all the precepts, whether written or transmitted, of holy Church, in such wise that they are not bound to observe them, unless they have chosen of their own accord to submit themselves thereunto; let him be anathema.

CANON IX: If any one saith, that the resemblance of the baptism which they have received is so to be recalled unto men, as that they are to understand, that all vows made after baptism are void, in virtue of the promise already made in that baptism; as if, by those vows, they both derogated from that faith which they have professed, and from that baptism itself; let him be anathema.

CANON X: If any one saith, that by the sole remembrance and the faith

of the baptism which has been received, all sins committed after baptism are either remitted, or made venial; let him be anathema.

CANON XI: If any one saith, that baptism, which was true and rightly conferred, is to be repeated, for him who has denied the faith of Christ amongst Infidels, when he is converted unto penitence; let him be anathema.

CANON XII: If any one saith, that no one is to be baptised save at that age at which Christ was baptised, or in the very article of death; let him be anathema.

CANON XIII: If any one saith, that little children, for that they have not actual faith, are not, after having received baptism, to be reckoned amongst the faithful; and that, for this cause, they are to be re baptised when they have attained to years of discretion; or, that it is better that the baptism of such be omitted, than that, while not believing by their own act, they should be bapised in the faith alone of the Church; let him be anathema.

CANON XIV: If any one saith, that those who have been thus baptised when children, are, when they have grown up, to be asked whether they will ratify what their sponsors promised in their names when they were baptised; and that, in case they answer that they will not, they are to be left to their own will; and are not to be compelled meanwhile to a Christian life by any other penalty, save that they be excluded from the participation of the Eucharist, and of the other sacraments, until they repent; let him be anathema.

## *C O N F I R M A T I O N*

CANON I: If any one saith, that the confirmation of those who have been baptised is an idle ceremony, and not rather a true and proper sacrament; or that of old it was nothing more than a kind of catechism, whereby they who were near adolescence gave an account of their faith in the face of the Church; let him be anathema.

CANON II: If any one saith, that they who ascribe any virtue to the sacred chrism of confirmation, offer an outrage to the Holy Spirit; let him be anathema.

CANON III: If any one saith, that the ordinary minister of holy confirmation is not the bishop alone, but any simple priest soever; let him be anathema.

## *The Thirteenth Session*

*Being the third under the Sovereign Pontiff, Julius III., celebrated on the eleventh day of October, MDLI.*

## *DECREE CONCERNING THE MOST HOLY SACRAMENT OF THE EUCHARIST*

The sacred and holy, oecumenical and general Synod of Trent, lawfully assembled in the Holy Ghost, the same Legate, and nuncios of the Apostolic See presiding therein, although the end for which It assembled, not without the special guidance and governance of the Holy Spirit, was, that It might set forth the true and ancient doctrine touching faith and the sacraments, and might apply a remedy to all the heresies, and the other most grievous troubles with which the Church of God is now miserably agitated, and rent into many and various parts; yet, even from the outset, this especially has been the object of Its desires, that It might pluck up by the roots those tares of execrable errors and schisms, with which the enemy hath, in these our calamitous times, over sown the doctrine of the faith, in the use and worship of the sacred and holy Eucharist, which our Saviour, notwithstanding, left in His Church as a symbol of that unity and charity, with which He would fain have all Christians be mentally joined and united together. Wherefore, this sacred and holy Synod delivering here, on this venerable and divine sacrament of the Eucharist, that sound and genuine doctrine, which the Catholic Church, instructed by our Lord Jesus Christ Himself, and by His apostles, and taught by the Holy Spirit, who day by day brings to her mind all truth, has always retained, and will preserve even to the end of the world, forbids all the faithful of Christ, to presume to believe, teach, or preach henceforth concerning the holy Eucharist, otherwise than as is explained and defined in this present decree.

## CHAPTER I.

*On the real presence of our Lord Jesus Christ in the most holy sacrament of the Eucharist.*

In the first place, the holy Synod teaches, and openly and simply professes, that, in the august sacrament of the holy Eucharist, after the consecration of the bread and wine, our Lord Jesus Christ, true God and man, is truly, really, and substantially contained under the species of those sensible things. For neither are these things mutually repugnant, that our Saviour Himself always sitteth at the right hand of the Father in heaven, according to the natural mode of existing, and that, nevertheless, He be, in many other places, sacramentally present to us in his own substance, by a manner of existing, which, though we can scarcely express it in words, yet can we, by the understanding illuminated by faith, conceive, and we ought most firmly to believe, to be possible unto God: for thus all our forefathers, as many as were in the true Church of Christ, who have treated of this most holy Sacrament, have most openly professed, that our Redeemer instituted this so admirable a sacrament at the last supper, when, after the blessing of the bread and wine, He testified, in express and clear words, that He gave them His own very Body, and His own Blood; words which, recorded by the holy Evangelists, and afterwards repeated by Saint Paul, whereas they carry with them that proper and most manifest meaning in which they were understood by the Fathers, it is indeed a crime the most unworthy that they should be wrested, by certain contentions and wicked men, to fictitious and imaginary tropes, whereby the verity of the flesh and blood of Christ is denied, contrary to the universal sense of the Church, which, as the pillar and ground of truth, has detested, as satanical, these inventions devised by impious men; she recognising, with a mind ever grateful and unforgetting, this most excellent benefit of Christ.

## CHAPTER II

### *On the reason of the Institution of this most holy Sacrament.*

Wherefore, our Saviour, when about to depart out of this world to the Father, instituted this Sacrament, in which He poured forth as it were the riches of His divine love towards man, making a remembrance of his wonderful works; and He commanded us, in the participation thereof, to venerate His memory, and to show forth his death until He come to judge the world. And He would also that this sacrament should be received as the spiritual food of souls, whereby may be fed and strengthened those who live with His life who said, He that eateth me, the same also shall live by me; and as an antidote, whereby we may be freed from daily faults, and be preserved from mortal sins. He would, furthermore, have it be a pledge of our glory to come, and everlasting happiness, and thus be a symbol of that one body whereof He is the head, and to which He would fain have us as members be united by the closest bond of faith, hope, and charity, that we might all speak the same things, and there might be no schisms amongst us.

## CHAPTER III

### *On the excellency of the most holy Eucharist over the rest of the Sacraments.*

The most holy Eucharist has indeed this in common with the rest of the sacraments, that it is a symbol of a sacred thing, and is a visible form of an invisible grace; but there is found in the Eucharist this excellent and peculiar thing, that the other sacraments have then first the power of sanctifying when one uses them, whereas in the Eucharist, before being used, there is the Author Himself of sanctity. For the apostles had not as yet received the Eucharist from the hand of the Lord, when nevertheless Himself affirmed with truth that to be His own body which He presented (to them). And this faith has ever been in the Church of God, that, immediately after the consecration, the veritable Body of our Lord, and His veritable Blood, together with His soul and divinity, are under the species of bread and wine; but the Body indeed under the species of bread, and the Blood under the species of wine, by the force of the words; but the body itself under the species of wine, and the blood under the species of bread, and the soul under both, by the force of that natural connexion and concomitancy whereby the parts of Christ our Lord, who hath now risen from the dead, to die no more, are united together; and the divinity, furthermore, on account of the admirable hypostatical union thereof with His body and soul. Wherefore it is most true, that as much is contained under either species as under both; for Christ whole and entire is under the species of bread, and under any part whatsoever of that species; likewise the whole (Christ) is under the species of wine, and under the parts thereof.

## CHAPTER IV

### *On Transubstantiation.*

And because that Christ, our Redeemer, declared that which He offered under the species of bread to be truly His own body, therefore has it

ever been a firm belief in the Church of God, and this holy Synod doth now declare it anew, that, by the consecration of the bread and of the wine, a conversion is made of the whole substance of the bread into the substance of the body of Christ our Lord, and of the whole substance of the wine into the substance of His blood; which conversion is, by the holy Catholic Church, suitably and properly called Transubstantiation.

## CHAPTER V

*On the cult and veneration to be shown to this most holy Sacrament.*

Wherefore, there is no room left for doubt, that all the faithful of Christ may, according to the custom ever received in the Catholic Church, render in veneration the worship of latria, which is due to the true God, to this most holy sacrament. For not therefore is it the less to be adored on this account, that it was instituted by Christ, the Lord, in order to be received: for we believe that same God to be present therein, of whom the eternal Father, when introducing him into the world, says; And let all the angels of God adore him; whom the Magi falling down, adored; who, in fine, as the Scripture testifies, was adored by the apostles in Galilee.

The holy Synod declares, moreover, that very piously and religiously was this custom introduced into the Church, that this sublime and venerable sacrament be, with special veneration and solemnity, celebrated, every year, on a certain day, and that a festival; and that it be borne reverently and with honour in processions through the streets, and public places. For it is most just that there be certain appointed holy days, whereon all Christians may, with a special and unusual demonstration, testify that their minds are grateful and thankful to their common Lord and Redeemer for so ineffable and truly divine a benefit, whereby the victory and triumph of His death are represented. And so indeed did it behove victorious truth to celebrate a triumph over falsehood and heresy, that thus her adversaries, at the sight of so much splendour, and in the midst of so great joy of the universal Church, may either pine away weakened and broken; or, touched with shame and confounded, at length repent.

## CHAPTER VI

*On reserving the Sacrament of the sacred Eucharist, and bearing it to the Sick.*

The custom of reserving the holy Eucharist in the sacrarium is so ancient, that even the age of the Council of Nicaea recognised that usage. Moreover, as to carrying the sacred Eucharist itself to the sick, and carefully reserving it for this purpose in churches, besides that it is exceedingly conformable to equity and reason, it is also found enjoined in numerous councils, and is a very ancient observance of the Catholic Church. Wherefore, this holy Synod ordains, that this salutary and necessary custom is to be by all means retained.

## CHAPTER VII

*On the preparation to be given that one may worthily receive the sacred Eucharist.*

If it is unbeseeming for any one to approach to any of the sacred functions, unless he approach holily; assuredly, the more the holiness and divinity of this heavenly sacrament are understood by a Christian, the more diligently ought he to give heed that he approach not to receive it but with great reverence and holiness, especially as we read in the Apostle those words full of terror; He that eateth and drinketh unworthily, eateth and drinketh judgment to himself. Wherefore, he who would communicate, ought to recall to mind the precept of the Apostle; Let a man prove himself. Now ecclesiastical usage declares that necessary proof to be, that no one, conscious to himself of mortal sin, how contrite soever he may seem to himself, ought to approach to the sacred Eucharist without previous sacramental confession. This the holy Synod hath decreed is to be invariably observed by all Christians, even by those priests on whom it may be incumbent by their office to celebrate, provided the opportunity of a confessor do not fail them; but if, in an urgent necessity, a priest should celebrate without previous confession, let him confess as soon as possible.

## CHAPTER VIII

*On the use of this admirable Sacrament.*

Now as to the use of this holy sacrament, our Fathers have rightly and wisely distinguished three ways of receiving it. For they have taught that some receive it sacramentally only, to wit sinners: others spiritually only, those to wit who eating in desire that heavenly bread which is set before them, are, by a lively faith which worketh by charity, made sensible of the fruit and usefulness thereof: whereas the third (class) receive it both sacramentally and spiritually, and these are they who so prove and prepare themselves beforehand, as to approach to this divine table clothed with the wedding garment. Now as to the reception of the sacrament, it was always the custom in the Church of God, that laymen should receive the communion from priests; but that priests when celebrating should communicate themselves; which custom, as coming down from an apostolical tradition, ought with justice and reason to be retained. And finally this holy Synod with true fatherly affection admonishes, exhorts, begs, and beseeches, through the bowels of the mercy of our God, that all and each of those who bear the Christian name would now at length agree and be of one mind in this sign of unity, in this bond of charity, in this symbol of concord; and that mindful of the so great majesty, and the so exceeding love of our Lord Jesus Christ, who gave His own beloved soul as the price of our salvation, and gave us His own flesh to eat, they would believe and venerate these sacred mysteries of His body and blood with such constancy and firmness of faith, with such devotion of soul, with such piety and worship as to be able frequently to receive that supersubstantial bread, and that it may be to them truly the life of the soul, and the perpetual health of their mind; that being invigorated by the strength thereof, they may, after the journeying of this miserable pilgrimage, be able to arrive at their heavenly country, there to eat, without any veil, that same bread of angels which they now eat under the sacred veils.

But forasmuch as it is not enough to declare the truth, if errors be not laid bare and repudiated, it hath seemed good to the holy Synod to subjoin these canons, that all, the Catholic doctrine being already recognised, may now also understand what are the heresies which they ought to guard against and avoid.

## *ON THE MOST HOLY SACRAMENT OF THE EUCHARIST*

**CANON I:** If any one denieth, that, in the sacrament of the most holy Eucharist, are contained truly, really, and substantially, the body and blood together with the soul and divinity of our Lord Jesus Christ, and consequently the whole Christ; but saith that He is only therein as in a sign, or in figure, or virtue; let him be anathema.

**CANON II:** If any one saith, that, in the sacred and holy sacrament of the Eucharist, the substance of the bread and wine remains conjointly with the body and blood of our Lord Jesus Christ, and denieth that wonderful and singular conversion of the whole substance of the bread into the Body, and of the whole substance of the wine into the Blood, the species Only of the bread and wine remaining, which conversion indeed the Catholic Church most aptly calls Transubstantiation; let him be anathema.

**CANON III:** If any one denieth, that, in the venerable sacrament of the Eucharist, the whole Christ is contained under each species, and under every part of each species, when separated; let him be anathema.

