

St. GASPAR BERTONI



The Catechism in the Apostolic Mission

Section One

His Catechism Lessons taught as a Seminarian

[1798]

Catechism Instructions on Penance

Translation into English

Rev. Joseph Charles Henchey, CSS

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SUMMARY

This Section One of St. Gaspar Bertoni's Catechism Lessons treats of the Sacrament of Penance, with focus on the following topics:

- The manner of receiving worthily the Sacrament of Penance: this would be one of the central aspects for his Apostolic Missionaries, as he planned for the Community St. Gaspar would eventually establish in 1816. [cf. CF ## 38; 44; 49; 72; 75; 111;112; 118; 162; 183; 277; 291; 293; 296].
- Concerning the Nature of the Sacrament of Penance: Fr. Bertoni had a sublime idea of this Sacrament – and of its enormous value in the flock of Christ and within the Stigmatine community itself.
- The manner of approaching it. Fr. Bertoni himself proved to be a Model Confessor, drawing from among his penitents high ecclesiastics, military men and members of the nobility – as well as the youth and the peasants of his own time, people all near and dear to God. He notes the Sacrament a number of times in his Spiritual Diary [cf. MP July 17th; August 17th; October 21st and 23rd, all in the year 1808].

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Introduction

[Fr. Louis BENAGLIA, CSS
April 7, 1900 - December 3, 1988]

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Their Origin:

Concerning the origin of these pages, we might very well use Fr. Bertoni's own "Conclusion" to them as our "Introduction":

"... I undertook this little project **for the greater glory of God** and the **edification** of my brothers, under obedience to him who has been placed over me..."

He offers no further explanation of this concluding phrase. Most likely, he is referring to a request made of him by his Pastor, to give a Course of Instructions on the Catechism to the children preparing for their First Holy Communion. It was either his Pastor, Fr. Francis Girardi, of St. Paul's Parish, in the "Campo Marzio" section of Verona - or, his Spiritual Father and Moral Theology Professor in the Seminary, Fr. Nicholas Galvani - or, someone else, who may have counseled young Bertoni to compile these Instructions. They seem to have been suggested with a view to their practical usefulness, and perhaps even with some future possible publication in mind. Whatever the truth of this matter might be, Fr. Gaspar Bertoni kept these notes through the long years, even up through the day of his death. These pages do provide a sampling of his thoughts when he was 21 years of age, and his indelible impressions of his first notable experience in the field of ecclesiastical ministry.

They were written during the months immediately following June 11, 1798. On that date, Gaspar Bertoni received the Fourth Minor Order, called Acolyte. These notes seem to have been compiled shortly after **his laborious task of transcribing the entire dogmatic text of his Professor, Fr. Lazarus Righi - together with various points of Moral Theology, Sacred Scripture and Canon Law.** This most interesting endeavor of his has also come down to us. The original of this enterprise consists of **66 pages** that treat of the Sacrament of Penance, and the manner of receiving it.

Their Content

Before entering fully into the discussion of the matter at hand, it is to be noted that the work is prefaced by an extended Introduction on the two principal mysteries of the faith. This is followed by [cf. # 18] an explanation of the nature of this Sacrament, or its definition - as well as its essential elements, making use of suitable similitudes.

At the beginning of the Second Chapter [# 30], the author presents an outline of the matter which will follow, divided into three points:

- Acts of the Penitent;
- Words of the Priest;
- The Minister.

As the Chapter unfolds, only the first two points are discussed, while there is no development of the third. In treating of the Examination of Conscience, a brief discussion of Moral Theology follows - the Commandments of God, the Capital Sins and the Precepts of the Church. There is no discussion of the Sixth Commandment - nor, is there any explanation given for the capital sin of "Luxury". Furthermore, "Avarice" is only mentioned. We will also have occasion to point out that in these matters, he was extremely cautious. He scarcely mentions the Ninth and Tenth Commandments, and there are no observations concerning the Fourth and Fifth Precepts of the Church. In his Instructions on the sacrament of Penance, he inserts some thoughts on Indulgences.

As this little work comes to a close, the Third Chapter is introduced by a number of points to be developed. These are:

1. The effects of the sacrament, where he takes the occasion to treat of Grace . This was to complete what had been said concerning it under the heading of Sacramental Penance ;
2. The efficacy of the sacrament, which is reduced to an explanation of the expression: "The sacraments are channels of Grace..."
3. The words of absolution; and lastly -
4. The Matter and Form of the sacrament.

Here again, however, the fourth point is only mentioned but no treatment of it follows.

For Whom these Instructions were intended:

There is no need to try to guess this, as there is clearly portrayed for us the environment in which they were written and given. This is particularly interesting for us in so far as Fr. Bertoni has left a description in these notes of that early period of his life. It was from the background of his early years of our contemporary history that were so psychologically different from our own day. These were times in which the Family and the Church - in this case, the Church was St. Paul's Parish - were the focal points of daily life.

His students were the happy-go-lucky children of local families and there is hardly any indication that they had had much formal schooling. They would have ranged in age from 11 - 15, capable of many an adventurous hour in their search for birds' nests - boys, accustomed to pushing and shoving one and to taunting anyone who was considered as not "with" the crowd. A favorable game of this time would have been marbles - often played in the time set for Catechism, or as is said elsewhere, while Vespers were being chanted! They were boys who were set on never surrendering a single point. So intense were they in their disputes that they would think little of asking a passing Cavalier to get down out of his carriage to settle one of their disputes .

On Sundays, they would just as soon stay in bed, 'until the Hour of None', taking in the last Mass, hoping it would end as quickly as possible - and then off for more fun, without darkening the door of the Church again . Often enough, they would manifest little respect for those who had responsibility over them, and were not above making fun of some poor old priest celebrating Mass . There were occasions, too, that money taken from some shop would jingle in their pockets. Every now and then, a family dispute erupted because of them:

"... I hope I never lay eyes on you again!" - an angry father might shout - "I do not want to see you here at table any more!" -- "You are to leave this house!" or: "Go your room - I will see that you have only bread and water!"

Threats of this nature were often effective, and the offending boy would soon be on his knees asking pardon: "Will you do this again?!" (It would not be right to let the guilty one off too easily!) "Instead of a month on bread and water, and a daily whipping with the stirrup, no fruit for one month!" - or, perhaps: "Today you will stay on your knees until we tell you to get up!"

Such episodes lift the veil on a way of life of long ago that we are trying to penetrate - for one lacking a new suit and new shoes, it seemed that there world would come to an end!

Their Style

The presentation of the Instructions in general proceeds in a lively and fresh manner, one that was well suited to his youthful audience. Rare are the passages in which the doctrine presented would need a more analytical explanation. The style was free and easy, but naturally not in the language of today - more than 170 years have passed. Some of the carefully worded responses, however, might still be acceptable today:

- Q.** What does the unity of God mean? - **A.** It means that God is one.
Q. Would it suffice to be sorry for nine sins, and not for the 10th? - **A.** Sorrow for sin must be universal, including all sins.

Certain expressions, although not elegant, were at least acceptable in the language spoken then:

"The manner of obtaining the pardon of God for venial sins is as follows: by contrition of heart, the practice of good works...

"When I say: 'In the Name of...', I mean unity - the remaining words indicate the Trinity."

The constant repetition of the word **cosa** is much more difficult to accept: **Cosa vuol dire 'sincera'?** [What does 'sincere' mean?] - **Cosa vuol dire 'prudente'?** [What does 'prudent' mean?] - **Cosa vuol dire 'intera'?** [what does 'entire' mean?].

This is sometimes varied by using **che** : **'Che vuol dire 'specie' dei peccati?** [What does the species of sin mean?] - **'Che vuol dire 'umile'?** [What does 'humble' mean?].

These constant repetitions of similar phrases do become annoying. We might consider, e.g., the first 11 lines of # 4; in # 10, the Names of the Blessed Trinity are repeated over and over again. In # 122, the expression 'remission of sins' is repeated several times - the word 'species' recurs six times. The word 'Baptism' appears 7 times within a few lines.

An ear accustomed to the Veronese dialect would accept a writer making frequent use of *apocope*, (the loss of letters at the end of a word), but today it would grate the Italian ear. The following examples are readily seen: **detestar, odiar, aborrire ; metter ; intender ; esprimere ; nasciam ; possiam ; ricordiam ; potrem ; avrem ; debitam ; posson** . in these Instructions, we find: **la conversio degli infedeli ; l'estirpazione delle erese ; l'esaltazion di santa madre chiesa.**

There is also a number of dialectical expressions, as : **avremo peccato** ; **volemo** [; **classi** ; **saper a mente** .

Other expressions not as acceptable today might be: **oblivione** [; **in pria** ; **principi** ; **rinforzeravvi** ; **vivesi** ; **havvi** ; **divenghi** . The use of *syncope* is likewise much in evidence: **faces** ; **dee** ; **quai** ; **ei** . There is as well a sprinkling of expressions originating in southern Italy, as **li sentimenti** ; **li suoi pensieri** . There is the affected use of pure Tuscan, but this seems rightly employed: **E adesso la ci dice che bisogna ancor far penitenza.**

A particular and specialized study of the Founder's unique orthography is needed to fathom his excessive use of capital letters. This would also be required to understand his use of the letter "j" in place of "i" employed as a consonant. In transcribing his notes, this spelling has been left just as he wrote it, in that it does not interfere with the reading, and it does exemplify his original style. Punctuation marks are either missing altogether, or they are used excessively, or not in accord with the rules of grammar, as a question mark placed after an indirect question.

Furthermore, in this manuscript, as well as in others of his, there is a number of inadmissible graphic expressions, which I have eliminated in transcribing his notes. In addition to the admissible spelling of **capegli** , there is also to be found: **capello... Capelli**, respectively for **capello** , and **capelli** .

It might well be asked how it is that a man so capable of mastering long and complex passages, as well as harmonious and precise Latin tracts, would then stumble into difficulties usually overcome in Grammar School. I believe that the most obvious explanation is to be sought in the marked disproportion in the ability of those who taught him on the elementary level, and those who educated him in the Humanities.

The Doctrine of These Pages

When young Bertoni undertook this course of Instructions, it was, of course, in addition to his regular studies. These in themselves were already enough to occupy his whole day. He had already been vested for a year and a half, and was beginning his Third Year of Theology. He was not a poor student by any means, but neither was he an expert or mature theologian. The doctrine contained in his pages does lend itself to some criticism, as he himself admitted on the concluding page.

To his own comments, one more of a general nature might be added: he was presenting to his listeners, whose consciences were just beginning to develop, what books state for adults. The psychology of these age groups, of course, is totally different. The expression "I swear", for example, for a young boy, has one meaning that should not be confused with what this assumes in a court of law. The word "offensive" directed by a father, at most, would merit a stern warning, or a spanking, in order for it to be withdrawn, and good order to be restored.

There are some additional observations to be made regarding various points of his doctrine. These are somewhat numerous, and it would serve no useful purpose to by-pass them altogether. No detriment can befall the prestige of any author in analyzing his ideas that, at the very least, are indeed open to some discussion. I will enumerate them and then, without losing, I hope, the sense of proportion of the distance between these thoughts and the imposing stature of the person of our Founder - compared to the least of his sons.

The invitation to make certain accusations might sound unusual to the youth of today, as can be noted in the course of these Instructions.

A number of statements seem to be dogmatically incorrect, and this should be pointed out: as the Jews [## 18;119] are excluded from Paradise, in that they are not baptized; the assertion regarding "repentance of the angels"; only the sins of the damned will be manifested at the Last Judgment. It would be more correct to distinguish between the manifestation of justice for condemnation and dishonor, and that of mercy, for merit and praise.

As regards the observations made in the field of Moral Theology, it should be remembered that extensive modifications both in theory and practice have taken place over the years since that time and our own. As everyone is, so, too, Gaspar Bertoni, the seminarian, was a product of his times. He diligently and faithfully reported what he learned in school, and read in contemporary texts. Among these, that of the most severe Jesuit moralist, Fr. Antoine, occupied the first place. With this in mind, a study of Gaspar Bertoni's Instructions reveals the following:

a.] He seems to confuse the acts of the theological virtues with their relative formulae .

b.] He exposes his youthful audience to the danger of forming an erroneous conscience, when he lists as blasphemies every invective hurled at the wind, storms, or oppressive heat . Ordinarily, we do not look upon these natural phenomena as "instruments" of God. When they bring discomfort to us, we consider them much the same as we would a rock over which we might trip, or a dog that bites us, or a hammer that injures our fingers.

c.] His affirmation does not seem exact when he states that in not observing the Third Commandment, one commits "a sin of deed against God". This expression seem to beg a further precision.

d.] He seems to hold the theory that minor thefts coalesce . This would mean that edibles taken by members of the household, as domestics or children, could add up to something serious.

e.] He considered it mortally sinful to reproach another calling him a "fool".

f.] He taught that it was obligatory to confess even doubtful sins .

g.] He implies that even children have the responsibility of making sure that while they are confessing their sins, that the Confessor is not distracted. He imposes this on them to be certain that the Confessor would not be impeded from understanding them well, because of deafness, or any other reason. In such cases, young Gaspar obliges the penitents to repeat their confession, and he makes no distinction between mortal and venial sins in this regard .

h.] He does not seem to recall what he had already stated earlier, viz., that the obligation of accusing oneself of evil effects, or results of an action, is obligatory only for those who foresaw them and willed them.

i.] He adheres to a little accepted opinion on the multiplicity of internal actions [cf. Genicot I, 165], and on the obligation of manifesting aggravating circumstances [cf. o.c., II,

286] There is discussed, however, whether the sin of scandal is not only aggravated but even "multiplied" by the number of those who are scandalized, at least those scandalized independently of an explicit intention of the person giving the scandal.

j.] He teaches that to carry out sacramental penance in the state of sin constitutes a new sin, at least, venial. It is true that in this he follows St. Augustine, but in a rather **rigorist** opinion .

Evaluation

This Evaluation is not meant to be totally critical in the negative sense. Many facts of these instructions are still valid today, especially those parts that are more important, and that do not depend on time which passes, on opinions that change. The similitudes he used were both well chosen and developed. In harmony with sound pedagogy, is his frequent recourse to "dialogue", that enlivened his explanations, drawing the attention of his hearers and made the reviews more effective. Even more than these merits, the Instructions are permeated throughout with spiritual overtones that are evident from his opening lines. These are appeals to recall to mind the presence of God, a description of how the examination of conscience is to be made , the exhortation to approach the confessional , and to make acts of thanksgiving.

Particularly significant is the last page that indicates how early on in the life of St. Gaspar Bertoni was his own tendency of self-examination and criticism evident. This characteristic is apparent throughout his Letters and Spiritual Diary. For our predecessors, this became the practice of the Examen of Conscience and the manifestation of their own defects.

The Sources

As for the fonts tapped for this endeavor, young Bertoni has been kind enough to spare us the effort and uncertainty by indicating his sources himself. These will be indicated in the notes of the text itself.

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His **Catechetical Instructions taught as a Priest (1807, circa]** [cf. Section II] - **On the Sacraments** and **On the 'Our Father'** that follow His **Catechism Lessons taught as a Seminarian (1798)** for children were not carried out precisely in the same manner, as what preceded them. As a young seminarian, teaching either in a class-room, or perhaps even in a private home, he stood before a small group of adolescents who were to be formed in the Christian way. Later on, as a young priest, with greater experience, he stood in front of an assembly of the faithful, on Sunday afternoons of the hottest part of the year [between the two Feast of the Holy Cross, May 7th-September 20th, of 1807 - at least as far as the Instructions on the 'Our Father' are concerned], in the nave of the Parish Church, of St. Paul in Campo Marzio.

