

# **St. GASPAR BERTONI**



## **The Catechism in the Apostolic Mission**

### **Section Two**

#### **Catechetical Instructions as a Priest**

**[1807]**

#### **Catechism Instructions on the Sacraments**

**Translation into English**

**Rev. Joseph Charles Henchey, CSS**

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## SUMMARY

In his early years as a priest, St. Gaspar Bertoni continued on in his Catechism lessons. This Section Two of his Catechism Lessons follows the manner of teaching the theology of sacraments in vogue at the time, and up until recent years in many seminaries.

St. Gaspar followed the Roman Catechism very carefully and here and there interjects his own original ideas. One very interesting feature is that he compared the Adige River, which flows through Verona, to Jesus Christ – and the little canals leading from the river into the fields for irrigation as the Sacraments instituted by Jesus Christ.

These Early Writings of St. Gaspar indeed merit the title of ‘spiritual’, as they tell us much about his zeal and commitment to the Church of the future – in instructing the young with such great care.

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## A. Introduction to the Catechism

**136:** Man <sup>1</sup> himself , only with difficulty, and after a long time, comes to the knowledge of God, Who is his end. For since the creation of the world, His invisible attributes are clearly seen: His everlasting power also and divinity, Rm 1:20.

The greater part of divine things necessary for salvation, and among these the Incarnation of the Son of God, are not known without revelation, i.e., they are apprehended by means of the faith. The mystery which has been hidden for ages and generations, but now is clearly shown to His saints, to them God willed to make known how rich in glory is this mystery among the Gentiles - Christ. Col 1:26, f.

**137:** As faith <sup>2</sup> comes through hearing, it is necessary that it be preached. Faith, then, depends on hearing, and hearing, on the Word of God Rm 10:17. 'And how are they to hear if no one preaches? And how are men to preach unless they be sent?' Rm 10:14, f..

From the beginning, God has sent the Prophets, His Son, the Apostles, Pastors, Doctors. 'God, Who at sundry times and in divers manners spoke in times past to the fathers, by the prophets, last of all, in these days has spoken to us by his Son' Heb 1:1. - 'Behold I have given Thee to be the Light of the Gentiles, that Thou mayest be my salvation even to the farthest part of the earth' Is 49:6. - 'When from out of the majestic glory a voice came down to him speaking thus: This is My Beloved Son, in Whom I am well pleased: hear ye Him' 2 P 1:17.

**138:** And because from them was heard the word not as through men, but as from Christ, he said: 'He who hears you, hears me' Lk 10:16. To all those, then, who legitimately succeed to the office of preaching; 'I am with you all days, even unto the consummation of the world'. Mt 28:20. 'And He Himself, [the Son] gave some men as Apostles, some as Prophets, others again as evangelists, and others as pastors, teachers.' Ep 4:11. 'And this He has done that we may be now no longer children, tossed to and from and carried about by every kind of doctrine in the wickedness of men, in craftiness, according to the wiles of error'. Col 4: 11 <sup>3</sup>, for the building up of the body of Christ Ep 4:12, on a foundation of faith. - 'He who hears you, hears Me, and he who rejects you, rejects Me' Lk 10:16. 'For behold I am with you all days, even unto the consummation of the world'. Mt 28:20.

**139:** Preaching must never come to a halt <sup>4</sup>, until the end of the world, at which time, it will no longer be required: because many false prophets have gone forth into the

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<sup>1</sup> CAP 1.

<sup>2</sup> CAP 2.

<sup>3</sup> Fr. Bertoni repeated the same numbers as for Ep 4:11 - should be Col 4:14.

<sup>4</sup> CAP 3.

world. ‘Beloved, do not believe every spirit, but test the spirits to see whether they are of God [through their clear knowledge of the faith], as many false prophets have gone forth into the world’. 1 Jn 4:1. - ‘The gates of Hell shall not prevail against’. Mt 16:18.

And preaching ought to be conducted according to the common rule of the Church, so that faith and the rule of teaching be one. One Lord, one faith: Ep 4:5.

The Church has not been content <sup>5</sup> to regulate this preaching by determining the headings of doctrine against errors, but has worked to set down a norm to educate the faithful from the basic rudiments through all one's duties, and has had it drawn up with the authority of the Synod of Trent. In this Catechism, nor all the dogmas of religion are contained, but those most necessary and accommodated to the capacity of each one.

**140:** The purpose of this doctrine is: First, that Jesus Christ be known. ‘Now this is everlasting life, that they may know Thee, the only true God, and Him Whom Thou hast sent, Jesus Christ’, Jn 17: 3. - ‘For I determined not to know anything among you, except Jesus Christ, and Him crucified’. 1 Co 2:2. - ‘For there is no other name under heaven given to men by which we must be saved: for He is a propitiation for our sins’. Ac 4:12. - Secondly, that His commandments be observed and His life be imitated. ‘By this we can be sure that we know Him, if we keep His commandments’. 1 Jn 2:3. - ‘Each one ought himself to walk, just as He walked’, 1 Jn 2:6, ‘Who gave Himself for us, that He might redeem us from all iniquity, and cleanse for Himself an acceptable people, pursuing good works’. Tm 2 <sup>6</sup>. ‘Pursue justice, faith, charity, and peace with those who call on the Lord from a pure heart. 2 Tm 2:22. Thirdly, that God be loved. But above all these things, have charity, which is the bond of perfection’. Col 3:14. - ‘on these two commandments, depend the whole law and prophets’. Mt 22:40. Now the purpose of this change is charity, from a pure heart, and a good conscience, and faith unfeigned. 1 Tm 1:5. - ‘Love, therefore, is the fulfillment of the Law’. Rm 10:13. - ‘But it is good for me to adhere to my God’. Ps 72:27 <sup>7</sup>. ‘For what have in heaven? and besides Thee, what do I desire upon earth’ ... ‘Thou art the God of my heart, and the God that is my portion forever’. Ps 72:24 <sup>8</sup>. - ‘And I point out to you a yet more excellent way: charity, etc. 1 Co 12:31, ff.

**141:** Recapitulation: God is our end - He must become pre-known - and revelation is necessary - faith is necessary - Faith comes through hearing. - Preaching is necessary - as is the sending God sent the Prophets - His own Son. - ‘The Son gave some as Apostles, some as Doctors, some as Pastors, giving to them and to their legitimate successors, His very own authority’ - In these times, legitimate preaching is most

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<sup>5</sup> CAP 4.

<sup>6</sup> This citation should be: Tt 2:14.

<sup>7</sup> This is Ps 72:28; Ps 72:28.

<sup>8</sup> This is Ps 72:25 & 26.

necessary; many false preachers in fact set out, and with diverse wiles, they spread. - Charity is the beginning and the end of faith, hope and Christian action.

**142:** On heavenly wings <sup>9</sup>, on the pabulum of doctrine, hence, we must increase the spirit, whereby we all run to the unity of faith, and recognition of the Son of God, into the perfect man, into the means of the age of the fullness of Christ. Ep 4:13. - 'The little ones have asked for bread, and there was none to break it for them'. Threni 4:4. 'For Wisdom Himself, of the heavenly Father, descended on earth, so that He might impart the precepts of the heavenly life. Does not the love of Christ impel us?' 2 Co 5:14, 'that in the midst of His brothers, we be as children: as a nurse were cherishing her own children'. 1 Th 2:7.

**143:** Every reason of doctrine <sup>10</sup>... is contained in the Word of God, which is distributed in Scripture and in Tradition. But His Will is in the Law of God, and on His Law he shall meditate day and night. Ps 1:2. - Example: Murzio - Motive: and he shall be like a tree, Os 1:3, etc. - attend to reading, exhortation and doctrine. 2 Tm 4 13. - For all Scripture is inspired by God and useful for teaching, for reproof, for correcting, for instructing, in justice; that the man of God may be perfect, equipped for every good work. 2 Tm 4:15, f.

Every reason of doctrine is contained in the Word of God which is Scripture and Tradition. But these <sup>11</sup> doctrines are many and varied. It is not easy for the mind to comprehend them, and even having grasped them, to remember them afterwards. Therefore, Christian doctrine is distributed: 1. in the Symbol which gives a resume' of all the things that pertain to the faith: to know God, creation and government of the world, the redemption of mankind, rewards of the good, punishments of the impious.

**144:** Re-Capitulation: to listen to doctrine, to teach it with a method suitable to the persons, and to the matter which is the Word of God, i.e., Scripture and Tradition. - General Division of the Matter:

- the Apostles' Creed;
- the Sacraments;
- the Decalogue;
- the Lord's Prayer.

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<sup>9</sup> CAP 6.

<sup>10</sup> CAP 7.

<sup>11</sup> CAP 8.

## Catechism of the Faith: Concerning the Creed

Introduction: Faith is the primary lesson of the Christian. Thus, the Fathers have taught: - faith is the foundation of the spiritual life. - What faith is: name, nature, qualities, degrees. - Where it may be found: in the Apostle's Creed. - It is proven that it is there by the authors, by the name of the Creed. - It is shown how it is there in that it is contained divided into articles.

### **145: CATECHISM OF THE FAITH**

#### **Concerning the Creed**

Introduction: Faith is the first lesson of Christianity. Thus, the Fathers have taught. Faith is the foundation of the spiritual life. What faith is. Where it is to be found.

Name - Nature <sup>12</sup>. Faith is a habit which inclines one to give firm assent to those things that have been divinely revealed.

Qualities; [it is] necessary. Heb 11:6: without faith, it is impossible to please God. - the beatific end in fact transcends human reason. It is firm because it is founded on the veracity of God and on the authority of the Church.

**146:** DEGREES: Mt 14:31: 'O, thou of little faith, why didst thou doubt?' - Mt 15:28. 'Great is thy faith'. - Lk 17:5. 'Increase our faith'. - Jas 2:20: 'Faith without good works is useless'. Col <sup>13</sup> 5:6: faith which works through charity.

WHERE IS IT TO BE FOUND <sup>14</sup>. In the Apostles' Creed. It is proven that it is there by the authors who were the Apostles Mk 16:16: Go into the whole world and preach the gospel to every creature. - 1 Co 1:10: That you all feel and say the same thing. It is proven also by the name of the Symbol which means 'a collation of sentences' and it is a sign of their distinction. The sum of the faith in fact is the unity of God, the distinction of the Persons, and Their actions, the principal attributes of God. Now all this is contained in the three parts of the Creed. Thus, the sum of faith is separated into Articles according to which these truths must be believed.

**147:** QUALITIES of the Faith: Necessity: This is proven from authority. Scripture: Heb 11:6: 'without faith it is impossible to please God'. - Last Chapter of Mark [16:16]: 'He who does not believe shall be condemned'. - Jn 3:18: 'He who does not believe is already judged'. - The Fathers: Clement of Alexandria; Faith is the gate, the way of life. - Augustine: The gift of God through which the rest are sought. Epist. 194, 9 & 10, t. 2,

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<sup>12</sup> CAP 9.

<sup>13</sup> This Col should be Ga 5:6.

<sup>14</sup> CAP 10.

p. 718 B & C. By faith, not works the Apostle says we are justified, because faith is the beginning the foundation of human salvation, and the root of all justification. - From reason: the beatific end transcends human reason. Jn 6:45: Everyone who has listened to the Father, and has learned, comes to me. St. Thomas Aquinas. 2-2, q. 2, a. 3.

**148:** Another quality of faith is its firmness which comes from divine revelation and from the authority of our Church which proposes it. Arguments from reason: Faith is sustained by the veracity of God Who cannot be deceived because He is infinite wisdom, and Who does not wish to deceive because He is infinite goodness. See what follows. Moreover, by the exclusion of the experience of the senses, and of the conjecture of human reason from which uncertain knowledge has its beginning and which do not enter into the act of faith confirms that it excludes all doubt. - Arguments from authority: Heb 11:1: 'Faith is the substance of things to be hoped for, the evidence of things that are not seen' from which springs a species of evidence. - St. Bernard in Natalis of Alexandria: Faith indicates certitude, not opinion.

**149:** Lastly, Faith is based on the authority of the Church which proposes it, and this Church is infallible. It was in fact instituted by God. The miracles, the prophecies, its spread, the martyrs, prove that it is the true Church, governed by Christ, illumined by His Spirit: 'I will be with you all days, even unto the consummation of the world'. Mt 28:20, authorized by Christ. 1 Tm 6:20: 'Guard the trust. - He who hears you, hears Me'. Lk 18:16. - 'If anyone refuse to hear the Church...' Mt 18:17. - The pillar and the mainstay of the truth. 1 Tm 3:15.

**150:** THE CHRISTIAN AS REGARDS THE FAITH:

Exordium: 'few are chosen' Mt 20:16, also because of the ignorance of doctrine. It is necessary to study it. - The Christian should be prudent in investigating, exact in knowing, strong in adhering.

There should be in us a vigilant and necessary care of the Word of God, because 'while the workers of the gospels were sleeping, the enemy sowed weeds'. Mt 13:25. 'Guard the good trust', 2 Tm 1:14, 'because dangerous times will come', ib 3:1. The form of the sound teaching which thou hast heard from me; ibidem 1:13; therefore it is a question of the doctrine handed down from the Apostles. In faith and love, i.e., concerning faith and love. Keep it through the Holy Spirit, not through your own strength. All the rest swarms with thieves, a most dense gloom pervades, the devil ensnares; we do not know in what hour, or what time he appears. How, then, are we sufficient to guard this deposit of faith, unless we have the Holy Spirit with us? Chrysostom, In e Ep. ad Tm, hom. 3, l t. 11, 405 E.

**151:** NOTE: First Faith is newly given by the Holy Spirit. The custody of the faith is through the indwelling Spirit. The profession of faith occurs through new faith.

HUMILITY: 'Take heed you do not go up into the mount, and that ye touch not the borders thereof: everyone that toucheth the mount dying he shall die.' [Ex 19:12]. -



‘DO not know more than is needed to know.’ Rm 12:3] - For I say by the grace of God which has been given to me, to all who are among you: do not know more than it is necessary to know, but not all to sobriety. To all who are among you: not just to these or those only, but to the prince, to the subject, to the slave, to the free man, to the unlearned as well as the wise alike, to women as well as to men, to the young and to the old. [Chrysostom, ib., Hom 20,3, t. 9, 391 E] - ‘Blessed are the poor in spirit’ Mt 5:3. - I confess to you, Father because You have hidden thee things from the wise, etc. Lk 10:21. - Upon whom My spirit will rest, etc.

**152:** DILIGENCE: in possessing it. Show me where thou liest in the midday Cant 1:6. Where thou liest in midday: the clarity of the faith and the Roman Church are indicated here. Cornelius a Lapide, ib.: To it ... all over the world, flock the faithful and enkindled in the love of God. Hence, Aponius in the midday accepted the Chair of Peter, or the Apostolic See. This pasture is attained, that is, the evangelical doctrine which was revealed to the Prince of the Apostles, the soul does not see except for certain vestiges of Peter, by believing and proclaiming - ‘What I tell you in darkness, speak it in the light; and what you hear whispered, preach it on the housetops’ Mt 10:27 so that because of similarity, falsity be not accepted. Indeed many there are who invite to error: ‘stolen waters are sweeter, and hidden bread more pleasant.’ Pr 9:17. - Diligence: Lest the soul begin to wander after the flocks of companions Cant. 1:6, who are always learning, but never achieving the science of truth. ‘Companions’: who are having a semblance indeed of piety, but disowning its power. 2 Tm 3:5 These would be the heretics. ‘Companions’ also indicates the devil at mid-day.

**153:** FIRMNESS: in adhering to it. The Church whose doctrine this is, is the pillar and mainstay of the truth. 1 Tm 3:15. The world is like the sea: the Church corresponds to the islands and to the ports; the reefs are the heretics. [Orsi, t. 2, Bk 4, # 38]

SIMPLICITY: For all the Christian discipline does not consist in the abundance of expression, not in the cleverness of disputing, nor in the desire of praise and glory, but in true and voluntary humility [Clement XIII, Encyclical of Jan. 14, 1761] <sup>15</sup>.

**154:** CONCLUSION: I write these things to thee in order that thou may knowest how to conduct thyself in the house of God, which is the pillar, etc. 1 Tm 3:14, f. Although the whole world, St. Ambrose says In Ep 1 to Tm, c. 3, t. 2, p. 296 A - spurious is of God, nevertheless the Church is said to be His House, the rector of which today is Damasus. The entire Church cannot err: a particular Church could err, indeed. The pillar is well founded by the Holy Spirit, and establishing the truth through the teaching of Pastors, especially the Roman Pontiff, to whom Christ said: Thou art Peter and upon this rock I will build my Church Mt 16:18.

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<sup>15</sup> Fr. Benaglia’s notes: this should be corrected to June 14, 1761, cf. Bellarmine, t. 2, p. 136].