**CANON IV:** If any one saith, that, after the consecration is completed, the body and blood of our Lord Jesus Christ are not in the admirable sacrament of the Eucharist, but (are there) only during the use, whilst it is being taken, and not either before or after; and that, in the hosts, or consecrated particles, which are reserved or which remain after communion, the true Body of the Lord remaineth not; let him be anathema.

**CANON V:** If any one saith, either that the principal fruit of the most holy Eucharist is the remission of sins, or, that other effects do not result there from; let him be anathema.

**CANON VI:** If any one saith, that, in the holy sacrament of the Eucharist, Christ, the only begotten Son of God, is not to be adored with the worship, even external of latria; and is, consequently, neither to be venerated with a special festive solemnity, nor to be solemnly borne about in processions, according to the laudable and universal rite and custom of holy church; or, is not to be proposed publicly to the people to be adored, and that the adorers thereof are idolators; let him be anathema.

**CANON VII:** If any one saith, that it is not lawful for the sacred Eucharist to be reserved in the sacrarium, but that, immediately after consecration, it must necessarily be distributed amongst those present; or, that it is not lawful that it be carried with honour to the sick; let him be anathema.

CANON VIII: If any one saith, that Christ, given in the Eucharist, is eaten spiritually only, and not also sacramentally and really; let him be anathema.

CANON IX: If any one denieth, that all and each of Christ's faithful of both sexes are bound, when they have attained to years of discretion, to communicate every year, at least at Easter, in accordance with the precept of holy Mother Church; let him be anathema.

CANON X: If any one saith, that it is not lawful for the celebrating priest to communicate himself; let him be anathema.

CANON XI: If any one saith, that faith alone is a sufficient preparation for receiving the sacrament of the most holy Eucharist; let him be anathema. And for fear lest so great a sacrament may be received unworthily, and so unto death and condemnation, this holy Synod ordains and declares, that sacramental confession, when a confessor may be had, is of necessity to be made beforehand, by those whose conscience is burdened with mortal sin, how contrite even soever they may think themselves. But if any one shall presume to teach, preach, or obstinately to assert, or even in public disputation to defend the contrary, he shall be thereupon excommunicated.

## *The Twenty-first Session*

### *ON COMMUNION UNDER BOTH SPECIES;*

#### *AND ON THE COMMUNION OF INFANTS*

CANON I: If any one saith, that, by the precept of God, or, by necessity of salvation, all and each of the faithful of Christ ought to receive both species of the most holy sacrament not consecrating; let him be anathema.

CANON II: If any one saith, that the holy Catholic Church was not induced, by just causes and reasons, to communicate, under the species of bread only, laymen, and also clerics when not consecrating; let him be anathema.

CANON III: If any one denieth, that Christ whole and entire, the fountain and author of all graces, is received under the one species of bread; because that, as some falsely assert, He is not received, according to the institution of Christ himself, under both species; let him be anathema.

CANON IV: If any one saith, that the communion of the Eucharist is necessary for little children, before they have arrived at years of discretion; let him be anathema. As regards, however, those two articles, proposed on another occasion, but which have not as yet been discussed; to wit, whether the reasons by which the holy Catholic Church was led to communicate, under the one species of bread only, laymen, and also priests when not celebrating, are in such wise to be adhered to, as that on no account is the use of the chalice to be allowed to any one soever; and, whether, in case that, for reasons beseeeming and consonant with Christian charity, it appears that the use of the chalice is to be granted to any nation or kingdom, it is to be

conceded under certain conditions; and what are those conditions: this same holy Synod reserves the same to another time, for the earliest opportunity that shall present itself, to be examined and defined.

## *The Fourteenth Session*

*Being the fourth under the Sovereign Pontiff, Julius III., celebrated on the twenty-fifth of November, MDLI.*

### *ON THE MOST HOLY SACRAMENTS OF PENANCE AND EXTREME UNCTION*

*Doctrine on the Sacrament of Penance.*

*The sacred and holy, oecumenical and general Synod of Trent, lawfully assembled in the Holy Ghost, the same Legate and Nuncios of the holy Apostolic See presiding therein; although, in the decree concerning Justification, there has been, through a certain kind of necessity, on account of the affinity of the subjects, much discourse introduced touching the sacrament of Penance; nevertheless, so great, in these our days, is the multitude of various errors relative to this sacrament, that it will be of no small public utility to have given thereof a more exact and full definition, wherein, all errors having been, under the protection of the Holy Ghost, pointed out and extirpated, Catholic truth may be made clear and resplendent; which (Catholic truth) this holy Synod now sets before all Christians to be perpetually retained.*

#### **CHAPTER I.**

*On the necessity, and on the institution of the Sacrament of Penance.*

If such, in all the regenerate, were their gratitude towards God, as that they constantly preserved the justice received in baptism by His bounty and grace; there would not have been need for another sacrament, besides that of baptism itself, to be instituted for the remission of sins. But because God, rich in mercy, knows our frame, He hath bestowed a remedy of life even on those who may, after baptism, have delivered themselves up to the servitude of sin and the power of the devil; the sacrament to wit of Penance, by which the benefit of the death of Christ is applied to those who have fallen after baptism. Penitence was in deed at all times necessary, in order to attain to grace and justice, for all men who had defiled themselves by any mortal sin, even for those who begged to be washed by the sacrament of Baptism; that so, their perverseness renounced and amended, they might, with a hatred of sin and a godly sorrow of mind, detest so great an offence of God. Wherefore the prophet says; Be converted and do penance for all your iniquities, and iniquity shall not be your ruin. The Lord also said; Except you do penance, you shall also likewise perish; and Peter, the prince of the apostles, recommending penitence to sinners who were about to be initiated by baptism, said; Do penance, and be baptised every one you. Nevertheless, neither before the coming of Christ was penitence a sacrament, nor is it such, since His coming, to any previously to baptism. But the Lord then principally instituted the sacrament of penance, when, being raised from the dead, He breathed

upon His disciples, saying Receive ye the Holy Ghost, whose sins you shall forgive, they are forgiven them, and whose sins you shall retain, they are retained. By which action so signal, and words so clear, the consent of all the Fathers has ever understood, that the power of forgiving and retaining sins was communicated to the apostles and their lawful successors, for the reconciling of the faithful who have fallen after baptism. And the Catholic Church with great reason repudiated and condemned as heretics, the Novatians, who of old obstinately denied that power of forgiving. Wherefore, this holy Synod, approving of and receiving as most true this meaning of those words of our Lord, condemns the fanciful interpretations of those who, in opposition to the institution of this sacrament, falsely wrest those words to the power of preaching the word of God, and of announcing the Gospel of Christ.

## CHAPTER II.

### *On the difference between the Sacrament of Penance and that of Baptism.*

For the rest, this sacrament is clearly seen to be different from baptism in many respects: for besides that it is very widely different indeed in matter and form, which constitute the essence of a sacrament, it is beyond doubt certain that the minister of baptism need not be a judge, seeing that the Church exercises judgment on no one who has not entered therein through the gate of baptism. For, what have I, saith the apostle, to do to judge them that are without? It is otherwise with those who are of the household of the faith, whom Christ our Lord has once, by the laver of baptism, made the members of His own body; for such, if they should afterwards have defiled themselves by any crime, He would no longer have them cleansed by a repetition of baptism, that being nowise lawful in the Catholic Church, but be placed as criminals before this tribunal; that, by the sentence of the priests, they might be freed, not once, but as often as, being penitent, they should, from their sins committed, flee thereunto. Furthermore, one is the fruit of baptism, and another that of penance. For, by baptism putting on Christ, we are made therein entirely a new creature, obtaining a full and entire remission of all sins : unto which newness and entireness, however, we are no ways able to arrive by the sacrament of Penance, without many tears and great labours on our parts, the divine justice demanding this; so that penance has justly been called by holy Fathers a laborious kind of baptism. And this sacrament of Penance is, for those who have fallen after baptism, necessary unto salvation; as baptism itself is for those who have not as yet been regenerated.

## CHAPTER III

### *On the parts, and on the fruit of this Sacrament.*

The holy synod doth furthermore teach, that the form of the sacrament of penance, wherein its force principally consists, is placed in those words of the minister, I absolve thee...: to which words indeed certain prayers are, according to the custom of holy Church, laudably joined, which nevertheless by no means regard the essence of that form, neither are they necessary for the administration of the sacrament itself. But the acts of the penitent himself, to wit, contrition, confession and satisfaction, are as it were the matter of this sacrament. Which acts,

inasmuch as they are, by God's institution, required in the penitent for the integrity of the sacrament, and for the full and perfect remission of sins, are for this reason called the parts of penance. But the thing signified indeed and the effect of this sacrament, as far as regards its force and efficacy, is reconciliation with God, which sometimes, in persons who are pious and who receive this sacrament with devotion, is wont to be followed by peace and serenity of conscience, with exceeding consolation of spirit. The holy Synod, whilst delivering these things touching the parts and the effect of this sacrament, condemns at the same time the opinions of those who contend, that, the terrors which agitate the conscience, and faith, are the parts of penance.

#### CHAPTER IV.

##### *On Contrition.*

Contrition, which holds the first place amongst the aforesaid acts of the penitent, is a sorrow of mind, and a detestation for sin committed, with the purpose of not sinning for the future. This movement of contrition was at all times necessary for obtaining the pardon of sins; and, in one who has fallen after baptism, it then at length prepares for the remission of sins, when it is united with confidence in the divine mercy, and with the desire of performing the other things which are required for rightly receiving this sacrament. Wherefore the holy Synod declares, that this contrition contains not only a cessation from sin, and the purpose and the beginning of a new life, but also a hatred of the old, agreeably to that saying; Cast away from you all your iniquities, wherein you have transgressed, and make to yourselves a new heart and a new spirit. And assuredly he who has considered those cries of the saints; To thee only have I sinned, and have done evil before thee, I have laboured in my groaning, every night I will wash my bed, I will recount to thee all my years, in the bitterness of my soul, and others of this kind, will easily understand that they flowed from a certain vehement hatred of their past life, and from an exceeding detestation of sins. The Synod teaches moreover, that, although it sometimes happens that this contrition is perfect through charity, and reconciles man with God before this sacrament be actually received, the said reconciliation, nevertheless, is not to be ascribed to that contrition, independently of the desire of the sacrament which is included therein. And as to that imperfect contrition, which is called attrition, because that it is commonly conceived either from the consideration of the turpitude of sin, or from the fear of hell and of punishment, it declares that if, with the hope of pardon, it exclude the wish to sin, it not only does not make a man a hypocrite, and a greater sinner, but that it is even a gift of God, and an impulse of the Holy Ghost, who does not indeed as yet dwell in the penitent, but only moves him, whereby the penitent being assisted prepares a way for himself unto justice. And although this (attrition) cannot of itself, without the sacrament of penance, conduct the sinner to justification, yet does it dispose him to obtain the grace of God in the sacrament of Penance. For, smitten profitably with this fear, the Ninivites, at the preaching of Jonas, did fearful penance and obtained mercy from the Lord. Wherefore falsely do some calumniate Catholic writers, as if they had maintained that the sacrament of Penance confers grace without any good motion on the part of those who receive it: a thing which the Church of God never taught, or thought: and falsely also do they assert

that contrition is extorted and forced, not free and voluntary.

## CHAPTER V.

### *On Confession.*

From the institution of the sacrament of Penance as already explained, the universal Church has always understood, that the entire confession of sins was also instituted by the Lord, and is of divine right necessary for all who have fallen after baptism; because that our Lord Jesus Christ, when about to ascend from earth to heaven, left priests His own vicars, as presidents and judges, unto whom all the mortal crimes, into which the faithful of Christ may have fallen, should be carried, in order that, in accordance with the power of the keys, they may pronounce the sentence of forgiveness or retention of sins. For it is manifest, that priests could not have exercised this judgment without knowledge of the cause; neither indeed could they have observed equity in enjoining punishments, if the said faithful should have declared their sins in general only, and not rather specifically, and one by one. Whence it is gathered that all the mortal sins, of which, after a diligent examination of themselves, they are conscious, must needs be by penitents enumerated in confession, even though those sins be most hidden, and committed only against the two last precepts of the decalogue, sins which sometimes wound the soul more grievously, and are more dangerous, than those which are committed outwardly. For venial sins, whereby we are not excluded from the grace of God, and into which we fall more frequently, although they be rightly and profitably, and without any presumption declared in confession, as the custom of pious persons demonstrates, yet may they be omitted without guilt, and be expiated by many other remedies. But, whereas all mortal sins, even those of thought, render men children of wrath, and enemies of God, it is necessary to seek also for the pardon of them all from God, with an open and modest confession. Wherefore, while the faithful of Christ are careful to confess all the sins which occur to their memory, they without doubt lay them all bare before the mercy of God to be pardoned: whereas they who act otherwise, and knowingly keep back certain sins, such set nothing before the divine bounty to be forgiven through the priest: for if the sick be ashamed to show his wound to the physician, his medical art cures not that which it knows not of. We gather furthermore, that those circumstances which change the species of the sin are also to be explained in confession, because that, without them, the sins themselves are neither entirely set forth by the penitents, nor are they known clearly to the judges; and it cannot be that they can estimate rightly the grievousness of the crimes, and impose on the penitents, the punishment which ought to be inflicted, on account of them. Whence it is unreasonable to teach, that these circumstances have been invented by idle men; or, that one circumstance only is to be confessed, to wit, that one has sinned against a brother. But it is also impious to assert, that confession, enjoined to be made in this manner, is impossible, or to call it a slaughter house of consciences: for it is certain, that in the Church nothing else is required of penitents, but that, after each has examined himself diligently, and searched all the folds and recesses of his conscience, he confess those sins by which he shall remember that he has mortally offended his Lord and God: whilst the other sins, which do not occur to him after diligent thought, are understood to be included as a whole in that same confession; for which sins we confidently say with the

prophet; From my secret sins cleanse me, O Lord. Now, the very difficulty of a confession like this, and the shame of making known one's sins, might indeed seem a grievous thing, were it not alleviated by the so many and so great advantages and consolations, which are most assuredly bestowed by absolution upon all who worthily approach to this sacrament. For the rest, as to the manner of confessing secretly to a priest alone, although Christ has not forbidden that a person may, in punishment of his sins, and for his own humiliation, as well for an example to others as for the edification of the Church that has been scandalized, confess his sins publicly, nevertheless this is not commanded by a divine precept; neither would it very prudent to enjoin by any human law, that sins, especially such as are secret, should be made known by a public confession. Wherefore, whereas the secret sacramental confession, which was in use from the beginning in holy Church, and is still also in use, has always been commended by the most holy and the most ancient Fathers with a great and unanimous consent, the vain calumny of those is manifestly refuted, who are not ashamed to teach, that confession is alien from the divine command, and is a human invention, and that it took its rise from the Fathers assembled in the Council of Lateran: for the Church did not, through the Council of Lateran, ordain that the faithful of Christ should confess, a thing which it knew to be necessary, and to be instituted of divine right, but that the precept of confession should be complied with, at least once a year, by all and each, when they have attained to years of discretion. Whence, throughout the whole Church, the salutary custom is, to the great benefit of the souls of the faithful, now observed, of confessing at that most sacred and most acceptable time of Lent, a custom which this holy Synod most highly approves of and embraces, as pious and worthy of being retained.

