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CATECHISM

OF

THE COUNCIL OF TRENT,

TRANSLATED INTO ENGLISH.

WITH NOTES, ETC.

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"In scarcely a single instance," says NIGHTINGALE, "has a case concerning the Catholics been fairly stated, or the channels of history not been grossly, not to say wickedly, corrupted."—RELIGION OF ALL NATIONS.

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PRAEFECTO SACR. CONSILII CHRIST. NOMINI PROPAG.

HANC ROM. CATECHESIOS VERSEONEM

IN ANGLICE LOQUENTIUM USUM

TENUE LICET G. A. TESTIMONIUM

NON RENUENTI NUNCUPAT

JEREMIAS DONOVAN SACERDOS HIBERNUS

CUBICULARIUS GREG. XVI. P. M.

TO HIS EMINENCE

JAMES PHILIP FRANSONJ,

CARDINAL-PREFECT OF THE PROPAGANDA,

IS INSCRIBED, BY PERMISSION, THE PRESENT WORK,

AS A SMALL TRIBUTE

OF RESPECT FOR HIS CHARACTER,

AND OF GRATITUDE FOR HIS KINDNESS,

BY HIS OBLIGED AND GRATEFUL HUMBLE SERVANT,

THE TRANSLATOR.

UT fidelis populus ad suscipienda Sacramenta majori cum reverentia atque animi devotione accedat, praecipit sancta Synodus Episcopis omnibus, ut non solum cum haec per se ipsos erunt populo administranda, prius illorum vim et usum pro suscipientium captu explicant, sed etiam idem a singulis parochis pie prudenterque etiam lingua vernacula, si opus sit, et commode fieri poterit, servari studeant, juxta formam a sancta Synodo in catechesi singulis sacramentis praescribendam, quam Episcopi in vulgarem linguam fideliter verti atque a parochis omnibus populo exponi curabunt, etc.

Conc. Trid. Sess. xxiv., de Reform. c. 7.

THAT the faithful people may approach to receive the sacraments with the greater reverence and devotion of mind, the holy Synod commands all bishops, not only when these shall have to be administered by themselves to the people, previously to explain their force and use in a manner suited to the capacity of the receivers, but also to endeavour that the same be piously and prudently observed by every parish-priest, even in the vernacular tongue, if need be, and it can be conveniently done, according to the form to be prescribed by the holy Synod for all the sacraments in a catechism, which bishops will take care to have faithfully translated into the vulgar tongue, and expounded to the people by the parish-priests.

Council of Trent, Sess. xxiv., on Reformation, c. 7.

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THE

TRANSLATOR'S PREFACE.

THE ROMAN CATECHISM, of which an English Translation is here submitted to the public, was composed by decree of the Council of Trent; and the same high authority requires all bishops "to take care that it be faithfully translated into the vernacular language, and expounded to the people by all pastors."*

The Fathers of the Council had examined with patient industry, and, in the exercise of their high prerogative, had defined with unerring accuracy the dogmas of faith which were then denied or disputed; but the internal economy of the Church also solicited and engaged their attention; and, accordingly, we find them employed in devising measures for the instruction of ignorance, the amelioration of discipline, and the reformation of morals.

Amongst the means suggested to their deliberative wisdom for the attainment of these important ends, the Roman Catechism has been deemed not the least judicious or effective. The ardour and industry of the "Reformers" were actively employed, not only in the publication of voluminous works, "to guard against which required perhaps little labour or circumspection;" but, also, in the composition of "innumerable small

* Council of Trent, Sess. xxiv. c. vii. on Reformation.

works, which, presenting on the surface the semblance of piety, deceived with incredible facility the simple and the incautious.”* To meet the mischievous activity of such men, and to rear the edifice of Christian knowledge on its only secure and solid basis, the instruction of its authorized teachers; to afford the faithful a fixed standard of Christian belief, and the pastor a prescribed form of religious instruction; to supply a pure and perennial fountain of living waters to refresh and invigorate at once the pastor and the flock, were amongst the important objects contemplated by the Fathers of Trent in the publication and translation of the Roman Catechism.†

They, too, are amongst the objects contemplated by those who urged the present undertaking, and which influenced the translator's acceptance of the task. Coincidence of circumstances naturally suggests a concurrence of measures; and it requires little discernment to discover the coincidence that exists between the present circumstances of this country and those which awakened and alarmed the vigilance of the Fathers of Trent. Ireland, the empire, has been inundated with pernicious tracts, teeming with vituperative misrepresentation of the dogmas of the Catholic faith, and loaded with unmeasured invective against the principles of Catholic morality. “Innumerable small works, presenting on the surface the semblance of piety, have been scattered with unsparing hand amongst the ignorant and the incautious:” efforts are still made (the object is avowed) “to promote the principles of the Reformation,” by unsettling the religious convictions of the

* Pref. p. iv.

† Pref. p. iii., sq.

people: and we are fortified by the example of the Fathers of Trent in the hope, that an antidote, eminently calculated to neutralize the poison so industriously diffused, to abate prejudice, instruct ignorance, promote piety, and confirm belief, will be found in a work containing a comprehensive summary of the dogmas of the Catholic faith, and a no less comprehensive epitome of the principles of Catholic morality.

To another, and, happily, an increasing class of the community, the present volume cannot fail to prove an useful acquisition—to those who, anxious only for truth, desire to know the real principles of Catholics, could they arrive at a knowledge of them through the medium of a compendious and authoritative exposition. Whilst inquiry struggles to burst the bonds in which prejudice and interested misrepresentation have long bound up its freedom, and would still oppress its energies, it would not become Catholics to look on with indifference. We owe it to truth to aid these growing efforts of enlightened reason; the voice of charity bids us assist the exertions of honest inquiry; we owe it to ourselves to co-operate in removing the load of unmerited obloquy under which we still labour; and, if it were possible for us to be insensible to these claims, there is yet an obligation from which nothing can exempt us—it is due to religion to make her known as she really is. To these important ends we cannot, perhaps, contribute more effectually than by placing within the reach of all a work explanatory of Catholic doctrine, and of universally acknowledged authority in the Catholic Church.*

* On this subject the following observations from the pen of a Protestant clergyman are as candid as they are just :—“The religion of

To the pastor, upon whom devolves the duty of public instruction, the "Catechismus ad Parochos" presents peculiar advantages. In its pages he will discover a rich treasure of theological knowledge, admirably adapted to purposes of practical utility. The entire economy of religion he will there find developed to his view—the majesty of God, the nature of the divine essence—the attributes of the Deity, their transcendent operations—the creation of man, his unhappy fall—the promise of a Redeemer, the mysterious and merciful plan of redemption—the establishment of the Church, the marks by which it is to be known and distinguished—the awful sanction with which the Divine Law is fenced round, the rewards that await and animate the good, the punishments that threaten and awe the wicked—the nature, number, and necessity of those supernatural aids instituted by the divine goodness to support our weakness in the arduous conflict for salvation—the Law delivered in thunder on Sinai,

the Roman Catholics ought always, in strictness, to be considered apart from its professors, whether kings, popes, or inferior bishops; and its tenets, and its forms, should be treated of separately. To the acknowledged creeds, catechisms, and other formularies of the Catholic Church, we should resort for a faithful description of what Roman Catholics do really hold, as doctrines essential to salvation; and as such, held by the faithful in all times, places, and countries. Though the Catholic *forms* in some points may vary in number and splendor, the Catholic *doctrines* cannot;—though *opinions* may differ, and change with circumstances, *articles of faith* remain the same. Without a due and constant consideration of these facts, no Protestant can come to a right understanding respecting the essential faith and worship of the Roman Catholics. It has been owing to a want of this discrimination, that so many absurd, and even wicked tenets, have been palmed upon our brethren of the Catholic Church; that which they deny, we have insisted they religiously hold; that which the best informed amongst them utterly abhor, we have held up to the detestation of mankind, as the guide of their faith, and the rule of their actions. This is not fair; it is not doing to others as we would have others do unto us."—*The Religions of all Nations, by the Rev. J. Nightingale, p. 12.*

embracing the various duties of man under all the relations of his being—finally, the nature, necessity and conditions of that heavenly intercourse that should subsist between the soul and its Creator; the exposition of that admirable prayer composed by the Son of God—all this, comprehending as it does the whole substance of doctrinal and practical religion, and at once instructive to pastor and people, the reader will find in the “Catechismus ad Parochus,” arranged in order, expounded with perspicuity, and sustained by argument at once convincing and persuasive.

Besides a general index, one pointing out the adaptation of the several parts of the Catechism to the Gospel of the Sunday, will, it is hoped, facilitate the duty of public instruction, and render this Catechism, what it was originally intended to be, the manual of pastors.

Such are the nature and object of the present work; a brief sketch of its history must enhance its worth, and may, it is hoped, prove acceptable to the reader.

It has already been observed, that the Roman Catechism owes its origin to the zeal and wisdom of the Fathers of Trent: the Decree of the Council for its commencement, which the reader will find prefixed to these pages, was passed in the twenty-fourth session; and its composition was confided to individuals recommended, no doubt, by their superior piety, talents, and learning. That, during the Council, a Congregation had been appointed for the execution of the work, is matter of historic certainty;* but whether, before the close of the Council, the work had actually been commenced, is a point of interesting, but doubtful inquiry.†

* Pogianus, vol. ii. p. 18.

† Palavicino, lib. xxiv. c. 13.

It is certain, however, that amongst those who, under the superintending care of the sainted Archbishop of Milan, were most actively employed in its composition, are to be numbered three learned Dominicans, Leonardo Marini, subsequently raised to the Archiepiscopal throne of Lanciano,* Francisco Foreiro, the learned translator of Isaias,† and Ægidius Foscarari, Bishop of Modena,‡ names not unknown to history and to literature.§ Whether to them exclusively belongs the completion of the Catechism, or whether they share the honor and the merit with others, is a question which, about the middle of the last century, enlisted the zeal and industry of contending writers. The Letters and Orations of Pogianus, published by Lagomarsini, seem however to leave the issue of the contest no longer doubtful. Of these letters one informs us, that three *Bishops* were appointed by the Sovereign Pontiff to undertake the task:¶ of the three Dominicans already mentioned, two only had been raised to the episcopal dignity; and hence a fourth person, at least, must have been associated to their number and their labours. That four persons had been actually appointed by the Pontiff appears from the letter of Gratianus to Cardinal Comendon;¶ and, after much research, Lagomarsini has discovered that this fourth person was Muzio Calini,

* *Epistolæ et Orationes Julii Pogiani*, editæ a Lagomarsini, Romæ, 1756, vol. ii. p. 20.

† *Oltrochius de Vita ac Rebus Gestis S. Caroli Borromæi*, lib. i. c. 8, annot. 3, apud Pogianum, vol. ii. p. 20.

‡ *Tabularium Ecclesiæ Romanæ*. Leipsic, 1743.

§ Foreiro's Translation and Commentary on Isaias may be seen in the "Recueil des grands critiques."

¶ "Datum est negotium a Pontifice Maximo tribus *episcopis*," etc. *Pog. Ep. et Orat.*, vol. iii. p. 449.

¶ "ad eam rem quatuor viros Pius delegit," etc. *Pog.* vol. i. 17.

Archbishop of Zara.* The erudite and accurate Tiraboschi has arrived at the same conclusion: he expressly numbers Calini amongst the authors of the Roman Catechism.† The MSS. notes, to which Lagomarsini refers in proof of this opinion, mention, it is true, the names of Galesinus and Pogianus with that of Calini: Pogianus, it is universally acknowledged, had no share in the composition of the work; and the passage, therefore, must have reference solely to its style. With this interpretation the mention of Calini does not conflict; the orations delivered by him in the Council of Trent prove that, in elegance of Latinity, he was little inferior to Pogianus himself; and the style, therefore, might also have employed the labour of his pen.

Other names are mentioned as possessing claims to the honour of having contributed to the composition of the Trent Catechism, amongst which are those of Cardinal Seripandus, Archbishop of Salerno, and Legate at the Council to Pius IV., Michael Medina, and Cardinal Antoniano, secretary to Pius V.; but Tiraboschi omits to notice their pretensions; and my inquiries have not been rewarded with a single authority competent to impeach the justness of the omission. Their names, that of Medina excepted, he frequently introduces throughout his history; in no instance, however, does he intimate that they had any share in the composition

* Calini assisted at the Council as Archbishop of Zara, and died Bishop of Terni, in 1570. It would appear from Tiraboschi that he belonged to no religious order. He is called "huomo di molte lettere e molta pietà." See MSS. notes found in the library of the Jesuit College in Fermo; also MSS. letters of Calini, apud Pogian., vol. ii. 22; Palavicino *Istoria del C. di Trento*, l. xv. c. 13.

† See Tiraboschi *Storia della Letteratura Italiana*, T. vii. part i. p. 304, 308; vid. *Script. Ordin. Prædic.* vol. ccxxviii. Romæ, 1784.

of the Roman Catechism; and his silence, therefore, I am disposed to interpret as a denial of their claim.

The Work, when completed,* was presented to Pius V., and was handed over by his Holiness for revisal to a Congregation, over which presided the profound and judicious Cardinal Sirlet.† The style, according to some, was finally retouched by Paulus Manutius:‡ according to others, and the opinion is more probable, the “*limae labor et mora*” owe their last improvements to the classic pen of Pogianus.§ The uniformity of the style (the observation is Lagomarsini's), and its strong resemblance to that of the other works of Pogianus, depose in favour of the superiority of his claim.|| The work was put to press under the vigilant eye of the laborious and elegant Manutius,¶ published by authority of Pius V., and translated, by command of the Pontiff, into the languages of Italy, France, Germany, and Poland.** To the initiated no apology is, I trust, necessary for this analysis of a controversy which the translator could not, with propriety, pass over in silence,

* It was finished anno 1564: “*Catechismum habemus jam absolutum,*” etc., Letter of St. Charles Borromeo to Cardinal Hosius, dated December 27th, 1564, Pog. 2, xxxxxvii.

† Ibid. To Cardinal Sirlet Biblical literature owes the *Variae Lectiones* in the Antwerpian Polyglot.

‡ Graveson, *Hist. Eccl. T. 7*, p. 156, Ed. Venet. 1738; *Apostolus Zeno. Anotat. in Bibl. Elog. Ital. T. ii.* p. 156, Ed. Venet. 1733.

§ Lagomarsini *Not. in Gratian. Epist. ad Card. Commend. Romæ*, 1756.

|| Vol. ii. p. 34.

¶ Pog., vol. ii. p. 39.

** It was printed by Manutius before the end of July, 1566, but not published until the September following, when a folio and quarto edition appeared at the same time, accompanied by an Italian translation from the pen of P. Alesio Figliuicci, O. P. Sabutin. in *vitâ Pii V. Pog.* vol. ii. 40. More than two centuries after, that is in 1804, appeared in a freer style and more modern dress, a second Italian translation by Massimo Brazzacco, Superior of the Congregation of the Oratory at Udine.

and on which so much laborious research has been expended. To detail, however, the numerous approvals that hailed the publication of the work, recommended its perusal, and promoted its circulation, would perhaps rather fatigue the patience, than interest the curiosity of the reader.* Enough that its merits were then, as they are now, recognized by the Universal Church; and the place given amongst the masters of spiritual life to the devout A'Kempis, "second only," says Fontenelle, "to the books of canonical Scripture," has been unanimously awarded to the Catechism of the Council of Trent, as a compendium of Catholic Theology.

Thus, undertaken by decree of the Council of Trent, the result of the aggregate labours of the most distinguished of the Fathers who composed that august assembly, revised by the severe judgment, and polished by the classic taste of the first scholars of that classic age, the Catechism of the Council of Trent is stamped with the impress of superior worth, and challenges the respect and veneration of every reader.

In estimating so highly the merits of the Original, it has not, however, escaped the translator's notice, that a work purely theological and didactic, treated in a severe, scholastic form, and therefore not recommended by the more ambitious ornaments of style, must prove uninviting to those who seek to be amused, rather than to be instructed. The judicious reader will not look for

* Amongst these authorities are Bulls cii., cv. of Pius V. in Bullar. p. 305, 307; Brief of Greg. XIII., 1583; Epist. Card. Borrom.; Synods of Milan, 1565; of Beneventum, 1567; of Ravenna, 1568; of Meaux, 1569; of Geneva, 1574; of Melun (national), 1576; of Rouen, 1581; of Bourdeaux, 1583; of Tours, 1583; of Rheims, 1583; of Toulouse, 1590; Avignon, 1594; of Aquileia, 1586, etc., etc., etc.

such recommendation; the character of the work precludes the idea: perspicuity, and an elaborate accuracy, are the leading features of the Original; and the translator is, at least, entitled to the praise of not having aspired to higher excellencies. To express the entire meaning of the author, attending rather to the sense than to the number of his words, is the rule by which the Roman Orator was guided in his translation of the celebrated orations of the two rival Orators of Greece.* From this general rule, however just, and favourable to elegance, the translator has felt it a conscientious duty not unfrequently to depart, in the translation of a work, the phraseology of which is, in so many instances, consecrated by ecclesiastical usage. Whilst, therefore, he has endeavoured to preserve the spirit, he has been unwilling to lose sight of the letter; studious to avoid a servile exactness, he has not felt himself at liberty to indulge the freedom of paraphrase; anxious to transfuse into the copy the spirit of the original, he has been no less anxious to render it an express image of that original. The reader, perhaps, will blame his severity: his fidelity, he trusts, may defy reproof; and on it he rests his only claim to commendation.

By placing the work in its present form before the Public, the translator trusts he shall have rendered some service to the cause of religion: should this pleasing anticipation be realized, he will deem the moments of leisure devoted to it well spent, and the reward more than commensurate to his anxious labours.

* De Opt. Gen. Orat. n. 14.

CATECHISM

ACCORDING TO THE

DECREE OF THE COUNCIL OF TRENT,

EDITED BY THE COMMAND OF OUR MOST ILLUSTRIOUS
LORD PIUS THE FIFTH.

PREFACE.

TOUCHING THE NECESSITY, AUTHORITY, OFFICE OF PASTORS IN THE
CHURCH, AND THE PRINCIPAL HEADS OF THE CHRISTIAN DOCTRINE.

QUESTION I.—*Man, left to his own Strength, is unable to attain
True Wisdom, and the certain Means of obtaining Happiness.*

SUCH is the nature of the human mind and intelligence, that, although, by the application of great labour and diligence, it has of itself investigated and ascertained many other matters which appertain to the knowledge of divine things; yet, illumined by the light of nature, it never could know or discern the greatest part of those things, by which is attained eternal salvation, the principal end for which man was created and formed to the image and likeness of God. "For," as the Apostle teaches, "the invisible things of God, from the creation of the world, are clearly seen, being understood by the things that are made; his eternal power also and divinity" (Rom. i. 20); but so far does "the mystery which hath been hidden from ages and generations" transcend the reach of man's understanding, that had it not been "manifested to his saints, to whom God," by the gift of faith, "would make known the riches of the glory of this mystery among the Gentiles, which is Christ" (Col. i. 26, sq.), by no research would it have been given to man to aspire to such wisdom.

QUESTION II.—*Whence is so excellent a Gift of Faith derived.*

But, as "faith cometh by hearing" (Rom. x. 17), how necessary must have been, at all times, the faithful labour and ministry of a legitimate teacher towards the attainment of

eternal salvation, is evident, since it is written, "How shall they hear without a preacher? and how shall they preach unless they be sent?" (Rom. x. 14, 15.) And, indeed, never from the beginning of the world itself has God, most merciful and benignant, been wanting to his own; but "at sundry times and in divers manners spoke to the fathers by the prophets" (Heb. i. 1), and pointed out to them, suitably to the circumstances of the times, a certain and direct path to celestial happiness.

QUESTION III.—*Christ came into this World to teach the Faith, which the Apostles and their Successors afterwards propagated.*

But, as he had foretold that he would give a 'Teacher of justice "to be the light of the Gentiles," that his "salvation" may reach "even to the farthest part of the earth" (Is. xlix. 6), "in these days" he "hath spoken to us by his Son" (Heb. i. 2), whom also by a voice from heaven, "from the excellent glory" (2 Pet. i. 17), he has commanded all to hear and to obey. And then the Son "gave some, apostles, and some, prophets, and others, pastors and teachers" (Eph. iv. 11), to announce the word of life; that we might not be "carried about" like "children, tossed to and fro with every wind of doctrine, but" (Eph. iv. 14), adhering fast to the firm foundation of the faith, might be "built together into an habitation of God in the Holy Ghost" (Eph. ii. 22).

QUESTION IV.—*How the Words of the Pastors of the Church are to be received.*

And that no one might receive "the word of the hearing of God" (1 Thess. ii. 13) from the ministers of the Church as the word of men, but as the word of Christ, what it really is, that same Saviour of us has ordained, that to their ministry should be given authority so great, that he said, "He that heareth you, heareth me; and he that despiseth you, despiseth me" (Luke, x. 16); words which he wished not to be understood of those only whom he was addressing, but likewise of all who, by legitimate succession, should discharge the office of teaching, with whom he promised to be "all days, even to the consummation of the world" (Matt. xxviii. 20).

QUESTION V.—*The Truth having been already manifested, it is necessary now also that Pastors preach the Word of God.*

But as this preaching of the divine word should never be interrupted in the Church, so in these our days it is certainly necessary to labour with greater zeal and piety, that the faithful may be nurtured and strengthened with sound and whole-

some doctrine as with the food of life ; for “ false prophets have gone out into the world ” (1 John, iv. 1), “ to corrupt the minds of the faithful with various and strange doctrines ” (Heb. xiii. 9), of whom the Lord hath said : “ I did not send prophets, yet they ran ; I have not spoken to them, yet they prophesied ” (Jerem. xxiii. 21). In which matter to such length has their impiety, trained in all the arts of Satan, been carried, that it would seem almost impossible to confine it within any bounds ; and did we not rely on that splendid promise of our Saviour, who declared that he had laid so solid a foundation for his Church, that the gates of hell should never be able to prevail against it (Matt. xvi. 18), it were very much to be apprehended, lest, beset on every side by so many enemies, assailed and besieged by so many engines, it would in these days fall. For, to omit those most illustrious states, which heretofore piously and holily retained the true Catholic faith, which they had received from their ancestors, but are now gone astray, relinquishing the paths of truth, and openly declare that they best cultivate piety by having totally abandoned the faith of their fathers, there is no region, however remote, no place, however securely guarded, no corner of the Christian commonwealth, into which this pestilence has not sought secretly to insinuate itself.

QUESTION VI.—*The Heretics have sought to corrupt the minds of Christians chiefly by means of Catechisms.*

For those who proposed to themselves to corrupt the minds of the faithful, aware that it was impossible that they could hold immediate personal intercourse with all, and pour into their ears their poisoned words, having adopted a different plan with the same intent, disseminated the errors of impiety much more easily and extensively. For besides those voluminous works, by which they sought to overthrow the Catholic faith (to guard against which, however, containing as they did open heresy, required perhaps little labour or circumspection), they also composed innumerable small works, which presenting on their surface the semblance of piety, deceived with incredible facility the simple and the incautious.

QUESTION VII.—*The Holy Synod rightly decreed that the Pesticent Preachings and Writings of the False Prophets must be opposed.*

Anxious to apply some healing remedy to an evil so great and so pernicious, the Fathers of the Œcumenical Synod of Trent, therefore, thought it not enough to decide the more

important points of Catholic doctrine against the heresies of our time, but deemed it further incumbent on them to deliver some fixed form and manner of instructing the Christian people from the very rudiments of the faith; which [form] should be followed in all churches, by those who have to discharge the duty of a lawful pastor and teacher.

QUESTION VIII.—*It was necessary, after so many Written Treatises of Christian Doctrine, to put forward a New Catechism for Pastors, even by the care of the Œcumenical Council and the Authority of the Supreme Pontiff.*

In writings of this sort, many, it is true, have already been employed, and have earned a great reputation for piety and learning. To the Fathers, however, it seemed of the first importance that a work should appear, sanctioned by the authority of the Holy Synod, from which parish-priests and all others on whom the duty of imparting instruction devolves, may be able to seek and derive certain precepts for the edification of the faithful; that as there is “one Lord, one Faith” (Eph. iv. 5), so also there may be one common rule and prescribed form of delivering the faith, and instructing the Christian people unto all the duties of piety.

QUESTION IX.—*All the Dogmas of our Religion are not here fully discussed.*

As, therefore, the things which seem to pertain to this purpose are many, let no one suppose that the Holy Synod intended, that in one volume all the dogmas of the Christian faith should be explained with that minuteness, which is usual with those who profess to treat of the institution and doctrine of all religion; for that would have been a task of almost endless labour, and evidently ill-suited to the proposed end. But, having undertaken to instruct pastors and priests who have care of souls, in the knowledge of those things that belong most particularly to the pastoral office, and are accommodated to the capacity of the faithful, [the Holy Synod] wished that those things only should be brought forward, which may assist the pious zeal of pastors therein, should they not be very familiar with the more difficult disputations concerning divine matters. Such being the case, the order of the present undertaking requires that, before we proceed to develop severally those things, in which is comprised a summary of this doctrine, we premise a few observations, explanatory of certain matters which pastors should make the primary objects of their consideration, and which they should keep before their eyes, in

order that they may know to what end, as it were, all their views, labours, studies are to be directed, and how they can more easily attain and accomplish what they desire.

QUESTION X.—*When the Pastors of Souls are here taken to be instructed, what must form their Chief Consideration, that they may rightly discharge their duty.*

This, then, seems to hold the first place, that they always recollect that in this consists all the knowledge of a Christian man, or rather, as our Saviour says: "This is life everlasting, that they may know thee, the only true God, and Jesus Christ whom thou hast sent" (John, xvii. 3). The work of a teacher in the Church will, therefore, be directed chiefly to this, that the faithful earnestly desire "to know Jesus Christ and him crucified" (1 Cor. ii. 2), and that they be firmly convinced, and with the innermost piety and devotion of heart believe, that "there is no other name under heaven given to men whereby we must be saved" (Acts, iv. 12), for "he is the propitiation for our sins" (1 John, ii. 2). But as "in this we do know that we have known him," if "we keep his commandments" (1 John, ii. 3), the next consideration, and one intimately connected with the preceding, is to show that life is not to be spent by the faithful in ease and sloth, but that we "ought to walk even as he walked" (1 John, ii. 6), "and," with all earnestness, "pursue justice, godliness, faith, charity, mildness" (1 Tim. vi. 11), for he "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people acceptable, pursuing good works" (Tit. ii. 14), which things the Apostle commands pastors to "speak and exhort" (Tit. ii. 15). But as our Lord and Saviour has not only declared, but has also shown by his own example, that the law and the prophets depend on love (Matt. xxii. 40), and as also, according to the confirmation of the Apostle, "the end of the commandment," and the fulfilment of the law, "is charity" (1 Tim. i. 5; Rom. xiii. 8); no one can doubt that this, as a paramount duty, should be attended to with the utmost assiduity, that the faithful people be excited to a love of the infinite goodness of God towards us; that, inflamed with a sort of divine ardour, they may be powerfully attracted to that supreme and all-perfect good, to adhere to which is solid and true happiness, as he will clearly perceive, who can say with the prophet, "What have I in heaven, and besides thee what do I desire upon earth?" (Psal. lxxii. 25). This assuredly is that "more excellent way" (1 Cor. xii. 31) which the same Apostle pointed out, when he referred the whole purport of his doctrine and instruction to charity, "which

never faileth" (1 Cor. xiii. 8); for whatever is proposed [by the pastor], whether it be the exercise of faith, hope, or some moral virtue, the love of our Lord should always be so set forth therein, that any one may clearly see that all the works of perfect Christian virtue can have no other origin, nor be referred to any other end, than divine love (1 Cor. xvi. 14).

QUESTION XI.—*It is not enough that Pastors, while teaching, should look to these Two Ends, but they should accommodate themselves to each one's Capacity.*

But as in imparting instruction of any sort the manner of teaching is of the highest importance, so, in the instruction of the Christian people, it should be deemed of the greatest moment. For the age, capacity, manners, condition, of the hearers demand attention, that he who exercises the office of teaching may become "all things to all men," to gain all to Christ (1 Cor. ix. 22), and may approve himself a faithful minister and steward (1 Cor. iv. 1, 2), and like a "good and faithful servant," be worthy to be placed by his Lord "over many things" (Matt. xxv. 23). Nor let him think that the persons committed to his charge are all of one mind, so that he may be able to teach by some one prescribed and fixed course of instruction, and form all the faithful alike to true piety; for whereas some are as "new-born infants" (1 Pet. ii. 2), others begin to grow up in Christ, and others are in some sort of full maturity, it is necessary to consider carefully who they are that have occasion for milk, who for more solid food (1 Cor. iii. 2; Heb. v. 12), and to afford to each such aliments of doctrine as may give the spirit increase, "until we all meet in the unity of faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the age of the fulness of Christ" (Eph. iv. 13). Now this the Apostle pointed out to the observation of all in himself when he said, that he was "a debtor to the Greek and the Barbarian, to the wise and the unwise" (Rom. i. 14); in order, to wit, that those who have been called to this ministry might understand, that in teaching the mysteries of faith and the precepts of life, the instruction ought to be accommodated to the capacity and intelligence of the hearers; that, whilst they fill the minds of the strong with spiritual food (Lament. iv. 4; Heb. v. 14), they meanwhile suffer not the little ones to perish with hunger, asking for bread whilst there is "none to break it to them" (Lament. iv. 4). Nor should any one's zeal in teaching be relaxed, because it is sometimes necessary that the hearer be

instructed in precepts concerning matters apparently unimportant and humble, which cannot without irksomeness be treated by those most particularly whose mind is accustomed to repose in the contemplation of sublime things. For if the wisdom itself of the Eternal Father descended upon earth, that, in the lowliness of our flesh, he might deliver to us the precepts of a heavenly life, who is there whom the "charity of Christ presseth" (2 Cor. v. 14) not to become a little one in the midst of his brethren; and, as a nurse cherishing her children, so anxiously to desire the salvation of his neighbours, that, as the Apostle testifies of himself, he wish "to impart unto" them, "not only the Gospel of God, but also" his "own soul"? (1 Thess. ii. 7, sq.).

QUESTION XII.—*Since God has withdrawn his Visible Presence from us, Pastors will derive his Word from Scripture and Tradition.*

But every sort of doctrine which is to be delivered to the faithful is contained in the word of God, which is divided into Scripture and Tradition. In the study of these matters, therefore, pastors will spend their days and nights, mindful of that admonition of St. Paul, addressed to Timothy, which all whosoever have the care of souls should consider as appertaining to themselves. But the admonition is as follows:—"Attend to reading, to exhortation, and to doctrine" (1 Tim. iv. 13), for "all Scripture divinely inspired is profitable to teach, to reprove, to correct, to instruct in justice, that the man of God may be perfect, furnished to every good work" (2 Tim. iii. 16, 17). But as the things divinely revealed are so many and so various, that it is no easy task either to acquire a knowledge of them, or, having acquired that knowledge, to retain them in the memory, so that, when occasion may require, a ready and prompt explanation of them may be at hand, our predecessors have very wisely reduced this whole force and scheme of saving doctrine to these four distinct heads:—the Apostles' Creed; the Sacraments; the Ten Commandments; and the Lord's Prayer. In the doctrine of the Creed are contained all things that are to be held according to the discipline of the Christian faith, whether they regard the knowledge of God, or the creation and government of the world, or the redemption of the human race, or the rewards of the good and the punishments of the wicked. The doctrine of the Seven Sacraments comprehends signs, and, as it were, the instruments for obtaining divine grace. In the Decalogue is laid down whatever has reference to the Law, "the

end" whereof "is charity" (1 Tim. i. 5). Finally, in the Lord's Prayer is contained whatever can be desired, hoped, or salutarily prayed for by men. It follows, therefore, that these four, as it were, common places of sacred Scripture being explained, there can scarcely be wanting anything to be learned by a Christian man.

QUESTION XIII.—*By what Method Parish-Priests may combine the Explanation of the Gospel with the Explanation of the Catechism.*

It has, therefore, seemed proper to acquaint parish-priests, that, whenever they shall have occasion, in the ordinary discharge of their duty, to expound any passage of the Gospel or any other part of sacred Scripture, its substance, whatever it be, falls under some one of the four heads already enumerated, to which they will recur as to the source of that doctrine, from which their exposition is to be drawn. For example, if the Gospel of the first Sunday of Advent is to be explained, "There shall be signs in the sun and in the moon," etc. (Luke, xxi. 25), what appertains to its explanation is contained under the article of the Creed, "He shall come to judge the living and the dead;" by embodying which, in his exposition, the pastor will by one and the same work instruct his faithful people both in the Creed and in the Gospel. Wherefore, whenever he has to teach and to expound, he will observe this practice of directing all things to these four first general heads, to which we said are referred the whole force and doctrine of holy Scripture. He will, however, observe that order of teaching, which shall seem suited to persons and times. Following the authority of the Fathers, who, to initiate men in Christ the Lord, and instruct them in his discipline, began with the doctrine of faith, we have deemed it expedient to explain first what appertains to faith.

THE
CATECHISM
ACCORDING TO THE
DECREE OF THE COUNCIL OF TRENT.

PART I.

CHAPTER I.

ON FAITH AND THE SYMBOL OF FAITH.

QUESTION I.—*What is here meant by Faith, and of its Necessity to Salvation.*

BUT as in the sacred Scriptures the word "faith" has a variety of meanings, we here speak of that faith, by virtue of which we yield our entire assent to whatever has been divinely delivered. And that this faith is necessary to salvation, no man will reasonably doubt, especially as it is written, "Without faith it is impossible to please God" (Heb. xi. 6). For as the end which is proposed to man as his ultimate happiness is above the ken of the human mind, it was necessary for him to receive the knowledge thereof from God. And this knowledge is nothing else than faith, by virtue of which we hold that as ratified, which the authority of our Holy Mother the Church teaches us to have been delivered by God; for the faithful can have no doubt touching those things of which God, who is "truth" (John, xiv. 6) itself, is the author. Hence we understand how great is the difference between this faith which we have in God, and that which we yield to the writers of human history. But faith, though comprehensive in its meaning, and differing in degree and dignity—for we read in the sacred Writings these words, "O thou of little faith, why didst thou doubt?" (Matt. xiv. 31), and, "Great is thy faith" (Matt. xv. 28), and, "Increase our faith" (Luke, xvii. 5), and, "Faith without works is dead" (James, ii. 17), and, "Faith which worketh by charity" (Gal. v. 6)—is yet the same in kind, and the force and nature of its definition applies equally to

all its degrees. How fruitful it is, and what great advantages we may derive from it, will be pointed out in the explanation of the articles.

QUESTION II.—*When and Why the Twelve Heads of Faith were handed down by the Apostles.*

The first points, then, which Christian men ought to hold are those which the holy Apostles, the leaders and teachers of the faith, inspired by the Holy Ghost, have divided into the twelve articles of the Creed. For, when they had received a command from the Lord to go forth “into the whole world,” acting as his “ambassadors” (2 Cor. v. 20), “and preach the Gospel to every creature” (Mark, xvi. 15), they thought proper to compose a form of Christian faith, doubtless that all might think and speak the same thing, and that amongst those whom they should have called to the unity of faith, there should be no schisms; but that they should “be perfect in the same mind, and in the same judgment” (1 Cor. i. 10).

QUESTION III.—*Why it was called a Symbol.*

This profession of Christian faith and hope, composed by themselves, the Apostles called a “Symbol,” either because it was made up of various sentences, which each contributed respectively towards its completion, or because they might use it as a common sign or watchword, by which they might easily distinguish “false brethren,” deserters from the faith, “un-awares brought in” (Gal. ii. 4), who adulterated “the word of God” (2 Cor. ii. 17), from those who would really bind themselves by an oath of fidelity to the warfare of Christ.

QUESTION IV.—*On the Necessity of this Creed, and into how many Parts it is divided.*

Amongst the many truths which the Christian religion proposes to the faithful, and of which, separately or generally, a certain and firm faith ought to be held, the first, and one which is necessary to be believed by all, is that which God himself has taught us as the foundation and summary of truth, and which regards the unity of the Divine Essence, the distinction of the Three Persons, and the actions which are in some sort peculiarly attributed to each. The parish-priest will teach that the doctrine of this mystery is briefly contained in the Apostles’ Creed. For, as has been observed by our predecessors, who have treated this subject piously and accurately, [the Creed] seems to be divided principally into three parts, one describing the First Person of the Divine Nature, and

the wondrous work of creation; another, the Second Person, and the mystery of man's redemption; a third comprising the doctrine of the Third Person, the origin and source of our sanctification, in divers and most appropriate sentences. Now these sentences we call articles, by a sort of simile frequently used by our forefathers; for as the members of the body are divided by joints (*articuli*), so also, in this profession of faith, whatever is to be believed by us distinctly and separately from anything else, we properly and appositely call an article.

CHAPTER II.

ON THE FIRST ARTICLE OF THE CREED.

“ I BELIEVE IN GOD THE FATHER, ALMIGHTY, CREATOR OF HEAVEN AND EARTH.”

QUESTION I.—*The First Article is briefly explained.*

The import of these words is this: I believe with certainty, and without any doubt profess my belief in God the Father, the First Person, to wit, of the Trinity, who, by his omnipotent power, created from nothing, preserves and governs, heaven itself and earth, and all things which are contained in the compass of heaven and earth; and not only do I believe in him from the heart, and profess this belief with the lips, but with the greatest zeal and piety tend towards him, as the supreme and most perfect good. Let this, then, serve as a sort of brief comprehensive view of this first article. But as great mysteries lie concealed under almost every word, the parish-priest must now give them a more diligent consideration, that, as far as the Lord has permitted, the faithful people may approach, “with fear and trembling” (Philip. xi. 12), the contemplation of the glory of the Divine Majesty.

QUESTION II.—*Meaning of the Word “Believe.”*

The word “believe,” therefore, does not here mean to think, to imagine, to opine; but, as the sacred Scriptures teach, it has the force of the most decided assent, by which the mind firmly and steadily assents to God revealing his mysteries. As far, therefore, as regards the explanation of this passage, he believes, who is firmly and without hesitation persuaded of anything (Rom. iv. 18, 21). Nor ought any one suppose that the knowledge derived through faith is less certain, because the

objects which faith proposes to our belief are not seen ; for the divine light in which we perceive them, although it does not render the objects clear, yet suffers us not to doubt regarding them ; “ for God, who commanded the light to shine out of darkness, hath ” himself “ shone in our hearts ” (2 Cor. iv. 6), that the Gospel be not hidden to us, as “ to them that are lost ” (2 Cor. iv. 3).

QUESTION III.—*The Matters propounded in the Creed are not to be curiously scrutinized, but simply asserted.*

From what has been said it then follows, that he who is endued with this heavenly knowledge of faith, is free from an inquisitive curiosity ; for God, when he commanded us to believe, proposed not to us to search into the divine judgments, or inquire into their reason and cause, but commanded an immutable faith, by the efficacy of which the mind reposes in the knowledge of eternal truth. And, indeed, whilst the Apostle bears witness that “ God is true, and every man a liar ” (Rom. iii. 4), if it would be the part of an arrogant and presumptuous person not to believe a grave and sensible man affirming anything, but urge him moreover to support what he said by reasons or testimonies ; what temerity and folly would it not be for one who hears the words of God, to demand reasons for his heavenly and saving doctrine ? Faith, therefore, is to be held to the exclusion not only of all doubt, but also of the desire of demonstration.

QUESTION IV.—*It is not sufficient for Salvation to believe, but it is necessary also to profess the Faith.*

But this also the parish-priest should teach, that he who says, “ I believe,” besides declaring the inward assent of his mind, which is an internal act of faith, should also openly profess, and with the greatest alacrity confess and proclaim, what he holds inwardly in his heart. For the faithful should possess the same spirit on which the Prophet relied, when he said : “ I have believed, and therefore have I spoken ” (Ps. cxv. 10) ; should follow the example of the Apostles, who replied to the princes of the people : “ We cannot but speak the things which we have seen and heard ” (Acts, iv. 20) ; should be excited by that noble saying of St. Paul : “ I am not ashamed of the Gospel, for it is the power of God unto salvation, to every one that believeth ” (Rom. i. 16) ; also, [by these words] by which the truth of this sentiment is especially confirmed : “ With the heart we believe unto justice ; but with the mouth confession is made unto salvation ” (Rom. x. 10).

QUESTION V.—*The Excellence of the Christian Faith.*

“IN GOD.” From these words we may learn the dignity and excellence of Christian wisdom, and thence how much we owe to the divine goodness; we, to whom it is given at once to mount, as it were, by the ladder of faith, to the knowledge of that which surpasses in excellence, and which should be the object of our most earnest desires.

QUESTION VI.—*How much the Christian Wisdom concerning God differs from the Philosophical Knowledge of Divine Things.*

For in this, Christian philosophy and the wisdom of this world differ much, that, guided solely by the light of nature, and having made gradual advances by reasoning on effects and sensible objects, human wisdom, not till after long and laborious investigation, at length reaches with difficulty the contemplation of the invisible things of God, discovers and understands the First Cause and Author of all things; whilst, on the contrary, Christian philosophy so whets the edge of the human mind, that it is enabled without difficulty to penetrate the heavens, and, illumined with divine splendour, to contemplate first the eternal source of light itself, and next the things that are placed below him; so that, as the Prince of the Apostles says, we experience with the most exquisite pleasure of mind, “and believing, rejoice with joy unspeakable” (1 Pet. i. 8), that we have been called “out of darkness into his admirable light” (1 Pet. ii. 9). Justly, therefore, do the faithful profess first to believe in God, whose majesty, with Jeremias, we declare to be “incomprehensible” (Jer. xxxii. 19); for, as the Apostle says, he “inhabitheth light inaccessible,” whom no “man hath seen nor can see” (1 Tim. vi. 16); for, when speaking to Moses, he said, “man shall not see me and live” (Exod. xxxiii. 20). For to be capable of rising to the contemplation of the Deity, than whom there is nothing more sublime, our mind must necessarily be entirely abstracted from the senses; and of this, in the present life, we are naturally incapable. But although this is the case, God, “nevertheless,” says the Apostle, “left not himself without testimony, doing good from heaven, giving rains and fruitful seasons, filling our hearts with food and gladness” (Acts, xiv. 16). Hence it was that philosophers conceived nothing mean of the Deity; entirely removed from him every thing corporeal, every thing gross and compound; ascribed to him also the perfection and fulness of all good, from whom, as from an eternal and inexhaustible fountain of goodness and benignity, should flow every perfect gift

to all creatures ; called him the wise, the author of truth, the loving, the just, the most beneficent, and by other appellations expressive of supreme and absolute perfection ; and said that his immense and infinite agency filled every place, and extended to all things. This is far better and much more clearly evinced from the sacred Scriptures, as in the following passages :— “ God is a spirit ” (John, iv. 24) ; “ Be you perfect, as also your heavenly Father is perfect ” (Matt. v. 48) ; “ All things are naked and open to his eyes ” (Heb. iv. 13) ; “ O the depth of the riches of the wisdom and of the knowledge of God ” (Rom. xi. 33) ; “ God is true ” (Rom. iii. 4) ; “ I am the way, and the truth, and the life ” (John xiv. 6) ; “ Thy right hand is full of justice ” (Ps. xlvii. 11) ; “ Thou openest thy hand, and fillest with blessing every living creature ” (Ps. cxliv. 16) ; and finally, “ Whither shall I go from thy spirit, or whither shall I flee from thy face ? If I ascend into heaven, thou art there ; if I descend into hell, thou art present ; if I take my wings early in the morning, and dwell in the uttermost parts of the sea, even there also shall thy hand lead me, and thy right hand shall hold me ” (Ps. cxxxviii. 7, sq.) ; and, “ Do I not fill heaven and earth, saith the Lord ? ” (Jer. xxiii. 24.) These are great and glorious truths, regarding the nature of God, of which philosophers attained a knowledge, which, whilst it accords with the authority of the sacred volumes, results from the investigation of his works. The necessity of heavenly teaching, however, we also recognise, if we reflect, that not only does faith, as has been already observed, make known clearly and at once to the rude and illiterate those truths, the knowledge of which philosophers attained only by long study, but likewise that the knowledge of things, which is acquired by the discipline of faith, is impressed on our minds with much greater certainty and inerrancy than if we had arrived at a knowledge of those same things by the reasonings of human science. But how much superior must not that knowledge of the Deity be deemed, the access to which the contemplation of nature has not made known in common to all, but the light of faith has opened peculiarly to those who believe. This [knowledge] is contained in the articles of the Creed, which disclose to us the unity of the divine essence, and the distinction of three persons ; and also that the ultimate end of man is God himself, from whom is to be expected the possession of the eternal happiness of heaven ; for we have learned from St. Paul, that God “ is a rewarder of them that seek him ” (Heb. xi. 6). How great are these rewards, and whether they are such as that human reason could have aspired to a knowledge of them (1 Cor. ii. 9, 14), the Prophet Isaias, long before the same

Apostle, showed in these words: "From the beginning of the world they have not heard, nor perceived with the ears: The eye hath not seen, O God, besides thee what things thou hast prepared for them that wait for thee" (Isa. lxiv. 4).

QUESTION VII.—*We are to confess that there is one God, not more Gods than one.*

But from what we have said, it must also be confessed that there is but one God, not many gods; for, as we attribute to God supreme goodness and perfection, it is impossible that what is supreme and most perfect should be found in more than one. If a being want anything necessary to supreme perfection, it is by the very fact imperfect, and therefore cannot have the nature of God. This is also proved from many passages of sacred Scripture; for it is written: "Hear, O Israel, the Lord our God is one Lord" (Deut. vi. 4); again: "Thou shalt not have strange gods before me" (Exod. xx. 3) is the command of God; and again, he often admonishes us by the Prophet: "I am the first, and I am the last; and besides me, there is no God" (Is. xliv. 6, xlviii. 12). The Apostle also openly testifies, "One Lord, one faith, one baptism" (Eph. iv. 5).

QUESTION VIII.—*The Name of God is sometimes given to created natures, but improperly.*

Nor let it, however, surprise us, if the sacred Scriptures sometimes give the name of God to creatures also (Ps. lxxxii. ; Exod. vii. 15, xxii. 28 ; 1 Cor. viii. 5); for when they called the prophets and judges gods, they did so not after the manner of the Gentiles, who, in their folly and impiety, formed to themselves many gods; but they wished to express, by a manner of speaking then usual, some eminent quality or function conferred on them by the gift of God. The Christian faith, therefore, believes and professes, as is said in the Nicene Creed in confirmation of this truth, that God in nature, substance, essence is one; but, soaring still higher, it so understands him to be one that it reveres Unity in Trinity, and Trinity in Unity, of which mystery we now proceed to speak.

QUESTION IX.—*God is in a general way styled the Father of all men, but in a peculiar way the Father of all Christians.*

"Father" comes next in the Creed; but as the word "Father" is applied to God for more reasons than one, we shall first have to determine what is its more strictly appropriate meaning in this place. Some even, whose darkness the light of faith never illumined, understood God to be an eternal substance, from

whom things had their beginning, and by whose providence all things were governed, and preserve their order and state. As, therefore, he to whom a family owes its origin, and by whose wisdom and authority it is governed, is called father; so, by an analogy derived from things human, God was called by them Father, because they recognised him as the creator and governor of the universe. The sacred Scriptures also have used the same appellation when, speaking of God, they declare that to him the creation of all things, power, and admirable providence are to be attributed; for we read: "Is not he thy Father that hath possessed thee, and made thee, and created thee?" (Deut. xxxii. 6.) And elsewhere: "Have we not all one Father? Hath not one God created us?" (Mal. ii. 10.) But God, particularly in the New Testament, is much more frequently, and in a certain sense peculiarly, called the Father of Christians, who "have not received the spirit of bondage in fear, but have received the spirit of adoption of sons, whereby they cry Abba, Father" (Rom. viii. 15); "for the Father hath bestowed on us that manner of charity, that we should be called, and should be the sons of God" (1 John, iii. 1); "and if sons, heirs also, heirs indeed of God, and joint-heirs with Christ" (Rom. viii. 17), who is "the first-born amongst many brethren" (Rom. viii. 29); "for which cause he is not ashamed to call us brethren" (Heb. ii. 11). Whether, therefore, one look to the common title of creation and providence, or the special one of spiritual adoption, justly do the faithful profess to believe, that God is their Father.

QUESTION X.—*What mysteries are to be inferred from this word "Father," and the distinction of the Persons in divine things.*

But the parish-priest will teach that, on hearing the word "Father," besides the ideas which we have unfolded, the mind should be raised to the contemplation of more exalted mysteries. For under the name of "Father," the divine oracles begin to disclose to us that which is more abstruse, and more deeply hidden in that inaccessible light in which God dwells, that which human reason and research not only could not attain, but even conjecture to exist. For this name indicates, that in the one essence of the Godhead is proposed to our belief, not one Person only, but a distinction of Persons; for in one Godhead there are Three Persons: the Father, who is begotten of none; the Son, who is begotten of the Father before all ages; the Holy Ghost, who proceeds from the Father and the Son likewise from eternity. But in the one substance of the Divinity the Father is the First Person, who with his only begotten Son and the Holy Ghost is one God and one Lord, not in the singu-

larity of one Person, but in the Trinity of one substance. Now these Three Persons, for it would be impious to suppose anything unlike or unequal in them, are understood to be distinct only by their peculiar relations; for the Father is unbegotten, the Son begotten of the Father, and the Holy Ghost proceeds from both; and we confess the same essence of the Three Persons, the same substance, so that we believe that, in the confession of the true and eternal Godhead, we are piously and religiously to adore both distinction in the Persons, and unity in the essence, and equality in the Trinity. For when we say that the Father is the First Person, this is not to be understood to mean that in the Trinity there is anything before or after, greater or less—for far be this impiety from the minds of the faithful—since the Christian religion proclaims the same eternity, the same majesty of glory in the Three Persons. But the Father, because he himself is the beginning without beginning, we truly and without hesitation affirm to be the First Person, who, as he is distinct by his peculiar relation of pater-nity, so of him alone is it especially true that he begot the Son from eternity; for, when in this confession we pronounce together the words “God” and “Father,” it intimates to us that he was always both God and Father. But as in the knowledge and explanation of nothing is investigation more dangerous, or error more grave, than in the knowledge and exposition of this the most profound and difficult of all, let the parish-priest instruct the people religiously to retain the proper terms “essence and Person,” by which this mystery is expressed; and let the faithful know that unity belongs to the essence and distinction to the Persons. But we ought on no account to search into these truths with too much subtlety, recollecting that “he, who is the searcher of majesty, shall be overwhelmed by glory” (Prov. xxv. 27). We ought to be satisfied with what we know with certainty and are assured of by faith, that we have been so taught by God, to dissent from whose oracles is the extreme of folly and misery. He has said: “Teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost” (Matt. xxviii. 19); and again: “There are three that give testimony in heaven, the Father, the Word, and the Holy Ghost; and these three are one” (1 John, v. 7). Let him, however, who, by the divine bounty, believes these things, constantly beseech and implore God, and the Father, who made all things out of nothing, and “ordereth all things sweetly” (Wisdom, viii. 1), who “gave” us “power to become the sons of God” (John, i. 12), and who made known to the human mind the mystery of

the Trinity, let him, I say, pray without intermission that, admitted one day into the eternal tabernacles, he may be worthy to see how great is the fecundity of the Father, who, contemplating and understanding himself, begot the Son, like and equal to himself; how a love of charity in both, entirely the same and equal, which is the Holy Ghost, proceeding from the Father and the Son, connects together the begetter and the begotten by an eternal and indissoluble bond; and that thus there is one essence of the divine Trinity, and a perfect distinction of the Three Persons.