**155: B. CONCERNING THE SACRAMENTS – IN GENERAL**

**In General:** NAME <sup>16</sup> - NATURE - PARTS [- CEREMONIES: [What they are] -  
 NUMBER - DIFFERENCE: [How many are there?].  
 AUTHOR - MINISTER [Cause].  
 EFFECT

NAME: Pertaining to men <sup>17</sup>: Sacrament means the same as obligation by means of which we are under oath, are bound to a promise of service, hence, a military oath. Pertaining to the sacred: it is a sacred object which remains hidden, hence: signs perceptible to the senses which cause grace, and simultaneously indicate it.

**156:** NATURE: a sign <sup>18</sup>, i.e., a sensible object instituted to mean something. But a sacramental sign is not natural <sup>19</sup>, nor invented by man, but divinely instituted, not only for meaning something, but it also has the power of effecting something. - Of a sacred thing, i.e., of grace <sup>20</sup>.

A sacrament is, therefore, a thing subjected to the senses, which, by the institution of God, has the power, both of signifying and effecting holiness and justice. It signifies, moreover <sup>21</sup>, not only holiness, as something present, but also as previous, as it is a Cause, and also future, as an end; sometimes it signifies 2 presences as are the Body and Blood of Christ and Grace in the Eucharist.

**157:** CAUSES OF THEIR INSTITUTION <sup>22</sup>: the weakness of human intelligence, its difficulty in believing in promises that have been made, that they might be as medicine to establish, or to maintain the health of souls: that they be as indications and symbols, by which the faithful might recognize one another; to confessing, exciting and exercising faith and enkindling charity; to overcome the pride of the human mind.

ESSENTIAL PARTS <sup>23</sup>: The matter, or that element that is perceptible to the senses, having a relation to the eyes. The form, or the word, which is perceptible to

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<sup>16</sup> CAP 149 [i.e., *Catechismus ad Parrochos* ]; cf. ahead # 202. [## 155-202 of these notes are schematic outline of what continues later.].

<sup>17</sup> CAP 149.

<sup>18</sup> CAP 151.

<sup>19</sup> CAP 154.

<sup>20</sup> CAP 154.

<sup>21</sup> CAP 155.

<sup>22</sup> CAP 156.

<sup>23</sup> CAP 157.

the senses, having a relation to the ears. From these two there is one sign - Words are added to the matter that its signification may be more apparent. - The form is so presented that if it is departed from, the nature of the sacrament is not established.

**158: CEREMONIES** <sup>24</sup>: If they are omitted without necessity, it is a sin; however, the nature of the sacrament is not destroyed. - From the first centuries, they have been observed on account of their decency, for the effects of the sacrament and to declare its holiness more clearly, for elevating minds, and exciting faith and charity.

**NUMBER** <sup>25</sup>: seven is established from Scripture, the Fathers, the Councils, and by their likeness to natural life. To begin life, to conserve it, and to go through it with the aid of the republic, these seven seem necessary for man: that he be brought to the light of day, that he grow, that he be fed, that he be healed if he should fall sick, that the weakness of his strength be restored. As regards the republic, that magistrates never be lacking by whose authority and power he be ruled, and that by the legitimate propagation of off-spring, he might conserve himself and the human race.

**159: THEY DIFFER** <sup>26</sup>: by necessity, dignity, meaning <sup>27</sup>.

Necessity: three are more necessary than the others: Baptism, to each one absolutely; Penance, to those only who have sinned mortally after Baptism, Orders, although not necessary to the individual faithful, nevertheless they are to the Church as a whole.

Dignity: the Eucharist exceeds by far all the rest in holiness, the number and magnitude of mysteries.

**160: AUTHOR** <sup>28</sup>: God is in Christ and through Christ is the Author because only God justifies, and the Dispenser, because He alone can enter the mind.

**MINISTER** <sup>29</sup>: Who he is - The necessity of the Minister. - Evil ministers truly confect and confer, as long as they use the due form and matter, and moreover there is the intention of doing what the Church does. However, they do sin.

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<sup>24</sup> CAP 158.

<sup>25</sup> CAP 159.

<sup>26</sup> CAP 160.

<sup>27</sup> This third difference, not indicated by CAP 160, is introduced by Fr. Bertoni, who does not explain it even ahead. The sacramental signs each have a distinct meaning, as washing, strengthening, food, etc.

<sup>28</sup> CAP 161.

<sup>29</sup> CAP 162.

**161:** PRINCIPAL EFFECTS <sup>30</sup>: Justifying grace, from Ep 5:25, ff.....

How the sacraments bring this about cannot be comprehended, because no object perceived by the senses penetrates the soul; it is, however, certain in faith, because the divine power is in the sacraments by which it accomplishes this. God also has declared this by miracles.

The difference between the sacraments of the Old and New Law.

CHARACTER <sup>31</sup>: proper to three of them is a certain mark impressed on the soul, that is indelible, perpetual. It accomplishes two things: that we be rendered apt for the reception, or the performance of something sacred, and that by a certain note one from another be recognized.

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<sup>30</sup> CAP 163.

<sup>31</sup> CAP 164.

## B. CONCERNING THE SACRAMENTS – IN PARTICULAR

### 162: BAPTISM

Name - Nature - Parts - Ministers - Pedagogues - by whom, and with what affections of mind it is to be conferred - Power and Efficacy - Liturgy.

NOMEN: Among the writers of the Church: that ablution which is united to the sacrament with a prescribed form of words. Synonyms among the Fathers: sacrament of the Faith, illumination, expurgation, burial, planting, Cross of Christ, principle of the sacred mandates.

NATURE <sup>32</sup>: It is the sacrament of regeneration through water in the word, for through it in Christ we are reborn sons of mercy. - It is conferred by ablution, for which certain words instituted by the Lord are employed <sup>33</sup>

163: PARTS: the Matter <sup>34</sup> is any kind of natural water. this is proven from the testimonies of the Scripture, from its figures, as the deluge, the pool, from predictions and from its suitability: on account of its facility and its meaning

In necessity, simple water is suitable matter. When Baptism is conferred with solemn ceremonies, chrism is to be added - although sometimes, it can be uncertain whether this, or that is true water, this nonetheless is certain: that Baptism <sup>35</sup> can never be conferred from any other matter than natural water.

164: FORM <sup>36</sup>: 'I baptize thee in the name of the Father, and of the Son, and of the Holy Spirit.' This action of the minister ['I baptize thee...'] is to be expressed, the person who is baptized ['thee']; the efficient cause, i.e., the distinct names of the divine Persons, because at the same time all of the Persons of the Most Holy Trinity concur in Baptism. 'In the name of ...' is said, because of the nature of the Trinity as one, as well as the strength and power in the three Persons. In this form, therefore, certain elements are absolutely necessary <sup>37</sup>, which, if they are omitted, the sacrament is not conferred, as has been said. Other elements are not that necessary, so that if they are lacking, the nature of the sacrament is not constituted, as the word '**ego**', the force of which is already contained in the **baptizo**.

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<sup>32</sup> CAP 167.

<sup>33</sup> CAP 168.

<sup>34</sup> CAP 169.

<sup>35</sup> cf. ahead # 198.

<sup>36</sup> CAP 170.

<sup>37</sup> CAP 171.

The nature of the legitimate Ablution <sup>38</sup>. It can be done through immersion, through infusion, through aspersion. Of these three methods, whatever one is employed, Baptism is truly conferred. However, whether a single, or a three-fold ablution is had, makes no difference. Nevertheless, the Ritual of one's Church is to be retained. - Not just any part of the body, but especially the head is to be washed. - At the same time that the ablution is performed, the form is to be pronounced by the one who baptizes.

**165:** AUTHOR <sup>39</sup> is Christ.

Two times of Baptism are to be noted. The first, when Christ instituted it, i.e., when He Himself was baptized by John, He gave to water the power of sanctifying. this is proven from the Fathers and from the fact itself. - The power of sanctifying was given to the waters by this reason. - The second, when the Law was put in force concerning him who was to receive it which He did after the resurrection, when He commanded the Apostles: Going, therefore, teaching all the nations, baptizing them, etc. It is proven from other Scriptures.

MINISTERS <sup>40</sup>: There is a three-fold order: 1. Bishops and priests, by their own rights. 2. Deacons, with the consent of the Bishop, or the priest. 3. All of each sex, sects, in necessity: in which case order is to be kept: a woman cedes to a man, a layman to a cleric, and he to a priest. Midwives, moreover, who are versed in this, are to be preferred to a man who is present, but who does not know how rightly to baptize.

**166:** PEDAGOGUES <sup>41</sup>: they are God-parents, who once were called directors, sponsors, or guarantors.

Their duty <sup>42</sup>: The Cause for the institution of Sponsors is because the new-born needs a nurse and an instructor. - Their role, or their duties, are: to have perpetually these spiritual children commended to them, and that they manifest a care for them, and watch over them for the future.

- They must admonish them to guard chastity, to love justice, to have charity. Above all, they must teach them the Creed and the Lord's Prayer, also the Decalogue and the first rudiments of religion.

Qualities: Who are not to be admitted? Those who do not wish to exercise that care faithfully, or who sedulously and accurately are unable to do so.

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<sup>38</sup> CAP 172.

<sup>39</sup> CAP 173.

<sup>40</sup> CAP 174.

<sup>41</sup> CAP 175.

<sup>42</sup> CAP 176.

NUMBER: how many? One man, or one woman. At the most, one man and one woman, as stated by the Council of Trent, so that the order of instruction may not be disturbed by a multitude of teachers, nor that marriage be impeded on account of infinities.

**167:** TO WHOM is Baptism to be conferred <sup>43</sup>: ‘unless a man be born again of water and the Holy Spirit, he cannot enter into the kingdom of God’. Jn 3:5. This Law is to be understood not only concerning adults but concerning infants as well, from tradition and the common teaching of the Fathers, because Christ has said: ‘let the little children come to me, for of such is the kingdom of heaven’. Mt 19:14. It is proven moreover from the entire family baptized by Paul Ac 16:33, from circumcision which occurred on the eighth day, Gn 17:12. The Apostle teaches: For if through Adam children contract original sin, much more can they receive grace through Christ, and the kingdom. Rm 5:17. - Children then absolutely are to be baptized and then gradually instructed in the Christian precepts: for truly they receive the sacrament, not because they believe by an assent of their own mind, but by the faith of their parents, if they are believers, or by that of the Church. - As soon as possible and without any danger, if it can be done, they are to be brought for Baptism.

**168:** With adults <sup>44</sup>, born of infidels, a different procedure is to be observed, according to the practice of the Church. The faith is to be proposed to them, and they are to be encouraged to it. If they are converted, they are to be admonished that they do not defer Baptism beyond the time prescribed by the Church, because a perfect conversion is not to be delayed, so that they might not be without the remaining sacraments any longer, nor that they lack the greatest fruit of Baptism. - Nevertheless, the Church customarily does not confer Baptism on them right away, but defers it for a given time, because this delay does not have the danger as it does for children, but on the contrary, it is useful. For their will as such is to be more developed, and they are to be more trained in faith and life, greater cult is given to the Sacrament. - In the meantime, however, for a just and necessary cause, it is not to be deferred if there is danger to life, or if they have fully perceived the mysteries of faith.

**169:** WHAT ARE THE DISPOSITIONS <sup>45</sup>: Baptism is to be administered: They must wish for: - faith - penance <sup>46</sup> for sins already committed, the resolution of abstaining from all sins.

EFFECTS <sup>47</sup>: deliverance from evil. Namely, from the evil of fault, whether original, or actual as is taught in Ezk 36:25, Paul 1 Co 6:11, the perpetual tradition of

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<sup>43</sup> CAP 177.

<sup>44</sup> CAP 178.

<sup>45</sup> CAP 179.

<sup>46</sup> CAP 160.

<sup>47</sup> CAP 181.

the Church: Augustine, De PEccatorum merits et remission, Bk 1, 15,20, t. 10, p. 12 c; Jerome, EPist. 69 ad Oceanus, c. 4, t. 1, pg 414 C; Council of Trent, Sess. 5, 5, Mansi 33, 28. In the reborn concupiscence remains but it does not have the nature of true sin <sup>48</sup>. St.Gregory the Great, Bk 9, Epist. 39, t. 2, pg 764, 2, B, Naaman, the Syrian, 4 Kings ((2 K)5:1, ff.. - Ac 3 <sup>49</sup>: 'Be baptized everyone of you ... for the forgiveness of your sins.'

**170:** Deliverance from evil of punishment <sup>50</sup>. All punishments due to God on account of sins are condoned by God, because through baptism we did and are buried with Christ and so the Church imposes no satisfactions on the baptized. The fast of forty days once imposed on the Jews who were baptized was not in satisfaction, but it was imposed in veneration for the Sacrament received. - Nevertheless, the penalties which are due civil judgments are not remitted although it would be most fitting for the prince to relax also these. - Also all penalties are remitted which flow from original sin after this life, for if we have been united with Him in the likeness of His death, we shall be son in the likeness of His resurrection also. Rm 6:5. - why not immediately?. - So that more is not granted to the members than was to the Head; moreover, that we might have occasion of greater virtue and glory. Thus, God once did with the Israelites Jgs 3:1, ff. Otherwise many, because of the comforts of the present life, and not only account of the glory of the future life would approach Baptism. Meanwhile, this life will not lack both its misery and its joys.

**171:** We will be increased in blessings: i.e, the grace by which we are made just and sons of God, we are established as heirs of eternal salvation. Mk 16:16; Ep 5:26, through which there is not only the remission of sins, but there is a divine quality adhering to the soul, just as a splendor and a light, which deletes all the stains of our sins, and renders these souls more splendid and beautiful. - All the infused virtues are added to grace: Tt 3:5, ff. and as appears in Augustine [cf. Retract. I, 13, 5. t. 1, 20 C] - As members we are connected to the Head, Christ, from Whom divine power and grace are diffused which enable them to perform all the duties of Christian piety.

- Therefore, is there also labor entailed in undertaking and completing this work?

- Except for the battle remaining against the spirit, in which, however, no exaggeration is to be entertained. this is proven by reason.

**172:** CHARACTER <sup>51</sup> by which we are indelibly marked. Hence, Baptism cannot be repeated. This is proven from Scripture, Ep 4:5. 'One Lord, one faith, one Baptism', Rm 1:10 <sup>52</sup>. 'For Christ died to sin once and for all'. It is likewise proven by the Church,

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<sup>48</sup> CAP 182.

<sup>49</sup> Ac 2:38.

<sup>50</sup> CAP 183.

<sup>51</sup> There may be an allusion to "sacramental character" and relationship ahead, # 210.

<sup>52</sup> Perhaps this reference to Rm should be: 6:10.



who professes one Baptism, and from reason, because it is a spiritual regeneration. The womb cannot be repeated. Augustine, In Jo., tract. 11, 6, t. 3/2, 378 E. The Church does not impiously repeat <sup>53</sup> it when it administers with a condition. The conditional form is permitted by Pope Alexander III. cf. Denz. 399, only in those about whom, after the case has been diligently investigated, a doubt remains whether they have duly received Baptism. Otherwise a sacrilege is committed and an irregularity is incurred.

The last effect of Baptism is the opening <sup>54</sup> of heaven. This is proven from Scripture, from those occurrences in the Baptism of Christ. Mt 3:16; Mk 1:10; Lk 3:32. Not, however, that we immediately enter it, but in the opportune time. These fruits of Baptism, if you consider the power of the sacrament, are equal for all: if you consider the dispositions of the subjects, they pertain more or less to each one.

**173:** CEREMONIES <sup>55</sup>: Even those less necessary, nonetheless all are to be performed, and held in great honor. This is proven from the authority of them who were the Apostles, and from their purpose that the Sacrament thereby be administered with greater religion and holiness, that the exquisite gifts contained in it might be placed in view, that the benefits of God might be more impressed on the minds of the faithful.

Before approaching the font <sup>56</sup>, the consecration of the water takes place. Those to be baptized are either carried, or are led to the doors of the Church, and they are forbidden entrance. Rom. Rit., tit. 2, c. 2. - The priest inquires what they seek from the Church - Instruction - Exorcism - Salt is placed in the mouth. The sign of the Cross is made on the forehead, the eyes, the chest, the shoulders, the ears. - The nose and the ears are moistened and immediately the one to be baptized is sent to the font.

**174:** At the font <sup>57</sup>, the priest will ask three times after they come there: Do you renounce Satan? and all his works? and all his pomps? - He anoints the chest and between the shoulders with the Oil of Catechumens. - When these things are done, the priest asks: Do you believe in God, the Father Almighty? and so on through the rest of the Creed. - Then he asks if he wishes to be baptized. - Then, in the name of the Father, and of the Son and of the Holy Spirit, he washes him with saving water.