In this latter situation, rather than pointing out the fundamental elements of a truly religious life, his principal concern here was to develop these elements in proportion to the greater capacity of his hearers. Toward this goal, he proceeded following the ***Catechismus ex Decreto Concilii Tridentini ad parochos, S. Pii V, Pont. Max., iussu editus.*** I have before me a 1920 Roman edition of the Catechism { *Officina Typographica Senatus - Joannis Bardi* }.

In these Catechetical Instructions, there is a meticulous adherence to the **Catechismus**. This indicates a tendency that places in bold relief a psychological trait of the Founder, which manifests itself on various occasions. It was always his concern, or perhaps a need he experienced, of having solid support in his statements. His use of a document of incontestable guarantee, both for himself and for those he instructed. He lived and taught in an era that our own civilization is in the process of radically changing. He spared no effort in basing himself on those intellectual and social tenets, most in adherence with the development then in vogue, staunchly defending the valued conquests of the past. As a teacher and educator, he manifested a readiness to accept revised programs and the more current approach, when facing problems connected with methodology. However, he was an instructor to whom was entrusted the exposition of a doctrine that is essentially immutable. Thus, he entrenched himself within the confines of tradition from which he derived not only its concepts, but also its precise order and not infrequently its identical expressions, cited precisely and at length (by copying, verbatim). As so many other human phenomena, so, too, this compliance is open to varied interpretation. Nonetheless, it does constitute a characteristic in the make-up of our Founder that cannot be neglected 'by anyone desirous of penetrating into his soul.

In this **Catechismus ad parochos**, which will be quoted with the abbreviation **CAP** - following its Preamble, there are four Parts:

1. The Creed;
2. The Sacraments;
3. The Decalogue;
4. The 'Our Father'.

In Fr. Bertoni's Instructions, there is no reference to Part I, the Creed - or, to Part III, the Decalogue. There is an explanation of the Preamble, of Part II, the Sacraments, and of Part IV, the 'Our Father.' From this it might be deduced that either some of the pages are missing; or, that his work was incomplete - or, more simply, he may have shared this assignment with someone else. What has come down to us, might very well have been the sections that had been assigned to him.

Concerning the year in which these Instructions were given, at least for the first time, we are sure only of those regarding the 'Our Father'. His text reads:

"Catechism - 1807 - The 'Our Father'. From May 7th to September 20th, 24 Sunday and Feast Day Lessons."

This wording seems to indicate that in the year 1807 from the Feast of the Finding of the Holy Cross, to the Feast of its exaltation, there were 24 days on which the afternoon Adult Instruction Class [known in Stigmatine History, as the **Quarta Classe**] was either held, or scheduled [cf. CS III, p. 38]. There could be the hypothesis - and there is no way to prove this - that these Catechetical Instructions of the Founder constitute a single course; furthermore, supposing that the Founder's assignment was to begin with the Preamble (a second hypothesis), this would mean that he treated of the Preamble during the summer of 1807, followed by the Instruction on the Sacraments. There are not lacking, however, certain elements that might indicate a different order.

Description of the Manuscript:

Due respect is offered by the Founder for each source from which his every observation is made: Sacred Scripture and Patrology are held most evidently in the highest honor. [There are so many citations that we are almost tempted to say that there are too many!] Several sections are merely a succession of them, one after the other - in full accord with the style of the most solemn pontifical documents.

His method is very much like that used in dogmatic tracts. These Catechetical Instructions are "apologetic" in nature, and therefore, there is an over-riding preoccupation with "proofs." In the citations, every now and then, certain inaccuracies do appear. There are over 400 foot-notes that indicate the citations, and some of these are not given with precision. Any reader, who might be interested in them, can easily find them. It should be pointed out that the Founder only cites the Chapter, as in so many of the works of past times. Probably he took these citations from an edition that used this methodology.

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Regarding the **General Introduction to the Catechism - Concerning the Creed** - there is not much to say. It is divisible into four sections.

The first two are followed by a brief synthesis, quite similar to what is found later in the Exposition of the Our Father - but, unlike that for the sacraments. It should also be observed that the last Catechetical Instruction, which does not follow the Tridentine Catechism, can be considered as a separate Instruction. As such, it could very well be inserted among those other numerous and similar instructions grouped together elsewhere among his manuscripts. This seems to be undoubtedly the case. As such, it could very well be the conclusion that would be reached if an examination of the manuscript did not indicate that for a long time, these papers have formed some kind of a unit.

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The Tract **On the Sacraments** has two clearly distinct parts:

1. This ends with a resume' of the doctrine 'On the Sacraments in General' - and also 'In Particular', excluding Matrimony.

2. The Second Part continues up to # 275. Here Fr. Bertoni undertakes a more extensive explanation of Baptism. This is then developed to a certain point and then is left incomplete. It seems that the author had the intention of setting down the general outlines of the doctrine, and there is the continuing effort to make it all practical.

The time at his disposal, the seriousness that he attached to this ministry, and his yet unachieved mastery of expression, all led him to put off until a later time a further development of what he only began here. However, the ever greater demands made on him, or perhaps because of some unforeseen circumstances, the work was interrupted and never taken up again. Toward the end of the First Part, his style seems hurried. In great haste, he set down his last ideas on Penance, extreme Unction and Holy Orders.

In that Part in which he gives a resume' of the Sacraments, **the text is in Latin, as was the source from which he derived it.** Both in this section, however, and in the one that

follows it, frequently there is an intermingling of Italian. He follows his sources, paragraph by paragraph, and there are very few ideas of the Tridentine Catechism that are not treated. In the overall endeavor, his own personal thoughts are in the notable minority. Some examples of these may be noted.

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These **Catechetical Instructions** of the Founder (as a young priest) - as well as his **Catechism Instructions** to the children that precedes these, (when he was a young seminarian) follow the same two-fold method: the first is a general resume of the doctrine; and the second is a more developed exposition. Both, however, are closely interconnected. His work proceeds on the principle that the ideas he recalled to mind would be explained so that with greater ease they might be grasped and expressed. His purpose, as is easy to see, was to interject explanations - and these would be written down with evident force - also, so that the various points might be expressed in eye-catching phrases.

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His 24 **Catechetical Instructions** are introduced in # 276. Several, if not all of them, are clearly distinct from the matter that immediately precedes them, or from the concluding 'resume'. There are clear indications of this separation in # 286, where the General Introduction begins. This is also true of # 293 where Fr. Bertoni speaks of **Prayer**. In # 289, he presents its "Usefulness" and continues on through the following numbers:

- #295: the essence of Prayer;
- # 298: its circumstances;
- # 300: its method;
- # 319: 'Father';
- # 321: 'Our';
- # 323: order;
- # 325: 'Hallowed be';
- # 328: 'Thy Kingdom come'; [# 329, idem];
- # 343: bread; [# 338, idem];
- # 349: 'Forgive' [# 347: idem];
- # 358: 'Lead us not;;
- #365: 'Deliver us';
- #369: 'Amen.'

The four headings that are lacking in the Manuscript can be found without too much difficulty, in rather more lengthy citations.

Every catechist, worthy of the name, customarily inserts in his instructions, illustrative examples, or "deeds" as they were called in Verona. Fr. Bertoni used this expression himself repeatedly, following the accepted method and procedure of his times. To pass over them in a quick review may have some interest for us. They indicate his own personal contribution, and therefore, they are an example of his digressions from the careful wording of the text he was following. Furthermore, they provide a useful means of determining the extent of his research. Indirectly and partially, they also indicate the level of learning he brought to this task. They are of interest from a psychological point of view, in that they manifest what first came to his memory as the various matters were treated

His use of examples is very rare in his treatment of the sacraments, but they are much in evidence in his Tract on the 'Our Father.' However, it is not always easy to identify their object and their source. There is a clear preference for Holy Scripture [as in ## 215; 218; 219; 222; 229, etc.]. He also draws repeatedly from Hagiography (the Lives of the saints), that presents at times impressive examples of the highest level:

- St. Antony, Abbot ;
- St. Gregory, the Great ;
- St. Augustine, Apostle of England ;
- St. Francis ;
- St. Ignatius of Loyola ;
- St. Vincent Ferrer ;
- St. John of the Cross ;
- St. Philip Neri ;
- St. Gertrude.

He also made frequent use of episodes and stories regarding the following:

- St. Sebastian ;
- St. Cecilia ;
- the 40 Martyrs of Sebaste;
- Taide .

Sometimes he used examples of lesser known persons, who are either difficult, or next to impossible to identify:

- St. Salvius, Abbot ;
- St. Julian ;
- Alphonsus of Rosa ;
- Cassius of Narni ;
- Saphrizius Niaphorus ;
- Pitocco of Tauler ;
- the soldier prisoner ;
- the Maltese Legion ;
- the Monk at the window ;
- Massimissa ;
- the Lady of Fashion ;
- the Noble Lady of Bologna ...

There is hardly any trace of examples drawn from his own life. One, however, does seem to refer back to his Instructions to the Children, which he seems to have recalled .

Frequently, the highly technical language that Fr. Bertoni himself learned in school is much in evidence. It seems, though, that he would have reserved this type of language for his written work. It would not be worth our while to point them out except for the fact that they are somewhat numerous. This would seem to indicate that his own mind was permeated with them, and that he still considered them worthwhile in his adult years. Here are a few examples:

- By cause of ... ;
- on the contrary ;

- by reason of ;
- efficient cause ;
- ministerial cause;
- authoritative cause ;
- effect
- notion: generic, ambiguous, inadequate [;
- the objection is deleted ... [in **the Dogmatic Course of Fr. Righi, which young Gaspar Bertoni transcribed in his own hand**, the objections were presented as having been 'diluted', 'deleted';
- accidental parts;
- essential parts ;
- preoccupation [as a rhetorical figure] ;
- it is proven ;
- reason ;
- one by one, singly ;
- subject .

He derived other terms from Sacred Eloquence, as they refer to the constitutive elements of a sermon. Here are some examples:

- Preamble ;
- Prelude ;
- Exordium
- Introduction;
- final, and absolute proposition;
- partition ;
- exposition
- consequence ;
- consecratory ;
- note ;
- scholion;
- conclusion .

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This leads us to speak of a characteristic of Fr. Bertoni: in this transcription that I present here of our Founder's writings, a trait of his appears throughout. It is his constant use of outlines, with the repeated enumeration of ideas, and new headings. **The text he was following is expressed in sentences that continue line after line.** Fr. Bertoni, however, brought his own divisions and sub-divisions into the text. Every new thought proceeds as a successive link of a chain of subordinated ideas, that develop as he goes along. His lines, then, rather than occupying all of the space for them, leave a notable part free. They tend, as the thought unfolds, to bunch more and more to the right hand of the page. Consequently, a considerable portion of his manuscript pages remain blank.

This gives the impression of order, logic and also a certain esthetic, with much clarity and high legibility. It calls to mind some modern liturgical books, in which each passage is divided into stichs, each one occupying a line, as verses in a poem. It is a style, diametrically opposed to that of so many ancient parchments, in which the weight of the matter joined

letters and words close together, without too much regard for any division one from the other. **Fr. Bertoni's mind, then, had to learn by memory what he had prepared, certainly was aided by this orderly system.** His concise notebook offered him a skeleton view of ideas in descending order, of the various steps of his reasoning. This is an interesting characteristic of the intelligence of the Founder, and it is also some indication of his tendency to order and precision.

Fr. Louis BENAGLIA, CSS

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I English Translator's Note

[1] In the course of these ten pages of Introduction, Fr. Benaglia has made repeated reference to St. Gaspar Bertoni's tendency **to copy verbatim, page after page** of recognized authorities in theological and spiritual matters. Some of Fr. Benaglia's expressions are as follows, taken from the pages above:

p. 1: Gaspar Bertoni undertook "the laborious task of transcribing the entire dogmatic text of his Professor, Fr. Lazarus Righi - together with various points of Moral Theology, Sacred Scripture and Canon Law..." [again above on p. 9 of this same Introduction];

p. 7: Gaspar Bertoni copied his sources, often from Latin texts, frequently intermingling his own Italian: he follows his sources, paragraph by paragraph ... his own personal thoughts are in the minority...

p. 10: The text he was following is expressed in sentences that continues line after line... Fr. Bertoni's mind, then, had to learn by memory... and he was aided by his orderly system...[cf. within on p. 50, #139] of these Catechism lessons, his conclusion: ",I made every effort not to put anything of my own into it..."

[2] Fr. Nello Dalle Vedove, CSS [in: ***Vita e pensiero del Beato Gaspare Bertoni agli albori dell'800 Veronese***. Roma: Postulazione Generale Stigmatini 1977, Vol. 3] refers often to this trait of St. Gaspar Bertoni of **copying**:

p. 108: Fr. Bertoni often had in hand the Spiritual exercises of St. Ignatius of Loyola ... he studied them day and night. He copied the booklet all out by hand, in very neat characters...

p. 391: "... Fr. Bertoni transcribed St. John Chrysostom's ***Commentary on St. Matthew's Gospel***, without adding his own reflections. He went ahead this way for 41 Meditations, which correspond to 28 Homilies of the Holy Doctor. Thus, Fr. Bertoni felt secure that he was pasturing his Seminarians with a thoroughly celestial doctrine, without mixing in anything of his own...."

[3] In his Instructions to the Seminarians of Verona where he served as Spiritual Father we may note the following:

[a] Fr. Bertoni's **Instructions on Genesis** [cf. Mss B, Vol. 3, pp. 749-790, ## 4615-4852] are also taken from a **Latin** translation of **St. John Chrysostom's Homilies on Genesis** [cf. ***Collectio Selecta Ss. Ecclesiae Patrum***, Paris: Parent - Desbarres. Tomus 70. (This set and volume may be found in the Library of Stigmatine General Curia, Rome). There is an **English** translation of these that may be found in the Catholic University of America Press, ***Homilies in Genesis 1 - 17***, translated and annotated by Robert C. Hill, 1986]. The original **Greek** with a French translation and notes may be found in: ***Sources Chretiennes***, Vol. 433.

[b] Fr. Bertoni's *magnum opus* to the Seminarians of Verona was his very lengthy **Instructions on First Kings [Samuel]** [cf. Mss. B, Vol. 3, pp. 791 - 991, ## 4615-5890; Vol. 4, pp. 992 - 1274, ## 5891-8071, more than 3, 350 paragraphs!]. This work is copied from **St. Gregory the Great's Commentary on First Kings (Samuel)**. Three volumes of this

may be found in **Sources Chretiennes, Volumes ## 351; 391; and 432** - a fourth volume is pending. As far as is known there is no English translation yet of this. The critical **Latin** text may be found as **Vol. 144**, of the **Corpus Christianorum, Series Latina**, together with the saint's brief commentary on the Song of Songs. [An Italian translation is in the works by the *Citta; NuovaEditrice* Publishers of Rome].

[c] Fr. Bertoni's **Instructions on Matthew** [cf. Mss. B., Vol. 4, pp. 1855- 2003, ## 7341-8071, etc.] to the Seminarians of Verona, transcribed **St. John Chrysostom's Commentary on St. Matthew's Gospel**, from a **Latin** Translation [cf. **Collectio Selecta Ss. Ecclesiae Patrum**. Paris: Parent-Desbarres, Tomus 74, pp. 221-489, Homilies 1-18; Tomus 75, pp. 1-79, Homilies 19-23. This volume may be found in the Library at the Stigmatine General Curia, Rome]. An **English** translation might be found in the *Nicene and Post-Nicene Fathers*, Vol. 10, re-published by Eerdmanns.

[4] As would be expected, Fr. Bertoni's Original Constitutions [cf. **Costituzioni del Ven. Servo di Dio, D. Gaspare Bertoni. Fondatore dei Preti delle Sacre Stimite di N.S.G.C.** ed. P. Giuseppe Stofella. Verona: AMB 1950-1951, Anno Santo] are **copied verbatim** (at least more than 80% of the total] from Francis SUAREZ, SJ. **De Religione Societatis Iesu, in Particulari**.