QUESTION XI.—*What we are here to understand by the word
“Omnipotent.”*

“OMNIPOTENT.” To show with what great religion and piety the God of all holiness is to be adored, the sacred Scriptures are wont to express his supreme power and infinite majesty by various names; but the parish-priest should particularly set forth, that to him omnipotence is most frequently ascribed. Thus he says of himself: “I am the Almighty God” (Gen. xvii. 1); and again, Jacob, when sending his sons to Joseph, thus prayed for them: “May my Almighty God make him favourable to you” (Gen. xliii. 14); again, in the Apocalypse it is written: “The Lord God, who is, and who was, and who is to come, the Almighty” (Apoc. i. 8); and in another place the last day is called “the great day of the Almighty God” (Apoc. xvi. 14). Sometimes the same is expressed also in several words; thus: “No word shall be impossible with God” (Luke, i. 37); “Is the hand of the Lord unable?” (Num. xi. 23); also: “Thy power is at hand when thou wilt” (Wisd. xii. 18); and many other passages of the same import. From these various forms of speech, we perceive what, clearly, is comprehended under the single word “Almighty.” By it, then, we understand that there is not, nor can there be conceived in mind or imagination, anything which God cannot do; for he has power to effect not only those things which, although of surpassing greatness, fall in some manner under our comprehension, namely, that things may fall back into nothing, and that from nothing many worlds may suddenly start into existence, but in his power are placed even far greater things, of which the human mind and intelligence cannot form the remotest idea.

QUESTION XII.—*Although God is Omnipotent, he cannot sin or be deceived.*

But although God can do all things, yet he cannot lie, or deceive, or be deceived, or sin, or cease to exist, or be ignorant

of anything; for such things are compatible with that nature only whose actions are imperfect; but of these things God, whose acts are ever all-perfect, is said to be incapable, because to be capable of them argues infirmity, not supreme and infinite power over all things, which he possesses. Thus, then, whilst we believe God to be omnipotent, we consider that from him is entirely excluded whatever is not closely connected, and altogether consistent, with his perfect essence.

QUESTION XIII.—*Why, other names of the Deity being omitted, Omnipotence alone is mentioned in the Creed; and what is the utility of this Faith.*

But let the parish-priest show that, all other names, which are uttered of God, having been omitted, rightly and wisely was this alone proposed to our belief in the Creed. For when we acknowledge God to be omnipotent, we also, at the same time of necessity, confess that he is omniscient, and that all things are subject to his dominion and authority. When we doubt not that all things may be accomplished by him, it naturally follows that we must also be convinced of all other things regarding him, the absence of which would render the manner of his omnipotence altogether unintelligible to us. Besides, nothing serves so much to confirm our faith and hope, as to have it fixed in our hearts, that “with God all things are possible” (Matt. xix. 26); for whatever we ought afterwards to believe, however great, however wonderful it may be, and however it may transcend the order and manner of things, easily and without hesitation obtains the assent of human reason, when once it has received the knowledge of the omnipotence of God. Nay, rather, the greater the truths which the divine oracles may teach, the more willingly does human reason deem them worthy of belief; nor whenever we may also expect any good thing, is the mind disheartened by the magnitude of the desired boon, but is elevated and confirmed, frequently considering that there is nothing impossible to an omnipotent God. With this faith, then, we ought to be specially fortified, whenever we are obliged to perform any wondrous works for the use and advantage of our neighbours, or when we wish to obtain by prayer anything from God. [Its necessity] in the one case, the Redeemer himself has taught, when, rebuking the incredulity of the Apostles, he said: “If you have faith as a grain of mustard-seed, you shall say to this mountain, remove from hence to yonder place, and it shall remove; and nothing shall be impossible to you” (Matt. xvii. 19); and in the other, St. James thus bears witness: “Let him ask

in faith, nothing wavering ; for he that wavereth is like a wave of the sea, that is moved and carried about by the wind. Therefore, let not that man think that he shall receive anything of the Lord" (James, i. 6, sq.). This faith also affords us many benefits and advantages. It forms us, in the first place, to all modesty and lowliness of mind, as the Prince of the Apostles says : " Be you humbled, therefore, under the mighty hand of God " (1 Pet. v. 6). It also admonishes us not to fear where there is no cause of fear, but to fear God alone (Ps. xxxii. 8, xxxiii. 10), in whose power we ourselves, and all that we have, are placed (Wisd. vii. 16) ; for our Saviour says : " I will show you whom you shall fear ; fear ye him who, after he hath killed, hath power to cast into hell " (Luke, xii. 5). This faith we also make use of to know and celebrate the infinite favours of God towards us ; for he who considers that God is omnipotent, cannot be of so ungrateful a mind as not frequently to exclaim : " He that is mighty hath done great things to me " (Luke, i. 49).

QUESTION XIV.—*The word "Omnipotent" is not here so attributed to the Father as not also to be applied to the Son or the Holy Ghost.*

But, because in this article we call the Father Almighty, no one ought to be led into the error of supposing that it is so given to him, as not to be common also to the Son and the Holy Ghost. For as we say the Father is God, the Son God, the Holy Ghost God ; and yet there are not three Gods, but one God ; so, in like manner, we confess that the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty ; and yet there are not three Almighties, but one Almighty (Athanasian Creed). The Father, however, we, for a particular reason, call Almighty, because he is the source of all origin ; as we also attribute wisdom to the Son, who is the eternal Word of the Father ; and goodness to the Holy Ghost, who is the love of both ; although these and such other appellations may be given indiscriminately to the Three Persons, consistently with the rule of the Catholic faith.

QUESTION XV.—*How and why God created Heaven and Earth.*

"Creator of heaven and earth." How necessary it was to have a little previously imparted to the faithful a knowledge of the omnipotence of God, may be clearly seen from what we are now about to explain with regard to the creation of the universe. For, when no room is left for doubting the omnipotence of the Creator, we the more readily believe the marvel of so mighty a work. For God formed not the world from any material, but

created it from nothing, and founded it, not constrained by force or necessity, but spontaneously and of his own will. Nor was he impelled to the work of creation by any other cause than that he might impart to creatures his own goodness; for, essentially and supremely happy in itself, the nature of God stands not in need of anything; as David says: "I have said to the Lord, thou art my God, for thou hast no need of my goods" (Ps. xv. 2). But as, influenced by his own goodness, "he hath done all things whatsoever he would" (Ps. cxiii. 3), so, when he created all things, he followed no external model or form; but contemplating, and, as it were, imitating, the universal model which is contained in the divine intelligence, the supreme architect, with supreme wisdom and infinite power, attributes peculiar to himself, created all things in the beginning; "for he spoke, and they were made; he commanded, and they were created" (Ps. xxxii. 9, cxlviii. 5).

QUESTION XVI.—*What is here to be understood by "Heaven and Earth."*

By the words "heaven" and "earth" is to be understood whatever heaven and earth contain; for, besides the heavens, which the Prophet called "the works of" his "fingers" (Ps. viii. 4), he also added the splendour of the sun, and the beauty of the moon and of the other heavenly bodies; and, that they may be "for signs and for seasons, and for days and years" (Gen. i. 14), he so ordered the celestial orbs in a certain and constant course, that nothing can be seen more variable than their continual revolution, nothing more certain than that variety.

QUESTION XVII.—*Of the Creation of the Spiritual Heavens, that is, of Angels.*

Moreover, God created from nothing spiritual nature and angels innumerable, to serve and minister to him; and these he afterwards enriched and adorned with the admirable gifts of his grace and power. For that the devil and the rest of the rebel angels had been gifted at their creation with grace, is clear, since in the sacred Scriptures we read that the devil "stood not in the truth" (John, viii. 44). On which subject, St. Augustine has as follows: "He created the angels with a good will, that is, with pure love, by which they might adhere to him, at once forming in them a nature, and bestowing on them grace. Hence we are to believe that the holy angels never were without good will, that is, the love of God" (De Civit. Dei, xii. 9). As to their knowledge, there is extant this

testimony of holy Scripture : "Thou, lord, my king, art wise according to the wisdom of an angel of God, to understand all things upon earth" (2 Kings, xiv. 20). Finally, to them the inspired David ascribes power, in these words: "Mighty in strength, executing his word" (Ps. cii. 20); and hence it is that they are often called in Scripture "the powers" and "the hosts" of the Lord. But although they had been all adorned with celestial gifts, very many, nevertheless, who revolted from God, their Parent and Creator, being hurled from those loftiest mansions, and shut up in the darkest dungeon of the earth, suffer the eternal punishment of their pride, of whom the Prince of the Apostles writes thus: he "spared not the angels that sinned; but delivered them, drawn down by infernal ropes to the lower hell, into torments, to be reserved unto judgment" (2 Pet. ii. 4).

QUESTION XVIII.—*On the Creation of the Earth.*

God also, by his word, commanded the earth to stand in the midst of the world, "founded upon its own basis," and made "the mountains ascend, and the plains descend, into the place which" he "founded for them;" and lest the force of the waters should inundate the earth, he "set a bound which they shall not pass over; neither shall they return to cover the earth" (Ps. ciii. 5, 8, sq.). He next not only clothed and adorned it with trees, and every variety of herb and flower, but filled it also, as he had already the waters and air, with innumerable sorts of living creatures.

QUESTION XIX.—*On the Creation of Man.*

Lastly, he formed man from the slime of the earth, so framed and constituted in body, as to be immortal and impassible, not however by the strength of nature herself, but by the gift of God. But as regards the soul, he created it to his own image and likeness; gifted it with free will; and so tempered all his motions and appetites, that they should be, at all times, subject to the control of reason. He then added the admirable gift of original righteousness, and next gave him dominion over all other animals. From the sacred history of Genesis, parish-priests will easily make themselves acquainted with these things, for the instruction of the faithful.

QUESTION XX.—*In the words "Heaven and Earth" are comprised all things visible and invisible.*

What we have said, then, concerning the creation of all things, is to be understood by the words "heaven and earth,"

all which the Prophet thus briefly embraced: "Thine are the heavens, and thine is the earth: the world and the fulness thereof thou hast founded" (Ps. lxxxviii. 12); and still more briefly, too, the Fathers of the Council of Nice, who added in their Creed these words, "of all things visible and invisible;" for whatever things are contained in the universe, and we confess to have been created by God, either fall under the senses, and are included in the word "visible," or may be perceived by the mind and intelligence, and are expressed by the word "invisible."

QUESTION XXI.—*The things created by the Power of God cannot subsist without his Government and Providence.*

We must not, however, believe God to be the creator and maker of all things, so as to suppose that, the work once accomplished and completed, the things which he had made could continue to exist without his infinite energy. For as all things owe their being to the exercise of the supreme power, wisdom, and goodness of the Creator, so also, unless his continual providence were present to created things, and preserved them by the same might by which they were produced, they would instantly return to their original nothing. And this the Scripture declares, when it says: "How could anything endure, if thou wouldst not? or be preserved, if not called by thee?" (Wisdom, xi. 26.)

QUESTION XXII.—*God, by his Government, does not overturn the force of Secondary Causes.*

But not only does God protect and govern all things that exist by his providence, but also, by an internal virtue, impels to motion and action whatever things move and act, and this in such a manner, as that, although he excludes not, he yet prevents, the agency of secondary causes; for his most secret influence extends to all things, and, as the wise man testifies, "reacheth from end to end, mightily, and ordereth all things sweetly" (Wisdom, viii. 1). Wherefore the Apostle, when announcing to the Athenians the God, whom not knowing they adored, said: "He is not far from every one of us; for in him we live, and move, and be" (Acts, xvii. 27, sq.).

QUESTION XXIII.—*The creation of things is not to be attributed to the Father only.*

In explanation of the first article of the Creed let thus much suffice, with this additional observation, however, that the work of the creation is common to all the Persons of the Holy and

Undivided Trinity: to the Father, whom, according to the doctrine of the Apostles, we here declare to be "Creator of heaven and earth;" to the Son, of whom we read in the sacred Scriptures: "All things were made by him" (John, i. 3); and to the Holy Ghost, of whom it is written: "The Spirit of God moved over the waters" (Gen. i. 2); and elsewhere: "By the Word of the Lord the heavens were established; and all the power of them by the Spirit of his mouth" (Ps. xxxii. 6).

CHAPTER III.

OF THE SECOND ARTICLE.

"AND IN JESUS CHRIST, HIS ONLY SON, OUR LORD."

QUESTION I.—*Of the Second Article, and the utility of its profession.*

That wonderful and most abundant is the advantage, which flows to the human race from the belief and profession of this article, is shown by that testimony of St. John: "Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God" (John, iv. 15); and is also declared by Christ the Lord, proclaiming the Prince of the Apostles blessed [for the confession of this truth]: "Blessed art thou, Simon Bar-Jona; because flesh and blood hath not revealed it to thee, but my Father who is in heaven" (Matt. xvi. 17); for this is the most firm basis of our salvation and redemption.

QUESTION II.—*How we may best know the magnitude of the blessing propounded in this Article.*

But, as the fruit of this admirable advantage is best understood, by considering the ruin brought on man, in his fall from that most happy state, in which God had placed our first parents, let the parish-priest take particular care that the faithful know the cause of these common miseries and calamities. For when Adam had departed from the obedience due to God, and had violated the prohibition: "Of every tree of Paradise thou shalt eat; but of the tree of knowledge of good and evil thou shalt not eat, for in what day soever thou shalt eat of it, thou shalt die the death" (Gen. ii. 16, sq.), he fell into the extreme calamity of losing the sanctity and righteousness in which he had been placed, and of becoming subject to all the other evils, which the Holy Council of Trent has explained more at large (Sess. v. and vi.). [Pastors], therefore, will remind [the faith-

ful], that sin and the punishment of sin had not been confined to Adam, but had justly descended from him, as from their seed and cause, to all posterity.

QUESTION III.—*No one but Christ could restore Mankind.*

Having thus fallen from its most elevated degree of dignity, our race could by no means be thence uplifted and replaced in its primitive state, by the power of men or angels. Wherefore, there was left that sole remedy for the ruin and evils, that the infinite power of the Son of God, having assumed the weakness of our flesh, should remove the infinite weight of sin, and reconcile us to God in his blood.

QUESTION IV.—*Without the belief of Redemption, no one could ever be saved, and therefore, Christ has been frequently foretold from the beginning of the world.*

But the belief and confession of this our redemption, which God held out in the beginning, are now, and always were, necessary to the attainment of salvation. For in that condemnation of the human race, which immediately followed the sin [of Adam], the hope of redemption was also held out in these words, by which [God] denounced to the devil the loss which he was to sustain by man's redemption: "I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel" (Gen. iii. 15). The same promise he thenceforth often confirmed, and more distinctly signified his counsel to those men especially, to whom he desired to manifest singular benevolence, and amongst others to the Patriarch Abraham, to whom he often signified this mystery, but declared it then more openly, when, in obedience to God's command, he was willing to sacrifice his only son Isaac: "Because," says he, "thou hast done this thing, and hast not spared thy only begotten son for my sake, I will bless thee, and I will multiply thy seed as the stars of heaven, and as the sand that is by the sea shore. Thy seed shall possess the gates of their enemies, and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice" (Gen. xxii. 16, sqq.). From which words it had been easy to infer, that he who was to bring salvation to all, having freed them from the most cruel tyranny of Satan, was to be of the progeny of Abraham. It was necessary that the Son of God should be born of the seed of Abraham, according to the flesh. Not very long after, to preserve the memory of this promise, the Lord ratified the same covenant with Jacob, the grandson of Abraham; for when, as the

Scripture testifies, Jacob “saw in his sleep a ladder standing upon the earth, and the top thereof touching heaven, the angels also of God ascending and descending by it” (Gen. xxviii. 12, sqq.), he also heard the Lord leaning upon the ladder, saying to him: “I am the Lord God of Abraham thy father, and the God of Isaac; the land, wherein thou sleepest, I will give to thee and to thy seed; and thy seed shall be as the dust of the earth; thou shalt spread abroad to the west and to the east, and to the north and to the south; and in thee and thy seed all the tribes of the earth shall be blessed” (Gen. xxviii. 13, sq.). Nor did God cease afterwards, by renewing the recollection of the same promise, to excite in the race of Abraham, and in many others, the expectation of a Saviour; for, after the establishment of the Jewish republic and religion, it began to become better known to his people. Types signified, and men foretold, what and how great blessings, that Saviour, our Redeemer, Christ Jesus, was to bring to mankind. And, indeed, the Prophets, whose minds were illumined with heavenly light, foretold to the people the birth of the Son of God, the wondrous works which, being born man, he wrought, his doctrine, manners, intercourse, death, resurrection, and the other mysteries regarding him;* and all these as graphically as if they were then passing before their eyes; so that, if the diversity of future and past time be removed, we no longer see any difference to exist between the predictions of the Prophets and the preaching of the Apostles, none between the faith of the ancient Patriarchs and our own. But we must now speak of the several parts of this article.

QUESTION V.—*Of the name “Jesus,” and that it properly suits Christ.*

“Jesus” is the proper name of him who is God and man, and signifies Saviour; [a name] given to him not indeed accidentally, nor by the judgment or will of man, but by the counsel and command of God. For the angel announced thus to Mary his mother: “Behold thou shalt conceive in thy womb and shalt bring forth a Son, and thou shalt call his name Jesus” (Luke, i. 31); and he afterwards not only commanded Joseph, who was espoused to the Virgin, to call the child by that name, but also declared why he should be so called: “Joseph,” says he, “son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy

* Is. vii. 14, viii. 3, ix. 5, xi. 1, liii. throughout; Jer. xxiii. 5, xxx. 9; Dan. vii. 13, ix. 24.

Ghost; and she shall bring forth a Son, and thou shalt call his name Jesus, for he shall save his people from their sins" (Matt. i. 20, sq.).

QUESTION VI.—*This Name is applied to other Men, but not for the same reason.*

In the sacred Scriptures there were many of this name, for instance, the son of Nun, who succeeded Moses, and a privilege denied to him (Num. xx. 12), conducted into the land of promise the people whom Moses had delivered from Egypt.* By the same name also were called the son of Sirach of Jerusalem, "who renewed wisdom from his heart" (Eccl. i. 29); and the son of Josedec the priest (Agg. i. 1). But how much more truly shall we deem this name given to our Saviour, who gave light, liberty, and salvation, not to some one people only, but to all men, of all ages; men not oppressed indeed by famine, or by Egyptian or Babylonish dominion, but sitting "in the shadow of death" (Luke, i. 79), and fettered by the most galling chains of sin and the devil; to him who purchased for them a right to the inheritance of the kingdom of heaven, who reconciled them to God the Father? In those men we recognise so many types of Christ the Lord, by whom the blessings which we have mentioned were accumulated on the human race. To this one name "Jesus" are moreover referred the other names which were predicted to be given by divine appointment to the Son of God;† for whilst the rest partially glanced at the salvation which he was to give us, this embraced the force and nature of the universal salvation of mankind.

QUESTION VII.—*Meaning of the name "Christ," and why appropriate to our Jesus.*

To the name "Jesus" is also added that of "Christ," which signifies "the anointed;" and is a name both of honour and office, and not peculiar to one thing, but common to many; for by our fathers of old, priests and kings, whom God, on account of the dignity of their office, commanded to be anointed, were called Christs.‡ For priests are they who commend the people to God by assiduous prayers, who offer sacrifices to God, who deprecate his wrath in behalf of the people (Exod. xxix. 6, xl. 13). But to kings is intrusted the government of peo-

* Eccl. xlvi. 1, sqq. i.e. Joshua, who is so called passim by the LXX.—TR.

† Is. vii. 14, viii. 8, ix. 6; Jer. xxiii. 6.

‡ 1 Kings, xii. 5, xvi. 6, xxiv. 7; 1 Paral. xvi. 21, sq.; Ps. civ. 15.

ples, and to them chiefly belong the protection of the authority of the law, of the lives of the innocent, and the punishment of the audacious guilty. As, then, both of these functions seem to represent the majesty of God on earth, those who had been chosen to discharge the royal or sacerdotal office, were, therefore, anointed with oil.* Prophets also were usually anointed (Num. iii. 3), who, as the interpreters and ambassadors of the immortal God, unfolded to us the secrets of heaven, and by salutary precepts, and the prediction of future events, exhorted to amendment of life. But when Jesus Christ our Saviour came into the world, he assumed the parts and offices of the three characters, of Prophet, Priest, and King, and is therefore called "Christ," having been anointed for the discharge of these functions, not by the agency of any mortal, but by the power of his heavenly Father; not with earthly ointment, but with a spiritual oil; for into his most holy soul were poured the plenitude and grace of the Holy Ghost, and a more abundant effusion of all gifts than any other created nature could receive. This the Prophet very clearly showed, when, addressing the Redeemer, he said: "Thou hast loved justice, and hatest iniquity; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows" (Ps. xlv. 8). The same is also much more explicitly set forth by the Prophet Isaias, in these words: "The Spirit of the Lord is upon me, because the Lord hath anointed me; he hath sent me to preach to the meek" (Is. lxi. 1; Luke, iv. 18). Jesus Christ, therefore, was the supreme prophet and master (Deut. xviii. 15), who has taught us the will of God, and from whose teaching the world has received the knowledge of the heavenly Father; and to him pre-eminently and surpassingly belongs the name [of prophet], for all others who were dignified by that name were his disciples, and sent principally to announce this Prophet who was to come to save all men. Christ was also a Priest, not indeed of the tribe of Levi, as were the priests in the Old Law, but of that of which the Royal Prophet sang: "Thou art a Priest for ever according to the order of Melchisedech" (Ps. cix. 4; Heb. v. 6). Of this subject the Apostle has accurately followed up the arrangement in his epistle to the Hebrews (Heb. v. et vii.). But Christ, not only as he is God, but as he is man, and partakes of our nature, we also acknowledge to be king; of whom the angel testified: "He shall reign in the house of Jacob for ever, and of his kingdom there shall be no end" (Luke, i. 32, sq.). This kingdom of Christ is spiritual and eternal, is begun on earth, but is perfected in heaven;

* Lev. viii. 11, sq.; Num. iii. 3; 1 Kings, xvi. 13.

and the duties of king he indeed discharges with admirable providence towards his Church. He governs her; he guards her against the open assaults and covert designs of her enemies; he prescribes to her laws; he bestows on her not only holiness and righteousness, but also power and strength to persevere. But, although within the limits of this kingdom are contained the good as well as the bad, and thus to it all men by right belong; yet those who, in conformity with his precepts, lead an unsullied and innocent life, experience, beyond all others, the sovereign goodness and beneficence of our king. Although descended from a most illustrious race of kings (Matt. i.; Luke, iii. 3), he nevertheless obtained not this his kingdom by hereditary or human right, but he was king, because God bestowed on the man [Jesus] all the power, dignity, and majesty of which the nature of man is susceptible. To him, therefore, God delivered the government of the whole world; and to him as has already commenced, all things shall be made fully and perfectly subject on the day of judgment.*

QUESTION VIII.—*How it becomes us to believe and confess Jesus Christ "the only Son" of God.*

In these words, mysteries more exalted with regard to Jesus are proposed to the faithful, as objects of belief and contemplation; namely, that he is the Son of God, and true God, as is the Father who begat him from eternity. We further confess that he is the Second Person of the Blessed Trinity, equal in all things to the other two; for in the divine Persons nothing unequal or unlike should exist, or be imagined to exist; whereas we acknowledge the essence, will, power of all to be one; a truth clearly revealed in many oracles of sacred Scripture, and most sublimely set forth in that testimony of St. John: "In the beginning was the Word, and the Word was with God, and the Word was God" (John, i. 1). But, when we hear that Jesus is the Son of God, we are to understand nothing earthly or mortal of his birth; but ought firmly to believe, and with the greatest piety of soul to adore, that birth by which, from all eternity, the Father begat the Son; which, by the light of reason, we can by no means conceive and fully comprehend; and overwhelmed, as it were, with admiration of the mystery, we should say with the Prophet: "Who shall declare his generation?" (Is. liii. 8.) This, then, we are to believe, that the Son is of the same nature, of the same power and wisdom with the Father; as we more explicitly confess in the Nicene Creed; for it says: "And in one

* John, xvii. 2; Apoc. xix. 6; 1 Cor. xv. 25, sqq.

Lord Jesus Christ, the only begotten Son of God, and born of the Father before all ages ; God of God, light of light, true God of true God, begotten not made, consubstantial to the Father, by whom all things were made.”

QUESTION IX.—*The Mode of his eternal generation illustrated by a Comparison; twofold Nativity and Filiation of Christ.*

Of all the comparisons which are adduced to indicate the mode and manner of this eternal generation, that which is borrowed from human thought seems to come nearest to the thing ; whence St. John calls the Son “the Word” (John, i. 1) ; for, as our mind, in some sort understanding itself, forms an image of itself, which theologians have expressed by the term “word;” so God, as far, however, as we may compare human things with divine, understanding himself, begets the eternal Word. It is better, however, to contemplate what faith proposes, and, with a sincere mind, believe and confess that Jesus Christ is true God and true man ; as God, begotten of the Father before all ages ; as man, born in time of Mary, his Virgin-mother. Whilst, however, we acknowledge his twofold nativity, we believe him to be one son, because he is one person, in whom is united the divine and human nature.

QUESTION X.—*How Christ is to be considered as having, or as not having, Brethren.*

As to his divine generation, he has no brethren or coheirs, being himself the only Son of the Father, whilst we mortals are the device and work of his hands ; but if we consider his birth as man, he not only calls many by the name of brethren, but also holds them in the place of brethren (Heb. ii. 12), that with him they may obtain the glory of the paternal inheritance. They are those who, by faith, have received Christ the Lord, and who really and by works of charity approve the faith which they by name profess ; wherefore he is called by the Apostle, “The first-born amongst many brethren” (Rom. viii. 29).

QUESTION XI.—*Christ is called our Lord according to Both Natures.*

“Our Lord.” Many things are mentioned of our Saviour in Scripture, some of which, it is clear, apply to him as God, some as man, because from his different natures he received their different properties. We therefore say with truth, that Christ is Omnipotent, Eternal, Infinite, [attributes] which he has from his divine nature ; and again, we say of him that he suffered, died, and rose again, which are manifestly compatible only with

his human nature. But besides these, some others agree with both natures; as when, in this place, we say, "our Lord." If, then, this name is applicable to both natures, with good reason is he to be set forth as our Lord. For as he, as well as the Father, is eternal God, so is he also, as well as the Father, Lord of all things; and, as he and the Father are not, the one, one God, and the other, another God, but manifestly the same God; so likewise he and the Father are not, the one, one Lord, and the other, another Lord. As man, he is also, for many reasons, rightly called "our Lord." And first, indeed, because he was our Redeemer, and delivered us from sin, justly has he received this power truly to be and be called our Lord. This is the doctrine of the Apostle: "He humbled himself, becoming obedient unto death; even the death of the cross: wherefore God also hath exalted him, and hath given him a name which is above all names, that in the name of Jesus every knee should bow, of those that are in heaven, on earth, and in hell, and that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father" (Phil. ii. 8, sqq.); and of himself he says, after his resurrection: "All power is given to me in heaven and on earth" (Matt. xxviii. 18). He is also called "Lord," because in one person are united both natures, the human and divine; for by this admirable union he deserved, even had he not died for us, to be constituted common Lord of all created things, but particularly of the faithful who obey, and, in all the fervour of their souls, serve him.

QUESTION XII.—*Christians ought to give themselves up wholly to Jesus Christ, having trampled under foot the Prince of Darkness.*

It remains, therefore, that the parish-priest exhort the faithful people to the effect, that they may know that it is most just that we, who derive our name from him, and are called Christians, and who cannot be ignorant of the great extent of his favours, most particularly in this, that, by his gift, we understand all these things by faith, that it is just, I say, that we, above all other men, should devote and consecrate ourselves for ever, even as bond-servants, to our Redeemer and Lord. This we professed when we were being initiated by baptism, and before our introduction into the Church; for we declared that we renounced Satan and the world, and gave ourselves up wholly to Jesus Christ. But if, in order to be enrolled as soldiers of Christ, we consecrated ourselves by so holy and solemn a profession to our Lord, what punishment shall we not deserve, if, after having entered into the Church, and known

the will and laws of God, after having received the grace of the sacraments, we shall form our lives upon the laws and maxims of the world and the devil; as if, when cleansed in the waters of baptism, we had pledged our fidelity to the world and the devil, and not to Christ our Lord and Saviour? And what heart so cold, as not to be inflamed with love by the prompt benevolence and beneficence of so great a Lord towards us, who, though holding us in his power and dominion, as slaves ransomed by his blood, yet embraces us with such love as to call us not servants, but "friends" and brethren? (John, xv. 14.) This, assuredly, is a most just and, perhaps, the strongest claim of all, to induce us ever to acknowledge, venerate, and adore him as "our Lord."

CHAPTER IV.

OF THE THIRD ARTICLE.

"WHO WAS CONCEIVED BY THE HOLY GHOST, BORN OF THE VIRGIN MARY."

QUESTION I.—*What the Third Article of Faith propounds to be believed by the Faithful.*

That, in having liberated us from the bondage of the most relentless tyrant, God has conferred a surpassing and singular blessing on the human race, the faithful may understand from what has been set forth in the preceding article. But if we place before our eyes the plan and manner also in which chiefly he was pleased to accomplish this, nothing indeed will appear to be more glorious, nothing more magnificent, than the divine beneficence and goodness towards us. The grandeur, therefore, of this mystery, which the sacred Scriptures very often propose to our consideration as the principal source of our eternal salvation, the parish-priest will begin to point out with the exposition of this third article. Its meaning he will teach to be this, that we believe and confess that the same Jesus Christ, our only Lord, the Son of God, when for us he assumed human flesh in the womb of the Virgin, was not conceived, like other men, from the seed of man, but, in a manner transcending the whole order of nature, by the power of the Holy Ghost (Matt. i. 20; Luke, i. 31); so that the same person, remaining God as he was from eternity, became man, what he was not before. But that these words are so to be understood, is clearly seen from the confession of the Holy Council of Constantinople; for it says:

“who for us men, and for our salvation, came down from heaven, and became incarnate by the Holy Ghost of the Virgin Mary, and WAS MADE MAN.” The same truth has also been unfolded by St. John the Evangelist, who imbibed from the bosom of our Lord and Saviour himself the knowledge of this most profound mystery; for when he had declared the nature of the divine Word in these terms: “In the beginning was the Word, and the Word was with God, and the Word was God,” he at length concluded, “and THE WORD WAS MADE FLESH, and dwelt among us” (John, i. 14).

QUESTION II.—*By his temporal Nativity no confusion of natures was made in Christ.*

For “the Word,” which is a person of the Divine Nature, assumed human flesh in such a manner, that the hypostasis and Person of the divine and human nature is one and the same; and hence it is that so admirable an union preserved the actions and properties of both natures, and as we read in that great Pontiff, St. Leo: “Neither did the glorifying of the inferior consume it, nor did its assumption diminish the superior.”*

QUESTION III.—*The Holy Ghost did not alone accomplish the work of the Incarnation.*

But as an explanation of the words must not be omitted, let the parish-priest teach that, when we say that the Son of God was conceived by the power of the Holy Ghost, this Person of the holy Trinity did not alone accomplish the mystery of the Incarnation. For although the Son alone assumed human nature, yet all the Persons of the holy Trinity, the Father, the Son, and the Holy Ghost, were authors of this mystery; for we must hold that rule of Christian faith, that whatsoever God does extrinsically in created things is common to the Three Persons, and that one neither does more than, nor acts without another. That, however, one Person proceeds from another, this alone cannot be common to all; for the Son is begotten of the Father only, the Holy Ghost proceeds from the Father and the Son; but whatever originates from them extrinsically, is the work of the Three Persons without any difference; and of this description is to be considered the Incarnation of the Son of God. Of those things, nevertheless, that are common to all the Persons, the sacred Scriptures are wont to attribute some to one

* Serm. i. de Nativ. Dom. p. 57 (ed. 1575), “tanto fœdere naturam utramque consereret, ut nec inferiorem consumeret glorificatio, nec superiorem minueret assumptio.”

Person, some to another: thus to the Father they attribute supreme power over all things; to the Son, wisdom; to the Holy Ghost, love. And as the mystery of the divine Incarnation declares the singular and boundless benignity of God towards us, therefore is this work attributed in some special manner to the Holy Ghost.

QUESTION IV.—*In the Conception of Christ all things are not, but most of them are, Supernatural.*

In this mystery we perceive that some things were done which transcended the order of nature, some by the power of nature. Thus, in believing that the body of Christ was formed from the most pure blood of his Virgin Mother, we acknowledge therein human nature, this being common to all human bodies. But what transcends the order of nature and human comprehension is, that as soon as the Blessed Virgin, assenting to the words of the angel, said: "Behold the handmaid of the Lord, be it done unto me according to thy word" (Luke, i. 38), the most sacred body of Christ was immediately formed, and to it was united a soul actually enjoying the use of reason; and thus, in the same instant of time, he was perfect God and perfect man. That this was the new and admirable work of the Holy Ghost no one can doubt, whereas, according to the order of nature, no body, unless within the prescribed period of time, can be endued with a human soul. There is, moreover, what is worthy of the greatest admiration, that as soon as the soul of Christ was united to his body, the Divinity itself also was united both to soul and body; and thus at the same time his body was formed and animated, and the Divinity united to body and soul. Hence it follows that, at the same instant, he was perfect God and perfect man; and the most holy Virgin having, at the same moment, conceived God and man, is truly and properly called Mother of God and man. This was signified to her by the angel, when he said: "Behold, thou shalt conceive in thy womb, and shalt bring forth a Son, and thou shalt call his name Jesus; he shall be great, and shall be called the Son of the Most High" (Luke, i. 31, sq.); and by the event was verified the prophecy of Isaias: "Behold a virgin shall conceive, and bear a son; and his name shall be called Emmanuel" (Isaias, vii. 14) Elizabeth also, when, filled with the Holy Ghost, she understood the conception of the Son of God, declared the same in these words: "Whence is this to me, that the mother of my Lord should come to me?" (Luke, i. 43.) But, as the body of Christ was formed, as we before said, of

the most pure blood of the immaculate Virgin, without any aid of man, and by the sole operation of the Holy Ghost; so also, at the moment of his conception, his soul received an overflowing fulness of the Spirit of God, and a superabundance of all graces: "for God doth not give" to him, as to other men, who are adorned with holiness and grace, "the Spirit by measure," as St. John testifies (John, iii. 34); but poured into his soul all grace so abundantly, that "of his fulness we all have received" (John, i. 16).

QUESTION V.—*Christ cannot be called the Son of God by adoption.*

Although he possessed that spirit, by which holy men attain the adoption of the sons of God, we cannot, however, call him the adopted Son of God; for, being the Son of God by nature, to him we can in nowise deem applicable the grace or name of adoption.

QUESTION VI.—*What we should chiefly meditate upon with regard to the first part of the Article.*

Regarding the admirable mystery of the conception, these are the things which appeared to require explanation. In order that fruit to salvation may redound to us therefrom, the faithful should recall particularly to their recollection, and often inwardly reflect, that it is God who assumed human flesh; but that he was made man in such a manner as we cannot comprehend in mind, much less explain in words; finally, that he vouchsafed to become man, to the end that we mortals might be regenerated children of God. When they shall have attentively considered these things, let them then, with humble and faithful mind, believe and adore all the mysteries contained in this article, nor let them wish curiously to investigate or scrutinize them, which can scarcely ever be done without danger.

QUESTION VII.—*What is meant by Christ being born of the Virgin Mary.*

"Born of the Virgin Mary." This is the other part of this article of the Creed, in explaining which the parish-priest will be diligently employed; because the faithful are bound to believe that the Lord Jesus was not only conceived by the power of the Holy Ghost, but was also brought forth and "born of the Virgin Mary." The words of the angel, who first announced the most happy tidings to the world, declare with what joy and delight of heart the belief of this mystery should be meditated

on: "Behold," says he, "I bring you good tidings of great joy, that shall be to all the people" (Luke, ii. 10); and the same we easily understand from the song chanted by the angelic host of heaven: "Glory to God in the highest; and on earth peace to men of good will" (Luke, ii. 14). Hence also began to be fulfilled that most ample promise of God to Abraham, to whom it was said that in his seed "all nations" should one day "be blessed" (Gen. xxii. 18); for Mary, whom we truly proclaim and venerate as Mother of God, because she brought forth that person who was at once God and man, was descended from king David (Matt. i. 1, sqq.).

QUESTION VIII.—*Christ was not born according to the common course of Nature.*

But as the conception itself utterly transcends the order of nature, so also in the birth we can contemplate nothing but what is divine. Besides, a circumstance wonderful beyond expression or conception, he is born of his mother without any diminution of her maternal virginity; and as he afterwards went forth from the sepulchre whilst closed and sealed, and entered the room in which his disciples were assembled, "the doors" being "shut" (John, xx. 19); or, not to depart even from natural things, which we witness every day, as the rays of the sun penetrate, without breaking or injuring in the least, the solid substance of glass; after a similar, I say, but more exalted manner, did Jesus Christ come forth from his mother's womb, without any injury to her maternal virginity, which, immaculate and perpetual, we celebrate with most just praises. This was the work of the Holy Ghost, who, in the conception and birth of the Son, so favoured the Mother, as to have imparted to her fecundity, and preserved her perpetual virginity.*

QUESTION IX.—*Christ is rightly called a Second Adam, and Mary a Second Eve.*

The Apostle sometimes calls Christ Jesus "the last Adam" (1 Cor. xv. 45, sqq.; Rom. v. 12), and institutes a comparison between him and the first; for as in the first all men die, so in the second all are "made alive" (Eccl. xxv. 33; Gen. iii.); and as, in the natural order, Adam was the father of the human race, so Christ is the author of grace and glory. The Virgin Mother we may also in like manner compare with Eve, making the second Eve, that is Mary, correspond with the first, as we have

* Bishop Pearson, on the Creed, maintains the perpetual virginity of Mary, Art. iii. p. 173, sqq.—TR.

shown the second Adam, that is Christ, to correspond with the first Adam. For Eve, by believing the serpent, entailed malediction and death on the human race (Eph. ii. 3); and, after Mary believed the angel, the divine goodness made her instrumental in bringing benediction and life to men. From Eve we are born "children of wrath" (Gen. iii. 16); from Mary we have received Jesus Christ, through whom we are regenerated children of grace. To Eve it was said: "In sorrow shalt thou bring forth children" (Gen. iii. 16); Mary was exempt from this law, for, preserving inviolate the integrity of her virginal chastity, she brought forth Jesus the Son of God, without, as we have already said, any sense of pain.

QUESTION X.—*The chief figures and prophecies by which the mysteries of the Conception and Nativity of Christ were shadowed forth.*

The mysteries of this conception and nativity being, therefore, so great and so many, it accorded with the views of Divine Providence, that they should be signified by many types and prophecies. Wherefore the holy Doctors understood many things, which we read in various passages of sacred Scripture, to relate to them, but particularly that gate of the sanctuary which Ezechiel saw "shut" (Ezech. xliv. 2); also the "stone cut out of the mountain without hands," as it is in Daniel, which "became a great mountain, and filled the whole earth" (Dan. ii. 34, sq.); next, the rod of Aaron, which alone budded of all the rods of the princes of Israel (Num. xvii. 8); and the bush which Moses saw "on fire, and was not burnt" (Exod. iii. 2). The holy Evangelist has described in detail the history of the birth of Christ (Luke, ii.); and as the parish-priest can readily recur to that account, it is unnecessary for us to say any more on the subject.

QUESTION XI.—*The mystery of the Incarnation is often to be inculcated on the people, and what advantage may be derived from meditation thereon.*

But these mysteries, which "were written for our instruction" (Rom. xv. 4), he should labour to impress deeply on the minds and hearts of the faithful, in order that, in the first place, by the commemoration of so great a benefit, they may make some return of thanks to God, its author; next, in order to place before their eyes, for imitation, this unparalleled and singular example of humility. For what can be more useful to us, what better calculated to subdue the pride and haughtiness of our hearts, than frequently to reflect that God humbles himself in

such a manner as to communicate to men his glory, and assume the frailty and weakness of man; that God becomes man, and that the supreme and infinite majesty, "at whose nod," as the Scripture says, "the pillars of heaven tremble and dread" (Job, xxvi. 11), ministers to man; and that he whom the angels adore in heaven is born on earth? When God does these things for our sake, what, I ask, what should we do, to testify our obedience to him? With how willing and cheerful a mind ought we not to love, embrace, perform all the offices of humility? Let the faithful also see in what salutary lessons Christ instructs us at his birth, before he utters a word. He is born in poverty; he is born as a harbourless stranger; he is born in a lowly manger; he is born in the depth of winter; for so writes St. Luke: "And it came to pass, that, when they were there, her days were accomplished that she should be delivered; and she brought forth her first-born son, and wrapped him up in swaddling clothes, and laid him in a manger, because there was no room for them in the inn" (Luke, ii. 6, sq.). Could the Evangelist comprehend under more humble terms all the majesty and glory of heaven and earth? Nor does he say that there was no room in the inn; but that there was no room for him who says, "The world is mine and the fulness thereof" (Ps. xlix. 12). This another Evangelist also has testified: "He came unto his own, and his own received him not" (John, i. 2). When the faithful shall have placed these things before their eyes, let them then reflect, that God vouchsafed to assume the lowliness and frailty of our flesh, that the human race might be exalted to the highest degree of dignity; for this single reflection, that he who is true and perfect God became man, sufficiently declares the exalted dignity and pre-eminence of man, which has been conferred on him by the divine bounty; so that we may now glory that the Son of God is bone of our bone, and flesh of our flesh, a privilege not granted to those most blessed spirits, "for," as the Apostle says, "nowhere doth he take hold of the angels; but of the seed of Abraham he taketh hold" (Heb. ii. 16). We must, moreover, take care lest, to our very great prejudice, it come to pass that, as there was no room for him in the inn at Bethlehem, in which he might be born; so also he be not able, now that he is no longer born in the flesh, to find a place in our hearts in which he may be spiritually born; for this, being most desirous of our salvation, he earnestly wishes. As then, by the power of the Holy Ghost, and in a manner transcending the order of nature, he was made man and was born, was holy and even holiness itself; so should we be "born, not of blood nor of the will of the flesh, but of God" (John, i. 13);

walk thenceforward as a new creature (Gal. vi. 15), "in newness of life" (Rom. vi. 4), and preserve that holiness and purity of soul that eminently become men regenerated by the Spirit of God (2 Cor. iii. 18). For thus shall we reflect in ourselves some image of this holy conception and nativity of the Son of God, which are the objects of our firm faith, and believing which, we admire and adore "the wisdom of God in a mystery, which is hidden" (1 Cor. ii. 7).

CHAPTER V.

OF THE FOURTH ARTICLE.

"SUFFERED UNDER PONTIUS PILATE, WAS CRUCIFIED, DEAD, AND BURIED."

QUESTION I.—*Necessity of knowing the Fourth Article, and its Import.*

How great is the necessity of knowing this article, and how diligently the parish-priest should take care that the faithful very frequently revolve in mind the remembrance of our Lord's passion, the Apostle teaches, when he declares that he knows nothing "but Jesus Christ, and him crucified" (1 Cor. ii. 2). In treating this subject, therefore, the greatest zeal and industry are to be employed, in order that it may be elucidated as much as possible, and that the faithful, excited by the commemoration of so great a benefit, may turn themselves wholly to the contemplation of the love and goodness of God towards us. In the first part, then, of the article (for of the second we shall treat hereafter), faith proposes to our belief, that when, by command of Tiberius Cæsar, Pontius Pilate governed the province of Judea, Christ the Lord was nailed to a cross; for, having been seized, mocked, treated with all sorts of outrages and tortures, he was finally crucified.

QUESTION II.—*The Soul of Christ felt the Tortures.*

Nor, indeed, should it be matter of doubt to any one, that his soul, as regards its inferior part, was not exempt from those torments; for, as he really assumed human nature, we must of necessity confess that he also experienced in his soul a most acute sense of pain; whence he says: "My soul is sorrowful, even unto death" (Matt. xxvi. 38; Mark, xiv. 34). For although human nature was united to the Divine Person, he yet felt the bitterness of his passion not less because of that union

than if that union had not been, for in the one Person of Jesus Christ were preserved the properties of both natures, divine and human; and hence, what was passible and mortal remained passible and mortal; and, again, what was impassible and immortal, such as we understand the divine nature to be, retained its own proper condition.

QUESTION III.—*Why in the Creed mention is made of the Governor of Judea, under whom Christ suffered.*

But if we find it here so carefully recorded, that Jesus Christ suffered at that time when Pilate was procurator of the province of Judea, that the parish-priest will teach was done in order that, by fixing definitely the time, which we find also done by the Apostle Paul (1 Tim. vi. 13), the knowledge of so important and so necessary an event may be the better ascertained by all; and also because by these words it is shown, that by the event was verified that prediction of the Saviour: "They shall deliver him to the Gentiles, to be mocked, and to be scourged, and to be crucified" (Matt. xx. 19).

QUESTION IV.—*It did not happen accidentally, that Christ suffered Death on the Wood of the Cross.*

That he suffered death particularly on the wood of the cross, is also to be attributed to the divine counsel, to wit, "that whence death came, thence life might arise;"* for the serpent, which had overcome our first parents by the fruit of the tree, was overcome by Christ on the tree of the cross. To show the congruity of the Saviour's having suffered particularly the death of the cross, many reasons, which the holy Fathers pursued in detail, might be adduced; but let the parish-priest admonish the faithful, that for them it is sufficient to believe that species of death to have been chosen by the Saviour, which appeared the more adapted and suitable to the redemption of the human race, as assuredly none could be more ignominious and humiliating; for not only amongst the Gentiles was the punishment of the cross deemed execrable, and most replete with disgrace and ignominy; but also in the law of Moses the man is pronounced "accursed, that hangeth on a tree" (Deut. xxi. 23; Gal. iii. 13).

QUESTION V.—*The History of Christ's Passion is frequently to be gone over to the people.*

But that the faithful may be well acquainted with at least the principal heads of this mystery, which seem of more im-

* Preface to the Mass of the Cross.

mediate necessity to confirm the truth of our faith, the parish-priest will not omit the historical part of this article, which has been most diligently set forth by the holy Evangelists; for on this article, as on a sort of foundation, rest the religion and faith of Christians, and on this, when once laid, the superstructure rises with security. For if to the mind and understanding of man anything else presents difficulty, most difficult of all, certainly, must the mystery of the cross be deemed; and we can hardly conceive that our salvation depends on the cross itself, and on him who for us was fastened to its wood. But in this, as the Apostle teaches, we may admire the supreme providence of God: "for seeing that in the wisdom of God, the world by wisdom knew not God; it pleased God, by the foolishness of preaching, to save them that believe" (1 Cor. i. 21). We are, therefore, not to wonder, if the Prophets, before the coming of Christ, the Apostles, after his death and resurrection, laboured so strenuously to persuade men that he was the Redeemer of the world, and to bring them under the power and obedience of the Crucified. Wherefore, as nothing was so far beyond the reach of human reason as the mystery of the cross, the Lord, immediately from the fall, never ceased, both by figures and by the oracles of the Prophets, to signify the death of his Son. And to glance a little at the figures: first, Abel, who fell a victim to the envy of his brother (Gen. iv. 8); next, the sacrifice of Isaac (Gen. xxii. 6, sq.); again, the lamb immolated by the Jews on their departure from the land of Egypt (Exod. xii. 5, sq.); and also the brazen serpent lifted up by Moses in the desert (Num. xxi. 8, sq.; John, iii. 14), prefigured the passion and death of Christ the Lord. With regard to the Prophets, that many arose who foretold this event, is indeed too well known to require to be here developed. To omit David, who in his Psalms has embraced the principal mysteries of our redemption (Psalms ii., xxi., lxviii., cix.), so clear and explicit are the oracles of Isaias beyond all others (Is. liii.), that it may with good reason be said, that he recorded a past rather than predicted a future event.*

QUESTION VI.—*What this Clause, "Dead and Buried," intimates to be believed.*

"Dead and buried." In these words the parish-priest will unfold to the belief of the faithful, that Jesus Christ, after he was crucified, was really dead and buried. Nor is it without reason that this is proposed to the faithful separately as an

* Hier. Epist. ad Paulin. near the end.

object of belief; since there have not been wanting those, who denied that he died on the cross. Justly, therefore, did the holy Apostles judge, that to that error should be opposed this doctrine of faith, of the truth of which article no room for doubt is left us, for all the Evangelists agree that Jesus “yielded up the ghost.”* Moreover, as Christ was true and perfect man, he could also truly die; and man dies when the soul is separated from the body. When, therefore, we say that Jesus died, we mean that his soul was separated from his body, without, however, conceding that his Divinity was separated from his body: on the contrary, we firmly believe and confess that, while his soul was separated from his body, his Divinity continued always united both to his body in the sepulchre, and to his soul in hell. But it became the Son of God to die, “that through death he might destroy him who had the empire of death, that is to say, the devil; and might deliver them, who, through the fear of death, were all their lifetime subject to servitude” (Heb. ii. 14, sq.).

QUESTION VII.—*Christ underwent Death not Involuntarily or by Compulsion.*

But it was the peculiar privilege of Christ the Lord, to have died when he himself decreed to die, and to have died, not so much by external violence, as by internal assent. Nor did he ordain his death only, but also the time and place in which he should die; for thus has Isaias written: “He was offered, because it was his own will” (Isaias, liii. 7). And the Lord, before his passion, declared the same of himself: “I lay down my life that I may take it again. No man taketh it away from me; but I lay it down of myself; and I have power to lay it down, and I have power to take it up again” (John, x. 17, sq.). But as regards time and place, when Herod insidiously sought his life, he said: “Go, and tell that fox: behold I cast out devils, and do cures to-day and to-morrow, and the third day I am consummated. Nevertheless I must walk to-day, and to-morrow, and the day following, because it cannot be that a prophet perish out of Jerusalem” (Luke, xiii. 32, sq.). He, therefore, did nothing involuntarily or by compulsion, but offered himself of his own free will; and going to meet his enemies, he said: “I am he” (John, xviii. 5); and all those punishments, which they unjustly and cruelly inflicted on him, he endured voluntarily, a fact than which, when we meditate on all his sufferings and torments, nothing indeed can have greater force to excite

* Matt. xxvii. 50; Mark, xv. 37; Luke, xxiii. 46; John, xix. 30.

the inmost feelings of our souls. For were any one to endure by compulsion, not freely, every species of suffering on our account, we should not deem his claims to our gratitude very considerable; but were he freely, and for our sake only, to endure death, when he might have avoided it, this indeed were a kind of favour of such magnitude, as to deprive even the most grateful, not only of the power of returning, but even of adequately feeling the obligation. Hence we may conceive the supreme and transcendent love of Jesus Christ towards us, and his divine and boundless claims on us.