When the Baptism is completed <sup>58</sup>, he anoints the top of the head of the baptized with Chrism. - He puts on him a white robe. - A burning candle is placed in his hand - a name is given.

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<sup>53</sup> CAP 187.

<sup>54</sup> CAP 188.

<sup>55</sup> CAP 190.

<sup>56</sup> ib.

<sup>57</sup> CAP 191.

<sup>58</sup> CAP 192.

**175:****CONFIRMATION**

NAME - the nature of the sacrament - Author - Parts - Ministers - Sponsors - Subjects - Effects - Liturgy.

NAME <sup>59</sup> - Confirmation - by which one is endowed with strength and is made a soldiers of Christ.

NATURE OF THE SACRAMENT <sup>60</sup>: is proven from the perpetual tradition of the Church, i.e., from the Supreme Pontiffs: among these are: Pope Melchiades, ML 7, 1118, f. and many very holy and very ancient Pontiffs: Pope Clement, ML 130, 56 D, Urban, ML 130, 140 C, D, Eusebius, ML 7, 1114 A, B, Fabian, ML 130, 155 A, and other Popes and Martyrs.

It is also proven from the Holy Fathers, among them are Dennis, the Areopagite, bishop of Athens, De eccl. hierarch., c. 2, par. 7, MG 20, 623 A, B, Ambrose, the book on those initiated <sup>61</sup>, and Augustine, against Pitilianus <sup>62</sup>.

That Confirmation is a sacrament, distinct from Baptism <sup>63</sup> is proven by theological reasoning: from the difference of the grace and of the amateur, and from the new difficulty into which the soul of the baptized falls. It is proven, moreover, from Pope St. Melchiades, ML 7,1118, f., and from the Councils, especially Trent. Denz. 844. The proposition is to be believed in faith.

**176:** INSTITUTION <sup>64</sup>: Christ is not only the Author, but He instituted both the Rite of Chrism and the words. This is known from the testimony of Pope St. Melchiades, ib., and because the Sacraments can exist by God alone.

PARTS <sup>65</sup>: Chrism is said of any ointment, among men. In Church usage it commonly means ointment which is made of oil and balsam, confected by the consecration of the Bishop. Two corporal things are here because in composition of diverse things there is shown the multitude of grace of the Holy Spirit and the excellence of the Sacrament.

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<sup>59</sup> CAP 193.

<sup>60</sup> CAP 195.

<sup>61</sup> St. Ambrose, De Mysteriis, Bk 29, t. 2, 332 D.

<sup>62</sup> St. Augustine, Contra litteras Petilianis, 2, 238, ff., t. 9, 293 B.

<sup>63</sup> CAP 196.

<sup>64</sup> CAP 197,

<sup>65</sup> CAP 198.

This is the matter. Thus, the Church and the Councils have continually taught; so, too, holy Dennis, and many other serious Fathers, and Pope Fabian, ML 130, 155 A. No matter is more suitable to declaring its effect; for oil indicates the plenitude of grace which through the Holy Spirit redounds and is poured out by Christ, the Head: balsam indicates the sweetness of virtues, defense from contagion.

It is consecrated with solemn ceremonies by the Bishop. That it is consecrated is of divine tradition, as Fabian testifies, ib., because the Lord in the use and the employment of it, has not consecrated the matter of Confirmation. It is consecrated only by the Bishop, because he is its ordinary minister.

**177:** FORM <sup>66</sup>: 'I sign thee with the sign of the Cross, and In confirm thee with the Chrism of salvation, in the name of the Father, and of the Son, and of the Holy Spirit'. It is confirmed from theological reasoning, because these words contain everything that explains the nature of the Sacrament. For by these are indicated: the divine power, or the principal cause through the words, 'in the name of the Father, and of the Son, and of the Holy Spirit'; strength of soul, or the effect, through: 'I confirm thee with the Chrism of Salvation'; the sign by which the effect is noted, through the words: "I sign thee with the sign of the Cross..."

MINISTERS <sup>67</sup>: The Bishop alone is the ordinary minister. This is taken from the Scriptures, Ac 8:14, and other places treating of this sacrament. So also from the Holy Fathers and Pontiffs among whom are Urban, ML 130, 140 C, D, Eusebius ML 7, 1114 A, B, Damasus, ML 13, 435 C, Innocent ML 20, 554/III, Leo ML 54, 1131 A; 56, 428/xxiv and 865/vi, the divine Augustine Quaest. 101, from both t. 3/2, pg. 1077 A - spurious. Lastly, from a similitude because the completion of the building pertains to its architect.

**178:** SPONSOR <sup>68</sup>: is added as in Baptism because hesitating in the art of leadership, admonition is needed. A spiritual affinity is contracted with these.

SUBJECTS : Who receive it <sup>69</sup>Although Confirmation is not of the necessity of means, it should be overlooked by no one, but rather diligently undertaken, because God has proposed it commonly to all for satisfaction. All the faithful alike are therefore, to be confirmed, as appears from Scripture. Ac 2:2 & 4: 'There came a sound... wind, and it filled the whole house ...and all were filled with the Holy Spirit.' It is likewise proven from the nature of the sacrament itself, because they ought to be confirmed who are obligated to a spiritual growth, and who are led to the perfect putting on of the Christian religion.

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<sup>66</sup> CAP 199.

<sup>67</sup> CAP 200.

<sup>68</sup> CAP 201.

<sup>69</sup> CAP 202.

At what age <sup>70</sup>: It is licit for all after Baptism. It is not required before the use of reason. If it does not seem proper to await the twelfth year, it certainly is much better that it be deferred until the seventh, because it is not necessary for salvation, but that endowed with its power, we be prepared within ourselves to fight for the faith of Christ.

With what pursuit of piety: For adults it is necessary to bring to it faith and piety, and to confess all committed mortal sins. It is also to be pointed out that first sins be confessed; they should be admonished about that ancient and laudable custom of the Church to be renewed, that they do not receive this sacrament unless fasting.

**179:** EFFECTS <sup>71</sup>: the common effect is a new grace, unless an impediment exists, because it is a sacrament: and at the same time, the remission of sins, because grace never exists with sin.

The more proper effect: Confirmation perfects and confirms the grace of Baptism. It perfects it because those baptized as infants, are tender and soft. It confirms them in the faith, to confessing and glorifying the Name of Christ. This is understood from the name itself, because God, by virtue of this sacrament, confirms in us what He began in Baptism, and leads us to the perfection of Christian solidity. -It also increases grace, as is seen from Pope Melchiades, ML 7, 1118, f., rather increases it admirably, as appears in Scripture, namely from the metaphor of a garment, Lk 24:49, and from the Acts of the Apostles; Ac 2:2 & 4.

Another effect is the Character. Hence, it cannot be repeated, as in Baptism and Orders.

**180:** CEREMONIES <sup>72</sup>: Those confirmed are anointed with Chrism on the forehead, that they will not be swayed by fear, or shame, and because the mark of distinction was to be placed on the more illustrious part of the body. - With solemn pomp it has always been observed in the Church, as it would principally be administered on Pentecost, so that in the occurrence of this divine fact they might think of how many and how great are the mysteries in this anointing. The cheek of the confirmed is slightly struck by the hand of the Bishop, that each be reminded that he is ready to endure unwaveringly for Christ. - Peace is given to each, for the plenitude of grace and to signify that peace which surpasses all the senses.




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<sup>70</sup> CAP 203.

<sup>71</sup> CAP 204.

<sup>72</sup> CAP 206.

**181:****EUCCHARIST**

## INSTITUTION - NAME - DIVISION

INSTITUTION <sup>73</sup>: Is proven from the Gospel, Jn 13:1; Mt 26:26, ff.; Mk 14:22, ff.; Lk 22:19, ff.; 1 Co 11:23, ff.

NAME <sup>74</sup>: there are several, on account of the sublime mystery: Sometimes it is called the Eucharist, i.e., the good grace because it signifies eternal life, because it contains Christ, for thanksgiving, because through this host we thank God, and because it is proper for all that was accomplished in its institution by Christ, from the testimony of David, s 110: . Frequently it is called a sacrifice - Communion, as in 1 Co 10:16, in the explanation of Damascene, De fede orth. 4, 13, MG 94, 1151 A. - Therefore it is called the sacrament of peace and charity, because by this daily banquet we profess peace and charity. - Frequently it is called Viaticum, because it is the spiritual food of this present pilgrimage, and because it strengthens one for glory. Therefore, it is retained from the ancient Church practice, that no one of the faithful should expire without this sacrament. - By the very ancient Fathers, following the example of the Apostle it was also sometimes called a Supper, because in the Last Supper it was instituted by Christ. It cannot, however, be received by anyone unless fasting, from apostolic tradition

**182:**

DIVISION : SACRAMENT - SACRIFICE

SACRAMENT

## NATURE OF THE SACRAMENT - PARTS - EFFECTS -MINISTER

NATURE OF THE SACRAMENT <sup>75</sup>: It is a sacrament. This is demonstrated from the consecration of the chalice: It is a mystery of faith to which concur the endless testimonies of the sacred writers. Likewise from the nature of the sacrament, which has sensible signs, the signification and conferring of grace, the institution by Christ as appears from the Gospel and the Apostle. Improperly it is said that the consecration and reception, is the Body and the Blood. So spoke Augustine, De doctr. Christ., Bk 3, c. 9, 13. t. 3/2 49 B and the common way of speaking. Properly, and by the true and absolute nature, the species of bread and wine are the sacrament.

**183:** It differs from all the rest <sup>76</sup> because the matter alone is perfected by the consecration and remains out of use, likewise because the substance of the matter is changed.

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<sup>73</sup> CAP 207.

<sup>74</sup> CAP 208.

<sup>75</sup> CAP 209,

<sup>76</sup> CAP 210.

The Eucharist is one sacrament even though there are two elements from which it is integrated. This is taken from the authority of the Church, otherwise there would not be seven sacraments. It is only one that it might convent to the thing it effects, namely one Mystical Body. This appears furthermore from the signification of one thing: namely, from the similitude of bread and drink which make one refreshment.

Through the Eucharist, there is signified <sup>77</sup> the Passion of the Lord as priest, grace as present, eternal life as future. These three, distinct in time, are so signified that this whole sacrament is related to each of them as the signification of the "one" thing.

**184:** PARTS: Matter and Form - Efficiency of the Form.  
Matter and Form: twofold matter.

BREAD <sup>78</sup>: From the Evangelists, and from the testimony of Christ Himself, Jn 6:32, ff. It is wheat, bread, from the words of Christ, because bread in itself is understood as made from wheat and from the figure of the Old Testament, as were the loaves of Proposition. The apostolic tradition and the authority of the Church concur.

Unleavened bread, as we have from all that Christ did and because it corresponded to the integrity and the cleanliness of the subjects, 1 Co 5: 7, ff. - This quality is necessary not for the validity of the sacrament, because either has the true matter of bread, but to confect it licitly, because it is licit for no one on his own authority to change a laudable rite of his Church: much less can Latin priests, because the Popes have ordered that they consecrate only unleavened bread. The quantity is not defined, because the number of those who can, or who should communicate, cannot be determined.

**185:** Wine of the vine <sup>79</sup>, from the use of Christ in this institution. The Church has always taught this. Likewise, Mt 26:29; Mk 14:25, Chrysostom, In Mt, hom. 82, 2. t. 7, 479/1 A. Wine, however, mixed with water. The reasons are: because it was done this way by Christ - from the Councils, Denz. 698 and Cyprian, Epist. 63, pg 230 A - on account of the effusion of water and blood from the side of Christ to be commemorated, Jn 19:34 - because it signifies the union of the faithful people with Christ, the Head. - It is taken from the apostolic tradition, the perpetual practice of the Church. Necessarily this must be however, not for its validity, but for it to be licit, so that without a mortal sin, it cannot be omitted <sup>80</sup>. Only a little water, because it is converted into wine, as we have from the judgment of writers, and from Pope Honorius, Denz. 441.

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<sup>77</sup> CAP 211.

<sup>78</sup> CAP 212.

<sup>79</sup> CAP 213.

<sup>80</sup> CAP 214.

The two-fold matter is proper, because these two symbols of bread and wine declare the things of which the sacraments are: that Christ, namely is in us, He is the true life of men, which is nourished by bread and wine; that the truth of the Blood and Body is in this sacrament, Likewise, they declare that which occur in the soul through transmutation, and finally the union of the body of the Church in Christ..

**186:** FORM <sup>81</sup>: unless necessity urges, it is not to be entrusted to the faithful.

As for the consecration of the bread, the form is: 'This is My Body.' We know this form the authority of the Evangelists: Mt 26:26; Mk 14:22; Lk 22:19, the Apostles 1 Co 11:24. - This form was observed by Christ: the Catholic Church has always used it. Likewise, the Fathers. It is also taken from the words of Christ: 'Do this in remembrance of Me.' Lk 22:19. 'Do' pertains especially to the words, which were uttered at one and the same time for the sake of effecting and signifying.

It is also proven from reason, because the words signify that which they do, namely, the changing of bread into the true body of Christ. It is also taken from these words: He blessed. taking bread, He blessed it, saying: this is My Body, Mt 26:26. The words that came before, 'take and eat', declare not the consecration of the matter, but its use. Therefore, they are exactly to be used by priests, but they are not necessary for the validity of the Sacrament, as the 'For' which is used in the double consecration: otherwise, if no one communicates, the sacrament should not and cannot be confected: when, however, from the custom of the Church the words have been employed, the priest always truly consecrates apt matter.

**187:** As for the consecration of the wine <sup>82</sup>, the form is: 'For this is the chalice of My Blood, of the new and everlasting Covenant, a mystery of faith, which for you and for many is shed unto the remission of sins.'

Some of the words were taken from the sacred writers. 'This is the Chalice' is from Lk 22:20, from the Apostle, 1 Co 11:25: 'Of My Blood', 'My Blood of the New Covenant which for you and for many is shed unto the remission of sins' - partly from the divine Luke 22:20, partly from Mt 26:28. - Some of the words are contained in holy tradition, namely 'of the everlasting', 'a mystery of faith.'

This is the form because the words signify the changing of the substance of wine into the body of the Lord, i.e., that which is done: likewise they signify certain fruits of the Blood shed in the Passion of the Lord, which pertain above all to this sacrament, which are an entrance into an eternal heredity, which by right of the New and Everlasting Covenant comes to us, and an entrance to justice through the mystery of faith.

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<sup>81</sup> CAP 215.

<sup>82</sup> CAP 216.

**188:** Many other mysteries are signified, and they most aptly are in harmony with the thing.

'For this is the Chalice of My Blood': the Blood is consecrated as a drink.

'Of the New Covenant': not a figure, as in the Old Testament, Heb 9:15 & 18, but truly and substantially the Blood of the Lord is given [ib.]

'Everlasting': to an eternal inheritance, which by the death of Christ, the eternal testator, by right, comes to us.

'Mystery of the Faith': which, being most remote from the senses, is held by a certain faith. - These words in the Eucharist and said of Baptism, do differ <sup>83</sup>. In the Eucharist, because we discern the Blood of the Lord under the species of wine; in Baptism, because Baptism includes the universal profession of the Christian faith, because of a maximum difficulty of reason.

'Which is shed unto the remission of sin': for the passion, death and type of passion, to be placed before one's eyes.

'For you and for the many': from Mt 26:28; Lk 22:20, the Church applies each one to all, because they pertain to the fruits of the Passion and to declare its usefulness

**189:** ITS EFFECTS <sup>84</sup>: that the true Body of Christ is contained in the Eucharist is a dogma of the faith, as in the Scriptures <sup>85</sup>. This is taken from the words of Christ Himself in the Consecration, 1 Co 10:16; 1 Co 11:28, f. It likewise appears from the authority of the Church, interpreting them and from the unanimous consent of all the Fathers <sup>86</sup>, among whom are Ambrose, De Mysteriis 9, 53 & 54. t. 2, 339 C, f.; De Sacramentis, Bk 4, c. 4, 14. t. 2, 368 c,4, 14; t. 2, 368 C. Chrysostom, In Gen. Hom. 60, 4. t. 4, 335, 2/ 2 pm.; In Jn. Hom. 44, t. 8, 146, [alias 46, n. 3, ff.; Augustine, In Ps 33 enarr., Bk 10, t. 4, pg. 214 B; Cyril Alex., l. 4, in Io., MG 73, 559, ff., [Cap. 2]. Justin, MG 6, 427, f., Irenaeus, MG 7, 1027, ff.; 1075 B, 1124 B, f., etc., Dionysius, MG 4, 423, ff., Hilarius, De Trin. 8, 13, t. 2, pg 223 b, Jerome, Epist. 14 ad Eliod., n. 8. t. 1, pg 34; in Mt 24, 26. t. 7, pg. 216, Damascene, MG 94, 1139, f., and others.