(The various individual "*Original Constitutions*" almost seem to be like short paragraphs prepared for meditation taken *verbatim* from Suarez. These short Meditations are meant to lead to Contemplation, as in the style of "Guigo the Carthusian"! This gentleman is quoted once in the New Catechism of the Catholic Church [cf. CCC # 2654. His idea for stages of Prayer leading to God's gift of Contemplation to be as follows:

- read a brief passage [break off a small piece of bread];
- chew it over well [think it over, mull it over carefully];
- swallow it [by acts of faith, hope, charity];
- digest it [the gift of Contemplation].

Guigo's idea is more fully explained in: **The Compendium of the CCC. A Compendium of Texts Referred to in the CCC**. San Francisco: Ignatius 1994, pp. 921-928).

[5] The centrality of the teaching of Catechism in Fr. Bertoni's charism is treated further ahead in this study: **Part II. Fr. Francis Suarez, SJ and St. Gaspar Bertoni: Reflections on the Catechism and the Apostolic Mission; The New Evangelization and the 'Difficulty' and the 'Possibility' of the Graviora Ministeria in the Apostolic Mission of St.. Gaspar Bertoni**.

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1. INSTRUCTION

On the

**MANNER OF RECEIVING WORTHILY THE SACRAMENT OF CONFESSION, or
PENANCE**

GIVEN TO THE CHILDREN,

by me,

GASPAR BERTONI, Acolyte,

in

St. PAUL'S CHURCH, CAMPO MARZIO

in VERONA, the YEAR 1798

2. THE MANNER OF RECEIVING WORTHILY THE SACRAMENT OF PENANCE, CONCERNING THE NATURE OF THE SACRAMENT OF PENANCE, AND THE MANNER OF APPROACHING IT. CONCERNING THE NATURE OF THE SACRAMENT OF PENANCE

Introduction: Concerning the Principal Mysteries of Faith:

The Unity and the Trinity of God, the Incarnation and Passion of Jesus Christ

A. CONCERNING THE UNITY OF GOD

3: You know there is a God ... first, then, let us pray to Him, and let us say an 'Our Father'... God is here present: let there, then, be silence and fear. I do not want to hear one word. Whoever speaks will have his punishment from God and from me. Let no one yearn for prizes. He will be rewarded who will accuse those who would dare to speak. The prizes will be for him who will keep great silence and respect. But, you are already smart children, is not that so? etc. ... so, I will give prizes to all of you. I will tell you some stories ¹ and I will make you happy...

4: - How many principal mysteries of our faith are there?
- There are two.

-What are they?

- The Unity and Trinity of God, and the Incarnation and death of the Savior.

- What is the Unity of God?

- That there is only one God.

- What is God?

- God is infinite, spirit, omnipotent, wise, provident, our Master, remunerator. Creator, eternal, good, just, judge. He sees all. He knows all. He is everywhere. He is one.

- What does infinite mean?

- That He has no end in omnipotence, wisdom ...

- What is a spirit?

- He is without flesh, without body.

5: - What is omnipotent?

- He can do what He wills.

¹ Fr. Bertoni customarily enlivened his Catechetical Instructions with episodes taken from Church history. [cf. *De Sacramentis* note 164 with several others in the same work. In this Instruction, however the written indications of examples are missing. It is supposed that they were inserted in the oral explanation].

- What is wise?
- He knew how to make a body that is so beautiful ... a heaven ... the earth... animals....

- What is provident?
- That He provides for all.

- Why is He Master?
- Because He is Creator.

- What is the Creator?
- He made all the world out of nothing.

- What is eternal?
- He always was, and He always will be.

- How does God after death reward or punish?
- Because He knows the good, or evil, that we have done.

- How does He do it?
- Because He sees all, hears all.

- How does He see all?
- Because He is everywhere, and He is one.

6: God, therefore, is one and He is everywhere: so, He sees all: He knows all the good, or evil, that we do: He knows what we say, that which we think. He knows who is better, who is less good, and is more evil, and who is less. After we die, to the good He gives Paradise, to the evil, Hell: depending on how good we have been, the higher will we be in Paradise: depending on how evil, the lower in Hell. God is good. God always has been, and He always will be, that is, God is eternal. He is the Creator of the world and of all men. And when the world ends, all the good will be in Paradise and will be happy forever: evil men will be in Hell, and they will remain there always. Since God has created the world, He is Master of the world, and of all men. As Master, He provides us with good, clothing: He provides even for the beasts. God has known how to make for us so beautiful a body... a heaven so beautiful... and earth so beautiful: flying animals, four-footed, reptiles, aquatic, insects, etc., herbs, minerals.

7: How wise He is! He can do all that he wills: He is omnipotent. God has neither flesh, nor bones, nor body, as we do: but, He is pure Spirit, Who is not seen, but sees; He is not heard, but hears. God does not have an end in eternity, in science, goodness, etc.... He is infinite.

God, therefore, is everywhere, He understands everything, knows all things, who after death punishes the evil with eternal Hell, and rewards the good with an eternal Paradise, Who is good, eternal, creator of the world, Master, provident, wise,

omnipotent, spiritual, infinite in being everywhere, in understanding everything, in knowing all, in being eternal, good, provident, wise, omnipotent. And this God is One.

This is what the Unity of God means.

8: B. THE TRINITY OF GOD

- What is the Unity, and the Trinity in God?
 - One God alone, in three distinct Persons, or one sole divine nature in three divine Persons.

- Who are the three Persons?
 - Father, Son and Holy Spirit.

- Why are the three divine persons 'distinct'?
 - Because the Father does not have a beginning, nor does He proceed from another Person: the Son proceeds from the Father, the Holy Spirit proceeds from the Father and from the Son.

- Why are these three divine Persons one sole God?
 - Because they have the same wisdom, goodness, power, etc.

9: Therefore, God has generated a Son: and so He is Father. The Father does not have beginning, nor does He proceed from anyone. The Son proceeds from the Father. From the Father and from the Son proceeds the Holy Spirit. And so the Father, the Son, the Holy Spirit are three distinct Persons. But the Father, the Son, the Holy Spirit have the same power, goodness, wisdom. Therefore, the Father, the Son, the Holy Spirit have the same nature, or essence. The Father, the Son, the Holy Spirit are three Persons, one sole God. Therefore, one sole divine nature is in three divine Persons, Father, Son, Holy Spirit: or, one sole God in three distinct Persons.

This is the Trinity of God and the Unity of God.

10: C. CONCERNING THE INCARNATION, AND DEATH OF OUR SAVIOR

- What does the Incarnation mean, and the death of our savior?
 - That the Son of God, the Second Person, became man, and has died to save us.

- How did He become man?
 - By uniting to the divine Person, the human nature, that is a body with a soul, when He was incarnate in the womb of the Virgin Mary through the power of the Holy Spirit.

- What is the name of the Incarnate Son of God?

- Jesus Christ.

- Why did He become incarnate, and die?

- To save us.

- Why do you say that He has died to save us?

- With His death, He has given satisfaction to divine justice for the injuries against God, done by men with their faults, and principally for the sin of Adam, our first father, who made us fall out of grace of the same God, and so He has merited for us the pardon of this fault and of all others, and again has placed us in a state of being able to save us.

11: - What is original sin?

- It is a sin with which we are born, brought to us by the fall of Adam.

- What is the punishment of this sin?

- Death, all evils, the loss of grace, and of Paradise.

- What was this sin?

- Adam disobeyed God by eating a forbidden fruit.

- How did he come to eat it?

- Adam was deceived by Eve: Eve was seduced by the serpent.

- If they had obeyed, would they have died: will we die?

- Neither they, nor we, have obeyed: but, after having been happy on earth, we will be taken to heaven to be happy.

- How was Adam created?

- God, out of the slime of the earth, formed his body, and breathed into his face a soul made to the image of God.

12: God created man to His own image and called him Adam. He placed him in a terrestrial paradise, and gave him the command of not eating of the fruit of the tree of the knowledge of good and of evil. There from the rib of Adam, who was sleeping, He created the first woman, Eve. And they were not to die, nor to suffer, if they obeyed God, as we were not to die, nor to suffer, we, their children. But, the Devil, through a serpent, told Eve that she should eat of the forbidden fruit. She ate of it, and gave of it to Adam to eat: he ate, disobeyed God: this is the sin of Adam.

He was expelled from the terrestrial paradise. From this, came death, from it came all evils. And faith teaches that in Adam, we have all sinned, all the children of Adam: that we are all born sinners, and enemies of God: this is original sin. Adam was the representative of all of us, and so all have to die, and to suffer.

13: The offense was infinite. The Lord was angry with all men. He no longer wanted them in Paradise. God wanted satisfaction and no man was capable of giving it. He

could have left all men to be damned. But the Son of God said to the Father: 'So that You might pardon men for their sins, I will become a man, and die.' As God, He could not suffer, nor die: the Son of God descended from Heaven, and too on a body and a soul in the womb of the Virgin Mary, by the power of the Holy Spirit. He became God and man, uniting to the divine Person a human nature: so He is one sole Person, and has two natures.

The Incarnate Son of God is called Jesus Christ. After having taught the way of salvation with doctrines, examples, with miracles, He died on the Cross. He placated the Father, and with His merits He obtained pardon for original sin, and for all the others, and He opened the Gate of Heaven to men. This is why the Son of God became a man, and died on the Cross to save us. This is the Incarnation and the death of our Savior, the second principal mystery; and the first is the Unity and Trinity of God. The Unity and Trinity of God, the Incarnation and Death of our savior, are the two principle mysteries of our Faith.

- 14:**
- How are these two principal mysteries represented in the Sign...?
 - Because the Sign of the Holy Cross, etc., is as a brief teaching.

 - How, then, is the first mystery manifested in this sign?
 - Because the word, etc.

 - How is the second mystery manifested, etc.?
 - The figure of the Holy Cross, etc.

The sign of the Cross, therefore, is made by pacing, etc.

When I say: 'In the Name', I signify the Unity, and the remaining words, the Trinity. The figure of the Holy Cross represents the death of the Savior, Who after having become a man, etc., that is the figure of the Cross signifies the Incarnation and the Death of our Savior. Therefore, in the Sign of the Cross, the Unity and the Trinity of God are represented, which are the two principal mysteries.

Concerning the Nature of the Sacrament of Penance

15: General Properties of the Sacrament of Penance

Christ has merited for us with His passion the pardon of original sin, and of all the other sins of all men. Will, therefore, all men go to Paradise? Nonetheless, I hear it said that the Jews do not go to Paradise. Why? Because they are not baptized. Therefore, after Christ has merited the pardon of original sin, and for all our other sins, this does not suffice; but, it is necessary that we receive baptism. But, what does Baptism do? By means of Baptism, God grants to him who receives it pardon for original sin, and of all those sins that have been committed before Baptism.

And if after Baptism we commit sins, what do we do? Do we return to receive Baptism again? Baptism is only received one time. But, therefore, if we have sinned, what do we do so that God will forgive the sins, and to obtain remission? What do we do? ²

((The following sentences which complete the page of the original manuscript, were written, and then canceled)).

16: Ask good men and Christians. They say that if they fall into sin, to obtain remission, they go to confession. But, how does one make a good confession? Ask good Christians how they do it. They respond: we 1. make an examen. 2. have sorrow. 3. make a purpose of amendment. 4. we confess our sins to the Confessor. 5. we perform the penance imposed on us by the Confessor. So, we too: 1. make, etc.

Five things, therefore, are enumerated to make a good confession: 1. examen. 2. sorrow. 3. purpose of amendment. 4. confess everything to the Confessor. 5. do the Penance imposed by the Confessor.

-How many things are needed for a good Confession?

- Five.

- What are they?

- 1., etc.

- Why do we confess?

- To obtain the remission of sins committed after Baptism

² CAP 252. [The references are from the *Catechismus ad Parrochos*, [CAP] - they refer to the 1920 edition, Romae, *ex officina typographica Senatus - Joannis Bardi*].

17: A son has offered a grave insult to his father. The Father, in anger, says: 'I hope I never see you again: I do not want you at table with me any more: you are to leave this house: stay in your room, and I will give you a little bread, and water, and nothing more.'

We have committed sins. God, Who is our Father [because He made us and in Baptism we became his sons] says in anger that He does not want us any more with Him: that He no longer recognizes us as sons: that Hell is destined for us. We want to avoid hell, and we want Him to pardon us. What must we do? That which a son does, if he wants his father to pardon him.

18: If the father sees that this son, instead of being remorseful, and of being sorry for having brought about his father's ire, shows himself as glad to have angered and offended his father: do you think that he would pardon him? Certainly not. He would have to be sorry for having offended his father.

So, too, must we be sorry for having offended God. If the Father sees that this son, instead of grieving over his insolence, of abhorring it, of detesting it, still delights in it, holds it dear, he would not pardon him. It is necessary for him to grieve, abhor, hate and detest his insolence.

19: So, too, must we have after having regretted having offended God, detest, hate, abhor our sin.

If the son responds to the father who asks him - 'Will you do it again?' - that he does not wish to do it again, or proposes that he will do it again, the father would not pardon him. It is necessary that he propose not to wish to do it any more.

So, too, must we, after having regretted having offended God, have a detestation of the sin committed, we must propose not to do it any more. It is necessary, then, first of all, if we want God to pardon us, to have sorrow for having offended Him, to detest the sin, to make the proposal of not doing it any more.

20: This son has sorrow for having offended the father, detests his insolence: he has proposed not to act this way any more: hence, he then throws himself on his knees before his father, and asks pardon.

And how should we act?

As the father having to go out of the city gives to the mother the faculty of pardoning this son when he repents for his insolence, so, Jesus Christ, having to go up to heaven, has given the faculty to his priests of pardoning, or, of remitting sins when there is heartfelt repentance, and has said: - 'I go to Heaven. If men, my sons, commit some sins, they will have to go to Hell; but, if they repent, that is, etc., if they present themselves to My priest, and they relate to him and confess all their sins, I give to the priest the faculty of pardoning him, of absolving him from sin, in the name

of God; he will no longer go to Hell; and I will accept him again as My son, I will direct him toward Paradise.' It is necessary that we confess to the priest.'

21: If the father, however, pardons him, he thus speaks to his son - I pardon you for this time; you are welcome again at table; I accept you as my son. But, I do not want that you feel no punishment for your escapade. Instead of a month of bread and water and a spanking every day, for one month I do not want you to taste fruit. He tells the mother that for the penance she is not to give him any money to buy it. Or: - Today you will remain kneeling until we tell you to get up, and afterwards you will eat.

Thus God speaks. When you are sorry for your sins, confess them to the priest, I pardon you and turn you away from Hell, I accept you as My sons. But, I wish that you feel the punishment of your sin, and that you do some penance. And My priest in My place will give you this little penance in the place of eternal punishment, which you merit.

22: If the son should say to the father: - 'I do not wish to do this penance', the father would respond - 'all right, and I do not pardon you'- and you return from where you came.

So, if we, when the priest, in the name of God, gives us the penance, and if we should not wish to do it, God will not pardon us. And so it is necessary that after, etc., we are ready to do the penance that the priest will give, or impose.

What must we do, then, when after Baptism we have sinned, if we want pardon, the remission of sins and to avoid hell?

1. be sorry for our sin, to detest it, to resolve not to sin any more.
2. confess all our sins to the priest.
3. to do the penance that is imposed.³

23: This is what we must do on our part.

The Confessor then will say: 'I absolve you from your sins, in the name...' And through these words, and what we have done on our part, God will remit our sins.

To be sorry for our sin, to detest it, purpose of amendment, etc. Contrition.