## CHAPTER VI.

### *On the ministry of this Sacrament, and on Absolution.*

But, as regards the minister of this sacrament, the holy Synod declares all these doctrines to be false, and utterly alien from the truth of the Gospel, which perniciously extend the ministry of the keys to any others soever besides bishops and priests; imagining, contrary to the institution of this sacrament, that those words of our Lord, Whatsoever you shall bind upon earth, shall be bound also in heaven, and whatsoever you shall loose upon earth shall be loosed also in heaven, and, Whose sins you shall forgive, they are forgiven them, and whose sins you shall retain, they are retained, were in such wise addressed to all the faithful of Christ indifferently and indiscriminately, as that every one has the power of forgiving sins, public sins to wit by rebuke, provided he that is rebuked shall acquiesce, and secret sins by a voluntary confession made to any individual whatsoever. It also teaches, that even priests, who are in mortal sin, exercise, through the virtue of the Holy Ghost which was bestowed in ordination, the office of forgiving sins, as the ministers of Christ; and that their sentiment is erroneous who contend that this power exists not in bad priests. But although the absolution of the priest is the dispensation of another's bounty, yet is it not a bare ministry only, whether of announcing the Gospel, or of declaring that sins are forgiven, but is after the manner of a judicial act, whereby sentence is pronounced by the priest as by a judge: and therefore the penitent ought not so to confide in his own personal faith, as to think that, even though there

be no contrition on his part, or no intention on the part of the priest of acting seriously and absolving truly, he is nevertheless truly and in God's sight absolved, on account of his faith alone. For neither would faith without penance bestow any remission of sins; nor would he be otherwise than most careless of his own salvation, who, knowing that a priest but absolved him in jest, should not carefully seek for another who would act in earnest.

#### CHAPTER VII.

##### *On the Reservation of Cases.*

Wherefore, since the nature and order of a judgment require this, that sentence be passed only on those subject (to that judicature), it has ever been firmly held in the Church of God, and this Synod ratifies it as a thing most true, that the absolution, which a priest pronounces upon one over whom he has not either an ordinary or a delagated jurisdiction, ought to be of no weight whatever. And it hath seemed to our most holy Fathers to be of great importance to the discipline of the Christian people, that certain more atrocious and more heinous crimes should be absolved, not by all priests, but only by the highest priests: whence the Sovereign Pontiffs, in virtue of the supreme power delivered to them in the universal Church, were deservedly able to reserve, for their special judgment, certain more grievous cases of crimes. Neither is it to be doubted, seeing that all things, that are from God, are well ordered, but that this same may be lawfully done by all bishops, each in his own diocese, unto edification, however, not unto destruction, in virtue of the authority, above (that of) other inferior priests, delivered to them over their subjects, especially as regards those crimes to which the censure of excommunication is annexed. But it is consonant to the divine authority, that this reservation of cases have effect, not merely in external polity, but also in God's sight. Nevertheless, for fear lest any may perish on this account, it has always been very piously observed in the said Church of God, that there be no reservation at the point of death, and that therefore all priests may absolve all penitents whatsoever from every kind of sins and censures whatever: and as, save at that point of death, priests have no power in reserved cases, let this alone be their endeavour, to persuade penitents to repair to superior and lawful judges for the benefit of absolution.

#### CHAPTER VIII.

##### *On the necessity and on the fruit of Satisfaction.*

Finally, as regards satisfaction, which as it is, of all the parts of penance, that which has been at all times recommended to the Christian people by our Fathers, so is it the one especially which in our age is, under the loftiest pretext of piety, impugned by those who have an appearance of godliness, but have denied the power thereof, the holy Synod declares, that it is wholly false, and alien from the word of God, that the guilt is never forgiven by the Lord, without the whole punishment also being therewith pardoned. For clear and illustrious examples are found in the sacred writings, whereby, besides by divine tradition, this error is refuted in the plainest manner possible. And truly the nature of divine justice seems to demand, that they, who

through ignorance have sinned before baptism, be received into grace in one manner; and in another those who, after having been freed from the servitude of sin and of the devil, and after having received the gift of the Holy Ghost, have not feared, knowingly to violate the temple of God, and to grieve the Holy Spirit. And it beseems the divine clemency, that sins be not in such wise pardoned us without any satisfaction, as that, taking occasion therefrom, thinking sins less grievous, we, offering as it were an insult and an outrage to the Holy Ghost, should fall into more grievous sins, treasuring up wrath against the Day of wrath. For, doubtless, these satisfactory punishments greatly recall from sin, and check as it were with a bridle, and make penitents more cautious and watchful for the future; they are also remedies for the remains of sin, and, by acts of the opposite virtues, they remove the habits acquired by evil living. Neither indeed was there ever in the Church of God any way accounted surer to turn aside the impending chastisement of the Lord, than that men should, with true sorrow of mind, practise these works of penitence. Add to these things, that, whilst we thus, by making satisfaction, suffer for our sins, we are made conformable to Jesus Christ, who satisfied for our sins, from whom all our sufficiency is; having also thereby a most sure pledge, that if we suffer with him, we shall also be glorified with him. But neither is this satisfaction, which we discharge for our sins, so our own, as not to be through Jesus Christ. For we who can do nothing of ourselves, as of ourselves, can do all things, He cooperating, who strengthens us. Thus, man has not wherein to glory, but all our glorying is in Christ: in whom we live; in whom we merit; in whom we satisfy; bringing forth fruits worthy of penance, which from him have their efficacy; by him are offered to the Father; and through him are accepted by the Father. Therefore the priests of the Lord ought, as far as the Spirit and prudence shall suggest, to enjoin salutary and suitable satisfactions, according to the quality of the crimes and the ability of the penitent; lest, if haply they connive at sins, and deal too indulgently with penitents, by enjoining certain very light works for very grievous crimes, they be made partakers of other men's sins. But let them have in view, that the satisfaction, which they impose, be not only for the preservation of a new life and a medicine of infirmity, but also for the avenging and punishing of past sins. For the ancient Fathers likewise both believe and teach, that the keys of the priests were given, not to loose only, but also to bind. But not therefore did they imagine that the sacrament of Penance is a tribunal of wrath or of punishments; even as no Catholic ever thought, by this kind of satisfaction on our part, the efficacy of the merit and of the satisfaction of our Lord Jesus Christ is either obscured, or in any way lessened: which when the innovators seek to understand, they in such wise maintain a new penance, as to take away the entire efficacy and use of satisfaction.

## CHAPTER IX.

### *On Works of Satisfaction.*

The Synod teaches furthermore, that so great is the liberality of the divine munificence, that we are able through Jesus Christ to make satisfaction to God the Father, not only by punishments voluntarily undertaken of ourselves for the punishment of sin, or by those imposed at the discretion of the priest according to the measure of our delinquency, but also, which is a very great proof of love, by the

temporal scourges inflicted of God, and borne patiently by us.

## *The Fourteenth Session*

### *ON THE MOST HOLY SACRAMENT OF PENANCE*

CANON I. If any one saith, that in the Catholic Church Penance is not truly and properly a sacrament, instituted by Christ our Lord for reconciling the faithful unto God, as often as they fall into sin after baptism; let him be anathema.

CANON II. If any one, confounding the sacraments, saith that baptism is itself the sacrament of Penance, as though these two Sacraments were not distinct, and that therefore Penance is not rightly called a second plank after shipwreck; let him be anathema.

CANON III. If any one saith, that those words of the Lord the Saviour, Receive ye the Holy Ghost, whose sins you shall forgive, they are forgiven them, and whose sins you shall retain, they are retained, are not to be understood of the power of forgiving and of retaining sins in the Sacrament of penance, as the Catholic Church has always from the beginning understood them; but wrests them, contrary to the institution of this sacrament, to the power of preaching the gospel; let him be anathema.

CANON IV. If any one denieth, that, for the entire and perfect remission of sins, there are required three acts in the penitent, which are as it were the matter of the sacrament of Penance, to wit, contrition, confession, and satisfaction, which are called the three parts of penance; or saith that there are two parts only of penance, to wit, the terrors with which the conscience is smitten upon being convinced of sin, and the faith, generated by the gospel, or by the absolution, whereby one believes that his sins are forgiven him through Christ; let him be anathema.

CANON V. If any one saith, that the contrition which is acquired by means of the examination, collection, and detestation of sins, whereby one thinks over his years in the bitterness of his soul, by pondering on the grievousness, the multitude, the filthiness of his sins, the loss of eternal blessedness, and the eternal damnation which he has incurred, having therewith the purpose of a better life; is not a true and profitable sorrow, does not prepare for grace, but makes a man a hypocrite and a greater sinner; in fine, that this (contrition) is a forced and not free and voluntary sorrow; let him be anathema.

CANON VI. If any one denieth, either that sacramental confession was instituted, or is necessary to salvation, of divine right; or saith, that the manner of confessing secretly to a priest alone, which the Church hath ever observed from the beginning, and doth observe, is alien from the institution and command of Christ, and is a human invention; let him be anathema.

CANON VII. If any one saith, that, in the sacrament of Penance, it is not necessary, of divine right, for the remission of sins, to confess all and singular the mortal sins which after due and diligent previous meditation are remembered, even those (mortal sins) which are secret,

and those which are opposed to the two last commandments of the Decalogue, as also the circumstances which change the species of a sin; but (saith) that such confession is only useful to instruct and console the penitent, and that it was of old only observed in order to impose a canonical satisfaction; or saith that they, who strive to confess all their sins, wish to leave nothing to the divine mercy to pardon; or, finally, that it is not lawful to confess venial sins; let him be anathema.

CANON VIII. If any one saith, that the confession of all sins, such as it is observed in the Church, is impossible, and is a human tradition to be abolished by the godly; or that all and each of the faithful of Christ, of either sex, are not obliged thereunto once a year, conformably to the constitution of the great Council of Lateran, and that, for this cause, the faithful of Christ are to be persuaded not to confess during Lent; let him be anathema.

CANON IX. If any one saith, that the sacramental absolution of the priest is not a judicial act, but a bare ministry of pronouncing and declaring sins to be forgiven to him who confesses; provided only he believe himself to be absolved, or (even though) the priest absolve not in earnest, but in joke; or saith, that the confession of the penitent is not required, in order that the priest may be able to absolve him; let him be anathema.

CANON X. If any one saith, that priests, who are in mortal sin, have not the power of binding and of loosing; or, that not priests alone are the ministers of absolution, but that, to all and each of the faithful of Christ is it said: Whatsoever you shall bind upon earth shall be bound also in heaven; and whatsoever you shall loose upon earth, shall be loosed also in heaven; and, whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained; by virtue of which words every one is able to absolve from sins, to wit, from public sins by reproof only, provided he who is reprov'd yield thereto, and from secret sins by a voluntary confession; let him be anathema.

CANON XI. If any one saith, that bishops have not the right of reserving cases to themselves, except as regards external polity, and that therefore the reservation of cases hinders not but that a priest may truly absolve from reserved cases; let him be anathema.

CANON XII. If any one saith, that God always remits the whole punishment together with the guilt, and that the satisfaction of penitents is no other than the faith whereby they apprehend that Christ has satisfied for them; let him be anathema.

CANON XIII. If any one saith, that satisfaction for sins, as to their temporal punishment, is nowise made to God, through the merits of Jesus Christ, by the punishments inflicted by Him, and patiently borne, or by those enjoined by the priest, nor even by those voluntarily undertaken, as by fastings, prayers, almsdeeds, or by other works also of piety; and that, therefore, the best penance is merely a new life; let him be anathema.

CANON XIV. If any one saith, that the satisfaction, by which penitents redeem their sins through Jesus Christ, are not a worship of God, but

traditions of men, which obscure the doctrine of grace, and the true worship of God, and the benefit itself of the death of Christ; let him be anathema.

CANON XV. If any one saith, that the keys are given to the Church, only to loose, not also to bind; and that, therefore, priests act contrary to the purpose of the keys, and contrary to the institution of Christ, when they impose punishments on those who confess; and that it is a fiction, that, after the eternal punishment, has, by virtue of the keys, been removed, there remains for the most part a temporal punishment to be discharged; let him be anathema.