It is clear, moreover, from the condemnation of the contrary doctrine in the Councils <sup>87</sup>. Vercellensi, Denz. 335, note, under Leo IX against the Berengarii, Tours, of the two Roman Councils under Nicolaus II and Gregory VII, Denz 355, the IVth Lateran Council under Innocent III, Denz. 430, of Florence, Denz 698, and Trent, Denz. 874.

For the faithful, this dogma is easy to believe, because it is contained among the articles of faith, in the omnipotence of God, that is, and in the holy Catholic Church:

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<sup>83</sup> Baptism, too, is a sacrament, Mystery of the Faith. cf. CAP 162, # 239, ahead.

<sup>84</sup> CAP 217.

<sup>85</sup> CAP 218.

<sup>86</sup> CAP 219.

<sup>87</sup> CAP 220.



also because it is joyful and fruitful for contemplation <sup>88</sup>; likewise, because they understand how great the perfection of the evangelical law is and because they see the most perfect charity of Christ.

**190:** The whole Christ <sup>89</sup> is contained in the Eucharist, because the whole humanity is joined in heaven in one person. Likewise from the strength of the words, because what is expressed by the form, this same is conjoined in the sacrament. From the concomitance, because that is conjoined to it what is expressed by the form.

The whole Christ is in both species. Nevertheless two consecrations occur, so that the Passion of the Lord might be related and also have the signification of food and drink.

In each particle of both species, the whole Christ is present, as appears from Augustine <sup>90</sup> and the Eucharist. Lk 22:17.

It is clear that no substance of bread and wine remain from that which was demonstrated above, from the Councils, from Scripture, from the Fathers <sup>91</sup>.

Even after the Consecration, it is called 'bread' because it has the species of bread, because it retains its power of feeding the body, from the custom of the Scriptures, Gn 18:2; Ac 1:10. <sup>92</sup>.

**191:** The manner of this conversion <sup>93</sup> is to be given only to the more perfect.

The whole substance of the bread, by divine power, is converted into the whole substance of the Body of Christ, and the whole substance of the wine into the whole substance of the Blood of Christ, without any mutation of Christ. This is proven from the Fathers. Ambrose, De Sacram. Bk 4, 4, n. 15. t. 2, pag 368, Augustine, Sermon 235, t. 5, pg 990; In Jo., tract. 26, 11. t. 3/2, 497, ff., Damascene, De fide orthod., 4, 13, MG 94, 1139 ff.

This change conveniently and properly is called 'transubstantiation' in the Catholic Church, as appears from the Council of Trent, Denz. 877, 884, and from reason. It should not more curiously be inquired <sup>94</sup> how it occurs because it cannot be perceived, and because there is no example in the nature of things.

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<sup>88</sup> CAP 221.

<sup>89</sup> CAP 222.

<sup>90</sup> CAP 223.

<sup>91</sup> CAP 224.

<sup>92</sup> Where Angels are spoken of as men.

<sup>93</sup> CAP 225.

<sup>94</sup> CAP 226.

How the body of Christ the Lord is contained in the smallest particle, is hardly ever to be disputed, unless charity demands that it should be. No word is impossible with God, and Christ is in the Sacrament not as in a place, but as a substance.

The species of bread and wine remaining <sup>95</sup> without a subject is established from what was demonstrated above, from the perpetual teaching of the Church, from the above mentioned testimonies, from the great providence of God, care being taken that we be not horrified in eating human flesh, or drinking blood, that we might be freed from the calumny of infidels, that faith might increase.

**192:** EFFECTS - Fruits - Use

FRUITS <sup>96</sup>: They are known from the comparison of a font and rivers, from a comparison of bread and wine. It conserves, increases and delights, restores, confirms life, and it has a power of immortality as appears from Jn 6:26, ff., from the deeds of Christ.

USE <sup>97</sup>: reasons for communicating: for the sacrament only, for the spirit only, for the Sacrament and the Spirit.

PREPARATION <sup>98</sup>: to communicate sacramentally on the one hand will be on the part of the soul for which an effort must be made by the example of the Savior. Lk 22: 7, ff.: because the greatest benefits come to the best prepared, so to the unprepared the greatest detriments follow. Therefore, those who are to communicate are to discern the communion table from the ordinary table. There should be in them peace and love in relation to their neighbor, the state of grace, humility, the charity of God. Preparation on the part of the body demands fasting. Abstinence from one's wife for some days is proper.

The law of communicating <sup>99</sup> proposed to all the faithful, has stated that we communicate each year, at least at Easter. This is from the Church. However, more often is proper. Whether every month, week, or day? No set rule can be presented for all. This most certain norm is from Augustine <sup>100</sup>. The faithful are to be encouraged by the Pastors to frequent communion by a comparison of food for the body, from the extraordinary fruits, from the figure of the manna, from the Fathers, from the practice

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<sup>95</sup> CAP 227.

<sup>96</sup> CAP 229.

<sup>97</sup> CAP 228.

<sup>98</sup> CAP 229.

<sup>99</sup> CAP 230.

<sup>100</sup> Perhaps it is from Sacram. Greg. Dom. 5, post. Epiph.; cf. St. Thomas Aquinas, III, 76, 3. t. 501. 'Sed contra.'

and activity of the Church 101. - They are excepted 102 who do not yet have the use of reason, and those who have lost it; although if before losing their mind, they have manifested a pious and religious will, it will be licit for them at the end of life, as stated by the Council of Carthage, as long as nothing unworthy is feared.

**193:** RITES 103: That anyone without the authority of the Church, other than priests confecting the Body of the Lord in the sacrifice, receive under both species has been forbidden by the Church, because no law concerning this was stated by Christ, on the declaration of Trent. Denz 930, for many and grave reasons: that the Blood is not spilled, that the species of wine be not turned, that those who abstain be not offended, because of the lack of wine in many places, to refute the heresy of those who deny the whole Christ under both species. There are also other reasons.

MINISTER 104: is the priest alone, that he confect and distribute to himself and to the people, from the explanation of Trent, Denz 881 & 892, from the perpetual practice of the Church, from apostolic tradition and from the act of Christ.

Out of reverence for the Sacrament, the Church has forbidden that no one, unless consecrated, should handle, or touch the sacred vessels, etc., necessary for confecting it, outside of grave necessity.

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## **194:** SACRIFICE

### The Nature of the Sacrifice - Rite

THE NATURE OF THE SACRIFICE 105: The sacrament of the Eucharist is not only a treasury of heavenly riches, which, if we use It well, brings to us the grace and love of God; but there is also in it a special nature, by which we give Him thanks for His benefits.

The Eucharist was instituted both as a Sacrament, and as a perpetual propitiatory sacrifice. It was instituted as a sacrament and a sacrifice, from the figure of the Paschal Lamb, and indeed as a perpetual sacrifice, from the sublime signification of the charity of Christ. - These two natures, that is, of sacrament and sacrifice, are different one from the other 106.

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101 The CAP completes this: So live that you might partake of it daily. Serm. 58 in Mt, 6; De Orat. domin. c. 5, 6. t. 5/1, 339 C, D; cf. in 343, the phrase of St. Ambrose.

102 CAP 232.

103 CAP 233

104 CAP 234.

105 CAP 235.

106 CAP 236.

The Eucharist was instituted as a sacrifice, from the declaration of Trent <sup>107</sup>, Denz. 938, as a true and proper sacrifice, offered to the one God, from the definition of Trent, Denz 948: offered to the one God from the custom of the Church, from the rite of Mass; as a sacrifice, it is true and proper, as is seen from the Scripture of the New testament, Lk 22:19; 1 Co 11:24. This is from the words of the Lord, whose interpretation is taken from the definition of Trent, Denz 938, 949. St. Paul agrees in 1 Co 10:20, f. Likewise this is established from the Scripture of the Old Testament, from the oracles, as from Malachy 1:11, from the figures of both before and after the bestowal of the Law: Gn 4:14; 6:20; 12:8; 22:1, ff.; etc., Heb 7:1, ff. <sup>108</sup>.

Lastly, the Eucharist is a sacrifice that is propitiatory because the sacrifice of the Mass and Cross is one and the same.

It is not only beneficial to the offerer, and the one partaking of it, but to all the faithful living and dead in the Lord, as impetratory, or propitiatory.

RITE of this sacrifice...




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<sup>107</sup> CAP 237.

<sup>108</sup> CAP 238.

**195:****PENANCE**NOTION - DIVISION

**GENERAL NOTION:** Ambiguous <sup>109</sup> - Inadequate - Satisfaction - False: having no relation with the past, a new life. - Proper: when what before pleased a man, now displeases him, some evil of which God was not the Cause. When an evil before pleased a man, now displeases him, with God being the Cause. - Metaphorical: when it is attributed to God.

**SPECIFIC Notion:** from what has been said above, it is either a vice, or a Passion, or lastly, it is a virtue and a sacrament.

**DIVISION:** Virtue - Sacrament.

**196:** VIRTUE <sup>110</sup>: Interior Penance.

**WHAT IT IS:** Penance is a virtue: when we are converted to God from within, and we detest and hold in hatred those sins committed by ourselves, and at the same time, this is certain to us and deliberate: that with every effort we are to emend a bad way of life and corrupted morals, not without hope of forgiveness coming from the mercy of God Sorrow and sadness, i.e., passion accompanies this, and therefore, by some of the Fathers, it is defined from this sadness. Faith is not a part of penance, because it antecedes it.

It is a virtue that Penance is a virtue is evident from the precepts; moreover, because it sees that we 'rightly' grieve, with respect had, that is, as to when, how, how much. It is also apparent from the end of the one truly doing the penance, which is that he abolish sin, that he satisfy God, which is referred to justice, and that he return to the grace of God.

The steps <sup>111</sup> by which ascent is made to this virtue: 1. God steps in, and converts us to him. 2. Through faith, we tend toward God. 3. The fear of the penalties from whence we are recalled from sin. 4. The hope of mercy, by which with courage we decide to emend our life. 5. By charity, we are enkindled, from which flows filial fear, whence we give up entirely the practice of sinning.

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<sup>109</sup> CAP 240.

<sup>110</sup> CAP 241.

<sup>111</sup> CAP 242.

How divine a virtue it is: The Kingdom of Heaven is promised to him: from the Scriptures, Mt 3:2; 4:17.

**197:** SACRAMENT <sup>112</sup>: Universally - Singly.

UNIVERSALLY: This sacrament is an external penance, having certain external sensible manifestations, by which are declared what is in the spirit.

Why this sacrament exists: That concerning the remission of sins be evident to us, and that we attribute the blessing of remission to the one Christ.

Why it is a Sacrament: Because it takes away all the sins assumed by will, or action, after Baptism, and because of what the penitent does extrinsically and the priest, these declare what was interiorally in the soul.

Whether it can be repeated: that it can be is proven from the Scripture, Mt 18:22, and from the Fathers, Ambr., De Poen. Bk 5. t. 2, pg., 395, ff.; Cyprian, De lapsis, ML \$, 478, ff. .

PARTS: Matter <sup>113</sup>: proximate, are the acts of the penitent, namely, contrition, confession, satisfaction. The remote matter are the sins. -

FORM <sup>114</sup>: The essence of the form: 'I absolve you...' This is proven from Scripture, Mt 18:18, from tradition, and from theological reasoning. Prayers were added to remove impediments on the part of the subject.

**198;** Why these Rites: That those things which we achieve in this Sacrament might more inhere to the soul; that the faithful more easily understand what should be done to prove gratitude. - What these are: The Penitent throws himself with a humble and downcast spirit at the feet of the priest; in the priest who is a legitimate judge sits before him, he venerates the person and the power of Christ God; he so enumerates his sins that he thinks himself worthy of the greatest and most severe correction and humble asks pardon.

SINGLY: concerning the material parts. Concerning the single material parts.

MATERIAL PARTS <sup>115</sup>: What are they? Contrition, Confession, Satisfaction. From Chrysostom, De Poen. hom. 2, 2-3-4; hom 3, 1 & 4. t. 2, pg 177, ff.

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112 CAP 243.

113 CAP 244.

114 CAP 247.

115 CAP 247.

From what type of parts they are: those which are necessary to constitute a certain whole. Hence, they are connected.

The nature of these parts: Because sin is in the spirit, words, or in things; and because Penance is compensation for these sins, which is offered by the will of him who committed them, and by the judgment of God established for him who has sinned.

### **199**: THE SINGLE MATERIAL PARTS

CONTRITION <sup>116</sup>: It is defined by Trent, Denz. 987. A sorrow and a detestation of sin that has been committed, with the resolution of not sinning for the future... So, therefore, the movement of contrition prepares for the remission of sins, if it is joined with confidence of divine mercy and the resolution of doing all that is required for validly receiving this Sacrament.

The definition is explained: 'Sorrow for admitted sin': The force of contrition exists primarily here. - Hence, it is defined as sorrow. - Hence, the Name of Contrition. - Whether this same concept is declared with other names. - How much contrition should there be? <sup>117</sup>. How far should it be extended? <sup>118</sup>

The will of confessing and satisfaction: of this, later.

The resolution of not sinning for the future, and of emending past sins. - Of obeying every divine and human law.

Fruit - The Nature of exercising oneself in contrition <sup>119</sup> - Motives of hatred for sin.

### **200**: CONFESSION: Quality of its institution: whether it is useful <sup>120</sup>

Its Quiddity: or, nature <sup>121</sup>

By whom: What Christ instituted. - What the Church added.

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116 CAP 248.

117 CAP 249.

118 CAP 250.

119 CAP 251.

120 CAP 252.

121 CAP 253.

Its manner: concerning its necessity. <sup>122</sup> - its conditions <sup>123</sup> - its minister <sup>124</sup> - its legitimacy, the handling of its office <sup>125</sup>.

SATISFACTION: Name and species <sup>126</sup>. - Necessity <sup>127</sup> - Power <sup>128</sup> - requirements on the part of the penitent <sup>129</sup>. - On the part of the priest <sup>130</sup>.

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<sup>122</sup> CAP 254.

<sup>123</sup> CAP 255.

<sup>124</sup> CAP 256.

<sup>125</sup> CAP 257, f.

<sup>126</sup> CAP 259.

<sup>127</sup> CAP 260.

<sup>128</sup> CAP 262.

<sup>129</sup> CAP 262.

<sup>130</sup> CAP 262.



**201: EXTREME UNCTION**

NAME <sup>131</sup>: - Nature of the sacrament <sup>132</sup> - essential parts: Matter <sup>133</sup> - Form <sup>134</sup>  
- Accidental Parts: rite - Institution <sup>135</sup> - Subjects <sup>136</sup>: who - in what parts the anointing  
- whether it can be repeated on the same persons - in what manner disposed <sup>137</sup> -  
Minister <sup>138</sup>. - Fruits <sup>139</sup>.

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131 CAP 264.

132 CAP 265.

133 CAP 266.

134 CAP 267.

135 CAP 268.

136 CAP 269.

137 CAP 270.

138 CAP 271.

139 CAP 272.

**ORDERS**

NOBILITY <sup>140</sup> - To be conferred on whom <sup>141</sup> - The purpose of those receiving it - Power <sup>142</sup> - Notion of the name <sup>143</sup> - Nature of the Sacrament <sup>144</sup> - the several and diverse Orders of the Ministers <sup>145</sup> - Duties <sup>146</sup> - - What are required of those initiated <sup>147</sup> - Effects.<sup>148</sup>

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<sup>140</sup> CAP 273.

<sup>141</sup> CAP 224.

<sup>142</sup> CAP 275.

<sup>143</sup> CAP 276.

<sup>144</sup> CAP 277, f.

<sup>145</sup> CAP 285.

<sup>146</sup> CAP 286.

<sup>147</sup> CAP 286.

<sup>148</sup> CAP 287. The Roman Catechism continues treating the Sacrament of Matrimony - which Fr. Bertoni did not discuss.

## [A Second Course on the Sacraments]

**202:**

**[I.] In General**

### Introduction

Concerning the doctrine of the Sacraments, this needs to be listened to with diligence <sup>149</sup>.

This is proven in general, because every part of Christian doctrine desires this diligence, as is deduced from reason, from the dignity of Christ, our profession, and the like. All artists, in fact, soldiers, farmers, learn their art with diligence. Moreover, it is Christ and the Spirit of Christ Who preaches, and Who speaks; we are the trumpet, the clouds. These might be consulted: cf. Job and Gregory in this place: Expos. in Job, Bk 30, 1. t. 1, 728/1 A and Chap. 4, pg. 733.

Preoccupation <sup>150</sup>: We are that which you will. If you are disposed and pray, the Spirit will speak heavenly things.

This is proven in particular. This part is necessary by the command of God. It is necessary for salvation and grace, cf. Trent Sess. 7, can. 4: Denz 847. As is known from the similitude of the building and tools <sup>151</sup>, and from nature: for the letter kills, but the Spirit gives life: 2 Co 3:6 <sup>152</sup>. Likewise this part is most rich in usefulness. The sacraments, in fact, give richness, beauty; through them we become consorts of the divine nature. They also give joy as is evident from their effect, for My yoke is easy and My burden light, Mt 11:30.