Confess our sins to the priest - Confession.

Satisfaction = acts of the penitent.

Words of the priest: = 'I absolve, etc. = Absolution.

Are there not seven sacraments, that is, Baptism, etc. Yes: this of which I speak to you is the Sacrament of Penance.

³ St. Thomas Aquinas. 3, 80, 2.

24: - What is the sacrament of Penance?
 - It is a sacrament instituted by Christ to remit sins committed after Baptism, by means of the acts of the penitent, and the absolution of the priest.

- What is Absolution?
 - The words of the priest, that is: 'I absolve you, etc.

- What are the acts of the penitent?
 - That which the penitent has to perform.

- What are those things which the penitent must do?
 - Contrition, Confession, Satisfaction.

25: ANALYSIS OF THE SACRAMENT OF PENANCE

I Part	Concerning the Acts of the Penitent.
II Part	Concerning the Words of the Priest.
III Part	Concerning the Minister.

26:

A. CONCERNING THE METHOD, OR THE MANNER OF APPROACHING THE SACRAMENT OF PENANCE.

WHAT ARE WE TO DO TO RECEIVE THIS SACRAMENT OF PENANCE?

That which, as we have explained, that the penitent has to do.

- What must the penitent do?
 - Contrition, Confession, Satisfaction.

To approach, therefore, this sacrament we have to make an act of contrition, confession, satisfaction.

- What are contrition, confession, satisfaction?
 - Contrition is a displeasure, a sorrow for having offended God, a detestation of sin, with a purpose of amendment of not sinning any more. Confession is to confess all sins to the priest. Satisfaction is to perform the penance imposed by the Confessor. To receive, therefore, this sacrament we must have sorrow for having offended God, a detestation for sin, with the purpose of amendment: then to confess the sins to the priest, and lastly, to perform the penance.

27: But, we cannot have sorrow for sins, if first we do not know them: we cannot confess them if first we do not know them. We do not know them, if first we do not

seek them out, and we do not search for them, and recall to mind how we have sinned, if we do not examine ourselves. Therefore, to receive the sacrament of Penance, we have to make: 1. the examen, 2. act of sorrow, 3. purpose of amendment, 4. confession, 5. penance.

There are five acts to be performed in order to receive the sacrament of Penance.



28:

B. EXAMEN ON THE COMMANDMENTS

It is necessary that we seek our sins that we have committed, which are called actual, just as the sin with which we are born is called original. But what is sin? To disobey the commands of God, the Law of God. If the Lord is disobeyed in a serious matter, the sin is serious, then God no longer considers us sons, and takes from us His grace, He condemns us to Hell: and this is mortal sin. If then, we disobey the Lord not in serious things, but in small matters, then, the sin is not mortal, it does not deprive the soul of the grace of God, nor does it merit hell, but it merits to be punished in this life, or in the other with Purgatory: and this is venial sin.

Now, it is necessary that we be examined on how we have disobeyed the Law of God, let us know it first, and then see if we have transgressed it. What is this Law? The Ten Commandments.

29: 1. THOU SHALT NOT HAVE ANOTHER GOD BEFORE ME.

FAITH, HOPE AND CHARITY

Others must not be had in the place of God, but Him alone. This is done by believing in Him, by hoping in Him, by loving Him. This, then, is done by friendship exercising acts of faith, hope and charity, which you already know: but more with the heart than with the tongue: the tongue alone is not sufficient. Whoever does not exercise them often would sin. Whoever not knowing them, and does not seek to learn them, would sin. Let us examine ourselves to see if we make use of them, if we know them, and if not knowing them, we seek to learn them

Religion.

If we consider Him our God: with what respect are we in Church, with what devotion to we say our prayers.

30: 2. THOU SHALT NOT TAKE THE NAME OF GOD IN VAINTo name the Name of God.

To name the Name of God, or of the Saints, without sufficient reason, in anger, in jest, without thinking of what is said.

Oath.

To say, then, as is heard: "by", "by the Virgin", "may God strike me down dead", etc., this is to swear.

- I talk this way so that my companions might believe me. For example, while playing marbles, what I did in such a situation, etc.

- Therefore, when your companions do not believe, you swear. Do you know what you do by swearing? You call God as a witness to such and such a thing, which is not believed; as if for an argument, you would inconvenience a Cavalier to get down out of his carriage to decide your dispute with his authority. Listen: Either you swear without the intention of swearing, and it is a sin - or, with the intention of swearing, and then you swear a falsehood, or that you are not very certain that it is true, and it is a sin [Truth]. If it is about something true: Either you swear to commit a sin, and the oath is a mortal sin, and you should not keep the oath [Justice]. Or, you swear something licit, and then if there is no necessity, it is a sin [Judgment].

31: Blasphemies.

They are: to say that God is unjust, because some men are poor, others rich: that He is not omnipotent, that He does not see us, that He does not have care over us. To say: - Would that there were no God, that could not, etc. To speak incorrectly, with disdain, through derision of His death, His body, the sacraments, the mysteries. Certainly to look toward Heaven with disrespect. All the words that belittle the Saints, the Madonna, holy things. To curse the winds, the tempests, the heat ... in so far as they are creatures of God, and His instruments.

Every word that dishonors God and that is in contempt of Him, or is in contempt of the saints, is a blasphemy. Let us examine ourselves on the use of the Name of God, on cursing, on blasphemy, words against God.

32: 3. KEEP HOLY THE FEASTS

To do holy works on Sunday: Mass, doctrine, sermon, benediction, Sacraments, prayer, etc., and to do this, you know that you cannot work. But, whoever on Sundays stays in bed until None, then comes to the last Mass, then plays, then goes to divest himself without going to Church any more, would he have kept holy that Sunday?

Examine to see if you come to doctrine, if all of Sunday is dissipated. If the greater part of it is spent at play. If you play in the time set for doctrine. If good works are done, or sins. To keep holy the Sabbath, is not to do manual labor, but good work. Who sins against this commandment is a sin of deed against God.

33: 4. HONOR THY FATHER AND MOTHER

Father and Mother.

Help them, obey them, respect them.

Help them, your father has sent you to the store to get something: - and so,' says your father, 'this will help me.' And the son keeps the money in his wallet. You are not the masters of that money, and you ought to place it in the hand of your father: or, if you do not have a father, in the hand of your mother. examine yourselves. To help them when they are sick.

Obedience. examine to see if you obey, with what promptness, with what spirit.

Respect in words. If we execrate, imprecate: - that they might die, etc. In responses: - 'I do not heed you': to make fun of them, to deride them. In your actions: resisting them, turning against them, especially a mother [mortal sins], to aggravate them, to anger them.

34: Other Elders

By the name of your father is also included anyone who is called father: the Confessor, and the priests. How the Confessor is obeyed; what respect toward the priests: if one answers him derisively: even laughing when they say Mass, as I have seen, especially if they are old. With deeds: if they are met along the street, and no respect is shown them to allow them to go first: if they give a correction and they are not heeded.

To him who takes the place of father, if he is dead.

Teachers: if you obey, if you study: when in Doctrine, if you go to the shop at the appointed hours.

Old People: Grandfather and Grandmother: how they are helped in their infirmity, how they are obeyed. How they are respected in your words: if they are laughed at. With deeds: they are not heeded for anything. Other old people: if they are listed to when they correct. if they shout, is your voice raised even higher, if they are insulted, if insolence is directed toward them

35: 5. THOU SHALT NOT KILLCorporal Harm

One cannot kill anyone, not even injure, nor strike with a stick, nor punch, as boys do with their fists, their feet, pulling hair. And even among brothers.

- But, I strike my little brother for correction as he does not pay attention.
- This is not your place; tell your father, or teacher about it.

- But he wanted to take from me my things.
- You ought to tell your father about it: you should not use your hands.

revenge

- But, he said things that have offended me.
- You ought not to re-vindicate yourself, which is bad.
- But, he did it first. he threw a rock at me, and then ran; I saw him, and I hit him.
- Great! you took revenge and it is a sin.

Many have delighted in taking things from their little brothers to see them cry. You ought not to touch anyone. God does not want you to pull your neighbor's hair.

36: Anger, hatred, arguments

Examine yourselves to see if you have taken revenge, if you have hatred against anyone, if you have had a fight with anyone.

Patience, pardon, mercy

To see if you are impatient. When you do not have a new suit, or shoes, etc., it seems that the world is coming to an end. To see if you wish to pardon him who has offended you. To see if you are haughty. If you show mercy to the poor, or if you insult them, especially poor destitute.

37: Scandal

You must not bring any harm to the body, and especially not to the soul, by making others commit sins, by giving scandal, or by teaching evil to one who does not know of it.

1. Either by counseling them to do evil - no obeying her who is your step-mother.
2. I will not eat that soup! Throw it away...
3. With bad example. By disobeying, going to play in the time of Doctrine, by saying bad words.

4. To make fun of one going home at the proper time, because when he hears the bell of Terce for Doctrine, he leaves off playing, because he kisses the ground.
5. By inviting one to evil, to the theater, etc.
6. One does evil, and is praised especially for fighting: if one does good, he is scorned. And all of this is to give scandal.

Let us examine ourselves to see if with our deeds we have 1. Done evil to anyone. 2. If we have had hatred, taken revenge, anger impatience. 3. if we have given scandal.

38:**7. THOU SHALT NOT STEAL**

- Can one's neighbor still be offended by deed?
- By stealing.

If one steal stealthily, it is theft; if right under one's eyes, those of the owner, by force, it is plunder, and it is a greater sin.

If one steals in Church an object that is not sacred, as a kerchief, a pair of scissors from a person, or a sacred object - or a sacred object in a place that is not sacred.

If you stole six, or seven coins from a poor man who does not have anything else to live with, it is a mortal sin.

If you steal little things, or if you intend to acquire a sizable sum, it is a mortal sin. so whoever steals a little thing with the intention of stealing something notable, if this could have been ...

39: Or, if you do not intend to take something notable, but according to the occasion successively you take [today one coin, tomorrow two] a notable quantity, you sin mortally by the last theft, when you realize you have completed a notable quantity. Servants in the house, or shop, sin mortally and have to make restitution if by small inconsequential thefts of edibles, or drinkable, they mount up to a notable quantity. The same goes for children. And it is necessary...

Whoever by small thefts has gathered a notable quantity, if you have not made restitution, all the little thefts are mortal. This is true if these thefts are done to different persons, when each one is felt as a small loss. How you are to make restitution, ask the Confessor.

Those who buy books, or anything they think is stolen, not only are they to make restitution, but it is necessary to return it to the owner. If you could not find out if it were stolen, if you discover the owner, then you must return it to the owner, even if he does not ask you for it; and you lose the money.

And those who find something along the street and keep it, they sin. It is necessary to seek with diligence the owner, and if he is not found, give it to pious causes.

40: Damages

And those who counsel, or teach the manner of stealing, or who are a third party, or who assist, keep a look-out, or who know that their young companion in the shop robs, and they do not inform the owner.

And all these sins that are committed by deed against another's goods are prohibited by the 7th Commandment: *Thou shalt not steal* as sins of deed against another's person, are prohibited by the 5th: *Thou shalt not kill*.

And, cannot one sin by words against our neighbor?

41: 8. THOU SHALT NOT BEAR FALSE WITNESS

Lies

One sins by telling a falsehood to the injury of his neighbor: this is an injurious lie.

- So and so has committed an evil: which is not true. The owner sends him away, his father punishes him. By telling a falsehood to help one without harm to another, is an officious lie. As a joke, it is jocose.

Calumnies, contumelies, detractions

If anyone tells of a sin, or defect of our neighbor, that is false, in addition to its being a lie, it is also calumny. If they tell the sins, or defects, even though they are true, or if they tell it right to his face, it is contumely. For example, to tell someone he is ignorant, evil, stupid, etc., with an evil intent. He who calls another 'fool' with the intention of injury, it is mortal. If it is said in jest, it could be venial. Teachers, parents can say it for a just correction. It is contumely to make fun of someone, to deride him, to curse him - May you be cursed; may such an evil befall you that, etc.; may the devil take you!

42: To tell them of the sins of one's neighbor, or to speak evil of him when that evil which we relate is not known, it is detraction. And it can be done by uncovering what is hidden, exaggerating what is true, sinisterly interpreting it, by denying his other qualities, or good actions, by lessening them, etc. Every detraction even without the intention of offending one's neighbor, is a sin.

It is a sin also to heap scorn on his talent, body, fortune, nationality. It is a sign to say in general: - If you knew what I know. It is a sin to tell it to one person alone, in secret.

- But, I am not speaking evil; I heard it.
- To listen with delight is a sin.
- I did not delight in it.
- Could you not correct him, if he was your friend, or turn him from it? And what you cannot correct, you ought to depart from him; or, if you cannot do that, you ought to manifest a sad face.

43: And what of those who relate the defects of their neighbor? - I heard it said, thus ...

- But, they are public knowledge.
- Many times they should not be heeded. It is better to be silent over the faults of our neighbor. And if you have ever spoken evil, go to confession; because what which may seem small, will not be small

But, it is licit, rather: it is obligatory, to reveal the crimes of another to whom one should, when it is necessary to avoid great harm to an innocent neighbor, whether spiritual, or temporal, or if it is for the usefulness of the delinquent party.

This is how one sins against this commandment with words against one's neighbor, that: 1. with lies. 2. with detraction. 3. with contumely. 4. with flattery.

44: - And one can think evil of his neighbor, without foundation?
- It is a sin.

These are the sins of thought against one's neighbor. So to desire to steal is a sin, as if one had indeed stolen. It is necessary to examine oneself even in his thoughts.

- I have thought of evil, and have not done it. Would that be a sin?
- If, as soon as the thought came to you, you sent it away, you have not sinned, rather you have done well. Just as when a hot coal falls on your clothes, it burns. When the thought with complacency and pleasure the soul deals with the evil thought, even if he has not done it, but wants to do it, it is a sin, and this is called taking pleasure in a bad thought. When, though, the soul wills to do it, it is a sin, and it is called 'consent'. And these sins of thought are prohibited by the last 2 [commandments].

These are the sins of thought, word, and deed. And when one fails to do that which the Lord commands, for example, to hear Mass, it is a sin of omission.

45: There are also seven capital sins. Let us examine ourselves on:

1. Pride: If one wishes to be on top of others like oil; if we are obstinate in our opinion; if in everything, one wishes to be right and wants never to have been mistaken: if one wishes not to ask pardon.

2. Avarice:

3. Luxury:

4. Anger: that disordered desire to be avenged.

5. Gluttony: to eat voraciously, too much; to seek only to eat.

6. Envy: to be displeased at the good of another, delight in the misfortune of another.

7. Sloth: tedium, annoyance, indifference toward doing good, because of tiredness. Sloth in doctrine, in saying prayers, etc.

46: Let us examine ourselves on the Precepts of the Church.

1. Hear Mass: If Mass has ever been missed, or if the danger is run to miss it, coming at the Hour of None; if it has been heard in its entirety, or, if one has left before it was over. How does one behave at Mass. Where is it heard: where one can neither see nor hear.

2. Do not eat meat either on Friday, or Saturday.

3. Confess at least once a year, and receive Communion at least at Easter, etc. All the faithful who are capable of distinguishing between good and evil ⁴ are obliged to go to confession. And with a bad confession, you have not satisfied it. And if you do not know how to go about it, you have sinned if you have not used diligence to learn, etc. etc.

47: Let us examine ourselves a little on play.

1. To see if play is an occasion for you to blaspheme, to swear, etc.

2. If you miss Doctrine, or your work in the shop, or study.

3. If for play, you steal, etc.

It is necessary, therefore, that there be an examen on the Commandments of God, of the Church, and, if you will, on the seven Capital Sins.