## *The Fourteenth Session*

### *ON THE SACRAMENT OF EXTREME UNCTION*

*It hath also seemed good to the holy Synod, to subjoin, to the preceding doctrine on penance, the following on the sacrament of Extreme Unction, which by the Fathers was regarded as being the completion, not only of penance, but also of the whole Christian life, which ought to be a perpetual penance. First, therefore, as regards its institution, It declares and teaches, that our most gracious Redeemer, who would have his servants at all times provided with salutary remedies against all the weapons of all their enemies, as, in the other sacraments, He prepared the greatest aids, whereby, during life, Christians may preserve themselves whole from every more grievous spiritual evil, so did He guard the close of life, by the sacrament of Extreme Unction, as with a most firm defence. For though our adversary seeks and seizes opportunities, all our life long, to be able in any way to devour our souls; yet is there no time wherein he strains more vehemently all the powers of his craft to ruin us utterly, and, if he can possibly, to make us fall even from trust in the mercy of God, than when he perceives the end of our life to be at hand.*

#### CHAPTER I.

##### *On the Institution of the Sacrament of Extreme Unction.*

Now, this sacred unction of the sick was instituted by Christ our Lord, as truly and properly a sacrament of the new law, insinuated indeed in Mark, but recommended and promulgated to the faithful by James the Apostle, and brother of the Lord. Is any man, he saith, sick among you? Let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick man; and the Lord shall raise him up; and if he be in sins, they shall be forgiven him. In which words, as the Church has learned from apostolic tradition, received from hand to hand, he teaches the matter, the form, the proper minister, and the effect of this salutary sacrament. For the Church has understood the matter thereof to be oil blessed by a bishop. For the unction very aptly represents the grace of the Holy Ghost with which the soul of the sick person is invisibly anointed; and furthermore that whose words, "By this unction," &c. are the form.

#### CHAPTER II.

### *On the Effect of this Sacrament.*

Moreover the thing signified and the effect of this sacrament are explained in those words; And the prayer of faith shall save the sick man, and the Lord shall raise him up, and if he be in sins they shall be forgiven him. For the thing here signified is the grace of the Holy Ghost; whose anointing cleanses away sins, if there be any still to be expiated, as also the remains of sins; and raises up and strengthens the soul of the sick person, by exciting in him a great confidence in the divine mercy; whereby the sick being supported, bears more easily the inconveniences and pains of his sickness; and more readily resists the temptations of the devil who lies in wait for his heel; and at times obtains bodily health, when expedient for the welfare of the soul.

### CHAPTER III.

#### *On the Minister of this Sacrament, and on the time when it ought to be administered.*

And now as to prescribing who ought to receive, and who to administer this sacrament, this also was not obscurely delivered in the words above cited. For it is there also shown, that the proper ministers of this sacrament are the Presbyters of the Church; by which name are to be understood, in that place, not the elders by age, or the foremost in dignity amongst the people, but, either bishops, or priests by bishops rightly ordained by the imposition of the hands of the priesthood. It is also declared, that this unction is to be applied to the sick, but to those especially who lie in such danger as to seem to be about to depart this life: whence also it is called the sacrament of the departing. And if the sick should, after having received this unction, recover, they may again be aided by the succour of this sacrament, when they fall into another like danger of death. Wherefore, they are on no account to be hearkened to, who, against so manifest and clear a sentence of the apostle James, teach, either that this unction is a human figment or is a rite received from the Fathers which neither has a command from God, nor a promise of grace: nor those who assert that it has already ceased, as though it were only to be referred to the grace of healing in the primitive church; nor those who say that the rite and usage which the holy Roman Church observes in the administration of this sacrament is repugnant to the sentiment of the apostle James, and that it is therefore to be changed into some other: nor finally those who affirm that this Extreme Unction may without sin be contemned by the faithful: for all these things are most manifestly at variance with the perspicuous words of so great an apostle. Neither assuredly does the Roman Church, the mother and mistress of all other churches, observe ought in administering this unction, as regards those things which constitute the substance of this sacrament, but what blessed James has prescribed. Nor indeed can there be contempt of so great a sacrament without a heinous sin, and an injury to the Holy Ghost himself. These are the things which this holy ecumenical Synod professes and teaches and proposes to all the faithful of Christ, to be believed and held, touching the sacraments of Penance and Extreme Unction. And it delivers the following canons to be inviolably preserved; and condemns and anathematizes those who assert what is contrary thereto.

## *ON THE SACRAMENT OF EXTREME UNCTION*

CANON I. If any one saith, that Extreme Unction is not truly and properly a sacrament, instituted by Christ our Lord, and promulgated by the blessed apostle James; but is only a rite received from the Fathers, or a human figment; let him be anathema.

CANON II. If any one saith, that the sacred unction of the sick does not confer grace, nor remit sin, nor comfort the sick; but that it has already ceased, as though it were of old only the grace of working Cures; let him be anathema.

## ON REFORMATION

CANON III. If any one saith, that the rite and usage of Extreme Unction, which the holy Roman Church observes, is repugnant to the sentiment of the blessed apostle James, and that is therefore to be changed, and may, without sin, be contemned by Christians; let him be anathema.

CANON IV. If any one saith, that the Presbyters of the Church, whom blessed James exhorts to be brought to anoint the sick, are not the priests who have been ordained by a bishop, but the elders in each community, and that for this Cause a priest alone is not the proper minister of Extreme Unction; let him be anathema.

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# *The Catechism of Trent*

## PART II : THE SACRAMENTS

### Importance Of Instruction On The Sacraments

The exposition of every part of Christian doctrine demands knowledge and industry on the part of the pastor. But instruction on the Sacraments, which, by the ordinance of God, are a necessary means of salvation and a plenteous source of spiritual advantage, demands in a special manner his talents and industry. By accurate and frequent instruction (on the Sacraments) the faithful will be enabled to approach worthily and with salutary effect these inestimable and most holy institutions; and the priests will not depart from the rule laid down in the divine prohibition: Give not that which is holy to dogs: neither cast ye your pearls before swine.

#### The Word "Sacrament"

Since, then, we are about to treat of the Sacraments in general, it is proper to begin in the first place by explaining the force and meaning of the word Sacrament, and showing its various significations, in order the more easily to comprehend the sense in which it is here used. The faithful, therefore, are to be informed that the word Sacrament, in so far as it concerns our present purpose, is differently understood by sacred and profane writers.

By some it has been used to express the obligation which arises from an oath, pledging to the performance of some service; and hence the oath by which soldiers promise military service to the State has been called a military sacrament. Among profane writers this seems to have been the most ordinary meaning of the word.

But by the Latin Fathers who have written on theological subjects, the word sacrament is used to signify a sacred thing which lies concealed. The Greeks, to express the same idea, made use of the word mystery. This we understand to be the meaning of the word, when, in the Epistle to the Ephesians, it is said: That he might make known to us the mystery (sacramentum) of his will; and to Timothy: great is the mystery (sacramentum) of godliness; and in the Book of Wisdom: They knew not the secrets (sacramenta) of God. In these and many other passages the word sacrament, it will be perceived, signifies nothing more than a holy thing that lies concealed and hidden.

The Latin Doctors, therefore, deemed the word a very appropriate term to express certain sensible signs which at once communicate grace, declare it, and, as it were, place it before the eyes. St. Gregory, however, is of the opinion that such a sign is called a Sacrament, because the divine power secretly operates our salvation under the veil of sensible things.

Let it not, however, be supposed that the word sacrament is of recent ecclesiastical usage. Whoever peruses the works of Saints Jerome and

Augustine will at once perceive that ancient ecclesiastical writers made use of the word sacrament, and some times also of the word symbol, or mystical sign or sacred sign, to designate that of which we here speak.

So much will suffice in explanation of the word sacrament. What we have said applies equally to the Sacraments of the Old Law; but since they have been superseded by the Gospel Law and grace, it is not necessary that pastors give instruction concerning them.

#### Definition of a Sacrament

Besides the meaning of the word, which has hitherto engaged our attention, the nature and efficacy of the thing which the word signifies must be diligently considered, and the faithful must be taught what constitutes a Sacrament. No one can doubt that the Sacraments are among the means of attaining righteousness and salvation. But of the many definitions, each of them sufficiently appropriate, which may serve to explain the nature of a Sacrament, there is none more comprehensive, none more perspicuous, than the definition given by St. Augustine and adopted by all scholastic writers. A Sacrament, he says, is a sign of a sacred thing; or, as it has been expressed in other words of the same import: A Sacrament is a visible sign of an invisible grace, instituted for our justification.

#### "A Sacrament is a Sign"

The more fully to develop this definition, the pastor should explain it in all its parts. He should first observe that sensible objects are of two sorts: some have been invented precisely to serve as signs; others have been established not for the sake of signifying something else, but for their own sakes alone. To the latter class almost every object in nature may be said to belong; to the former, spoken and written languages, military standards, images, trumpets, signals and a multiplicity of other things of the same sort. Thus with regard to words; take away their power of expressing ideas, and you seem to take away the only reason for their invention. Such things are, therefore, properly called signs. For, according to St. Augustine, a sign, besides what it presents to the senses, is a medium through which we arrive at the knowledge of something else. From a footstep, for instance, which we see traced on the ground, we instantly infer that some one whose trace appears has passed.

#### Proof From Reason

A Sacrament, therefore, is clearly to be numbered among those things which have been instituted as signs. It makes known to us by a certain appearance and resemblance that which God, by His invisible power, accomplishes in our souls. Let us illustrate what we have said by an example. Baptism, for instance, which is administered by external ablution, accompanied with certain solemn words, signifies that by the power of the Holy Ghost all stain and defilement of sin is inwardly washed away, and that the soul is enriched and adorned with the admirable gift of heavenly justification; while, at the same time, the bodily washing, as we shall hereafter explain in its proper place, accomplishes in the soul that which it signifies.

#### Proof From Scripture

That a Sacrament is to be numbered among signs is dearly inferred also from Scripture. Speaking of circumcision, a Sacrament of the Old Law

which was given to Abraham, the father of all believers," the Apostle in his Epistle to the Romans, says: And he received the sign of circumcision, a seal of the justice of the faith. In another place he says: All we who are baptised in Christ Jesus, are baptised in his death, words which justify the inference that Baptism signifies, to use the words of the same Apostle, that we are buried together with him by baptism into death.

Nor is it unimportant that the faithful should know that the Sacraments are signs. This knowledge will lead them more readily to believe that what the Sacraments signify, contain and effect is holy and august; and recognising their sanctity they will be more disposed to venerate and adore the beneficence of God displayed towards us.

### **"Sign of a Sacred Thing" : Kind of Sign Meant Here**

We now come to explain the words, sacred thing, which constitute the second part of the definition. To render this explanation satisfactory we must enter somewhat more minutely into the accurate and acute remarks of St. Augustine on the variety of signs.

#### **Natural Signs**

Some signs are called natural. These, besides making themselves known to us, also convey a knowledge of something else, an effect, as we have already said, common to all signs. Smoke, for instance, is a natural sign from which we immediately infer the existence of fire. It is called a natural sign, because it implies the existence of fire, not by arbitrary institution, but from experience. If we see smoke, we are at once convinced of the presence of fire, even though it is hidden.

#### **Signs Invented By Man,**

Other signs are not natural, but conventional, and are invented by men to enable them to converse one with another, to convey their thoughts to others, and in turn to learn the opinions and receive the advice of other men. The variety and multiplicity of such signs may be inferred from the fact that some belong to the eyes, many to the ears, and the rest to the other senses. Thus when we intimate any thing to another by such a sensible sign as the raising of a flag, it is obvious that such intimation is conveyed only through the medium of the eyes; and it is equally obvious that the sound of the trumpet, of the lute and of the lyre, instruments which are not only sources of pleasure, but frequently signs of ideas is addressed to the ear. Through the latter sense especially are also conveyed words, which are the best medium of communicating our inmost thoughts.

#### **Signs Instituted By God**

Besides the signs instituted by the will and agreement of men, of which we have been speaking so far, there are certain other signs appointed by God. These latter, as all admit, are not all of the same kind. Some were instituted by God to indicate something or to bring back its recollection. Such were the purifications of the Law, the unleavened bread, and many other things which belonged to the ceremonies of the Mosaic worship. But God has appointed other signs with power not only to signify, but also to accomplish (what they signify).

Among these are manifestly to be numbered the Sacraments of the New Law. They are signs instituted not by man but

by God, which we firmly believe have in themselves the power of producing the sacred effects of which they are the signs.

### **Kind of Sacred Thing Meant Here**

We have seen that there are many kinds of signs. The sacred thing referred to is also of more than one kind. As regards the definition already given of a Sacrament, theologians prove that by the words sacred thing is to be understood the grace of God, which sanctifies the soul and adorns it with the habit of all the divine virtues; and of this grace they rightly consider the words sacred thing, an appropriate appellation, because by its salutary influence the soul is consecrated and united to God.

In order, therefore, to explain more fully the nature of a Sacrament, it should be taught that it is a sensible object which possesses, by divine institution, the power not only of signifying, but also of accomplishing holiness and righteousness. Hence it follows, as everyone can easily see, that the images of the Saints, crosses and the like, although signs of sacred things, cannot be called Sacraments. That such is the nature of a Sacrament is easily proved by the example of all the Sacraments, if we apply to the others what has been already said of Baptism; namely, that the solemn ablution of the body not only signifies, but has power to effect a sacred thing which is wrought interiorly by the operation of the Holy Ghost.

### **Other Sacred Things Signified By The Sacraments**

Now it is especially appropriate that these mystical signs, instituted by God, should signify by the appointment of the Lord not only one thing, but several things at once.