**203:** The diligence with which this doctrine should be listened to is proven in the third place from the final cause, because from this doctrine the faithful should become as such that they could worthily and advantageously teach others most sublime and holy matters.

The necessity of this disposition, or diligence, is derived from the precept of Christ: Do not give to dogs what is holy, nor cast... Mt 7:6, and from a similar example of the Precursor. For Priests must prepare for the Lord a perfect people. Lk 1:17. This same is deduced from the figures of the servant of Abraham, who took earrings and

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<sup>149</sup> There is taken up here what is found in CAP 148, , ff., *De Sacramentis.*

<sup>150</sup> This is a rhetorical figure, through which proceeds what follows. The term recurs also in 203 below and introduces a response to thoughts supposed as coming from his hearers. Here it could be asked: was the orator equal to his task?

<sup>151</sup> Grace is had generally through the Sacraments.

<sup>152</sup> The Sacraments give life to the soul.

bracelets for Rebecca, drawing water from the well, that Isaac might marry her. Gn 24:22.<sup>153</sup>

Preoccupation<sup>154</sup>: Disposition is necessary that no one abstain from the Sacraments. It is up to Confessors to judge on this and if they administer the Sacraments, trust in them. You ought now to give your attention to me, and to what I will teach you. You ought to give up sin, not the Sacraments.

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## **204: CONCERNING THE SACRAMENTS IN GENERAL, AND THEN IN PARTICULAR.**

### CONCERNING THE SACRAMENTS IN GENERAL

What are they? - how many are there - their cause - the effects - What are they in their totality - in their parts. Likeness to a clock, that can be known in its totality, and in its parts.

What are they in their totality: Name, Nature, Institution.

**NAME**<sup>155</sup>: Sacrament comes from 'sacred', and means 'consecrated', dedicated to God, holy inviolable. According to the various relationships to the sacred, the meaning of this word among profane and sacred writers is multiple.

**205**: Among profane writers, it meant a pledge in a sacred place, or as deposited by litigants with the pontiff, on the condition that the victor would receive his, and would accede to the treasure of the conquered. [Varro, Festus]. In this meaning, it agrees with our sacraments in so far as we are entrusted with them as a pledge, and if we promise ourselves and are dedicated to God... As an oath, because it has a relation to the sacred things that are contested. - The obligation that springs from a promissory oath made to someone, because the promise ought to be inviolable.

**206**: In particular, that obligation with which those who have sworn were bound by a chain of a certain servitude, that these with the contestation of sacred things be dedicated to the service of another. - The oath with which soldiers promise to serve the republic faithfully. In this meaning, it also agrees with our sacraments, because in them we oblige ourselves to the service of God and God on His part obliges Himself to us, to favor us, to consider us as friends and to defend us with His patronage. The

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<sup>153</sup> The Priest is a "match-maker" between God and the soul, offers to the latter the genus of truth.

<sup>154</sup> cf. above # 133, ff. - the choice of Fr. Bertoni's method - this story of the well and the espousals treats of the union of the soul with God, to emphasize the sublimity of the Sacraments.

<sup>155</sup> cf. # 155, ff., above in these notes; CAP 149.

example of St. Margaret of Cortona: - you may think of serving Me: I think of you. And as that woman who recommended herself to her prayers received graces, without her having remembered to pray for her.

**207:** Among sacred writers: in the Latin Fathers, a sacrament means a sacred thing, occult and hidden; 'sacred' - 'secret' - *sacra-mentum* . Among the Greeks, it means 'mystery'.

The use of this name in this meaning is in the Sacred Scriptures: Ep 1:9: So that he may make known to us the mystery [*sacramentum*] of His will. - 1 Tm 3:16: Great is the mystery [*sacramentum*] of Godliness, [the Incarnation]. - Ws 2:22: They knew the secrets [*sacramenta*] of God.

This is why the Latin Doctors have said that the sacraments are certain sensible signs that declare the grace they signify. According to St. Gregory, In 1 Kings, c. 16, t. 2, 1146/1 C & 1147 2 C, they are called sacraments because the divine power under the guise of corporeal things occultly effects salvation.

**208:** All those things that have order, even though in a different way, to one thing alone, are named by it. So, from health a man is said to be healthy because it has practically subjected him; medicine because it produces it; diet because it conserves it; a good appearance, because it designates it and denotes it. So, too, with holiness and a holy thing, a sacrament is named for that which it has within itself, a certain hidden holiness, a sacred secret, which produces it as a cause, or that it is a sign of it.

**209: NATURE:** Common definition: A sacrament is a sign of a sacred thing <sup>156</sup>. St. Augustine, De Civ. Dei 10, 5. t. 7, pg. 241 E. - A visible sign of invisible grace, instituted for our justification. - A Sign of a sacred thing, in so far as it is sanctifying men. St. Thomas, III, q. 60, 2, o. - This definition is common to the sacraments of the Old Law.

The words are explained: a sign of a sacred thing.

**210: SIGN** <sup>157</sup>: is a thing subjected to the senses, instituted to signify. Of all the things subjected to the senses, there are two kinds: some were invented that they might signify something; others were made not to signify, but for themselves alone. Of this second type are almost all the created things in nature. Of the first type, then, are words, writing, flags, images, trumpet calls, and very many other things. These are properly called 'signs'. The sign, in fact, according to Augustine, De doctr. Christ., 2, 1. t. 3, I, pg. 19 B is something other than what is presented to the senses, and furthermore, it has use of itself, recognize something else; as from the footprint, that we see impressed in the earth, there appears that someone whose vestige appears

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<sup>156</sup> CAP 150.

<sup>157</sup> cf. # 156 above - CAP 151.

has passed. - The deed of Daniel who on the dust revealed the footprints of the priests who had stolen, Dn 14:1, ff.

**211:** The sacraments pertain to the class of signs <sup>158</sup>, that is to that class of things which have been instituted to signify, because with a species and a similitude they declare to us what God does in our souls with His power, that cannot be perceived by the senses. Take an example from Baptism. Baptism, when by using certain and solemn words we are externally washed with water, it signifies that from the power of the Holy Spirit there comes a cleansing of every stain and turpitude of sin and that our souls are enriched and endowed with that excelling gift of heavenly justice; and, at the same time, that washing of the body works in the soul that which it signifies.

**212:** From the Scriptures, the sacraments must be numbered among the signs. Rm 4:11: The Apostle, concerning circumcision, the sacraments of the old law that was given to Abraham, the father of all believers, so wrote to the Romans: 'And he received the sign of circumcision, as the seal of the justice of faith.' - Rm 6:3, ff. And in another place where he affirms: that 'we are all baptized in Christ Jesus, to be baptized into His death', it can be seen how Baptism signifies this, by saying: 'we were buried with Him by means of Baptism unto death'.

Another argument is derived from the usefulness of recognizing the sacraments as signs; so that thus the faithful are persuaded that the things signified, contained and performed by the sacraments are holy and august, and, their holiness having been known, they are excited to honor and venerate the beneficence of God toward us.

**213:** SIGN OF A SACRED THING <sup>159</sup>: Variety of signs: natural signs, and those given.

NATURAL signs are those that, in addition to their species, they produce in the mind a notice of some other things, without this being intended, or desired: as smoke, from which it is immediately understood that there is a fire. This sign is called 'natural', because smoke does not signify fire by its own intent, or that of anyone else, but from usage and from experience and from observation, it happens that if one sees smoke, he immediately understands that there is a fire. Just like the footprint in the dust. The deeds of Daniel, Dn 14:1, ff.

Signs that are given, or instituted by men - by God.

There are some signs found by man, accepted by the common consensus, convention, will, that enable conversation, or the explanation of others concerning the thoughts of the spirit, and what sentiments and counsel the other on his part intends.

**214:** These are multiple and varied, in that some pertain to the eyes, some to the ears, and some to the other senses. To the eyes: when we wish to give another some

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<sup>158</sup> CAP 152.

<sup>159</sup> CAP 153.

indication, for example, by holding a flag up we declare a certain thing; this establishes that this signification refers only to the eyes. As did Rahab, who marked her house in the assault on Jericho, Jos 2:18. To the ears: the sound of trumpets, lyres, etc., which are not only for entertainment, but very many times to give a signal to the ears. In this sense of hearing, are words principally grouped, so that to express the intimate affections of the spirit, they have the greatest force.

Signs that are given, or instituted by God: They are of two kinds: some are only to signify, or to warn, as the purifications, the unleavened bread, the rainbow after the deluge. Others are not only to signify, but also they have the power of performing something. To this type belong the Sacraments of the New Law: they are signs divinely given, not found by men, which we believe contain in themselves the efficiency of a certain sacred thing that they signify.

**215: SACRED THING:** The meaning of this expression is multiple, but for our purpose among theologians it indicates the grace of God that makes saints of us, and adorns us with the habit of all the divine virtues, because by grace our soul is consecrated and joined to God.

**DEFINITION OF SACRAMENT:** a thing subjected to the senses, that by divine institution has the power both of signifying and of bringing about holiness and justice. Therefore, it appears that the images of the saints, Crosses and the like, although they are signs of sacred things, they might not, however, be called 'sacraments.' <sup>160</sup>

That our sacraments by the internal power of the Holy Spirit both signify and bring about grace, is proven by induction. <sup>161</sup>

It is principally proper to these mystical signs instituted by God that by divine institution they signify not only one thing alone <sup>162</sup>, but several at the same time: i.e., not only our holiness and justice, but two other things besides intimately united with holiness itself: first, the Passion of Christ, the Cause of Holiness; secondly, eternal life, the end of our holiness. This occurs in all the sacraments, and with merit. The sacred Doctors assign to each Sacrament a three-fold force of sanctifying, Because the sacrament recalls something past, it is "re-memorative": because it indicates a present thing and demonstrates it; it is demonstrative; and because it foretells a future thing, it is 'prognostic'.

**216:** This is proven from Scripture. Rm 6:3. When the Apostle said: 'All we who have been baptized into Christ Jesus, have been baptized into His death,' shows that because of this, Baptism is a sign that admonishes us about the Passion and Death of the Lord. From this it follows: 'For we were buried with Him by means of Baptism into death, in order that just as Christ has arisen from the dead, for the glory of the Father,

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<sup>160</sup> CAP 154.

<sup>161</sup> That is, by demonstrating that it is verified in each of the Sacraments.

<sup>162</sup> CAP 155.

so we also may walk in the newness of life', Rm 6:4, it is clear that Baptism is a sign that declares the grace infused in us, through which there is given to us by instituting a new life, this meaning also agrees with our sacraments; we carry out all the duties of true piety with facility and promptness of soul. Finally, where he says: 'For if we have been united with Him in the likeness of His death, we shall also be in the likeness of His resurrection', Rm 6:5, it appears that Baptism is a sign of the eternal life we shall attain through Him.

It often happens that a sacrament not only demonstrates a single present thing, but several of them. this is seen in the Eucharist, in which there is manifested a presence of the true Body and Blood of Christ, and the grace the receive who worthily make use of them.

From all this, arguments should be drawn to point out how much power of the divinity and how many arcane miracles are found in the Sacraments of the New Law, with which to persuade everyone that they ought to be venerated and reserved with the utmost religion.

**217: INSTITUTION:** the causes why they had to be instituted <sup>163</sup>

- The weakness of the human intellect. We are so made by nature that we cannot attain to the knowledge of these things that are only comprehended by the mind and by the intelligence, through the means of those things that we learn through the senses. So that, therefore, we might more easily be able to grasp those things that are wrought by the occult power of God, the same supreme Maker has wisely seen to it that this very power be declared to us through certain signs that fall under the senses, in accord with His benignity toward us. St. John Chrysostom, In Mt, hom. 82, 4. t. 7, pg. 481/1 B: If man was without a body, there would be presented in his intellect the same blessings, but stripped, without the wrapping of these veils. But, since the human soul is joined to the body, it is most necessary that to understand them, use be made of the lowly support of sensible things. Likewise: equipment to ascend on high. Jacob's ladder. To look at the sun through a shield <sup>164</sup>.

**218:** - Our mind, only with difficulty, is moved to believe those things that have been promised. For this reason, God, from the beginning of the world, most frequently used to indicate with words that which He had decreed to do, as He did with Abraham, to whom God spoke through Angels in the guise of men, Gn 18:1, ff. Still other times, to the words He adds signs, that then had the species of miracle, when God sent Moses, Ex 3:1, ff., to liberate the People of Israel, and he did not trust even in the help of God Who commanded him. He feared that there had been imposed on him a weight greater than his forces, or that the people would not give credence to the divine oracles and sayings. God confirmed His promise also with a great variety of signs. As,

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<sup>163</sup> cf. # 156 above; CAP 156.

<sup>164</sup> The idea proposed here is: instruments are needed, suited to render accessible objects difficult to attain



therefore, God has done in the Old Testament, testifying with signs the constancy of some great promise, so also in the New Law, Christ, our Savior, when He promises to us the pardon of sins, heavenly grace, the communication of the Holy Spirit, He instituted certain signs subjected to the eyes, and to the senses, through which, as almost through pledges, we have been obliged to Him, and so we could not doubt any more about the fidelity to His promises.

**219:** Hence, we have the sacraments ready almost as remedies, as St. Ambrose writes, In Lk, Bk 7, 73, t. 1, 1427 E, and as medicine of the Samaritan of the Gospel, to recover, or to conserve health. The act of the Good Samaritan, Lk 10: 20, ff. The virtue that flows from the Passion of Christ, i.e., the grace He merited for us on the Altar of the Cross, it is necessary that this reach us through the Sacraments, as through a canal. Similitudes of the canal <sup>165</sup>. Otherwise, the hope of salvation could remain for no one. For this reason, the most clement Savior has willed to have in the Church Sacraments established by His word and His promise through means of which without doubt we might believe that there is really communicated to us the fruit of His Passion, so that each one of us might piously and religiously apply to himself that cure.

**220:** - Hence, they would be set aside, and signs with which the faithful would be distinguished, no class of men being able, as St. Augustine says, Contra Faustum, 19, 11. t. 8, 319 F, under the name of either a true or false religion, to unite themselves as into one sole body if they were not at the same time joined by some chain of sensible signs. The sacraments of the New Law accomplish both of these: they distinguish the true faithful from the heretics, and they connect these same faithful among each other with a holy bond.

**221:** - To profess the faith, Rm 10:10: With the heart a man believes unto justice, and with the mouth, profession of faith is made unto salvation. Through the sacraments, we come to profess and manifest our faith before men: hence, by approaching Baptism, we publicly testify that we believe by virtue of that water, whereby we are washed in the sacrament the spiritual purgation of the soul is accomplished. Likewise in going to faith, because the sacraments have a great power for both of these things, and to inflame charity with which we should love, when we think that we are bound together by a most light chain, and are made members of one and the same body, by the communication of the sacred mysteries.

**222:** Lastly, to dominate and to eradicate the pride of the human mind and to exercise it in humility, that is, that in the practice of Christian piety, it ought most clearly to be revealed, while we are constricted to subject ourselves to sensible elements to obey God, from Whom we were most abundantly withdrawn to serve the elements of the world.

What the sacraments are: in their parts - essential parts - accidental, or accessory, or added parts:

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<sup>165</sup> cf. # 150 above.

**223; ESSENTIAL PARTS** <sup>166</sup>: the thing subjected to the senses, as in the definition, is not one only, although it be constituted into only one sign. There are two things, or constitutive parts of every sacrament: one has the nature of matter, and is called the 'element'; the other has the virtue of form, and is called the 'word'.

So it was among the Fathers. St. Augustine, In lo., tract. 80, 3. t. 3, p. 2, pg. 703  
**C:** The Word is applied to the element and a sacrament results. The example of the creation of Adam: the body is the matter, the soul is the form. - By a sensible thing, the Fathers also intend the matter, or the element, as in Baptism, water; in Confirmation, the chrism; in Extreme Unction, the oil, which pertain to the sense of sight, and moreover, the words that have the virtue of the form, as: 'I baptize the.... etc.' that pertain to the sense of hearing.

This is derived from the Scriptures. The Apostle manifestly indicates both the one and the other, in Ep 5:25, ff.. Christ loved the Church, and delivered Himself up for her, that He might sanctify her, cleansing her in the bath of water by means of the word of life. In this citation, the matter and the form of the sacrament are expressed.