But this is a most important and difficult examen, and you will not be able to succeed in finding every sin. Therefore, recommend yourself to God with prayer: then, on our part, let us give all our possible attention; and to be able to be attentive, let us seek a place to make this examen, where there will not be distractions: our own room, or the Church.

⁴ CAP 254.

48: - But much time will be needed. will it perhaps be necessary to seek out all the sins that have been committed throughout our entire existence?

- Either you have confessed well on other occasions, or you have not yet gone to confession. If you have not yet confessed, it is necessary to find all of them, in so far as you can remember them. If you have confessed on other occasions: either you have made bad confessions, and it is necessary that you look them over again, also that you have confessed badly; or, you have confessed well on other occasions, and it suffices that you begin the examen from the last good confession.

- But, how much time is needed?

- For him who confesses often, or has few sins, little time will be needed: for him who confesses rarely, or has many sins, much time will be needed. That time is necessary to make a diligent search for his sins, that is the examen.

49: - What is the examen?

- A diligent search for one's sins.

- What is sin?

- A deed, a saying, a thought, or desire, against the Law of God.

- In how many ways does one sin?

- With thoughts, words, deeds, omission.

- On what do we have to examine ourselves?

- On the Commandments of God, of the Church and on the Capital vices.

- How should the examen be made?

- The examen should be diligent.

-Why diligent?

- Because it requires time, proper place, attention.

- What does attention mean

- Not to do anything else except the examen.

- What does proper place mean?

- To make the examen in a place where there are not distractions.

- What does time mean?

- That there is required that time that is sufficient to find out one's sins.

- From when ought the examen begin?

- From the last good confession.

50: As I want, therefore, to make the examen, I first observe what place is most removed from distractions, and I close myself in my room, or I recollect myself in Church, not, however, when hearing Mass. Then, I recommend myself to God, that

He might grant me the light to find out my sins. I say the 'Our Father', a 'Hail Mary', an 'Angel of God.' Thirdly, I place all my attention, without thinking of anything else, as if the Confession that I want to make was to be the last of my life, and first having found the point whence I ought to begin the examen, I examine myself on the Commandments of God and of the Church, if I have sinned, and how many times, with thoughts, words, deeds, omissions - against which commandments. And I give as much time as is needed to bring back to my mind all the sins that I have committed from that point from which I began my examen, up to this point. And with the examen completed, which is the first thing to be sought in making a good Confession, or to receive the Sacrament of Penance.

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C. ACTS OF THE PENITENT

51

I. SORROW

Sorrow ⁵:

We have examined the first requirement that is to be sought in order to receive the Sacrament of Penance. Let us now come to the second, which is sorrow. Sorrow, I have already told you, is a distress for having offended God.

I can consider that the Lord, Who merits to be loved, not offended, and for this I am distressed for having offended Him.

I can consider that the Lord is good, yes, but also that He can punish me with Hell, or I can consider the ugliness of sin and say: - O, what a base thing I have done: I have merited Hell. And to be distressed in this way that I have offended God, and because He does not merit it, and because my sin is base, it makes me guilty of Hell, etc.

52: Perfect Sorrow ⁶

When I am distressed for having offended God because God merits to be loved and served, then it only displeases me because of pure love for God, and this pure

⁵ St. Thomas Aquinas. Suppl. q. 1.

⁶ It would be well to clarify that sorrow, motivated above all by the offense against God, is still perfect even though at the same time, the soul perceives the ugliness of sin and the punishment it has merited as long as these considerations are secondary in importance in relation to the first and stronger motive. [cf. the commonly accepted formula for the Act of Contrition].

love is called perfect love. And the distress, the sorrow that issues from this pure, or perfect love, is perfect sorrow⁷.

Imperfect Sorrow

When I am distressed for having offended God because He is good, but also because sin is a base thing, because I have merited Hell, then I am distressed partly out of love of God, partly out of fear of Hell: I am not distressed out of pure love of God, but out of a mixture of love and fear. Thus, I do not love God perfectly, but I am beginning to love Him; and this love is imperfect, and the sorrow is imperfect.

Perfect love, therefore, is a distress for having offended God, which issues from the pure and perfect love of God. Imperfect sorrow is a distress for having offended God, which issues in part from the imperfect love of God, in part from the fear of God, or from the ugliness of sin.

53: Perfect Sorrow is called "Contrition"⁸
Imperfect love, "Attrition"

Perfect sorrow is so great that it crushes the heart, and for this it is called "contrition." Imperfect sorrow does not crush it, but disposes it to be crushed, and it is called "attrition."

Perfect sorrow consumes, cancels sins even before confession, although the duty remains of confessing them; which if this is not possible, as in a dying man who is without words and signs of awareness, the sins are taken away.

Imperfect sorrow does not cancel sins, if it is not united to Confession. For Confession, this imperfect sorrow suffices. The former is better, it is the best, but not necessary. The latter with Confession is good, and at least this is necessary. Without sorrow, confession is not valid, the sacrament is neither received, nor effected. It is necessary to have it before confessing.

54: Supernatural

This sorrow, either perfect, or imperfect, must issue from the love of God, or from the fear of hell. Therefore, either the goodness of God, or the ugliness of vice, or the pains of Hell have to be the motive why we are sorry. Who is it that teaches us that we must love God, that there is Hell? The faith. this sorrow, then, must spring from a motive known by the light of faith, that is, because of a supernatural motive. Hence, if sorrow should issue either because of a lost reputation, or like a thief who rejects his sins because of prison, or the rack, that it has brought him, just as there are natural motives, the sorrow would not be good. A supernatural motive is required; and to

⁷ CAP 248.

⁸ St. Thomas Aquinas. Suppl. 5, 1.

achieve this, help is required, or the grace of God. And in this way, sorrow is supernatural.

55: Internal

- Sorrow is distress for having offended God. But, if I have sorrow should I give myself some blows on the chest, or should I punish myself? O! what sorrow I should have!

- You might have sorrow only for the blows, the pinches, and not for the sins.

- And should I weep?

- If you weep because of the distress that your heart feels for having offended God and the remorse for having lost Him is so great that it forces you to weep, it would be good; but if you weep outside, and within your heart you are not distressed because of sin, the sorrow is not good. Tears are good if they proceed from the sorrow that is within, but they are not necessary: it suffices that the heart is sorrowed. So, too, further, it does not suffice that the tongue says: - I am heartily sorry, reciting the Act of Contrition, which you know by memory, if the heart is not sorry. If you are not heartily distressed for having offended God, it is not worth anything. Interior sorrow: it must be internal.

56: Universal ⁹

-Does it suffice for me to have sorrow for only one sin, for nine, but not for the tenth?

-It must be for all mortal sins: universal.

Supreme

We are truly sorrow for sin when we hate and detest it more than any other evil. More sorrow must be had, for having sinned than for having lost the most dear possession, and this includes being ready to lose anything and to suffer any evil, rather than sin mortally, and to prefer the friendship of God to all things. This is supreme sorrow.

57: - What, therefore, is sorrow?
- A distress for having offended God.

- How many kinds of sorrow are there?
- Perfect and imperfect.

- What is perfect sorrow?
- That which issues from the love of God.

⁹ CAP 249; St. Thomas Aquinas. Suppl. 2, 6.

- What is imperfect sorrow?
- That which issues partly from a love of God, but imperfect, and partly from the ugliness of the sin, or the fear of Hell.

- What is perfect sorrow called?
- Contrition, because it crushes the heart.
- What is imperfect sorrow called?
- Attrition

- Which is better?
- Perfect.
- Why is it better?

- Because it cancels sins even before Confession ¹⁰, with the obligation, however, of confessing them: and if this cannot be, as in death, etc. Imperfect sorrow, then, does not cancel them, if it is not united to Confession.

58: - Which is necessary?

- Perfect sorrow is the best but it is not necessary, because imperfect sorrow with Confession suffices, and this with Confession at least is necessary.

- Why is either one or the other necessary?
- Because without sorrow, sins are not forgiven.

- And if one confesses with sorrow? ...

- What conditions must sorrow have?
- Four: supreme; internal; supernatural; universal.

- What does supreme mean?
- To detest sin and to hate it above every other evil, to be ready to lose anything, or to suffer any evil, rather than sin mortally.

59: - What does internal mean?

- That it must issue from the heart.

- Are tears necessary?
- No.

- Does it suffice that sorrow be expressed by the tongue?
- It is necessary that the sorrow of the heart accompany it.

- What does supernatural mean?
- That it be made with the help of God, that is, with grace, out of a supernatural motive.

¹⁰ CAP 252.

- What would this supernatural motive be?
- The infinite goodness of God, or the fear of hell, etc.

- What does universal mean?
- That it be extended over all mortal sins committed ¹¹.

- What are the means?
- 1. To ask God for it. 2. To consider the gravity of sin, the goodness of God.

60: Therefore, after having discovered our sins by the examen, it is necessary to have sorrow. To excite this, we will act thus: 1. I will pray that God grant it to me. 2. I will consider the deformity of sin, the Hell that I have acquired, the Paradise that I have lost. Then I will draw the affections of hatred for my sin, of detestation; I will be displeased for having offended a God who is so good and I will try to have perfect sorrow, which is the better.

61: **II. PURPOSE OF AMENDMENT**

The third thing that is to be sought to receive the sacrament of Penance is the proposal of not committing sin any more, that is, to resolve to will not to sin.

Stable:

-And if I should propose this: - I will be good for a week, or two weeks, but then ... would this be a good purpose of amendment?

- We have said that the purpose of amendment has to be a resolution of not wanting to sin ever again. It is necessary that the purpose of amendment be not for a week, or ten days, but for always. It is necessary that it be stable.

- I propose not to sin again, if I am not presented with the occasion, if I am not angered any more.

- All these 'if's" must be excluded. I must say absolutely: I do not want to sin any more.

62: Efficacious:

I propose not to sin willfully again, not to say willfully again bad words, etc. But, I do want to continue going with that companion who teaches me to say bad words, etc. And I know that as often as I do go, just as often I do say bad words. That companion is for me an occasion of sinning, if I do go with him, I will sin.

It is necessary to flee the occasion, if the purpose of amendment is to be good. It is necessary to put in practice all that is required not to sin again. It is not enough to

¹¹ CAP 250.

say it: actions are necessary, actions. The purpose of amendment has to be efficacious. Do all that is necessary to destroy the sin: mortification, prayer, etc.

63: Universal:

Nor is it sufficient that I propose not to commit this or that sin, or of willing not to do all of them except this one: - The others I will not do; but this one... The purpose of amendment must be over all universally; it must be universal.

Universal, efficacious, stable: these are the three conditions of the purpose of amendment.

- We have said that the purpose of amendment must be stable. What do we do to maintain this purpose of amendment?

- 1. Prayer and devotion. 2. Flight from idleness. 3. Recall to mind often the resolutions that have been made and renew them. 4. Mortify the sentiments. 5. Make use of some penance.

Up through here, it has been said that the purpose of amendment is a firm resolution of not sinning again in any case, nor even to save life itself.

64: Signs of Sorrow and Purpose of Amendment:

Sorrow and purpose of amendment are two things perhaps the most necessary to make a good confession, and certainly they are the most difficult to fulfill. Emendation and the serious and careful attention to flee not only sins, but also the occasions, will be the most usual and sure signs that they have been well conceived.

- Are we obliged to have sorrow and the purpose of amendment only when we are going to Confession?

- We are obliged then, but also when we have fallen into some mortal sin, because: 1. Who knows if we will have time to go to Confession? we could die beforehand. 2. It seems that we do not care for the friendship of God when we do not care to ask His pardon. 3. We expose ourselves to the dangers of returning to sinning.

Also at the moment of death, we are obliged to make these acts of sorrow and the purpose of amendment.

65: - What is, then, purpose of amendment?

- A firm resolution of not committing sins any more in any case, not even to save life itself.

- What are the conditions that the purpose of amendment has to have?
- Stable, efficacious, universal.

- What does stable mean?

- That one propose not to sin, not for a month, or just a year, but not to sin any more, without placing conditions. For example, I will not sin, if I am not tempted, etc.

- What does efficacious mean?

- To have the intention to do all that is sought to destroy sin and to observe the Law of God, that is : to destroy the causes of sin, flight from the occasions, mortification of the cupidity and the sense, frequent prayer, etc.

66: - What does universal mean?

- That it ought to extend over all mortal sins.

- What are the means to conserve good resolutions?

- 1. Prayer and devotion.
2. Flight from idleness.
3. Flight from occasions.
4. Recall to mind often resolutions made and renew them.
5. Remember the Last Ends.
6. Mortify the sentiments.
7. Make use of some penance.

- What are the signs indicating that sorrow and the purpose of amendment have been well conceived?

- The most usual and sure signs are emendation and the serious and careful attention to flee not only the sins, but also the occasions.

- Are we obligated to make an act of sorrow and purpose of amendment only when we are going to confession?

- Also in danger of death and after having fallen into mortal sin.

67: - Why, when we have fallen into mortal sin, must we have sorrow and make a purpose of amendment?

- 1. Because we do not know if we will have time to go to confession.

2. Because not to repent is to show a lack of care for the friendship of the Lord.

3. So as not to fall into other and greater sins.

After, therefore, having made an act of sorrow for my sins, and I have considered how evil sin is, how much it displeases the Lord, I will speak thus: - 'O Lord, my sins displease Thee, Thou art good: it will no longer be true that I will offend Thee. I wish to die before I offend Thee again. For this I will abandon that companion, and I will do all that the Confessor suggests to me. And from now on, I want to serve Thee and I want to continue until death. Assist me in my good purposes and holy resolutions And thou, O Mary, accept me under thy protection and defend me from my enemies. O Guardian Angel and all the saints of Paradise, in particular, though, saint with my name, etc., intercede for me with God and help me to begin a new life, etc.'

68: III. CONFESSION

It is necessary to confess all sins to the Confessor approved by the superiors¹².

- But even the venial sins? Even those that have already been confessed by us and have been remitted?

- As for the venial: venial sins, in so far as they are rightly and usefully related in Confession, as the practice of pious men demonstrates, nonetheless without fault they can be omitted and then can be expiated in many other ways. The ways of obtaining from God the pardon for venial sins are: with contrition of heart, with the exercise of good works, with almsgiving, with fasts, particularly with the Lord's Prayer devoutly recited, with holy water making the sign of the Cross with reverence and devotion, principally with hearing Mass devoutly, and in other ways¹³. Certainly outside the case of necessity, venial sins ought not to be confessed only in general, but they should be down to particulars, as, for example, some lies.

69: Sufficient and Necessary Matter:

As for sins already confessed and remitted by absolution, it is not necessary to state them again¹⁴. Nonetheless it is most helpful to manifest once again the same sins.

These sins that it is necessary to confess under grave fault are mortal sins committed after Baptism, not yet well confessed and absolved. It is necessary to confess these sins to the priest as they are in conscience¹⁵.

Lies in Confession:

Hence, one must not tell lies in Confession. If the penitent falsely denies, knowing he lies, of having committed a mortal sin, not yet well confessed - or, if he denies some other thing necessary to be confessed, as we will see, or some grave thing when interrogated by the confessor, he is bound to uncover, as the habit of sinning, the present disposition, is a mortal sacrilege.

70: Doubtful Mortal Sins

He who certainly doubts having sinned mortally, but doubts if it has been confessed, is obliged to go to confession. Whoever knows he has committed a certain sin, but doubts if it be mortal, or venial, is obliged to go to confession. Whoever after a

¹² CAP 255

¹³ St. Thomas Aquinas. *Summa Theologica*, III, 87, 3.

¹⁴ *ib.*, III, 88

¹⁵ CAP 255; St. Thomas Aquinas, Suppl. q. 6, 1.

diligent examen doubts having committed a certain sin that he knows for certain to be mortal, is held to confess it. These are three manners in which sins can be doubtful.