### **All The Sacraments Signify Something Present, Something Past, Something Future:**

This applies to all the Sacraments; for all of them declare not only our sanctity and justification, but also two other things most intimately connected with sanctification, namely, the Passion of Christ our Redeemer, which is the source of our sanctification, and also eternal life and heavenly bliss, which are the end of sanctification. Such, then, being the nature of all the Sacraments, holy Doctors justly hold that each of them has a threefold significance: they remind us of something past; they indicate and point out something present; they foretell something future.

Nor should it be supposed that this teaching of the Doctors is unsupported by the testimony of Holy Scripture. When the Apostle says: All we who are baptised in Christ Jesus, are baptised in his death, he gives us clearly to understand that Baptism is called a sign, because it reminds us of the death and Passion of our Lord. When he says, We are buried together with him by baptism into death; that as Christ is risen from the dead by the glory of the Father, so, we also may walk in newness of life, he also clearly shows that Baptism is a sign which indicates the infusion of divine grace into our souls, which enables us to lead a new life and to perform all the duties of true piety with ease and cheerfulness. Finally, when he adds: If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection, he teaches that Baptism clearly foreshadows eternal life also, which we are to reach through its efficacy.

### **A Sacrament Sometimes Signifies The Presence Of More Than One Thing**

Besides the different significations already mentioned, a Sacrament also not infrequently indicates and marks the presence of more than one thing. This we readily perceive when we reflect that the Holy Eucharist at once signifies the

presence of the real body and blood of Christ and the grace which it imparts to the worthy receiver of the sacred mysteries.

What has been said, therefore, cannot fail to supply the pastor with arguments to prove how much the power of God is displayed, how many hidden miracles are contained in the Sacraments of the New Law; that thus all may understand that they are to be venerated and received with utmost devotion.'

## **Why the Sacraments were Instituted**

Of all the means employed to teach the proper use of the Sacraments, there is none more effectual than a careful exposition of the reasons of their institution. Many such reasons are commonly assigned.

The first of these reasons is the feebleness of the human mind. We are so constituted by nature that no one can aspire to mental and intellectual knowledge unless through the medium of sensible objects. In order, therefore, that we might more easily understand what is accomplished by the hidden power of God, the same sovereign Creator of the universe has most wisely, and out of His tender kindness towards us, ordained that His power should be manifested to us through the intervention of certain sensible signs. As St. Chrysostom happily expresses it: If man were not clothed with a material body, these good things would have been presented to him naked and without any covering; but as the soul is joined to the body, it was absolutely necessary to employ sensible things in order to assist in making them understood.

Another reason is because the mind yields a reluctant assent to promises. Hence, from the beginning of the world, God was accustomed to indicate, and usually in words, that which He had resolved to do; but sometimes, when designing to execute something, the magnitude of which might weaken a belief in its accomplishment, He added to words other signs, which sometimes appeared miraculous. When, for instance, God sent Moses to deliver the people of Israel, and Moses, distrusting the help even of God who had commissioned him, feared that the burden imposed was heavier than he could bear, or that the people would not heed his message, the Lord confirmed His promise by a great variety of signs. As, then, in the Old Law, God ordained that every important promise should be confirmed by certain signs, so in the New Law, Christ our Saviour, when He promised pardon of sin, divine grace, the communication of the Holy Spirit, instituted certain visible and sensible signs by which He might oblige Himself, as it were, by pledges, and make it impossible to doubt that He would be true to His promises.

A third reason is that the Sacraments, to use the words of St. Ambrose, may be at hand, as the remedies and medicines of the Samaritan in the Gospel, to preserve or recover the health of the soul. For, through the Sacraments, as through a channel, must flow into the soul the efficacy of the Passion of Christ, that is, the grace which He merited for us on the altar of the cross, and without which we cannot hope for salvation. Hence, our most merciful Lord has bequeathed to His Church, Sacraments stamped with the sanction of His word and promise, through which, provided we make pious and devout use of these remedies, we firmly believe that the fruit of His Passion is really communicated to us.

A fourth reason why the institution of the Sacraments seems necessary is that there may be certain marks and symbols to distinguish the faithful; particularly since, as St. Augustine observes, no society of men, professing a true or a false religion, can be, so to speak, consolidated into one body, unless united and held together by some bond of sensible signs. Both these objects the Sacraments of the New Law accomplish, distinguishing the Christian from the infidel, and uniting the faithful by a sort of sacred bond.

Another very just cause for the institution of the Sacraments may be shown from the words of the Apostle: With the heart we believe unto justice; but with the mouth confession is made unto salvation. By approaching them we make a public profession of our faith in the sight of men. Thus, when we approach Baptism, we openly profess our belief that, by virtue of its salutary waters in which we are washed, the soul is spiritually cleansed.

The Sacraments have also great influence, not only in exciting and exercising our faith, but also in inflaming that charity with which we should love one another, when we recollect that, by partaking of these mysteries in common, we are knit together in the closest bonds and are made members of one body.

A final consideration, which is of greatest importance for the life of a Christian, is that the Sacraments repress and subdue the pride of the human heart, and exercise us in the practice of humility; for they oblige us to subject ourselves to sensible elements in obedience to God, from whom we had before impiously revolted in order to serve the elements of the world.

These are the chief points that appeared to us necessary for the instruction of the faithful on the name, nature, and institution of a Sacrament. When they shall have been accurately expounded by the pastor, his next duty will be to explain the constituents of each Sacrament, its parts, and the rites and ceremonies which have been added to its administration.

## **Constituent Parts of the Sacraments**

In the first place, then, it should be explained that the sensible thing which enters into the definition of a Sacrament as already given, although constituting but one sign, is twofold. Every Sacrament consists of two things, matter, which is called the element, and form, which is commonly called the word.

This is the doctrine of the Fathers of the Church; and the testimony of St. Augustine on the subject is familiar to all. The word, he says, is joined to the element and it becomes a Sacrament. By the words sensible thing, therefore, the Fathers understand not only the matter or element, such as water in Baptism, chrism in confirmation, and oil in Extreme Unction, all of which fall under the eye; but also the words which constitute the form, and which are addressed to the ear.

Both are clearly pointed out by the Apostle, when he says: Christ loved the Church, and delivered himself up for it, that he might sanctify it, cleansing it by the laver of water in the word of life. Here both the matter and form of the Sacrament are expressly mentioned.

In order to make the meaning of the rite that is being performed easier and clearer, words had to be added to the matter. For of all signs words are evidently the most significant, and without them, what the matter for the Sacraments designates and declares would be utterly obscure. Water, for instance, has the quality of cooling as well as cleansing, and may be symbolic of either. In Baptism, therefore, unless the words were added, it would not be certain, but only conjectural, which signification was intended; but when the words are added, we immediately understand that the Sacrament possesses and signifies the power of cleansing.

In this the Sacraments of the New Law excel those of the Old that, as far as we know, there was no definite form of administering the latter, and hence they were very uncertain and obscure. In our Sacraments, on the contrary, the form is so definite that any, even a casual deviation from it renders the Sacrament null. Hence the form is expressed in the clearest terms, such as exclude the possibility of doubt.

These, then, are the parts which belong to the nature and substance of the Sacraments, and of which every Sacrament is necessarily composed.

## **Ceremonies Used in the Administration of the Sacraments**

To (the matter and form) are added certain ceremonies. These cannot be omitted without sin, unless in case of necessity; yet, if at any time they be omitted, the Sacrament is not thereby invalidated, since the ceremonies do not pertain to its essence. It is not without good reason that the administration of the Sacraments has been at all times, from the earliest ages of the Church, accompanied with certain solemn rites.

There is, in the first place, the greatest propriety in manifesting such a religious reverence to the sacred mysteries as to make it appear that holy things are handled by holy men.

Secondly, these ceremonies serve to display more fully the effects of the Sacraments, placing them, as it were, before our eyes, and to impress more deeply on the minds of the faithful the sanctity of these sacred institutions.

Thirdly, they elevate to sublime contemplation the minds of those who behold and observe them with attention, and excite within them faith and charity.

To enable the faithful, therefore, to know and understand clearly the meaning of the ceremonies made use of in the administration of each Sacrament should be an object of special care and attention.

## **The Number Of The Sacraments**

We now come to explain the number of the Sacraments. A knowledge of this point is very advantageous to the faithful; for the greater the number of aids to salvation and the life of bliss which they understand to have been provided by God, the more ardent will be the piety with which they will direct all the powers of their souls to praise and proclaim His singular goodness towards us.

The Sacraments of the Catholic Church are seven in number, as is proved from Scripture, from the tradition handed down to us from the Fathers, and from the authority of Councils. Why they are neither more nor less in number may be shown, at least

with some probability, from the analogy that exists between the natural and the spiritual life. In order to exist, to preserve existence, and to contribute to his own and to the public good, seven things seem necessary to man: to be born, to grow, to be nurtured, to be cured when sick, when weak to be strengthened; as far as regards the public welfare, to have magistrates invested with authority to govern, and to perpetuate himself and his species by legitimate offspring. Now, since it is quite clear that all these things are sufficiently analogous to that life by which the soul lives to God, we discover in them a reason to account for the number of the Sacraments.

First comes Baptism, which is the gate, as it were, to all the other Sacraments, and by which we are born again unto Christ. The next is Confirmation, by which we grow up and are strengthened in the grace of God; for, as St. Augustine observes, to the Apostles who had already received Baptism, the Redeemer said: "Stay you in the city till you be endued with power from on high.,, The third is the Eucharist, that true bread from heaven which nourishes and sustains our souls to eternal life, according to these words of the Saviour: My flesh is meat indeed, and my blood is drink indeed. The fourth is Penance, through which lost health is recovered after we have been wounded by sin. Next is Extreme Unction, which obliterates the remains of sin and invigorates the powers of the soul; for speaking of this Sacrament St. James says: If he be in sins, they shall be forgiven him. Then follows Holy Orders, by which power is given to exercise perpetually in the Church the public administration of the Sacraments and to perform all the sacred functions. The last is Matrimony, instituted to the end that, by means of the legitimate and holy union of man and woman, children may be procreated and religiously educated for the service of God, and for the preservation of the human race.

## **Comparisons among the Sacraments**

Though all the Sacraments possess a divine and admirable efficacy, it is well worthy of special remark that all are not of equal necessity or of equal dignity, nor is the signification of all the same.

Among them three are said to be necessary beyond the rest, although in all three this necessity is not of the same kind. The universal and absolute necessity of Baptism our Saviour has declared in these words: Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God. Penance, on the other hand, is necessary for those only who have stained themselves after Baptism by any mortal guilt. Without sincere repentance, their eternal ruin is inevitable. Orders, too, although not necessary to each of the faithful, are of absolute necessity to the Church as a whole.

But if we consider the dignity of the Sacraments, the Eucharist, for holiness and for the number and greatness of its mysteries, is far superior to all the rest. These, however, are matters which will be more easily understood, when we come to explain, in its proper place, what regards each of the Sacraments.

## **The Author of the Sacraments**

It now remains to inquire from whom we have received these sacred and divine mysteries. Any gift, however excellent in itself, undoubtedly receives an increased value from the dignity and excellence of him by whom it is bestowed.

The present question, however, is not hard to answer. For since human justification comes from God, and since the Sacraments are the wonderful instruments of justification, it is evident that one and the same God in Christ, must be acknowledged to be the author of justification and of the Sacraments.

Furthermore, the Sacraments contain a power and efficacy which reach the inmost soul; and as God alone has power to enter into the hearts and minds of men, He alone, through Christ, is manifestly the author of the Sacraments.

That they are also interiorly dispensed by Him we must hold with a firm and certain faith, according to these words of St. John, in which he declares that he learned this truth concerning Christ: He who sent me to baptise with water, said to me: He, upon whom thou shalt see the Spirit descending, and remaining upon him, he it is that baptizeth with the Holy Ghost.

## **The Ministers of the Sacraments**

But although God is the author and dispenser of the Sacraments, He nevertheless willed that they should be administered in His Church by men, not by Angels. To constitute a Sacrament, as the unbroken tradition of the Fathers testifies, matter and form are not more necessary than is the ministry of men.

## **Unworthiness Of The Minister And Validity**

Since the ministers of the Sacraments represent in the discharge of their sacred functions, not their own, but the person of Christ, be they good or bad, they validly perform and confer the Sacraments, provided they make use of the matter and form always observed in the Catholic Church according to the institution of Christ, and provided they intend to do what the Church does in their administration. Hence, unless the recipients wish to deprive themselves of so great a good and resist the Holy Ghost, nothing can prevent them from receiving (through the Sacraments) the fruit of grace.

That this was, at all times, a fixed and well ascertained doctrine of the Church, is established beyond all doubt by St. Augustine, in his disputations against the Donatists. And should we desire Scriptural proof also, let us listen to these words of the Apostle: I have planted; Apollo watered; but God gave the increase Therefore neither he that planteth nor he that watereth is any

thing, but God who giveth the increase. From these words it is clear that as trees are not injured by the wickedness of those who planted them, so those who were planted in Christ by the ministry of bad men sustain no injury from the guilt of those others.

Judas Iscariot, as the holy Fathers infer from the Gospel of St. John, conferred Baptism on many; and yet none of those whom he baptised are recorded to have been baptised again. To use the memorable words of St. Augustine: Judas baptised, and yet after him none were rebaptised; John baptised, and after John they were rebaptised. For the Baptism administered by Judas was the Baptism of Christ, but that administered by John was the baptism of John. Not that we

prefer Judas to John, but that we justly prefer the Baptism of Christ, although administered by Judas, to that of John although administered by the hands of John.