**224:** It is also proven from reason. It was necessary to add the words to the matter, that it be ore clear and manifest, and the beginning of the thing that was done, be more determined. Among all signs, words have the greatest force and value; and if these are lacking, it will indeed be obscure what in the matter of the sacraments intends to designate, or demonstrate. The acts of Ezechiel were then explained by the words. Ezk 3:22 - 5:17. - Thus it can be seen in Baptism. The water has the power, or the virtue of cooking, no less than cleaning, and can be the symbol of either one of the words are not just added to it. Which of the two meanings applied to Baptism, each one would judge according to some conjecture, but no one would dare to affirm anything about this with certainty.. But by adding the words to it immediately, it is understood that it has the power and the meaning of washing.

In this, then, our sacraments are more excellent than those of the Old Law, because to administer those, as far as we know, no form was observed. Hence, there were many uncertainties and obscurities. Our sacraments, though, have the form of the words so prescribed, that if by chance, one departs from it, the nature of the sacrament is no longer retained, and therefore, they are most clear and remove all doubt.

These are the parts that pertain to the nature and the substance of the sacraments, and by which each Sacrament is necessarily constituted.

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<sup>166</sup> cf. # 157 above - CAP 157.

**225: ACCIDENTAL, ACCESSORY PARTS** <sup>167</sup>: to these things, i.e., to the matter and form, ceremonies are added, which, although they cannot be omitted without sin, when necessity does not demand otherwise, even if they are omitted, as they do not enter into the nature of the thing, it is of faith that nothing lacking for the validity of the sacraments.

And justly from the first centuries, the Church used solemn ceremonies in the administration of the sacraments for the utmost decency to be attributed to the sacred mysteries, that cult of religion that would demonstrate that holy things were being holily conducted, that they might declare the things wrought by the sacraments and almost expose them to sight, and they might more sublimely imprint on the soul of the faithful their holiness, and they might raise the minds of those who were witnessing them, and they might diligently observe them for the contemplation of sublime things and excite them in faith and charity. Hence, with greater care and diligence it ought to be seen to it that the faithful know and understand well the force of these ceremonies of each sacrament.

**226:** Such ceremonies, therefore, cannot be disdained, since they have been handed down, or instituted by Christ, or by the Apostles, or by the Church, through usurpation. Such scorn would redound on Christ, on the Holy Spirit, on the Apostles, on the Church. They cannot, outside of the case of necessity, be omitted because the Church prescribes their use and commands it; they sin mortally who on purpose, advertently reject them, just as they who violate the precept of the Church in a grave matter, which God Himself commands them to obey. They cannot, therefore, by the private authority of the ministers be changed, for the same reasons..

These propositions are a dogma of faith, as was revealed by the Council of Trent, Sess. 7, Can. 13, Denz 856: If anyone says that the accepted and approved rites of the Catholic Church, customarily used in the solemn administration of the Sacraments, can either be contemned, or be omitted without sin, by the ministers, by their own judgment, or that they can be changed into other new ones, by any pastor of the Churches, let him be anathema. - The council of Burdiglaense in the year 1582, Mansi 34 A, 755 b, prescribed that nothing at all be added, and nothing can be taken away.

How many are there: Number - Difference

**227: NUMBER** <sup>168</sup>: It is useful knowing the number so that the people with all the greater piety will employ all the forces of their soul in praising and extolling the singular beneficence of God toward us, the more in number understand that they are the aids of salvation and of a blessed life bestowed on us by God.

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<sup>167</sup> cf. above, ## 157, f. - CAP 158.

<sup>168</sup> CAP 159.

**228:** SEVEN: It is proven by the Scriptures <sup>169</sup>.

Baptism, Mt 18 <sup>170</sup>: Christ resurrected from the dead, appearing in Galilee, and said: ‘Go, therefore, and make disciples,’ etc. ...

Confirmation, Ac 8:14, ff. Now when the Apostles in Jerusalem heard that Samaria had received the Word of God, they sent to them Peter and John, and on their arrival, they prayed for them, that they might receive the Holy Spirit. For as yet He had not come upon any of them, but they had only been baptized in the name of the Lord Jesus. Then, they laid hands on them, and they received the Holy Spirit.

Eucharist: Mt 26:26: ‘And while they were at supper,’ etc.

Penance, Jn 20: 21, ff.: ‘As the Father has sent Me, I also send you. When He had said this, He breathed upon them, and said to them: receive the Holy Spirit: whose sins you shall forgive, they are forgiven them,’ etc.

Extreme Unction, Jas 5:14, ff.: St. James promulgated this in his Epistle.

Orders, 1 Tm 4:14: ‘Do not neglect the grace that is in thee, granted to thee by reason of prophecy with the laying on of hands of the presbyterate’.

Matrimony, Ep 5: 31, ff.

**229:** It is likewise proven by the Fathers, Scripture and Tradition. There are two firm principles of the faith.

By the Councils. Trent, Sess. 7, can. 1, Denz 844: If anyone says that the Sacraments of the New Law were not all instituted by Christ, or that there are more or less than seven, i.e., either that some one of these seven is not truly and properly a sacrament, let him be anathema.

By reasons: That they be not more, nor less than seven can be shown through a probable reason by those things which through a similitude of natural life and transferred to the spiritual life. For man, to live and to conserve life, to lead it to one's own and the public usefulness, seven things are necessary: 1. that he be born; 2. that he grow; 3. that he be nourished; 4. that if he be sick, he be restored to health; 5. that he restore the weakness of his faculties; 6. as for the public good that magistrates be not lacking, by whose authority and command he would be directed; 7. that with the legitimate propagation of children he might conserve himself and all mankind. To all of these things, because they correspond perfectly to that life through which the soul lives for God, the number of the sacraments corresponds.

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<sup>169</sup> In this paragraph, and those that follow, Fr. Bertoni adds some material not found in the *Catechismus ad Parrochos*, i.e., **CAP**.

<sup>170</sup> This reference might be Mt 28:19.

**230:** 1. Baptism, as the gate to all the others, by which we are reborn to Christ. Titus 1<sup>171</sup>. It is called 'the Bath of Regeneration'.

2. Confirmation, through the power of which we grow and are fortified in divine grace. To the Apostles already baptized, according to Augustine, De verbis apostoli, serm. 175, 3. t. 5/1, pg. 836 E, Christ said, Lk 24:49: Wait here in the city until you are clothed with power from on high.

3. Eucharist, with which as with truly celestial food, our spirit is nourished and is sustained. The savior spoke of this, Jn 6:56: My flesh is food indeed, and My Blood is drink indeed.

4. Penance, with which lost health is reacquired after the wounds received from sin.

5. Extreme Unction, with which the remnants of sin are taken away, and the powers of the soul are restored, as St. James testifies, 5:15. where he speaks of this sacrament: And if he be in sins, they shall be forgiven him.

Orders, through which there is conferred the power of exercising perpetually in the Church the public ministrations of the sacraments, and of fulfilling all the sacred functions.

Matrimony, so that by the legitimate and holy union of man and woman, children may be generated for the worship of God and for the conservation of mankind, and that they be educated religiously.

The seven symbols of the Sacraments: the seven seals in the Apocalypse,

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The seven symbols of the Sacraments: the seven seals in the Apocalypse, 5:1, ff... - The seven lamps in the candlesticks, Ex 25:37. - The seven washings of Naaman in the Jordan, 4 Kings 5:10.

**231:** THEY DIFFER in necessity<sup>172</sup>, in dignity, in meaning. This is specially to be noted that although all the sacraments contain in themselves one divine and admirable

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<sup>171</sup> This citation should read: Tt 3:5.

virtue, they do not all, however, have an equal and matching necessity, or dignity, nor one sole and same signification.

Necessity: Three are necessary, although not for the same reason, above all the others. Baptism is necessary to each one absolutely, without qualification, the Savior declared, Jn 3:5: Unless a man be born again of water and the Spirit, he cannot enter the Kingdom of God. Penance is necessary only to those who after Baptism have sinned mortally, so that they will not suffer eternal death, if they do not repent of the sin committed. Orders, moreover, although not necessary to each of the faithful, is, however necessary to the whole Church

Dignity: The Eucharist by its holiness is superior to the others, both in the number and the greatness of its mysteries.

**232: EFFICIENT CAUSE** [Author] - MINISTERIAL [Minister]  
CAUSE BY AUTHORITY <sup>173</sup>, in the manner of Principal Agent.

It is necessary to see from whom we have received these sacred divine mysteries, because it cannot be doubted that the dignity of some illustrious gift is even increased by the dignity and the excellence of the one from who it came as a gift. Similarly: a box of gold, or diamonds, given by the emperor. But, the response to this point is not difficult. Since it is God Who makes men just, and since these very sacraments are certain marvelous instruments to acquire justice for him, it appears that the sole and same God in Christ ought to be recognized as the author both of justification and the sacraments. Moreover, the sacraments contain such virtue and efficacy, that penetrates the depths of the soul. Since it is proper only to the power of God to enter the hearts and minds of men, from this, too, it is seen that the sacraments had been instituted by God Himself, through Christ. Just as also it is certain and undoubted in faith that by Him they are interiorly dispensed, thus St. John affirms that he had received this testimony from Him, when he said: He who sent me to baptize with water said to me: He upon whom thou wilt see the Spirit descending and abiding upon Him, He is Who baptizes with the Holy Spirit. Jn 1:33.

**233: CAUSE THROUGH MINISTRY** <sup>174</sup>: But even though God is the Author of the sacraments, and the Dispenser, nevertheless, He willed that these be administered in the Church not by means of Angels, but by men; therefore, to confer the sacraments, the office of the ministries is no less necessary than the matter itself and the form. This is confirmed by the perpetual tradition of the Holy Fathers.

And these ministers, in truth, just as in that sacred function, they do not act themselves, but the Person of Christ, and so whether they are good, or evil, as long as they use that form and matter which by the institution of Christ, the Catholic Church

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<sup>172</sup> cf. above, # 159 - CAP 160.

<sup>173</sup> cf. above, # 160 - CAP 161.

<sup>174</sup> cf. above, # 160 - CAP 162,

has always used, and propose to do that which the church does in that administration, they truly confer and confer the sacraments; so much so that nothing can impede the fruit of grace, if those who receive them do not wish to defraud themselves of so great a good, and resist the Holy Spirit That this has always been the certain and clear teaching of the Church. St. Augustine in the disputes against the Donatists has most clearly shown: De bapt. contra Donatistas, Bk 3, 10; Bk 4, 4; Bk 5, 19; Contra Cresconium, Bk 2, 20. All in t. 9, 1192, ff., & 422.

**234:** But, if we wish to seek further the testimonies of Sacred Scripture, let us listen to the holy Apostle who speaks thus, 1 Co 3:6, ff.: 'I', he says, 'have planted, Apollo watered, but God has given the growth. So, then, neither he who plants is anything, nor he who waters, but God who gives the growth.' From this citation it is sufficiently clear that it is understood that just as the plants are in no way harmed by the improbity of him through whose hand they were planted; so, too, no vice, from the fault of another can they contract who have been planted, inserted in Christ, through the ministry of perverse men. Thus, as from the Gospel of St. John 4:2, many Fathers have taught also Judas Iscariot baptized many, no one of whom was re-baptized later, as St. Augustine has excellently written: In Io. 5, 18 ... t. 3/2, 328 F, ff..

**235: EFFECT** <sup>175</sup>: this will bring light to the definition offered above:

Principally, there are two effects of the sacraments. Grace merits to be the principal effect - that grace which with the name employed by the sacred writers, we call "Justifying". This, in fact, the Apostle teaches most clearly in Ep 5: 25, ff.: Christ loved the Church, and delivered Himself up for her, that He might sanctify her, cleansing her in the bath of water by means of the word of life. How great a thing, so great and so admirable, is wrought by the sacraments, as the well known and celebrated saying of St. Augustine puts it: In Io., tr. 80, 3. t. 3/2, 703 C, the body is washed with water and it touches the heart that indeed by human reason and intelligence this cannot be grasped, because it is certain that no sensible thin by its own nature has such force to penetrate into the soul. But, in the light of faith, we know that there is in the sacraments, the Almighty virtue of God, with which they bring about that which by their own force these same natural things could not bring about.

Hence, therefore, there does not reside in souls...<sup>176</sup>.




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<sup>175</sup> cf. above, # 161 - CAP 163.

<sup>176</sup> Fr. Bertoni suspends his exposition here - omitting what the CAP goes on to explain in its ## 158-160: the effects, sacramental "character" # 159 and the use of the sacraments.

## [II.] CONCERNING THE SACRAMENTS IN PARTICULAR

**236:**

### BAPTISM

**NECESSITY OF THIS DOCTRINE** <sup>177</sup>: From that which has been said up until now in general about the sacraments, it can be known how necessary it is to learn the doctrine, or to exercise the piety of the Christian religion, to understand these things the Catholic Church proposes to be believed by each one of them. But, if anyone will read the Apostle more attentively, without doubt, he will resolve to seek from the faithful above all, a perfect understanding of Baptism, where not only so frequently, but with grave expressions and full of the Spirit of God, he recalls to them the memory of that mystery, he lauds their divinity, and in this, places before our view as something to contemplate, and so to imitate the death, burial and resurrection: Rm 6:3; 1 Co 6:11; 12:13; Ga 3:27; Col 2:12.

**237:** Moreover, this doctrine is useful. each one, when he sees another being baptized, admonished by that which he sees being done to others, he will recall the promises with which he was obligated to God when he was baptized, and at the same time, he will reflect to see if he is now such as the life and custom the Christian profession wills him to be.

There is to be sought concerning Baptism: what it is - the cause - the subject - its efficacy - liturgy.

What it is: name - nature - parts.

**238:** **NAME** <sup>178</sup>: Baptism, a Greek word, means ablution, washing. In Sacred Scripture, it indicates that washing is joined to the Sacrament: 'Be baptized every one of you for the forgiveness of sins', Ac 2:38 . Elsewhere it indicates every type of washing. 'The Pharisees and all the Jews do not eat without frequent washing of hands... and from the market they do not eat without washing first. And there have been handed down to them many other things to observe: washing of cups and pots, and brazen vessels and beds'. Mk 7:3, ff. It is in this sense that some times it is transferred to the Passion. Mk 10:18 <sup>179</sup>: 'Can you drink of the cup which I drink, or be baptized with the Baptism with which I am to be baptized?'

**239:** Nonetheless, among the writers of the Church, the term indicates not any washing of the body, but that which is joined to the sacrament; nor is it ever done without the prescribed form of words: in which meaning the Apostles, according to what Christ instituted, frequently made use of it. - Other names given by the Fathers

<sup>177</sup> CAP 166.

<sup>178</sup> cf. above # 167 - CAP 167.

<sup>179</sup> The correct citation here would be: Mk 10:38.



for Baptism are: 'sacrament of faith', because whoever receives it professes all the faith of the Christian religion. The eunuch of Queen Candace, Ac 8:37. - It is called 'Enlightenment', because with the faith that we profess in Baptism our hearts are enlightened. The Apostle, Heb 10:22: Call to mind the days gone by, in which after you had been enlightened, you endured great conflict of sufferings. - By St. John Chrysostom: Catech. 1, ad illuminandos, n. 2. t. 2, pg. 137/2 C it is called: 'expurgation; because through Baptism we purge the old leaven to be as new dough; or rather 'burial', 'planting', the Cross of Christ. - By St. Dennis, De Eccl. hier. II. MG 3, 391 A, Baptism is called 'the principle of the most holy Commandments' because this sacrament is as the door through which we enter into the society of the Christian life, and from it we give beginning to the obeying of the divine commandments.

**240: NATURE - DEFINITION** <sup>180</sup>: No matter how many definitions taken from the sacred writers can be given, that one, however, seems most apt and suitable which is derived from the words of Christ, in St. John 3:5: 'Unless a man be born again of water and the Spirit, he cannot enter the kingdom of God', as contemplated by the Apostle, who in the Letter to the Ephesians 5:25, ff., speaking of the Church, says: cleansing her in the bath of water by means of the word of life: Baptism is a sacrament of regeneration by means of water and words.

Regeneration. By nature, we are born of Adam, sons of wrath: 'through Baptism in Christ, we are reborn sons of mercy, because God has given to me the faculty of becoming a child of God: to those who believe in His name' Jn 1:12.

Water and words. But, with whatever expression the nature of Baptism is explained, the people must be instructed that this sacrament consists in the ablution, or washing, to which by the institution of Christ, our Lord, are added of necessity specific and solemn words. This is proven by St. Augustine, In Io., tr. 80, 3. t. 3, pg. 703 C. The word is applied to the element, and the sacrament results. And, it is proper to point this out with utmost diligence, that the people will not believe that which is commonly said, that the water itself which is to perform this sacrament is retained in the sacred font, is the sacrament; because then it would have to be said that the sacrament of baptism is had whenever really the water is used to wash someone, adding the words instituted by Christ.

PARTS: Matter and Form - Use of these Parts.

**241: MATTER AND FORM:** Matter, or the element <sup>181</sup> of Baptism is every kind of natural water, either of the sea, or of a river, or of a marsh, or of a well, or of a fountain, which without any addition is customarily called water. This is taken from Scripture.