You must not say then: - I have sinned mortally; but speak doubtfully, and await the judgment of the Confessor to whom it pertains to discern, etc.

Doubtful sins must be declared as doubtful, just as certain sins as certain. Whoever has confessed a mortal sin as doubtful, if afterwards he knows he committed it certainly he is held to re-confess it as certain. It is necessary that the confession be valid, in so far as it morally can be, also all doubtful mortal sins be declared, when the doubt is founded. I say 'founded', because there are certain heads that doubt about everything without foundation, and suffering and scruples result. The law of confession is not odious but favorable, being instituted by Christ for the salvation of souls, and for canceling committed sins and avoiding future ones ¹⁶.

71: Hidden and Known Sins, Intention

In the third place, it is necessary to declare all mortal sins, both hidden and internal, as well as external and public, even though, known to the Confessor from some other source, and not to leave anything through shame. This is a fault which is the most pernicious, of those, that is, who are impeded by a stupid shame, they do not have the heart to confess their own sins. It is necessary for them to have courage. You should not be such that you would be ashamed to reveal your own faults. And no one should wonder if he hears that men sin, because sin is the common disease of all men and it is a property of human imbecility. And if after the confession some sin comes to your mind that you have forgotten to say, go back to the Confessor and tell him. There is no one with such a memory that he could keep in mind all his thoughts, words, deeds: hence, there is nothing that would impede you from returning to the priest - if some sin has come back to mind that before had been omitted, or not well confessed ¹⁷.

72: So that you will not feel the shame that impedes you, just consider:

1. That failure is from man, repentance from Angels.
2. That the priest has compassion on you, he also understands you ¹⁸.
- 3, That the priest cannot talk ¹⁹, and that if you will not confess it here to one man, above, it will be made manifest to all in judgment.
4. That you will become quieted, tranquil, where you are now upset.
5. That God will be consoled and the Angels will celebrate.

¹⁶ CAP 258.

¹⁷ CAP 257; St. Thomas Aquinas, Suppl., q. 11.

¹⁸ CAP 255; St. Thomas Aquinas. Suppl. q. 9, 4.

¹⁹ CAP 255.

The sin for which you have the most embarrassment is the first one you relate, so once your conscience is alleviated and elevated, you will confess all the others well. If you should not have the courage to begin yourself, because you do not know how to express it, do this: say to the Confessor: - I do not find myself at ease: I would have something to say. He will interrogate you, and if you do not have the heart to express it, he will take steps and get it out of you. No matter how terrible it may be, the Confessor who takes the place of God, knows all, etc.

73: Explain the intention, that is the end, when it is necessary for the understanding of the sin.

Evil Effects and Damage of Sin

Let us move ahead. One has disobeyed and because of this disobedience, his elders have become quite angry.

It is certainly not enough to say: - I have disobeyed, but it is necessary that you tell what happened at home, because of your disobedience, that is, the anger, the tumult: the evil effects. One has thrown a rock and has gravely hurt the head of a companion. It is not enough to say: - I threw stones, I scuffled with a boy. It is necessary to express the damage that your sin has done. It is necessary to declare the evil effects of the sin that your action has wrought. It is necessary to declare the evil effects of the sin and the damage that followed, because if this effect or harm had been foreseen, or if it could have been foreseen, it is imputed to you as a sin.

74: Do not add, nor diminish, nor make excuses ²⁰

In the fifth place, it is necessary that one does not add, nor diminish, nor make excuses for his own sins.

Speak clearly

In the sixth place, sins must be confessed so that the confessor might understand them, because God commands that sins be declared in a manner that the priest become aware of them, etc. Therefore, if you see that the Confessor because of distraction, or deafness, or for some other cause, has not grasped some sins as you grasp them, you are held to repeat them. If you do not know which ones they are, you must repeat the whole confession, since you can prudently doubt about each one.

75: Sincere

In order, therefore, for the confession to be valid, it is necessary: 1. not to tell lies; 2. all the mortal sins that are doubtful with a foundation; 3. the hidden as well as the known sins, without omitting any because of shame; 4. the evil effects and the harm that followed your sin; 5. do not add, nor diminish, nor make excuses attributing

²⁰ CAP 255.

to others the fault; 6. in a manner that the confessor will understand them as you understand them. In this way, the confession will be sincere.

Prudent

It is only necessary to recount what is required. The confession then has to be brief. 2. Tell the bad words in good language. 3. Do not manifest the accomplice without necessity, and if otherwise, the confessor cannot understand the sin, do not ever name the person. You can ask the confessor, when it seems to you the accomplice should be expressed: - Am I obliged to manifest the accomplice? And he will tell you. Tell the name of the person who was the object of the sin, even though he was not culpable. For example, etc. And so the confessor will be prudent.

76: Number:

In order that your confession be valid, it is not sufficient that you say: - 'I have sinned'. It is necessary in so far as it is morally possible, that you declare how many times you have committed this sin, that is, the number. Whoever cannot determine precisely the number of his sins, is held to express their number with some latitude closely approximating it, saying, for example: - 'I have committed this sin ten times, more or less.' If because of the multitude of the falls, he cannot even express the number in this way, he must explain how long he has had this habit and about how many times a day, or a week, or month, he has been accustomed to committing such a fault, so then, in so far as it is possible, the number of sins becomes known to the confessor, even when sometimes he sinned more frequently, and in others, more rarely. Then, whoever for a length of time has remained in some ill will, to commit another sin, for example, to steal, is held to express, in so far as he morally can, the number of the acts repeated within that time; nor does he satisfy this by saying he had habitually persevered for one month in the will to steal, etc. hence, the confessor has to interrogate him, and he must explain, how many times in each day, week, he had repeated that will and sought a means of fulfilling it.

77: Species:

In order for your confession to be valid, it is also necessary that, in so far as it is possible for you, that not only the number of sins be told: [- I Committed ten, or eight sins]. but it is necessary that you state if it was disobedience, lies, swearing, etc. It is not enough to say: - I have sinned: but of what type your sins were, that is, of what species, if of disobedience, theft, etc. And if you have sinned by disobedience, by theft, by scandal, it would be necessary that you tell all these three different species, or types of sin. the disobedience, perjuries, lies, hatreds, scandals: all this is called with the name of sin. But disobedience is different from perjury, perjury from lies, lies, etc. These are all different types of sins, or species. And all the species of your sins, you are obliged to declare in confession.

78: Circumstances changing Species:

You have stolen: you have stolen in church. To steal in church is to disregard the sacred place, it is a sacrilege. You have therefore committed a theft, and the place in which you have committed the theft makes it more than the sin; you have committed a sin of sacrilege. In this case, your sin is of two different types, that is, of two species: that is, of theft and of sacrilege. The sin was of the species of theft, and the place that made it that, it requires another species, that is, of sacrilege. And just as you are obliged to explain all the species of sin, you are obliged to state not only that you have sinned, but have committed a sin of two species, that is, of theft and of sacrilege. Hence, it is necessary that you express the place when this makes your sin become of another species, that is, when it "changes the species" of the sin.

79: So you have said an offensive word: it would be venial. You have said it to your father: the person against whom you have said this word, that is, the person of your father, makes your sin mortal, which otherwise would have been judged venial. Venial is different from mortal. The offended person has made your sin become of another sort, of another species. In this case, it is necessary to declare the person.

So the person can make the sin which was one species become of another species, that is, of scandal.

80: Notably aggravating

You have sinned in thought, you have sinned in deed, let us suppose, mortally. You have given one hour, two, three hours, etc. This time makes your sin become more grave. It is necessary to declare the time, when because of this, the sin is aggravated.

Lessening

When circumstances make your sin not to be mortal, or that the mortal sin does not acquire a new malice.

81: Multiplying:

You have given scandal: it is a sin. To six, or eight persons: as many persons, that many sins. The number of persons scandalized makes your scandal become many sins of scandal; it multiplies the sin.

You can sin in Church, at home, along the street. you can sin for a short time, for a long time; in the time of Doctrine, of Mass, etc. You can sin alone, in company, when many see you, when no one sees you: against your father, against your neighbor, etc.

I, then, wishing to reflect on your sin, can think of the sin you have committed, for example: - It is mortal of such and such a species, etc. Then I ask you the place in which you have sinned: you tell me: - In Church: I have stolen in Church. Now in addition to your sin, I consider the place and I see that it is sacred, and that as a consequence, your sin, in addition to being theft, becomes also a sacrilege, changing the species.

82: I think of your sin of thought: I see that it is mortal. I go on to ask you how much time you have thought: you tell me, an hour. I think of this time, and I see that by reason of time, your sin is aggravated. So, too, of the lessening circumstances.

I think of your sin of scandal, etc. I ask you how many persons etc.

I can, therefore, in your sin, consider the place, the time, the person. I can consider the sin only, without the place, etc., and see of what species it is: I can consider, then, the place, etc., in which, with whom, etc.: and this place, time, persons, in which, with whom, the sin has been committed, these are all said to be circumstances of the sin. And these circumstances when they either change the species, or aggravate, or lessen, or multiply the sin, I am obliged to explain them to the confessor.

83: Entire 21

It is necessary, therefore, that the confession be valid, to declare in so far as is possible, the number, all the species and the circumstances that change, aggravate, lessen, multiply the sin. So, the confession will be entire.

- But, it is impossible that we remember the number, the species, and circumstances to be declared; and then we are ignorant of them. It is impossible, therefore, for us to make the confession entire.

- I said 'entire': "in so far as it can be done." Jesus Christ has not willed the Sacrament of Penance, instituted in behalf of the faithful who have fallen and as a means necessary for justification, become for them not only absolutely, but also morally, impossible. Therefore, if through forgetfulness, or inculpable ignorance, you omitted some mortal sins, species, circumstances to be declared, the confession will be entire, because you made it "in so far as it was possible." And this by divine mercy suffices.

84: Mortal sins, however, omitted through inculpable forgetfulness, or ignorance, must be declared in the following confession ²², because it is necessary to confess all the mortal sins committed after Baptism of which one has memory. Moreover, whoever only confusedly and generally has confessed mortal sins, because he did not remember their distinct number and their species, is held afterwards in the following

²¹ ib., St. Thomas Aquinas. Suppl., q. 9, 4.

²² CAP 255

confession, if he remembers, to confess their distinct number, and their species. Whoever has forgotten some circumstances to be declared in confession, is held afterwards to confess again that mortal sin to which that circumstance pertains, if all the malice of this circumstance cannot be expressed, without the declaration of the sin, because then the declaration of the sin is necessary of itself to lay bare the sin.

85: Whoever, then, intentionally, or through a notable negligence in making the examen, if the confessor has not made up for this, conceals some mortal sins, or circumstances to be declared, makes a confession null and sacrilegious ²³. Hence, not only that mortal sacrilege, but also all the other mortal sins that have been confessed, he is held 'singly' to confess.

- It is necessary, then, to declare all the mortal sins that we have on our conscience ²⁴, not partly to this confessor, and partly to another. No - also in confessing, it must be to the same confessor, and not by telling partly one Sunday, and again on another Sunday, to obtain the absolution that perhaps by telling them altogether would not be obtained, or so that one would not have as much shame: you must tell all the mortal sins you have in conscience ²⁵ to the same Confessor, for the same absolution. Your confession must be entire.

86: Humble:

Sins do not have to be recounted as though we are parading our violations, as do those who rejoice when they have done wrong; nor to be narrated as though exposing an occurrence to inattentive listeners to delight them; but with a prosecuting spirit they are to be enumerated as though we wanted to wreak vengeance even on ourselves. Confession, therefore, must be in accusation.

Going with lowered head, being prostrate at the feet of the priest, with eyes lowered, holding one's hands in supplication and other signs indicating Christian humility, we must confess our sins, from which it would be evident that we are calling ourselves guilty of Hell, that we are accusing ourselves of our sins and that we are beseeching the divine mercy of pardoning us, with a spirit ready to obey whatever will be said to us by the Confessor, and to sustain even the deferral of absolution, if the same confessor does not consider us disposed. So, therefore, our confession must be humble, just as it is entire, prudent and sincere.

87: Up to here it has been said that your confession ought to be an accusation of your sins made to the priest approved by superiors, to obtain remission. why do we hope to obtain the remission of sins? Because Jesus Christ, as I said to you in the beginning, has given to priests the power to remit sins. For you, after sin, the gates of

²³ l.c.

²⁴ l.c.

²⁵ CAP 253.

Paradise were closed. God has given the keys to open them to holy Church ²⁶. But just as the keys are the power of remitting sins, the Church, the priest, by remitting your sins for you, opens Paradise for you.

88: Definition

Confession, therefore, is an accusation of one's own sins made to the priest approved by superiors, to obtain their remission in virtue of the keys of the Church.

- We have heard many times that it is obligatory to repeat confessions. how, we would like to know about this more in particular.

- Sometimes confession has been invalid, or null; then it must be repeated.

- When would it be invalid?

- It would be null by defect of sufficient sorrow, or purpose of amendment, or whenever it has not been as entire as it could have been, either through notable negligence in the examen, when the confessor not supplied for this; because in this case, it was null and so the sins have not been remitted. The same is said if it is doubtful if the confession has been null.

89: - And when should this sacrament be received?

- This, too, the Holy Church has commanded: that it be received by all at least once a year. And to this all those are obliged who have reached the age of reason, are capable of discerning good from evil ²⁷. And if they should not confess at least once a year, they would commit a mortal sin.

- To satisfy the third Commandment [of the Church] do you think a good or bad confession suffices?

- It is most certain that if the confession has been poorly made, the Commandment is not fulfilled.

Whoever throughout the year has omitted going to confession, has let it go by without going to confession, has sinned mortally. For example, if one has confessed last year at Easter, and Easter of this year has come and he has not gone to confession: he has sinned mortally. Now could he wait and go to confession next year? - Oh, boy! He is held to go to confession immediately, otherwise if he does not confess, he sins as many times as he could easily have gone to confession and does not confess.

90: - Are we obliged to go to confession other times besides one time a year?

- Furthermore, it is necessary to go to confession every time the person wants to go to Communion, if he is conscious of mortal sin: when it is morally necessary to overcome some temptations, or avoid sin. For example, I see that I have a sin for

²⁶ CAP 252, 253, 254; St. Thomas Aquinas. Suppl. q. 9, 2.

²⁷ CAP 254

which there is no other remedy to free me from repeated falls into it, than to go to confession. Similarly when the person is on the point of death, or is placed in some undertaking in which there is danger of dying ²⁸.

But, beyond these obligations, it is very good to go to confession often, and to keep conscience tidy, especially because whoever goes to confession rarely, with great difficulty can he make a good one. So, to receive [this sacrament] rarely usually is the cause of countless evils. Therefore, Christians leading good and cautious lives, if they ever fall into mortal sin, as soon as possible, they run to confession.

91: - What is the Confession, the Sacrament of Penance, necessary to receive?
 - An accusation of one's own sins, made to the priest, approved by superiors ²⁹ to obtain their remission in virtue of the power that the Church has to administer this sacrament.

- For what sins are we obliged to go to confession?
- For mortal sins committed after Baptism, not yet well confessed and absolved.

- Can venial sins be omitted without fault?
- Yes. Some time or other, however, they are to be told in confession.

- In how many ways can venial sins be expiated?
 - In many ways: by contrition, by the exercise of good works, by alms-giving, by fasts, prayers, and particularly by the Lord's prayer devoutly recited, by signing oneself with holy water reverently and devoutly, and principally by hearing Mass devotedly, etc.

- Can sins already confessed and remitted through absolution be confessed again?
 - It is a most beneficial thing.

92: - How many, and what are the conditions that confession has to have for it to be good?