## **Lawfulness Of Administration**

But let not pastors, or other ministers of the Sacraments, hence infer that they fully acquit themselves of their duty, if, disregarding integrity of life and purity of morals, they attend only to the administration of the Sacraments in the manner prescribed. True, the manner of administering them demands particular diligence; yet this alone does not constitute all that pertains to that duty. It should never be forgotten that the Sacraments, although they cannot lose the divine efficacy inherent in them, bring eternal death and perdition to him who dares administer them unworthily.

Holy things, it cannot be too often repeated, should be treated holily and with due reverence. To the sinner, says the Prophet, God has said: Why dost thou declare my justices, and take my covenant in thy mouth, seeing that thou hast hated discipline? If then, for him who is defiled by sin it is unlawful to speak on divine things, how enormous the guilt of that man, who, conscious of many crimes, dreads not to accomplish with polluted lips the holy mysteries, to take them into his befouled hands, to touch

them, and to present and administer them to others? All the more since St. Denis says that the wicked may not even touch the symbols, as he calls the Sacraments.

It therefore becomes the first duty of the minister of holy things to follow holiness of life, to approach with purity the administration of the Sacraments, and so to exercise himself in piety, that, from their frequent administration and use, he may every day receive, with the divine assistance, more abundant grace.

## **Effects of the Sacraments**

When these matters have been explained, the effects of the Sacraments are the next subject of instruction. This subject should throw considerable light on the definition of a Sacrament as already given.

### **First Effect: Justifying Grace**

The principal effects of the Sacraments are two. The first place is rightly held by that grace which we, following the usage of the holy Doctors, call sanctifying. For so the Apostle most clearly taught when he said: Christ loved the church, and delivered himself up for it; that he might sanctify it, cleansing it by the laver of water in the word of life. But how so great and so admirable an effect is produced by the Sacrament that, to use the wellknown saying of St. Augustine, water cleanses the body and reaches the heart, this, indeed, cannot be comprehended by human reason and intelligence. It may be taken for granted that no sensible thing is of its own nature able to reach the soul; but we know by the light of faith that in the Sacraments there exists the power of almighty God by which they effect that which the natural elements cannot of themselves accomplish.

Lest on this subject any doubt should exist in the minds of the faithful, God, in the abundance of His mercy, was pleased,

from the moment when the Sacraments began to be administered, to manifest by the evidence of miracles the effects which they operate interiorly in the soul. (This He did) in order that we may most firmly believe that the same effects, although far removed from the senses, are always inwardly produced. To say nothing of the fact that at the Baptism of the Redeemer in the Jordan the heavens were opened and the Holy Ghost appeared in the form of a dove, to teach us that when we are washed in the sacred font His grace is infused into our souls to omit this, which has reference rather

to the signification of Baptism than to the administration of the Sacrament do we not read that on the day of Pentecost, when the Apostles received the Holy Ghost, by whom they were thenceforward inspired with greater alacrity and resolution to preach the faith and brave dangers for the glory of Christ, there came suddenly a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting, and there appeared to them parted tongues, as it were, of fire? By this it was understood that in the Sacrament of Confirmation the same Spirit is given us, and such strength is imparted as enables us resolutely to encounter and resist our incessant enemies, the world, the flesh and the devil. For some time in the beginning of the Church, whenever these Sacraments were administered by the Apostles, the same miraculous effects were witnessed, and they ceased only when the faith had acquired maturity and strength.

From what has been said of sanctifying grace, the first effect of the Sacraments, it clearly follows that there resides in the Sacraments of the New Law, a virtue more exalted and efficacious than that of the sacraments of the Old Law. Those ancient sacraments, being weak and needy elements, sanctified such as were defiled to the cleansing of the flesh, but not of the spirit. They were, therefore, instituted only as signs of those things, which were to be accomplished by our mysteries. The Sacraments of the New Law, on the contrary, flowing from the side of Christ, who, by the Holy Ghost, offered himself unspotted unto God, cleanse our consciences from dead works, to

serve the living God, and thus work in us, through the blood of Christ, the grace which they signify. Comparing our Sacraments, therefore, with those of the Old Law we find that they are not only more efficacious, but also more fruitful in spiritual advantages, and more august in holiness.

## **Second Effect: Sacramental Character**

The second effect of the Sacraments which, however, is not common to all, but peculiar to three, Baptism, Confirmation, and Holy Orders is the character which they impress on the soul. When the Apostle says: God hath anointed us, who also hath sealed us, and given the pledge of the Spirit in our hearts, he not obscurely describes by the word sealed a character, the property of which is to impress a seal and mark.

This character is, as it were, a distinctive impression stamped on the soul which perpetually inheres and cannot be blotted out. Of this St. Augustine says: Shall the Christian Sacraments accomplish less than the bodily mark impressed on the soldier? That mark is not stamped on his person anew as often as he resumes the military service which he had relinquished, but the old is recognised and approved.

This character has a twofold effect: it qualifies us to receive or perform something sacred, and distinguishes us by some mark one from another. In the character impressed by Baptism, both effects are exemplified. By it we are qualified to receive the other Sacraments, and the Christian is distinguished from those who do not profess the faith. The same illustration is afforded by the characters impressed by Confirmation and Holy Orders. By Confirmation we are armed and arrayed as soldiers of Christ, publicly to profess and defend His name, to fight against our internal enemy and against the spiritual powers of wickedness in the high places; and at the same time we are distinguished from those who, being recently baptised, are, as it were, newborn infants. Holy Orders confers the power of consecrating and administering the Sacraments, and also distinguishes those who are invested

with this power from the rest of the faithful. The rule of the Catholic Church is, therefore, to be observed, which teaches that these three Sacraments impress a character and are never to be repeated.

## **How to Make Instruction on the Sacraments Profitable**

On the subject of the Sacraments in general, the above are the matters on which instruction should be given. In explaining them, pastors should keep in view principally two things, which they should zealously strive to accomplish. The first is that the faithful understand the high honour, respect and veneration due to these divine and celestial gifts. The second is that, since the Sacraments have been established by the God of infinite mercy for the common salvation

of all, the people should make pious and religious use of them, and be so inflamed with the desire of Christian perfection as to deem it a very great loss to be for any time deprived of the salutary use, particularly of Penance and the Holy Eucharist.

These objects pastors will find little difficulty in accomplishing, if they call frequently to the attention of the faithful what we have already said on the divine character and fruit of the Sacraments: first, that they were instituted by our Lord and Saviour from whom can proceed nothing but what is most perfect; further that when administered, the most powerful influence of the Holy Ghost is present, pervading the inmost sanctuary of the soul; next that they possess an admirable and unfailing virtue to cure our spiritual maladies, and communicate to us the inexhaustible riches of the Passion of our Lord.

Finally, let them point out, that although the whole edifice of Christian piety rests on the most firm foundation of the cornerstone; yet, unless it be supported on every side by the preaching of the divine Word and by the use of the Sacraments, it is greatly to be feared that it may to a great extent totter and fall to the ground. For as we are ushered into spiritual life by means of the Sacraments, so by the same means are we nourished and preserved, and grow to spiritual increase.

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# *Some Theology Of The Sacraments*

*Reference: Handbook Of Moral Theology*

*Trent*

*Catechism of the Clouncil of Trent*

*Defining Sacrament*

*Intention*

*Matter & Form*

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## *Commentary Fr Luc*

*The Sacraments are the Fountain of Eternal Life. Receiving the Sacraments we are part of the Vine. Cut off from the vine we are anti God where there is weeping and gnashing of teeth.*

*The enemies of the Church have launched a direct attack on the Sacraments via the Second Vatican Council, which resulted in the invalidation of the Rite of Episcopal Consecration.*

*All souls are now subjected to scrutiny as to whether they have truly received valid Sacraments thruout their lifetime.*

*I will go thru the Sacraments one by one but note that I reject the new rites as provided by the Conciliar Church. The reason for this is that we must have absolute surety in these times. I advocate and hold to the use of the Latin Tridentine Rite only.*

*If the reception of a Sacrament is doubtful then it must be given again conditionally. The term for this is 'sub conditione'. I place any Sacrament as provided by the Conciliar Church into this category. Some may say this is error but I say it is making absolutely sure in this age of the greatest apostasy the Church has known.*

### **BAPTISM**

*Perhaps the biggest fear as to the validity of Baptism lies in the changing of the words "...in the name of the Father, Son and Holy Spirit". Since Vatican II some priests have dared change these words [reckless licence], thus invalidating the Sacrament.*

*And so a conservative Conciliar Priest comes to me requesting valid Priestly Orders. If he had been baptised in the Conciliar Church then I would insist on his receiving Baptism in the Latin Tridentine Rite sub conditione.*

### **CONFIRMATION**

*What I have said for Baptism I say for Confirmation as well.*

*But in Confirmation there is an extra consideration in the Minister of the Sacrament. In times gone by only a Bishop confirmed. The Conciliar Church has taken the mistaken belief that a Bishop can give permission to a Priest to confirm. I repeat, "mistaken belief".*

A sound understanding is required of the difference between a Priest and a Bishop. [Here is an article I wrote a long time ago.](#)

When normalcy returns and if I am still alive, I will argue that the power for the Priest to Confirm must be specified in the Rite of Ordination as are the powers to say Mass and forgive sins.

#### **EUCCHARIST**

There is an old saying in Spanish to the effect that although the monkey dresses in silk, a monkey it remains.

If the Celebrant is not a Priest there is no transubstantiation.

#### **PENANCE**

If the Confessor is not a Priest there is no Sacrament. A general confession via the Latin Tridentine Rite will become par for the course.

#### **EXTREME UNCTION**

No Priest, no Sacrament.

#### **HOLY ORDERS**

I will be dealing with this in other parts of the web but this is the achilles heel of Satan's attack upon the Church.

#### **MATRIMONY**

There are two components to marriage. Firstly as ministers the couple exchange vows. You could call this the common law component of the marriage. But at Cana Our Lord raised marriage to a new level of life; a Sacrament.

Take the old shipwreck case. Stuck on some deserted island a couple decide to marry. Many years later they are rescued. They go to the Priest. Not to receive the Sacrament sub conditione BUT to receive the Sacrament; that new level of grace.

In the coming times there will be many couples who will require this Sacrament, even though they lived for years in the Conciliar Church.

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## **DEFINING SACRAMENT**

*The following is taken from "HANDBOOK OF MORAL THEOLOGY" by Dominic M. PRÜMMER, O.P. 1957*

### **TREATISE I**

#### **THE SACRAMENTS IN GENERAL**

*"Since all the Sacraments of the New Law instituted by Christ our Lord are the principal means of sanctification and salvation, the greatest care and reverence should be observed in administering and receiving them fittingly and in accord with the prescribed rites " (c. 731, § 1).*

This treatise on the Sacraments in general is divided into six chapters: 1. nature and existence of the Sacraments; 2. their number and kinds; 3. their efficacy and effects; 4. the institution of the Sacraments; 5. minister of the Sacraments; 6. the recipient of the Sacraments. - In an appendix at the end of this treatise we shall consider the sacramentals.

#### **CHAPTER I: NATURE AND EXISTENCE OF THE SACRAMENTS**

##### **528. DEFINITION.**

*"A sacrament is a sensible sign instituted by God to signify and cause justification and sanctification " (Roman Catechism, pt. ii, c. I, q. 8).*

This definition is applicable only to the sacraments of the New Law, for which three things are necessary.

1. an external sign
2. productive of interior grace
3. instituted by Christ.

The external sensible SIGN in the sacraments is composed of two elements:- the matter and the form. The matter of the sacraments is either things or actions; the form is the words which give a precise significance and efficacy to the things or actions used. The matter and

form compose the essence of each sacrament, as stated by the Council of Trent (Sess. 14, c. 2 de sacr. paenit.).

The matter of the sacraments is either remote or proximate; the concrete thing used in the sacraments, such as water in Baptism, chrism in Confirmation, is called the *remote matter*; the actual application of this sensible thing or remote matter, such as the washing with water in Baptism, is called the *proximate matter*.

#### 529. CONDITIONS REGARDING THE MATTER AND THE FORM.

1. The matter and the form are absolutely *essential* to the validity of the sacraments and they cannot be changed even accidentally without grave reason ; any *substantial* change of either would render the entire sacrament invalid. There is considered to be substantial change if in the ordinary and prudent estimation of men the matter has become a different thing from that instituted by Christ or the form has assumed an entirely different sense.

2. The matter and the form must be morally united at *one and the same time*. For just as in physical substances the matter and the form together constitute one body, so it is essential for a similar *moral* union to exist at the same time between the matter and form in order to constitute one sacrament. Thus, for instance, Baptism is invalid if after pouring the water some interval is allowed to intervene before pronouncing the words of the form.

3. Since the validity of the sacrament depends on the matter and the form, the minister must be *certain* of their existence. Therefore it is not permissible to follow any opinion regarding them which is no more than probable, and outside the case of urgent necessity it is grievously sinful to use matter or form which is not certainly valid.

4. Ordinarily speaking, the matter and the form must be applied *by one and the same minister*. There are some exceptions, as, for example, in the sacrament of Penance where the penitent supplies the proximate matter and the priest pronounces the form.

5. If doubts arise, the matter and form must be repeated in order that the sacrament be certainly valid (c. 732, § 2). If it proves impossible to decide whether everything essential for the sacrament is present or not, the form should be used *conditionally*. In such cases the general rule to be followed is this ; *it is always permissible to confer the sacrament conditionally when there is the danger of the sacrament being invalid if it is administered absolutely, or when a person would be deprived of great good or eternal salvation imperilled if the sacraments were denied unconditionally*. Thus, for instance, it is lawful to grant conditional absolution to a dying person who is unconscious when there is grave doubt concerning his previous life and present dispositions. Infants who have been abandoned by parents and found must be baptised conditionally, unless, after diligent enquiry, it is known for certain that they have been baptised (c.749).