QUESTION VIII.—*Why Christ is said not only to have been Dead, but also “Buried.”*

But, when we confess that he was buried, this is not constituted as it were part of the article, because it presents any new difficulty, besides what is implied in what has been said of his death; for if we believe that Christ died, we can also easily be persuaded that he was buried. But the word “buried” was added, first, that there might be less room for doubt respecting his death, for it is a very strong argument, to establish a person’s death, if we prove that his body was buried; and, secondly, that the miracle of his resurrection may be more clearly declared, and may shine forth with greater lustre. Nor is our belief confined to the burial of Christ’s body alone; but by these words is proposed, as the principal object of our belief, that God was buried, as, according to the rule of Catholic faith, we also most truly say, that God was born of a virgin, that God died; for, as the Divinity was never separated from his body, which was laid in the sepulchre, we truly confess that God was buried.

QUESTION IX.—*What Matters are chiefly to be observed concerning the Death and Burial of Christ.*

As to the place and manner of his burial, what the holy Evangelists record will be found sufficient for the parish-priest.* Two things, however, demand particular observation; the one, that, in accordance with the prediction of the Prophet, “Thou wilt not give thy Holy One to see corruption” (Psalm xv. 10; Acts, ii. 31), the body of Christ was in no degree corrupted in the sepulchre; the other, which regards all the parts of this article, that burial, passion also, and death, apply to Christ Jesus, not as God, but as man; for to suffer and to die are incidental to human nature only; although all these are also

* Matt. xxvii. 60; Mark, xv. 46; Luke, xxiii. 53; John, xix. 38.

attributed to God, because it is evident that they are with propriety predicated of that person, who was at once perfect God and perfect man.

QUESTION X.—*How we ought to contemplate the Benefit of Christ's Passion.*

These things being known, the parish-priest will explain those particulars of the passion and death of Christ, from which the faithful may be enabled, if not to comprehend, at least to contemplate, the immensity of so stupendous a mystery. And first, we are to consider who is he that suffers all these things. His dignity we indeed cannot express in words or conceive in thought. Of him St. John says, that he is "the Word," which "was with God" (John, i. 1, sq.); and the Apostle describes him in these magnificent terms, that he it is "whom" God "hath appointed heir of all things, by whom also he made the world; who being the splendour of his glory, and the figure of his substance, and upholding all things by the word of his power, making purgation of sins, sitteth on the right hand of the majesty on high" (Heb. i. 2, sq.). In a word, Jesus Christ, God and man, suffers! The Creator suffers for those whom he himself created: the Master suffers for the servant: He suffers by whom angels, men, the heavens, the elements, were created; He, I say, in whom, through whom, and from whom, are all things (Rom. xi. 36). We cannot, therefore, be surprised if, whilst he agonized under so many torments and sufferings, the whole fabric of the universe was also convulsed; for, as the Scripture says, "the earth quaked and the rocks were rent" (Matt. xxvii. 51), "and there was darkness over all the earth, and the sun was darkened" (Luke, xxiii. 44, sq.). If, then, even mute and senseless things mourned the passion of their Creator, let the faithful think with what tears they, "the living stones" of this edifice (1 Peter, ii. 5), should manifest their sorrow.

QUESTION XI.—*Reasons why Christ vouchsafed to suffer Death, and what is to be thought of those, who, professing Christianity, wallow in Sin.*

That the greatness and intensity of the divine love towards us may still more appear, the reasons why the Saviour suffered are now also to be explained. Should, then, any one ask why the Son of God underwent his most bitter passion, he will find that, besides the hereditary guilt of our first parents, the principal cause consisted in the vices and crimes which men have perpetrated from the beginning of the world to the present day, and

shall perpetrate henceforward to the consummation of time ; for in his passion and death the Son of God, our Saviour, contemplated the atonement and obliteration of the sins of all ages, by offering for them to his Father a full and superabundant satisfaction. Besides, what adds to the dignity of this matter, Christ not only suffered for sinners, but sinners were also the authors and ministers of all the torments which he endured. Of this the Apostle reminds us, writing thus to the Hebrews : “ Think diligently upon him who endured such opposition from sinners against himself ; that you be not wearied, fainting in your minds ” (Heb. xii. 3). In this guilt we must deem all those to be involved, who fall frequently into sin ; for, as our sins impelled Christ the Lord to undergo the death of the cross, certainly those who wallow in sins and iniquities, as far as in them lies, “ crucify again to themselves the Son of God, and make a mockery of him ” (Heb. vi. 6). In us such guilt may indeed seem deeper than it was in the Jews, inasmuch as, according to the same Apostle, “ if they had known it, they never would have crucified the Lord of glory ” (1 Cor. ii. 8) ; whereas we both profess to have known him, and yet, denying him by our “ works ” (Tit. i. 16), seem in some sort to lay violent hands on him.

QUESTION XII.—*Christ was delivered over by the Father, and by himself also.*

But that Christ the Lord was delivered over by the Father also and by himself, the sacred Scriptures bear witness ; for he says in Isaias : “ For the wickedness of my people have I struck him ” (Isaias, liii. 8) ; and a little before, when, filled with the Spirit of God, he saw the Lord covered with stripes and wounds, the same Prophet said : “ All we, like sheep, have gone astray : every one hath turned aside into his own way ; and the Lord hath laid on him the iniquities of us all ” (Ibid. 6). But of the Son it is written : “ If he shall lay down his life for sin, he shall see a long-lived seed ” (Ibid. 10). But the Apostle expressed the same thing in language still stronger, when, however, on the other hand, he wished to show, how much we may trust in the boundless mercy and goodness of God ; for he says : “ He that spared not even his own Son, but delivered him up for us all, how hath he not also, with him, given us all things ? ” (Rom. viii. 52.)

QUESTION XIII.—*Christ truly felt, in Body and Mind, the Bitterness of his Torments.*

It now follows, that the parish-priest teach how great was the bitterness of the passion ; although if we bear in mind that our

Lord's sweat became as drops of blood, trickling "down upon the ground" (Luke, xxii. 44), and this at the sole anticipation of the torments and tortures which he was soon after to endure, every one will thence easily perceive, that his sufferings admitted of no increase. For if—and this sweat of blood proclaims it—so bitter was the thought of the impending evils, what must we not suppose their actual endurance to have been? That, however, Christ the Lord underwent the most intense sufferings both of mind and body, is certain. In the first place, then, there was no part of his body that did not experience the most excruciating tortures; for his hands and feet were fastened with nails to the cross; his head was pierced with thorns, and smitten with a reed; his face was befouled with spittle, and buffeted with blows; his whole body was covered with stripes. Men, too, of all sorts and conditions, "met together against the Lord and against his Christ" (Psalm ii. 2). For Jews and Gentiles were the advisers, the authors, the ministers, of his passion. Judas betrayed him (Matt. xxvi. 47): Peter denied him (Mark, xiv. 68, sq.): the rest abandoned him (Matt. xxvi. 56); and, whilst on the very cross, we are at a loss which to deplore, his agony or his ignominy, or both! And surely no sort of death more shameful, none more bitter, could have been devised, than that with which only the most guilty and atrocious malefactors were usually visited, and the tediousness of which aggravated the sense of its intense pain and torture! His agony was also increased by the very constitution and frame of his body, which, formed by the power of the Holy Ghost, was indeed much more perfect and better tempered than the bodies of other men can be, and had therefore a keener susceptibility, and a more acute sense of all those torments which it endured. But as regards inward anguish of mind, no one can doubt, that in Christ it was extreme. For to those among the saints who endured torments and tortures, there was not wanting interior consolation given from above, refreshed by which they were enabled not only to bear with patience the violence of their sufferings, but, in many instances, to feel elated in the very midst of them, with inward joy; for the Apostle says: "I rejoice in my sufferings for you, and fill up those things, that are wanting of the sufferings of Christ, in my flesh, for his body, which is the Church" (Coloss. i. 24); and in another place: "I am filled with comfort; I exceedingly abound with joy in all our tribulation" (2 Cor. vii. 4). But Christ the Lord tempered with no admixture of sweetness the chalice of his most bitter passion; but permitted his human nature to feel all torments as if he had been man only, and not also God.

QUESTION XIV.—*What Advantages and Blessings chiefly the Passion of Christ has brought to the Christian Family.*

It only remains that the blessings and advantages also which we have derived from the Lord's passion, be accurately explained by the parish-priest. In the first place, then, the passion of our Lord was deliverance from sin; for, as it is in St. John: "He hath loved us, and washed us from our sins in his own blood" (Rev. i. 5); and the Apostle says: "He hath quickened you together with him, forgiving you all offences, blotting out the handwriting of the decree which was against us, which was contrary to us, and the same he took out of the way, fastening it to the cross" (Col. ii. 13, sq.). In the next place, it has rescued us from the tyranny of the devil, for our Lord himself says: "Now is the judgment of the world; now shall the prince of this world be cast out; and I, if I be lifted up from the earth, will draw all things to myself" (John, xii. 31, sq.). He has also discharged the penalty due to our sins; and next, as no more grateful and acceptable sacrifice could have been offered to God, it has reconciled us to the Father (2 Cor. v. 19), appeased his wrath, and propitiated his justice. Finally, by taking away our sins, it has also opened to us heaven, which was closed by the common sin of mankind, as the Apostle signifies in these words: "Having, therefore, brethren, a confidence in the entering into the sanctuary, by the blood of Christ" (Heb. x. 19). Nor is there wanting some type and figure of this mystery in the Old Law; for those who were prohibited to return into their native country before the death of the high-priest (Num. xxxv. 25), typified that, until that eternal High-priest, Christ Jesus, died, and by dying opened at once the gates of heaven to those who, purified by the sacraments, and gifted with faith, hope, and charity, become partakers of his passion; no one, however just and pious had been his life, could gain admission into his heavenly country.

QUESTION XV.—*Whence the Passion of Christ had Efficacy to merit such great Blessings for us.*

But the parish-priest will teach, that all these transcendent and divine blessings have come to us from the passion of the Lord; first, because the satisfaction which Jesus Christ has, in an admirable manner, made to his eternal Father for our sins, is full and complete; and the price which he has paid for us, was not only equal and adequate to our debts, but far exceeded them. Moreover, it was a sacrifice most acceptable

to God, which, when offered him by his Son on the altar of the cross, entirely appeased the wrath and indignation of the Father; and this word [sacrifice] the Apostle makes use of, when he says: "Christ loved us, and delivered himself for us, an oblation and a sacrifice to God for an odour of sweetness" (Eph. v. 2). It was, moreover, a redemption, of which the Prince of the Apostles says: "You were not redeemed with corruptible gold or silver, from your vain conversation of the tradition of your fathers; but with the precious blood of Christ, as of a lamb unspotted and undefiled" (1 Pet. i. 18, sq.); and the Apostle teaches: "Christ hath redeemed us from the curse of the law, being made a curse for us" (Gal. iii. 13).

But besides these immense blessings, we have also received another of the very utmost importance, that in the passion alone we have the most illustrious examples of all virtues; for so conspicuous therein are patience, and humility, and exalted charity, and meekness, and obedience, and unshaken firmness of soul, not only in bearing sufferings for justice sake, but also in meeting death, that we may truly say, that our Saviour, on the day of his passion alone, exemplified in his own person all the moral precepts which he taught in words during the entire time of his public ministry. This exposition of the saving passion and death of Christ the Lord, we have given briefly. But God grant that these mysteries may be ever present to our minds, that we may learn to suffer, to die, and to be buried, with the Lord; that thenceforth all defilement of sin having been cast off, rising with him to a new life, we may at length, through his grace and mercy, be worthy to be made partakers of his heavenly kingdom and glory.

CHAPTER VI.

OF THE FIFTH ARTICLE.

"HE DESCENDED INTO HELL, THE THIRD DAY HE AROSE AGAIN FROM THE DEAD."

QUESTION I.—*How the first part of this Article is to be understood.*

To know the glory of the burial of our Lord Jesus Christ, of which we have just treated, is, indeed, highly important; but still more important is it to the faithful people, to know the splendid triumphs which he achieved, by having subdued the devil, and despoiled the abodes of hell. On these and also

on the resurrection, we are now about to speak ; and, although the latter might, with propriety, be treated under a separate head, yet, following the authority of the holy Fathers, we have thought it proper to unite it with his descent into hell.

In the first part [of this article], then, it is proposed to our belief, that, on the death of Christ, his soul descended into hell, and dwelt there as long as his body remained in the grave. But, in these words, we also, at the same time, confess, that the same Person of Christ was simultaneously in hell and in the sepulchre. Nor should this appear surprising to any one ; for, as we have already repeatedly taught, although his soul departed from his body, his divinity was never separated either from soul or body.

QUESTION II.—*Meaning of the word " Hell " in this Article*

But as the parish-priest, by first teaching what is here meant by the word hell, may throw considerable light on the exposition of this article, it is to be observed, that the word hell is not here to be taken for the grave, as some have not less impiously than ignorantly thought ; for, in the preceding article, we have been taught that Christ the Lord was buried ; nor was there any reason why, in delivering the faith, the same thing should be repeated by the Apostles in other and more obscure terms ; but the word hell signifies those hidden abodes, in which are detained the souls that have not attained celestial bliss ; and in this sense the sacred Scriptures have used the word in many places ; for in the Apostle we read : " That in the name of Jesus, every knee shall bow, of those that are in heaven, on earth, and in hell " (Philip. ii. 10) : and in the Acts of the Apostles, St. Peter says, that Christ the Lord was again risen, " having loosed the sorrows of hell " (Acts, ii. 24).

QUESTION III.—*How many Places are there, in which Souls, placed out of the enjoyment of Bliss, are detained after Death.*

Nor, however, are those abodes of one and the same kind, for among them is that most loathsome and dark prison, in which the souls of the damned, together with the unclean spirits, are tortured in everlasting and inextinguishable fire. This place is also called Gehenna, the bottomless pit, and its literal signification, hell. There is also the fire of purgatory, in which the souls of the pious are purified by a temporary punishment, that they may be admitted into their eternal country, into which nothing defiled entereth (Apoc. xxi. 27). And of the truth of this doctrine, which holy Councils declare to be confirmed by Scripture testimonies and Apostolical tradition (Trid. Concil.

sess. 25), the parish-priest will have occasion to treat the more diligently and frequently, as we are fallen on those times when men endure not sound doctrine. Lastly, a third sort of receptacle is that in which were received the souls of the just before the coming of Christ the Lord; and where, without any sense of pain, sustained by the blessed hope of redemption, they enjoyed a tranquil abode. The souls, then, of these pious men, who, in "Abraham's bosom" (Luke, xvi. 22), were expecting the Saviour, Christ the Lord liberated, descending into hell.

QUESTION IV.—*The Soul of Christ, not potentially only, but really descended into Hell.*

Nor must we suppose that he descended into hell in such a manner, that his power and virtue only, and not also his soul, went thither; but must fully believe, that his soul itself really and substantially descended into hell; on which there exists that most certain testimony of David: "Thou wilt not leave my soul in hell" (Ps. xv. 10).

QUESTION V.—*The dignity of Christ suffered nothing by his descent into Hell.*

But although Christ descended into hell, his supreme power was not in aught diminished, nor was the splendour of his holiness imbued with any stain; whereas rather by this fact it was most clearly proved, that whatever had been proclaimed of his holiness was most true, and that, as he had previously declared by so many miracles, he was the Son of God. This we shall easily understand, if we compare the causes why Christ, and why other men, descended into those places. They all descended as captives; but He, "free" and victorious "among the dead" (Ps. lxxxvii. 5), descended to subdue the demons by whom, in consequence of sin, they were held in captivity. Besides, all others descended, some to endure the most acute torments; some, though exempt from other pain, yet deprived of the vision of God, were tortured with suspense by the hope of the blessed glory which they were expecting; whereas Christ the Lord descended, not to suffer aught, but to liberate from the miserable wearisomeness of that captivity holy and just men, and impart to them the fruit of his passion. By his descent into hell, therefore, his supreme dignity and power suffered no diminution whatever.

QUESTION VI.—*Why Christ wished to descend into Hell.*

These things having been explained, [the pastor] will next have to teach that Christ the Lord descended into hell, that

having seized the spoils of the devils, he might conduct into heaven those holy Fathers and the other pious souls liberated from prison. This he accomplished in an admirable and most glorious manner; for his presence at once shed a most brilliant lustre on the captives, and filled their souls with boundless joy and gladness. He also imparted to them that supreme happiness, which consists in the vision of God; by which event was verified what he had promised the thief in these words: "Amen, I say to thee, this day thou shalt be with me in paradise" (Luke, xxiii. 43). This deliverance of the pious, Osee had predicted long before, as follows: "O Death, I will be thy death. O Hell, I will be thy bite" (Osee, xiii. 14). This the Prophet Zacharias also signified, when he said: "Thou, also, by the blood of thy testament, hast sent forth thy prisoners out of the pit, wherein is no water" (Zach. ix. 11). Lastly, the Apostle expressed the very same in these words: "Divesting principalities and powers, he made a show of them confidently, triumphing openly over them in himself" (Col. ii. 15).

But to comprehend better the efficacy of this mystery, we should frequently call to mind, that not only the pious men, who had been born after the coming of the Saviour, but also those who had preceded that event from the days of Adam, or shall succeed it to the end of the world, attained salvation through the benefit of his passion. Wherefore, until he died and rose again, to no one were the gates of heaven open; but the souls of the pious, on their departure from this life, were either borne to the bosom of Abraham, or, as is still the case with those who have something to be expiated, and die indebted [to the divine justice], were purified in the fire of purgatory.

There is this other reason, also, why Christ the Lord descended into hell, that there, too, as well as in heaven and on earth, he might declare his might and power; and "that in" his "name every knee" indiscriminately "should bow, of those that are in heaven, on earth, and under the earth" (Phil. ii. 10). And here, who is not filled with admiration and astonishment at the infinite goodness of God to the human race? Not satisfied with having undergone, for our sake, a most cruel death, he vouchsafed also to penetrate into the inmost recesses of the earth, to transport into bliss the souls most dear to him, whose deliverance thence he had achieved.

QUESTION VII.—*Meaning of the Second Part of the Fifth Article.*

The second part of the article follows, in the explanation of which how indefatigably the parish-priest should labour, these

words of the Apostle declare: "Be mindful that the Lord Jesus Christ is risen from the dead" (2 Tim. ii. 8); a command, no doubt, addressed not only to Timothy, but to all who have care of souls. But the meaning of the article is this: after Christ the Lord expired on the cross, on the sixth day and ninth hour of the day, and was buried on the evening of the same day by his disciples, who, by permission of the governor Pilate, laid the body of the Lord, when taken down from the cross, in a new monument, in a garden near at hand, his soul was reunited to his body, very early on the morning of the third day after his death, which was the Lord's day; and thus he, who had been dead during those three days, returned to life, which dying he had relinquished, and rose again.

QUESTION VIII.—*Christ rose again, not by another's power, like the rest of men, but by his own.*

But by the word resurrection is not merely to be understood that Christ was raised from the dead, which was common with him to many others, but that he rose by his own power and virtue, which was peculiar to him alone; for it is incompatible with nature, nor was it given to any man to be able, by his own power, to recall himself from death to life. This was reserved exclusively for the supreme power of God, as we understand from these words of the Apostle: "Although he was crucified through weakness, yet he liveth by the power of God" (2 Cor. xiii. 4). This divine power, having never been separated either from the body of Christ in the grave, or from his soul when he had descended into hell, there existed a divine energy as well in the body, by which it might be reunited to the soul, as in the soul, by which it might return again to the body; and by which he, by his own power, might return to life, and rise again from the dead. This David foretold, when, filled with the Spirit of God, he prophesied in these words: "His right hand hath wrought for him salvation, and his arm is holy" (Ps. xevii. 2). This the Lord himself also confirmed by the divine testimony of his own lips: "I lay down my life, that I may take it again; and I have power to lay it down, and I have power to take it up again" (John, x. 17, sq.). To the Jews he also said, in confirmation of the truth of his doctrine: "Destroy this temple, and in three days I will raise it up" (John, ii. 19). Although they understood this of that temple magnificently built of stones, yet, as the words of Scripture declare in the same place, "he spoke of the temple of his body" (Ibid. 21). Although we sometimes read in the Scriptures that Christ the Lord was raised by the Father (Acts, ii. 24,

iii. 15 ; Rom. viii. 11), this is to be referred to him as man ; as those passages which, on the other hand, signify that he rose by his own power, relate to him as God.

QUESTION IX.—*How Christ is called “the First Begotten of the Dead,” when others before him are known to have been raised to life.*

But it was also the peculiar privilege of Christ that he himself should have been the first who enjoyed this divine favour of rising from the dead, for in the Scriptures he is called “the first-born from the dead” (Col. i. 18), and “the first-begotten of the dead” (Apoc. i. 5), and, as it is in the Apostle, “Christ is risen from the dead, the first-fruits of them that sleep ; for by a man came death, and by a man the resurrection of the dead ; and as in Adam all die, so, also, in Christ all shall be made alive ; but every one in his own order ; the first-fruits Christ, then they that are of Christ” (1 Cor. xv. 20, sqq.). These words are to be interpreted of a perfect resurrection, by which we are resuscitated to immortal life, being no longer subject to death ; and in this sort of resurrection Christ the Lord holds the first place ; for, if we speak of resurrection—that is, of a return to life subject to the necessity of again dying—many others were raised from the dead before Christ (3 Kings, xvii. 22 ; 4 Kings, iv. 34), all of whom, however, returned to life on the condition that they must die again ; but Christ the Lord, having subdued and conquered death, so rose again as to be no longer capable of dying ; which, indeed, is confirmed by this very explicit testimony of the Apostle : “Christ rising again from the dead, dieth now no more : death shall no more have dominion over him” (Rom. vi. 9).

QUESTION X.—*How and why Christ deferred his Resurrection till the Third Day.*

These additional words of the article, “the third day,” the parish-priest will have occasion to explain, lest the faithful should suppose that the Lord had been in the grave during the entire of these three days ; but as he lay in the sepulchre during an entire natural day, and during part of the preceding and part of the following day, he is on that account most truly said to have lain in the grave three days, and on the third day to have risen from the dead. To declare his divinity he was unwilling to defer his resurrection to the end of the world ; whilst, again, to convince us that he was really man, and had really died, he rose not immediately, but on the third day, after

his death—a space of time that seemed sufficient to prove his real death.

QUESTION XI.—*Why the Fathers of the Synod of Constantinople added to this Article the clause, “according to the Scriptures.”*

Here the Fathers of the first Synod of Constantinople added, “according to the Scriptures,” an addition which, taken from the Apostle, they transferred to the Creed, because the same Apostle taught the paramount necessity of the mystery of the resurrection in these words: “If Christ be not risen again, then is our preaching vain, and your faith is also vain; and if Christ be not risen again, your faith is vain, for you are yet in your sins” (1 Cor. xv. 14, sqq.). Hence, admiring the belief of this article, St. Augustine wrote: “It is nothing great to believe that Christ died; this the Pagans, and Jews, and all the wicked believe; all believe this, that he died. The resurrection of Christ is the belief of Christians: to believe that he rose again, this we deem something great” (August. in Ps. cxx. 4). Hence it is that our Lord very frequently spoke of his resurrection, and scarcely ever conversed with his disciples on his passion without mentioning his resurrection. Thus, when he had said, “The Son of man shall be delivered to the Gentiles, and shall be mocked and scourged and spit upon; and after they have scourged him, they will put him to death;” he concluded by saying, “and the third day he shall rise again.”* And when the Jews asked him to prove his doctrine by some sign and miracle, he answered: “A sign shall not be given them but the sign of Jonas the Prophet: for as Jonas was in the whale’s belly three days and three nights, so shall the Son of man be in the heart of the earth three days and three nights.”† But to understand better the force and meaning of this article, there are three things to be investigated and known by us—first, why it was necessary that Christ should rise again; next, what is the end and object of the resurrection; and what are the blessings and advantages of which it is to us the source.

QUESTION XII.—*Reasons for the Necessity of Christ’s Resurrection.*

With regard, then, to the first, it was necessary that he should rise again, in order that the justice of God might be manifested; for it was most fitting that he who, through obedience to God, was degraded and treated with every sort

* Luke, xviii. 32, sqq.; Matt. xvi. 21.

† Luke, xi. 29; Matt. xii. 39, sq.

of ignominy, should by him be exalted. This is a reason assigned by the Apostle, when he says to the Philippians: "He humbled himself, becoming obedient unto death, even unto the death of the cross; wherefore God, also, hath exalted him" (Philip. ii. 8, sq.). [He rose], also, in order that our faith, which is necessary to justification, might be confirmed; for the resurrection of Christ from the dead, by his own power, should be the strongest proof of his divinity. Besides, it was necessary, in order that our hope should be nurtured and sustained; for, as Christ rose again, we rest on an assured hope that we, too, shall rise again, for the members must necessarily attain the condition of their head. This is the conclusion that the Apostle seems to draw from his reasoning, when he writes to the Corinthians (1 Cor. xv. 12) and Thessalonians (1 Thess. iv. 14); and Peter, the Prince of the Apostles, has said: "Blessed be the God and Father of our Lord Jesus Christ, who, according to his great mercy, hath regenerated us unto a lively hope, through the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible" (1 Peter, i. 3, sq.). Lastly, [the pastor] must teach that the resurrection of our Lord was necessary, in order to complete the mystery of our salvation and redemption; for by his death Christ liberated us from our sins, and by his resurrection he restored to us the principal blessings which we had forfeited by sin. Hence it is said by the Apostle: "He was delivered up for our sins, and rose again for our justification" (Rom. iv. 25). That nothing, therefore, may be wanting to the salvation of the human race, it was meet that, as he should die, he should also rise again.

QUESTION XIII.—*What Advantages result to Men from the Resurrection of Christ.*

From what has been hitherto said, we can perceive what great advantages the resurrection of Christ the Lord has brought to the faithful; for in the resurrection we acknowledge God to be immortal, full of glory, the conqueror of death and hell; and this we must unhesitatingly believe and confess of Christ Jesus. Again, the resurrection of Christ has also been to us the source of the resurrection of the body, both because it has been the efficient cause of that mystery, and because we ought all to rise again after the example of our Lord; for, with regard to the resurrection of the body, the Apostle bears this testimony: "By a man came death, and by a man the resurrection of the dead" (1 Cor. xv. 21); for, whatever God wrought in the mystery of our redemption, in all he made use of the humanity of Christ as the efficient instrument; and hence his

resurrection was in some sort the instrument of accomplishing ours. It may also be called the model, the resurrection of Christ the Lord being the most perfect of all; and as the body of Christ rising again to immortal glory was changed, so shall our bodies also, which had been before frail and mortal, be restored, adorned with glory and immortality; for, as the Apostle teaches: "We wait for the Saviour, our Lord Jesus Christ, who will reform the body of our lowness, made like to the body of his glory" (Phil. iii. 20, sq.). The same may be said of a soul dead in sins, to which how the resurrection of Christ is proposed as a model, the same Apostle shows in these words: "As Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life; for if we have been planted together in the likeness of his death, in like manner we shall be of his resurrection." And a little after he says: "Knowing that Christ, rising again from the dead, dieth now no more: death shall no more have dominion over him; for in that he died to sin, he died once; but in that he liveth, he liveth unto God. So do you also reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus" (Rom. vi. 4, 5, 10, 11).

QUESTION XIV.—*What Examples are to be borrowed from the Resurrection of Christ.*

From the resurrection of Christ, therefore, we should derive two lessons of imitation: the one that, after we have washed away the stains of sin, we enter on a new kind of life, in which may shine forth moral integrity, innocence, holiness, modesty, justice, beneficence, humility; the other, that we so persevere in that manner of life, as never more, with God's assistance, to stray from the way of righteousness, on which we have once entered. Nor do the words of the Apostle prove only that the resurrection of Christ is proposed as the model of our resurrection; but they also declare that it gives us power to rise again, and imparts to us strength and spirit to persevere in holiness and righteousness, and in keeping the commandments of God. For as from his death we not only take an example of dying to sin, but also derive strength by which we may die to sin; so does his resurrection invigorate us to attain righteousness; that thenceforward, worshipping God piously and holily, we may walk in the newness of life, to which we rise; for by his resurrection the Lord achieved principally this, that we, who had before died with him to sin and to this world, might also rise with him again to a new discipline and manner of life.

QUESTION XV.—*From what indications it may be inferred, that any one has risen with Christ according to the Spirit.*

The principal indications of this resurrection from sin, which demand observation, are pointed out to us by the Apostle; for when he says: “If you be risen with Christ, seek the things that are above, where Christ is sitting at the right hand of God” (Col. iii. 1), he plainly shows that they who desire to possess life, honours, ease, riches, there chiefly where Christ dwells, have truly risen with Christ; but when he adds: “Mind the things that are above, not the things that are on the earth” (Col. iii. 2), this he also gave as another mark, as it were, by which we may discern whether we have truly risen with Christ. For, as a relish for food is wont to indicate a healthy state of the body; so if any one relish “whatsoever things are true, whatsoever things are modest, whatsoever things are just, whatsoever things are holy” (Phil. iv. 8), and in his inmost soul experience a sense of the sweetness of heavenly things, this may be considered the strongest proof, that he who is thus disposed, has risen with Christ Jesus to a new and spiritual life.

CHAPTER VII.

ON THE SIXTH ARTICLE.

“HE ASCENDED INTO HEAVEN, SITTETH AT THE RIGHT HAND OF GOD THE FATHER, ALMIGHTY.”

QUESTION I.—*The Excellence of this Article, and the Meaning of the First Part.*

When, filled with the Spirit of God, the Prophet David contemplated the blessed and glorious ascension of our Lord into heaven, he exhorts all to celebrate that triumph with the greatest joy and gladness: “Clap your hands,” says he, “all ye nations; shout unto God with the voice of joy. God is ascended with jubilee, and the Lord with the sound of trumpet” (Ps. xlv. 2, 6). The parish-priest will hence understand that this mystery is to be explained with the greatest assiduity, and that he is to take especial care, that the faithful not only perceive it by faith and understanding, but, as far as possible, study, with God’s assistance, to reflect also its image in their lives and actions. With regard, then, to the exposition of the sixth article, in which principally is treated this divine mystery,

we must begin with its first part, and unfold its force and meaning. For the faithful are also unhesitatingly to believe that Jesus Christ, having fully executed and accomplished the work of redemption, ascended as man, body and soul, into heaven ; but as God, he was never absent from heaven, filling, as he does, all places with his divinity.

QUESTION II.—*Christ ascended not only by Virtue of his Divinity, but also of his Humanity.*

But let the pastor teach that he ascended by his own might, and was not raised aloft by the power of another, as was Elias, who “went up” in a fiery chariot into heaven (4 Kings, ii. 11), or as was the Prophet Habacuc (Dan. xiv. 35), or Philip the deacon (Acts, viii. 39), who, borne through the air by the divine power, traversed far distant parts of the earth. Neither did he ascend into heaven solely as God, by the supreme power of the Divinity, but also as man ; for although the ascension could not have taken place by natural power, yet that virtue, with which the blessed soul of Christ had been endowed, was capable of moving the body as it pleased ; and his body, now glorified, readily obeyed the command of the actuating soul. And thus we believe that Christ, as God and man, ascended by his own power into heaven.

QUESTION III.—*In what sense Christ is said, in the Second Part of this Article, to sit at the Right Hand of the Father.*

In the second part of this article are these words : “Sitteth at the right hand of the Father.” In these words we observe a trope, that is, the changing of a word [from its literal to a figurative meaning], a thing frequent in the sacred Scriptures, when, accommodating the matter to our understanding, we attribute human affections and members to God, in whom, spirit that he is, nothing corporeal can be conceived. But as, in human things, we consider him who is placed at the right hand to occupy the more honourable place, transferring the same idea to celestial things also, in order to express the glory which Christ, as man, has obtained before all others, we confess that he is at the right hand of the Father. Here, however, “to sit” does not imply position and figure of body ; but he declares the fixed and permanent possession of even royal and supreme power and glory, which he has received from the Father ; of which the Apostle says : “Raising him up from the dead, and setting him at his right hand in the heavenly places, above all principality, and power, and virtue, and dominion, and every name that is named, not only in this world, but also in that which is to come ; and he

hath put all things under his feet" (Eph. i. 20, sqq.); words which manifestly imply that this glory belongs to our Lord in a manner so special and exclusive, as not possibly to suit any other created nature; whence, in another place, the Apostle testifies: "To which of the angels said he at any time, Sit on my right hand?" (Heb. i. 13.)

QUESTION IV.—*Why the History of Christ's Ascension should be frequently repeated to the people.*

But the parish-priest will explain the sense of the article more at large, by detailing the history of the ascension, which the Evangelist St. Luke has described with admirable order in the Acts of the Apostles (Acts, i.). In its exposition he must observe, in the first place, that to the ascension, as to their end, are referred all other mysteries, and that in it is contained the perfection and completion of all; for as with the incarnation of our Lord commence all the mysteries of our religion, so with his ascension into heaven terminates his pilgrimage [on earth]. Moreover, other articles of the Creed, which regard Christ the Lord, show his exceeding great humility and lowliness; for nothing can be conceived more humble or more lowly than that the Son of God assumed for us the frailty of human nature, and vouchsafed to suffer and die; but nothing more magnificent, nothing more admirable, can be said to declare his supreme glory and divine majesty, than what we confess in the present and preceding articles, that he rose from the dead, ascended into heaven, and sits at the right hand of God the Father.

QUESTION V.—*Why Christ ascended into Heaven, and did not rather establish his Kingdom on Earth.*

These things having been explained, he will next accurately teach why Christ the Lord ascended into heaven. He ascended, firstly, because the highest and most glorious abode of heaven, not the obscure habitation of this earth, presented a suitable dwelling-place for his body, which, in the resurrection, had been gifted with the glory of immortality. Nor did he ascend solely to possess the throne of his glory, and the kingdom which he had merited by his blood, but, also, to attend to whatever appertained to our salvation, and next to prove thereby, that "his kingdom is not of this world" (John, xviii. 36); for the kingdoms of this world are terrene and transient, and are based upon great wealth and the power of the flesh; whilst the kingdom of Christ is not, as the Jews expected, earthly, but spiritual and eternal, the wealth and riches of which also he shows to be spiritual, by placing his abode in the heavens.

And in this his kingdom they are to be deemed richer and more affluent in the abundance of all good things, who are more diligent in seeking the things that are of God. For St. James also testifies, that God had chosen "the poor of this world, rich in faith, and heirs of the kingdom which God hath promised to them that love him" (James, ii. 5). But ascending into heaven, our Lord wished also to make us follow him thither in mind and heart; for as, by his death and resurrection, he had left us an example of dying and rising again in spirit; so, by his ascension, he teaches and instructs us, that though placed on earth, we should transfer ourselves in thought to heaven, confessing that we are "pilgrims and strangers on earth," seeking "a country" (Heb. xi. 13, sq.), "fellow-citizens with the saints, and the domestic of God" (Eph. ii. 19); "for," as the same Apostle says, "our conversation is in heaven" (Phil. iii. 20).

QUESTION VI.—*What Benefits are conferred on men through the Ascension of Christ.*

Now the force and magnitude of the inexplicable blessings, which the bounty of God has poured out on us, inspired David, according to the interpretation of the Apostle, had long before sung in these words: "Ascending on high, he led captivity captive; he gave gifts to men" (Ps. lxxvii. 19; Eph. iv. 8); for on the tenth day [after his ascension], he gave the Holy Ghost, with whose power and abundance he filled the multitude of the faithful then present, and then truly fulfilled those magnificent promises: "It is expedient for you that I go; for if I go not, the Paraclete will not come to you: but if I go, I will send him to you" (John, xvi. 7). He also ascended into heaven, according to the Apostle, "that he may appear in the presence of God for us" (Heb. ix. 24), and discharge for us the office of advocate with the Father: "My little children," says St. John, "these things I write to you, that you may not sin; but if any man sin, we have an advocate with the Father, Jesus Christ, the just; and he is the propitiation for our sins" (1 John, ii. 1, sq.). Nor, indeed, is there anything from which the faithful should derive greater joy and delight of soul, than that Jesus Christ is constituted the advocate of our cause, and the intercessor for our salvation with the eternal Father, with whom his favour and influence are paramount. Finally [by his ascension], he prepared for us "a place" (John, xiv. 2), as he had also promised; and Jesus Christ himself entered, as our head, in the name of us all, into the possession of celestial glory. For, ascending into heaven, he threw open its gates,

which had been closed by the sin of Adam; and, as he had foretold to his disciples at his last supper, secure to us a way by which we might arrive at celestial bliss. To demonstrate this by the event, he introduced with himself, into the mansions of eternal bliss, the souls of the pious, which he had liberated from prison.

QUESTION VII.—*The Advantages which Christ brought us by his Ascension.*

This admirable profusion of heavenly gifts, was followed by a salutary series of advantages. For, in the first place, the merit of our faith was greatly augmented; because faith has for its object those things that fall not under the senses, and are remote from the reason and intelligence of men. Wherefore, if the Lord had not departed from us, the merit of our faith would be diminished; for Christ the Lord has declared them “blessed” that have not “seen, and have believed” (John, xx. 29). Besides, the ascension of Christ into heaven has great weight to confirm in our hearts hope; since, believing that Christ, as man, ascended into heaven, and placed human nature at the right hand of God the Father, we are in great hope, that we, his members, shall also ascend thither, and be there united with our head, according to this testimony of our Lord himself: “Father, I will, that where I am, they also, whom thou hast given me, may be with me” (John, xvii. 24). In the next place, we have attained this most specially important advantage, that it has rapt our love to heaven, and inflamed it with the divine Spirit; for, most truly has it been said, that where our treasure is, there also is our heart (Matt. vi. 21).

QUESTION VIII.—*It was not Advantageous to us that Christ should remain on Earth.*

And, indeed, if Christ the Lord were dwelling on earth, our every thought would be fixed on the very sight and society of the man, and we should regard only that person who was to bestow on us such blessings, and would cherish towards him a sort of earthly affection. But, by ascending into heaven, he has rendered our love spiritual, and has caused us to venerate and love as God him who, now absent, is the object of our thoughts. This we understand partly from the example of the Apostles, who, whilst our Lord was present with them, seemed to judge of him in some measure humanly; and it has been partly confirmed by the testimony of the Lord himself, when he says: “It is expedient for you that I go” (John, xvi. 7); for that imperfect love, which they cherished towards Christ Jesus when

present, was to be perfected by divine love, and that by the coming of the Holy Ghost; wherefore he immediately adds: "If I go not, the Paraclete will not come to you."

QUESTION IX.—*After the Ascension of Christ, the Church was very much increased.*

Besides he [thus] enlarged his house upon earth, that is, his Church, which was to be governed by the power and guidance of the Holy Spirit; and he left Peter, the Prince of the Apostles, as pastor, and supreme head upon earth, of the Universal Church. "Some, indeed," also, "he gave to be Apostles, and some Prophets, and others Evangelists, and others Pastors and Teachers" (Eph. iv. 11); and, thus, sitting at the right hand of the Father, he continually bestows different gifts on different persons; for the Apostle testifies: "To every one of us is given grace, according to the measure of the gift of Christ" (Eph. iv. 7). Finally, what we have already taught concerning the mystery of his death and resurrection, the same also the faithful should think concerning his ascension; for, although we owe our salvation and redemption to the passion of Christ, who by his merits opened heaven to the just; yet his ascension has been not only proposed to us as a model, by which we may learn to look on high, and ascend in spirit into heaven, but it has also imparted to us a divine virtue, by which we may be enabled to accomplish what it teaches.

CHAPTER VIII.

OF THE SEVENTH ARTICLE.

"FROM THENCE HE SHALL COME TO JUDGE THE LIVING
AND THE DEAD."

QUESTION I.—*Three Benefits of Christ to his Church, and the Meaning of the Seventh Article.*

To adorn and illustrate his Church, there are three eminent offices and functions of our Lord Jesus Christ, those of Redeemer, Patron, and Judge. But as, from the preceding articles, it is evident, that the human race was redeemed by his passion and death, and that, by his ascension into heaven, he has also undertaken for ever the advocacy and patronage of our cause, it next follows, that his character as judge be set forth in this article, the force and purport of which is to declare that, on the last day, Christ the Lord will judge all mankind.

QUESTION II.—*The Coming of Christ is Twofold.*

For the sacred Scriptures bear witness, that there are two comings of the Son of God, one, when, for our salvation, he assumed flesh, and was made man, in the womb of a virgin; the other, when, at the end of the world, he shall come to judge all men. This coming is called in the sacred Scriptures, “the day of the Lord;” of which the Apostle says: “The day of the Lord shall so come, as a thief in the night” (1 Thess. v. 2); and the Saviour himself: “But of that day and hour no one knoweth” (Matthew, xxiv. 36; Mark, xiii. 32). And in proof of the last judgment, let that authority of the Apostle suffice: “We must all appear before the judgment-seat of Christ, that every one may receive the proper things of the body, according as he hath done, whether it be good or evil” (2 Cor. v. 10). For sacred Scripture is full of testimonies, which will occur to pastors everywhere,* not only to prove the fact, but also to place it before the eyes of the faithful; that as, from the beginning of the world, that day of the Lord, on which he was clothed with human flesh, was always most earnestly desired by all, because in that mystery they reposed the hope of their liberation; so, after the death and ascension into heaven of the Son of God, the second day of the Lord may thenceforth be the object of our most earnest desires: “waiting for the blessed hope and coming of the glory of the great God” (Tit. ii. 13).

QUESTION III.—*How often every man must undergo Sentence before the Tribunal of Christ the Judge.*

But to explain this subject, parish-priests must distinguish two different periods, at which each one must necessarily appear in presence of the Lord, and render a special account of all his thoughts, words, and deeds, and finally receive sentence from the mouth of his Judge. The first is, when each of us departs life; for he is instantly placed at the tribunal of God, where all that he had ever done, or spoken, or thought, is subjected to the strictest scrutiny; and this is called the particular judgment. The second is, when, on the same day, and in the same place, all men shall stand together, at the tribunal of their Judge, that, in the presence and hearing of all ages, each may know his final doom and sentence; the announcement of which will constitute no very small

* 1 Kings, ii. 10; Ps. xcvi. 13, xcvi. 9; Isa. ii. 13, 26, 27, 30; Jer. xxx. 23; Dan. vii. 9; Joel, ii. 1, 31; Soph. i. 2, 14; Malach. iv. 1; Matt. xii. 36, xiii. 49; Luke, xvii. 24; Acts, i. 11, iii. 20; Rom. ii. 14; 1 Cor. xv. 1; Thess. i. 7; Apoc. xx. 11.

part of the pains and punishments of the impious and wicked, and of the remuneration and rewards which the pious and just will receive, when it shall appear what has been the tenor of each man's life. This is called the general judgment.

QUESTION IV.—*Why, besides the Particular, it was necessary there should be a General Judgment.*

Regarding it, an indispensable duty of the pastor is to show why, besides the particular judgment of each individual, a general one should also be passed upon all men. For those who depart this life, leave behind them sometimes children who follow the example of their parents, sometimes books, followers, admirers, and advocates of their example, language, conduct—matters by which the rewards or punishments of the dead must necessarily be augmented, since such advantage or calamity, affecting so many persons, is to terminate only with the end of the world; it was meet that a perfect inquiry should be held, regarding all this sort of good or bad actions and words, a thing which had been impossible without a general judgment of all men. Moreover, as the good name of the pious is often injured, whilst the wicked are commended with the praise of innocence, the nature of the divine justice demands that the pious recover, in the presence, and with the suffrage, of a congregated world, the estimation of which they had been unjustly deprived among men. Again, as good and bad men performed all their actions through life, not without the co-operation of their bodies, it follows by all means that good and bad actions appertain also to the bodies, which were the instruments of those actions. It was therefore most fitting that the bodies should participate with their souls in the due rewards of eternal glory or the punishments; and this could not be accomplished without a general resurrection and a general judgment of all men. Lastly, as it was necessary to prove that in human prosperity and adversity, which are sometimes the promiscuous lot of the good and the bad, everything is done and ordered by the infinite wisdom and justice of God; it was meet not only that rewards should await the good, punishments the wicked, in the next life, but that they should also be awarded by a public and general judgment, by which they might become better known, and more conspicuous to all; and that, for the unjust complaint, in which, on seeing the wicked abounding in wealth and flourishing in honours, even the Saints themselves, as men, were wont sometimes deplorably to indulge, the praise of justice and providence may be given to God by all; for the Prophet says: "My feet were almost moved, my steps had well nigh slipt; because I had a zeal on occasion

of the wicked, seeing the prosperity of sinners;" and a little after: "Behold, these are sinners, and yet, abounding in the world, they have obtained riches; and I said, thou have I in vain justified my heart, and washed my hands among the innocent; and I have been scourged all the day; and my chastisement hath been in the morning" (Ps. lxxii. 2, 3, 12, sqq.). And this has been the frequent complaint of many; whence a general judgment was necessary, lest perhaps men should say that God, walking "about the poles of heaven" (Job, xxii. 14), regards not the things of earth. Justly, therefore, has this formula of truth been made one of the twelve articles of the Christian Faith, that, should the minds of any waver concerning the providence and justice of God, they might be confirmed by means of this doctrine. Besides, the pious should be encouraged, the impious appalled, by the proposed judgment; that, knowing the justice of God, the former might not be disheartened, and that, through fear and expectation of eternal punishment, the latter might be recalled from their evil ways. Wherefore, speaking of the last day, our Lord and Saviour declared, that a general judgment shall one day take place, and described the signs of its approach; that on seeing them, we may know that the end of the world is at hand (Matt. xxiv. 29); and, afterwards, ascending into heaven, he sent angels to console his Apostles, bewailing his departure, in these words: "This Jesus who is taken up from you into heaven, so shall he come as you have seen him going into heaven" (Acts, i. 11).

QUESTION V.—*The Power of Judging the Human Race has been given to Christ according to both Natures.*

But that this judgment has been assigned to Christ the Lord, not only as God, but also as man, the sacred Scriptures declare; for although the power of judging is common to all the Persons of the holy Trinity, yet we attribute it specially to the Son, because to him we also ascribe wisdom. And that he will judge the world as man, is confirmed by the testimony of our Lord, who says: "As the Father hath life in himself, so he hath given to the Son also to have life in himself; and he hath given him authority to execute judgment, because he is the Son of man" (John, v. 26, sq.).

QUESTION VI.—*Why this Judgment is not ascribed, in like manner, to the Father or the Holy Ghost.*

But [the pastor] will teach, that this judgment is to be exercised by Christ the Lord chiefly that, as sentence is to be pronounced on men, they may see their judge with their cor-

poreal eyes, and hear the sentence pronounced with their ears, and fully learn that judgment through the senses. Most just is it, too, that the man, who was condemned by the most iniquitous judgment of men, should himself be, afterwards, seen by all men sitting as judge of all. Hence, the Prince of the Apostles, having expounded, in the house of Cornelius, the principal heads of the Christian religion, and having taught that Christ suspended from a cross, and put to death by the Jews, rose to life on the third day, added: "And he commanded us to preach to the people, and to testify that he it is who hath been appointed by God, to be the judge of the living and the dead" (Acts, x. 42).

QUESTION VII.—*By what Signs it will be known that the Last Judgment is at hand.*

But the sacred Scriptures declare, that these three principal signs will precede the judgment: the preaching of the Gospel throughout the whole world, a defection from the faith, Antichrist; for the Lord says: "This Gospel of the kingdom shall be preached in the whole world, as a testimony to all nations, and then shall the consummation come" (Matt. xxiv. 14); and the Apostle admonishes us that we be not deceived by any man, "as if the day of the Lord were at hand; for, unless there come a revolt first, and the man of sin be revealed, the son of perdition" (2 Thess. ii. 2, sq.), the judgment will not take place.

QUESTION VIII.—*How the Judgment will take place, and how Sentence will be passed on all.*

The form and process of this judgment, parish-priests will easily know from the oracles of Daniel (Dan. vii. 9), and from the doctrine of the holy Evangelists, and of the Apostle. The sentence, moreover, to be pronounced by the judge, is here to be expounded with more than ordinary diligence. Looking with joyful eyes to the just, standing on his right hand, Christ our Saviour will pronounce sentence on them with the greatest benignity, in these words: "Come, ye blessed of my Father, possess the kingdom prepared for you from the foundation of the world" (Matt. xxv. 34). That nothing can be heard more delightful than these words, they will understand who compare them with the condemnation of the wicked; and reflect within themselves, that, by these words, pious and just men are called from labour to rest, from the vale of tears to supreme joy, from miseries to the everlasting happiness, which, by their offices of charity, they deserved.

QUESTION IX.—*With what sorts of Punishments the Wicked, placed on the Left Hand, shall be visited.*

Turning next to those who shall stand on his left hand, he shall pour out his justice on them in these words: "Depart from me, ye cursed, into everlasting fire, which was prepared for the devil and his angels" (Matt. xxv. 41). For in those first words, "depart from me," is expressed the heaviest punishment with which the wicked shall be visited, their banishment at the greatest distance from the sight of God, unrelieved by one consolatory hope of ever enjoying so great a good. This Divines call "the pain of loss," because in hell the wicked shall ever want the light of the vision of God. The words, "ye cursed," which are added, augment to a wonderful degree their misery and calamity; for if, when about to be banished from the divine presence, they are deemed worthy at least of some blessing, this might be to them, indeed, a great consolation; but having no such expectation as might alleviate calamity, the divine justice will most deservedly pursue them, when banished, with every malediction. The words, "into everlasting fire," which follow next, express another sort of punishment, called by Divines "the pain of sense;" because, like stripes and flagellations, or other severer sort of punishments, amongst which doubtless the tortures of fire produce the most intense feeling of pain, it is felt through the organs of sense. When to this evil is added that it is to last for ever, by this it is shown that the sufferings of the damned will comprise an accumulation of all punishments. And this the words, "which is prepared for the devil and his angels," at the close of the sentence, more fully declare; for as it is so provided, that we bear all troubles more lightly, if we have some companion and sharer in our calamity, by whose prudence and kindness we may, in some degree, be assisted; what, then, shall be the misery of the damned, to whom, in such extreme wretchedness, it shall never be permitted to be loosed from the society of the most wretched demons? And most justly shall this sentence be passed by our Lord and Saviour on the wicked, who neglected all the works of true piety, who gave not meat to the hungry, drink to the thirsty, shelter to the stranger, clothing to the naked, nor visited him who was sick and in prison.

QUESTION X.—*The subject of the Judgment should be frequently inculcated on the Ears of the Faithful People.*

These are matters which pastors should very frequently press upon the attention of the faithful; for the truth contained in

this article, conceived by faith, is most efficacious in bridling the perverse propensities of the heart, and withdrawing souls from sin.* Hence it is said in Ecclesiasticus: "In all thy works remember thy last end, and thou shalt never sin" (Eccl. vii. 40). And, indeed, scarcely will any one be so abandoned to vice, as not to be recalled to the pursuit of virtue by the reflection, that a time will come, when he will have to render an account, before a most just judge, not only of all his words and actions, but even of his most hidden thoughts, and shall pay a penalty according to his deserts. But the just man must be more and more excited to cultivate justice, and, although he even spend his life in want, infamy, torments, must be transported with the greatest joy, when he looks forward to that day, on which, after the conflicts of this wretched life, he shall be declared victorious in the hearing of all men; and, admitted into his heavenly country, shall be crowned with divine, and these, also, eternal honours. It remains, therefore, that the faithful be exhorted to attain the best manner of living, and exercise themselves in every practice of piety; that thus they may be able to wait with greater security of mind that great coming day of the Lord, and even, as becomes children, to desire it most earnestly.