- Four: sincere, prudent, entire and humble.

- What does sincere mean?

- 1. Do not tell lies.
- 2. Tell the doubtful sins as doubtful, the certain as certain.
- 3. The hidden and internal sins, the known and external, and the end, or the intention.
- 4. The evil effects and the harm following the sin.
- 5. Do not add, nor diminish, nor give the blame to anyone else.
- 6. Speak clearly, in a manner that the priest may understand.

²⁸ St. Thomas Aquinas. Suppl. q. 6, 5.

²⁹ CAP 256

- What does prudent mean?
- 1. Do not tell what is not necessary.
- 2. Tell the bad words in good language.
- 3. Do not manifest the accomplice without necessity, and never tell the name and family name of the accomplice.

93: - What does entire mean?
 - Tell in so far as it is possible, the number, species, and necessary circumstances.

- What does the species of sins mean?
- The difference there is between one sin and another. For example, a sin of disobedience is different from theft.

- Is it necessary that you explain of what species your sins have been, and that you tell all these species, or different types of sin?

- Yes. For example: - I have committed a sin of disobedience, of blasphemy, etc. It is not enough to say: - I have sinned; but of what type, or of what species my sins have been.

- What are the circumstances of sins?
- Person, time, place, etc.

- Of how many types are circumstances?
 - Three types: circumstances that change the species, aggravate or lessen the sin, multiply the sin.

94: - Which are the circumstances that change the species?
 - Those that give to the sin a new species.

- Give me an example.
 - Stealing is a sin of theft; the place of the Church in which one steals, gives to the sin of theft also the species of sacrilege, or makes it become a sin of sacrilege.

- Which are the circumstances that aggravate and lessen the sin?
- Those that make it become greater.

- For example?
 - The greater the time that I take to commit the sin, make my sin become greater or less.

- Which are the circumstance that multiply the sin?
- Those that make my sin become many sins.

- For example?

95: - The number of persons to whom I have given scandal make my sin of scandal become many sins of scandal, just as many as there are persons scandalized.

- What does humble mean?
- To accuse with sorrow; 2. with all humility.

- When must the confession be re-made?
- Whenever it has become null.

- What does null mean?
- Invalid: because of which the sins have not been forgiven.

- When would it be null?
 - It is null either through defect of sorrow, or of sufficient purpose of amendment, or whenever it has not been as entire as possible; either through notable negligence in the examen, when the confessor has not supplied for this.

96: - When I am in doubt whether the confession has been good, is it necessary to remake it?

- Precisely.

- Must I explain to the confessor that I have made confessions that were null, and how many?

- Yes, because if it has been null through our fault, it is a sacrilege.

- And this sacrament, when and by whom must it be received?

- 1. By all, at least once a year.

- 2. In danger of death.

- 3. When the person wants to go to communion, being conscious of grave sin.

- 4. When it is a means morally necessary to overcome some temptations, or to avoid sin ³⁰.

- What is the practice of a good Christian?

- Christians who lead good and cautious lives, go to confession very often, and they are the most cautious, if ever they fall into mortal sin, as soon as possible, they run to confession.

97: After, therefore, I have prepared myself with the examen, sorrow and purpose of amendment, it is necessary with every kind of humility, both interior and exterior, to approach the confessional ³¹. If, however, there should be others there also going to confession, or, should I have to wait for the confessor, I will not enter into conversation, but right away, I will put myself to making acts of sorrow, purpose of amendment, of hope, that God might pardon me; I will say prayers to the Blessed

³⁰ CAP 254.

³¹ CAP 261.

Virgin, to the Guardian Angel, that they might assist me to confess well, that all might see that I am going to receive the sacrament. When my time has come to go to confession, it is necessary to approach and to look upon the priest, whoever he may be, as the Person of Jesus Christ, because he does take His place; and having knelt down, do not look him in the face, but with eyes downcast, make the Sign of the Cross and tell all the sins sincerely, prudently, entirely humbly. In the beginning, the sins that give you more shame; so that sometimes the devil might not lead you to be silent about them. And when the sins have been declared, conclude in the manner which follows: "For all these sins, and others of which I am not aware, that I could have committed in thoughts, words, deeds, omissions, presently, my God, repent of them, I ask Thee pardon for them, and I propose through Thy holy grace to emend myself." - While the absolution is being received, it is necessary to be attentive, to ask pardon of God and to be sorry as much as is possible. And it will also be a good thing to choose a regular confessor, without prancing from one to another.

98: IV. DO THE PENANCE IMPOSED BY THE CONFESSOR

After having recounted your sins, the priest will give you a penance. It will cost you very much. You must accept it, and have an efficacious will to fulfill it. But, you will say: -

- And why does he give us a penance?

- If you disobey the teacher, or at home, is not some penance given to you? So it is also here. You have disobeyed the Lord, you have sinned, and you do not wish that a penance be given to you?

- Through this sacrament, you have told us that the Lord pardons our sins, and now you tell us that it is still necessary to do penance: therefore, it seems that God has not pardoned us yet.

99: - Slow down! You have received Baptism: through this you have become a son of God, meriting eternal life, that is, of arriving at and being joined to your last end. This gift of God, through which, etc. ... through which you became indebted to God, is called sanctifying grace. Having, then, this sanctifying grace in you, God illumined your mind to know good, He moves you, or strengthens the will to do this known good; and this illustration of the mind, or movement of the will, is actual grace. You, therefore, were illumined by grace. God had also placed in you the light of reason that illumines you to know and to do good. Your soul, illumined by the double light, both of reason and of grace, was most lucid, just like a most transparent crystal illumined by the sun.

100: You have sinned ³². You have just acted against the light of reason, against the light of grace. And just as if in a most lucid crystal, because of the sun, is smeared with

³² CAP 260.

mud, you would soil it, so having placed on your soul, which was most lucid by the light of reason and of grace, the mud of sin, you have soiled it. Sin, therefore, soils the soul: this stain is the injury of your soul received in that lucidity and transparency that it had from the light of reason and grace.

Then, in addition to the stain, by sinning you have merited Hell. By sinning, you have turned your back on God, and your face toward a creature. In so far as you have turned from God, eternal punishment is due to you, the privation of Paradise; in so far as you have turned toward a creature, temporal punishment, which must be paid either in this life, or in the next, with the fire of Purgatory ³³.

101: When, therefore, God remits your sin in this sacrament, it is understood that He remits the fault and the eternal punishment, not however, always all the temporal punishment ³⁴.

Observe further. After your having sinned, you have contracted a certain anxiety, infirmity, torpor, or languor for good, an anguish and fear; this anxiety, etc., infirmity, God does not always, in pardoning the sin, remove these totally; these are what are called 'the remnants of sin.' Hence, even after having received the sacrament of Penance, the fault is indeed pardoned, as is the eternal punishment, but the temporal punishment remains, as do the remnants of sin ³⁵.

102: So, then, if you do not wish to go to Purgatory, and if you want to have that tidiness of soul that you had previously, you must punish yourself by compensating for the injury rendered to God by sin. And this voluntary punishment of yourself to compensate for the injury done to God is called 'satisfaction'. This 'satisfaction' you can perform not only with pious and laborious works undertaken, but also by the trials and travails of this life sent by God, and patiently tolerated by us ³⁶. The confessor can, and even should give it to you, and that is what is called 'penance': it is one or more good and punitive actions imposed by the Confessor to punish and to repair the injury done to God, or to guard you for the future. Just as, then, to the carnal man, and to the ill-inclined, any good work is punitive, that is, contrary to one's corrupted nature, so every act of virtue even purely internal, can be imposed as a penance.

103: When this penance, or satisfaction, is imposed by the confessor in the sacrament, it is said to be sacramental satisfaction; when you do it of your own will, it is called non-sacramental satisfaction.

³³ CAP 262

³⁴ St. Thomas Aquinas. *Summa Theologica*. III, q. 86, a. 4.

³⁵ o.c., q. 86, a. 5.

³⁶ l.c., Suppl., q. 15.

The confessor must impose the penance on you, and you are held to accept the reasonable penance imposed by him; and he sins mortally who culpably omits the penance imposed for a mortal sin, or a notable part of it.

104: And observe here: a man without a head, without a neck, without a chest, could not live; but a man can be without hair, without a finger, without teeth ³⁷. The head, therefore, ought to be said to be a substantial part of the man, the hair an integral part. Now you would know that in the Sacrament of Penance, sorrow, the purpose of amendment and the confession, are substantial, that is, essential parts: without these, the sacrament cannot be had. But, the satisfaction which you are in the act of fulfilling, is not an essential part, but an integral part. Without this, the Sacrament could exist, even though the Sacrament would not be entire. Omitting to perform the penance, you do not render the Sacrament null, as you would by omitting the sorrow, the purpose of amendment, the confession; but you make it lack its integrity. Therefore, you would have the sin of not having done the penance, but the sins that had been taken away from you by the absolution, do not return any more to the soul.

105: When, however, you make the purpose of amendment, necessarily you ought to propose to do the penance. Then, when the priest gives you the absolution, even before you have done the penance, your sins are remitted, with the obligation remaining for you to do it afterwards.

Satisfaction, therefore, is an integral part of the Sacrament, that namely, is imposed by the confessor, and therefore 'it is more able to expiate the sin than if by one's own judgment, a man were to do the same deed.' Likewise, it remits the temporal punishment, whether it be grave, or light, or if it is done with great, or less devotion.

106: It should not be believed that the penance imposed by the confessor is adequate to the temporal punishment of the sins committed. The confessor sees that if he should impose on you a grace and long penance, such as your faults would merit, your despairing of being able to fulfill it because of the coolness of fervor for penance, you would leave off doing it, and to sin; hence, confessors, taking into consideration the little fervor of Christian today, impose a small penance, leaving then, to these modern penitents to add of their own will that which would satisfy for their faults entirely.

107: Hear for once what penances used to be given when Christians were fervent:

"Whoever had knowingly sworn, would fast for forty days on bread and water, and for the seven subsequent years would do penance; and never would they be without penance, and it was never received as a pledge. And after these things, Communion was received."

³⁷ CAP 261.

"If anyone had publicly blasphemed God, or the Blessed Virgin, or some saints, for seven Sundays, while Mass was being solemnly celebrated, he stood before the door of the Church, so that all might see him, and on the last Sunday, without his cape and shoes, around his neck these hung on a leather strap and he would fast the seven preceding Fridays on bread and water, not entering Church in any manner whatsoever; likewise on each of these seven, three, or two, or one, poor meal could he take, otherwise another penance would be given to him. Should he refuse that, entrance into the Church would be prohibited to him. In death, he would be deprived of Church burial."

108: "Whoever might have done servile work on Sunday, or holy days, he would do penance for three days on bread and water."

"Whoever might have cursed his parents, for forty days he would repent on bread and water. Whoever might have caused them some injury, the above for three years. Whoever would strike them, seven years."

"If anyone had stolen", even an object of small value, "would do penance for one year."

"If anyone had detracted his neighbor, he would do penance for seven days on bread and water."

For these reasons if for no other, move yourselves to do willingly the little penance that the confessor imposes on you.

109: Prompt

- But when is the penitent obliged to do the penance?

- In the time prescribed by the Confessor. If the confessor has not set a time, the penitent is held to perform it as soon as he can conveniently, so that he would sin mortally if through grave negligence, he should defer it for a long time. He then, who has deferred the penance in any manner, is held then to do it as soon as he will be able to, because the delay of the payment of a debt over time, does not free the debtor from the obligation of the judgment; and the intention of the confessor is that the penance be done. In brief, the penance should be prompt.

110: Exact:

- How and in what state ought the satisfaction be fulfilled?

- It must be done as the confessor has ordered, both as to the manner, and as to the time. And thus, the penance will be exact.

Performed in Grace

Whoever performs his penance in mortal sin, sins at least venially. Hence, it must be performed without sin on the soul, that is, in the grace of God. It must be 'performed in grace.'

The penance imposed by the confessor cannot be changed by the penitent of his own authority, even to another better act, because no satisfaction can be sacramental unless it is imposed by the minister of the Sacrament.

111: For a just cause, it can be changed into another more convenient one: 1. by the same confessor who imposed it. 2. in some cases, by another confessor.

- The penance imposed on me by the confessor, can another do it for me ³⁸?
- The same guilty party must undergo the due penance, as the fault was personal, the satisfaction must also be personal. The penance is imposed on the penitent that it be performed by him alone, not by another.

- We understood in the beginning that we can make satisfaction to God not only with pious and laborious works, etc., but also by evils, etc. Now, we would like to know what are these pious and laborious works.

- They are fasting, almsgiving, prayers and other pious spiritual exercises of life. And by prayer is understood to hear additional Masses, to say the seven Psalms, the Office of the Dead, and other similar things. By fast is understood all the other corporal hardships, as hair-shirts, etc. By almsgiving there is understood every other act of charity and service which is done to our neighbor out of love for God.

112: There is, then, another way of making satisfaction to God for the temporal punishment. What is this? Gain Indulgences ³⁹. Listen when it is said that today there is an Indulgence, in such a Church; watch your mother as she goes to get the Indulgence. This Indulgence well received remits eternal punishment; when it is plenary, it remits all the temporal punishment. There are then indulgences for a year, for a hundred days, for forty.

- What does this mean?
- That by this, as much punishment is remitted to you, as an austere penance of a year, or of several years, or of forty days, performed according to the ancient usage would remit.

113: - What is needed to acquire the indulgence?

- "1. That the man be in the state of grace: and moreover that he goes to confession, if he is in sin. 2. that he fulfills the presented works. - The prayer must be performed for some time in the place, time, and according to the prescribed intention. The place is ordinarily where there is the indulgence. The time, within the two Vespers. The intention is peace between Christian princes, the conversion of infidels, the extirpation of heresies, the exaltation of Holy Mother Church, the spiritual good of the Pope, when another is not added."

- What, then, is the penance that the confessor imposes on us?

³⁸ St. Thomas Aquinas. Suppl. q. 13, 2.

³⁹ ib., qq. 25, ff.

- One or more good and positive works.

- Why is this penance given?

- To satisfy for temporal punishment.

- Explain.

- In sin, there is a fault and a penalty, and this penalty for a mortal sin is both eternal and temporal. The full and the eternal punishment are always remitted, the temporal punishment is not entirely remitted with absolution; hence, it must be lowered with penance.

114: - Is it necessary to do this penance?

- Yes, because it is an integral part of the sacrament.

- Explain to me how, etc.

- In the Sacrament of Penance, there are essential parts, and there is an integral part. The essential parts are sorrow, the purpose of amendment and confession: the integral part is the penance.

- What does it mean that sorrow, etc., are essential parts?

- That without these the sacrament cannot be had, as without a head, or without a neck, a man could not subsist.

- What does it mean that the penance is an integral part?

- That without the penance the sacrament could be, and even obtain its effect, which is the justification of the penitent, but it is not entire; as without a finger, hair, etc., man can be; but, it would never be said that "the man is entire."

- What conditions should penance have?

- These: prompt, exact, performed in grace.

- What does prompt mean?

- Performed as soon as we can.

- What does exact mean?

- In the time prescribed, and in the manner, and with devotion.

- What does performed in grace mean?

- Without having sins on the soul; because God will not pardon old debts to whomsoever acquires new ones.

115: - Is a penance imposed to remit the penalty of sins worth more, or one that we might perform of our own will?

- The imposed penance is worth more.

- What if one subtracts, or adds anything to the imposed penance?

- One cannot take anything away from it; to add to it, is salutary.

- Is the penance imposed enough to take away all the punishment?
- That it will be sufficient it would be necessary that it be imposed with much more gravity and for a much longer time than that which is done now, but since because of our tepidity the confessor imposes a little one, the penitent does well to supply for it by his own will.