#### 530. EXISTENCE OF THE SACRAMENTS.

In the Old Law there were to be found four types of sacraments which signified grace through faith in Christ who was to come:

1. circumcision
2. various forms of purification
3. eating the Paschal Lamb
4. consecration of Levites and priests.

The Councils of Florence and of Trent have defined the existence of sacraments in the New Testament which not only signify but also cause grace.

## CHAPTER II: NUMBER AND KINDS OF THE SACRAMENTS

### 531. NUMBER.

It is defined, (Councils of Florence and of Trent) that there exist seven sacraments in the New Testament:

- Baptism
- Confirmation
- Eucharist
- Penance
- Extreme Unction
- Orders
- Matrimony

### 532. KINDS.

1. By reason of their *necessity* there are certain sacraments which are *necessary for each and every individual* (the first five sacraments), while others are necessary only for *Christian society as a whole* (the two final sacraments).

2. By reason of their *subject* sacraments are either sacraments of the *living* or sacraments of the *dead*. The former can be received only by those who are spiritually alive, i.e. by those who are in the state of sanctifying grace; these are Confirmation, Eucharist, Extreme Unction, Orders, Matrimony. The sacraments of the dead are those which were *specifically* instituted to confer spiritual life, viz. sanctifying grace, on those who are spiritually dead (sinners). It may happen that *accidentally* the sacraments of the dead do not confer but intensify grace when the recipient is already in the state of grace; similarly the sacraments of the living may accidentally confer grace without

increasing it, when the recipient approaches the sacrament in a state of inculpable ignorance regarding grievous sin.

3. BY reason of their *effect* sacraments are divided into those which imprint a *character* (Baptism, Confirmation, Orders) and those which do not. The former cannot be repeated, whereas the latter may be.

4. By reason of the *dispositions of the subject* sacraments are either fruitful if they produce all the effects proper to them, or *unfruitful* if they confer no grace due to an obstacle interposed by the recipient. A sacrament which is unfruitful must not be confused with one that is invalid and lacks something essential. If the recipient was aware of the obstacle which rendered the sacrament unfruitful, then his action is also *sacrilegious*, but not otherwise. A sacrament received sacrilegiously is known as *formally* unfruitful; where the sacrament is received without knowledge of the obstacle it is said to be *materially* unfruitful.

### CHAPTER III:

## THE EFFICACY AND EFFECTS OF THE SACRAMENTS

#### 533. 1. EFFICACY.

All the sacraments of the New Law produce their grace by reason of the sacred rite itself (*ex opere operato*). This is defined by the Council of Trent (Sess. 7, C. 8 de sacr. in gen.).

The expression "*ex opere operato*" which is frequently used in this context means that the effects of the sacrament follow from the actual valid administration of the sacrament, provided that the recipient interposes no obstacle. Therefore the sacraments do not produce their grace "*ex opere operantis*", i.e. because of the merits and dispositions of minister or recipient.

#### 534. 2. The EFFECTS of the sacraments are:

- a) *sanctifying grace* which is either given for the first time or increased. The sacraments of the dead normally give the first grace, whereas the sacraments of the living normally increase sanctifying grace already existing in the soul; cf n. 432
- b) *sacramental grace* i.e. some special help proper to each of the sacraments
- c) *an indelible character* received in three sacraments (Baptism, Confirmation, Orders) which consequently cannot be repeated.

Although there is no universal agreement regarding the nature of the sacramental character, the following points seem to be certain:

1. the character sets a seal on the soul and distinguishes it from others

2. the character gives the soul a disposition for offering to God a special form of worship

3. the character gives the soul a share in Christ's priesthood.

535.

The REVIVISCENCE of the sacraments is the process whereby a sacrament that was formerly unfruitful, later becomes fruitful. The transition is effected by the removal of the obstacle which existed when the sacrament was received. According to the more probable opinion there are five sacraments whose grace may subsequently revive:

- Baptism
- Confirmation
- Extreme Unction
- Orders
- Matrimony

The same disposition which was required and sufficed for the reception of grace at the time of conferring the sacrament is also necessary and sufficient for these sacraments to produce their grace afterwards. (Cf. the author's Man. Theol. mor. III, 43).

## CHAPTER IV:

### THE INSTITUTION OF THE SACRAMENTS

536.

*All the sacraments of the New Law were instituted immediately by Christ prior to his Ascension.* This is theologically certain, although a few theologians before the Council of Trent thought that some sacraments were instituted by the Church through the authority committed to it by God.

Not only did Christ institute immediately all the sacraments of the New Law but He also determined specifically the matter and form of each of the sacraments so that no substantial change in either of these elements is permissible.

All modern theologians agree that Christ did determine in some way the matter and form of the sacraments, but they are not agreed to what extent He determined them, for He could have done so either *in detail*, or *generically*, or *specifically*. It is certain that Christ did not institute the matter and the form of the sacraments *in detail* down to their accidental features, since these have changed in the course of time both in the Latin and in the Greek Churches. Thus, for instance, Christ did not determine whether the bread to be used in the consecration of the Eucharist should be leavened or unleavened. A *generic* institution requires that Christ should have determined the

efficacy of each sacrament but left to His Church the power of choosing the matter and form. A *specific* institution demands in addition that Christ should have determined in detail the *essential* matter and form of each sacrament. The opinion which maintains that Christ instituted the sacraments specifically seems preferable, since if Christ determined the matter and the form generically the Church would still retain the power of changing the matter and form, which has been expressly denied by the Council of Trent.

## CHAPTER V:

### THE MINISTER OF THE SACRAMENTS

This chapter consists of four articles:

1. The minister himself: his faith and state of grace
2. His attention and intention
3. The obligation of administering and refusing the sacraments
4. Simulation and pretence.

#### Art. 1. The Minister himself: his Faith and State of Grace

##### 537. I. THE PERSON OF THE MINISTER.

Only men on earth who are legitimately delegated or consecrated are ministers of the sacraments. Therefore neither the angels nor the souls in Purgatory have the power of administering the sacraments; furthermore for the administration of certain sacraments there is required a special consecration and delegation.

a) A minister is said to be *consecrated* for the administration of the sacraments if he requires to be deputed by a special act of consecration otherwise he is *not so consecrated*, as, for instance, the minister in Baptism and Matrimony.

b) The *ordinary* minister of the sacraments is one who administers them by virtue of his office; the *extraordinary minister* is anyone who administers them in a case of necessity in virtue of a special delegation. Thus the ordinary minister of Confirmation is a bishop, the extraordinary minister a priest properly delegated.

##### 538. 2. FAITH AND THE STATE OF GRACE IN THE MINISTER.

a) For the valid administration of the sacraments neither faith nor the state of grace is required in the minister, seeing that the sacraments operate by God's power.

b) For the lawful administration of the sacraments there is required under pain of mortal sin the state of sanctifying grace; at least when a consecrated minister administers the sacraments solemnly outside the

case of necessity.

In such circumstances the minister who is consecrated for the worthy administration of the sacraments is guilty of grave irreverence if while in a state of mortal sin and in the power of the devil he wills to confer grace on others in the person of the most holy Christ, although he himself considers such grace of little worth. A minister who confers a sacrament while in the state of mortal sin is excused from grievous sin, 1. if he is not a consecrated minister, such as a lay person conferring Baptism in a case of necessity; 2. if there exists urgent need and there is no time to be restored to a state of grace, even through an act of contrition.

A consecrated minister who administers the sacraments (outside cases of urgent need) while in a state of mortal sin commits sin as often as he performs this unlawful act. This is the more probable opinion. It is uncertain whether a priest or deacon commits grave sin by administering Holy Communion while in the state of mortal sin, seeing that he is not the instrumental cause of grace which comes from the act of receiving and not from the act of giving the sacred host. It is probable that a deacon in mortal sin does not sin grievously by touching or carrying the Eucharist or by assisting the priest during Solemn Mass.

## Art. 2. The Attention and Intention of the Minister of the Sacraments

### 539. 1. ATTENTION.

For the valid administration of the sacraments external attention is necessary and also sufficient; for their lawful administration there is required internal intention which excludes all voluntary distraction. Consequently the minister who confers a sacrament while willingly yielding to distraction does so validly but unlawfully. The sin is usually venial, but according to St. Alphonsus a priest who allows himself to be distracted during the consecration in Mass is guilty of such grave irreverence that he commits grave sin; this is not admitted by all theologians.

### 540. 2. INTENTION

Intention is the reasoned direction of the will to some end through the use of certain means. So far as the sacraments are concerned, the intention ensures that the minister wills through means of the sacramental sign to do that which the Church does.

Kinds of intention.

a) From the subject's point of view the intention is either actual, virtual, habitual, or interpretative. An actual intention is one which is elicited here and now while the act is in progress. A virtual intention is one made on a previous occasion, never retracted, and still exerting its influence on the present human act of the minister. An habitual intention is one which although formed on a previous occasion and never retracted, yet has no positive influence on the act as a human act. An interpretative intention is one which never has existed, does not exist at present, but is presumed to exist from clear indications; v.g. a dying Protestant who is unconscious and is known to have been in good faith and to have lead an upright life is considered

to possess an interpretative intention of receiving absolution and therefore may be absolved conditionally.

b) From the object's point of view, the intention may be either confused or clear according as the object intended is confusedly or clearly present to the mind; it is definite if his will is directed towards an object which is precise in every respect, it is indefinite if the object is only vaguely indicated; his intention is furthermore either explicit or implicit depending on whether the object which is clearly recognised is intended in itself or in something else to which it is conjoined. Finally, his intention is absolute or conditional according to whether the object is intended with or without conditions attached.

#### 541. THE NECESSITY OF AN INTENTION.

a) *For the valid administration Of the sacraments, the minister must have at least the intention of doing that which the Church does.*

This is defined as being of faith in the Council of Trent (Sess. 7, C. 11 de sacr. in gen.). But theologians are not agreed regarding the exact meaning of that phrase: *the intention of doing that which the Church does*. Some are of the opinion that the only intention required in the minister is that he should have a serious will to apply the matter and the form (an external intention); others state as being the more correct opinion that such an intention is insufficient and that there is also required in the minister the will to perform the rite in so far as it is considered a sacred rite by the true Church (an internal intention), since the minister of Christ. Therefore he must intend to perform a rite which is considered sacred by the Church of Christ. But it is not necessary that the minister himself believe the rite to be sacred. Similarly it is not required that he will to do that which the Catholic Church does, provided that he intends to do what the true Church of Christ does.

b) Neither an interpretative intention nor an habitual intention is sufficient; an actual intention is not demanded; a virtual intention is sufficient and must be present.

### Art. 3. The Obligation of Administering and Refusing the Sacraments

#### 542. FIRST PRINCIPLE.

*Those who have the care of souls in virtue of their office are bound in justice to administer the sacraments to those who reasonably request them; other ministers have an obligation in charity.*

With regard to the first part of the principle, priests who accept the care of souls enter into a contract whereby they oblige themselves to provide for their subjects all that is necessary and useful for their salvation. Undoubtedly the reception of the sacraments is a necessary or extremely useful means of salvation and therefore any pastor refusing a reasonable request for the sacraments violates his contract and accordingly offends against justice. Even at the risk of his own life a pastor must administer the sacraments to those of his subjects

who are in extreme spiritual need; thus he is bound to confer the sacrament of Penance on the dying during time of plague or any other contagious disease.

The reason for the second part of the principle is that other priests in refusing a reasonable request for the sacraments do not thereby violate any contract, but they offend against charity in depriving their neighbour of the valuable gift of sacramental grace. Moreover there is frequently danger of scandal if the priest refuses to administer a sacrament without having sufficient reason for refusal.

#### 543. SECOND PRINCIPLE.

a) The sacraments must always be refused to those who are NOT CAPABLE of receiving them, who would receive them not only unlawfully but also invalidly;

b) One may not administer the sacraments to those who although capable of receiving them are UNWORTHY to do so, unless there is a very grave cause.

To administer the sacraments to those incapable of receiving them would be a grave act of sacrilege directly procured by the minister himself. Thus, for instance, a bishop could never confer Orders on a woman, even to escape death. The administration of the sacraments to those unworthy to receive them is valid and represents no more than material co-operation in another's sin. If there exists sufficient reason, material co-operation in another's sin is allowed. This is confirmed by Christ's own example in probably administering the sacraments to Judas Iscariot, even though he was most unworthy to receive them. Reasons which would permit the administration of the sacraments in such circumstances are:

1. In order to prevent the violation of the seal of Confession;
2. Lest the person who although unworthy asks for the sacrament should fall into grave disrepute through the revelation of some secret sin;
3. Lest grave scandal ensue.

#### PRACTICAL RULES.

1. With the exception of Matrimony the sacraments should be denied

a) to any public sinner when one is not sufficiently certain of his emendation;

b) to occult sinners if they ask for them privately.

2. The sacraments are not to be refused to occult sinners if they ask for them publicly, if such refusal would lead to scandal or disrepute.

The Code of Canon law, c. 855, applies these rules to the Eucharist: "Those who are publicly unworthy, such as the excommunicated, the interdicted, and those who are manifestly infamous, must be excluded from the reception of the Eucharist until after their repentance and amendment are certain and satisfaction has been made for public scandal. The minister must also exclude occult sinners who approach the sacrament privately and are known by the minister to be unrepentant; however, if they approach publicly and the priest cannot pass them over

without causing scandal, he may give them Holy Communion."

## Art. 4. Simulation and Pretence in Conferring the Sacraments

### 544. DEFINITION.

*The simulation of a sacrament consists in the minister changing secretly and unlawfully either the matter or the form or the necessary intention so that the sacrament becomes invalid and the recipient is lead into error.*

Therefore simulation may be practised in one of three ways:

1. The minister may use invalid matter, v.g. by pouring into the chalice some other liquid in place of wine;
2. He may secretly change the substantial form;
3. He may withhold internally his intention of administering the sacraments.