CHAPTER IX.

ON THE EIGHTH ARTICLE.

"I BELIEVE IN THE HOLY GHOST."

QUESTION I.—*How great is the Necessity and Fruit of Faith in the Holy Ghost.*

Hitherto we have expounded, as far as the nature of the proposed subject seemed to require, what appertained to the First and Second Persons of the holy Trinity. It now follows, that what is handed down in the Creed regarding the Third Person, that is, the Holy Ghost, be also explained. In the exposition of this matter, pastors will employ all study and diligence; for, in a Christian man, ignorance or error is not more excusable on this, than on the preceding articles. Wherefore the Apostle suffered not some Ephesians to be ignorant of the Person of the Holy Ghost: having asked them if

* Aug. serm. 128, de temp. Greg. hom. 39 in Evang. Bernard. serm. i. in festo omnium Sanctorum.

they had "received the Holy Ghost," and having received for answer, that they did "not so much as" know "whether there be a Holy Ghost," he immediately asked: "In what, then, were you baptized?" (Acts, xix. 2, sqq.); by which words he signified that a distinct knowledge of this article is most necessary to the faithful. From it they derive this especial fruit, that, considering attentively, that whatever they possess, they obtained through the bounty and beneficence of the Holy Spirit, they learn to think more modestly and humbly of themselves, and begin to place all hope in the protection of God, which, to a Christian man, should be the first step towards supreme wisdom and happiness.

QUESTION II.—*The Word "Holy Ghost" does not agree with the Third Person of the Trinity so as not to be applicable also to the others.*

The explanation of this article, therefore, should begin with the force and meaning which is here attached to the word, "Holy Ghost;" for, as this appellation is with equal and strictest propriety enunciated of the Father and the Son (for both are spirit, both holy, if indeed we confess God to be a spirit), and by this term are also signified angels and the souls of the pious, care must be taken that the people be not led into error by the ambiguity of the word. Wherefore it must be taught, that, in this article, by the word Holy Ghost is understood the Third Person of the Trinity, a sense in which it is sometimes taken in the Old, and often in the New Testament. Thus David prays: "Take not thy Holy Spirit from me" (Ps. l. 13); in the book of Wisdom we read: "Who shall know thy thought, except thou give wisdom, and send thy Holy Spirit from above?" (Wis. ix. 17); and elsewhere: "He created her in the Holy Ghost" (Eccl. i. 9). In the New Testament also we are commanded to be baptized "in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. xxviii. 19); we read that the most holy Virgin conceived of the Holy Ghost (Matt. i. 20); we are also sent by St. John to Christ, who baptizeth us with the Holy Ghost (John, i. 33); and the word occurs to readers in very many other places besides.

QUESTION III.—*Why a Proper Name is not given to the Third Person of the Trinity, as to the other Two.*

Nor should any one wonder that a proper name is not given to the Third as to the First and Second Person; for the Second Person is designated by a proper name, and is called Son, because, as has been explained in the preceding articles,

his eternal origin from the Father is properly called generation. As, then, that origin is signified by the word generation; so the Person who emanates we properly call Son, and the Person from whom he emanates, Father. Now, as on the production of the Third Person is imposed no proper name, but it is called spiration and procession, it follows that the Person produced should also be without a proper name. But his emanation has no proper name, for this reason, that we are obliged to borrow from created things the names which are given to God; and, as we know no other created means of communicating nature and essence but by virtue of generation, hence it is that we cannot express by a proper name the manner in which God communicates himself entire by the force of his love. Wherefore the Third Person is called by the common name of Holy Ghost, a name, indeed, which we understand to be most appropriate to him, who infuses into us spiritual life, and without whose most holy inspiration we can do nothing meritorious of eternal life.

QUESTION IV.—*The Holy Ghost is God, of entirely the same Power and Nature with the Father and the Son.*

But, the import of the name being explained, the people should first of all be taught, that the Holy Ghost is equally God with the Father and the Son, equal to the same, equally omnipotent, eternal, all-perfect, the supreme good, infinitely wise, and of the same nature with the Father and the Son. This the propriety of the word “in” sufficiently indicates, when we say, “I believe in the Holy Ghost;” which word “in” is affixed to each Person of the Trinity, to express the force of our faith. And this, clear testimonies of the sacred writings also confirm; for when, in the Acts of the Apostles, St. Peter had said, “Ananias, why hath satan tempted thy heart, that thou shouldst lie to the Holy Ghost?” he soon after adds: “Thou hast not lied to men, but to God” (Acts, v. 3, sq.); the same whom he had previously called the Holy Ghost, he immediately after calls God. The Apostle also to the Corinthians interprets Him, whom he had called God, to be the Holy Ghost: “There are,” says he, “diversities of operations, but the same God, who worketh all in all;” “but,” immediately subjoins he, “all these things one and the same Spirit worketh, dividing to every one according as he will” (1 Cor. xii. 6, 11). Besides, in the Acts of the Apostles, what the Prophets attribute to the one God, he ascribes to the Holy Ghost. Thus, Isaias had said: “I heard the voice of the Lord saying: Whom shall I send? And he said: Go, and thou shalt say to this

people : Blind the heart of this people, and make their ears heavy, and shut their eyes ; lest they see with their eyes, and hear with their ears" (Is. vi. 8, sqq.) ; and when about to cite those words, the Apostle says : " Well did the Holy Ghost speak to our fathers by Isaias the Prophet" (Acts, xxviii. 25). Again, when the Scripture annexes the Person of the Holy Ghost to the Father and the Son, as when it commands the name of the Father, and of the Son, and of the Holy Ghost, to be used in baptism, no room for doubt is left us regarding the truth of this mystery. For, if the Father is God, and the Son God, we must necessarily acknowledge that the Holy Ghost, who is united with them in the same degree of honour, is also God. Moreover, he who is baptized in the name of any creature, can derive no fruit therefrom. " Were you baptized in the name of Paul?" (1 Cor. i. 13), says he, to show that this could avail them nothing to salvation. As, then, we are baptized in the name of the Holy Ghost, we must acknowledge that he is God. But this same order of the Three Persons, whereby the divinity of the Holy Ghost is proved, we may observe both in the epistle of John : " There are three that give testimony in heaven, the Father, the Word, and the Holy Ghost, and these three are one" (1 John, v. 7) ; and also in that noble doxology of the holy Trinity : " Glory be to the Father, and to the Son, and to the Holy Ghost," with which the divine praises and the psalms are concluded. Finally, what is most pertinent to confirm this truth, the sacred Scriptures testify that whatever faith attributes to God, equally suits the Holy Ghost ; wherefore to him they ascribe the honour of temples, as when the Apostle says : " Know you not that your members are the temple of the Holy Ghost?" (1 Cor. vi. 19) ; also sanctification (2 Thess. ii. 13 ; 1 Pet. i. 2), and vivification (John, vi. 64 ; 2 Cor. iii. 6) ; and to search " the deep things of God" (1 Cor. ii. 10) ; to speak by the Prophets (2 Pet. i. 21) ; and to be present in all places (Ps. cxxxviii. 7 ; Wisd. i. 7) ; all of which are attributable to God alone.

QUESTION V.—*It must be assuredly believed, that the term "Holy Ghost" signifies the Third Person of the Trinity, subsisting of himself.*

It must also be accurately explained to the faithful, that the Holy Ghost is God, so as that we must confess him to be the Third Person, distinct in the divine nature from the Father and the Son, and produced by their will ; for, to omit other testimonies of Scripture, the form of baptism taught by our Saviour (Matt. xxviii. 19), most clearly shows that the Holy Ghost is

the Third Person, subsisting by himself in the divine nature, and distinct from them, which also the words of the Apostle declare, when he says: "The grace of our Lord Jesus Christ, and the charity of God, and the communication of the Holy Ghost, be with you all, Amen" (2 Cor. xiii. 13). The same is much more explicitly announced in the words here added by the Fathers of the first Council of Constantinople,* to refute the impious madness of Macedonius: "And in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father and the Son; who, together with the Father and the Son, is adored and glorified; who spoke by the Prophets." By confessing the Holy Ghost to be "Lord," they thus declare how far he excells the angels, who, however, are the noblest spirits created by God; for St. Paul testifies that they are all "ministering spirits, sent to minister for those who shall receive the inheritance of salvation" (Heb. i. 14.) But they designate him, "The Giver of life," because the soul lives more by its union with God, than the body is nurtured and sustained by its union with the soul. As, then, the sacred Scriptures ascribe to the Holy Ghost this union of the soul with God, it is clear that, with the greatest propriety, is the Holy Ghost designated "the Giver of life."

QUESTION VI.—*It declares that the Holy Ghost proceeds from the Father and the Son, as from one principle.*

With regard to what follows: "who proceedeth from the Father and the Son," the faithful are to be taught that the Holy Ghost proceeds, by eternal procession, from the Father and the Son, as from one principle; for this the ecclesiastical rule, from which it is not lawful for a Christian to deviate, propounds to us to be believed; and it is confirmed by the authority of the sacred Scriptures and Councils. For, speaking of the Holy Ghost, Christ the Lord said: "He shall glorify me, because he shall receive of mine" (John, xvi. 14); and the same is inferred from the fact of the Holy Ghost being sometimes called in holy Scripture, "the Spirit of Christ," sometimes, "the Spirit of the Father;" is one time said to be sent by the Father (John, xiv. 26), another time by the Son (John, xv. 26); it being thus not obscurely signified, that he proceeds alike from the Father and the Son. "If any man," says St. Paul, "have not the Spirit of Christ, he is none of his" (Rom. viii. 9); and he calls the Holy

* The words "and the Son," subsequently inserted by the Latins, were not contained in the Creed of the first Council of Constantinople, nor in that of Nice. The insertion, however, was not so much an addition as an explanation, and was confirmed by the Greeks in the Councils of Lyons and Florence.—Tr.

Ghost the Spirit of Christ, when he says to the Galatians : “ God hath sent the Spirit of his Son into your hearts, crying : Abba, Father ” (Gal. iv. 6). In St. Matthew, he is called the Spirit of the Father : “ It is not you that speak, but the Spirit of your Father that speaketh in you ” (Matt. x. 20); and our Lord said, at the last supper : “ When the Paraclete shall come, whom I will send you from the Father, the Spirit of truth, who proceedeth from the Father, he shall give testimony of me ” (John, xv. 26). In another place also he affirms, that the same Holy Ghost is to be sent by the Father : “ whom,” says he, “ the Father will send in my name ” (John, xiv. 26). Understanding from these words the procession of the Holy Ghost, it is clear to us, that he proceeds from both. These are the things that are to be taught with regard to the Person of the Holy Ghost.

QUESTION VII.—*Since the Works of the Trinity are undivided, why certain Effects and Gifts are particularly attributed to the Holy Ghost.*

[The pastor] must also teach, that there are certain admirable effects, and certain most ample gifts of the Holy Ghost, which are said to originate and emanate from him, as from a perennial fountain of goodness. For, although the extrinsic works of the most holy Trinity are common to the Three Persons, yet, many of them are attributed especially to the Holy Ghost, to give us to understand that they proceed from the boundless love of God towards us : for as the Holy Ghost proceeds from the divine will, inflamed as it were with love, we can comprehend that these effects, which are referred particularly to the Holy Ghost, arise from the extreme love of God towards us. Hence it is that the Holy Ghost is called A GIFT ; for by the word gift is meant that which is kindly and gratuitously bestowed, no hope of remuneration being proposed. Whatever blessings and benefits, therefore, have been bestowed on us by God, and, as the Apostle says, “ what ” have we, that we have “ not received ” from God ? (1 Cor. iv. 7), these we should, with pious and grateful mind, acknowledge to have been bestowed by the bounty and gift of the Holy Ghost.

QUESTION VIII.—*What, of what kind, and how great are the Effects of the Holy Ghost.*

But his effects are numerous ; for, to omit the creation of the world, the propagation and government of created things, of which we made mention in the first article, it was shown a little before, that to the Holy Ghost is specially attributed the

giving of life; and this is confirmed by the testimony of Ezechiel: "I will give you spirit, and you shall live" (Ezech. xxxvii. 6). The Prophet, however, enumerates the principal and most especial effects of the Holy Ghost: "The spirit of wisdom and understanding, the spirit of counsel and fortitude, the spirit of knowledge and godliness, and the spirit of the fear of the Lord" (Isa. xi. 2, sq.); which are called the gifts of the Holy Ghost, and to which is sometimes given the name of the Holy Ghost. Wisely, therefore, does St. Augustine admonish, that, whenever in the sacred Scriptures mention is made of the word Holy Ghost, we must pay attention, in order that we may distinguish whether it means the Third Person of the Trinity, or his effects and operations;* for they are both as distinct from one another as is the Creator from things created. And these matters should be explained the more diligently, as from these very gifts of the Holy Ghost we derive rules of a Christian life, and are enabled to perceive whether the Holy Ghost dwell within us. But that grace of justification, which seals us "with the Holy Spirit of promise, who is the pledge of our inheritance" (Eph. i. 13, sq.), is to be proclaimed by us above his other amplest gifts, for this it is that unites our hearts to God in the closest bonds of love; whence it comes to pass that, inflamed with a most ardent desire of piety, we begin a new life, and, "made partakers of the divine nature," are "called and" really are "the sons of God."†

CHAPTER X.

OF THE NINTH ARTICLE.

"I BELIEVE THE HOLY CATHOLIC CHURCH; THE COMMUNION OF SAINTS."

QUESTION I.—*Reasons why the Ninth Article ought the most frequently of all to be inculcated on the people.*

With what great diligence pastors ought to take care to explain to the faithful the truth of this ninth article, will be easily known, if we attend chiefly to two considerations: first, that, as St. Augustine observes,‡ the Prophets spoke more plainly

* St. Augustine, lib. 15, de Trinit. cap. xviii. 19.

† 2 Pet. i. 4; 1 John, iii. 1; Counc. Trid. Sess. vi.

‡ S. Aug. in Ps. xxx. 15; Expos. ii. serm. ii. 18, Ed. Benedict.

and openly of the Church than of Christ, foreseeing that on this a much greater number may err and be deceived, than on the mystery of the Incarnation: for, in after ages, there would not be wanting wicked men, who, like the ape, that would fain pass for a man, would profess themselves alone to be Catholics, and, with no less impiety than effrontery, assert that with them alone is the Catholic Church; secondly, that he, whose mind is strongly impressed with this truth, will easily escape the awful danger of heresy; for a person is not to be called a heretic, as soon as he shall have offended in matters of faith; but he who, having disregarded the authority of the Church, maintains impious opinions with pertinacity. As, therefore, it is impossible that any one be infected with the contagion of heresy, so long as he holds what this article proposes to be believed, let pastors use every diligence, that the faithful having known this mystery, and guarded against the wiles of satan, may persevere in the true faith. But this article hinges upon the preceding one; for, it having been already shown, that the Holy Ghost is the source and giver of all holiness, we here profess our belief, that the Church has been endowed by him with sanctity.

QUESTION II.—*What is particularly and what generally denoted by the word "Ecclesia" (Church).*

And as the Latins, having borrowed the word "Ecclesia" from the Greeks, have transferred it, since the preaching of the Gospel, to sacred things, it becomes necessary to explain its meaning. The word Ecclesia (church) means a calling forth; but writers afterwards used it to signify a council or assembly. Nor does it matter whether the people have been professors of a true or a false religion; for, in the Acts, it is written of the people of Ephesus, that, when the town-clerk had appeased a tumultuous assemblage, he said: "And if you inquire after any other matter, it may be decided in a lawful assembly" (Ecclesia);* thus calling the Ephesians, who were worshippers of Diana, a lawful "assembly." Nor are the Gentiles only, who knew not God, called an "Ecclesia;" by the same name are also designated the councils of wicked and impious men: "I have hated the assembly of the malignant," says the Prophet, "and with the wicked I will not sit" (Ps. xxv. 5). In common Scripture usage, however, the word was subsequently employed to signify the Christian commonwealth only, and the congregations of the faithful; that is, of those who were called by faith to the light of truth and

* Acts, xix. 39. Ecclesia is derived from ἐκκαλέω, to call forth; from the circumstance that the Athenian assembly, from which it took its name, was usually summoned by heralds.—TR.

the knowledge of God, that, having forsaken the darkness of ignorance and error, they may worship the living and true God piously and holily, and serve him from their whole heart. In a word: "The Church," says St. Augustine, "consists of the faithful people, dispersed throughout the world."*

QUESTION III.—*What Mysteries chiefly are presented for contemplation in the word Church.*

In this word are contained no unimportant mysteries, for, in the "calling forth," which the word "Ecclesia" signifies, at once shine forth the benignity and splendour of the divine grace, and we understand that the Church is very unlike all other commonwealths; for they rest on human reason and prudence, but this has been established on the wisdom and councils of God; for he called us by the inward inspiration of the Holy Ghost, who opens the hearts of men, and outwardly through the labour and ministry of pastors and preachers. Moreover, what end should be proposed to us from this calling, that is, the knowledge and possession of things eternal, he will very well perceive, who will observe why the faithful people of old, placed under the law, were called a synagogue, that is, a congregation; for, as St. Augustine teaches, "they were so called, because, like cattle, which are wont to herd together, they looked only to terrestrial and transitory goods."† Wherefore, the Christian people are justly called, not a synagogue, but a Church, because, despising terrene and transitory things, they pursue only things heavenly and eternal.

QUESTION IV.—*By what names the universal body of Christians is found described in the sacred Scriptures.*

Many names, moreover, which are replete with mysteries, have been applied to designate the Christian commonwealth. Thus, by the Apostle it is called "the house and edifice of God." "If," says he to Timothy, "I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God, the pillar and ground of truth" (1 Tim. iii. 15). But the Church is called a house, because it is, as it were, one family, governed by one master of the family, and enjoying a community of all spiritual goods. It is also called the flock of the sheep of Christ, of which he is "the door and the shepherd" (John, x. 7; Ezech.

* S. Aug. in Ps. cxlix. 3. The text of St. Augustine is: "Ecclesia sanctorum, Ecclesia frumentorum toto terrarum orbe diffusorum."

† Aug. in Ps. lxxvii. et lxxxii. 1.

xxxiv. 5). It is called the spouse of Christ: "I have espoused you to one husband," says the Apostle to the Corinthians, "that I may present you as a chaste virgin to Christ" (2 Cor. xi. 2); and to the Ephesians: "Husbands, love your wives, as Christ also loved the Church" (Eph. v. 25); and of marriage: "This is a great sacrament, but I speak in Christ and in the Church" (Eph. v. 32). Finally, the Church is called the body of Christ, as may be seen in the epistles to the Ephesians (Eph. i. 23) and Colossians (Colos. i. 24)—appellations, each of which has very great influence in exciting the faithful to prove themselves worthy the boundless clemency and goodness of God, who hath chosen them to be the people of God.

QUESTION V.—*Two parts of the Church are chiefly mentioned, the one Triumphant, the other Militant.*

These things being explained, it will be necessary to enumerate the several parts of the Church, and point out their differences, that the people may the better comprehend the nature, properties, gifts, and graces of the Church, beloved of God, and, on that account, unceasingly praise the divine Majesty. The Church, then, consists principally of two parts, the one called the Church triumphant, the other, the Church militant. The Church triumphant is that most glorious and happy assemblage of blessed spirits, and of those who triumphed over the world, the flesh, and the devil, and who, free and secure from the troubles of this life, enjoy everlasting bliss. But the Church militant is the society of all the faithful still living on earth, and is called militant, because it wages perpetual war with those implacable enemies, the world, the flesh, and the devil. We are not, however, hence to infer that there are two Churches; but there are, as we have already said, two constituent parts of the same Church, one of which has gone before, and is now in the possession of its heavenly country, the other following every day, until at length, united with our Saviour, it repose in endless felicity.

QUESTION VI.—*In the Church Militant are two sorts of men, the good and the bad.*

Now, in the Church militant there are two sorts of men, the good and the bad, and the bad indeed profess the same faith, and partake of the same sacraments as the good, differing in their lives and morals. In the Church they are called the good, who are joined and bound together not only by the profession of the same faith, and the participation of the same sacraments

but also by the spirit of grace, and the bond of charity; of whom it is said: "The Lord knoweth who are his" (2 Tim. ii. 19). Who they are who belong to the number of these pious men, we too may form some conjecture; but know with certainty we cannot (Counc. Trid. sess. vi. c. 12). Of this part of his Church, therefore, we are not to suppose Christ our Saviour to have spoken when he referred us to the Church, and commanded us to obey her (Matt. xviii. 17); for, unknown as is that portion of the Church, how could any one ascertain with certainty to whose decision to recur, whose authority to obey? The Church, therefore, as the sacred Scriptures and the writings of holy men testify, comprises the good and the bad; and in this sense were written these words of the Apostle: "One body and one spirit" (Eph. iv. 4).

QUESTION VII.—*The Church is visible, and comprises in its bosom both the good and the bad.*

Now this Church is known, and compared to a city seated on a mountain, which is seen from every side (Matt. v. 14); for as all must obey her authority, it is necessary that she be known. Nor does the Church include the good only, but also the bad, as the Gospel teaches in many parables; as when it mentions that "the kingdom of heaven," that is, the Church militant, "is like to a net cast into the sea" (Matt. xiii. 47), or to a field in which tares were sown amongst [the good grain] (Matt. xiii. 24), or to a threshing-floor on which the grain is mixed up with the chaff (Luke, iii. 17), or to ten virgins, some of whom were wise, and some foolish (Matt. xxv. 1, sq.). But long before also, we may behold a figure and resemblance of this Church in the ark of Noah, in which were contained not only clean, but also unclean animals (Gen. vii. 2; 1 Pet. iii. 20). But, although the Catholic faith truly and constantly affirms that to the Church belong the good and the bad, yet it is to be explained to the faithful from the same rules of faith, that very different is the condition of each class; for, as the chaff is mingled with the grain on the threshing-floor, or as members, deadened in various ways, sometimes remain attached to the body, so also are the wicked contained in the Church.

QUESTION VIII.—*Who are excluded from the pale of the Church Militant.*

Hence from her pale are excluded only three classes of persons: first, infidels; next, heretics and schismatics; lastly, the excommunicated: infidels, because they never belonged to, and never knew the Church, nor were they ever made partakers of any sacrament in the society of the Christian people; heretics and

schismatics, because they have severed themselves from the Church, nor do they belong to the Church any more than deserters belong to the army from which they have deserted. It is not, however, to be denied, that they are still subject to the power of the Church, whereas they may be cited before her tribunal, punished and condemned by anathema. Finally, excommunicated persons also, because excluded by her sentence from the Church, belong not to her communion, until they repent. With regard, however, to the rest, although bad and wicked men, they, no doubt, still continue in the Church; and of this the faithful are frequently to be informed, in order to be fully convinced that, were even the lives of her ministers perchance flagitious, they are still included within her pale, and lose not on that account any part of their power.

QUESTION IX.—*Various significations of the word Church.*

But portions, also, of the Universal Church are commonly called a church, as when the Apostle names the Church at Corinth (2 Cor. i. 1), at Galatia (Gal. i. 2), of the Laodiceans (Colos. iv. 16), of the Thessalonians (1 Thess. i.). The private families of the faithful he also calls churches; thus he commands the church in the house of Prisca and Aquila to be saluted (Rom. xvi. 3, 5); also in another place: "Aquila and Priscilla, with the church that is in their houses, salute you much" (1 Cor. xvi. 19). Writing to Philemon, he also made use of the same word (Philemon, 2). Sometimes, also, by the word church are meant her prelates and pastors: "If he will not hear thee," says Christ, "tell it to the Church" (Matt. xviii. 17), in which passage are meant the authorities of the Church. The place, also, in which the faithful assemble for sermon or other religious purpose, is called a church (1 Cor. xi. 18); but, in this article, the Church signifies the multitude of the good and the bad, and not only the governing, but also the governed.

QUESTION X.—*On the Marks of the true Church, and first, of its Unity.*

The distinctive characters of this Church must also be unfolded to the faithful, from which they will be enabled to know with how great a blessing they have been favoured by God, who have had the happiness to be born and educated within her pale. Her first distinctive character, then, described in the Creed of the Fathers, is unity: "One is my dove; my perfect one is but one" (Cant. vi. 8). So vast a multitude, although scattered far and wide, is called One, for the reasons mentioned by St. Paul to the Ephesians; for he proclaims that there is but

“ One Lord, one faith, one baptism ” (Eph. iv. 5). Her ruler and governor is also one : the invisible one, indeed, Christ, whom the eternal Father hath given “ head over all the Church, which is his body ” (Eph. i. 22, 23); but the visible one, him, who, the legitimate successor of Peter, the Prince of the Apostles, occupies the See of Rome.

QUESTION XI.—*What is to be thought concerning the Roman Pontiff, the Visible Head of Christ's Church.*

That this visible head was necessary, to establish and preserve the unity of the Church, is the unanimous reasoning and opinion of the Fathers. This St. Jerome both clearly saw and wrote against Jovinian in these words: “ One is chosen, that, by the appointment of a head, occasion of schism may be removed ” (Lib. i. contr. Jovin. med.); and to Damasus: “ Away with envy : let the ambition of Roman grandeur retire : I speak to the successor of the fisherman, and the disciple of the cross. Following no chief but Christ, I am united in communion with your Holiness, that is, with the Chair of Peter : I know that on that rock is built the Church. Whoever eats the lamb outside this house is profane : whoever is not in the ark of Noah shall perish in the flood ” (Epist. 57). The same was long before proved by Irenæus (Adv. hæret. lib. iii. c. 3), and by Cyprian (De Simp. Præl. sub init.), who, speaking of the unity of the Church, says : “ The Lord speaks to Peter, ‘ I say to thee Peter: Thou art Peter ; and upon this rock I will build my Church ’ (Matt. xvi. 18). He builds the Church on him alone ; and although, after his resurrection, he gives his own equal power to all the Apostles, saying, ‘ As the Father hath sent me, I also send you. Receive ye the Holy Ghost ’ (John, xx. 21, sq.); yet, to display unity, he disposed, by his own authority, the origin of this same unity, which has its beginning from one,” etc. Again, Optatus of Milevis says: “ It cannot be ascribed to ignorance on your part, knowing, as you do, that the episcopal Chair, in which Peter, the head of all the Apostles, sat, was conferred on him first in the city of Rome; that in him alone the unity of the Chair might be observed by all, and that the other Apostles might not claim each a chair for himself; so that he, who would erect another in opposition to this single Chair, would now be a schismatic and a prevaricator ” (Lib. 2, ad. Parmen. sub init.). In the next place, Basil has left written these words: “ Peter was placed in the foundation, because he said: ‘ Thou art Christ, the Son of the living God,’ and heard in reply that he was a rock; for, although he was a rock, yet he was not such a rock as Christ,

for Christ is truly an immovable rock, but Peter, only by virtue of that rock. For Christ bestows his own dignities on others : He is a priest, and he makes priests ; he is a rock, and he makes a rock ; and what are his own, he bestows on his servants" (Hom. 29). Lastly, St. Ambrose says : " For great are the gifts of God, who not only restored to us what had been ours, but also granted us what are his own." Then, after a few words, he proceeds : " But great is the favour of Christ, who bestowed on his disciples almost all his own titles. ' I am,' says he, ' the light of the world ' (John, viii. 12); and yet with this title, in which he himself glories, he favoured his disciples, saying : ' You are the light of the world ' (Matt. v. 14) ; ' I am the living bread ' (John, vi. 41) ; and, ' we are all one bread ;'* ' I am the true vine ' (John, xv. 1) ; and to thee he says : ' I planted thee a fruitful vineyard, all true.† ' Christ is a rock, for they drank of the spiritual rock that followed them, and the rock was Christ ' (1 Cor. x. 4) ; and yet the favour of this title he denied not to his disciple, that he also should be Peter (Matt. xvi. 18), because deriving from the rock the solidity of constancy and the firmness of faith."‡

QUESTION XII.—*How, besides Christ, the Church requires one Visible Head.*

Should any one object that the Church, content with one head and spouse, Jesus Christ, requires no other beside, the answer is at hand ; for, as we have Christ the Lord not only the author of all the sacraments, but also their inward minister (for he it is that baptizes, and that absolves ; and yet he institutes men the external ministers of the sacraments) ; so has he placed over his Church, which he governs by his inward spirit, a man to be the vicar and minister of his power ; for, as a visible Church requires a visible head, so our Saviour appointed Peter head and pastor of the faithful of every sort, when, in the most ample terms, he committed to him his sheep to be fed (John, xxi. 15), so that he wished his successor to have the very same power of ruling and governing the whole Church.

* 1 Cor. x. 17. In the Vulgate it is : " We being many," etc.—TR.

† Jer. ii. 21. In the Vulgate it is : " I planted thee a chosen vineyard, all true seed."—TR.

‡ Lib. 9, Com. in Luc. c. 9. The words of St. Ambrose are wanting in some of the best editions of the Roman Catechisms, in that of Paulus Manutius for instance, in the Leipsic stereotype edition of 1841, approved by the Saxon Catholic Consistory, and in the Translation of Figliucci, an error in its origin purely typographical. See letter of the Bishop of Munster, published in the 4th edition, Poland, 1572, and prefixed to the Translation of Figliucci, Bassano, 1788.—TR.

QUESTION XIII.—*The Apostle subjoins other reasons why the Church is called One.*

Moreover, “There is one and the same spirit” (1 Cor. xii. 11), says the Apostle to the Corinthians, who imparts grace to the faithful, as the soul [imparts] life to the members of the body. Exhorting the Ephesians to preserve this unity, he says: “Careful to keep the unity of the Spirit in the bond of peace: one body and one spirit” (Eph. iv. 3, sq.); for as the human body consists of many members, and they are animated by one soul, which gives sight to the eyes, hearing to the ears, and to the other senses their respective powers; so is the mystical body of Christ, which is the Church, composed of many faithful. The hope to which we are called, is also one, as the same Apostle testifies in the same place (Eph. iv. 4); for we all hope for the same thing, namely, an eternal and happy life. Finally, the faith, which is to be held and professed by all, is one: “Let there be no schisms amongst you” (1 Cor. i. 10), says the Apostle; and baptism, which indeed is the sacrament of the Christian faith, is one (Eph. iv. 5).

QUESTION XIV.—*On the second note of the Church, by which it is called Holy.*

Another distinctive mark of the Church is, that it be holy, as we learn from these words of the Prince of the Apostles: “You are a chosen generation, a holy nation” (1 Pet. ii. 9). Now the Church is called holy, because she is consecrated and dedicated to God; for so other like things, such as, in the Old Law, vessels, vestments, altars, when appropriated and dedicated to the divine worship, although material, were called holy (Levit. xxvii. 28, 30); as, in like manner, the first-born, who were dedicated to the Most High God, were called holy (Exod. xiii. 12). Nor ought it seem surprising to any one, that the Church, although containing many sinners, is called holy; for, as also those who profess any art, although they observe not its rules, retain the name of artists; so the faithful, although they offend in many things, and perform not their promises, are called holy, because they have been made the people of God, or have consecrated themselves to Christ by faith and baptism. Wherefore, St. Paul calls the Corinthians “sanctified” and “holy,” although it is evident that amongst them there were some, whom he sharply rebukes as carnal, and on graver accounts (1 Cor. i. 2, and iii. 3). She is also to be called holy, because, as the body, she is united to her holy head, Christ the Lord (Ephes. iv. 15, sq.),

the fountain of all holiness, from whom are diffused the graces of the Holy Spirit, and the riches of the divine bounty. Interpreting these words of the Prophet, "Preserve my soul, for I am holy" (Ps. lxxxv. 2), St. Augustine admirably says: "Let, too, the body of Christ boldly say; let also that one man, exclaiming from the ends of the earth, boldly say, with [Christ] his head, and under [Christ] his head: 'I am holy;' for he has received the grace of holiness, the grace of baptism and of remission of sins;" and a little after: "If all Christians and all the faithful, baptized in Christ, have put him on, as the Apostle says: 'As many of you as have been baptized in Christ, have put on Christ' (Gal. iii. 27): if they are made members of his body, and say they are not holy, they do an injury to their head, whose members are holy."* Moreover, the Church alone has the legitimate worship of sacrifice, and the salutary use of the sacraments, by which, as the efficacious instruments of divine grace, God effects true holiness; so that whoever are really holy, cannot be outside this Church. The Church, therefore, it is clear, is holy (Eph. i. 1, 4), and holy indeed, because she is the body of Christ, by whom she is sanctified, and in whose blood she is washed (Eph. i. 7, 13, v. 26).

QUESTION XV.—*How the Church of Christ is Catholic.*

The third distinctive mark of the Church is, that she is called Catholic, that is, universal, an epithet which is truly applied to her; for, as St. Augustine bears witness: "She is diffused by the splendour of one faith from the rising to the setting sun."† For, unlike human republics, or the conventicles of heretics, the Church is not circumscribed within the limits of one kingdom only, nor is she confined to one class of men; but embraces in the bosom of love all mankind, whether they be barbarians or Scythians, or slaves or freemen, or males or females. Therefore is it written: "Thou hast redeemed us to God in thy blood, out of every tribe, and tongue, and people, and nation; and hast made us to our God a kingdom" (Apoc. v. 9, sq.). Of the Church, David says: "Ask of me, and I will give thee the Gentiles for thy inheritance, and the utmost parts of the earth for thy possession" (Ps. ii. 8); also: "I will be mindful of Rahab and of Babylon knowing me" (Ps. lxxxvi. 4); and, "Man is born in her" (Ps. lxxxvi. 5). Moreover, to the same Church, "built upon the foundation of the Apostles and Prophets" (Eph. ii. 16, 20, sqq.), belong all the faithful who have

* Eph. v. 26, sqq.; S. Aug. in Ps. lxxxv. 2.

† S. Aug. Serm. 131 et 181, de temp.

existed from Adam to this very day, or who shall exist, professing the true faith, as long as the world shall last ; all of whom are built and founded on that "corner-stone," Christ, who made both one, and announced peace to them that were near, and to them that were afar. She is, also, called universal for this reason, that, like those who entered the ark (Gen. vii. 7), lest they should perish in the flood, all who desire to attain eternal salvation must cling to and embrace her. Catholicity, therefore, is to be given as a most certain rule, whereby to distinguish the true from a false Church.

QUESTION XVI.—*How the Church of Christ is also called Apostolic.*

We also know the true Church from her origin, which she derives, under the revelation of grace, from the Apostles ; for her doctrine is truth, neither novel nor of recent origin, but delivered of old by the Apostles, and disseminated throughout the whole world. Whence, no one can doubt, that the impious opinions of heretics, opposed as they are to the doctrine taught by the Church from the days of the Apostles to the present day, are far different from the faith of the true Church. Wherefore, that all might know which is the Catholic Church, the Fathers, guided by the Spirit of God, added in the Creed the word "Apostolic." For the Holy Spirit, who presides over the Church, governs her by no other than Apostolic ministers ; and this Spirit was indeed first imparted to the Apostles, and afterwards has, by the supreme goodness of God, always continued in the Church.

QUESTION XVII.—*The Church cannot err in Dogmas of Faith or Morals.*

But as this one Church, because governed by the Holy Ghost, cannot err in delivering the discipline of faith and morals ; so all other societies, which arrogate to themselves the name of Church, because guided by the spirit of the devil, are necessarily sunk in the most pernicious errors both of doctrine and morals.

QUESTION XVIII.—*Under what Figures the Church of Christ was chiefly shadowed forth in the Old Testament.*

But as the figures of the Old Testament have great influence in exciting the minds of the faithful, and recalling the recollection of things the most beautiful, whence chiefly they have been used by the Apostles, pastors will not pass by that source of instructions which possesses important advantages. Amongst

these the ark of Noah affords a conspicuous illustration. It was constructed "by the divine command" (Gen. vi. 14), solely that no room for doubt may be left that it signifies the Church, which God has so constituted, as that whoever may enter her by baptism, can be safe from all danger of eternal death; while such as are without her, as happened to those who were not received into the ark, are overwhelmed by their own crimes. Another figure is that great city of Jerusalem,* a name by which the Scriptures often signify holy Church; for in Jerusalem alone was it lawful to offer sacrifices to God; because also in the Church of God only, and nowhere out of her, are found the true worship and true sacrifice, which can at all be acceptable to God.

QUESTION XIX.—*How to believe Christ's Church appertains to the Articles of Faith.*

Lastly, with regard to the Church, it will also have to be taught, how to believe the Church "can appertain to the articles of faith." For although any one ascertains by his reason and senses the existence on earth of the Church, that is, of a society of men, who are devoted and consecrated to Christ the Lord, nor does faith seem necessary to conceive a matter on which neither Jews nor Turks entertain a doubt; yet it is by the light of faith only, not by any convincing process of reasoning, that the mind can understand those mysteries, the existence of which in the holy Church of God has been partly made known, and will partly be explained under the sacrament of Order. Since, therefore, this article, as well as the others, surpasses the capacity and strength of our understanding, most justly do we confess, that we know not from human reason, but contemplates with the eyes of faith, the origin, privileges, and dignity of the Church.

QUESTION XX.—*What, how many, and how great things, we are commanded to believe to be in the Church.*

For of this Church the author was not man, but the immortal God himself, who built her upon a most solid rock (Matt. xvi. 18), as the Prophet testifies: "The Highest himself hath founded her" (Ps. lxxxvi. 5); whence she is called "the inheritance of God" (Ps. ii. 8, xxxii. 12, lxxvii. 62), and "the people" of God (Ps. xxvii. 8; xxviii. 11). Nor is the power which she received human, but is the gift of the

* Gal. iv. 26; Heb. xii. 22; Ps. cxxi. 3; Is. ii., xx., xxiii., lx., lxx,

divine munificence. Wherefore, as it cannot be acquired by the strength of nature, so also by faith only do we understand, that in the Church are the keys of the kingdom of heaven (Matt. xvi. 19, xviii. ; John, xx. 23) ; that to her has been confided the power of remitting sins (Ibid.) ; of excommunicating (Matt. xviii. 17 ; 1 Cor. v.) ; and of consecrating the real body of Christ (Luke, xxii. 19 ; Heb. xiii. 10) ; and that her children “ have not here a lasting city, but seek one that is to come ” (Heb. xiii. 14). We are, therefore, bound to believe that there is One, Holy, Catholic Church.

QUESTION XXI.—*We are to believe the Church, not in the Church, as in God.*

For we believe the Three Persons of the Trinity, the Father, the Son, and the Holy Ghost, so as to place our faith “ in ” them ; whereas now, the form of expression being changed, we profess to believe the Holy, not in the Holy [Catholic] Church, that, by this difference of expression also, God, the author of all things, may be distinguished from things created, and that we may acknowledge ourselves indebted to the divine goodness for all those exalted benefits which have been conferred on the Church.

QUESTION XXII.—*On the last Clause of this Article, “ the Communion of Saints.”*

The Evangelist St. John, when writing to the faithful on the divine mysteries, assigned this reason why he would instruct them therein : “ That,” says he, “ you also may have fellowship with us, and our fellowship be with the Father, and with his Son Jesus Christ ” (1 John, i. 3). This “ fellowship ” consists in the “ Communion of Saints,” of which we treat in the present article. But would that, in its exposition, those who preside over the Church would imitate the diligence of Paul and of the other Apostles ; for not only is it a sort of interpretation of the preceding article, and a doctrine of most abundant fruit, but it also declares what ought to be the use of the mysteries which are contained in the Creed. For all our researches and knowledge ought to be directed to one end, that is, to our admission into this most august and blessed society of the saints, and our most steady perseverance therein ; “ with joy giving thanks to God the Father, who hath made us worthy to be partakers of the lot of the saints in light ” (Col. i. 12).

QUESTION XXIII.—*Explanation of this clause, and in what consists “the Communion of Saints.”*

The faithful, therefore, in the first place, are to be taught that this article is, as it were, a sort of explanation of the preceding one, which regards the one, holy, Catholic Church; for the unity of the Spirit, by which she is governed, effects that whatever has been conferred on her is common. Thus, the fruit of all the sacraments pertains to all the faithful; by which sacraments, and most of all by baptism, the door, as it were, by which we enter the Church, they are, as by so many sacred links, bound and united to Christ. That by this Communion of Saints should be understood a communion of sacraments, the Fathers intimate in the Creed by these words: “I confess one baptism.” But after baptism follows the Eucharist in the first place, and next, the other sacraments; for, although common to all the sacraments, because all unite us to God, and render us partakers of him whose grace we receive, yet the word [communion] belongs in a more special manner to the Eucharist, which accomplishes this communion (1 Cor. x. 16).

QUESTION XXIV.—*There is a Participation of Merits in the Church.*

But another communion in the Church also demands attention; for all pious and holy actions undertaken by one appertain to all, and are rendered profitable to all, by charity, which “seeketh not her own” (1 Cor. xiii. 5). This is confirmed by the testimony of St. Ambrose, who, explaining that passage of the Psalm, “I am a partaker with all them that fear thee,” observes: “As we say that a member is a partaker of the entire body, so do we say that it is united to all that fear God.”* Therefore, has Christ taught us to say, “our,” not “my bread” (Matt. vi. 11), and other similar petitions, not looking to ourselves only, but also to the general interests and salvation of all. This communication of goods is often illustrated in the sacred Scriptures, by a very apposite comparison borrowed from the members of the human body; for in the body there are many members; but though many, they yet constitute one body, in which each performs its own, not all the same function. Nor do all possess the same dignity or discharge functions equally useful and honourable; and none proposes to itself its own particular advantage, but that of the entire body (1 Cor. xii. 14, sq.). Besides, they are all so well adapted and connected

* Serm. viii. c. 65, in Psal. cxviii.

together, that if one is affected with pain, the rest also sympathize with it, through the relationship and accord of nature; and if, on the contrary, one is in a healthy state, the feeling of pleasure is common to all. The same we may contemplate in the Church: although composed of various members, that is, of different nations, of Jews, Gentiles, freemen and slaves, rich and poor; yet, when initiated by baptism, they become one body with Christ, of which he is the head. To each one in this Church is also assigned his own proper office; for as in it some are appointed Apostles, some teachers, but all for the public benefit, so to some it belongs to govern and to teach; to others, to be subject and to obey.

QUESTION XXV.—*The Wicked in the Church do not enjoy the Participation of Spiritual Goods.*

But the advantages of so many and such exalted gifts and goods bestowed by the Almighty, they enjoy who lead a Christian life in charity, and are just and beloved of God; whilst the dead members, that is, men who are bound in the thralldom of sin, and estranged from the grace of God, although not deprived of the advantage of continuing to be members of this body; yet, as dead members, receive not the spiritual fruit, which is communicated to just and pious men. However, as they are in the Church, they are assisted in recovering lost grace and life, by those who live by the spirit; and they enjoy those fruits of which, no doubt, they are devoid, who are entirely cut off from the Church.

QUESTION XXVI.—*Graces gratuitously granted, and the other gifts of God, are common to [the whole] Church.*

But not only those gifts that justify, and endear men to God, are common, but also “graces gratuitously given,” amongst which are numbered knowledge, prophecy, the gift of tongues and miracles, and others of the same sort (1 Cor. xiii. 2); which gifts are granted even to bad men, not for their own, but for the public benefit, for the building up of the Church. Thus, the gift of healing is given, not for sake of him who is endowed with it, but for sake of the sick person to be healed. In short, nothing is possessed by a truly Christian man, that he should not consider as common to all others with himself; and he should, therefore, be prepared and ready to relieve the misery of the indigent. For he that is adorned with such goods, and sees his brother in want, and will not assist him, is plainly convicted of not having the charity of God within him (1 John, iii. 17). It is, therefore, sufficiently obvious, that those who

are in this holy communion, enjoy a sort of felicity, and may truly say: "How lovely are thy tabernacles, O Lord of hosts! My soul longeth and fainteth for the courts of the Lord. Blessed are they that dwell in thy house, O Lord" (Psalm lxxxiii. 2, 5).

CHAPTER XI.

ON THE TENTH ARTICLE.

"THE FORGIVENESS OF SINS."

QUESTION I.—*How it is necessary to believe that in the Church there is the Remission of Sins.*

There is no one who, when he sees this article on the remission of sins enumerated among the other articles of the Creed, can doubt that in it is contained not only some divine mystery, but also one very necessary to the attainment of salvation; for it has been already shown that, without a firm belief of all the articles of the Creed, the way to Christian piety is open to no one. Should, however, that which ought of itself to be known to all, seem to require also to be confirmed by some testimony, that will suffice which our Saviour, a short time before his ascension into heaven, testified on the subject, when opening the understanding of his disciples, "that they might understand the Scriptures:" "It behoved Christ to suffer," says he, "and to rise again from the dead the third day; and that penance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" (Luke, xxiv. 45, sqq.). If parish-priests consider these words, they will readily understand that, whilst the other matters that regard religion are to be made known to the faithful, a great obligation is particularly imposed on them by the Lord, of diligently explaining to them this article. With regard to this point, then, it will be the duty of the parish-priest to teach, that not only is "forgiveness of sins" found in the Catholic Church, of which Isaias had foretold: "The people that dwell therein shall have their iniquity taken away from them" (Isaias, xxxiii. 24); but, also, that in her is the power of forgiving sins; by which, if priests use it duly, and according to the laws prescribed by our Lord, we are bound to believe sins to be truly remitted and pardoned.

QUESTION II.—*In what manner Sins are remitted in the Church.*

But this pardon, when, first making a profession of faith, we are cleansed in sacred baptism, is given us so abundantly, that no sin, original or actual, of omission or commission, remains to be expiated, no penalty to be paid. But by the grace of baptism, nevertheless, no one is exempted from every infirmity of nature; on the contrary, having each of us to contend against the motions of concupiscence, which cease not to incite us to sin, you could scarcely find any one who either opposes so vigorous a resistance, or guards his salvation so vigilantly, as to escape entirely unscathed. It being necessary, therefore, that a power of forgiving sins, distinct from that of the sacrament of baptism, should exist in the Church, to her were entrusted the keys of the kingdom of heaven, by which may be pardoned the sins of every penitent, though he had sinned to the last day of life. Of this we have the clearest testimonies in the sacred Scriptures; for in St. Matthew, the Lord thus speaks to Peter: "I will give to thee the keys of the kingdom of heaven; and whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven" (Matt. xvi. 19); also: "Whatsoever you shall bind upon earth, shall be bound also in heaven; and whatsoever you shall loose upon earth, shall be loosed also in heaven" (Matt. xviii. 18). Again, St. John testifies that the Lord, having breathed on the Apostles, said: "Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them; and whose you shall retain, they are retained" (John, xx. 22, sq.).

QUESTION III.—*The Power of Forgiving Sins is circumscribed by no particular Sins or Times.*

Nor are we to suppose that this power is restricted to some particular sorts of sins, for no crime, however heinous, can be committed or conceived, the power of remitting which holy Church does not possess; as, also, there is no sinner, however abandoned and depraved, who, if he truly repent of his misdeeds, ought not to propose to himself a confident hope of pardon. Neither is this same power so circumscribed as that it may be used only at some determined time; for at whatever hour the sinner shall wish to return to soundness, that he is not to be rejected, our Saviour taught, when, to the Prince of the Apostles, asking how often sinners are to be forgiven, whether seven

times, he replied : " Not till seven times, but till seventy times seven " (Matt. xviii. 21, sq.).

QUESTION IV.—*The Power of Forgiving Sins is not granted to all Christians.*

If, however, we look to the ministers of this divine power, it will appear to be less extensive ; for the Lord has given the power of so holy an office not to all, but to Bishops and Priests only. As to the manner of exercising that power, we must think the same ; for sins can be forgiven only through the sacraments, when validly administered ; and no power has been given to the Church otherwise to remit sins. Whence it follows, that both priests and the sacraments serve as instruments to the forgiveness of sins, by which Christ the Lord, the author himself and bestower of salvation, accomplishes in us the remission of sins and justification.

QUESTION V.—*How great is the Gift granted to the Church of Forgiving Sins.*

But that the faithful may look with greater veneration on this heavenly gift, bestowed on the Church by the singular mercy of God towards us, and may approach its use and application with the more ardent study of piety, the parish-priest will endeavour to point out the dignity and amplitude of this grace. But that is best understood by diligently explaining how great must be the efficacy of that which remits sins, and from unjust makes men just ; for this, it is evident, is accomplished by the infinite and immense power of God, that same power which we believe to have been necessary in raising the dead, and in the creation of the world. But if, also, as is confirmed by the opinion of St. Augustine,* to render one from unrighteous righteous, must be deemed a greater work than to create heaven and earth from nothing, it follows, since creation itself can result only from infinite power, that with much more reason is the remission of sins to be attributed to infinite power.

QUESTION VI.—*No one, but God alone, remits Sins by his own Authority.*

Wherefore we recognise the language of the ancient Fathers as most true, by which they confess that by God alone are sins forgiven to men, and that to no other author than to his infinite goodness and power is so wonderful a work to be referred : " I am he," says the Lord himself, by his Prophet, " I am he that

* Lib. 1, de Pecc. Merit. c. 23, et Hom. 23, in lib. 50.

blot out thy iniquities" (Isaias, xliii. 25). For the manner of remitting sins seems analagous to that of cancelling a pecuniary debt. As, then, by none but the creditor can the pecuniary debt be forgiven; so the debts which we owe to God alone (for our daily prayer is: "forgive us our debts") (Matt. vi. 12), can, it is evident, be forgiven us by none but him.

QUESTION VII.—*The power of Remitting Sins was granted to no Mortal before the Birth of Christ.*

But this wonderful and divine gift was imparted to no created nature until God became man. Christ our Saviour, himself true God, was the first of all, who, as man, received this prerogative from his heavenly Father: "That you may know," says he, "that the Son of man hath power on earth to forgive sins (then said he to the man sick of the palsy), Arise, take up thy bed, and go into thy house" (Matt. ix. 6; Mark, ii. 5, sqq.). As, then, he became man, in order to bestow on men this forgiveness of sins, he granted this power to bishops and priests in the Church, before he ascended into heaven, there to sit for ever at the right hand of God, although, as we before taught, Christ remits sins by his own authority; all others as his ministers. Wherefore, if we ought especially to admire and reverence whatever is the effect of infinite power, we sufficiently understand, that this gift, which has been bestowed on the Church by the bounty of Christ the Lord, is most precious.