- What can the penitent do on his own to make satisfaction?
- Not only with pious and laborious works spontaneously undertaken, but also with the evils or reverses of this life sent by God and patiently tolerated ⁴⁰.

- What are the good works to make satisfaction?
- They are fasts, almsgiving, prayers and other pious spiritual exercises of life.

- Is there still another easier way to make satisfaction?
- Yes: by indulgences.

116: Having left the confessor reverently, immediately call to mind the penance, and, if he has not prescribed the time for you, immediately kneel down and perform it exactly. Thank the Lord, the Madonna, the Guardian Angel, the saints, who have helped you to confess well. Also stay a while to thank God for the blessing that He has given to you in pardoning your sin and your eternal punishment, that temporal punishment is accepted in satisfaction, and that He permits you to lessen here on earth with a little penance, and in exchange for the fire of Purgatory. Resolve, then, to perform willingly some penance on your own, in addition to that imposed on you, if nothing else, to suffer patiently the evils of this life.

117: Consider your soul as a linen garment whitened again by washing: go on, then, with circumspection and do not stain it again. Consider yourselves as sons of God, etc.: ask God, the Virgin Mary and the Guardian Angel and the saints, to protect you and resolve again to emend yourselves willingly, immediately putting your hands to the task. And resolve to return willingly soon to go to Confession and to receive this sacrament frequently.

118:

1. From the effects
2. From its efficacy
3. From the Words of Absolution
4. From the Matter and Form.

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⁴⁰ CAP 261.

Concerning the Effects of the Sacrament of Penance ⁴¹

When the Emperor dies, the sons inherit the crown and the riches of the father. No one else, no matter how great a lord he may be, much less he who is born poor, can aspire to the august throne. Neither I, nor you can aspire to it. But imagine that the Emperor has granted us this grace of elevating us from our low state and has adopted us as sons, and has given us the right of inheritance: in this supposition, we could still not be able to aspire to the inheritance of the imperial crown, as His true sons.

119: So God, great King of kings, has prepared to give it as an inheritance to His sons. Who are these sons of His? Those whom he has adopted as His sons and constituted heirs of Paradise, as, by the gift of God and His mercy, we are, too. He has adopted us as sons in Baptism, and, therefore, those who are not baptized are not adopted sons of God, are not heirs of Paradise. But, just think that when we have committed a mortal sin we are immediately rejected by God, disinherited, turned away. If we, therefore, have sinned, God no longer recognizes us as sons. If we are not sons, neither are we heirs; and so, all that we might have done to go to Paradise, is not of value for us. What ought to be done? That God might pardon our sin, elevate us from our lowly state and subjected creatures to the most lofty state from our sins: elevated to this state, we will be capable and able to merit for ourselves the inheritance of Paradise ⁴².

120: We do not merit for ourselves that God should elevate us to this state that is above our nature, because by nature we are creatures subject to God, not adopted sons, nor heirs. God, without our merits, grants us this gratuitous gift of elevating us to a state above our nature, to an order so superior in which we become capable of meriting Paradise, which we could not have merited without being elevated to this state.

This Mercy of God, this gift that God grants us without our merits, of elevating us above our vile and miserable nature to the sublime state of sons of God, through which we become heirs, capable of meriting Paradise, that is, of knowing, willing to perform the good apt to gain Paradise, that is, of knowing, willing to perform the good apt to gain Paradise, is not something that we merit by ourselves, but it is pure grace: therefore, it is called the Grace of God.

121: Sanctifying Grace

Through this Grace, God makes us His sons, friends, dear to Him, holy, just, and so this Grace, which, by making us sons of God, makes us just and holy, sanctifies us, is called the Grace of God that sanctifies: Sanctifying Grace.

⁴¹ St. Thomas Aquinas. Suppl. q, 10.

⁴² CAP 246.

Now you know that when you, having fallen into sin, receive well the sacrament of Penance, God gives you this sanctifying Grace, that is, He makes you His sons, heirs, dear to himself, holy, His friends: He becomes your Friend, makes peace with you, pardons you the offenses that you have committed against Him, He pardons your sins.

122: Remission of Sins

So, while through this sanctifying grace you receive, God makes peace with you, you obtain the remission of sins as far as the fault and eternal punishment are concerned. Nor is there a sin, no matter how horrible it is, nor multitude of sins imaginable, that is not remitted in this sacrament.

And this is the effect of the sacrament of Penance on him who receives it well: that God gives sanctifying grace and the remission of sins regarding the fault and eternal punishment, and partly the temporal punishment. [Confer 'Concerning Satisfaction'].

123: Increase of Sanctifying Grace

- And if I should make an act of perfect sorrow joined to the desire of receiving the sacrament, I would have obtained the remission of sins, even before going to confession, as I have understood from the beginning; and so I would have obtained sanctifying grace even before receiving the sacrament: therefore, cannot more of it be given to me?

- The sacrament always gives grace; therefore, in these cases that you would have already had grace, it would be increased. This grace, then, is received to a greater or less degree, according to the greater or less disposition of him who receives the sacrament.

124: Meritorious acts later destroyed then restored: [cf. Bellarmine, c. 9, Concerning Penance - Council of Trent, Session 14, c. 3 - Council of Florence in part. 4, instr., tract. 2, dist. 1, c. 5, par. 15 - Antoine on Penalties, chap 1, art. 3, q. 2].

The good works performed by us when we were in the state of grace of God, and then lost through sin, are restored to us by means of this Sacrament ⁴³.

The effect of this sacrament is reconciliation with God, after which sometimes in pious men and those who receive with devotion this sacrament, peace of conscience customarily follows and serenity, with a vehement consolation of spirit.

The Sacrament of Penance is ordered to the spiritual perfection of each man in himself.

⁴³ St. Thomas Aquinas. *Summa Theologica*, III, q. 89, a. 5.

If through sins we incur a disease of the soul, through penance we are spiritually healed.

The Sacrament of Penance has been instituted by God not only to remit sins that have been committed, but also as a precaution and impediment to future sins.

125: If you receive this Sacrament well, you receive sanctifying grace. If you keep yourselves in this grace, while the devil rises against you, and the world, the flesh, to make you fall into those sins that you have with sorrow confessed, or into others, God having reinforced you with His aid so that you may not fall, He will sustain you with His hand, He will give you that good outlook, that inspiration which He will communicate to you, for example: - Do not go with that companion, because you will fall again; do not go any more to that place. He will inspire you to do penance by yourselves, to reconcile you ever more with God; He will inspire you to do penance by yourselves, to reconcile you ever more with God; He will inspire you to do those good works to keep yourselves in the grace of God, and he will sometimes inspire you with a certain courage to do good, to flee evil; further you will realize that you have been inspired, helped, moved, reinforced by God to that very point, and that this help has come to you by your having approached with the due dispositions the sacrament of Penance, whereas before you had received this sacrament, you were so weak, you did not even know how to do good: nor did you even think of it.

126: Sacramental Graces: [Antoine - *De sacramentis in Genere*, chapt. 3, q. 2, b 2, 150:

These helps, inspirations, etc., that God grants us at the very time of our need in the opportune moment, are called 'sacramental graces.' But, to obtain the sacramental graces, those namely that God has joined to this sacrament to obtain the proper end of the sacrament itself, which is reconciliation with God, the health of our soul, and preservation from future sins, it is required: 1. That in that time that man is to receive these aids, he be in the state of grace. 2. That an obstacle is not placed by an actual disposition repugnant to these graces [Antoine, ib.].

- What is the effect of this sacrament?

- Reconciliation with God, to which sometimes in pious men, those who receive this sacrament with devotion, peace of conscience customarily follows and serenity with a vehement consolation of spirit.

127: - Does this Sacrament remit only past sins, or does it preserve also from future ones?

- It preserves also from future sins.

- Does this sacrament also confer sanctifying grace?

- Yes:

- When does it confer it?

- In that instant when the sacrament is received.

- What is this sanctifying grace?
- It is a gift of God that sanctifies us, elevates us to become His sons and heirs, through which our soul becomes able to merit eternal life.

- On receiving sanctifying grace, are those meritorious works performed before I sinned, restored to me?
- Yes.

128: - Do we receive sacramental graces?
- Yes.

- What are they?
- They are certain inspirations, lights to the mind, affections to the heart, movements, aids, comforts to the will, that God gives in virtue of the sacrament received, to obtain the purpose of the same sacrament

- Are these graces received in the instant of the sacrament?
- No. By receiving in the sacrament sanctifying grace, God obliges Himself to impart these sacramental graces. We do not receive them immediately, but in an opportune moment, when, for example, we are tempted.

- Are these sacramental graces revived in an opportune time for all those who go to confession?

- To receive these sacramental graces, it is necessary in that time that they are to be received: 1. that one be in sanctifying grace; 2. that we do not place an obstacle with an actual disposition repugnant to these graces.

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Concerning the Efficacy of this Sacrament

129: Rivers flow through the country-side: in the dry season, the country areas through which they flow are made fertile, since the waters of these rivers make up for the obstinacy of the sky. But, what do the fortunate cultivators of these fields in the time of aridity do to acquire their waters? They make a canal from the bank of the river, and through this, by channeling the water of the river into the field, or meadows, they direct it where they will. The gardeners of our city, near whose gardens the Adige flows, also do this. They, as you too have probably observed, make canals of stone, and into these, by channeling the waters of the Adige, either by a large water wheel which leads it to them, or by some other manner, direct the water of the Adige into the gardens, that quenches the thirst of all the shrubbery, the flowers, the fruit vines, the plants.

130: Now, your soul without grace is a dry field because of the continuing heat of the passions, because of the winds of temptation, that either does not bear fruit, or only gives it begrudgingly. It is necessary to water it, and this water is grace. This is necessary because just as near the gardens, so, too near your souls flows a river of grace.

You know that this river of grace does flow continually in the Church after the death of Jesus Christ, Who has merited this salutary water: furthermore, you know that God has made some channels through which this water of grace could flow right to you. these channels are the sacraments. When you receive the sacraments, God opens these channels for you. God asks for nothing else of you than you open your heart with the necessary dispositions, and that you do not block these channels either by reason, or by evil dispositions.

131: Jesus Christ is He Who has merited this grace for us. The sacraments are the channels through which it passes. God is the One Who has made this grace reach us. That which you have to do is to place the necessary dispositions so as not to impede this entrance of grace, but to be open up for it, since God - when you receive the sacraments - requires of you some conditions, without which He has ordained not to give you grace. The more that you expand your heart, all the more grace will you receive, that is, all the more that you will be disposed.

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Concerning the Words of Absolution

[Rom. Ritual. - Antoine, *De Paenit., de Forma*, t. 2, 311, ff.]

132: That you may have a greater devotion for this sacrament, and that you may be more attentive when the priest gives you absolution, I will explain to you the manner in which the absolution is given ⁴⁴.

When the priest wishes to absolve the penitent with the salutary penance first having been imposed by him, and accepted by the penitent, first: ***Misereatur***, etc. ... ***May Almighty God have mercy on you, forgive you your sins, and bring you to life everlasting. Amen.*** Then having raised his right hand toward the penitent, he says: ***Indulgentiam***, etc. ***May the Almighty and merciful God grant you pardon, absolution and remission of your sins. Amen.*** - ***May Our Lord, Jesus Christ, absolve you, and I by His authority, absolve you from every bond of excommunication and interdict, in so far as I am able and you have need.*** Then: ***I absolve you from your sins, in the Name***, etc. ***Amen.***

- ***May the Passion of our Lord Jesus Christ, the merits of the Blessed Virgin Mary, and all the saints, and whatever good you do, and evil you endure, be unto you for the remission of sins, an increase of grace and the reward of eternal life. Amen.*** ⁴⁵.

We give Thee, thanks, Almighty God, for all Thy benefits, You Who livest and reignest, world without end. Amen.

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⁴⁴ CAP 253.

⁴⁵ Rit. Rom. tit. 3, cap. 2.

St. Gaspar Bertoni's Personal Conclusion

133: Having undertaken this little work for the Glory of God, and for the edification of my brothers, by the command of him who is over me, during the Third Year of my Dogmatic-Moral Theological Course, I have tried with divine grace, and not without much of my own effort and much study, to compile this in the manner that it seemed to me as most helpful for the instruction of children. I have chosen, therefore, the most simple, most useful, most natural method, to communicate my thoughts and to introduce them into the minds of others clear and distinct ideas, that is the method of analysis. Experience has confirmed by judgment. I believe that through the grace of God, I have reaped even greater fruit than that which I had hoped, while planting the seeds.

134: If I have not always been successful in the application of this method, this is because of my own lack of intelligence, since because of the brevity of time, to which more serious occupations have reduced me, and sometimes by having to adapt myself to the customary manner of thinking prevalent among the young.

Except for the method, in so far as I could, I made every effort not to put any other thing of my own into it. Antoine, the Roman Catechism, the brief Doctrine (Catechism) of Bellarmine, my own notes of dogmatic theology, the Council of Trent, St. Francis de Sales, the practice of my Church, the Roman Ritual, St. Thomas Aquinas are the ones who speak in this instruction, often with their very own words. This could be seen by taking these authors in hand.

140: In addition to my own efforts and of having taken counsel on almost all these things, and now that I have reached the end, I find that I have written some things in exactly. I see that it is necessary for me to do over again the First Instruction on the Faith. The idea of sorrow does not seem to me as clearly exact. If God assists me, I hope to remedy even this with more study and with the counsel of others to whom I am much in debt.

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II English Translator's Note Regarding Paul G. Antoine, SJ, and Moral Theology

In this Manuscript, as copied by Fr. L. Benaglia, CSS, there is a series of nearly 25 Foot Notes, numbered rather arbitrarily by Fr. Benaglia (## 46-69) - without clear indication where they belong.

These are all taken from the classical *Theologia Moralis* of the Jesuit Paul Gabriel Antoine, SJ [1678-1743] whose work had more than 60 editions! He is classified as an *auctor valde rigidae sententiae* [an author of very strict views], and it is from this text that Fr. Bertoni studied. There is a two volume Compendium printed in 1782, that is in the Library of the Stimmate [cf. Fr. Nello Dalle Vedove, CSS, *La giovinezza del Ven. Gaspare Bertoni e l'ambiente veronese dell'ultimo '700*. Roma: Postulazione Generale Stimmatini 1971, pp. 310, ff., n. 46].

Fr. Benaglia's footnotes all from Antoine, are as follows:

- 46. De Virt. theol. I, 2, t. 1, 158, 3.
- 47. De Virt. rel., 4, 8, t. 1, 277.
- 48. " " 4, 4, t. 1, 271.
- 49. " " 4, 4, 2, t. 1, 272.
- 50. " " 4, 4, 2, t. 1, 271
- 51. " " 5, 2, 1, t. 1, 287.
- 52. " theol, charit. 6, 4, t. 1, 227, ff.
- 53. " rel. just. et Jur. 5, t. 1, 555.
- 54. " " " q. 2, t. 1, 556.
- 55. " " " q. 3, t. 1, 556, ff.
- 56. " " " q. 5, t. 1, 558, ff.
- 57. " " cap. 3, 2, ff., pg. 466.
- 58. " " cap.4, p. 483.
- 59. " " cap. 5, pg, 537, ff.
- 60. " " cap. 5, q. 6, p. 544.
- 61. " " cap. 5, q. 1, pg. 535.
- 62. " De Peccatis, c. 7, t. 1, 124, ff./
- 63. " De Poenit. t. 3, 269 and 271, note.
- 64. " " 281, ff.
- 65. " " t. 2, q. 7, pg. 288.
- 66. " " " ,q. 10, p. 290.
- 67. " De iust. et Jur., t. 1, 540, near the end.
- 68. " De Poenit., t. 2, 298, ff.
- 69. " " " 306, ff.

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