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<sup>180</sup> cf. above # 167 - CAP 168.

<sup>181</sup> cf. above # 163 - CAP 169.

From the testimonies of Scripture: Jn 3:5: Unless a man be born again of water, etc. - Ephesians 5: 25, ff.: Cleansing her in the bath of water. - 1 Jn 5:7 ff.: there are three that bear witness on earth: 'the Spirit, and the water and the blood.' It should be pointed out that which St. John the Baptist said: 'He who is coming after me, the Lord, Who will baptize you with the Holy Spirit and with fire'. Mt 3:11, in no way ought there to be understood as the Matter of Baptism, but fire should be referred to the interior effect of the Holy Spirit, or certainly to that miracle that appeared on Pentecost, when under the species of fire, the Holy Spirit came, as is seen elsewhere, Ac 1: 5, Christ predicted: 'John indeed baptized with water: but you shall be baptized with the Holy Spirit, not many days hence.'

**242:** Furthermore, it is proven from the figures of Scripture: The deluge with which the world was purged that came because of the wickedness of men was great on the earth, and that all the thought of their heart was bent upon evil at all times, Gn 6: 5. That it was a figure and symbol of this water, St.. Peter demonstrates in his 1 P 3:21. - Passing through the Red Sea, ex 14:22, according to the Apostle, 1 Co 10:1, ff. - The washing of Naaman, the Syrian, 1 Kings 5<sup>182</sup>. - The admirable power of the pool, Jn 5:2, ff. .

**243:** It is also proven by the predictions contained in Sacred Scripture. These can refer to Baptism those waters to which Isaiah so liberally invited all that were thirsting, Is 55:1, ff.: 'All you that thirst, come to the waters ... you shall draw waters with you', 12:3. - Also the waters which Ezechiel say issuing from the temple, Ezk 47:1, ff. - In that day, there shall be a fountain open to the House of David and to the inhabitants of Jerusalem, for the washing of the sinner and the unclean woman', Zc 13:1.

**244:** Another argument is taken from convenience: Other reasons are had from St. Jerome, Epist. ad Oceanum, 69, 6<sup>183</sup>. Water is used with excellent reason because of the ease and readiness of having it ready, since this sacrament without any exception is necessary for all to be saved, and for the greatest signification that water gives to the effect of Baptism. So, as water in fact washes stains, so it excellently demonstrates the power and efficacy of Baptism with which the stains of sin are washed. And as water is most suited to cool bodies, so with Baptism the ardor of cupidity is in great part extinguished.

**245:** It is to be noted that although simple water that has no mixtures is the suitable matter to perform this sacrament, whenever there is the necessity of administering Baptism; nonetheless, by apostolic tradition, there was always observed in the Church that whenever Baptism was conferred with solemn ceremonies, there was also added the sacred Chrism with which the effect of Baptism was even better declared ,i.e., the

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<sup>182</sup> The proper citation intended by Fr. Bertoni is: 4 Kings 5:10 - in most modern bibles, this would be 2 Kings [followed by the two Books of Samuel].

<sup>183</sup> What follows would be more from the CAP than from St. Jerome. However, the citation Fr. Bertoni intended is from t. 1, 416 D, ff.

unction of the Holy Spirit. - For the consecration of the water, see Nat. ab Alex., de Bapt. art. 2, ref. 3.

It is also to be noted that the people who sometimes might be uncertain if this, or that is true water, which is required for the perfection of the sacrament, this much is certain, however; that never in any case with some other matter than water can the Sacrament of Baptism be performed.

**246: FORM** <sup>184</sup> : This part, too, must be explained with diligence.

The knowledge of so holy a mystery by its very nature is accustomed to delight the faithful greatly, as usually happens in all the science of divine things. This knowledge must be had uppermost in the heart for its almost daily applications: because it very often occurs, as will be said most clearly in its own place, that this sacrament may have to be administered by every class of people, and so very often even by women of humble station, so whatever pertains to the substance of this sacrament must be known fully by absolutely all the faithful and be clearly seen. Therefore, with clear and unmistakable language that can be understood by everyone, the Pastors will teach that this is the perfect and complete form of Baptism: 'I baptize you, in the name of the Father, and of the Son, and of the Holy Spirit.' It was ordained so by Christ, when He said to the Apostles in St. Matthew 28:19: 'Go, therefore, and make disciples of all nations, baptizing them in the name of the Father,' etc.

**247: Baptizing.** From this word the Catholic Church, divinely instructed, has well understood that the action of the minister must be expressed in the form of this sacrament, which is performed with these words: 'I baptize you'. But because in addition to the ministers, it was necessary to signify both the person who is baptized and the principal Cause that operates in Baptism, so that the pronoun, 'You' and the distinct names of the divine Persons are added, so that the complete form is: 'I baptize you in the name of the Father, and of the Son, ' etc. - The names of all three divine Persons are said distinctly, because it is not just the Person of the Son of Whom St. John said: Jn 1:33. 'He it is Who baptizes', but at the same time, all the Persons of the Holy Trinity operate in Baptism. And it is said: 'In the Name,' and not 'in the names,' because in this regard, 'name' does not refer to the Persons, but it signifies the divine substance, virtue, power, which is one and the same in all three Persons.

**248:** But, in this form, the same words are absolutely necessary <sup>185</sup>, so much so that if they are omitted, the sacrament cannot be confected; others, though, are not so necessary,, that if they are lacking, they do not invalidate the essence of the Sacrament, as that "I" [ **ego** ], whose force is already contained in the word **baptizo**. Rather, in the Greek Church, the manner of speaking being somewhat varied, it is omitted, because they judged that mention of the minister is not necessarily to be made. Hence it is that in baptizing, they commonly use this form: The servant of Christ

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<sup>184</sup> cf. above # 164 - CAP 170.

<sup>185</sup> cf. above # 164 -CAP 171.

is baptized in the name of the Father, and of the son and of the Holy Spirit. From these words, however, they baptize correctly, as appears from the teaching and definition of the Council of Florence, as there is sufficiently explained what pertains to the truth of Baptism, that is the ablution which is really then performed.

**249: DIFFICULTY:** If there once was a time in which the Apostles baptized only in the name of Jesus Christ, Ac 2:38; 8:12, we must believe that they did this through the inspiration of the Holy Spirit, in that in the beginning of the nascent Church by the name of Jesus Christ, their preaching was rendered more illustrious and His name more illustrious and His greater divine and immense power was celebrated. Looking well into this matter, we will easily see that no one of those parts is lacking in this form that had been prescribed by the Savior Himself. Because whoever says 'Jesus Christ' signifies at the same time both the Persons of the Father, by Whom He was anointed, and the Holy Spirit, with Whom He was anointed. Although it can be doubted if the Apostle every baptized anyone with this form, if we wish to go along with the authority of Ambrose, De Spirit. S., Bk 1, 3. t. 2, 607 D, ff., and Basil, De Spirit. S. 12. MG 32, 115, ff., most holy and most learned Fathers, who have so interpreted Baptism in the name of Jesus Christ: with these words, the Baptism is signified that was given not of John, but by Christ, the Lord, and so the Apostles did not depart from the commonly used form that contains the names of the three Persons. It is proven by a similar reason. It seems that St. Paul used this manner of speaking to the Galatians 3:27: For all you have been baptized into Christ, have put on Christ; to signify that they had been baptized into the faith of Christ, and not with some other than that prescribed by Christ.

**250: THE LEGITIMATE USE OF THESE PARTS.** Legitimate ablution <sup>186</sup>.

Up through here it has been a question of the matter and form that pertain principally to the substance of Baptism. But, the legitimate ablution must also be observed. By the common custom and practice of the Church, Baptism can be conferred in one of these three ways: by immersion, by pouring, by aspersion. Which ever of these three is employed, it must be believed that Baptism is truly performed.

Because water is used in Baptism to signify the washing of the soul, Baptism is called a 'bath' by the Apostle, Ep 5:26. But washing is only performed by immersing into the water, as had been observed by the Church for a long time from the first centuries, although pouring or directing the water, as now is the more frequent usage, or by asperging, as is seen was done by St. Peter, Ac 2:41, who in one single day converted three thousand men to the faith and baptized them. Whether this washing be one, or three-fold, does not matter. In the one, or other manner, and in which Baptism was once truly administered by the Church, it can now also be administered, as can be gathered from the letter of St. Gregory to Leander, Epist. Bk 1, 41. t. 2, pg 469/ 2 C. However, that rite which each one sees being observed in his own Church must be retained by the faithful. And this principally is to be observed: that not any part, but most especially the head is to be washed, because all the senses both

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<sup>186</sup> cf. above # 169 - CAP 172.

external and internal, reside in the head; and that at the same time, the words of the Sacrament are to be said by the one who baptizes, and not before, or after the ablution, but at the same time, that the washing is performed.

**251: CAUSE:** By authority - by the Minister.

AUTHOR <sup>187</sup>: Baptism, just as all the sacraments, was instituted by Christ. Two times, however, must be noted: when the Savior instituted it, and when the Law was established that it had to be received.

This sacrament, then, was instituted by Christ, when he was being baptized by St. John, Mt 3:13, ff.; Mk 1:9, ff.; Lk 3:21, ff., He conferred on the waters the virtue of sanctifying. this is proven by the Fathers. St. Gregory Naziazenus, Or. 38, 16. MG 36, 330 B, and St. Augustine, Serm. 136, l. t. 5/200, 244 P of the Appendix, n. 1, testifying that in that time there was given to the waters the virtue of generating, that is, into the spiritual life: and elsewhere: from the fact that Christ was immersed into the water, water washes all sins. The Lord was baptized, but not through the need of being cleansed, but to cleanse the water with contact with His divine flesh, whence waters would have the power of washing. - Likewise it is proven from the fact itself. Then, the Most Holy Trinity, in Whose Name the Baptism was performed, declared its divinity present. The voice of the Father was heard, Lk 3:21, ff., the Person of the Son was present and the Holy Spirit appeared in the form of a dove. Furthermore, the heavens were opened where we can enter through Baptism.

**252:** How was so great and so divine a virtue conferred by the Lord on water? - This does indeed surpass human intelligence <sup>188</sup>; this much, though, can be sufficiently perceived by us that when Baptism was received by the Lord, with the contact of that most holy and most pure body, the water was consecrated to the salutary use in Baptism, but with this condition, that this sacrament, although instituted before the Passion, it is, though, to be believed that it has received its every virtue and efficacy from the Passion, which was as the end of all the actions of Christ.

**253:** From the time in which the Law of Baptism was given, there remains no doubt because there is agreement among the sacred writers that after the resurrection of the Lord, when He commanded the Apostles: 'Go, therefore, and make disciples of all nations, baptizing them', etc., Mt 28:19, from that moment all men could attain eternal salvation began to be obligated by the law of Baptism. This is deduced from 1 P 1:3: 'He has begotten us again into a living hope through the resurrection of Jesus Christ from the dead', and from St. Paul, Ep 5:25, f.: 'He delivered Himself up for her in the bath of water', etc. - Both refer the obligation of Baptism to the time that followed after the death of Christ. Hence, in no way can it be doubted that these words of Christ, Jn 3:5: 'Unless a man be born again of water and the Spirit, he cannot enter', etc., regard that time that followed the Passion.

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<sup>187</sup> cf. above # 170 - CAP 173.

<sup>188</sup> cf. above # 235.

**254:** From these things, if they are treated by the Pastors with diligence, there is no doubt that the faithful will recognize a supreme dignity in this sacrament, and with utmost piety they will hold it in veneration, especially if they think that these most excellent and most abundant gifts which in the Baptism of Christ the Lord have been declared with miraculous signs, are given and belong to anyone who is baptized. Because, just as happened to the child through Eliseus, 4 Kings ((2 K)) 4:35, if our eyes, too, were so opened that we could admire heavenly things, there would be no one so bereft of sense that he would not sublimely admire the divine mysteries of Baptism provided that the riches of this sacrament will be explained by pastors in such a way that the faithful may contemplate it, if not with the eyes of the body, at least with the subtle vision of the mind illumined by the splendor of the faith.

**255:** CAUSE BY MINISTRY: Principal and Accessory Ministers.

MINISTER <sup>189</sup>: To know this point of doctrine is not only useful, but it is also necessary, so those to whom this office is principally committed, should procure to exercise it holily and religiously, and that no one, leaving as it were his own confines, may enter opportunely into the possession of another, or proudly exercise the right of another; because the apostle advises us in all things to keep order, 1 Co 14:40.

This order is three-fold: first, Bishops and priests, to whom it has been granted in their own right, not through some other extraordinary power, to exercise this ministry, because to them, in the person of the Apostles, it has been commanded by the Lord, Mt 28:19: 'Go, therefore, and make disciples', etc., 'baptizing', etc., although the Bishops, that they be not compelled to abandon that graver care, i.e., of teaching, instructing, were always accustomed to leave the ministry of Baptism to priests. It is apparent from the doctrine of the Fathers and from the image of the Church that priests, then, in their own right, exercise this function, even if the Bishop is present, they can administer Baptism; because since they have been instituted to consecrate the Eucharist, which is the sacrament peace and unity, it was proper that to them there be given the power to administrate all those things through the means of which necessarily each one could become a sharer of this peace and unity.

**256:** An objection is diluted. If sometimes the Fathers have said that of baptizing without the permission of the Bishop has not been granted to priests, it seems that this ought to be understood of that particular Baptism that was customarily administered on certain days of the year with solemn ceremonies.

The second order is that of the Deacons, for whom without permission of the Bishop, or of that of the priest, it is not licit to administer this sacrament, as so very many decrees of the Fathers testify.

The third Order is of those, in an impelling necessity, can baptize without solemn ceremonies. In this number is everyone, even the people whether they be

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<sup>189</sup> cf. above # 1765- CAP 174.

male or female, whatever sect they profess; this ministry is also permitted to Jews and infidels and heretics, in a case of extreme necessity, if, however, they have the intention of doing that which the Catholic Church does in that classification of administration. So testify very many decrees of the ancient Fathers, and many decrees of Councils. In the Council of Trent, an anathema was pronounced against those who would dare to assert that the Baptism which was conferred even by heretics in the Name of the Father and of the Son and of the Holy Spirit, with the intention of doing what the Church does, is not a true Baptism. In this matter, certainly, the supreme goodness and wisdom of our Lord can be admired, seeing that since all must necessarily receive this sacrament, just as He instituted water as its matter, of which there is no more common thing, so, too, He wished to exclude no one from the administration of it, although, as has been said, it is not licit for all to use solemn ceremonies. This is not because the rites and ceremonies have more dignity than the sacrament, but because they are less necessary.

**257:** However, the faithful are not to believe that this ministry being so generally permitted to everyone, that it then is not of the utmost propriety to establish some order of ministers. Women ought not to arrogate to themselves the ministry of baptizing if there are men present; nor a layman when a cleric is present, nor a cleric when a priest is present. Mid-wives, however, who have the custom of baptizing are not to be reprimanded, if, sometimes, even when a certain man is present, but one who does not know how to perform this sacrament, carry out that which otherwise would seem to be an office more proper to men.

**258: ACCESSORY MINISTERS** <sup>190</sup>: to these ministers who confer Baptism there is added another class of ministers, who are customarily employed to celebrate the holy ablution, according to the most ancient custom of the Catholic Church. Now, these are called God-parents: at one time they were called by theologians with the common word, 'susceptors', i.e., masters to be believed that something was to be given, or something was to be done, and promising their aid. These 'Donatories', or, as they were also called, 'sponsors', or 'guarantors', 'promisers', who gave security. Since all the laity pertain to this number, it should be accurately cared for by Pastors, so that the faithful might understand what is principally necessary to rightly fulfill that office.

**NAME:** They are called 'God-parents', because they exercise the role of parents. They are called 'susceptors', namely, those that lift out of the sacred font and take on themselves the duty of educating. They are called 'sponsors', 'guarantors', as one who guarantees for a merchant something unknown, who gives him immediately many goods, with the pact that he will pay after six, seven years.

#### CAUSE - PARTS - QUALITIES - NUMBER

**259: THE CAUSE:** for adding in Baptism besides the ministers of the sacrament, also God-parents and 'susceptors' was because Baptism is a spiritual regeneration through which we are born children of God. 1 P 2:2: 'Crave, then, as new born babes,

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<sup>190</sup> cf. above # 166 - Cap 175.

pure spiritual milk'. Just as, therefore, when one has come forth to this light, he needs a nurse and a teacher, through whose work and help one is educated and cultured in doctrine and the fine arts, so, too, those who from the baptismal font began to live a spiritual life, it is necessary, it is urgent that they be committed to the faith and prudence of some, from whom they can attain the precepts of the Christian religion and be instructed in every kind of piety, and thus gradually grow in Christ, until finally, with the grace of God, they result as perfect men; in like manner, too, since for Pastors who have been appointed to the public care of parishes, there does not remain sufficient time that they can give their individual care of educating children in the faith.