QUESTION VIII.—*By what Virtue men obtain the pardon of their Sins.*

The manner itself also in which God, our most merciful Father, resolved to blot out the sins of the world, will powerfully excite the minds of the faithful to the contemplation of the magnitude of this blessing; for it was his will that our crimes should be expiated by the blood of his only begotten Son, that he should voluntarily pay the penalty which we deserved for our sins, that the just should be condemned for the unjust, that the innocent should suffer a most bitter death for the guilty (1 Peter, iii. 18). When, therefore, we shall reflect in our hearts, that we "were not redeemed with corruptible gold or silver, but with the precious blood of Christ, as of a lamb unspotted and undefiled" (1 Peter, i. 18, sq.), we shall easily conclude, that nothing more salutary could have fallen to us than this power of forgiving sins, which shows forth the ineffable providence of God, and his extreme love towards us. From this reflection must accrue to all the most abundant fruit.

QUESTION IX.—*In what way chiefly may be seen the Magnitude of the Benefit which is offered in the Power of the Keys.*

For whoever offends God, by some mortal sin, instantly forfeits whatever merits he acquired through the death and cross of Christ, and is entirely excluded from entrance to paradise, which, when previously closed, our Saviour opened to all by his passion. And, indeed, when this reflection enters the mind, the consideration of human misery cannot but impress us with the most earnest solicitude. But if we turn our attention to this admirable power, which has been divinely bestowed on the Church, and, confirmed in the faith of this article, believe that to every one is offered the means by which, with the divine assistance, he may be restored to his former state of dignity, we are then, indeed, compelled to exult with exceeding joy and gladness, and to give immortal thanks to God. And truly, if when we labour under some grievous malady, the medicines prepared for us by the art and industry of physicians, are wont to seem grateful and agreeable to us; how much more agreeable should those remedies be, which the wisdom of God has instituted for the cure of souls, and the restoration of life, particularly as they bring, not indeed an uncertain hope of recovery, like those medicines which are applied to the body, but most certain health to those who desire to be cured.

QUESTION X.—*Why and how Christians ought to frequent the remedies given to the Church in the power of the Keys.*

The faithful, therefore, after they shall have known the dignity of so ample and glorious a blessing, shall have to be exhorted to study to turn it also religiously to their benefit; for he who makes no use of what is useful and necessary, can hardly escape being considered to despise it, but particularly as the Lord communicated to the Church this power of forgiving sins, in order that all might make use of this salutary remedy. For as no man can be cleansed without baptism, so, whoever desires to recover the grace of baptism, forfeited by mortal sins, must have recourse to another sort of expiation, namely, the sacrament of Penance. But here the faithful are to be admonished that, so ample a power of pardon being set forth, which we declared to be also unrestricted by time, they become not either more prone to sin or slow to repentance; for, in the former case, being manifestly convicted of being injurious and contumelious towards this divine power, they are unworthy of the divine mercy; and in the latter, there is very great reason

to apprehend, lest, surprised by death, they shall in vain have confessed the forgiveness of sins, which they deservedly forfeited by their tardiness and procrastination.*

CHAPTER XII.

ON THE ELEVENTH ARTICLE.

“THE RESURRECTION OF THE FLESH.”

QUESTION I.—*How important it is to have a complete knowledge of this Article.*

That great is the force of this article to establish the truth of our faith, is very clearly shown by the fact, that in the sacred Scriptures it is not only propounded to the belief of the faithful, but is also confirmed by many arguments. Now, as we hardly find this to be the case with regard to the other articles of the Creed, it can be understood that on it, as on a most solid foundation, rests our hope of salvation; for, as the Apostle reasons: “If there be no resurrection of the dead, then Christ is not risen again; and if Christ be not risen again, then is our preaching vain, and your faith is also vain” (1 Cor. xv. 13, sq.). The parish priest, therefore, will not employ less labour and zeal in explaining it, than the impiety of many has expended toil in its subversion; for that, from the knowledge of this article, great and eminent advantages redound to the benefit of the faithful, will be shortly after proved.

QUESTION II.—*Why the Apostles have called the Resurrection of Mankind “the Resurrection of the Flesh.”*

But that, in this article, the resurrection of mankind is called “the resurrection of the flesh,” is a circumstance that will demand especial attention. It was not indeed done without a reason; for the Apostles wished thus to teach a necessary truth, that the soul is immortal. Lest, therefore, any one might perhaps imagine that it had perished with the body, and that both are to be recalled to life, whereas that the soul is immortal, is quite evident from very many passages of the sacred Scriptures;† on that account mention is made in this article of

* Aug. in Joh. Tract. 33, et lib. 50 Homil. 41; Ambros. lib. 2, de Penit. c. 1, 2, et 11.

† Wisd. ii. 23, iii. 4; Matt. x. 28, xxii. 31, sq.

the resurrection of the flesh only. And although, in the sacred Scriptures, the word "flesh" often signifies also the whole man, as it is in Isaias: "All flesh is grass" (Isaias, xl. 6), and in St. John: "The Word was made flesh" (John, i. 14); yet, in this place, the word flesh denotes the body; to give us to understand, that of the two constituent parts of man, body and soul, one only, that is the body, is corrupted and returns into the dust of the earth, whence it was formed, but that the soul remains incorrupt. As, then, no one, unless he shall have died, can be recalled to life, the soul is not properly said to rise again. Mention is also made of the flesh, in order to confute the heresy of Hymeneus and Philetus (1 Tim. i. 20; 2 Tim. ii. 18), who, during the lifetime of the Apostle, asserted that, whenever the resurrection is treated of in the sacred Scriptures, we are to understand, not a corporeal, but a spiritual resurrection, by which we rise from the death of sin to a life of innocence. That error, therefore, these words clearly exclude, whilst they establish the real resurrection of the body.

QUESTION III.—*On what Grounds chiefly the Doctrine of the real Resurrection of the Bodies is to be established.*

But it will be the part of the parish-priest to illustrate this truth by examples taken from the Old and New Testament, and from all ecclesiastical history. In the Old Testament, some were recalled to life by Elias (3 Kings, xvii. 21, sq.) and Eliseus (4 Kings, iv. 34, and xiii. 21); and, besides those whom Christ the Lord raised from death (Matt. ix. 25; Luke, vii. 14, sq.; John, xi. 43, sq.), some were recalled to life by the holy Apostles, and by very many others (Acts, ix. 40; xx. 10); and this resurrection of many confirms the doctrine of this article. For, as we believe that many were resuscitated from death, so should we believe that all shall be recalled to life. Nay, the principal fruit that we ought also to derive from such miracles, is this, that we yield to this article our uttermost belief. To parish-priests ordinarily conversant with the sacred Writings, there are many testimonies which will easily present themselves; but, in the Old Testament, the most conspicuous passages are those that are read in Job, when he says, that in his flesh he shall see his God (Job, xix. 26), and in Daniel, when speaking of those "that sleep in the dust of the earth," he says that they "shall awake, some unto life everlasting, and others unto eternal reproach" (Dan. xii. 2); but, in the New Testament, what St. Matthew relates of the disputation which our Lord had with the Sadducees (Matt. xxii. 31; Mark, xii. 25, sq.), and what the Evangelists narrate concerning the last judgment

(John, v. 25 ; Matt. xix. 28). To this point is also to be referred the accurate reasoning of the Apostle, writing to the Corinthians (1 Cor. xv. 12), and Thessalonians (1 Thess. iv. 13).

QUESTION IV.—*Comparisons by which the same truth may be confirmed.*

But although this is most certain by faith, yet it will avail much to show, by examples or arguments from reason, that what faith proposes to be believed, is not at variance with nature or the intelligence of the human mind. Wherefore, to one asking how the dead should rise again, the Apostle answered thus: "Foolish man! that which thou sowest is not quickened, except it die first; and that which thou sowest, thou sowest not that body that shall be, but bare grain, as of wheat, or of some of the rest; but God giveth it a body as he will;" and a little after he says: "It is sown in corruption, it shall rise in incorruption" (1 Cor. xv. 36, 37, 38, 42). St. Gregory shows that to this similitude many others might be added: "For the light," says he, "is every day withdrawn from our eyes, as it were by dying, and is again recalled, as it were by rising again; trees lose their verdure, and are again restored, as it were by resurrection; and seeds die by putrefaction, and rise again by germination."*

QUESTION V.—*Reasons by which this same truth is proved.*

Those reasons, also, which are adduced by ecclesiastical writers, may seem sufficiently calculated to establish this matter. And first, indeed, as souls are immortal, and have, as part of man, a natural propensity towards human bodies, their perpetual separation from the bodies must be deemed at variance with nature. But as that which opposes nature, and is violent, cannot be lasting, it appears congruous that they should be reunited to the bodies; whence it also follows, that there will be a resurrection of bodies. This kind of argument our Saviour employed, when, disputing with the Sadducees, he deduced the resurrection of the body from the immortality of the soul (Matt. xxii. 31, sq.). In the next place, as an all-just God holds out punishments to the wicked, rewards to the good, and as very many of the former depart life before they suffer due punishment, and many of the latter requited by no rewards of virtue, it is necessary that the souls be again united with the bodies, that, as the partners of their vices [or their virtues], they may become

* S. Gregor. lib. 14, Moral. c. 28, 29, 30.

sharers in their punishments or rewards. This argument has been elaborately treated by St. Chrysostom, in a homily to the people of Antioch.* To this effect, the Apostle, reasoning on the resurrection, says: "If in this life only we have hope in Christ, we are of all men the most miserable" (1 Cor. xv. 19). These words no one will suppose to have reference to the misery of the soul, which, because immortal, might yet enjoy happiness in a future life, although the bodies should not rise again; but they are to be understood of the whole man, for, unless the body receive due rewards for its labours, those who, like the Apostles, endured so many afflictions and calamities in life, would necessarily be the most miserable of all men. The same he teaches much more explicitly [writing] to the Thessalonians in these words: "We glory in the churches of God for your patience and faith, and in all your persecutions and tribulations, which you endure for an example of the just judgment of God, that you may be counted worthy of the kingdom of God, for which also you suffer; seeing it is a just thing with God to repay tribulation to them that trouble you; and to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with the angels of his power; in a flame of fire, giving vengeance to them who know not God, and who obey not the Gospel of our Lord Jesus Christ" (2 Thess. i. 4, 5, 6, 7, 8). And to this, that, as long as the soul is separated from the body, men cannot attain full happiness, replete with every good; for as any part separated from the whole is imperfect, so also is the soul which is not joined to the body. Whence it follows, that in order that nothing may be wanting to its consummate happiness, the resurrection of the body is necessary. By these, then, and other similar arguments, the parish-priest will be able to instruct the faithful in this article.

QUESTION VI.—*No man will then be found exempt from Death and Resurrection:*

He should also carefully explain, from the doctrine of the Apostle, who are to be resuscitated to life; for writing to the Corinthians, he says: "As in Adam all die, so also in Christ all shall be made alive" (1 Cor. xv. 22). Although the condition of all shall not be the same, all, therefore, without distinction of good and bad, shall rise again from the dead; "they that have done good, unto the resurrection of life; but they that have done evil, unto the resurrection of judgment" (John, v. 29). But when we say "all," we understand those

* S. Chrysostom, Homil. 49 and 50.

who shall have died before the day of judgment, as well as those who shall then die. For that the Church acquiesces in this opinion, which asserts that all, without exception, shall die, and that the opinion itself is more consonant to truth, St. Jerome has left written;* and St. Augustine thinks the same.† Nor are the words of the Apostle, in his epistle to the Thessalonians, repugnant to this opinion: “The dead who are in Christ shall rise first; then we who are alive, who are left, shall be caught up together with him in the clouds, to meet Christ in the air” (1 Thess. iv. 15, sq.); for St. Ambrose, explaining these words, says: “In that very taking up, death shall anticipate, as it were, by a deep sleep; and the soul, having gone forth from the body, shall instantly return; for when taken up, they shall die, that, coming to the Lord, they may receive their souls from the presence of the Lord; because with the Lord they cannot be dead.”‡ The same opinion is approved by the authority of St. Augustine, in his book on the City of God.§

QUESTION VII.—*The Human Soul will receive the very same Body in the Last Judgment.*

But as it is of much importance for us to be fully persuaded that the identical body, that belonged to each one, though it be corrupted and has returned into dust, is nevertheless to be resuscitated to life, that, too, the parish-priest will undertake accurately to explain. This is the meaning of the Apostle, when he says: “This corruptible must put on incorruption” (1 Cor. xv. 53), by the word “this,” evidently designating his own body. This also Job most clearly foretold: “In my flesh,” says he, “I shall see my God; whom I myself shall see, and my eyes shall behold, and not another” (Job, xix. 26, sq.). The same is inferred from the definition of resurrection itself; for resurrection, according to Damascene, is “a return to that state from which one has fallen.” || Lastly, if we consider the reason for a future resurrection, pointed out by us a little before, there will be nothing that could make the mind of any one dubious on this matter.

QUESTION VIII.—*Why the Resurrection of the Body was ordained by God.*

But we have taught that the bodies are to be quickened in order that “every one may receive the proper things of the body,

* S. Hieron. Epist. 152. † August. de Civit. Dei, lib. xx. c. 20.

‡ In 1 Epist. ad Thess. c. 4, 15, sqq. § Lib. xx. c. 20.

|| Dam. de Fid. Orthodox. iv. 28.

according as he hath done, whether it be good or evil" (2 Cor. v. 10). Man, therefore, must rise again from the very body by the aid of which he served God or the devil; that with the same body he may attain rewards, and a crown of triumph, or endure punishments and torments the most woeful.

QUESTION IX.—*The Bodies will not resume the Deformity contracted in this Mortal Life.*

Not only will the body rise again, but whatever belongs to the reality of its nature, and to the honour and ornament of man, is to be restored. To this effect we read an admirable testimony of St. Augustine: "There will then," says he, "exist no corporal deformity; if some have been overburdened with flesh, they shall not resume the entire mass of the body, but what shall exceed the proper habit shall be deemed superfluous; and, on the other hand, whatever disease or old age has wasted in the body, as, for instance, should some have been thin from emaciation, it shall be repaired through Christ by the divine power, for Christ will not only restore to us the body, but whatever shall have been taken from us through the wretchedness of this life."* In another place the same Father says: "Man shall not resume the hair which he had, but such as will become him, according to that: 'The very hairs of your head are all numbered' (Luke, xii. 7), which are to be restored according to the divine wisdom."† In the first place, as the members appertain to the integrity of human nature, they shall all be restored together; for they who were either blind from their very birth, or lost their sight on account of some disease, the lame, the maimed, and the paralysed, shall rise again with an entire and perfect body; because otherwise the desire of the soul, which is inclined to an union with the body, would not at all be satisfied; and yet we believe without doubt, that in the resurrection its desire shall be fully satisfied. Besides, it is sufficiently evident that the resurrection, like the creation, is to be numbered amongst the principal works of God. As, then, at the beginning of creation, all things came perfect from the hand of God, that such shall also be the case at the resurrection we must by all means affirm. Nor is this to be confessed of the martyrs only, of whom St. Augustine thus bears witness: "As that mutilation could not but prove a corporal deformity, they shall not be without those members; otherwise they who were beheaded should rise without a head. The scars, however, of the sword shall remain in their members,

* St. Aug. l. xxii. de Civit. Dei, c. 19, 20, 21, et Ench. c. 86, 87, 88, 89; Hieron. Epist. 59 et 61. † S. Aug. Ench. c. lxxxvi.

more refulgent than gold and precious stones, even as the scars of the wounds of Christ.”* This is also most truly said of the wicked, although their members may have been amputated through their own fault; for, the greater the number of members they shall have, the more severe the torture of the pains with which they shall be tormented. Wherefore, that restoration of members will redound, not to their happiness, but calamity and misery, as merit or demerit is ascribed not to the members themselves, but to the person to whose body they are united. For to those who have done penance, they shall be restored for reward; but to those who shall have contemned it, for punishment. If these things be maturely considered by parish-priests, they will never want abundance of matter and words to excite and inflame the hearts of the faithful with a zeal for piety, that, considering the troubles and calamities of this life, they may eagerly look forward to that blessed glory of the resurrection, which is proposed to the just and the pious.

QUESTION X.—*Of what sort the Bodies of Men shall be after they shall have risen.*

It now follows that the faithful understand that, with regard to the things that constitute the substance of the body, although that very same body that had been before dead must be recalled to life, far different however will be its condition. To omit the other points, all the bodies of the risen will differ from themselves chiefly in this, that whereas before they were subject to the laws of death, after they shall have been resuscitated to life they shall, without distinction of good and bad, attain immortality. This admirable restoration of nature, as the testimonies of the Holy Scriptures admonish us, the glorious victory, which Christ achieved over death, merited; for it is written: “He shall cast death down headlong for ever” (Isa. xxv. 8); and, in another place: “O Death, I will be thy death” (Osee, xiii. 14); explaining which the Apostle says: “And the enemy death shall be destroyed last” (1 Cor. xv. 26); and we read in St. John: “Death shall be no more” (Apoc. xxi. 4). But most fitting was it, that by the merit of Christ the Lord, by whom the empire of death has been overturned (Heb. ii. 14), the sin of Adam should be far exceeded; and it was also consonant to the divine justice, that the good should enjoy a life of endless bliss, whilst the wicked, suffering eternal torments, “shall seek death, and shall not find it; shall desire to die, and death shall fly from them” (Apoc. ix. 6). To the good, then, and the bad this immortality shall be common.

* Lib. xxii. de Civ. Dei, c. 20.

QUESTION XI.—*With what Gifts the Bodies of the Blest shall be adorned after the Resurrection.*

Moreover, the revived bodies of the saints shall possess certain transcendent and glorious adornments, which will ennoble them far beyond their former condition. The principal are those four which are called “gifts,” and which are inferred by the Fathers from the doctrine of the Apostle. Of these the first is “impassibility,” a gift and endowment that shall place them beyond the reach of suffering anything disagreeable, or of being affected with pain or inconvenience of any sort. For neither the piercing severity of the cold, nor the glowing intensity of heat, nor the rush of waters, shall have power to hurt them: “It is sown,” says the Apostle, “in corruption, it shall rise in incorruption” (1 Cor. xv. 42). The reason why schoolmen have called it impassibility, rather than incorruption, is to signify that it is a property peculiar to a glorified body; for this impassibility is not common to them with the damned, whose bodies, although incorruptible, are capable of experiencing heat and cold, and of being affected by various torments. The next quality is “brightness,” by which the bodies of the saints shall shine like the sun; for thus does our Saviour testify in St. Matthew: “The just,” says he, “shall shine as the sun, in the kingdom of their Father” (Matt. xiii. 43); and, lest any one should doubt of it, he exemplified it in his Transfiguration (Matt. xvii. 2). This the Apostle sometimes calls glory, sometimes brightness: “He will reform the body of our lowliness, made like to the body of his glory” (Philip. iii. 21); and, again: “It is sown in dishonour, it shall rise in glory” (1 Cor. xv. 43). Of this glory the people of Israel too beheld some image in the desert, when, “from the conversation” and presence of God, “the face of Moses” shone with such lustre, that “the children of Israel could not steadfastly behold it.”* This brightness is a sort of refulgence redounding to the body from the supreme happiness of the soul, so that it is a sort of emanation from the bliss which the soul enjoys, as also the soul itself is rendered happy by a participation of the divine happiness. But we must not believe that all are adorned in an equal degree with this, as with the first gift: all the bodies of the saints shall, indeed, be equally impassible, but they shall not have the same brightness; for, as the Apostle bears witness: “One is the glory of the sun, another the glory of the moon, and another the glory of the stars; for star differeth from star in glory: so also is the resurrec-

* Exod. xxxiv. 29; 2 Cor. iii. 7.

tion of the dead" (1 Cor. xv. 41, sq.). To this quality is united that which is called "agility," by which the body shall be freed from the burden by which it is now pressed down, and shall acquire a capability of being moved with the utmost facility and celerity whithersoever the soul shall please, as St. Augustine has clearly taught in his book on the City of God,* and St. Jerome on Isaias (cap. 40). Hence the Apostle has said: "It is sown in weakness, it shall rise in power" (1 Cor. xv. 43). To these has been added what is called "subtility," by virtue of which the body will be completely subjected to the dominion of the soul, will be subservient to it, and will be ready at its pleasure; as is shown from these words of the Apostle: "It is sown an animal body, it shall rise a spiritual body" (1 Cor. xv. 44). These are nearly the principal heads, which will require to be taught in the exposition of this article.

QUESTION XII.—*What fruit the Faithful will derive from such great Mysteries of the Resurrection.*

But that the faithful may know what fruit they may derive from a knowledge of so many and such great mysteries, [the pastor] must proclaim, in the first place, that to God, who has "hidden these things from the wise, and revealed them to little ones" (Matt. xi. 25), we should return boundless thanks. For how many men, either pre-eminent for the praise of wisdom or endowed with extraordinary learning, who never caught the least glimpse of this so certain a truth? In his having made known those things to us, for whom it was not permitted to aspire to such knowledge, we have reason to celebrate with incessant praises his supreme goodness and clemency. In the next place, from meditation on this article will follow that important benefit, that in it we shall easily find consolation both for ourselves and for others, on the death of those who were connected with us by ties of friendship or of blood; a species of consolation which we know the Apostle to have employed, when writing to the Thessalonians of those "who have slept" (1 Thess. iv. 13). But in all our other afflictions and calamities also, the thought of a future resurrection will bring to us the greatest relief of our sorrow; as we learn from the example of holy Job, who supported his afflicted and sorrowing mind with this sole hope of one day rising from the grave, and beholding the Lord his God (Job, xix. 26). Besides, it will have very great influence in persuading the faithful peoples to be most careful to lead a life of rectitude and integrity, unsullied by any

* Aug. de Civ. Dei, lib. xiii. c. 18 and 20; and lib. xxii. c. 11.

defilement of sin; for, if they shall reflect, that those vast riches, which follow the resurrection, are proposed to them, they will be easily attracted to the pursuits of virtue and piety; whilst, on the other hand, nothing will have greater efficacy in subduing the inordinate desires of the soul, and withdrawing souls from sins, than frequently to be reminded with what evils and torments reprobates will be visited, who, on that last day, “shall come forth to the resurrection of judgment” (John, v. 29).

CHAPTER XIII.

ON THE TWELFTH ARTICLE.

“LIFE EVERLASTING.”

QUESTION I.—*Why this Article of Faith is placed last, and how important it is that it be frequently expounded to the people.*

With this article of eternal life the holy Apostles, our leaders, thought proper to conclude the Creed, which contains the summary of our faith, both because, after the resurrection of the flesh, the only remaining object of hope to the faithful is the reward of everlasting life; and in order that that perfect happiness, embracing the fulness of all good, might be ever present before our eyes, and that we might be taught that thereon are to be fixed all our thoughts and affections. Wherefore, in instructing the faithful, parish-priests will never cease to inflame their souls with the proposed rewards of eternal life; that they may look upon the greatest difficulties, which they should have taught them ought to be undergone in the cause of religion, as light and even agreeable, and may yield a more ready and cheerful obedience to God.

QUESTION II.—*What is here meant by “Life Everlasting.”*

But as, under these words, which are here used to declare the happiness reserved for us, lie concealed very many mysteries, they are to be unfolded in such a manner as that they may be patent to all, as far as each one’s capacity may permit. The faithful, therefore, are to be admonished, that, by these words, “life everlasting,” is signified not only perpetuity of life, to which the devils and the wicked are also consigned, but likewise perpetuity of bliss, which is to fill up the desire of the blessed. And in this sense they were understood by that lawyer in the Gospel, who asked the Lord our Saviour, what he should do to possess everlasting life (Luke, xviii. 18); as if he had

said : What am I to do, in order to arrive at that place, where it may be permitted to enjoy everlasting happiness? And in this sense the Sacred Volumes understand these words, as may be seen in many places.*

QUESTION III.—*Why that Supreme Happiness is called “Life Everlasting.”*

That supreme happiness is designated by this name, principally lest any one might think that it consists in corporeal and transitory things, which cannot be “everlasting.” For to set forth what was sought, even that very word “blessedness” were insufficient, particularly as there have not been wanting men, who, inflated with the opinion of a sort of false philosophy, would place the supreme good in those things that are perceived by the senses ; for these grow old and perish, whilst happiness terminates with no limits of time. Nay rather, these earthly things are very remote from true happiness, from which he recedes the farthest, who is captivated by a love and longing after the world. For it is written : “Love not the world, nor those things which are in the world ; if any man love the world, the charity of the Father is not in him” (1 John, ii. 15) ; and a little after : “The world passeth away and the concupiscence thereof” (1 John, ii. 17). Parish-priests, therefore, will be careful diligently to impress these truths on the minds of the faithful, that they may be induced to despise perishable things, and be convinced that in this world, in which we are not citizens, but sojourners (1 Pet. ii. 2), happiness is not to be obtained. Yet, even here we may with good reason be said to be happy in hope ; if, “denying ungodliness and worldly desires, we live soberly, and justly, and piously, in this world ; waiting for the blessed hope and coming of the glory of the great God and our Saviour Jesus Christ” (Tit. ii. 12, sq.). Many, who seemed to “themselves wise” (Rom. i. 22), not understanding these things, and imagining that happiness was to be sought for in this life, “became fools,” and fell into the most deplorable calamities. But from the words, “life everlasting,” we also understand that, contrary to the false notions entertained by some, happiness once attained can never be lost ; for happiness is an accumulation of all goods without any admixture of evil, which, as it fills up man’s desire, necessarily consists in eternal life ; for he who is happy cannot but earnestly desire to be permitted perpetually to enjoy those goods which he has obtained. Wherefore, were not that possession permanent and certain, he should necessarily be tormented by extreme agony of fear.

* Matt. xix. 29, xxv. 46 ; Rom. vi. 22.

QUESTION IV.—*Eternal Happiness is ineffable and incomprehensible.*

But how great is the happiness of the blessed, who live in their celestial country, and its incomprehensibility to all but to themselves alone, are sufficiently evinced by our use of these very words, "happy life;" for when, to express anything, we use a word which is common to many others, we easily understand that a proper term is wanting, by which that thing may be fully expressed. When, therefore, happiness is signified by those words, which apply not with greater propriety to the blessed than to all who may live for ever, this can be to us a proof, that there is a something more exalted and excellent than that we can convey its idea perfectly by a proper term. For, although to this celestial happiness are given in the sacred Scriptures very many other names, such as the "Kingdom of God" (Acts, xiv. 21), "of Christ" (2 Pet. i. 2), "of heaven" (Matt. v. 3, 20), "Paradise" (Luke, xxiii. 43), "the Holy City" (Apoc. xxi. 10), "the New Jerusalem" (Apoc. xxi. 2, iii. 12), "my Father's house" (Johu, xiv. 2); yet it is clear that none of these is sufficient to convey an adequate idea of its greatness. Parish-priests, therefore, will not neglect the opportunity here presented, of inviting the faithful to the practice of piety, justice, and all the duties of the Christian religion, by such ample rewards as are announced in the term, "life everlasting." Amongst the blessings instinctively desired, life undoubtedly is wont to be reckoned one of the greatest; but by it principally, when we say "life everlasting," is happiness defined. If, then, nothing is more loved, nothing can be dearer or more delightful than this short and calamitous life, which is subject to so many and such various miseries as more truly to be called death, with what ardour of soul, with what earnestness of purpose, should we not then seek that eternal life, which, all evils being at an end, comprises the perfect and absolute aggregate of all goods! For, according to the holy Fathers, the happiness of eternal life is to be defined, "an exemption from all evils, and the fruition of all goods." Of the evils the testimonies of the sacred Scriptures are very clear; for in the Apocalypse it is written: "They shall not hunger nor thirst any more, neither shall the sun fall on them, nor any heat" (vii. 16); and again: "God shall wipe away all tears from their eyes; and death shall be no more; nor mourning, nor crying, nor sorrow, shall be any more; for the former things are past away" (Apoc. xxi. 4). But the glory of the blessed shall be without measure, and their sorts of solid joy and pleasure without number. As our mind is altogether

incapable of containing the magnitude of this glory, nor can it at all penetrate into our souls, it is necessary that we enter into it, that is, "into the joy of the Lord" (Matt. xxv. 21), that, immersed therein, we may abundantly satisfy the desire of the soul.

QUESTION V.—*What sorts of Goods chiefly the Blessed will enjoy.*

But although, as St. Augustine writes, the evils from which we shall be exempt would seem more easily enumerated than the goods and the pleasures which we shall drink in,* yet we must endeavour to explain, briefly and clearly, those things which will be calculated to inflame the faithful with a desire of attaining that supreme felicity. But it will be necessary, first, to make use of that distinction, which we have received from the most eminent writers of divine things; who determine that there are two sorts of goods, one of which belongs to the nature of happiness, the other accompanies happiness itself; and hence, to facilitate instruction, they have termed the former goods essential, the latter necessary.

QUESTION VI.—*In what must consist the Essential and Primary Cause of Eternal Happiness.*

Now, solid happiness, which we may designate by the common appellation, "essential," consists in this, that we see God, and enjoy the beauty of him, who is the source and principle of all goodness and perfection: "This," says Christ the Lord, "is life everlasting, that they may know thee, the only true God, and Jesus Christ whom thou hast sent" (John, xvii. 3). This sentiment St. John seems to interpret, when he says: "Dearly beloved, we are now the sons of God; and it hath not yet appeared what we shall be. We know that when he shall appear, we shall be like to him, because we shall see him as he is" (1 John, iii. 2); for he [hereby] signifies that [supreme] happiness consists of these two things, that we shall both see God such as he is in his nature and substance, and that we shall become as it were gods; for those who enjoy him, although they retain their own substance, do yet assume a certain admirable and almost divine form, so as to seem gods rather than men.

QUESTION VII.—*How the Blessed put on after a manner the Form and Nature of God.*

But why such is the case is clear from this, that everything is known either from its essence, or from its resemblance and appearance; but, as nothing resembles God, so as to enable us

* Serm. lxiv. de Verb. Dom. et de Symb. ad Catech. lib. 3, c. 2.

by the aid of that resemblance to arrive at a perfect knowledge of him, it follows that no one can behold his nature and essence, unless this same divine essence unite itself to us; and this those words of the Apostle signify: "We now see through a glass in an obscure manner, but then face to face" (1 Cor. xiii. 12). The words "in a dark manner" St. Augustine interprets to mean, that we see him in a resemblance, suited to understand God.* This St. Denis also clearly shows, when he affirms, that the things above cannot be known by any resemblance with the things below; for the essence and substance of what is incorporeal, cannot be known through a resemblance with anything corporeal; especially as resemblances must have less concretion and be more spiritual than the things themselves whose image they reflect, as we easily know from universal experience. Since, then, it is impossible to find a resemblance of anything created, equally pure and spiritual with God himself, hence it is that from no resemblance can we perfectly understand the divine essence.† Moreover, all created things are circumscribed by certain limits of perfection; but God is infinite, nor can the likeness of anything created contain his immensity. The only means left, therefore, of arriving at a knowledge of the divine substance, is that it unite itself to us, and, after a marvellous manner, elevate our understanding higher, that we may be thus rendered fit to contemplate the beauty of his nature.

QUESTION VIII.—*The Blessed are illumined with the Light of Glory, and all ought to be moved with all hope to see God.*

This we shall attain by the light of glory, when, illumined by that splendour, we shall see God, the true light, in his own light (Ps. xxxv. 10); for the blessed always see God present; and by this greatest and most exalted of all gifts, being made partakers of the divine essence (2 Pet. i. 4), they enjoy true and solid happiness. Our belief of this truth should be joined to an assured hope of one day arriving, through the goodness of God, at the same, as has been defined in the Symbol of the Fathers; for it says: "I expect the resurrection of the dead, and the life of the world to come."

QUESTION IX.—*The Manner in which Man is joined to God in bliss, is explained by a Comparison.*

These are things altogether divine, which cannot be explained by words, or comprehended by us in thought. Of this happiness,

* Aug. lib 15, de Trin. c. 9.

† Dionys. Areop. de Divin. Nom. c. 1.

however, we may trace some resemblance in sensible objects ; for as iron, when acted on by fire, becomes igneous, and, while its substance remains the same, seems changed into something different, namely fire, in like manner, they who are admitted into that celestial glory, being inflamed with the love of God, although they cease not to be the same, are so affected, that they may be said with good reason to differ much more from those that are in this life, than glowing iron differs from that which is quite cold. To comprise the matter, then, in a few words, that supreme and absolute happiness, which we call essential, is to be placed in the possession of God ; for what can he want to perfect happiness, who possesses God, the centre of all goodness, the fulness of all perfection ?

QUESTION X.—*What are the Accidental Goods with which the Blessed shall abound.*

To this happiness, however, are added certain adornments, common to all the blessed, which, because less removed from human comprehension, are, also, wont more strongly to move and excite our minds. Of this sort are those things which the Apostle to the Romans seems to have in view : “ Glory, and honour, and peace to every one that worketh good ” (Rom. ii. 10) ; for the blessed shall, indeed, enjoy glory, not only that which we have last shown to constitute essential happiness, or to be most closely connected with its nature, but also that which consists in the clear and distinct knowledge that each will have of the singular and exalted dignity of his companions [in glory]. But how great must not that honour be esteemed, which is conferred by God on those who are no longer called servants, but “ friends ” (John, xv. 14), “ brethren ” (Matt. xii. 49) ; and “ sons ” of God ! (Rom. viii. 15, sq.). Hence, our Redeemer will address his elect in these most loving and most honourable words : “ Come, ye blessed of my Father, possess the kingdom prepared for you ” (Matt. xxv. 34) ; so that justly may we exclaim : “ Thy friends, O God, are made exceedingly honourable ” (Ps. cxxxviii. 17). But they shall also be celebrated with praises by Christ the Lord, in presence of his heavenly Father, and his angels. Besides, if nature has engendered in all men this common desire of honour, which is conferred by men excelling in wisdom, because they deem them the most authoritative vouchers of their merit, what an accession of glory do we account it to the blessed to experience reciprocally from one another the highest honour ?

QUESTION XI.—*With what an Abundance of Goods the Blessed will be loaded in those Everlasting Dwellings.*

The enumeration of all the delights with which the glory of the blessed shall be replete, would be endless; nor can we even imagine them in thought. Of this, however, the faithful should be persuaded, that the blessed life of those in heaven overflows with the abundance of all those things that can be agreeable to us, or even desired, in this life, whether they pertain to mental knowledge or bodily perfection; although this the Apostle affirms to be accomplished in a manner more exalted than “eye hath seen, ear heard, or it hath entered into the heart of man” (1 Cor. ii. 9). For the body, indeed, which before was gross and concrete, having put off mortality, and being refined and made spiritual in heaven, will no longer stand in need of nutriment; whilst the soul will, with supreme delight, be satiated with that eternal food of glory, which the Master of that great feast “passing will minister unto all” (Luke, xii. 37). And who can desire rich garments or royal robes, where there shall be no use for these things, and all shall be clothed with immortality and splendour, and adorned with a crown of imperishable glory? And if the possession of a spacious and magnificent mansion pertains to human happiness, what more spacious, what more magnificent can be conceived, than heaven itself illumined, as it is throughout, with the brightness of God? Hence, the Prophet, contemplating the beauty of this dwelling-place, and burning with the desire of reaching those blessed abodes, exclaims: “How lovely are thy tabernacles, O Lord of Hosts! my soul longeth and fainteth for the courts of the Lord: my heart and my flesh have rejoiced in the living God” (Ps. lxxxiii. 1, sq.). And that this be the mind of all the faithful, this the common language of all, as it should be the object of the parish-priest’s most earnest desires, so should it also be that of his most zealous care.

QUESTION XII.—*The Blessed will not be remunerated indiscriminately with the same Rewards.*

“In my Father’s house,” says the Lord, “there are many mansions” (John, xiv. 2), in which shall be conferred rewards of greater and of less value, as each one shall have deserved; for “he who soweth sparingly, shall also reap sparingly; and he who soweth in blessings, shall also reap of blessings” (2 Cor. ix. 6). Pastors, therefore, will not only excite the faithful to seek this happiness, but will also frequently admonish them that a sure way of attaining it is, that, endued with faith and charity,

and persevering in prayer and the salutary use of the sacraments, they apply themselves to all the duties of benignity towards their neighbours. For thus, through the mercy of God, who has prepared that blessed glory for those who love him, will one day be fulfilled what was said by the Prophet: "My people shall sit in the beauty of peace, and in the tabernacles of confidence and of wealthy rest" (Is. xxxii. 18).

PART II.

CHAPTER I.

ON THE SACRAMENTS IN GENERAL.

QUESTION I.—*The Parish-priest must take especial care to deliver the Doctrine of the Sacraments.*

Although every part of the Christian doctrine requires knowledge and diligence on the part of the parish-priest, that of the sacraments, which is both necessary by the ordinance of God, and most exuberant of advantages, demands, in a special manner, his talents and industry;* that, by its accurate and frequent perception, the faithful may become such as that they may be admitted to the worthy and salutary participation of these most excellent and most holy institutions, and that priests may not depart from that rule laid down in the divine prohibition: "Give not that which is holy to dogs; neither cast ye your pearls before swine" (Matt. vii. 6).

QUESTION II.—*Meanings of the Word "Sacrament."*

In the first place, then, as we are to treat of the sacraments in general, it is proper to begin with the force and meaning of the word itself, and to explain its ambiguous signification, that the particular sense of the word in this place may be the more easily understood. As regards our present purpose, the faithful, therefore, are to be informed, that the word "sacrament" has been differently understood by sacred and profane writers; for by the word sacrament some authors wished to express the obligation of an oath, binding to the performance of some service; and hence, the oath by which soldiers promise to perform faith-

* See Conc. Trid. sess. vii.

ful service to the state, has been called a military "sacrament;" and amongst the former this seems to have been the most ordinary signification of the word. But amongst the Latin Fathers, who have written on divine things, the word sacrament signifies some sacred thing that lies concealed; as the Greeks, to express the same idea, used the word "mystery." In this sense we understand the word sacrament is to be taken, when it is written to the Ephesians: "That he might make known to us the mystery of his will" (Eph. i. 9); afterwards, to Timothy: "Great is the mystery of piety" (1 Tim. iii. 16); besides, in the book of Wisdom: "They knew not the secrets of God" (Wisd. ii. 22). In these and many other places, the word "sacramentum," we may perceive, signifies nothing else than a sacred thing, hidden and concealed. The Latin Doctors, therefore, were of opinion that certain sensible signs, which at once declare, and, as it were, place before the eyes, the grace which they effect, might be appropriately called sacraments. They may, however, as St. Gregory thinks, be called sacraments, because [by them] the divine power secretly worketh salvation, under the veil of sensible things.* But let no one suppose that this word has been recently introduced into the Church; for whoever will read St. Jerome† and St. Augustine,‡ will easily perceive that to designate what we here speak of, the ancient writers on our religion very frequently make use of the term "sacrament," and sometimes also the word "symbol," or "mystical sign," or "sacred sign." On the word sacrament, let thus much suffice; and, indeed, it applies also to the sacraments of the Old Law, on which, however, superseded as they have been by the law and grace of the Gospel, pastors have no occasion to deliver instruction.

QUESTION III.—*Of the proper meaning of "Sacrament" among Catholic Writers.*

But besides the meaning of the word, which has hitherto been explained, the nature and efficacy of the thing are also diligently to be investigated; and to the faithful is to be unfolded what is a sacrament; for that the sacraments are amongst the means of obtaining salvation and righteousness, no one can doubt. But although there are many ways that may seem apt and appropriate to explain this matter, none points it out more plainly and clearly than the definition given by St. Augustine,

* D. Greg. in 1 Reg. xvi. 13.

† In Amos, i. 1, and Iren. i. 15.

‡ In Joan. Tract. 80 in fine, and contra Faust. xix. 2; Cypr. Epist. 15, et lib. de Bapt. Christ.

which all scholastic Doctors have since followed: "A sacrament," says he, "is a sign of a sacred thing;"* or, as has been said in other words, but to the same purport: "A sacrament is a visible sign of an invisible grace, instituted for our justification."

QUESTION IV.—*A Division of Sensible Things, and what is to be understood by the word Sign.*

That this definition may be plainer, its several parts will have to be explained by pastors. And, first, they must teach that all sensible objects are of two sorts; for some are invented to serve as signs; others have been produced, not as signs, but on their own account only. In the latter class may be numbered almost all objects in nature; but in the former are to be placed the names of things, writing, standards, images, trumpets, † and a multiplicity of other things of the same sort; for, if you strip words of their power of expressing ideas, you seem to take away the reason of their institution. These, then, are properly called signs; for, according to St. Augustine, a sign is that which, besides what it presents to the senses, constitutes also a medium through which we arrive at the knowledge of something else; as from a footstep, which we see imprinted on the ground, we easily know that some one, whose footstep appears, has passed. ‡

QUESTION V.—*It is shown how Sacraments are to be placed amongst Signs.*

This being the case, a sacrament, it is clear, is referred to that class of things, which have been instituted as signs; for it makes known to us, by a certain appearance and resemblance, that which God, by his invisible power, accomplishes in our souls. To illustrate what is taught by an example, baptism, in which we receive external ablution, accompanied with certain solemn words, signifies this, that, by the power of the Holy Ghost, all the stain and defilement of sin are inwardly washed away, and that our souls are enriched and adorned with that glorious gift of heavenly righteousness; whilst, at the same time, that corporeal ablution, as shall be explained hereafter in its proper place, accomplishes in the soul that which it signifies.

* Lib. 10, De Civ. Dei, x. 5.

† Aug. lib. 2, de Doct. Christ. ii. i. "Et tuba sonante milites vel progredi se, vel regredi, et si quid aliud pugna postulat, opertere noverunt."

‡ Ibid.: "Sicut vestigio viso, transisse animal, cujus vestigium est, cogitamus."

That a sacrament is to be numbered amongst signs, is clearly inferred from the Scriptures also ; for, speaking of circumcision, a sacrament of the Old Law given to Abraham, the father of all believers (Gen. xvii. 10), the Apostle writes thus to the Romans: "And he received the sign of circumcision, a seal of the justice of the faith" (Rom. iv. 11); and when, in another place, he affirms, "that all we who are baptized in Christ Jesus, are baptized in his death" (Rom. vi. 3), we may learn that baptism is significant of this, namely, as the same Apostle says, that "we are buried together with him by baptism unto death" (Rom. vi. 4). Nor will it be unprofitable if the faithful people understand that the sacraments appertain to signs, for they will thus be the more easily persuaded to believe that what they signify, contain, and effect is holy and august; and recognizing their sanctity, they will be more excited to venerate and adore the divine beneficence towards us.

QUESTION VI.—*How many Sorts of Signs there are.*

It now follows that these words, "sacred thing," which is the other part of the definition, be explained. That this may be done to advantage, the acute and subtile disquisition of St. Augustine on the variety of signs, must be gone into again a little more deeply.* For some signs are called natural, which, besides making themselves known to us, produce also in our minds a knowledge of something else, a property which was already shown to be common to all signs, such, for instance, as smoke, from which is immediately understood the presence of fire. And this sign is to be called natural for this reason, that smoke does not imply fire by arbitrary institution; but experience makes one, if he only sees smoke, conclude that beneath exists at the same time the nature and force of as yet latent fire. Other signs are not natural, but conventional, and invented by men, to enable them to commune one with another, and mutually to convey their sentiments and counsels. How various and manifold these are we may perceive from the fact, that some belong to the eyes, very many to the ears, the rest to the other senses. Thus, when we intimate anything to any one—as, for example, when by hoisting a military standard we declare something—it is sufficiently obvious that such intimation is referred to the eyes only; as to the judgment of the ears appertains the sound of trumpets, of lutes, and of the lyre, which is elicited not only to afford pleasure, but very often to convey ideas. Through the same sense principally are also conveyed words, which have most force to express the inmost thoughts of the mind. But besides those signs which

* Lib. i. de Doctr. Christ. c. i.

we have hitherto said are conventional and arbitrary, there are some others, and confessedly of more sorts than one, which are of divine appointment. For some signs were given by God to men, solely to indicate or commemorate something; such were the purifications of the Law, the unleavened bread, and very many other things that appertained to the ceremonies of the Mosaic worship (Exod. xii. 15); but others God instituted, which would have the force not only of signifying, but also of accomplishing [what they signify]; and among the latter kind of signs are manifestly to be numbered the sacraments of the New Law, for they are signs delivered by God, not invented by man, which we believe with certainty to possess the power of effecting something sacred, which they declare.

QUESTION VII.—*Meaning of the words “Sacred Thing” in the Definition of a Sacrament.*

But as we have shown that signs are of manifold variety, so also the “sacred thing” is not to be supposed of one sort only. By the words “sacred thing,” however, as far as regards the proposed definition of a sacrament, writers on sacred matters express the grace of God, which sanctifies us, and adorns us with the habit of all the divine virtues; for to this grace they justly considered that the proper appellation of “sacred thing” should be given, since by the benefit thereof our soul is consecrated and united to God.

QUESTION VIII.—*A Fuller Definition of a Sacrament, and in what manner it differs from other Sacred Signs.*

In order, therefore, to explain more fully the nature of a sacrament, [the pastor] must teach that it is a thing subject to the senses, which possesses, by the institution of God, at once the power of signifying, and accomplishing, sanctity and righteousness. Whence it follows, as any one may easily understand, that images of the saints, crosses, and the like, although they are signs of sacred things, are not, however, on that account to be called sacraments. The truth of this doctrine it will be easy to prove by the example of all the sacraments, if any one wish to apply to each what we already observed of baptism, when we said, that that solemn ablution of the body signifies, and has power to effect, a sacred thing, which is wrought inwardly by the operation of the Holy Ghost. It also eminently accords with the nature of these mystical signs, which have been instituted by God, to signify, by the institution of our Lord, not some one thing, but several at once. This we may recognize in each of the sacraments, for they all declare not only our sanctity and

justification, but two other things besides most intimately connected with sanctity itself, namely, the passion of Christ the Redeemer, which is the cause of our sanctification, and eternal life and celestial bliss, to which, as to its end, our sanctification should be referred. As, then, this can be perceived in all the sacraments, justly have sacred Doctors taught, that each of them has a threefold significancy, reminding us of something passed, indicating and showing something present, and foretelling something future. Nor are we to suppose that this was so taught by them as not to be proved by the testimony of the holy Scriptures also; for when the Apostle says: "All we who are baptized in Christ Jesus, are baptized in his death" (Rom. vi. 3, sqq.), he plainly shows that baptism is to be called a sign, because it reminds us of the death and passion of our Lord. Afterwards, when he says: "We are buried together with him by baptism unto death, that as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life" (Rom. vi. 4), from these words it is clear, that baptism is a sign, by which is declared the infusion into us of heavenly grace, by the aid of which it is given to us, forming our lives anew, to discharge easily and with a willing mind all the duties of true piety. Lastly, when he adds: "If we have been planted together in the likeness of his death, in like manner we shall be of his resurrection" (Rom. vi. 5), it is apparent that baptism gives no obscure intimation of eternal life also, which we are to attain thereby.

But besides these various kinds and modes of signifying which we have mentioned, a sacrament also not unfrequently indicates and marks the presence of more than one thing. This it is easy for those to understand, who direct their attention to the most holy sacrament of the Eucharist, in which are signified both the presence of the real body and blood of Christ, and also the grace which it imparts to those receiving it not with an impure heart. From what has been said, therefore, arguments cannot be wanting to pastors, by which they may show what great power of the Divinity, how many hidden miracles are contained in the sacraments of the New Law, that they may persuade all that they are to be revered and received with the greatest devotion.

QUESTION IX.—*Why Sacraments should be instituted among Christians.*

But nothing can seem better adapted to teach the right use of the sacraments, than diligently to explain the reasons of their institution. Many are wont to be enumerated, the first of which

is the imbecility of the human mind ; for we see it so constituted by nature, that to no one is it permitted to aspire to mental and intellectual knowledge, unless through the medium of those things that are perceived through some sense. In order, therefore, that we might the more easily understand the things which are effected by the hidden power of God, the same supreme Artificer of all things, most wisely, and of his own benignity towards us, ordained to manifest that same power by means of certain sensible signs. For, as has been admirably said by St. Chrysostom: "If man were not clothed with a material body, these good things would have been presented to him naked and unveiled ; but, as the soul is united to the body, it was altogether necessary towards understanding them, that he should use the aid of sensible things."*

Another reason is, that our mind yields not a ready assent to promises made us ; and hence, God, from the beginning of the world, was accustomed to indicate what he had resolved to do, very frequently indeed by words, but sometimes, when he designed some work, the magnitude of which might destroy belief in the promise, he annexed to his words other signs also, which, in some cases, appeared miraculous. When, for instance, God would send Moses to deliver the people of Israel ; and Moses, although under the commission and protection of God, still feared that a burden was imposed on him heavier than he could bear, or that the people would not yield credence to the divine oracles and words, the Lord confirmed his promise by a manifold variety of signs.† As, then, in the Old Testament, God testified by signs the stability of some great promise ; so, also, in the New Law, Christ our Saviour, when he promised us pardon of sins, heavenly grace, the communication of the Holy Spirit, instituted certain sensible signs, by which we might have him bound, as it were, by pledges, and thus could never doubt his fidelity to his promises.

A third reason was, that, as St. Ambrose writes, the sacraments may be at hand as remedies, and as the healing medicines of the Samaritan in the Gospel, to recover or preserve the health of the soul ;‡ for, through the sacraments, as through a certain channel, should flow into our souls the efficacy of the passion of Christ, that is, the grace which he merited for us on the altar of the cross ; otherwise to no one could there be left any hope of salvation. Hence, the Lord most merciful was pleased to leave in the Church, sacraments stamped with the

* Chrys. Hom. 83, in Matt. et Hom. 60, ad Pop. Antioch.

† Exod. iii. 10, sqq. ; iv. 2, sqq. ‡ Lib. v. de Sac. c. 4.

sanction of his word and promise, through which, provided each of us piously and devoutly apply to himself these remedies, we should firmly believe that to us is really communicated the fruit of his passion.

But there is, moreover, a fourth reason also why the institution of the sacraments may seem necessary, namely, that there might be certain marks and symbols, by which the faithful might be distinguished; particularly as, to use the words of St. Augustine, "no society of men, professing a true or a false religion, can be knit as it were into one body, unless they be united and held together by some federal bond of visible signs."* Both these objects, then, the sacraments of the New Law accomplish, distinguishing, as they do, Christians from infidels, and connecting the faithful themselves by a sort of holy bond. Besides, another very just cause for the institution of the sacraments may be shown from these words of the Apostle: "With the heart we believe unto justice; but with the mouth confession is made unto salvation" (Rom. x. 10); for, by the sacraments, we seem to profess and make known our faith in the sight of men. Thus, when we approach baptism, we openly testify our belief that, by virtue of the water, with which we are washed in the sacrament, is accomplished a spiritual cleansing of the soul.

In the next place, the sacraments have great efficacy, not only in exciting and exercising faith in our souls, but also in inflaming that charity with which we should love one another; recollecting that, by partaking of the sacred mysteries in common, we are united in the closest bond, and are made members of one body.

Finally, what is to be deemed of the greatest importance in the study of Christian piety, the sacraments subdue and repress the pride of the human mind, and exercise us in humility, by obliging us to subject ourselves to sensible elements in obedience to God, from whom we had before impiously revolted to serve the elements of the world. These are the things which appeared chiefly necessary to be delivered to the faithful people regarding the name, nature, and institution of a sacrament. When they shall have been accurately expounded by pastors, they ought next to teach what are the constituents of each sacrament, or what are their parts, and, moreover, what rites and ceremonies have been added in their administration.