One must distinguish carefully between simulation and pretence; in the latter neither the matter nor the form of the sacrament is used, so that although the recipient himself is not lead into error others are; for instance, a confessor who has to deny absolution to his penitent expressly informs him of the fact, then recites some prayers and gives a blessing so that the bystanders will not realise that absolution has been denied.

### 545. PRINCIPLE.

*Although it is sometimes permitted to pretend to administer a sacrament for a sufficiently grave cause, simulation of the sacraments is never lawful.*

To pretend to administer the sacraments is sometimes lawful, since one has a sufficient reason for permitting others who have no right to the truth to fall into harmless error.

Simulation is never permitted, because it is an extremely dangerous lie and a detestable sacrilege. Consequently Innocent XI condemned the following proposition (29): "Urgent grave fear is a just reason for simulation of the sacraments."

## CHAPTER VI:

### THE RECIPIENT OF THE SACRAMENTS

1. For the VALID reception of the sacraments the conditions required vary in each of the sacraments. However the following, principles are generally true.

546. a) Faith and a state of grace are not required in the recipient, with the exception of the sacrament of Penance; in order that this sacrament be received validly, contrition (attrition) is necessary and

this is impossible without faith and the state of grace (in its initial stages).

b) Neither internal nor external attention is necessary for the validity of the sacraments so that even an unconscious person may be validly absolved, provided that he has a virtual or at least interpretative intention of receiving the sacrament.

c) The valid reception of Baptism is required before the other sacraments may be received validly.

d) No (personal) intention of receiving those sacraments of which they are capable is required in infants and in those who, are permanently deprived of the use of reason. In such circumstances the intention is supplied by the Church. Infants may receive validly Baptism, Confirmation, Eucharist and Orders. But in the present discipline of the Church only the sacrament of Baptism is administered to infants and those permanently deprived of the use of reason; in some countries the sacrament of Confirmation is also administered.

e) In order that those enjoying the use of reason may receive the sacraments validly (with the exception of the Eucharist), some intention is necessary which varies with the different sacraments, as will be indicated when each sacrament is considered in detail. An exception is made with the Eucharist since this consists in something permanent, viz. the consecrated species, and therefore does not depend for its validity on any intention either of the minister or of the recipient.

2. For the LAWFUL reception of the sacraments special conditions are required for each of them, as will be noted below. But the following general rules should be noted:

a) Those who enjoy the use of reason cannot lawfully receive

i) the sacraments of the dead without at least attrition;

ii) the sacraments of the living without the state of sanctifying grace.

b) Unless there is a grave cause it is forbidden to receive any sacrament from a minister who is known to be unworthy. Only in danger of death may the faithful ask for sacramental absolution and, if no other priest is available, for the other sacraments and sacramentals from excommunicates who are to be shunned and from other excommunicates after they have been explicitly condemned or declared excommunicate (c. 2261, § 3).

## Appendix: the Sacramentals

547. DEFINITION. *Sacramentals* (in the strict sense) are objects or actions which the Church uses in the semblance of sacraments in order to obtain spiritual favours principally through her intercession (c. 1144).

These sacramentals were sometimes called by older theologians the minor sacraments because of their resemblance to the sacraments, but there

are many differences between them.

a) They differ in their origin, since the sacraments were instituted by Christ, the sacramentals by the Church. According to present discipline the Holy See can institute new sacramentals, and abolish, interpret or change those already in existence (c. 1145).

b) They differ in their effect: the sacraments cause and increase sanctifying grace by virtue of the sacred rite itself, but the sacramentals of themselves produce only actual graces and other spiritual and temporal favours.

c) They differ in the way in which they act: the sacraments cause grace in virtue of the rite itself, the sacramentals produce their effects in dependence on the dispositions of the recipient, and the Church through her powerful intercession confers on the sacramentals most fruitful effects; namely,

- i) actual graces,
- ii) remission of venial sin,
- iii) victory over the wiles of Satan,
- iv) temporal benefits.

d) They differ in their number; there are seven sacraments, but the number of sacramentals is indeterminate and variable.

548. RULES. The sacramentals are either permanent (objects) or transitory (actions).

The former include certain blessed and consecrated articles by the use of which the faithful acquire various aids towards salvation. Such sacramentals are holy water, scapulars, medals, etc. Transitory sacramentals include those actions to which the Church has attached special graces, such as blessings, exorcism, etc.

BLESSINGS are today the chief form of sacramentals. Certain blessings are reserved to the Pope, such as the blessing of the "Agnus Dei" or the pallium, etc.; some blessings belong to bishops, such as the blessing of chrism; other blessings are reserved to certain religious institutes, such as the blessing of rosaries, or scapulars, etc.; other blessings are reserved to the parish priest, as the blessing of houses on Holy Saturday (but not on any other day), the nuptial blessing; many blessings may be given by any priest. Blessings are invalid if the form prescribed by the Church is not used (c. 1148, § 2). If a deacon obtains permission from his bishop to administer Viaticum, he may bless the sick person with the Blessed Sacrament; similarly he may bless the grave at a burial. Lay persons have no power to confer any liturgical blessing or sacramental.

549. THE SUBJECT OF SACRAMENTALS. Sacramentals (and especially blessings) are to be administered primarily to Catholics; they may also be given to catechumens and even to non Catholics, provided this is not

expressly forbidden by the Church, in order that they may receive the light of faith and at the same time recover bodily health (c. 1149).

Thus, for instance, it is not forbidden to give a blessed medal to a non Catholic who will not abuse it.

The Church forbids that sacramentals be given

- a) to excommunicates after declaratory or condemnatory sentence (c. 2260, § 1);
- b) to those under personal interdict (c. 2275, n.2);
- c) to Catholics who have dared to contract a mixed marriage without the necessary dispensation from the Church (c. 2375).

The first two instances are unlikely to occur in these days, but the third case is fairly frequent.

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## ***INTENTION***

*The following is taken from "HANDBOOK OF MORAL THEOLOGY" by Dominic M. PRÜMMER, O.P. 1957*

### ***Art. 2. No. 539 The Attention and Intention of the Minister of the Sacraments***

539. I. ATTENTION. For the valid administration of the sacraments external attention is necessary and also sufficient; for their lawful administration there is required internal intention which excludes all voluntary distraction. Consequently the minister who confers a sacrament while willingly yielding to distraction does so validly but unlawfully. The sin is usually venial, but according to St. Alphonsus a priest who allows himself to be distracted during the consecration in Mass is guilty of such grave irreverence that he commits grave sin—this is not admitted by all theologians.

540. 2. INTENTION is the reasoned direction of the will to some end through the use of certain means. So far as the sacraments are concerned, the intention ensures that the minister wills through means of the sacramental sign to do that which the Church does.

Kinds of intention.

a) From the subject's point of view the intention is either actual, virtual, habitual, or interpretative. An actual intention is one which is elicited here and now while the act is in progress. A virtual intention is one made on a previous occasion, never retracted, and still exerting its influence on the present human act of the minister. An habitual intention is one which although formed on a previous occasion and never retracted, yet has no positive influence on the act as a human act. An interpretative intention is one which never has existed, does not exist at present but is presumed to exist from clear indications; v.g. a dying Protestant who is unconscious and is known to have been in good faith and to have led an upright life is considered to possess an interpretative intention of receiving absolution and

therefore may be absolved conditionally.

b) From the object's point of view, the intention may be either confused or clear according as the object intended is confusedly or clearly present to the mind; it is definite if his will is directed towards an object which is precise in every respect, it is indefinite if the object is only vaguely indicated; his intention is furthermore either explicit or implicit depending on whether the object which is clearly recognised is intended in itself or in something else to which it is conjoined. Finally, his intention is absolute or conditional according to whether the object is intended with or without conditions attached.

541. THE NECESSITY OF AN INTENTION. a) For the valid administration of the sacraments, the minister must have at least the intention of doing that which the Church does.

This is defined as being of faith in the Council of Trent (Sess. 7, C. 11 de sacr. in gen.). But theologians are not agreed regarding the exact meaning of that phrase- the intention of doing that which the Church does. Some are of the opinion that the only intention required in the minister is that he should have a serious will to apply the matter and the form (an external intention); others state as being the more correct opinion that such an intention is insufficient and that there is also required in the minister the will to perform the rite in so far as it is considered a sacred rite by the true Church (an internal intention), since the minister is bound to act as the minister of Christ. Therefore he must intend to perform a rite which is considered sacred by the Church of Christ. But it is not necessary that the minister himself believe the rite to be sacred. Similarly it is not required that he will to do that which the Catholic Church does, provided that he intends to do what the true Church of Christ does.

b) Neither an interpretative intention nor an habitual intention is sufficient; an actual intention is not demanded; a virtual intention is sufficient and must be present.

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## MATTER & FORM

This is meant to be an introduction to the concept of matter and form relevant to sacramental validity.

The following is an extract from the Catholic Encyclopedia. In the Handbook of Moral Theology you will find matter and form covered under each individual Sacrament.

<http://www.newadvent.org/cathen/13295a.htm>

### (5) Matter and Form of the sacraments

Scholastic writers of the thirteenth century introduced into their explanations of the sacraments terms which were derived from the philosophy of Aristotle. William of Auxerre (d. 1223) was the first to apply to them the words matter (*materia*) and form (*forma*). As in physical bodies, so also in the sacramental rite we find two elements, one undetermined, which is called the matter, the other determining, called the form. For instance, water may be used for drinking, or for cooling or cleansing the body, but the words pronounced by the minister when he pours water on the head of the child, with the intention of doing what the Church does, determines the meaning of the act, so that it signifies the purification of the soul by grace. The matter and form (the *res et verba*) make up the external rite, which has its special significance and efficacy from the institution of Christ. The words are the more important element in the composition, because men express their thoughts and intentions principally by words. "Verba inter homines obtinuerunt principatum significandi" (St. Augustine, *De doct. christ.*, II, iii; ST III:60:6). It must not be supposed that the things used for the acts performed, for they are included in the *res*, remarks St. Thomas (ST III:60:6, ad 2) have no significance. They too may be symbolical, e.g. anointing the body with oil relates to health; but their significance is clearly determined by the words. "In all the compounds of matter and form the determining element is the form: (ST III:60:7).

The terminology was somewhat new, the doctrine was old; the same truth had been expressed in former times in different words. Sometimes the form of the sacrament meant the whole external rite (St. Augustine, "*De pecc. et mer.*", xxxiv; *Conc. Milev., De bapt.*). What we call the matter and form were referred to as "mystic symbols"; "the sign and the thing invisible"; the "word and the element" (St. Augustine, tr. 80 in Joann.). The new terminology immediately found favour. It was solemnly ratified by being used in the Decree for the Armenians, which was added to the Decrees of the Council of Florence, yet has not the value of a conciliar definition (see Denzinger-Bannwart, 695; Hurter,

"Theol. dog. comp.", I, 441; Pourrat, op.cit., p. 51). The Council of Trent used the words matter and form (Sess. XIV, cap. ii, iii, can. iv), but did not define that the sacramental rite was composed of these two elements. Leo XIII, in the "Apostolicae Curae" (13 Sept., 1896) made the scholastic theory the basis of his declaration, and pronounced ordinations performed according to the ancient Anglican rite invalid, owing to a defect in the form used and a lack of the necessary intention on the part of the ministers. The hylomorphic theory furnishes a very apt comparison and sheds much light on our conception of the external ceremony. Nevertheless our knowledge of the sacraments is not dependent on this Scholastic terminology, and the comparison must not be carried too far. The attempt to verify the comparison (of sacraments to a body) in all details of the sacramental rite will lead to confusing subtleties or to singular opinions, e.g., Melchior Cano's (De locis theol., VIII, v.3) opinion as to the minister of Matrimony (see MARRIAGE; cf. Pourrat, op.cit., ii).

Put simply:

***MATTER = (Material Used <sub>{eg. water}</sub> & Actions)***

***FORM = (Words Which Give Precise Meaning To The Matter)***

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## *Sacramental breakdown*



*A Doubtful Sacrament is not a sacrament*

***"Sacramentum Dubium Nullum Sacramentum"***

The destruction of the Sacraments has come about because the Council of Trent was ignored by the bakers of the new Novus Ordo rites. There was no authority to create new Rites.

Sanctifying Grace only comes to us via the Sacraments. If a Bishop or Priest does not have valid orders then we are not receiving Sanctifying Grace. A horrific reality!

And so we have a massive repair job. Just as Angels transported Our Lady's House of Loretto from Nazareth to Loretto so too Our Lord is transporting His Church from Rome to the Catacombs. In the study of Moral Theology there are classic text book cases such as a prison camp Mass and Marriage on a deserted island. Equally so with the Sacraments. A child is born sickly and is baptised by the

nurse. The child gets better and the parents take it to the Church for the Sacrament which is given conditionally or sub conditione. The Sacrament has been administered without any room for doubt. Note here also the invalid practice of baptising a child in the womb. If this has been done then it is off to the Church you go at birth!

With the new Novus Ordo rites there are a lot of questions as to their validity. These questions can only be answered by the Pope and at the moment we are in an Interregnum awaiting the Pope of prophecy "Gloria Olivae".

In the meantime we must hold to the Rites pre Vatican II or the Latin Tridentine Rite. So I say Latin Tridentine Rite only.

Say a young Novus Ordo priest wants to be ordained in the Latin Tridentine Rite I would discern if he were baptised and confirmed in the Latin Tridentine Rite. We are not talking about a sacrilegious case of readministering a Sacrament.

And so L A T I N T R I D E N T I N E O N L Y !!!