**260:** We have a testimony of this very ancient custom from St. Dennis, De eccl. hier. II, par. 2. MG #, 394 B. It was considered by our divine leaders, the Apostles, who judged to receive infants according to this holy manner, that the natural parents of the child would give him over to someone learned in divine matters, as a teacher under whom, just as under a divine Father, and a susceptor of holy salvation, the child would lead the rest of his life. The same teaching is confirmed by the authority of Pope Hyginus, Apud Gratianum, part 3, d. 4, c. 100, Paris edition 1601, pg. 1481. For this reason, it was most wisely established <sup>191</sup> by the Holy Church that not only he who baptizes with the baptized, but also the one who lifts the child from the font with the one thus lifted out, as with his parents, they are bound by affinity, so that legitimate matrimony between all these could not be contracted, or a contract would be dissolved.

**261: DUTIES OF THE GOD-PARENTS:** These must be taught to the faithful, otherwise, this office would be handled in the Church with much negligence, if the name of this function remained just a name. How holy one must be in this office, it seems that men do not even suspect.

Therefore, God-parents are always and universally to think as follows: that they have principally this obligation of having perpetually recommended to themselves these spiritual children. (Murietta Deacon, cf. Machantium). And in those things that pertain to the instruction of the Christian life they will attend to with diligence, and so to the giving of themselves in every phase of life as they promised with solemn ceremonies they would do <sup>192</sup>.

**262:** Let us listen to St. Dennis, ib., who expresses the words of the guarantor: 'I promise to lead the child, when he comes to sacred understanding, by my sedulous admonitions, that he renounce entirely all that is contrary, and that he profess and advance toward those divine things which he promised' [Authbert Candolini]. - St. Augustine states, Apud Gratianum, 3, d. 4, 105. Paris edition 1601, pg. 2483: 'I admonish you,' he says, 'above all, both men and women, who have taken up children in Baptism, that you understand that guarantors exist before God for those whom you have witnessed rising up from the sacred font. And certainly it is most proper that he

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<sup>191</sup> cf. above # 166 - CAP 176.

<sup>192</sup> The source for this information used by Fr. Bertoni has not been found.



who undertakes a certain office, should never tire of fulfilling it diligently, and he who promises to be the teacher and the custodian of another, should never suffer himself to desert him whom he once accepted into his trust and clientele, whenever it should arise that he needs his help and guidance.’ [S. Sebastian] <sup>193</sup>.

What things, then, especially should be taught to spiritual children, St. Augustine Apud Gratianum, ib., comprehends in speaking of these same duties of God-parents. They must admonish the baptized to guard chastity, to use diligence, to keep charity; and, above all, they must teach the Creed and the Lord's Prayer, and also the Decalogue, and those things which are the first rudiments of the Christian religion [Bl. Gertrude] <sup>194</sup> - [St. Cecilia] <sup>195</sup>.

**263: QUALITIES:** These things being as they are, we easily understand to what type of men the conferral of this holy tutelage is not to be committed, that is, to those either do not wish to exercise it faithfully, or who cannot attentively and diligently. Therefore, in addition to natural parents to whom it is not licit to bestow this care, so that it might appear how much this spiritual bringing up differs from the carnal, principally heretics, Jews, infidels are totally to be prohibited from this office, as are they who always have the thought and intention of obscuring the truth of the faith with lies and veiling all Christian piety [St. Julian of Celsus - St. Augustine, the Apostle of England, of St. Lawrence, those of St. Brixio].

**264: NUMBER:** It was established by the Council of Trent, Sess. 24, c. 2, Mansi 33, 153, that not many should lead the baptized from Baptism, but one only, either a man, or woman, or at the most, one man and one woman, because the order of its instruction, by a multitude of instructors could be disturbed, and so that many of these affinities might not result, that would then impede the spreading of society among men with the legitimate bond of matrimony.

**265: SUBJECT** <sup>196</sup>: Although the knowledge of all the other things said up until here ought to be esteemed as most useful to the faithful, nothing however, can seem more necessary than their coming to be well instructed in this, that to all men the law of Baptism has been prescribed by the Lord, so that if they are not reborn to God by the grace of Baptism, they have been generated to an eternal misery and death by their parents, whether they be of the faithful, or infidels. Therefore, pastors ought often to explain that which is read by the Gospel, Jn 3:5: Unless a man be born again of water and the Holy Spirit, he cannot enter into the kingdom of God.

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<sup>193</sup> According to the Acts reported by the Bollandists, Vol. 2, 265, through the work of St. Sebastian, many infidels were led to Baptism and Martyrdom.

<sup>194</sup> St. Gertrude, having entered a monastery at the age of 5, was entrusted to the care of St. Metilda. cf. Harold of the Divine Lord - Hortenses of S. Monte, Varies, 1954, p. 13.

<sup>195</sup> Before being baptized, Valerian espoused Cecilia, saw in a vision a table on which were indicated the principal truths to be believed [cf. De probatis sanctorum historiis, Coloniae 1581, t. 6, 548 - near the Abbey of Grottaferrata.

<sup>196</sup> CAP 177.

That this Law must be understood not only of adults, but also of babies, and thus the Church has received it from apostolic tradition, is the common teaching of the Fathers. Furthermore, it is to be believed that Christ, the Lord, has not willed to deny the grace of Baptism to babies, of who He said, Mk 19:14: Let the little children be, and do not hinder them from coming to Me, for of such is the kingdom of heaven; and He put His arm around them, and laying hands upon them, He began to bless them, Mk 10:16. Therefore, when we read, 1 Co 1:16; Ac 16:33, that an entire family was baptized by Paul, it appears sufficiently clear that children were also among that number that were baptized. Circumcision, which was a figure of Baptism, especially commended this custom, because children were circumcised on the eighth day, Gn 17:12; now, if circumcision wrought by the hand in the striping of flesh helped them, Baptism will also help them, which is the circumcision of Christ, not wrought by the hand, Col 2:11, as the Apostle teaches, Rm 5:17: If by reason of one man's offense, death reigned through the one man, much more will they who receive the abundance of grace and of the gift of justice reign in life through the one Jesus Christ. Since, therefore, through the sin of Adam, Babies have contracted original fault, much more, then, through Christ can they attain grace and justice, whenever they may reign in life: this without Baptism can come to be in no way whatsoever.

**266:** Therefore, the Pastors will teach that babies absolutely ought to be baptized and then, little by little, their tender age ought to be informed with the Christian precepts to true piety; because as it was very well put by a wise man, Pr 22:6: A young man according to his way, even when he is old, he will not depart from it. Therefore, it cannot be doubted that when they are baptized they do not truly perceive the sacrament of faith. Not that they are to believe with the assent of their minds, but because they are endowed by the faith of their parents, if the parents are believer, otherwise by the faith, as St. Augustine says, Epist. 98, 5 ad Bonif., t. 2, 265, G, ff., of all the society of saints. Hence, we say rightly that they are offered for Baptism by all those to whom it is pleasing that they are offered, and with whose charity they are added to the Communion of the Holy Spirit.

The faithful, then, must be earnestly exhorted to bring their children, as soon as they can without danger, to the Church, and see to it that they are baptized with solemn ceremonies; because, since there is remaining no other means of salvation for children, other than Baptism, it is easily understood how great a fault they assume who have them deprived of the grace of this sacrament for a long time, longer than necessity requires: all the more so if because of the weakness of their age, the dangers to their life are infinite. What could we say of those who deprive, either through negligence, or through malice, their children of Baptism and consequently of heaven?

**267:** With adults <sup>197</sup>, born of infidels, one must proceed differently according to the custom of the ancient Church. Indeed the Christian faith must be proposed to them, and they ought with every effort to be exhorted, instructed, invited to embrace it. If they

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<sup>197</sup> CAP 178.

are converted to the Lord God, it is necessary to advise them that they do not defer the sacrament of Baptism beyond the time prescribed by the Church, because it is written: Delay not to be converted to the Lord, and defer it not from day to day, Ecclus 5:8, it is necessary to teach them that perfect conversion consists in the new generation through Baptism: that is the later they come to Baptism, so much the longer are they to remain deprived of the use of the grace of the Sacraments, with which the Christian religion is professed, and that there is no other approach to these than through baptism; that they are deprived of the greatest fruit that by baptism could be plucked, because the water of Baptism not only washes the stains and filth of faults committed and takes them all away, but it adorns them with divine grace, with the help and power of which we can also in the future avoid sins and conserve justice and innocence; in which consists, as all easily see, the sum of the Christian life.

**268:** But, although these things are true, the Church never used to give Baptism immediately to this class of men, but it established that it was to be deferred to a determined time, because this delay did not have an accompanying danger, as it does for children: which for him who has the use of reason, the resolution and the counsel of receiving Baptism and Penance for a bad past life, sufficed to obtain grace and justice, if any sudden happening intervened that might interfere with baptizing them.

On the contrary, this delay seems that it bears with itself some usefulness. Because it must diligently be provided by the Church that no one approaches this sacrament with a deceiving and simulated mind, the will of those who ask for Baptism is to be explored and discerned better; hence, in the ancient canons, it was decreed that those who came over to the Catholic Faith from the Jews, for some months, they were to be among the catechumens before administering Baptism to them. So, they were to be trained more perfectly in the doctrine of the faith they were to profess and in the institutions of the Christian life. Furthermore, there was attributed a greater cult of religion to the sacrament if they only received with solemn ceremonies Baptism, on the prescribed day of Easter and Pentecost. Sometimes, however, for some just and remarkable cause, it was to be deferred, as when some danger to life was imminent, and particularly when those to be baptized knew fully the mysteries of the faith - Philip with the Eunuch, Ac 8:26, ff. - St. Peter with Cornelius, Ac 10: 47, f.

**269:** It is necessary then, to teach <sup>198</sup> and to explain to the people how disposed they ought to be who are to be baptized.

It is necessary that they will, and have the intention of receiving Baptism, since each one dies in Baptism to sin, and takes on a new outlook, and discipline of life, it is proper that it be conferred on no one who is unwilling and loathe. Hence, it was always observed by holy tradition that Baptism was administered to no one unless first he was interrogated if he wished to be baptized. Now should it be wondered at that in babies that will is lacking, since the will of the Church which promises for them, cannot be obscure.

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198 CAP 179.

**270:** Furthermore, the insane and the frustrated, once being of sound mind and then falling into insanity, and who in that time did not have any desire of receiving Baptism, when there is no danger to life, they are not to be baptized. When, though, there is a danger to their life, if before their insanity they gave signs of such a will, they are to be baptized; otherwise, it must be abstained from baptizing them. The same is to be said of the unconscious. If they were never masters of their mind, and they never had the use of reason, they can be baptized as children, in the faith of the Church, and that is, by the authority and practice of the Church.

But, in addition to the desire for Baptism, faith is most necessary to obtain the grace of the sacrament, in that same manner, that it is said of the will. Because our Lord and savior taught: He who believes and is baptized, shall be saved. Mk 16:16.

**271:** It is further necessary that man repent <sup>199</sup> of his committed faults and of his badly conducted life, and that he establish also for the future to abstain from all sins, because otherwise he who thus requested Baptism and who did not wish to emend the custom of sinning, would be totally to be rejected, as there is nothing that is so repugnant to the grace and virtue of Baptism, as the mind and the counsel of those who are in no way determined to put an end to sin. Since Baptism, then, is to be requested for this purpose of putting on Christ and of being joined to Him, indeed it is clear that he who has the resolve of persevering in vices and sins, is justly rejected from the sacred cleansing: principally because none of those things which pertain to Christ and the Church ought to be received uselessly. And Baptism is empty as regards the justice and the grace of salvation, in him who is bent on walking according to the flesh, not according to the spirit: although as far as the sacrament is concerned, it fulfills without any doubt its perfect reason, if, though, when one is legitimately baptized, he should intend to receive that which is administered by the holy Church. Whence, St. Peter responded thus to that great multitude who were contrite of heart and asked him and the other Apostles what had to be done: Repent and be baptized, every one of you. Ac 2:38. And, in that other place: Repent, therefore, and be converted, that your sins, may be blotted out. Ac 3:19. And St. Paul, writing to the Romans 6:19 <sup>200</sup>, manifestly shows that he who is baptized, must die to sins, and hence, he advises that we are not to yield our members as arms of iniquity for sin, but we yield ourselves to God, as living from the dead.

**272: EFFECT** <sup>201</sup>: Liberation from evils - Enrichment with blessings.  
Liberation from evils: of fault - of punishment.  
Liberation from the evils of fault: whether original - or, actual.

NOTE. There is nothing that helps more to enkindle souls for a true pursuit of piety as when the effect of Baptism is explained by the Pastors with accuracy. So that,

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<sup>199</sup> CAP 180.

<sup>200</sup> Cited according to the sense.

<sup>201</sup> CAP 181.

then, the faithful might better understand that they have been placed in a most sublime state of dignity, and not ever suffer at any time being disturbed from this by any snare, or attack of their enemies, it is first necessary to point out that sin, whether it be contracted by origin from our first parents, or whether it is committed by ourselves, no matter if it be so horrible that it cannot even be imagined, it is remitted and condoned by the admirable power of this Sacrament.

**278:** Ezechiel prophesied this effect a long time before, when the Lord said through his mouth: And I will pour upon you clean water, and you shall be cleansed from all your filthiness. Ezk 36:25. And the Apostle, after a long enumeration of sins, speaking to the Corinthians, adds, 1 Co 6:11 adds: And such were some of you, but you have been washed, you have been sanctified, you have been justified, in the name of our Lord Jesus Christ, and in the Spirit of our God.

This dogma has been confirmed by perpetual tradition in St. Augustine, De peccatorum meritis et remissione. Bk I, 15, 20. t. 10/1, 12 C, in the book of Baptism of children, he writes thus: In generating in the flesh, only original sin is contracted; in regenerating in the spirit, however, there is a remission no to only of original sins, but also voluntary sins. St. Jerome, in Epistle 69 to Oceanus, c. 4, t. 1, 414 C: All crimes are condoned in Baptism. - It is likewise proven from the Councils. And so that no one would remain any longer in doubting this truth, after the definitions of any Councils, the sacrosanct Council of Trent, Denz 792, has declared it excommunicating whoever holds the contrary, and also those who might dare to assert: That although in Baptism, sins are remitted, nevertheless, they are not totally taken away, or radically extirpated, but only the surface is scratched, with the roots of the sin still remain implanted in the soul.

**279:** Sins, however, are radically extirpated by the reason adduced in Trent, Denz. 792: In the return, God hates nothing because nothing pertaining to damnation remains in those who were buried together with Christ into death through baptism, who walk not according to the flesh, but having put off the old man, and having put on the new, who has been created according to God, they are made innocent, immaculate, pure, blameless, and beloved of God.

OBJECTION: In the baptized, concupiscence, or the *fomes* of sin remains <sup>202</sup>, as is seen through the authority of the same Council, Denz 792. response: but concupiscence does not have the true nature of sin. this is taken from St. Augustine, Contra Julianum, Pelag., Bk 6, 45. t. 10/1, 686 F: In those baptized children, the guilt of concupiscence is absolved in Baptism, infirmity remaining. Retract. Bk 1, 15, 2. t. 1, 24/C. It is likewise proven from reason. By concupiscence which is of sin, there is understood that appetite, however, if it be not joined to either the consent of the will, or some negligence, is far from the true nature of sin.

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202 CAP 182.

OBJECTION: St. Paul says, Rm 7:7: Yet, I did not know sin [*concupiscentiam*] save through the law: Thou shalt not lust [*non concupisce*]. - response: He does not mean the concupiscible power, but the vice of the will.

**280:** From the divine Gregory, Epist. Bk 9, 39. t. 2, pg., 764/2 B: If there are those who say: that sins are dismissed in Baptism superficially, what is further from the truth than this preaching? Since, through the sacrament of the faith, the soul, radically absolved of sins, inheres in only God. And to demonstrate this thing, he makes use of the testimony of the Savior, Jn 3:10: He who has bathed needs only to wash his feet, and he is clean all over. Naaman, the Syrian, is a figure of this cleanliness, 4 Kings ((2 K)) 5:14, who when he had washed in the Jordan seven times so that his flesh was restored from leprosy, like the flesh of a little child. Hence, the proper effect of Baptism is the remission of sins, both for that vice contracted by origin, as well as those committed through our own fault. St. Peter manifestly declares that Baptism was instituted by Christ for this end, Ac 2:38: Repent, and be baptized, every one of you, for the forgiveness of sins <sup>203</sup>

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<sup>203</sup> There is lacking what is contained in CAP 183-193, the remission of the penalty due to sin - Baptismal Character - Effects - Three-fold kind of Baptismal ceremonies etc.