* D. Aug. lib. xix. contra Faust. c. 11 et 21; et de Vera Rel. c. 17; Basil. in Exh. ad Bapt.

QUESTION X.—*The Parts necessary to the constituting of each Sacrament.*

In the first place, then, it must be explained that the “sensible thing,” which enters into the definition of a sacrament as above given, although it must be held to constitute but one sign, is twofold; for every sacrament consists of two things, one of which has the nature of “matter,” and is called “the element;” the other, the force of “form,” and is designated by a common appellation, “the word,” for so we have learnt from the Fathers. On this subject, that testimony of St. Augustine is known and familiar to all: “The word is joined to the element, and a sacrament is constituted.”* By the words “sensible thing,” therefore, the Fathers understand both the matter or element, as water in the sacrament of baptism, chrism in that of confirmation, and oil in that of extreme unction, all of which fall under the sight; and also the words, which constitute the form, and are addressed to the sense of hearing. The Apostle has clearly pointed out both, when he says: “Christ loved the Church, and delivered himself up for it, that he might sanctify it, cleansing it by the laver of water in the word of life” (Eph. v. 25), in which passage are expressed the matter and form of the sacrament.

QUESTION XI.—*Why the Words were added to the Element.*

To signify more fully and clearly the meaning of that which is being done, words were to be added to the matter; for of all signs, words, it is evident, are the most significant, and if they be wanting, what the matter of the sacraments designates and declares will be utterly obscure. For, as we may see in baptism, since water has the power of cooling not less than of cleansing, and may be a symbol of both effects, unless the words be added, some one might perhaps make it a matter of conjecture, of certainty he dare not, which of these it may signify in baptism; but when the words are applied, we at once understand, that it possesses the power and signification of cleansing.†

QUESTION XII.—*Excellence of the Sacraments of the New Law.*

The sacraments of the New Law very far excel those of the Old, in this, that no definite form that we indeed know of was observed in administering those of the Old, a circumstance which also rendered them very uncertain and obscure; whilst ours have so definite a form of words, that if a casual deviation from it be made, the nature of a sacrament cannot subsist;

* Aug. in Joan. Tract. lxxx. † Aug. de Doct. Christ. lib. viii. c. 3.

and it is, therefore, expressed in the clearest terms, and such as leave no room for doubting. These, then, are the parts that appertain to the nature and substance of the sacraments, and of which every sacrament is necessarily composed.

QUESTION XIII.—*What is the Value and Nature of Ceremonies in the Sacraments.*

To these are added ceremonies, which, although they cannot, unless necessity compel a different course, be omitted without sin, yet, if at any time they be omitted, not being essential, are not to be considered at all to affect the validity of the sacrament. And with good reason, indeed, has the administration of the sacraments been, at all times, from the earliest ages of the Church, accompanied with certain solemn ceremonies. For, in the first place, there was the greatest propriety in paying to the sacred mysteries such a religious reverence, as to appear to handle holy things holily. Besides, the ceremonies themselves display more fully, and place, as it were, before the eyes, the effects of the sacrament, and impress more deeply on the minds of the faithful the holiness of those things. In the next place, they elevate to the contemplation of sublime things, the minds of those who behold and observe them with attention; and excite in them faith and charity. Therefore should the greater care and diligence be employed to make the faithful know and understand clearly the meaning of the ceremonies used in the administration of each sacrament.

QUESTION XIV.—*How many are the Sacraments of the Catholic Church.*

It follows, that the number of the sacraments be explained; a knowledge which, indeed, brings with it this advantage, that the greater the number of aids to salvation and a blessed life, which the people shall understand to have been divinely provided for us, the greater must be the piety, with which they will direct all the powers of their souls, to praise and proclaim the singular beneficence of God towards us. The sacraments, then, of the Catholic Church, are seven, as is proved from the Scriptures, is handed down to us by the tradition of the Fathers, and is testified by the authority of councils.*

* Trid. sess. vii. can. 1; Conc. Flo. in dec. ad Arm. D. Th. p. 3, q. 63, art. 1.

QUESTION XV.—*Why the Sacraments are neither more nor less in number.*

But why they are neither more nor less in number, may be shown, with some probability, even from the analogy that exists between natural and spiritual life. In order to live, to preserve life, and to contribute to his own and to the public good, these seven things seem necessary to man, namely—to be born—to grow—to be nurtured—to be cured when sick—to be strengthened when weak—next, as regards the commonwealth, that magistrates, by whose authority and power it may be governed, be never wanting—and, finally, to perpetuate himself and his species by the propagation of legitimate offspring. Analogous, then, as all these things obviously are to that life by which the soul lives to God, from them will be easily inferred the number of the sacraments. For the first is Baptism, the gate, as it were, to all the rest, by which we are born again to Christ. The next is Confirmation, by virtue of which we grow up, and are strengthened in divine grace; for, as St. Augustine bears witness: “To the Apostles, who had been already baptized, the Lord said: ‘Stay you in the city till you be endued with power from on high.’”* The third is the Eucharist, by which, as by a truly celestial food, our spirit is nurtured and sustained; for of it the Saviour has said: “My flesh is meat indeed, and my blood is drink indeed” (John, vi. 56). Penance follows in the fourth place, by the aid of which lost health is restored, after we have received the wounds of sin. The fifth is Extreme Unction, by which the remains of sin are removed, and the energies of the soul are invigorated; for, speaking of this sacrament, St. James has testified thus: “If he be in sins, they shall be forgiven him” (James, v. 15). Order follows, by which power is given to exercise perpetually in the Church the public ministry of the sacraments, and to perform all the sacred functions.† Lastly, is added Matrimony, that, by the legitimate and holy union of man and woman, children may be procreated, and religiously brought up to the worship of God, and the conservation of the human race (Eph. v. 31, sq.).

QUESTION XVI.—*The Necessity or Dignity of all the Sacraments is not the same.*

It is, however, particularly worthy of remark, that, although all the sacraments possess a divine and admirable efficacy, yet

* D. Aug. Ep. 108; and Luke, xxiv. 49.

† Acts, xiii. 2, sq.; 1 Tim. iv. 14; 2 Tim. i. 6.

all have not a like and equal necessity or dignity, nor one and the same significancy. Amongst them three are said to be necessary beyond the rest, although not in the same manner. For that baptism is necessary to each one without any qualification, the Saviour has declared in these words: "Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God" (John, iii. 5). But penance is necessary for those only who have defiled themselves after baptism with some mortal sin; for unless they duly repent of their offence, they cannot possibly escape eternal ruin. Order, too, although not necessary to each of the faithful, is absolutely necessary to the whole Church. But, if the dignity of the sacraments be considered, the Eucharist far excels the rest in holiness, and in the number and greatness of its mysteries. All these matters will be more easily understood when we come to explain, in its proper place, what appertains to each of the sacraments.

QUESTION XVII.—*From whom those Sacred and Divine Mysteries principally have been received, and by whom they are dispensed.*

We must next see from whom we have received these sacred and divine mysteries; for the dignity of any great boon is, no doubt, very much enhanced by the dignity and excellence of him from whom the gift itself proceeds. That question, however, cannot be one of difficult solution; for, as it is God that justifies men, and the sacraments themselves are certain wonderful instruments of obtaining justification, it is evident that one and the same God in Christ must be acknowledged to be the author of justification and of the sacraments. The sacraments, moreover, contain that power and efficacy which penetrates to the inmost soul; and as God alone has power to enter into the hearts and minds of men, it is, hence, also, clearly seen that he alone, through Christ, is the author of the sacraments. That by him, also, they are inwardly dispensed, is to be held with a certain and firm faith; for, that from him he had received this testimony, is affirmed by St. John, when he says: "He who sent me to baptize in water, said to me: He upon whom thou shalt see the Spirit descending, and remaining on him, he it is that baptizeth with the Holy Ghost" (John, i. 33).

QUESTION XVIII.—*What Ministers God employs in dispensing the Sacraments.*

But although God is the author and dispenser of the sacraments, he, nevertheless, would have them administered in the

Church, not by angels, but by men ; for that, to constitute the sacraments, the ministry of men is not less necessary than the matter and form, has been confirmed by the uninterrupted tradition of the Fathers.

QUESTION XIX.—*The Minister, by his Unworthiness, cannot impede the Virtue of the Sacramental Grace.*

Representing, as they do, in this sacred function, not their own person, but that of Christ, the ministers of the sacraments, consequently, be they good or bad, validly consecrate and confer them, provided they make use of the matter and form always observed in the Catholic Church, according to the institution of Christ, and intend to do what the Church does in that administration ; so that, unless the receivers wish to defraud themselves of so great a good, and to resist the Holy Ghost, nothing can prevent them from receiving the fruit of grace. And that this was at all times a fixed and ascertained doctrine in the Church, St. Augustine, in those disputations which he wrote against the Donatists, has most clearly proved ;* but if we desire testimonies of Scripture also, let us listen to the Apostle himself speaking in these words : “ I have planted,” says he, “ Apollo watered ; but God gave the increase. So then neither he that planteth is anything, nor he that watereth, but God who giveth the increase ” (1 Cor. iii. 6, sq.). From these words it is sufficiently understood, that, as the wickedness of those by whose hand they have been planted do no injury to trees, so from the guilt of others no harm can be contracted by those who were planted in Christ by the ministry of bad men. Hence, even Judas Iscariot, as our holy Fathers have taught from the Gospel of St. John (John, iv. 2), baptized many, of whom, however, we do not read that any one was baptized again ; whence, St. Augustine has left admirably written : “ Judas gave baptism, and after Judas none were baptized : John gave, and after John they were baptized ; because, if given by Judas, it was the baptism of Christ ; but that given by John, was John’s (Acts, xix. 3, sqq.) ; not that we prefer Judas to John, but that we rightly prefer the baptism of Christ, given even by the hands of Judas, to the baptism of John, given even by the hands of John.”†

* Lib. 1, c. 4, et lib. 2, contra lit. Petil. c. 47.

† Tract. v. in Joan.

QUESTION XX.—*What is to be thought of those who administer the Sacraments with an Unclean Conscience.*

But let not pastors or other ministers of the sacraments, on hearing these things, think it enough for them if, disregarding integrity of morals and purity of conscience, they attend only to the due administration of the sacraments; for although that demands diligent care, yet in it are not comprised all things that pertain to that function. They ought always to recollect that to those who administer them with impure hands, the sacraments, although they never lose the divine efficacy inherent in them, bring eternal perdition and death. Holy things—an observation which cannot be too often repeated—should be treated holily and reverently. “To the sinner,” says the Prophet, “God hath said: why dost thou declare my justices, and take my covenant in thy mouth, seeing thou hast hated discipline?” (Ps. xlix. 16.) If, then, it is unlawful for a man contaminated with sins to treat of divine things, how great must be deemed the guilt contracted by him who, conscious of many crimes, yet dreads not to consecrate with polluted lips the sacred mysteries, or to take them into polluted hands, to handle them, and to present and administer them to others!* particularly as it is written in St. Denis, that the wicked are not permitted even to touch the symbols (for so he calls the sacraments).† Let, then, the ministers of sacred things first of all follow holiness, approach with purity the administration of the sacraments, and so exercise themselves in piety, that, from their frequent administration and use, they may daily receive, with God’s assistance, more abundant grace.

QUESTION XXI.—*On the Two Principal Effects of the Sacraments.*

These things having been explained, the pastor must now teach what are the effects of the sacraments, for that seems calculated to throw not a little light on the definition of a sacrament which was given above. These, then, are principally counted two; and amongst them that grace, which, by a name commonly used by the sacred Doctors, we call “justifying,” deservedly holds the first place; for thus has the Apostle most explicitly taught us, when he says: “Christ loved the Church, and delivered himself up for it; that he might sanctify it, cleansing it by the laver of water in the word” (Eph. v. 25, sq.).

* Conc. Trid. sess. vii. can. 6.

† De Eccl. Hier. c. 1.

But how so great and so admirable an effect is produced by the sacrament, as that, to use the well-known saying of St. Augustine, "Water washes the body and touches the heart,"* that, indeed, cannot be comprehended by human reason and intelligence; for it ought to be a fixed principle, that nothing sensible is, of its own nature, endowed with such power as to be able to penetrate to the soul; but we know, by the light of faith, that in the sacraments exists the virtue of the Omnipotent God, by which they effect what the natural elements themselves cannot by their own virtue accomplish.

QUESTION XXII.—*How the Effects of a Sacrament were, in the Infancy of the Church, miraculously manifested.*

Wherefore, lest any doubt as to this effect should ever remain in the minds of the faithful, God, in the abundance of his clemency, was pleased, when their administration first began, to declare, by significant miracles, what they inwardly accomplished, that we might most firmly believe that the same effects, although they be far removed from our senses, are always inwardly produced. Therefore, to omit that, at the baptism of our Saviour in the Jordan, "The heavens were opened," and the Holy Ghost appeared in the form of a dove,† thus admonishing us that, when we are being washed in the salutary font, his grace is infused into our soul, I say to omit this (for it belongs rather to the significancy of baptism than to the administration of the sacrament), do we not read that, when, on the day of Pentecost, the Apostles received the Holy Ghost, by which they were thenceforward inspired with greater alacrity and fortitude to preach the truth of the faith, and to encounter dangers for the glory of Christ, "Suddenly there came a sound from heaven, as of a mighty wind coming, and there appeared to them cloven tongues, as it were of fire"? (Acts, ii. 2, sq.). Whence it was understood, that, in the sacrament of confirmation, is given to us the same Spirit, and to us is added such strength as enables us resolutely to encounter and resist our perpetual enemies, namely, the world, the flesh, and the devil; and as often as the Apostles administered those sacraments, these miracles, for some time during the infancy of the Church, visibly took place, until, the faith having now acquired maturity and strength, they ceased to be wrought.

* In Joan. Tract. lxxx.

† Matt. iii. 16; Mark, i. 10; Luke, iii. 21, sq.

QUESTION XXIII.—*How great is the Excellence of the Sacraments of the New Law over those of the Old.*

From what, then, has been shown concerning the first effect of the sacraments, namely, justifying grace, it is also clear, that there exists in the sacraments of the New Law a virtue more excellent and efficacious than that formerly of the sacraments of the Old Law, which, as “weak and poor elements” (Gal. iv. 9), “sanctified such as were defiled to the cleansing of the flesh” (Heb. ix. 13), not of the spirit. Wherefore, they were instituted as signs only of those things that were to be accomplished by our mysteries; whereas the sacraments of the New Law, flowing from the side of Christ, “who, by the Holy Ghost, offered himself unspotted unto God, cleanse our conscience from dead works, to serve the living God” (Heb. ix. 14); and thus, by virtue of the blood of Christ, they operate that grace which they signify. Whence, if we compare them with the ancient sacraments, besides being more efficacious, they will be found to be both more exuberant of spiritual advantage, and more august by their holiness.

QUESTION XXIV.—*What Sacraments impress a Character, and what is that Character.*

The other effect of the sacraments, an effect, however, not common to all, but peculiar only to three, baptism, confirmation, and holy order, is the character which they impress on the soul. For when the Apostle says: “He that hath anointed us is God, who also hath sealed us, and given the pledge of the Spirit in our hearts” (2 Cor. i. 21), he not obscurely designates, by the word “sealed,” a character, the property of which is to seal and mark something. This character is, as it were, a certain distinctive mark impressed on the soul, which inhering, as it does perpetually, is indelible,* and of which St. Augustine has thus written: “Shall the Christian sacraments be able perchance to accomplish less than the bodily mark impressed, namely, on the soldier? That mark is not stamped on the soldier anew, when returning to the military service from which he had deserted, but the old one is recognized and approved.”†

* Conc. Trid. sess. vii. can. 9.

† Lib. ii. contr. ep. Parm. c. 33, et ep. 50, circa med., et Tract. 6 in Joan. et lect. 1 contr. Crescen. c. 30.

QUESTION XXV.—*What is the Effect of the Character, and how Sacraments impressing a Character ought not to be repeated.*

Now this character has a twofold effect: it both qualifies us to receive or perform something sacred; and serves to distinguish one from another by some mark. And, indeed, by the character impressed in baptism, we attain both; for by it we are qualified to receive the other sacraments, and by it also the faithful people are distinguished from the Gentiles, who follow not the faith. The same may be observed in the characters impressed by confirmation and holy order: by the former of which we are armed and arrayed as soldiers of Christ, publicly to profess and defend his name, to fight against our domestic enemy, and against the spiritual powers of wickedness in the high places, and are at the same time distinguished from those who, being lately baptized, are, as it were, new-born infants; the latter has annexed to it the power of consecrating and administering the sacraments, and also distinguishes those who are invested with such power, from the rest of the assembly of the faithful. The rule of the Catholic Church is therefore to be held, by which we are taught that these three sacraments impress a character, and are never to be repeated. These are the instructions to be delivered generally on the sacraments.

QUESTION XXVI.—*By what means Pastors succeed in inducing the People to Venerate the Sacraments, and make a Religious use of them.*

In the exposition of this subject, let pastors endeavour with all zeal to effect principally two things: the first, that the faithful understand of what high honour, respect, and veneration these divine and celestial gifts are worthy; the other, that, as they have been designed by the God of infinite clemency for the common salvation of all, they make pious and religious use of them, and be so inflamed with the desire of Christian perfection, as to think that they have incurred a very great loss, if they be deprived, for any time, of the most salutary use, especially of penance and of the Eucharist. These objects pastors will be able easily to attain, if they will inculcate frequently on the ears of the faithful, what we have said above on the divine excellence and fruit of the sacraments: first, that they were instituted by our Lord and Saviour, from whom can proceed nothing but what is most perfect; that in their administration, moreover, is present the most efficacious influence of the Holy Ghost, pervading the inmost recesses of our heart; that, in the next place, they are endued with an admirable and certain virtue of curing

souls, and that through them are derived to us the inexhaustible riches of the passion of our Lord. Lastly, let them show, that the whole Christian edifice rests indeed on the most firm foundation of the corner-stone, but that, unless it be supported on every side by the preaching of the divine word, and by the use of the sacraments, it is greatly to be feared that, having tottered to a great extent, it must fall to the ground; for as by the sacraments we are ushered into life, so by this food, as it were, are we nurtured, preserved, and grow to spiritual increase.

CHAPTER II.

ON THE SACRAMENT OF BAPTISM.

QUESTION I.—*Why it is expedient that the Doctrine of Baptism be frequently inculcated on the Faithful Peoples.*

From what has been hitherto said on the sacraments in general, it may indeed be known how necessary it is either to attaining a knowledge of the doctrines of the Christian religion, or to the practice of piety, to understand what the Catholic Church proposes to be believed on each sacrament in particular; but if any one will read the Apostle attentively, he will without hesitation conclude, that a perfect knowledge of baptism is imperatively demanded of the faithful; not only so frequently, but also in such solemn language, in language so full of the Spirit of God, does the Apostle renew the recollection of that mystery, commend its divine excellence, and place in it before our eyes the death, burial, and resurrection of our Lord, as objects at once of our contemplation and imitation (Rom. vi. 3; Coloss. ii. 12, sq.). Let pastors, therefore, never think that they have bestowed sufficient labour and study in treating this sacrament.

QUESTION II.—*When the Parish-priest ought most particularly to discourse on Baptism.*

But besides those days on which, according to the practice of our ancestors, the divine mysteries of baptism were particularly to be explained, namely, Holy Saturday and the Vigil of Pentecost, when the Church had been accustomed to celebrate this sacrament with the greatest devotion and the utmost solemnity, let them take occasion on other days also, to make it the subject-matter of their discourse. And for this purpose a most convenient opportunity would seem to present itself, if sometimes, when baptism is about to be administered to some one, they

observe that a concourse of the faithful people has assembled ; for although it may not be permitted them to go through all the heads which belong to this sacrament, it will be then much easier to teach one or two points, whilst the faithful see also at the same time expressed in the sacred ceremonies of baptism, and contemplate, with pious and attentive mind, the doctrine of those things, which they receive with their ears. Whence it will follow, that each, admonished by what he sees done in another, may recollect within himself by what promises he bound himself to God when he was initiated by baptism, and may, at the same time, reflect whether in life and morals he approve himself such as the very profession of the Christian name promises. In order, then, that the things to be taught may be expounded lucidly, the nature and substance of baptism must be unfolded, premising, however, an explanation of the meaning of the word itself.

QUESTION III.—*Meaning of the word “Baptism.”*

No one is ignorant that “baptism” is a Greek word, which, although in the sacred writings it signifies not only that ablution which belongs to the sacrament, but also every kind of ablution (Is. xxiv. 23 ; Mark, vii. 4), and has sometimes been used figuratively to express suffering, yet, with ecclesiastical writers, denotes not every sort of bodily ablution, but that which belongs to the sacrament, and is not administered without the prescribed form of words ; and in this sense the Apostles very often used it according to the institution of Christ the Lord.*

QUESTION IV.—*By what other Names the Fathers expressed Sacramental Ablution.*

The holy Fathers used other names also to designate the same thing ; for St. Augustine testifies that it was called the sacrament of Faith, because persons receiving it profess their faith in all the doctrines of the Christian religion ;† and others denominated this sacrament “illumination,” because by the faith which we profess in baptism our hearts are illumined : “Call to mind,” says the Apostle, meaning the time when they had been baptized, “the former days, wherein being illuminated, you sustained a great conflict of afflictions” (Heb. x. 32). Chrysostom, in his sermon to the baptized, calls it moreover “a purgation,” because through baptism we “purge out the old

* Rom. vi. 3, sq. ; 1 Cor. i. ; Eph. iv. 15 ; Gal. ii. 12 ; 1 Pet. ii. 21.

† Epist. xcvi. 8.

heaven, that" we "may be a new mass" (1 Cor. v. 7), also "a burial," "a planting," and "the cross of Christ;"* the reason for all which appellations we may gather from the epistle to the Romans (Rom. vi. 3, 5). But why St. Denis called it the beginning of the most holy commandments, is clear, since this sacrament is, as it were, the gate through which we enter into the fellowship of Christian life, and from it we begin to obey the divine precepts.† These things regarding the name must be briefly explained.

QUESTION V.—*Definition of Baptism.*

But with regard to the definition of the thing, although many may be adduced from sacred writers, yet that which may be understood from the words of our Lord in John, and of the Apostle to the Ephesians, appears more appropriate and convenient; for since our Saviour says: "Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God" (John, iii. 5); and the Apostle, when speaking of the Church: "Cleansing it by the laver of water in the word of life" (Eph. v. 26); it hence follows that baptism may be accurately and appositely defined to be, "The sacrament of regeneration by water in the word;" for by nature, we are born from Adam children of wrath, but by baptism we are regenerated in Christ, children of mercy, for "he gave power to men to be made the sons of God, to them that believe in his name, who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John, i. 12, sq.).

QUESTION VI.—*In what Manner the Sacrament of Baptism is constituted.*

But, in whatsoever terms we may explain the nature of baptism, the people must be taught that this sacrament consists of ablution, accompanied necessarily, according to the institution of the Lord and Saviour, by determinate and solemn words (Matt. xxviii. 19). So have the holy Fathers always taught, as is proved by that most explicit testimony of St. Augustine: "The word is joined to the element, and a sacrament is constituted." This it will be necessary to point out with the greater diligence, lest perhaps the faithful be led into the error of supposing, that the water itself, which is preserved in the sacred font for administering baptism, is, as is commonly said, the sacrament; for then only must it be called the sacrament of baptism, when we

* S. Chrysost. x. 5.

† S. Dion. de Eccl. Hier. c. 2.

are actually using water by way of ablution, accompanied by the words instituted by our Lord. But as we first said, when treating of the sacraments in general, that each sacrament singly consists of matter and form, it is therefore necessary that pastors point out what both are in baptism.

QUESTION VII.—*What is the Proper Matter of Baptism.*

The matter, then, or element of this sacrament, is every kind of natural water, which without any addition is usually called water, be it sea-water, river-water, water from a marsh, or well, or fountain; for the Saviour also has taught that, “Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God” (John, iii. 5); and the Apostle says, that the Church was cleansed “by the laver of water” (Eph. v. 26); and in the epistle of St. John we read written: “There are three that give testimony on earth, the spirit, the water, and the blood” (1 John, v. 8). It is also proved from other testimonies of the sacred Scriptures.

QUESTION VIII.—*The Passage in St. Matthew respecting the “Baptism of Fire,” is explained.*

But what has been said by John the Baptist, that the Lord will come who would baptize “in the Holy Ghost, and in fire” (Matt. iii. 2), is by no means to be understood of the matter of baptism, but ought to be referred to the interior effect of the Holy Spirit; or at least to the miracle which appeared on the day of Pentecost, when the Holy Ghost descended from heaven on the Apostles, in form of fire (Acts, ii. 3); of which Christ our Lord foretold in another place: “John, indeed, baptized with water, but you shall be baptized with the Holy Ghost, not many days hence” (Acts, i. 5).

QUESTION IX.—*By what Figures and Prophecies the force of the Waters of Baptism was shown.*

That the Lord also signified the same both by figures and by the oracles of the Prophets, we perceive from the sacred Scriptures; for the Prince of the Apostles, in his first epistle, shows that the deluge, by which the world was purged, because “the wickedness of men was great on the earth, and all the thoughts of their hearts were bent upon evil” (Gen. vi. 5), bore a figure and likeness of this water (1 Pet. iii. 20, sq.); and, meanwhile, to omit the cleansing of Naaman the Syrian (4 Kings, v. 14), and the admirable virtue of the sheep-pool (John, v. 2), with many other similar types manifestly symbolic of this mystery, St. Paul, writing to the Corinthians, has expounded that the pas-

sage of the Red Sea was also typical of the same water (1 Cor. x. 1, sq.). With regard to the predictions, none can doubt that the waters to which the Prophet Isaias so freely invites all that thirst (Isaias, lv. 1), and those that Ezechiel saw in spirit, issuing from the temple (Ezech. xlvi. 1), and also "the fountain" which Zacharias foretold, prepared for "the house of David, and the inhabitants of Jerusalem, for the washing of the sinner and of the unclean woman" (Zach. xiii. 1), pertain to indicating and expressing the salutary water of baptism.

QUESTION X.—*Why God chose to use Water, rather than any other matter, for constituting Baptism.*

But how suitable it was to the nature and efficacy of baptism, that water should have been instituted as its proper matter, St. Jerome, writing to Oceanus, has proved indeed by many arguments.* With regard, however, to this topic, pastors can teach, in the first place, that, as this sacrament was necessary for all, without exception, to attain life, water, therefore, which is always at hand, and is easily procured by all, was most fit matter. Next, water is most significant of the effect of baptism; for, as water washes away uncleanness, so does it also very well illustrate the virtue and efficacy of baptism, by which are washed away the stains of sin. Moreover, as water is extremely well adapted to cool bodies, so by baptism is, in a great measure, extinguished the ardour of the passions.

QUESTION XI.—*Chrism, why added to the simple and natural water.*

But it is to be observed, that although, in case of necessity, simple water, without any other admixture, is fit matter to constitute this sacrament, yet, when baptism is administered with solemn ceremonies, the Catholic Church, guided by Apostolic tradition, has uniformly observed the practice of adding holy chrism also, by which it is clear that the effect of baptism is more fully declared. The people are also to be taught that, although it may sometimes be uncertain whether this or that water be genuine, such as the perfecting of the sacrament requires, this however is to be held for certain, that never by any means can the sacrament of baptism be constituted from other matter than from natural liquid water.

* Hieron. Epist. lxxxv.

QUESTION XII.—*Why the perfect form of Baptism is to be clearly explained to all the faithful promiscuously.*

But after the matter, which is one of the two parts of which baptism must consist, shall have been diligently explained, pastors will study with equal diligence to teach the form also, which constitutes its other essential part. But they will consider that, in the explanation of this sacrament, a necessity of greater care and study arises from the circumstance that the knowledge of so holy a mystery may not only of itself delight the faithful exceedingly, which indeed is commonly the case with regard to all knowledge of divine things, but is also very desirable for almost daily occasions; for, as will be more fully explained in its proper place, since times often occur when baptism requires to be administered, both by others of the laity, and very often by women, hence it is that all the faithful indiscriminately ought to be well acquainted with what regards the substance of this sacrament.

QUESTION XIII.—*What is the perfect and absolute form of this Sacrament.*

Wherefore pastors will teach, in clear and plain language, which may be easily understood by all, that the perfect and absolute form of baptism is this: "I BAPTIZE THEE IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST;" for so was it delivered by our Lord and Saviour, when, in Matthew, he gave to his Apostles the command: "Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. xxviii. 19). From that word "baptizing," the Catholic Church, instructed from above, most rightly understood that in the form of the sacrament should be expressed the action of the minister, which is the case when it is said: "I baptize thee." And as, besides the ministers, it should signify both the person who is being baptized and the principal efficient cause of baptism, therefore are added that pronoun "thee," and the distinct names of the Divine Persons; so that the absolute form of the sacrament is expressed in those words just explained: "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost," for the sacrament of baptism is the work not of the Son alone, of whom St. John says: "He it is that baptizeth" (John, i. 33), but simultaneously of all the Persons of the blessed Trinity. By saying, however, "in the name," not names, it is distinctly declared that in the Trinity there is but one nature and Godhead; for in this place the word is not referred to the Persons, but signifies the divine

substance, virtue, and power, which, in the Three Persons, are one and the same.

QUESTION XIV.—*Whether in the form of Baptism all the words are equally necessary.*

It is, however, to be observed, that in this form, which we have shown to be entire and perfect, some of the words are absolutely necessary, their omission invalidating the sacrament; some not so necessary as that their omission would affect its validity. Of the latter kind is [in the Latin form] the word “ego” (I), the force of which is included in the word “baptizo” (I baptize). Nay more, in the Greek churches, as they deemed it unnecessary to make mention of the minister, by a different mode of expression the first person was altogether omitted; and hence, in baptism they universally make use of this form: “Be the servant of Christ baptized in the name of the Father, and of the Son, and of the Holy Ghost.” From the decision and definition, however, of the Council of Florence, it appears that, as by these words is sufficiently explained what appertains to the truth of baptism, that is, the ablution which then actually takes place, those who make use of it perfectly administer the sacrament.

QUESTION XV.—*How the Apostles might have baptized in the name of Christ.*

Should we also be justified in saying that there was a time when the Apostles baptized in the name of our Lord Jesus Christ only,* we must, indeed, hold as certain, that they did so by the inspiration of the Holy Ghost, that, in the infancy of the Church, their preaching might be rendered more illustrious by the name of Jesus Christ, and that his divine and infinite power might thus be the more proclaimed. But, in the next place, examining the matter thoroughly, we shall easily perceive that none of those parts prescribed by the Saviour himself is wanting in that form; for, he who mentions Jesus Christ signifies, also, at the same time, the person of the Father, by whom, and the Holy Ghost, in whom, he was anointed.

QUESTION XVI.—*We are to believe that the Apostles never baptized in the name of Christ, omitting the other Two Persons of the Trinity.*

Whether, however, the Apostles baptized any one with this form, may, perhaps, seem doubtful, if we are disposed to follow

* Acts, ii. 38, viii. 16, x. 48, xix. 5.

the authority of Ambrose* and Basil,† most holy and grave Fathers, who interpreted baptism “in the name of Jesus Christ” to mean baptism instituted by Christ the Lord, as distinguished from that of John; whilst the Apostles departed not from the common and usual form, which comprises the distinct names of the Three Persons. And this manner of expression Paul, also, seems to have employed, in his epistle to the Galatians, when he says: “As many of you as have been baptized in Christ, have put on Christ” (Gal. iii. 27); to signify that they were baptized in the faith of Christ, yet with no other form than that which the same Saviour, our Lord, had commanded to be observed. Thus far it will be sufficient to instruct the faithful on the matter and form, which essentially belong to the substance of baptism.

QUESTION XVII.—*How the Ablution should be made in this mystery of Regeneration.*

But as, in the administration of this sacrament, the legitimate manner of ablution ought, also, to be observed, the doctrine of this part, also, should, therefore, be delivered by pastors, and they must briefly explain that, by the common custom and practice of the Church, there are three ways of administering baptism [immersion, effusion, and aspersion]; for those who ought to be initiated by means of this sacrament, are either immersed into the water, or the water is poured on them, or they are sprinkled with the water. Whichever of these rites is observed, we must believe that the baptism is truly administered; for, water is used in baptism to signify the ablution of the soul, which it accomplishes. Whence, baptism is called by the Apostle a laver (Tit. iii. 5; Eph. v. 26); but ablution is not more really accomplished by the immersion of any one in water, which we find to have been long observed in the Church from the earliest times, than by the effusion of water, which we now perceive to be the common practice, or by aspersion, the manner in which there is reason to believe Peter administered baptism, when, on one day, he converted and baptized “three thousand souls” (Acts, ii. 41).

QUESTION XVIII.—*Whether a single or a threefold Ablution be required.*

But whether the ablution be performed once or thrice must be held to make no difference, for that baptism was formerly,

* De Spiritu Sancto, lib. i. c. 3. † De Spiritu Sancto, lib. i. c. 12. See also Justin Martyr, Apol. i. 61.

and may now be, validly administered in the Church in either way, sufficiently appears from the epistle of St. Gregory the Great to Leander. That rite, however, which each individual finds observed in his own church, is to be retained by the faithful.

QUESTION XIX.—*Why the Head, most particularly, is here to receive the Ablution.*

The pastor must particularly admonish [the faithful] that the ablution is not to be applied indifferently to any part of the body, but most particularly to the head, which is the seat of all the internal and external senses; and also, that the words of the sacrament, which comprise the form, are to be pronounced by him who baptizes, not before or after, but during the actual ablution. These things being explained, it will, moreover, be proper to teach, and recal to the recollection of the faithful, that, in common with the other sacraments, baptism was instituted by Christ the Lord.

QUESTION XX.—*Whether Christ instituted Baptism before or after his Passion.*

This, then, pastors will often teach, and will point out that two different periods of baptism are to be noted: one, when it was instituted by the Saviour; the other, when the law was passed for its reception. With regard to the first, it is clear that this sacrament was instituted by the Lord, when he himself, having been baptized by John, gave to the water the virtue of sanctifying. That then was imparted to the water the power of generating, namely, to spiritual life, St. Gregory Nazianzen* and St. Augustine† testify. And in another place [the latter] has left written: “From the moment that Christ is immersed in water, from that moment water washes away all sins;”‡ and elsewhere: “The Lord is baptized, not having occasion to be cleansed, but that, purifying the waters by the contact of his pure flesh, they may have the power of cleansing.” And a very strong argument to that effect might be afforded by the fact, that the most holy Trinity, in whose name baptism is conferred, manifested their divine presence on that occasion. For the voice of the Father was heard; the person of the Son was present; and the Holy Ghost descended in form of a dove; besides, “the heavens,” whither we may now ascend by baptism, “were opened” (Matt. iii. 16, sq.; Mark,

* Orat. in Nat. Salvat. circa finem. † Serm. 29, 36, 37, de Temp.

‡ Ibid.

i. 9, sq.). Should any one desire to know how our Lord gave to the waters a virtue so great, so divine, that, indeed, transcends human comprehension; but that, when our Lord received baptism, water, by contact with his most holy and pure body, was consecrated to the salutary use of baptism, that we can sufficiently understand; with this observation, however, that although instituted before the passion, we must yet believe this sacrament to have derived all its force and efficacy from the passion, which was the consummation, as it were, of all the actions of Christ.

QUESTION XXI.—*When the Law of Baptism began to be obligatory on men.*

With regard to the other period, that is, at what time the law on baptism was passed, this also admits of no doubt; for sacred writers are agreed, that when, after the resurrection of our Lord, he gave to his Apostles the command: "Go, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. xxviii. 19; Mark, xvi. 15), from that time all who were to attain eternal salvation began to be bound by the law of baptism. This is inferred from the authority of the Prince of the Apostles, when he says: "Who hath regenerated us unto a lively hope through the resurrection of Jesus Christ from the dead" (1 Pet. i. 3); and the same may be known from that passage of Paul (when speaking of the Church): "He delivered himself up for it, cleansing it by the laver of water in the word" (Eph. v. 25, sq.). For both seemed to have referred the obligation of baptism to the time subsequent to the death of our Lord: so that we can have no doubt whatsoever, that to the same time after the passion had reference also those words of the Saviour: "Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God" (John, iii. 5).

QUESTION XXII.—*In how great veneration the Sacrament of Baptism is to be held.*

From these matters, then, if accurately treated by pastors, there can be no doubt that the faithful must recognize in this sacrament the highest dignity, and venerate it with the most profound piety of soul, particularly when they reflect, that to each of them are imparted in baptism, by the interior virtue of the Holy Ghost, those glorious and most ample gifts, that were declared by significant miracles at the baptism of Christ the Lord. For as, were our eyes, even as befel the servant of Eliseus (4 Kings, vi. 17), so opened that we might see heavenly

things, no one could be supposed so insensible as not to be transported with the greatest admiration by the divine mysteries of baptism ; why should we not anticipate the same result also, when the riches of this sacrament shall have been so unfolded by pastors, that the faithful may be able to contemplate them, if not with the eyes of the body, yet with those of the soul illumined with the light of faith ?

QUESTION XXIII.—*How many sorts of persons can administer Baptism.*

But it appears not only useful, but necessary, to teach who are the ministers of this sacrament, in order that those to whom this office is principally intrusted may study to attend to it holily and religiously ; and that no one, outstepping, as it were, his proper limits, may unseasonably enter upon, or arrogantly intrude into the office belonging to another ; whereas, the Apostle admonishes, that order is to be observed in all things (1 Cor. xiv. 40). Let the faithful therefore be taught, that of these there are three grades ; and that in the first indeed are to be ranked bishops and priests, to whom it has been given to exercise this office, not by any extraordinary power, but by their own right ; for to them, in the persons of the Apostles, was addressed by our Lord the command : “ Go and baptize ” (Matt. xxviii. 19). Bishops, however, lest they should be obliged to neglect the more weighty charge of instructing the people, were accustomed to leave the administration of baptism to priests. But that priests exercise this function by their own right, so as that they may administer baptism even in presence of the bishop, is clear from the doctrine of the Fathers,* and the practice of the Church. For being ordained to consecrate the holy Eucharist, which is the sacrament of peace and unity (1 Cor. x. 17), it was fitting that power should be given them to administer all those things, through which necessarily others are enabled to become participators of that peace and unity. If, then, the Fathers have sometimes said, that without the leave of the bishop, priests have no right to baptize, they seem to have spoken of that baptism which was wont to be administered on certain days of the year with solemn ceremony. Next to bishops and priests come deacons, for whom, numerous decrees of the holy Fathers testify, it is not lawful, without the leave of the bishop or priest, to administer this sacrament.† The last rank is that of those who may administer baptism in case of necessity, without its solemn ceremonies ; and in this

* Isid. lib. 2, de offic. Eccles. cap. 4. † Distinct. xciii. cap. 13.

number are included all, even of the laity, whether men or women, whatever sect they may profess; for this function is permitted, in case of necessity, even to Jews, and infidels, and heretics; provided, however, they intend to do what the Catholic Church does in that act of her ministry. Now these things have been confirmed by many decrees of the ancient Fathers and Councils; and the holy Synod of Trent also denounces anathema against those who presume to say, "that baptism, which is even given by heretics in the name of the Father, and of the Son, and of the Holy Ghost, with the intention of doing what the Church does, is not true baptism."* In this truly may we admire the supreme goodness and wisdom of our Lord; for since this sacrament must necessarily be received by all, as he instituted water for its matter, than which nothing can be more common, so he also wished that no one should be excluded from its administration, although, as has been said, all are not allowed to use the solemn ceremonies; not indeed that the rites or ceremonies are of greater dignity, but because they are of less necessity, than the sacrament.

QUESTION XXIV.—*What Order is to be observed by the Faithful in Baptizing.*

Let not the faithful, however, imagine that this office has been allowed to all so indiscriminately, as that there exist not the greatest propriety in observing some order among its ministers; for if a man be present, a woman; if a clerk, a layman; if a priest, a simple clerk, should not take to themselves the administration of baptism. Midwives, however, who have been accustomed to baptize, are not to be found fault with, if sometimes, when a man is present, who is not at all familiar with the administration of this sacrament, they perform what would otherwise seem rather to be the proper office of a man.

QUESTION XXV.—*Why, in the mysteries of Regeneration, besides those who baptize, Sponsors are employed.*

To those who, as has been hitherto explained, administer baptism, is to be added another class of ministers, who, according to the most ancient practice of the Catholic Church, are wont to be admitted to the celebration of the sacred and salutary ablution. They were formerly called by writers on divine

* Trid. sess. vii. de Bapt. can. 4; Aug. lib. 7, contra Donatist. cap. 51; *ibid.* lib. 3, cap. 10, et lib. 2, contra Parmen.; et Concil. Lat. cap. 1; et Conc. Florent. in deer. Eugenii.

things by the common appellations of “undertakers,” “sponsors” or “sureties,” but are now called godfathers and godmothers. As this is an office common to almost all the laity, pastors must treat of it accurately, that the faithful may understand what is principally necessary to its due performance. They should, first of all, explain why, at baptism, besides the ministers of the sacrament, godfathers and sponsors should also be added. That this is done with very great propriety will be seen by all, if they recollect that baptism is a spiritual regeneration, by which we are born children of God; for of it St. Peter speaks thus: “As new-born infants, desire the rational milk without guile” (1 Pet. ii. 2). As, therefore, every one, after he has been ushered into light, requires a nurse and instructor, by whose aid and assistance he may be brought up, and instructed in learning and useful knowledge; so also it is necessary that those who, by the waters of baptism, begin to live a spiritual life, be consigned to the fidelity and prudence of some one from whom they may imbibe the precepts of the Christian religion, and by whom they may be trained to every manner of piety; and thus gradually grow up in Christ, until, with the Lord’s help, they at length arrive at perfect manhood; particularly as pastors, who are charged with the public cure of parishes, have not as much time left as to be able to undertake that private care of instructing children in the faith. But for this very ancient practice, we have the illustrious testimony of St. Denis, when he says: “It occurred to our divine Leaders” (for so he calls the Apostles), “and they thought fit to receive infants after this holy manner, that the natural parents of the child should deliver him to the care of some one skilled in divine things, as to a master under whom, in the capacity of spiritual father and guardian of his salvation in holiness, the child might spend the remainder of his life.”* The same doctrine is confirmed by the authority of Hyginus.†

QUESTION XXVI.—*The Spiritual Affinity contracted in Baptism impedes and annuls Matrimony.*

Most wisely, therefore, has it been ordained by holy Church, that not only the person who baptizes contracts an affinity with the person baptized, but also the sponsor with the god-child and its natural parents; so that between all these, legitimate contracts of marriage cannot be entered into, and if entered into are dissolved.

* Dionys. de Eccl. Hier. c. 7. † Habetur de consec. dist. 5, cap. 100.

QUESTION XXVII.—*What are the duties of Sponsors, and what is required of them.*

The faithful must also be taught what are the duties of sponsors ; for so negligently is this office treated in the Church, that its bare name alone is left ; but of the sanctity contained therein, men seem not even to have the least idea. Let all sponsors, then, at all times recollect that they are bound principally by this law, to exercise a constant vigilance over their spiritual children, and take particular care that, in those things which regard the formation of a Christian life, they approve themselves through life such as [their sponsors] promised they should be by the solemn ceremony. On this subject let us hear what St. Denis writes, speaking the language of the sponsor : “ I promise, by my assiduous exhortations, to induce the child, when he shall arrive at a knowledge of religion, to renounce everything opposed to, and to profess and perform the sacred promises which he makes.”* St. Augustine also : “ I most especially admonish you,” says he, “ men and women, who have become sponsors, to know that you stood sureties before God for those whom you have been seen to receive at the sacred font.”† And, indeed, it eminently becomes him who has undertaken any office, to be indefatigable in the diligent discharge of its duties ; and he who professed to be the teacher and guardian of another, should on no account suffer him to be deserted, whom he once received under his trust and guardianship, so long as he shall understand him to have occasion for his care and protection. Speaking of this same office of sponsors, St. Augustine sums up, in a few words, the lessons of instruction which ought to be impressed by them on their spiritual children ; for he says : “ They ought to admonish them to observe chastity, love justice, cherish charity ; and, above all, let them teach them the Creed and the Lord’s Prayer, the Ten Commandments also, and what are the first rudiments of the Christian religion.”‡

QUESTION XXVIII.—*Persons are not to be promiscuously admitted to the office of Sponsors.*

Such being the case, we easily understand to what sort of persons the administration of this holy guardianship should not be intrusted ; namely, to those who are either unwilling to discharge

* *Loco sup. cit.* † *Loco sup. cit.* 64. ‡ D. Aug. serm. 163, de temp. and serm. 215, and serm. 165, de temp. de cons. dist. iv. c. 120.

it faithfully, or unable to do so assiduously and accurately. Wherefore, besides the natural parents, who, to mark more strongly how much this spiritual bringing up differs from the carnal, are not permitted to undertake that charge, heretics particularly, Jews, and infidels are altogether to be forbidden this office, their thoughts and cares being ever occupied in obscuring by falsehoods the truth of the faith, and subverting all Christian piety.

QUESTION XXIX.—*What ought to be the number of Sponsors.*

It has been ordained by the Council of Trent,* that the sponsors also be not numerous, but be limited to one male or female, or, at the most, to one male and one female; because the order of discipline and instruction might be confused by a number of teachers; and also because it was necessary to provide against the multiplication of such affinities, as would impede the wider diffusion of social relations amongst men by the lawful tie of marriage.

QUESTION XXX.—*Baptism is necessary to salvation for all.*

But if to the faithful the knowledge of the matters hitherto explained is to be deemed most useful, there also can appear nothing more necessary than that they be taught that the law of baptism is prescribed by our Lord to all, insomuch that they, unless they be regenerated unto God, through the grace of baptism, be their parents Christian or infidel, are born to eternal misery and perdition. Pastors, therefore, must frequently expound what is read in the Evangelist: "Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God" (John, iii. 5).

QUESTION XXXI.—*Infants are by all means to be Baptized.*

That this law is to be understood not only of adults, but also of infants, and that the Church has received this from Apostolic tradition, is confirmed by the concurrent doctrine and authority of the Fathers. Besides, it must be believed that Christ our Lord was unwilling that the sacrament and grace of baptism should be denied to children, of whom he said: "Suffer the little children, and forbid them not to come to me, for the kingdom of heaven is for such" (Matt. xix. 14); whom he embraced—on whom he laid his hands—whom he blessed (Mark, x. 16). Moreover, when we read that some entire family was baptized by Paul (1 Cor. i. 16; Acts, xvi. 33), it

* Sess. xxiv. cap. ii.

sufficiently appears that children also, who were of their number, had been cleansed in the salutary font. Circumcision, too, which was a figure of baptism, affords a strong argument in favour of this practice. That children were wont to be circumcised on the eighth day, every one knows.* To those, then, to whom circumcision, "made by hand, in despoiling of the body of the flesh" (Coloss. ii. 11), had been profitable, it is clear that baptism, which is the circumcision of Christ "not made by hand," is also profitable. Lastly, as the Apostle teaches: "If by one man's offence, death reigned through one; much more they, who receive abundance of grace, and of the gift, and of justice, shall reign in life through one, Jesus Christ" (Rom. v. 17). As, then, through the sin of Adam, children have contracted original guilt, with still greater reason may they attain grace and righteousness through Christ the Lord to reign unto life, which indeed can by no means be effected without baptism.† Wherefore, pastors will teach that infants are by all means to be baptized, and that their tender age is next gradually to be formed to true piety by the precepts of the Christian religion; for, as the wise man has admirably said: "A young man, according to his way, even when he is old, he will not depart from it" (Prov. xxii. 6).

QUESTION XXXII.—*Infants receive spiritual grace in Baptism.*

That when baptized, they receive the mysterious gifts of faith, it is not lawful to doubt; not that they believe by the assent of their own mind, but because that want is supplied by the faith of their parents, if their parents be of the number of the faithful; if not (to use the words of St. Augustine), by the faith of the universal society of the saints;‡ for we say rightly, that they are presented for baptism by all those, to whom it is pleasing that they should be presented, and by whose charity they are united to the communion of the Holy Spirit.

QUESTION XXXIII.—*The Baptism of Infants not to be delayed.*

But the faithful are earnestly to be exhorted, to take care that their children be brought to the church as soon as it may be done without danger, and baptized with solemn ceremonies; for as no other means of attaining salvation remains for infant

* Gen. xxi. 4; Lev. xii. 3; Luke, i, 59, ii. 21. † Conc. Trid. sess. v. decret. de Peccato Orig., and sess. vii. de Baptism. cap. 12, sqq. ‡ Ep. 23, ad Bon.

children, except baptism, it is easily understood how enormous is the guilt which they incur, who suffer them to be deprived of the grace of the sacrament longer than necessity may require; particularly as, on account of their feeble age, dangers almost innumerable impend over them.

QUESTION XXXIV.—*How Adults are to be instructed before Baptism.*

But the practice of the ancient Church declares, that a different manner of proceeding is to be observed with regard to those who are of adult age, and enjoy the perfect use of reason, namely, persons born of infidel parents; for to them the Christian faith is to be proposed; and they are with all earnestness to be exhorted, allured, invited, to embrace it. But if they be converted to the Lord God, they should then be admonished not to defer the sacrament of baptism beyond the time prescribed by the Church; for, whereas it is written: "Delay not to be converted to the Lord, and defer it not from day to day" (Eccl. v. 8), they are to be taught that perfect conversion consists in regeneration by baptism; that, besides, the longer they delay coming to baptism, the longer must they be without the use and grace of the other sacraments, by which the Christian religion is practised, whereas without baptism they are inaccessible; that, in the next place, they are also deprived of the most abundant fruit which we derive from baptism, for the water of baptism not only entirely washes away and removes the stain and defilements of all past sins, but adorns us with divine grace, by the aid and help of which we are enabled to avoid sin also for the future, and to preserve righteousness and innocence, in which all easily understand the sum of a Christian life to consist.

[QUESTION XXXV.—*It is shown that the Baptism of Adults should be deferred.*

On this class of persons, nevertheless, the Church has not been accustomed to confer the sacrament of baptism immediately, but has ordained that it be deferred to a certain time. For that delay is not attended with the danger which was said above to impend over infants; for, should any sudden accident render it impossible for adults to be cleansed in the saving water, their intention and determination to receive it, and their repentance for their previous ill-spent life, will suffice them to grace and justification. On the other hand, this delay seems to be attended with some advantages; for, in the first place, as great care must be taken by the Church that no one

approach this sacrament with dissimulation and hypocrisy, the intentions of such as seek baptism are better examined and ascertained. Hence it is that we read it decreed in ancient Councils, that converts from Judaism to the Catholic faith, before their admission to baptism, should be some months in the ranks of the catechumens. In the next place, they are better instructed in the doctrine of the faith which they ought to profess, and in the practices of a Christian life. Moreover, greater religious respect is paid to the sacrament, if administered to adults with solemn ceremony, on the appointed days of Easter and Pentecost only.

QUESTION XXXVI.—*Baptism is not always to be deferred in the case of Adults.*

Sometimes, however, when there is a just and necessary cause, the time of baptism is not to be deferred, as, for instance, when danger to life seems imminent, and particularly if persons are to be baptized who are already fully instructed in the mysteries of faith. That this was done by Philip and by the Prince of the Apostles, is sufficiently clear; for the one baptized the Eunuch of Queen Candace, the other, Cornelius, without any delay being interposed, but as soon as they professed to embrace the faith" (Acts, viii. 38, sq.; x. 47, sqq.).

QUESTION XXXVII.—*How those who are to be Baptized ought to be disposed.*

The pastor will also teach and explain to the people how those who are to be baptized ought to be disposed. In the first place, then, they must desire and purpose to receive baptism; for as in baptism each one dies to sin, and engages to enter upon a new manner and discipline of life, it is fit that it be administered, not to any one that is unwilling or refusing, but to those only who receive it of their own free will and accord. Hence we observe from holy tradition, that it has been always the practice that baptism was administered to no one without his being previously asked whether he will be baptized. Nor are we to suppose that this will is wanting in infants too, since the will of the Church, who answers for them, cannot be doubtful.

QUESTION XXXVIII.—*When insane persons may or may not be Baptized.*

[The pastor], moreover, [will teach] that mad and frantic persons, who, having been once of sound mind, have subsequently

fallen into insanity, having at that time no desire of receiving baptism, are not to be baptized unless danger to life be imminent; but when they are in danger to life, if previously to their insanity they gave intimation of a wish to that effect, they are to be baptized; but if not, the administration of baptism is to be abstained from. The same decision should be made regarding persons in lethargy. But if they were never under the mind's control, so that they at no time enjoyed the use of reason, the authority and practice of the Church sufficiently declare that they are to be baptized in the faith of the Church, just as children before they come to the use of reason.

QUESTION XXXIX.—*What things are further required for receiving Baptism.*

But besides a will to be baptized, in order to obtain the grace of the sacrament, faith also is, in like manner, most necessary; for our Lord and Saviour has taught: "He that believeth and is baptized, shall be saved" (Mark, xvi. 16). Another requisite is that each person repent him of his past transgressions, and also determine to refrain from all sins for the future. For, otherwise, he who would seek baptism, while yet unwilling to correct the habit of sinning, should be altogether repelled; for nothing is so much opposed to the grace and virtue of baptism, as the disposition and determination of those, who set to themselves no end ever of sinning. Since, then, baptism should be sought with a view that we may put on Christ, and be united to him, it is manifest that he who purposes to persevere in vices and sins, should justly be repelled from the sacred ablution, particularly as none of those things, that appertain to Christ and his Church, are to be received in vain; and although, as regards the sacrament, if, whilst he is being duly baptized, the adult intends to receive what holy Church administers, he, beyond all doubt, validly receives the sacrament; yet, if we regard sanctifying and saving grace, we are well aware that by him who purposes to "walk according to the flesh, and not according to the spirit" (Rom. viii. 1, 2, 4), baptism is received in vain, and is of no avail. Wherefore to that vast multitude, who, as the Scripture says, "being compunct in heart," asked of him and of the other Apostles what they should do, the Prince of the Apostles replied thus: "Do penance, and be baptized, every one of you" (Acts, ii. 38); and in another place he says: "Be penitent, therefore, and be converted, that your sins may be blotted out" (Acts, iii. 19). Writing to the Romans, the blessed Paul also plainly shows, that he who is baptized should entirely die to sin; and hence he admonishes us that we yield not our "members as

instruments of iniquity unto sin; but present" ourselves "to God, as those that are alive from the dead" (Rom. vi. 13).

QUESTION XL.—*What great advantage should result from discoursing on these matters.*

If, then, the faithful shall frequently meditate on these matters, they will indeed be compelled, in the first place, earnestly to admire the infinite goodness of God, who, induced by his sole mercy, has bestowed upon us, undeserving of it as we are, a blessing so singular and divine as that of baptism. Again, when they place before their eyes how free from all crime should be the lives of those, who have been embellished with so great a gift, they will easily understand that it is especially required of every Christian man to strive to spend each day of his life as holily and religiously as if it were that very day on which he had received the sacrament and grace of baptism. To inflame their minds, however, with zeal for true piety, nothing will avail more than if pastors give an accurate exposition of the effects of baptism.

QUESTION XLI.—*What is the chief Effect of Baptism.*

As, then, these are to furnish matter of frequent instruction, in order that the faithful may the better understand their own most exalted dignity, and may never suffer themselves to be dislodged therefrom by any disguised artifices or open assaults of the adversary, they are to be taught, in the first place, that by the admirable virtue of this sacrament is remitted and pardoned sin, whether originally contracted from our first parents, or actually committed by ourselves, although it should even be so enormous as to seem to outstrip imagination itself. This its efficacy was foretold long before by Ezechiel, by whom the Lord God thus speaks: "I will pour upon you clean water, and you shall be cleansed from all your filthiness" (Ezech. xxxvi. 25). Also the Apostle to the Corinthians, after a long enumeration of sins, added: "Such some of you were, but you are washed, but you are sanctified" (1 Cor. vi. 2). And that this doctrine was always handed down by holy Church, is clear; for St. Augustine, in the book which he wrote on the baptism of infants, bears this testimony: "By the generation of the flesh, [original] sin only is contracted; but by the regeneration of the Spirit, remission is made not only of original, but also of actual sins."* And St. Jerome to Oceanus, says: "All sins are forgiven in baptism."† And that no one may be at liberty

* Lib. i. de pec. merit. et remis. c. 15.

† Epist. 85.

further to doubt on the subject, the holy Council of Trent also, after the definition of other Councils, declared the same, when it decreed anathema against those who should presume to think otherwise, or who should not hesitate to assert that sins, although remitted in baptism, are not however entirely removed or utterly eradicated, but are abraded in such a manner, as that their roots remain still fixed in the soul.* For, to use the words of the same holy Council: "In those who are born again, God hates nothing, because there is no condemnation to those who are truly buried together with Christ by baptism unto death (Rom. vi. 4), 'who walk not according to the flesh' (Rom. viii. 1); but putting off the old man, and putting on the new, who is created according to God (Eph. iv. 22, sq.), are made innocent, immaculate, pure, harmless, and beloved of God."†

QUESTION XLII.—*Whether Concupiscence in Baptized Persons be a sin.*

That concupiscence, however, or an innate predisposition to sin (fomes), remains, as has been decreed by the authority of the Council itself in the same place, we must confess; but it does not really constitute sin; for, as St. Augustine also holds: "In baptized children the guilt of concupiscence is remitted; [concupiscence itself] is left for probation;"‡ and the same testifies in another place: "In baptism the guilt of concupiscence is pardoned, but the infirmity remains;"§ for concupiscence, which is an effect of sin, is nothing else than an appetite of the soul, in its own nature repugnant to reason; which motion, however, if not accompanied by the consent of the will, or by neglect, differs widely from the real nature of sin. And when St. Paul says: "I had not known concupiscence, if the law did not say, 'thou shalt not covet'" (Rom. vii. 7), from these words he wished to be understood, not the force itself of concupiscence, but the fault of the will. St. Gregory delivers the same doctrine, writing thus: "If there are any who may say that, in baptism, sins are effaced superficially, what greater infidelity than such an assertion? whereas, the soul, radically freed from sin by the sacrament of faith, adheres to God alone."|| And in proof of this matter, he makes use of the testimony of our Saviour, when he says in St. John: "He that is washed,

* Sess. v. can. 5. † Sess. v. on original sin. ‡ Lib. i. de peccat. merit. et remiss. c. 39. § Lib. i. de nupt. et conc. c. 23 et 25, et contr. Jul. l. vi. c. 5, l. i. retract. c. 15, et de verb. Apost. fer. 6. || L. iii, Regist. ep. 30.

needeth not but to wash his feet, but is clean wholly" (John, xiii. 10).

QUESTION XLIII.—*It is again proved that all sins are taken away by Baptism.*

But if any one wishes to see an express figure and image of the efficacy of baptism, let him propose to himself, for contemplation, the history of Naaman, the leprous Syrian, who, when he had washed himself seven times in the water of the Jordan, was so cleansed from leprosy, as the Scripture testifies, that his flesh became "like the flesh of a child" (4 Kings, v. 14). The remission of all sin, whether original or actual, is, therefore, the proper effect of baptism; and that such was the object of its institution by our Lord and Saviour, the Prince of the Apostles, to omit other testimonies, has conveyed in the clearest terms, when he says: "Do penance, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins" (Acts, ii. 38).

QUESTION XLIV.—*As Sin, so also the punishment of Sin is remitted.*

But in baptism not only are sins remitted, but all the punishments due to sins and iniquities are also benignantly pardoned by God; for although to communicate the virtue of the passion of Christ the Lord is common to all the sacraments, yet, of baptism alone has it been said by the Apostle, that by it we die and are buried with Christ (Rom. vi. 4; Col. ii. 12). Hence holy Church has always understood, that to impose those offices of piety, which are usually called by the holy Fathers works of satisfaction, on him who is to be purified by baptism, cannot be done without the greatest injury to this sacrament.* Nor indeed is there any opposition between the doctrine here delivered and the practice of the primitive Church, which of old commanded the Jews, when they were baptized, to fast forty successive days; for that ordinance did not appertain to satisfaction, but those who had received baptism were thus admonished, that, in veneration for the dignity of the sacrament, they should devote some time to the uninterrupted exercise of prayer and fasting.

* Quod pœnæ peccatis debitæ remittantur in baptismo, vide Ambros. in c. 11 ad Rom.; Aug. l. 1, de Nupt. et concupis. c. 33, et in Ench. c. 4; D. Thom. p. 3, q. 69, art. 2, unde nec. ulla est imponenda pœnitentia; Greg. l. 7, regist. Episc. 24, et habetur de consecrat. distinct. 4, cap. ne quod absit; D. Thom. p. 3, q. 68, art. 5.

QUESTION XLV.—*Baptism gives no exemption from the penalties of the Civil Law.*

But although the remission in baptism of the punishments due to sin ought to be an ascertained fact, it does not, therefore, exempt the offender from the punishments awarded by the civil tribunals to grievous delinquency; so as, for instance, to rescue the man, who deserves death, from the penalty ordained by the laws. The religion and piety, however, of those princes, who, that the glory of God in his sacraments might be the more strikingly displayed, would relax and remit that punishment also to the guilty, were highly to be commended.

QUESTION XLVI.—*The punishments which are wont to be inflicted after this life, are remitted in Baptism.*

Baptism, moreover, effects a liberation from all the punishments consequent on original sin after the course of this life; for these blessings we may attain through the merit of the death of our Lord; but by baptism, as has been said above, we die with him: "For if," as the Apostle says, "we have been planted together in the likeness of his death, in like manner we shall be of his resurrection" (Rom. vi. 5).

QUESTION XLVII.—*Why a state of Incorrupt Nature is not at once restored by Baptism.*

But should any one ask why, immediately after baptism, we are not exempt in this mortal life, also, from these inconveniences, and transferred by the influence of this sacred ablution to that perfect grade of life, in which Adam, the first parent of the human race, had been placed before sin, the answer will be, that for this there are two principal reasons. Of these the first is, that we, who by baptism are united to, and made members of Christ's body, were not to be more honoured than our head. As, therefore, Christ the Lord, although possessing from the first moment of his incarnation the plenitude of grace and truth, yet did not lay aside the fragility of human nature which he assumed, until, after having endured the torments of his passion and death, he rose again to the glory of immortality; who can wonder, if he see that the faithful, after they have received the grace of heavenly justification by baptism, are still however clothed with a perishable and frail body, that when, having undergone many labours for sake of Christ, and met death, they shall have been again recalled to life, they may at length be worthy to enjoy life eternal with Christ?

But another reason why corporal infirmity, disease, sense of pain, the motion of concupiscence, are left in us after baptism, is, namely, that we might have, as it were, the germs and materials of virtue, from which we may afterwards obtain more abundant fruit of glory, and more ample rewards. For when, with patient minds, we bear all the ills of life, and, with the divine assistance, subject to the dominion of reason the depraved affections of our hearts, we ought to rest on an assured hope, that the time will come, when, if with the Apostle we shall have "fought a good fight, finished" the "course," and "kept the faith, the Lord, the just Judge, will" also "render to" us "in that day a crown of justice, which is laid up for" us (2 Tim. iv. 7). Such, also, seems to have been the divine conduct with regard to the children of Israel; whom, although the Lord delivered them from the bondage of Egypt, having drowned Pharaoh and his host in the sea (Exod. xiv. 27), he yet did not conduct at once into that happy land of promise, but first tried them by many and various sufferings; and afterwards, when he had sent them to possess the promised land, he, indeed, expelled from their native territories the other inhabitants, but left some nations, whom they could not exterminate, that the people of God might never want an occasion to exercise their warlike valour and fortitude (Judges, iii. 1, sq.). Moreover, if, besides the celestial gifts with which the soul is adorned, the goods of the body were also given through baptism, we should have reason to doubt whether many might not approach baptism with a view to obtain the comforts of this life, rather than the glory hoped for in the next; whereas, however, the Christian should always propose to himself, not these false and uncertain goods, "which are seen," but the true and eternal, "which are not seen" (2 Cor. iv. 17, 18).

QUESTION XLVIII.—*The Regenerated, amid the miseries of this life, are not destitute of solid mental delight.*

Meanwhile, however, to those who "walk worthy" of their "vocation" (Eph. iv. 1), the condition of this life, full of misery though it be, is not without its pleasures and its joys; for to us, who, by baptism, are already engrafted as branches on Christ (John, xv. 2), what more pleasing or desirable than, having taken the cross upon our shoulders, to follow him as our Leader, fatigued by no labours, retarded by no dangers from earnestly pressing forward "towards the prize of the supernal vocation of God;" some to receive from the Lord the laurel of virginity, others the crown of doctrine and preaching, some the palm of martyrdom, others the honours appropriated to their respective

virtues? These splendid insignia of praise would be given to none, had we not first contended in the race of this calamitous life, and stood unconquered in the battle-fight.

QUESTION XLIX.—*What advantage a man gains by Baptism besides the remission of sin and punishment.*

But to return to the effects of baptism, [the pastor] must explain, that, by virtue of this sacrament, we are not only delivered from evils, that are truly to be called the greatest, but are also enriched with invaluable goods and gifts. Our soul is replenished with divine grace, by which, being made just and children of God, we are also constituted heirs to eternal salvation; for, as it is written: "He that believeth and is baptized, shall be saved" (Mark, xvi. 16); and the Apostle testifies, that the Church is cleansed "by the laver of water, in the word of life" (Ephes. v. 26). But grace, as the Council of Trent has decreed, should be believed by all, under pain of anathema, is not only that whereby sins are remitted, but is also a divine quality inherent in the soul, and, as it were, a certain splendour and light, that effaces all the stains of our souls, and renders the souls themselves brighter and more beautiful.* This is clearly inferred from the sacred Scriptures, when they say that grace is "poured forth" (Tit. iii. 6), and also when they usually call it "the pledge" of the Holy Ghost.†

QUESTION L.—*To the Divine Grace, which is infused in Baptism, Virtues are added as attendants.*

To this is added a most noble train of all virtues, which are divinely infused into the soul with grace. Wherefore, when the Apostle says to Titus: "He saved us by the laver of regeneration and renovation of the Holy Ghost, whom he hath poured forth upon us abundantly, through Jesus Christ our Saviour" (Tit. iii. 5, 6), St. Augustine, explaining those words, "poured forth upon us abundantly," says: "that is, for the remission of sins and abundance of virtues."‡

QUESTION LI.—*By Baptism we are incorporated with Christ.*

By baptism, too, we are united and joined, as members, to Christ our head. As, then, from the head flows the force, by which the different parts of the body are moved to the proper

* Sess. vi. vii. de Justific. † Eph. i. 14; 2 Cor. i. 22, v. 5.

‡ Epist. 23, ad Bonifac.; item lib. 1, de peccat. merit. et remiss. c. 29.

performance of their respective functions; so, also, from the fulness of Christ the Lord, are diffused divine virtue and grace to all who are justified, qualifying us for all the duties of Christian piety.

QUESTION LII.—*How it happens that they who have received such an accumulation of virtues in Baptism, are so slow to practise piety.*

Nor should it seem strange to any one, if, furnished and adorned though we be, with so great an abundance of virtues, we yet enter upon or at least finish acts of piety and moral virtue, not without great difficulty and labour; for this happens, not because the virtues, from which these actions emanate, have not been bestowed on us by the goodness of God, but because there remains, after baptism, a most severe conflict of “the flesh against the spirit” (Gal. v. 17), in which conflict, however, it becomes not a Christian man to be disheartened, or to grow faint; for, relying on the goodness of God, we should rest on the best hope, that, by the daily practice of living well, the time will come, when “whatsoever things are modest, whatsoever things are just, whatsoever holy” (Philip. iv. 8), that same may also appear easy and agreeable. Be these the subjects of our fond consideration; be these the objects of our cheerful practice; that “the God of peace” may be with us (2 Cor. xiii. 2).

QUESTION LIII.—*In Baptism is impressed an indelible character.*

By baptism, moreover, we are sealed with a character, that can never be effaced from the soul, of which, however, there is no occasion to speak here at length, as from what has been already said, when treating of the sacraments generally, the pastor may transfer to this place sufficient matter appertaining to this subject.

QUESTION LIV.—*That Baptism can never be repeated.*

But as, from the force and nature of the character, it has been defined by the Church, that the sacrament of baptism is on no account to be iterated, the faithful should frequently and diligently be admonished by pastors on the subject, lest at any time they be led into errors. That baptism is not to be repeated, the Apostle has taught, saying: “One Lord, one faith, one baptism” (Eph. iv. 5). Again, when he exhorts the Romans to take care, that, dead in Christ by baptism, they lose not the life which they had received from him, saying: “In that [Christ] died to sin, he died once” (Rom. vi. 10), he seems clearly to signify, that as he cannot die again, neither can we die again by

baptism. Hence holy Church also openly professes that she believes “one baptism;” and that this accords exceedingly with the nature of the thing, and with reason, is understood from this, that baptism is a certain spiritual regeneration. As, then, by virtue of the laws of nature, we are generated and born but once, and, as St. Augustine observes, “there is no returning to the womb;”* so, in like manner, there is but one spiritual generation, nor is baptism ever at any time to be repeated.

QUESTION LV.—*Baptism is not repeated when administered conditionally.*

Nor let any one suppose that it is repeated by the Church, when she laves any one whose previous baptism is matter of uncertainty, making use of this formula: “If thou art baptized, I baptize thee not again; but if thou art not yet baptized, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost;” for in such cases baptism is to be considered not as impiously repeated, but as holily and conditionally administered.

QUESTION LVI.—*Conditional Baptism is not to be used indiscriminately.*

In this, however, some matters, in which, to the very great injury of the sacrament, abuses are of almost daily occurrence, demand the previous diligent attention of pastors; for there are not wanting those who think, that no sin can be committed if they administer indiscriminately conditional baptism. Hence, if an infant be brought to them, they think that no inquiry whatsoever need be made whether it was previously baptized, but immediately give it baptism. Nay more, although well aware that the child received private baptism, they yet hesitate not to repeat its administration in the Church conditionally, making use of the solemn ceremonial. This they certainly cannot do without sacrilege, and they contract that stain which theologians call “an irregularity;” for the conditional form of baptism, according to the authority of Pope Alexander, is permitted in the case of those only, regarding whom, after diligent inquiry, doubt remains whether they duly received baptism. In no other case is it ever lawful to administer baptism to any one a second time, even conditionally.

* In Joan. Tract. 2,

QUESTION LVII.—*What is the last benefit conferred on men by virtue of Baptism.*

But, besides the other advantages which we derive from baptism, the last, as it were, to which all the rest seem to be referred, is, namely, that it opens to each of us the gate of heaven, before closed by sin. These effects, which are produced in us by virtue of baptism, may be clearly understood from the circumstances which the Gospel authority affirms to have occurred at the baptism of our Saviour; for the heavens were opened, and the Holy Ghost appeared descending upon Christ the Lord in form of a dove (Matt. iii. 16); from which it was given to understand, that to those who are baptized are imparted the gifts of the Holy Spirit, and that to them is unlocked the gate of heaven, opening to them an entrance into glory, not, it is true, immediately after baptism, but at a more seasonable time, when, freed from all miseries, which are incompatible with a life of bliss, they shall exchange a mortal for an immortal state of existence. These, then, are the fruits of baptism, which, if indeed we look to the efficacy of the sacrament, are, no doubt, common alike to all; but if we consider the dispositions with which each person may approach to receive it, we must certainly confess that all do not participate in an equal degree of its heavenly grace and fruit.

QUESTION LVIII.—*What is the force and utility of the Ceremonies of Baptism.*

It now remains to explain, clearly and concisely, what is to be taught regarding the prayers, rites, and ceremonies of this sacrament; for to rites and ceremonies may, to some extent, be transferred the admonition given by the Apostle regarding the gift of tongues, when he observes, that it is unprofitable to speak unless the faithful understand what one says (1 Cor. xiv. 2, sqq.). They present an image, and convey the signification of the things that are being done in the sacrament; but if the faithful people know not the force and power of those signs, the utility of ceremonies will not appear to be very great. The pastors, therefore, must endeavour to make the faithful understand them, and must impress their minds with the conviction that, although not of absolute necessity, they are to be looked upon as of very great importance, and held in great honour. This both the authority of those by whom they were instituted, who without question were the holy Apostles, and also the end for which they wished ceremonies to be employed, sufficiently teach; for it is

evident that they contribute to the more religious and holy administration of the sacraments ; serve to place, as it were, before the eyes, the exalted and inestimable gifts contained therein ; and impress more deeply on the minds of the faithful, the boundless beneficence of God.

QUESTION LIX.—*Rites of Baptism threefold.*

But that in their exposition a certain order may be observed by pastors, and that the instructions delivered by them may be the more easily retained in the memory of the hearers, all the ceremonies and prayers, which the Church uses in the administration of baptism, are to be reduced to three heads. The first class, then, comprehends such as are observed before coming to the baptismal font ; the second, such as are used at the font itself ; the third, those that are usually added after baptism has been administered.

QUESTION LX.—*When the Baptismal Water is to be consecrated by common rite.*

In the first place, then, the water to be used in baptism is to be prepared ; for the baptismal font is consecrated, the oil of mystic unction being added ; and this is not allowed to be done at all times, but, according to the usage of our ancestors, certain festivals, which are most justly to be deemed the greatest and the most holy of all, are awaited, on the vigils of which the water of the sacred ablution is consecrated, on which days alone, except in case of necessity, it was also the practice of the ancient Church that baptism should be administered. But although, on account of the dangers incidental to common life, the Church has deemed it expedient that this custom should not be continued, she still observes with the most religious reverence those solemn days of Easter and Pentecost, on which the baptismal water is to be consecrated.

QUESTION LXI.—*Why the persons to be baptized are not at once admitted into the Church.*

After the consecration of the water, the other ceremonies that precede baptism should be successively explained. The persons to be initiated in baptism are carried, or, as may also happen, conducted, to the door of the church, and are strictly forbidden its entrance, as unworthy to be admitted into the house of God, until they shall have cast off the yoke of the most degrading servitude, and devoted themselves wholly to Christ the Lord, and to his most just sovereignty.

QUESTION LXII.—*Why the persons to be baptized are questioned and instructed as to what they ask.*

The priest then asks them what they ask of the Church, and having received answer, he first instructs them in the doctrine of the Christian faith, of which a profession is to be made in baptism. This is done catechetically, a practice of instruction which no one can doubt originated in the command of our Lord and Saviour, addressed to his Apostles: "Go ye into the whole world, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you;"* words from which we may learn that baptism is not to be administered until, at least, the principal heads of our religion are explained.

QUESTION LXIII.—*How the more ignorant ought to be catechized, according to the ancient custom of the Church.*

But as the catechetical form consists of many interrogations, if the person who is being instructed be of adult age, he himself answers the questions asked; but if he be an infant, the sponsor answers, and makes solemn engagement for him according to the prescribed form.

QUESTION LXIV.—*Use of the Exorcism.*

The exorcism follows, which is composed of words of sacred and religious import, and of prayers to expel the devil, and to weaken and crush his power; wherefore, the priest breathes three times into the face of him who is to be initiated, that he may expel the power of the old serpent, and may catch the breath of lost life.

QUESTION LXV.—*Salt, why applied to the mouth of the person being baptized.*

To the exorcism are added other ceremonies, each of which, being mystical, has its proper and clear signification. When, for instance, salt is put into the mouth of the person brought to be baptized, this evidently imports, that by the doctrine of faith, and the gift of grace, he should be delivered from the corruption of sin, experience a relish for good works, and be delighted with the food of divine wisdom.

* Mark, xvi. 15; Matt. xxviii. 19, sq.

QUESTION LXVI.—*Meaning of the Sign of the Cross made on several parts of the body.*

Besides, the forehead, eyes, breasts, shoulders, ears, are signed with the sign of the cross, all which declare, that, by the mystery of baptism, the senses of the person baptized are opened and strengthened, to enable him to receive God, and to understand and observe his precepts.

QUESTION LXVII.—*The nostrils and ears, why smeared with Spittle.*

His nostrils and ears are next touched with spittle, and he is immediately sent to the baptismal font, that as sight was restored to the blind man, mentioned in the Gospel, whom the Lord, after having spread clay on his eyes, commanded to wash them in the water of Siloe (John, ix. 7); so also we may understand that the efficacy of the sacred ablution is such as to bring light to the mind to discern heavenly truth.

QUESTION LXVIII.—*What is taught by the Renunciation of Satan.*

After the performance of these ceremonies, they come to the baptismal font; and there are employed other rites and ceremonies, from which may be learned the sum of the Christian religion; for in three distinct interrogatories, the priest formally asks the person to be baptized: "Dost thou renounce satan?" "and all his works? and all his pomps?" to each of which interrogations he, or the sponsor in his name, replies, "I renounce." He, therefore, who is to be enrolled under the banner of Christ, must first enter into a holy and religious engagement that he abandons the devil and the world, and will never cease to detest both as his worst enemies.

QUESTION LXIX.—*The person to be baptized is next anointed with the Oil of Catechumens on the breast and between the shoulders; Meaning thereof.*

The person to be baptized is next anointed with the oil of catechumens on the breast and between the shoulders; on the breast, that by the gift of the Holy Ghost he may cast off error and ignorance, and may receive the true faith, for "the just man liveth by faith" (Gal. iii. 2); on the shoulders, that by the grace of the Holy Spirit he may shake off negligence and torpor, and engage in the performance of good works; for "faith without works is dead" (James, ii. 26).

QUESTION LXX.—*How the person to be baptized makes a Profession of his Faith.*

Next, standing at the baptismal font itself, he is interrogated by the priest in the following manner: “Dost thou believe in God the Father, Almighty?” to which he answers: “I believe;” and being similarly interrogated with regard to the other articles of the Creed successively, he makes a solemn religious profession of his faith. Under these two engagements, it is clear, is contained the whole force and discipline of the law of Christ.

QUESTION LXXI.—*Why the person now about to be washed with the Salutory Water is asked if he will be baptized.*

When baptism is now to be administered, the priest asks the person to be baptized if he will be baptized, and, on receiving an answer in the affirmative from him, or in his name, if he be an infant, from the sponsor, he immediately performs the salutary ablution in the name of the Father, and of the Son, and of the Holy Ghost; for, as by voluntary obedience to the serpent man was justly condemned, so the Lord will have none but the voluntary soldier enrolled under his banner, that, by a spontaneous obedience to the divine commands, he might attain eternal salvation.

QUESTION LXXII.—*Why the head of the Baptized is soon after anointed with Chrism.*

The person being now baptized, the priest anoints the crown of his head with chrism, to give him to understand that from that day he is united, as a member, to Christ, his head, and engrafted on his body, and that, therefore, is he called a Christian, from Christ, but Christ, from Chrism. St. Ambrose observes, that what, indeed, the chrism signifies, the prayers then offered by the priest sufficiently explain.

QUESTION LXXIII.—*What is meant by the White Garment or White Kerchief given to the person baptized.*

The priest afterwards puts a white garment on the person baptized, saying: “Receive this white garment, which mayest thou carry unstained before the judgment-seat of our Lord Jesus Christ, that thou mayest have eternal life;” but to infants, who are not formally dressed, is given a white kerchief, with the same words. The holy Fathers teach that by this symbol is signified the glory of the resurrection to which

we are born again by baptism; the brightness and beauty with which the soul, purified from the stains of sin, is adorned in baptism; and the innocence and integrity which the person baptized should preserve throughout life.*

QUESTION LXXIV.—*Meaning of the Burning Wax-Light held by the person baptized.*

A lighted taper is next put into the hand, showing that faith, inflamed by charity, which he received in baptism, is to be fed and augmented by the pursuit of good works.

QUESTION LXXV.—*The Name, its utility, its selection, in regard to the person baptized.*

Finally, to the person baptized is given a name, which should be taken from some one who, through his eminent piety and religion, has obtained a place in the catalogue of the saints; for this similarity of name will easily serve to stimulate him to the imitation of his virtue and holiness, and to pray and hope that he who ought to be the model of his imitation, may also become the advocate to defend his safety of soul and body. Wherefore, those are to be reprehended, who so industriously search after and give to their children the names of heathens, and of those, particularly, who were the most conspicuous of all for their crimes; for from this it may be understood what little regard they have for the pursuit of Christian piety, who seem to be so enamoured with the memory of impious men, as to wish to have the ears of the faithful ring on every side with such profane names.

QUESTION LXXVI.—*Recapitulation of the things delivered touching the mysteries of Baptism.*

If these things on baptism shall have been explained by pastors, not one, almost, of those matters that are to be considered of primary importance as regards the knowledge of this sacrament, will seem to be omitted. For, we have shown the meaning of the word "baptism," the nature and substance of the sacrament, together with the parts of which it consists. We have said by whom it was instituted; what ministers are necessary to its administration; and who should be employed, as it were, as tutors, to sustain the weakness of the person baptized. We have also said to whom baptism should be administered, and how they should be disposed; what are the virtue and efficacy of the sacrament; finally, we have explained,

* Dionys. Eccl. Hierar.; Amb. de iis qui myst. init. c. 8.

at sufficient length for our purpose, the rites and ceremonies to be observed in its administration. Pastors should recollect that all these instructions have principally for object, that the faithful devote their constant care and attention to the fulfilment of the engagements into which they so holily and religiously entered when they were initiated in baptism, and lead a life corresponding with the most holy profession of the Christian name.

CHAPTER III.

ON THE SACRAMENT OF CONFIRMATION.

QUESTION I.—*Why at the present day most particularly the excellence of Confirmation should be explained.*

If the diligence of pastors was ever to be required in explaining the sacrament of confirmation, it is certainly necessary to elucidate it in a most especial manner at present, when this sacrament is altogether omitted by many in the holy Church of God, whilst there are very few who study to derive therefrom the fruit of divine grace which they ought. Lest, therefore, this divine blessing may seem, through their fault, and to their most serious injury, to have been conferred on them in vain, the faithful are to be instructed, both on Whitsunday, on which day principally it is wont to be administered, and also on such other days as pastors shall deem convenient, on the nature, efficacy, and dignity, of this sacrament, so as that they may understand that not only is it not to be neglected, but that it is to be received with the greatest piety and religion.

QUESTION II.—*Why the Church has called this Sacrament Confirmation.*

But to begin with its name, [the pastor] must inform the faithful, that this sacrament is called by the Church “Confirmation;” because, if nothing else impede its efficacy, the person who has been baptized, when anointed with the sacred chrism by the bishop, who accompanies the unction with these solemn words: “I sign thee with the sign of the cross, and confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost,” begins to be firmer in the strength of new virtue, and thus a perfect soldier of Christ.

QUESTION III.—*Confirmation is a True Sacrament of the New Law.*

In confirmation, the Catholic Church has always recognized the true and proper nature of a sacrament, as Pope Melchisedes,* and many other very holy and very ancient Pontiffs, plainly declare. The truth of this doctrine St. Clement could not have confirmed in stronger terms than when he says: “All should hasten without delay to be born again to God, and then to be signed by the bishop, that is, to receive the sevenfold grace of the Holy Ghost; for, as has been handed down to us from St. Peter, and as the other Apostles taught, in obedience to the command of our Lord, he who culpably and voluntarily, and not from necessity, has neglected to receive this sacrament, cannot possibly be a perfect Christian.”† This same faith has been confirmed by their teaching, as may be seen in their decrees, by Urban,‡ Fabian,§ Eusebius,|| Roman Pontiffs, who, full of the same spirit, shed their blood for the name of Christ.

QUESTION IV.—*Sacred Doctors who mention this Sacrament.*

To these, moreover, is added the unanimous authority of the Fathers, amongst whom Denis the Areopagite, bishop of Athens, when teaching how to consecrate and make use of this holy ointment, says: “The priests clothe the baptized with a garment emblematic of purity, in order to conduct him to the bishop; and the bishop, signing him with the sacred and truly divine ointment, makes him partaker of the most holy communion.”¶ Such importance does Eusebius of Cæsarea also attribute to this sacrament, that he hesitates not to say, that the heretic Novatus could not deserve to receive the Holy Ghost, because, having been baptized under severe illness, he was not sealed with the sign of chrism.** But on this subject we have the clearest testimonies from St. Ambrose, in his book on the Initiated;†† and from St. Augustine, in the books which he published against the epistles of the Donatist Petilian;‡‡ both of whom were so convinced, that no doubt could exist as to the reality of this sacrament, that they even taught and confirmed it by passages of Scripture; the one testifying, that to the sacra-

* Ep. ad Episc. Hisp. c. 2.

† Epist. 4, ad Julian.

‡ Ep. 1, ad omnes Christianos, c. 7.

§ Ep. 2, ad omnes Orient. c. 1.

|| Ep. 3, ad Episc. Tusc. et Camp.

¶ De Eccl. Hier. c. 4.

** Hist. Eccl. vi. 20.

†† Lib. i. c. 7.

‡‡ Lib. i. c. 104.

ment of confirmation apply these words of the Apostle : “ Grieve not the Holy Spirit of God, whereby you are sealed unto the day of redemption ” (Eph. iv. 30); the other, what is read in the Psalms : “ Like the precious ointment on the head, that ran down upon the beard, the beard of Aaron ” (Psalm cxxxii. 2); and also that of the same Apostle : “ The charity of God is poured out in our hearts by the Holy Ghost, who is given to us ” (Rom. v. 5).

QUESTION V.—*Distinction of the Sacraments, whence to be derived.*

But although said by Melchiades to have a most intimate connexion with baptism,* confirmation is yet to be deemed not the same, but a far different sacrament; for the diversity of the grace which each of the sacraments confers, and of the sensible sign employed to signify that grace, evidently render them distinct and different sacraments. As, then, by the grace of baptism, we are begotten to newness of life, whereas by that of confirmation we grow to full maturity, “ having put away the things of a child ” (1 Cor. xiii. 11); it is hence sufficiently understood, that the same difference that exists in the natural life, between birth and growth, exists also in the supernatural, between baptism, which has the power of regenerating, and confirmation, by virtue of which the faithful increase, and acquire perfect spiritual strength. Besides, as a new and distinct kind of sacrament is to be constituted, when the soul has to encounter any new difficulty, it may easily be perceived, that, as we require the grace of baptism to imbue the mind with faith, so is it, also, of the utmost advantage, that the minds of the faithful be strengthened by a different grace, that they be deterred by no danger, or fear of pains, tortures, death, from the confession of the true faith. This, then, being accomplished by the sacred chrism of confirmation, it is hence clearly inferred, that the nature of this sacrament is different from baptism. Hence Pope Melchiades accurately evolves the difference between them, writing as follows : “ In baptism man is enlisted into the service; and in confirmation he is equipped for battle: at the baptismal font the Holy Ghost imparts plenitude to accomplish innocence; but in confirmation he ministers perfection to augment grace: in baptism we are regenerated to life; after baptism we are fortified for the combat: in baptism

* Epist. ad Episc. Hisp. in med. For confirmation as a sacrament, see also Ambros. de Sacr. lib. 3, c. 2, lib. de Spiritu Sancto, c. 6 et 7; item Aug. de Trinit. lib. 15, c. 26; et in epist. Joan. tract. 3 et 6, et in Psalmis 26; et ante hos omnes, Tertul. lib. de Resurr. car., Cypr. Epist. 7; Origen, hom. 9, in Levit., Hieron. cont. Lucif. Cyril. Hieros. Catech. 3.

we are cleansed; after baptism we are strengthened : regeneration of itself saves those receiving baptism in peace ; confirmation arms and prepares for conflicts.”* These are truths not only already recorded by other Councils, but specially defined by the holy Council of Trent ; so that we are no longer at liberty not only to think otherwise, but even at all to entertain a doubt regarding them.†

QUESTION VI.—*Who is the Author of the Sacrament of Confirmation.*

But as it was shown above how necessary it were to teach in common concerning all the sacraments, from whom they had their origin, the same ought, also, to be taught regarding confirmation, that the faithful may be impressed with a deeper sense of the sanctity of this sacrament. Accordingly, pastors must explain, that not only was Christ the Lord its author, but that he also ordained, as St. Fabian,‡ bishop of Rome, testifies, the rite of chrism and the words which the Catholic Church uses in its administration. To those who acknowledge confirmation to be a sacrament, this can be easily proved, whereas all the sacred mysteries exceed the powers of human nature, and could be instituted by no other than by God. We now come to speak of its component parts, and first of its matter.

QUESTION VII.—*What is the Matter of this Sacred Mystery.*

This is called chrism, by which word, borrowed from the Greeks, although profane writers signify any sort of ointment, yet those who treat of divine things have appropriated it by common usage to that ointment only, which is composed of oil and balsam, with the solemn consecration of the bishop. A mixture of two corporeal things, therefore, furnishes the matter of confirmation ; and as this compound of different things declares the manifold grace of the Holy Ghost, given to the confirmed, so does it also sufficiently show the excellence of the sacrament itself. That such is the matter of this sacrament, holy Church and her Councils§ have always taught ; and the same has been handed down to us by St. Denis,|| and by many other Fathers of the gravest authority, particularly by Pope Fabian,¶ who testifies that the Apostles received the composition of chrism from the Lord, and transmitted it to us.

* *Loco citato.* † *Conc. Laod. can. 48 ; Meld. c. 6 ; Florent. et Constant ; Trid. sess. vii.* ‡ *Epist. 2, ad Episc. Orient.* § *Concil. Laod. c. 48 ; Carthag. ii. c. 3.* || *Eccles. Hier. c. 4.* ¶ *Epist. 3, ad Episc. Orient.*

QUESTION VIII.—*What the Oil in the Matter of Confirmation signifies.*

Nor, indeed, could any other matter than that of chrism seem more appropriate to declare the effects of this sacrament; for oil, by its nature unctuous and fluid, expresses the plenitude of grace, which, through the Holy Ghost, overflows and is poured into others from Christ the head, “like the ointment on the head, that ran down upon the beard of Aaron, to the skirt of his garment” (Ps. cxxxii. 2); for him “God anointed with the oil of gladness, above” his “fellows” (Ps. xlv. 8), and “of his fulness we all have received” (John, i. 16).

QUESTION IX.—*Of what the Balsam mixed with Oil here puts us in mind.*

But what else does balsam, the odour of which is most agreeable, signify, but that the faithful, when they are made perfect by the grace of confirmation, diffuse around such a sweet odour of all virtues, that they may say with the Apostle: “We are unto God the good odour of Christ” (2 Cor. ii. 15). Balsam has, also, the efficacy of preserving from putrescence whatever is anointed with it, a property that seems admirably suited to express the virtue of this sacrament; whereas it is quite evident that the souls of the faithful, prepared by the heavenly grace imparted in confirmation, may be easily protected from the contagion of sins.

QUESTION X.—*Why it is necessary that the Chrism be consecrated by the Bishop.*

The chrism is consecrated by the bishop with solemn ceremonies; for that our Saviour so taught at his last supper, when he committed to his Apostles the manner of making chrism, we learn from Fabian, a Pontiff eminently distinguished by his sanctity, and by the glory of martyrdom.* The necessity of this consecration may, however, be shown from reason also; for in most of the other sacraments, Christ so instituted their matter as to impart to it holiness also; for it was not only his will that water should constitute the element of baptism, when he said: “Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God” (John, iii. 5); but he, also, at his own baptism, imparted to it the power of sanctifying thenceforward. Wherefore has it been said by St. Chrysostom: “The water of baptism, had it not been sanctified

* S. Fab. Papa, uti supra.

by contact with the body of our Lord, could not purge the sins of believers.* As, then, the Lord did not consecrate, by actually using and handling, this matter of confirmation, it is necessary that it be consecrated by holy and religious prayers; and this consecration can appertain to no other save the bishop, who is instituted the ordinary minister of this sacrament.

QUESTION XI.—*What is the Form of this Sacrament.*

The other component part of confirmation, that is, its form and the words used at the sacred unction, must also be explained; and the faithful are to be admonished, that, in receiving this sacrament, they, on hearing the words pronounced, are then particularly to excite their minds to piety, faith, and religion, that no obstacle may be opposed to heavenly grace. The form of confirmation, then, is comprised in these words: "I SIGN THEE WITH THE SIGN OF THE CROSS, AND I CONFIRM THEE WITH THE CHRISM OF SALVATION, IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST." If, however, we call in reason also to [the investigation of] truth, the same may be easily proved; for the form of a sacrament should contain all those things that explain the nature and substance of the sacrament itself.

QUESTION XII.—*That such is the Perfect Form of this Sacrament, how further proved.*

But in confirmation are chiefly to be observed these three things: the divine power, which, as a principal cause, operates in the sacrament; then the strength of mind and soul which is imparted by the sacred unction to the faithful unto salvation; and next, the sign impressed on him who is to engage in the warfare of Christ. Now of these the first is sufficiently declared by the concluding words of the form: "In the name of the Father, and of the Son, and of the Holy Ghost;" the second, by the words immediately preceding them: "I confirm thee with the chrisim of salvation;" and the third, by the words with which the form opens: "I sign thee with the sign of the cross." But were we even unable to prove by any reasoning that such is the true and absolute form of this sacrament, the authority of the Catholic Church, under whose mastership we have always been thus taught, suffers us not to entertain the least doubt on the subject.

* Hom. 4, oper. imperf. et habetur de consec. dist. 4, c. Nunquid.

QUESTION XIII.—*Who is the proper Minister of the Sacrament of Confirmation.*

Pastors should also teach, to whom principally has been committed the administration of this sacrament; for as, according to the Prophet, there are many who run, and yet are not sent (Jerem. xxiii. 21), it is necessary to teach who are its true and legitimate ministers, that the faithful people may be enabled to obtain the sacrament and grace of confirmation.* That the bishop alone, then, has ordinary power to administer this sacrament, the sacred Writings show; for we read in the Acts of the Apostles, that, when Samaria had received the Word of God, Peter and John were sent to them, “who prayed for them, that they might receive the Holy Ghost: for he was not yet come upon any one of them, but they were only baptized” (Acts, viii. 15, sq.). Here we may see that he who had baptized, having been only a deacon, had no power to confirm; but that that office was reserved to a more perfect order of ministers, that is, to the Apostles; and the same may be observed, also, whenever the sacred Scriptures make mention of this sacrament (Acts, xix. 6). Nor are there wanting, in proof of this matter, the clearest testimonies of the holy Fathers, and of Pontiffs, of Urban, Eusebius, Damasus, Innocent, Leo, as is evident from their decrees. St. Augustine, also, complains grievously of the corrupt practice of the Egyptians and Alexandrians, whose priests dared to administer the sacrament of confirmation. And the strict propriety of consigning this office to bishops, pastors may illustrate by the following comparison. As in constructing edifices, although the artisans, who are inferior agents, prepare and dispose cement, lime, timber, and the rest of the material, to the architect, however, belongs the completion of the work; so, in like manner, should this sacrament, by which, as it were, the spiritual edifice is completed, be administered by no other than by the chief priest.

QUESTION XIV.—*Sponsors, why added in Confirmation, and what affinity is contracted in Confirmation.*

A sponsor is also added, as we have already shown to be the case in baptism; for if they who enter the gladiatorial lists have occasion for some one, by whose skill and counsel they may be taught by what thrusts and passes they may, themselves being secure, despatch their antagonist; how much more will the faithful require a leader and monitor, when, sheathed, as it

* Trid. sess. 23, c. 4, et can. 7.

were and secured in the panoply of this sacrament, they engage in the spiritual conflict, in which eternal salvation is the proposed reward! With good reason, therefore, are sponsors to be called to assist at the administration of this sacrament also; and with them is contracted the same spiritual affinity, which, as we already taught when treating of sponsors in baptism, impedes the lawful marriage of the parties.*

QUESTION XV.—*The Sacrament of Confirmation is not absolutely necessary, but is not however to be overlooked.*

But as it often happens that, in receiving this sacrament, the faithful either make use of either precipitate haste or gross neglect and procrastination (for, concerning those who have arrived at such a degree of impiety as to have the hardihood to contemn and despise it, we have nothing to say), pastors will also explain who, of what age, endued with what zeal for piety, they should be, to whom confirmation ought to be administered. And first of all, it should be taught that this sacrament is not so necessary that one cannot be saved without it; but although not necessary, yet it ought to be omitted by no one, but rather, in a matter full of holiness, through which the gifts of God are so liberally bestowed on us, the greatest care should be taken to avoid all neglect; for what God has proposed in common to all for their sanctification, all should likewise most earnestly desire.†

QUESTION XVI.—*It is shown that the Sacrament of Confirmation ought to be received by all.*

And, indeed, St. Luke, when describing that admirable effusion of the Holy Spirit, says: “And suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting;” and a little after, “and they were all filled with the Holy Ghost” (Acts, ii. 2, 4); from which words we may understand, that, as that house bore a type and figure of the Church, the sacrament of confirmation, which took its beginning from that day, appertains to all the faithful. This is also easily inferred from the nature of the sacrament itself; for they ought to be confirmed with the sacred chrism, who have need of spiritual increase, and are to be conducted to the perfection of the Christian religion; but this is eminently suited to all without exception; for as nature intends that all her children should grow up and attain full maturity, although she sometimes does not realize her wishes;

* Trid. sess. 24, c. 2. † De consec. dist. 5, c. 2, sq.; Conc. Aurel. 3; Hugo de sanct. Vict. de Sacram. lib. 2, p. 7, c. 39.

so the Catholic Church, the common mother of all, earnestly desires that in those whom she has regenerated by baptism, the form of the Christian man be brought to perfection; and as this is accomplished through the sacrament of mystic unction, it is clear that that unction belongs alike to all the faithful.

QUESTION XVII.—*At what age Christians are to be admitted to this Sacrament.*

Here it is to be observed, that, after baptism, the sacrament of confirmation may indeed be administered to all; but that, until children shall have attained the use of reason, its administration is inexpedient. Wherefore, if not to be postponed to the age of twelve, it is most proper to defer this sacrament at least to that of seven; for confirmation has not been instituted as necessary to salvation, but that by virtue thereof we might be found very well armed and prepared, when called upon to fight for the faith of Christ; and for this kind of conflict assuredly no one will consider children, who still want the use of reason, to be qualified.

QUESTION XVIII.—*How those who are rather of advanced age ought to prepare themselves for this Sacrament.*

From this it therefore follows, that persons of mature age, who are to be confirmed, must, indeed, if they desire to receive the grace and gifts of this sacrament, not only bring with them faith and piety, but also grieve from their hearts for the more weighty sins which they have committed. In this [the pastor] will labour, that they also previously confess their sins, and be excited by his exhortation to fasting and other works of piety, and be admonished of the propriety of reviving that laudable practice of the ancient Church, of receiving this sacrament fasting.* To this it is to be presumed, that the faithful may be easily persuaded, if they shall understand the gifts and admirable effects of this sacrament.

QUESTION XIX.—*What are the Effects of Confirmation.*

Pastors, therefore, will teach that, in common with the other sacraments, confirmation, unless some obstacle be opposed on the part of the receiver, imparts new grace; for it has been shown that these sacred and mystic signs are of such a nature, as to indicate and produce grace; and as we cannot even imagine grace

* De Consecr. dist. 3. On the effects of confirmation, see St. Thomas in p. 3, q. 72, art. 7.

to co-exist with sin, it follows that [confirmation] also pardons and remits sins. But, besides these things, which are to be considered common with the other [sacraments], to confirmation it is peculiarly given first to perfect the grace of baptism; for those who have been made Christians by baptism, still have in some sort the tenderness and softness, as it were, of new-born infants (1 Pet. ii. 2), and afterwards become, by the sacrament of chrism, stronger against all the assaults of the world, the flesh, and the devil, and their mind is fully confirmed in faith to confess and glorify the name of our Lord Jesus Christ, whence, also, no doubt, originated the very name [of confirmation].

QUESTION XX.—*The name of Confirmation whence derived.*

For the word “confirmation” is not derived, as some not less ignorantly than impiously have pretended, from the circumstance of baptized infants, when arrived at mature years, having been conducted of old to the bishop, to confirm their faith in Christ, which they had embraced in baptism, so that confirmation would seem to differ in nothing from catechetical instruction; of which practice no approved testimony can be adduced; but the name has been given to it, because, by virtue of this sacrament, God confirms in us the work which he commenced by baptism, and conducts us to the perfection of solid Christian virtue. But not only does it confirm; it also increases [divine grace], of which Melchiadès thus testifies: “The Holy Ghost, who descends with salutary illapse on the waters of baptism, imparts, in the font, plenitude to the accomplishment of innocence: in confirmation he gives an increase to the augmentation of grace.”* And not only does he give an increase, but an increase after a wonderful manner. This the Scriptures most beautifully signify and express by a metaphor taken from clothing: “Stay you in the city,” says our Lord and Saviour, speaking of this sacrament, “until you be endued with power from on high.” †

QUESTION XXI.—*The Virtue of Confirmation is to be set forth from what beſel the Apoſtles.*

But if pastors shall wish to show the divine efficacy of this sacrament (and this, no doubt, will have very great influence in moving the minds of the faithful), it will be sufficient to explain what occurred to the Apostles themselves. So weak and timid were they, before and even at the very time of the passion, that no sooner was our Lord apprehended, than they instantly fled (Matt. xxvi. 56); and Peter, who was designated the rock and

* Ep. ad Episc. Hispan. † Luke, xxiv. 49. Induamini, clothed.—Tr.

foundation of the Church, and who had displayed unshaken constancy, and exalted magnanimity (Matt. xvi. 18, xxvi. 51), terrified at the voice of one weak woman, denied, not once nor twice only, but a third time, that he was a disciple of Jesus Christ (Matt. xxvi. 70, 72, 74); and after the resurrection they all remained shut up at home "for fear of the Jews" (John, xx. 19). But, on the day of Pentecost, so great was the virtue of the Holy Ghost with which they were all replenished, that, whilst they freely and fearlessly disseminated the Gospel confided to them, not only through Judæa, but throughout the world (Acts, ii. 1), they thought that no greater happiness could await them than that of being "accounted worthy to suffer reproach," chains, torments, crucifixion, "for the name of" Christ (Acts, v. 41).

QUESTION XXII.—*Confirmation impresses a Character, and cannot be repeated.*

Confirmation has also the effect of impressing a character; whence, as we said above of baptism also, and as will be more fully explained too in its proper place with regard to the sacrament of order, it can on no account be ever repeated. If, then, these things shall have been frequently and accurately explained by pastors, it will be almost impossible that the faithful, having known the dignity and utility of this sacrament, should not study with the greatest diligence to receive it with purity and devotion. It remains now briefly to glance at the rites and ceremonies used by the Catholic Church in the administration of this sacrament; and the great advantages of this explanation pastors will understand, if they revert to what we already said on this subject under its proper head.

QUESTION XXIII.—*Why the forehead of those being confirmed is anointed in form of a Cross.*

The forehead, then, of persons being confirmed, is anointed with sacred chrism; for, by this sacrament, the Holy Spirit infuses himself into the souls of the faithful, and increases in them strength and fortitude, to enable them, in the spiritual contest, to fight manfully, and to resist their most implacable foes. To which effect, it is declared, that they are to be deterred by no fear or shame, of which affections the front is the principal index, from the open confession of the name of Christ.* Besides, that mark, by which the Christian is distinguished from all others, as the soldier is by certain military badges, should be impressed on the more conspicuous part of the body.

* St. Thomas in p. 3, q. 72, art. 9; Aug. in Ps. xiv.

QUESTION XXIV.—*At what time chiefly this Sacrament should be conferred.*

It has also been matter of solemn religious observance in the Church of God, that this sacrament should be administered principally at Pentecost, because on that day most especially were the Apostles strengthened and confirmed by the power of the Holy Ghost (Acts, ii. 2); by the recollection of which supernatural event, the faithful should be admonished of the nature and magnitude of the mysteries contained in the sacred unction.

QUESTION XXV.—*Why the Bishop gives a slap on the cheek, and invokes Peace on the person confirmed.*

The person, when anointed and confirmed, next receives a gentle slap on the cheek from the hand of the bishop, to make him recollect that, as a valiant champion, he should be prepared to endure with unconquered spirit all adversities for the name of Christ. Lastly is given him the peace, that he may understand that he has attained the plenitude of divine grace, and “that peace which surpasseth all understanding” (Phil. iv. 7). Let this, then, be a summary of those things, which are to be expounded by pastors touching the sacrament of chrism, not so much, however, in naked words and cold language, as in the burning accents of pious and glowing zeal, so as to seem to imprint them on the souls and inmost thoughts of the faithful.

CHAPTER IV.

ON THE SACRAMENT OF THE EUCHARIST.

QUESTION I.—*Why the Mysteries of the Eucharist ought to be treated and received with the deepest reverence.*

As of all the sacred mysteries bequeathed to us by our Lord and Saviour as most infailing instruments of divine grace, there is none comparable to the most holy sacrament of the Eucharist; so, also, for no crime is there a heavier punishment to be feared from God, than for the unholy or irreligious use by the faithful of that which is full of all holiness, or rather which contains the author himself and source of holiness. This the Apostle wisely saw, and of it he has openly admonished us; for when he had declared the enormity of their guilt, “who discerned not the body of the Lord” (1 Cor. xi. 29), he immediately subjoined: “Therefore are there many infirm and weak

among you, and many sleep" (1 Cor. xi. 30). That the faithful people, therefore, aware that to this heavenly sacrament are due divine honours, may derive therefrom abundant fruit of grace, and escape the most just anger of God, pastors will explain, with the greatest diligence, all those things which may seem calculated more fully to display its majesty.

QUESTION II.—*Why and when the Sacrament of the Eucharist was instituted.*

In this it will be necessary that, following the example of the Apostle Paul, who professed to have delivered to the Corinthians what he had received from the Lord, they, first of all, explain to the faithful the institution of this sacrament. That its institution was as follows is clearly inferred from the Evangelist. Our Lord, who, "having loved his own, loved them to the end" (John, xiii. 1), to give them some divine and admirable pledge of this love, knowing that the hour had now come, when he should pass from this world to the Father, that he might never at any time be absent from his own, with inexplicable wisdom accomplished what transcends all the order and condition of nature. For having celebrated the supper of the paschal lamb with his disciples, that the figure might yield to the reality, the shadow to the substance, He "took bread, and giving thanks" to God, "blessed and brake, and gave to his disciples, and said: TAKE YE AND EAT, THIS IS MY BODY, WHICH SHALL BE DELIVERED FOR YOU: THIS DO FOR THE COMMEMORATION OF ME. In like manner" he took "the chalice also, after he had supped, saying: THIS CHALICE IS THE NEW TESTAMENT IN MY BLOOD; THIS DO, AS OFTEN AS YOU SHALL DRINK IT, IN COMMEMORATION OF ME."*

QUESTION III.—*Why this Sacrament is called the Eucharist.*

Wherefore sacred writers, finding it impossible to convey by one term the dignity and excellence of this admirable sacrament, have endeavoured to express it by a variety of appellations. For sometimes they call it "the Eucharist," a word which we may render either "the good grace," or "the thanksgiving;"† and with good reason, indeed, is it to be called "the good grace," both because it foreshows eternal life, of which it has been written: "The grace of God is everlasting life" (Rom. vi. 23); and also because it contains in itself Christ the Lord, who is true grace, and the fountain of all heavenly gifts. Nor do we less

* Matt. xxvi. 26; Mark, xiv. 22; Luke, xxii. 19; 1 Cor. xi. 24.

† In Latin, *bona gratia*, or *gratiarum actio*.

appropriately interpret it "the thanksgiving;" for, when we immolate this most pure Victim, we daily give God boundless thanks for all his benefits towards us, and first of all for so excellent a gift of his grace, which he bestows on us in this sacrament. But that same name also very well accords with those things which we read were done by Christ the Lord, when instituting this mystery; for, "taking bread, he brake it, and gave thanks" (loc. cit.). David, too, when contemplating the greatness of this mystery, before he uttered that verse: "He hath made a remembrance of his wonderful works, being a merciful and gracious Lord; he hath given food to them that fear him" (Ps. cx. 4), thought that thanksgiving should precede, when he says: "His work is praise and magnificence."*

QUESTION IV.—*Why this Sacrament is called Communion, the Sacrament of Peace and Love.*

It is also frequently declared by the word "sacrifice;" of which mystery there will be occasion to speak more at large presently. It is besides called "communion," which word is evidently taken from that passage of the Apostle, where we read: "The chalice of benediction which we bless, is it not the communion of the blood of Christ? And the bread which we break, is it not the partaking of the body of the Lord?" (1 Cor. x. 16.) For, as Damascene has explained, this sacrament "unites us to Christ, and renders us partakers of his flesh and divinity, reconciles and unites us to each other in the same Christ, and consolidates us as it were into one body."† Whence it came to pass, that it was also called the sacrament of peace and charity, that we might understand how unworthy the Christian name they are, who indulge in enmities, and that hatred, dissensions, and discord should be altogether banished as the most baneful pests of the faithful, especially as, in the daily Christian sacrifice of our religion, we profess to preserve nothing more studiously than peace and charity.

QUESTION V.—*Why the same Sacrament is called the Viaticum and Supper.*

But it is also frequently called by sacred writers the viaticum, both because it is the spiritual food by which we are sustained in our pilgrimage through this life, and also because it prepares for us the way to eternal glory and happiness. Wherefore,

* Ps. cx. 3. Chrysost. hom. 24, in 1, ad Cor. ad hæc verba, Calix benedictionis; Cypr. lib. de lapsis; Ambr. lib. 5, de Sacr. c. 3; D. Th. p. 3, q. 73, a. 4. † De Fid. Orthod. iv. 13.

according to an ancient usage of the Catholic Church, we see it observed that none of the faithful depart life without this sacrament. And, indeed, the most ancient Fathers, following the authority of the Apostle, have also sometimes called the holy Eucharist by the name of "supper" (1 Cor. xi. 20), because it was instituted by Christ the Lord at that saving mystery of the last supper.*

QUESTION VI.—*The Eucharist cannot be consecrated and received after having taken meat or drink.*

It is not, however, on that account lawful to consecrate or receive the Eucharist after meat or drink, for the practice of its being received only by persons fasting, salutarily introduced, as ancient writers have recorded, by the Apostles, has been always retained and observed.

QUESTION VII.—*The Eucharist is a Sacrament properly so called.*

But the import of the name having been explained, it will be necessary to teach that this is a true sacrament, and one of those seven which holy Church has ever religiously revered and venerated. For, in the consecration of the chalice, it is called "a mystery of faith." Besides, to omit the almost innumerable testimonies of sacred writers, who always held that it was to be numbered amongst the true sacraments, the same is proved from the very purport and nature of a sacrament. In it are sensible and outward signs: in the next place it signifies and produces grace; and neither the Evangelists nor the Apostle leave room for doubting its institution by Christ. When all these things concur in confirming the truth of the sacrament, there is evidently no need for any other arguments.

QUESTION VIII.—*That in this Sacrament there are many things to which the name of Sacrament corresponds.*

But pastors must carefully observe, that in this mystery there are many things to which sacred writers have occasionally given the name of sacrament; for sometimes both its consecration and participation, but frequently the body and blood itself of the Lord, which is contained in the Eucharist, used to be called a sacrament. For St. Augustine says, that this sacrament consists of two things, that is, of the visible species of the elements, and of the invisible flesh and blood of our Lord Jesus Christ himself.† And in like manner we affirm that this sacrament

* Cypr. De Cœna Domini.

† De Catech. rud. c. 16.

is to be adored,* meaning of course the body and blood of our Lord. But it is clear that all these are less properly called sacraments; and the species themselves of bread and wine possess the true and perfect import of this name.

QUESTION IX.—*How the Eucharist differs from all the other Sacraments.*

But how much this sacrament differs from all the rest, is easily inferred. For, all the other sacraments are perfected by the use of their matter, that is, by their administration; baptism, for instance, becomes a sacrament when the ablution is being actually performed; but to the perfection of the Eucharist, the consecration of the elements suffices; for, though preserved in a pyxis, either element ceases not to be a sacrament. Again, in constituting other sacraments, no change of the matter and element into another substance takes place; for, the water of baptism, or the oil of chrism, when those sacraments are being administered, lose not their former nature of water and oil; but, in the Eucharist, that which was bread and wine before consecration, is, after consecration, really the substance of the body and blood of the Lord.

QUESTION X.—*The Twofold Matter of the Eucharist does not constitute Two Sacraments.*

But although there are two elements, namely, bread and wine, from which the entire sacrament of the Eucharist is constituted; yet, taught by the authority of the Church, we confess that there is not, however, a plurality of sacraments, but one only; for, otherwise, the number of the sacraments could not be seven, as has been always handed down, and as has been defined by the Councils of Lateran,† Florence,‡ and Trent.§ For as, by the grace of this sacrament, is effected one mystical body, in order that the sacrament itself may correspond with what it effects, it should be one, and one indeed, not because it should consist of, but because it signifies, one thing. For, as meat and drink, which are two different things, are used for one purpose only, that is, to recruit the strength of the body; so, also, it was meet that to them should correspond the two different sacramental species, which should signify the spiritual food by which souls are supported and refreshed. Therefore has our Lord and Saviour said: “My flesh is meat indeed, and my

* Conc. Trid. sess. xiii. c. v. and can. 6. † The great Lateran Council, held under Innocent II., does not expressly mention that there are seven sacraments, but it is clearly to be inferred from c. i. &c. ‡ Doctr. de Sacram. § Sess. vii. can. 1.

blood is drink indeed" (John, vi. 56). But the pastor must diligently explain what the sacrament of the Eucharist signifies, that, seeing the sacred mysteries with their eyes, the faithful may also, at the same time, feed the soul with the contemplation of divine things.

QUESTION XI.—*Of what things this Sacrament is significant.*

There are three things, then, which are indicated by this sacrament. The first is the passion of Christ the Lord, a thing past; for he himself has taught: "Do this for a commemoration of me" (Luke, xxii. 19); and the Apostle has testified: "As often as you shall eat this bread, and drink this chalice, you shall show the death of the Lord, until he come" (1 Cor. xi. 26). Another is divine and heavenly grace, which, being present, is imparted by this sacrament, to nurture and preserve the soul; for as by baptism we are begotten to newness of life, and by confirmation are strengthened to enable us to resist satan, and openly to profess the name of Christ; so, by the sacrament of the Eucharist, are we nurtured and supported. The third thing, which it foreshows as future, is the fruit of eternal joy and glory, which, according to God's promise, we shall receive in our heavenly country. These three things, then, distinguished, as they evidently are, by diversity of time, past, present, and future, are signified by the sacred mysteries in such a manner, that the whole sacrament, though consisting of different species, is referred to the declaring of each of them as to the signification of one thing.

QUESTION XII.—*Matter of this Sacrament, and what sort of Bread is to be consecrated.*

But it is particularly incumbent on pastors to know the matter of this sacrament, that they themselves may duly consecrate it, and also that the faithful may be admonished of that of which it is the symbol, and may burn with an earnest desire to possess what it signifies. The matter, then, of this sacrament is twofold; one, wheaten bread, of which we shall treat first; of the other we shall speak hereafter. For, as the Evangelists, Matthew (xxvi. 26), Mark (xiv. 22), and Luke (xxii. 19), teach, Christ the Lord "took bread" into his hands, "blessed, and brake, saying: THIS IS MY BODY;" and, according to John, the same Saviour called himself bread, when he said: "I am the living bread, which came down from heaven" (vi. 41). As, however, there are various sorts of bread, either because they differ in material, being made, some of wheat, some of barley or of pulse, and other products of the earth, or

because they possess different qualities, some being leavened, others altogether without leaven, with regard to the first, the words of the Saviour 'show that it should be wheaten bread ; for, according to the common usage of speaking, when we simply say bread, it is sufficiently clear that wheaten bread is understood. That is also declared by a figure in the Old Testament; for the Lord had commanded that the "loaves of proposition," which signified this sacrament, should be made of "fine flour" (Lev. xxiv. 5).

QUESTION XIII.—*It is proper that the Eucharistic Bread be unleavened.*

But as none but wheaten bread is to be considered the proper matter of this sacrament (for this Apostolic tradition has taught us, and the authority of the Catholic Church has confirmed), so also is it easily inferred from those things which Christ the Lord did, that this bread should be unleavened; for he consecrated and instituted this sacrament on the first day of unleavened bread, on which it was not lawful for the Jews to have anything leavened in their houses.* Should any one object the authority of John the Evangelist, who says that all this was done "before the festival day of the Pasch" (John, xiii. 1), the argument is one of easy solution; for by the day before the Pasch John understands the same day which the other Evangelists designate "the first day of unleavened bread." He wished particularly to mark the "natural" day, which commences at sunrise; and the first "natural" day of the Pasch being Friday, "the day before the Pasch" must, therefore, mean Thursday, on the evening of which the festival of unleavened bread began, and on which our Lord celebrated the Pasch [and instituted the Eucharist]. Hence St. Chrysostom, also, interprets the first day of unleavened bread to be the day, on the evening of which unleavened bread was to be eaten.† The peculiar fitness of the consecration of unleavened bread, to express that integrity and purity of mind which the faithful should bring to this sacrament, we are taught by the Apostle, when he says: "Purge out the old leaven, that you may be a new mass, as you are unleavened; for Christ our Pasch is sacrificed. Therefore, let us feast, not with the old leaven, not with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth" (1 Cor. v. 7, sq.).

* Matt. xxvi. 17; Mark, xiv. 12; Luke, xxii. 7. † In Matt. hom. 83.

QUESTION XIV.—*Unleavened Bread not absolutely necessary for the Eucharist.*

This quality of the bread, however, is not to be deemed so necessary, as that, if it be wanting, the sacrament cannot exist ; for both sorts are called by the common name, and have the true and proper nature of bread.* No one, however, is at liberty on his private authority, or rather temerity, to alter the laudable rite of his Church ; and such alteration is the less warrantable in priests of the Latin Church, commanded moreover as they are, by the Supreme Pontiffs, to consecrate the sacred mysteries with unleavened bread only.† With regard to the first matter of this sacrament, let this exposition suffice. It is, however, to be observed, that the quantity of the matter to be consecrated has not been defined, as we cannot define the exact number of those who can or ought to receive the sacred mysteries.

QUESTION XV.—*What Matter is to be used for consecrating the Blood of the Lord.*

It remains for us to speak of the other matter and element of this sacrament, which is wine pressed from the fruit of the vine, with which is mingled a little water. That in the institution of this sacrament, our Lord and Saviour made use of wine, has been at all times the doctrine of the Catholic Church, for he himself said : “ I will not drink from henceforth of this fruit of the vine, until that day ;”‡ on which passage Chrysostom observes : “ Of the fruit of the vine, which certainly produced wine, not water ;” as if he had it in view, so long before, to uproot the heresy of those who supposed, that in these mysteries water alone is to be used.§

QUESTION XVI.—*Water is to be mixed with the Wine in the Sacrament*

With the wine, however, the Church of God has always mingled water: first, because that Christ the Lord did so, is proved by the authority of Councils and the testimony of St. Cyprian;|| next, because by this admixture is renewed the recollection of the blood and water that issued from his side. “ Waters,” also, as we read in the Apocalypse, denote the people (xvii. 15); and hence, water mixed with wine signifies the union

* Concil. Flor. sess. ult. † Lib. 3, decret. de celebr. miss. c. final.
‡ Matt. xxvi. 29; Mark, xiv. 25. § Hom. 83, in Matt. || Lib. 1, Epist. 3; Trid. scss. xxii. c. 7, et can. 9.

of the faithful people with Christ their head ; and this rite, derived as it is from Apostolic tradition, the holy Church has always observed.

QUESTION XVII.—*It is not absolutely necessary that Water be used, and the quantity of Water ought to be less than that of the Wine.*

But although there are reasons so grave for mingling water with the wine, that it cannot be omitted without a mortal sin, yet its absence is insufficient to render the sacrament null. But as, in the sacred mysteries, priests must be mindful to mingle water with the wine, so, also, must they take care to mingle it in small quantity, for in the opinion and judgment of ecclesiastical writers, that water is changed into wine. Hence these words of Pope Honorius on the subject: “A pernicious abuse has prevailed in your district, of using, in the sacrifice, a greater quantity of water than of wine; whereas, according to the rational practice of the Universal Church, a much greater quantity of wine should be used than of water.”* These, then, are the only two elements of this sacrament; and with good reason has it been enacted by many decrees, that, although there have been those who were not afraid to do so, it is unlawful to offer anything but bread and wine.† But we have now to consider how well adapted these two symbols of bread and wine are to declare those things, of which we believe and confess them to be sensible signs.

QUESTION XVIII.—*How many and how great things the symbols of Bread and Wine represent in this Sacrament.*

In the first place, then, they signify to us Christ, as he is the true life of men; for our Lord himself says: “My flesh is meat indeed, and my blood is drink indeed” (John, vi. 56). As, then, the body of Christ the Lord furnishes nourishment to eternal life to those who receive the sacrament thereof with purity and holiness, with reason is its matter composed chiefly of those things by which this life is sustained, in order that the faithful may easily understand, that the mind and soul are satiated by the communion of the precious body and blood of Christ. These very elements serve also somewhat to suggest to men, the truth of the real presence of the body and blood of the Lord in the sacrament. Observing as we do, that bread and wine are every day changed, by the power of nature, into human flesh and blood,

* Lib. 3, Decretal. de cel. miss. c. 13. † Vid. de consec. dist. 2, c. 1, 2, et seq.

we may the more easily be led by this analogy to believe, that the substance of the bread and wine is changed, by the celestial benediction, into the real flesh and real blood of Christ. This admirable change of the elements, also, contributes to shadow forth what takes place in the soul; for as, although no change of the bread and wine appears externally, yet is their substance truly changed into the flesh and blood of Christ; so, in like manner, although in us nothing appears changed, yet are we renewed interiorly to life whilst we receive in the sacrament of the Eucharist the true life. Moreover, as the body of the Church, which is one, is composed of many members, of that union nothing is more strikingly illustrative than the elements of bread and wine; for bread is made from many grains; wine is pressed from many clusters of grapes; and thus do they declare that we, though many, are most closely bound together by the bond of this divine mystery, and made as it were one body.

QUESTION XIX.—*What Form should be used to consecrate the Bread.*

It now follows that we treat of the form to be used in the consecration of the bread; not, however, with a view that the faithful people should be taught those mysteries, unless necessity require it (for those who have not been initiated in holy orders, it is unnecessary to instruct on these matters), but lest mistakes the most shameful take place on the part of consecrating priests, through ignorance of the form. We are then taught by the holy Evangelists Matthew and Luke, and also by the Apostle, that the form consists in these words: THIS IS MY BODY; for it is written: "Whilst they were at supper, Jesus took bread, and blessed, and brake, and gave to his disciples, and said: Take and eat, THIS IS MY BODY;"* and as this form of consecration was observed by Christ the Lord, the Catholic Church has always used it. The testimonies of the Fathers, the enumeration of which would be endless, and also the decree of the Council of Florence, which is obvious and accessible to all, must here be omitted, particularly as the knowledge which they convey may be attained from these words of the Saviour: "Do this for a commemoration of me" (Luke, xxii. 19); for what the Lord enjoined to be done, is to be referred not only to what he had done, but also to what he had said, and is to be understood to relate most particularly to words, uttered not less for the purpose of effecting than of signifying what they effected. But [that these words constitute the form] is easily proved from reason also; for the form is that by which is signified what is

* Matt xxvi. 26; Mark, xiv. 22 Luke, xxii. 19; 1 Cor. ii. 24.

accomplished in this sacrament; but as the preceding words signify and declare what is done, that is, the conversion of the bread into the true body of our Lord, it therefore follows, that these very words constitute the form. In this sense may be understood the words of the Evangelist, "He blessed," for they seem equivalent to his having said: "Taking bread, he blessed it, saying: this is my body.

QUESTION XX.—*All the Words which, according to the usage of the Church, are employed in the Consecration, are not necessary.*

For although the Evangelist has placed the words, "Take and eat" (Matt. xxvi. 26), before the words, "This is my body;" yet the former evidently express the use only, not the consecration of the matter. Wherefore, they are by all means to be pronounced by the priest, as is also pronounced the conjunction "for" in the consecration of the body and blood; but they are not necessary to the validity of the sacrament; for otherwise it would follow, that, if this sacrament were to be administered to no one, it should not, or indeed it could not, be consecrated; whereas, no one can lawfully doubt that the priest, by pronouncing the words of our Lord according to the institution and practice of the Church, truly consecrates the proper matter of the bread, although it should afterwards happen that the holy Eucharist be never administered to any one.

QUESTION XXI.—*What Form is to be used in the Consecration of the Blood.*

With regard to the consecration of the wine, which is the other element of the sacrament, it is necessary, for the same reason assigned above, that the priest know and understand well its form. We are then firmly to believe that it consists in the following words: "FOR THIS IS THE CHALICE OF MY BLOOD OF THE NEW AND ETERNAL TESTAMENT, THE MYSTERY OF FAITH, WHICH SHALL BE SHED FOR YOU AND FOR MANY TO THE REMISSION OF SINS."* Of these words the greater part are taken from Scripture; but some have been preserved in the Church from Apostolic tradition. Thus, the words, "this is the chalice," are contained in St. Luke (Luke, xxii. 20), and in the Apostle (1 Cor. xi. 25); but what follows, "of my blood," or, "my blood of the new testament, which shall be shed for you and for many to the remission of sins," are found partly in St. Luke (Luke, xxii. 20), and partly in St. Matthew (Matt. xxvi. 28). But the

* Decretal. l. 3, de celeb. miss. c. 6.

words "eternal" and "the mystery of faith," have been taught us by holy tradition, the interpreter and guardian of Catholic truth.

QUESTION XXII.—*That this is the True Form of Consecration, is shown.*

But of this form no one can doubt, if he here also attend to what has been already said of the form used in the consecration of the bread. For the form [to be used in the consecration] of this element, evidently consists of those words, which signify that the substance of the wine is changed into the blood of the Lord. Wherefore, as the words already cited clearly declare this, it is plain that no other form is to be constituted. They, moreover, express certain admirable fruits of the blood, shed in the passion of our Lord, which belong in a most special manner to this sacrament. Of these, one is "the entering into" the eternal inheritance, which has come to us by right of "the new and eternal testament;"* another is access to righteousness by "the mystery of faith," for "God hath set forth" Jesus "to be" a propitiator "through faith in his blood, that he himself may be just, and the justifier of him who is of the faith of Jesus Christ" (Rom. iii. 25, sq.). A third is the remission of sins (Heb. ix. 12).

QUESTION XXIII.—*The Form of Consecrating the Blood is explained.*

But as these very words of consecration are replete with mysteries, and most appropriately suit the subject, they demand a more minute consideration. When, therefore, it is said: "For this is the chalice of my blood,"† these words are to be understood to mean: "This is my blood, which is contained in this chalice." Rightly and appositely is mention of "the chalice" to be made at the consecration of the blood, as it is the drink of the faithful; for the blood, were it not contained in some vessel, would not seem sufficiently to signify this sort of drink. Next follows: "of the new testament;" which has been added, to give us to understand, that the blood of Christ the Lord is not given under a figure, as was done in the Old Law, of which we read in the Apostle to the Hebrews, that without blood the testament was not dedicated (Heb. ix. 18), but that it is really and truly given to men, a prerogative which appertains to the new testament. Whence the Apostle says: "Therefore," Christ "is the mediator of the new testament,

* Heb. x. 19, xiii. 20; Ordinary of the Mass. † Decret. l. 3, de cel. Miss. c. 8.

that by means of his death, they who are called may receive the promise of eternal inheritance" (Heb. ix. 15). But the word "eternal" refers to the eternal inheritance, the right to which we acquired by the death of Christ the Lord, the eternal Testator. The words "mystery of faith," which are subjoined, do not exclude the reality, but signify that what lies hidden and concealed, and very far removed from the ken of human eye, is to be believed with firm faith. In this place, however, these words bear an import different from that which they have when applied also to baptism; for here "the mystery of faith" consists in seeing by faith the blood of Christ, veiled under the species of wine; but baptism is justly called by us "the sacrament of faith," by the Greeks, "the mystery of faith," because it embraces the entire profession of the Christian faith. There is, however, another reason also why we call the blood of the Lord "the mystery of faith," namely, because, when faith proposes to our belief that Christ the Lord, the true Son of God, at once God and man, suffered death for us, a death designated by the sacrament of his blood, human reason is most particularly beset with very great difficulty and embarrassment.

QUESTION XXIV.—*Why mention of Death is made especially at the Consecration of the Blood.*

Here, therefore, rather than at the consecration of his body, is appropriately commemorated the passion of our Lord, by the words, "which shall be shed for the remission of sins;" for the blood, separately consecrated, has more force and weight to place before the eyes of all the passion of the Lord, his death, and the nature of his passion. The additional words, "for you, and for many," are taken, some from Matthew (Matt. xxvi. 28), some from Luke (Luke, xxii. 20), but have been joined together by holy Church under the guidance of the Spirit of God; and they serve to declare the fruit and advantage of his passion. For, if we look to its virtue, we shall have to confess that his blood was shed by the Saviour for the salvation of all; but if we consider the fruit which men have received from it, we easily understand that it reaches not all, but many only. When, therefore, he said, "for you," he meant either those who were present, or those chosen from amongst the Jewish people, such as were, with the exception of Judas, the disciples with whom he was speaking; but when he added, "for many," he wished to be understood the remainder of the elect from amongst the Jews or Gentiles. With reason, therefore, were the words "for all" not used, as in this place the fruits of the

passion are alone spoken of, and to the elect only did that bring the fruit of salvation. And this is the purport of these words of the Apostle: "Christ was offered once, to exhaust the sins of many" (Heb. ix. 28); and also of what the Lord says in John: "I pray for them; I pray not for the world, but for them whom thou hast given me, because they are thine" (John, xvii. 9). In the words of this consecration lie hid very many other mysteries, which pastors themselves, by the assiduous meditation and study of divine things, will, with the divine assistance, easily discover.

QUESTION XXV.—*This Sublime Mystery is not to be judged of by the Senses.*

But to return now to the explanation of those things, of which the faithful are on no account to be suffered to remain ignorant, let pastors, keeping in view the admonition of the Apostle, as to the enormity of their guilt, who discern not "the body of the Lord" (1 Cor. xi. 29), first of all, teach them that the mind and understanding must, as much as possible, be withdrawn from the dominion of the senses; for, were the faithful to persuade themselves, that in this sacrament is contained nothing but what they perceive by the senses, they must be led into the greatest impiety, when, discerning by the sight, the touch, the smell, the taste, nothing else but the appearance of bread and wine, they would come to the conclusion that in the sacrament there is only bread and wine. Care must, therefore, be taken, that the minds of the faithful be withdrawn, as much as possible, from the judgment of the senses, and excited to the contemplation of the boundless virtue and power of God.

QUESTION XXVI.—*What is chiefly effected in this Sacrament by virtue of the Mystical Consecration.*

For there are three things most deserving of admiration and veneration, which the Catholic faith unhesitatingly believes and confesses to be accomplished in this sacrament by the words of consecration. The first is, that the true body of Christ the Lord, the very same that was born of the Virgin, and sits at the right hand of the Father in heaven, is contained in this sacrament; the second, that, however alien to, and remote from, the senses it may seem, no substance of the elements remains therein; the third, which is an easy inference from the two preceding, although the words of consecration express it principally, that the accidents, which are discerned by the eyes, or perceived by the other senses, exist in a wonderful and ineffable manner without a subject. All the accidents of bread

and wine, we, indeed, may see; they, however, inhere in no substance, but exist by themselves; whereas, the substance of the bread and wine is so changed into the very body and blood of the Lord, that the substance of bread and wine altogether ceases to exist.

QUESTION XXVII.—*The reality of the Body of Christ in the Sacrament, is shown from the Scriptures.*

But to begin with the first, let pastors endeavour to explain how perspicuous and clear are the words of our Saviour, which demonstrate the real presence of his body in the sacrament; for when he says: "This is my body, this is my blood,"* no one, provided he be of sane mind, can be at a loss to know what we are to understand, particularly as he speaks of his human nature, of the real existence of which in Christ, the Catholic faith permits no one to doubt; as Hilary, a man of eminent holiness and learning, has admirably written, there is no room to doubt the reality of the flesh and blood of Christ, since, according to the declaration of our Lord, and our faith, his "flesh is meat indeed."†

Another passage also is to be expounded by pastors, from which it is clearly to be learnt, that in the Eucharist are contained the true body and blood of the Lord. For the Apostle, having recorded the consecration of bread and wine by the Lord, and his administration of the sacred mysteries to his Apostles, subjoins: "But let a man prove himself, and so eat of that bread, and drink of the chalice; for he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord" (1 Cor. xi. 28, sq.). If, as heretics repeatedly assert, there were nothing else to be venerated in the sacrament, but a memorial and sign of the passion of Christ, what occasion was there to exhort the faithful, in language so energetic, to "prove" themselves? For by that heavy denunciation contained in the word "judgment," the Apostle declared, that some grievous enormity is perpetrated by him, who unworthily receiving the body of the Lord, concealed beneath the eucharistic veil, distinguishes it not from other kind of food. This the Apostle also more fully developed, in a preceding passage of the same epistle, in these words: "The chalice of benediction which we bless, is it not the communion of the blood of Christ? and the bread which we break, is it not the partaking of the body of the Lord?" (1 Cor. x. 16); words which indeed demonstrate the

* Matt. xxvi. 28; Mark, xiv. 22, 24; Luke, xxii. 19. † S. Hilar. de Trinit. l. viii. 14.

real substance of the body and blood of Christ [in the holy Eucharist]. These passages of Scripture are, therefore, to be expounded by pastors, and they must specially teach, that of their meaning no doubt or uncertainty is left, particularly as they have been interpreted by the sacred authority of the Church of God.

QUESTION XXVIII.—*How we must inquire into the doctrine of the Church of Christ as to the meaning of the Scriptures, and the reality of the Body of the Lord in the Eucharist.*

We can arrive at a knowledge of her doctrine in a twofold way and manner; the first, by consulting the Fathers who flourished from the beginning of the Church, and in every succeeding age, and who are the best witnesses of her doctrine, all of whom, with the utmost unanimity, and in the clearest terms, have delivered the truth of this dogma. As to adduce the individual testimony of each Father would be a laborious task, it will be sufficient to notice, or rather point out a few, from whom it will be easy to form a judgment of the rest. Let then St. Ambrose first declare his faith, who, in his book on those that are initiated in the mysteries, testifies, that as the true body of Christ was assumed of the Virgin, so is his true body received in this sacrament, and that this is to be held with the most firm faith. And in another place he teaches, that before consecration bread is there, but after consecration, the flesh of Christ.* Let St. Chrysostom, another witness of no less credit and weight, next appear, who indeed professes and teaches this same truth in many other places, but particularly in his sixtieth homily on those who receive the sacred mysteries impurely; and also in his forty-fourth and forty-fifth homilies on St. John: "Let us," says he, "obey, not contradict God, although what is said may seem to be contrary to our thoughts or our sight; for his words cannot deceive; our senses are easily deceived."† With these testimonies fully accords what St. Augustine, that most earnest defender of the Catholic faith, always taught, particularly when, in his explanation of the title of the thirty-third Psalm, he says: "To carry himself in his own hands, is impossible to man, and peculiar to Christ alone; for he was carried in his own hands, when, dispensing his body, he said, 'this is my body.'"‡ And Cyril (I pass over Justin § and Iræneus ||), in his fourth book on

* De Sacr. iv. 4, et de iis qui myster. init. c. 9, vide et de consec. dist. 2, cap. † Ad popul. Antioch. homil. 60 et 61; hom. 82, in Matt.; hom. 44, 45, in Joann. ‡ In Psalm xxxiii. n. 10; Concio 1, versus finem; de consec. dist. 1, c. 92. § Lib. iv. in Joann. c. 13, sq. and lib. x. c. 13. || Apology 1, towards the end.

John, so unequivocally affirms, that in this sacrament is the true flesh of the Lord, that his words can be obscured by no fallacious or captious interpretations. But should pastors wish for other testimonies of the Fathers also, it will be easy to add St. Denis,* Hilary,† Jerome,‡ Damascene,§ and innumerable others, whose most grave sentiments on this subject we read everywhere, collected together by the industry and labour of learned and pious men.

QUESTION XXIX.—*How often the Contrary Opinion has been condemned in the Councils of the Church.*

Another way remains, by which we may investigate the judgment of the Church on matters of faith, namely, the condemnation of the contrary doctrine and opinion. But it is a known fact, that so diffused and disseminated throughout the Universal Church at all times, and so unanimously received by all the faithful, was the belief of the real presence of Christ's body in the holy sacrament of the Eucharist, that when, [in the eleventh century], five hundred years since, Berengarius dared to deny it, asserting that therein was only a sign, he, having been promptly condemned by the unanimous voice of the Council of Vercelli, convoked by authority of Leo IX., anathematized his heresy. || Subsequently returning to the same madness of impiety, he was condemned by three other councils, one held at Tours, the other two at Rome, of which latter two, one was convened by Nicholas II., the other by Gregory VII., Supreme Pontiffs. That sentence Innocent III. afterwards confirmed in the great Council of Lateran; ¶ and subsequently the faith of the same truth was more openly declared and established by the Synods of Florence** and Trent.††

If, then, pastors will diligently explain these matters (to say nothing of those who, blinded by errors, hate nothing more than the light of truth), they will be able both to strengthen the weak, and afford the greatest joy and pleasure to the minds of the pious; especially as it is not permitted to the faithful to doubt, but that amongst the other articles of faith is also comprised the faith of this dogma. Believing and confessing, as they do, the supreme power of God over all things, they must also believe that to him was not wanting power to effect this stupendous work, which we admire and adore in the sacrament of the Eucharist. Again believing, as they do, the holy Catholic Church,

* De Eccl. Hier. c. 3. † De Trinit. lib. viii. ‡ Ep. ad Damasum de filio prodigo. § De Orth. Fid. c. 14. || Conc. Vercell. cap. Ego Berengarius. ¶ c. 1. ** De Sacram. c. iv. and can. 22. †† Sess. xiii.

it necessarily follows that they at the same time believe that the truth regarding this sacrament is such as we have explained.

QUESTION XXX.—*How great is the Dignity of the Church Militant is shown from the Majesty of this Mystery.*

But there is nothing truly that can be added to the delight and fruit of the pious, when they contemplate the dignity of this most sublime sacrament; for, in the first place, they understand how great must be the perfection of the Gospel Law, to which it has been given to possess in reality that which, at the time of the Mosaic Law, had been shadowed only by types and figures. Wherefore it has been divinely said by St. Denis, that our Church is a mean between the Synagogue and the heavenly Jerusalem, and therefore participates of both.* And, indeed, the faithful can never sufficiently admire the perfection of holy Church, and the height of her glory, removed, as she seems to be, but by one degree from heavenly bliss. For this is common to us with the inhabitants of heaven, that both have Christ, God and man, present; but they, and in this alone are they raised a degree above us, being present, enjoy the beatific vision, whilst we, with a firm and unwavering faith, do homage to him present, and yet removed from the sense of sight, concealed beneath the admirable veil of the sacred mysteries. Moreover, in this sacrament the faithful experience the most perfect charity of Christ our Saviour, for it eminently became his goodness never to withdraw from us the nature which he had assumed from us, but, as much as possible, to wish to dwell and hold intercourse with us, at all times verifying that saying: "My delights 'were' to be with the children of men" (Prov. viii. 31).

QUESTION XXXI.—*The Bones, Sinews, and all other things appertaining to the Perfection of Man, are here truly present together with Divinity.*

Here pastors must also explain, that in this sacrament are contained not only the true body of Christ, and whatever appertains to the true nature of a body, such as bones and nerves, but also Christ whole and entire. But it is necessary to teach that Christ is the name of God and man, that is, of one Person in whom are united the divine and human natures. Wherefore, he embraces both substances, and the accompaniments of both substances, the divinity and the entire humanity, which latter consists of the soul, and of all the parts of the body, and also of the blood, all which we must believe to be in the sacrament;

* De Eccl. Hierar. c. 3, p. 1.

for, as in heaven the whole humanity is united to the divinity in one Person and Hypostasis, it is impiety to suppose that the body, which is in the sacrament, is separated from the same divinity.

QUESTION XXXII.—*The Blood, Soul, and Divinity are not in the Eucharist in the same manner as is the Body of Christ.*

Here, however, it is necessary that pastors observe, that in this sacrament all are not contained after the same manner, nor by the same virtue; for there are some things which we say are in the sacrament by the force and efficiency of consecration, for as these words effect what they signify, theologians have said, that whatever is expressed by the form of words, is in the sacrament by virtue of the sacrament. Thus, if it happened that anything were entirely separated from the rest, they have taught, that in the sacrament would be contained that only which the form would express, and not the rest. But some things are contained in the sacrament, because united to those that are expressed by the form; for as the form used in the consecration of the bread signifies the body of the Lord, when it is said, "This is my body," the body itself of Christ the Lord will be in the Eucharist by virtue of the sacrament. But as to the body are united the blood, soul, and divinity, all these too will be in the sacrament, not indeed by virtue of the consecration, but as united to the body. And these are said to be in the sacrament by "concomitance," in which manner it is clear that in the sacrament is contained Christ whole and entire; for if any two things are actually united, where one is, there also must the other be. It therefore follows, that Christ, whole and entire, is so contained as well under the species of bread, as of wine, that as, under the species of bread, are truly present, not only the body, but also the blood and Christ entire, so, on the other hand, under the species of wine, are truly present, not only the blood, but also the body and Christ entire.

QUESTION XXXIII.—*Why a Twofold Consecration takes place in the Eucharist.*

But although that these things are so, ought to be to all the faithful matter of certain and deepest conviction, yet with very good reason has it been ordained, that two consecrations should separately take place, first to represent more effectually the passion of our Lord, in which his blood was separated from his body, wherefore, in the consecration, we mention the effusion of his blood; and next, because, as the sacrament was to be used by us to nurture the soul, it was most fitting that it should be insti-

tuted as meat and drink, which evidently constitute the perfect sustenance of the body.

QUESTION XXXIV.—*Christ, whole and entire, is present in each Particle of either Species.*

Nor is it to be omitted, that Christ, whole and entire, is contained not only in either species, but also in each particle of either species. For, as St. Augustine has left written: "Each receives Christ the Lord, and he is entire in each portion; nor is he diminished by each severally, but gives himself entire in each."* This is, also, an obvious inference from the Evangelists; for it is not to be supposed that each portion of the bread was consecrated by our Lord with a separate form of words, but that all the bread sufficient to constitute the sacred mysteries, and to be distributed to the Apostles, was consecrated at the same time, and with the same form. That such was the case, also, in the consecration of the chalice, appears from these words of the Saviour: "Take and divide it among you" (Luke, xxii. 17). Our expositions hitherto have had for object to enable pastors to show, that in the sacrament of the Eucharist are contained the true body and blood of Christ.

QUESTION XXXV.—*After Consecration, none of the Substance of the Matter of this Sacrament remains.*

They will now also teach, and it is the next subject which we propose to ourselves, that after consecration the substance of the bread and wine does not remain in the sacrament. This, although it may well excite the most profound admiration, is yet a necessary consequence from what has been already proved; for if, after consecration, the body of Christ is really and truly under the species of bread and wine, not having been there before, it must have become so by change of place, by creation, or by the change of another thing into it. But that the body of Christ cannot be in the sacrament by change of place is evident, as it would then cease to be in heaven, for whatever is moved must necessarily cease to occupy the place from which it is moved. Still less can we suppose that the body of Christ is rendered present by creation, an idea which cannot even be conceived in thought. It remains, therefore, that the body of our Lord be in the sacrament, because the bread is changed into it; and, therefore, it necessarily follows, that no substance of the bread remains.

* Miss. Ambr. in praef. Dom. v. post Epiph.

QUESTION XXXVI.—*Transubstantiation, approved by Councils, has its foundation in the Scriptures.*

Induced by this reasoning, our Fathers and predecessors in the faith, in the great Council of Lateran,* and in that of Florence,† confirmed, by express decrees, the truth of this article. By the Council of Trent, however, it was more explicitly defined thus: “If any one shall say that, in the holy sacrament of the Eucharist, the substance of the bread and wine remains, together with the body and blood of our Lord Jesus Christ, let him be anathema.”‡ The doctrine thus defined, it was easy to infer from testimonies of Scripture, and, first, from what our Lord himself said, when instituting this sacrament: “This is my body;”§ for the force of the word “this” is to point out the entire substance of the thing present; but if the substance of the bread remained, the words “‘this’ is my body,” would appear to be by no means said with truth. Again, Christ the Lord says in John: “The bread which I will give is my flesh for the life of the world” (John, vi. 52); thus calling his flesh bread. And he added a little after: “Unless you eat the flesh of the Son of man, and drink his blood, you shall not have life in you” (John, vi. 54), and again: “My flesh is meat indeed, and my blood is drink indeed” (John, vi. 56). When, therefore, in terms so clear and perspicuous, he calls his flesh bread and true food, and his blood true drink, he appears to have sufficiently declared that no substance of the bread and wine remains in the sacrament.

QUESTION XXXVII.—*How the Fathers acknowledged Transubstantiation in this Sacrament.*

And that this has, also, been always the concurrent doctrine of the holy Fathers, whoever turns over their pages will easily perceive. St. Ambrose writes thus: “You, perhaps, say, ‘Mine is common bread:’ before the words of consecration that bread is, indeed, bread; but after consecration, from bread it becomes the flesh of Christ.”|| The more easily to prove this, he afterwards adduces a variety of examples and comparisons. But in another place, when expounding those words: “Whatsoever the Lord pleased, he hath done in heaven and on earth” (Ps. cxxxiv. 6), he says: “Although the form of bread and wine is visible, yet are we to believe that, after consecration,

* Lateran Concil. c. 1. † Flor. in epist. Eugenii IV. data ad Arm. et a Concilio approbata. ‡ Sess. xiii. can. 2. § Matt. xxvi. 26; Mark, xiv. 22; Luke, xxi. 18; 1 Cor. xi. 24. || De Sacr. iv. 4.

there is nothing but the flesh and blood of Christ.”* Explaining the same doctrine, almost in the same words, St. Hilary taught that, although, externally it appear bread and wine, yet, in reality, it is the body and blood of the Lord.”†

QUESTION XXXVIII.—*Why the Eucharist is also called Bread, even after Consecration.*

But here let pastors admonish, that we should not at all be surprised if, after consecration, it is also called bread; for the Eucharist was wont to be called by this name, both because it has the appearance of bread, and because it still retains the quality, natural to bread, of supporting and nourishing the body. That the usage of the sacred Scripture is to call things by what they appear to be, is sufficiently shown from what is recorded in Genesis, that Abraham saw “three men,” who, notwithstanding, were three angels (Gen. xviii. 2); and the two who appeared to the Apostles, at the ascension of Christ the Lord into heaven, although they were angels, are called “men.”‡

QUESTION XXXIX.—*How so admirable a Conversion of Substances takes place.*

The exposition of this mystery is altogether most difficult; but pastors, however, will endeavour to explain the manner of this admirable conversion to those who have made greater progress in the knowledge of divine things; for those who are yet rather weak may, it were to be feared, be overwhelmed by its greatness. This conversion, then, is such, that the whole substance of the bread is changed, by the divine power, 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 change in our Lord; for Christ is neither generated, nor changed, nor increased, but remains entire in his substance. Declaring this mystery, St. Ambrose says: “You see how operative are the words of Christ. If, then, so great is the efficacy of the words of the Lord Jesus, that things should begin to exist that had no existence—the world, for instance—how much more operative are they to continue in being things that had existence, and change them into another?”§ Other ancient Fathers, of most grave authority, have left after them a written record to the same effect. Thus, St. Augustine says: “We faithfully confess that before consecration it is bread and wine, the produce of nature; but after consecra-

* De consec. dist. 2, c. omnia. † Hilar. de Trin. 1, 8, et de consec. dist. 2, c. 28. ‡ Acts, i. 10. Vid. D. Thom. p. 3, q. 75, art. 3 et 4. § De Sacr. iv. 4.

tion, the body and blood of Christ, which the blessing consecrated.* “The body,” says Damascene, “is truly united to the divinity, the body born of the holy Virgin; not that the body assumed descends itself from heaven, but that the bread itself and wine are transmuted into the body and blood of Christ.”†

QUESTION XL.—*This stupendous Conversion is appropriately called Transubstantiation.*

This admirable conversion, then, as the sacred Council of Trent has taught, is accurately and appropriately called by the holy Catholic Church “Transubstantiation;”‡ for, as natural generation, because in it the form [of existence] is changed, may properly and appropriately be called transformation; so, in like manner, to express that, in the sacrament of the Eucharist, the whole substance of one thing passes into the whole substance of another, the word “Transubstantiation” was rightly and wisely introduced by our predecessors in the faith.

QUESTION XLI.—*The Manner of Transubstantiation, and of the Place in which Christ is in this Sacrament, must not be too curiously inquired into.*

But, in accordance with the principle very often repeated by the Fathers, the faithful are to be admonished not to inquire too curiously into the manner in which that change may be made, for it defies our powers of conception, nor have we any example of it in natural changes, nor in the work of creation itself. The change itself is to be learned by faith; the manner of that change is not to be made a subject of too curious inquiry (Eccli. iii. 22). Pastors should, also, use no less caution in explaining the mysterious manner in which the body of Christ the Lord is contained whole under the least particle of the bread; for such disputations will scarcely ever have to be entered upon. But, however, when Christian charity shall require it, pastors will recollect previously to fortify the minds of the faithful, by reminding them that “no word shall be impossible with God” (Luke, i. 37).

QUESTION XLII.—*The Body of our Lord is not in the Eucharist as in a place.*

Let them next teach, that Christ the Lord is not in this sacrament as in a place; for place regards things themselves,

* De Consec. c. 41, dist. 2, can. Nos autem. † De orthod. fid. lib. iv. c. 14. ‡ Sess. xiii. c. 4; et can. 2, et de consec. distinct. 2. c. panis.

inasmuch as they possess some magnitude ; and we do not say that Christ the Lord is in the sacrament inasmuch as he is great or small, terms which belong to quantity, but inasmuch as he is a substance. For the substance of the bread is changed into the substance of Christ, not into his magnitude or quantity. Now, no one doubts that substance is contained in a small, as well as in a large, space ; for the substance of the air and its entire nature must, of necessity, exist in a small, as well as in a large, quantity of air, as must, also, the whole nature of water, not less in a small pitcher than in a river. As, then, to the substance of the bread succeeds the body of the Lord, we must confess it to be in the sacrament after exactly the same manner as was the substance of the bread before consecration ; but whether that was present in great or small quantity, was entirely a matter of indifference.

QUESTION XLIII.—*In this Sacrament there is no substance in which the Accidents of Bread and Wine may inhere.*

The third effect, namely, that the species of bread and wine exist in this sacrament without a subject, remains an effect, which, in this sacrament, must appear stupendous and admirable, and which must be deemed more easy to be treated of by pastors, after the explanation of the two others. For it having been already proved that in the sacrament are truly the body and blood of the Lord, so that no substance of the bread and wine any longer subsists, and as the accidents cannot inhere in the body and blood of Christ ; it remains that, in a manner altogether above the order of nature, they sustain themselves, supported by nothing else. This has been the uniform and constant doctrine of the Catholic Church ; and may also be easily confirmed by the authority of those testimonies, by which it was already made plain, that no substance of the bread and wine remains in the Eucharist.

QUESTION XLIV.—*Why Christ vouchsafed to give us his Body and Blood under the form of bread and wine.*

But nothing becomes the piety of the faithful more than, omitting the more subtle questions, to venerate and adore the majesty of this admirable sacrament ; and next, to revere the supreme providence of God in instituting the holy mysteries to be administered under the form of bread and wine. For as to eat human flesh or drink human blood is most revolting to human nature, most wisely has he ordained the administration of his most holy body and blood under the form of those things, namely, of bread and wine, with which, as our daily and common

food, we are especially delighted. Annexed are also those two other advantages; one, that we are freed from the calumnies of infidels, which we could not easily escape, if we were seen to eat the Lord under his proper form; the other is that, while we receive the body and blood of the Lord, so that, however, his reality is imperceptible to the senses, this avails very much to increase faith in our souls, which, indeed, according to the well-known observation of St. Gregory, “has no merit there where reason gives proof.”* But these matters which have hitherto been expounded, are not to be explained to the people without great caution, taking into consideration the capacity of the hearers and the necessity of the times.

QUESTION XLV.—*What benefit they derive, who shall worthily receive the Body and Blood of the Lord.*

But with regard to the admirable virtue and fruits of this sacrament, there is no class of the faithful to whom a knowledge of these things does not belong, and to whom it should not appear most necessary. For what is said at such length on this sacrament, has principally for object to make the faithful sensible of the advantages of the Eucharist. As, however, no language can convey an adequate idea of its immense advantages and fruits, one or two points must be treated by pastors, in order to show what an abundance and profusion of all goods are contained in those sacred mysteries. This they will in part accomplish, if, having made known the efficacy and nature of all the sacraments, they compare the Eucharist to a fountain, the others to rivulets; for it is truly and necessarily to be called the fountain of all graces, containing, as it does, after an admirable manner, the fountain itself of celestial gifts and graces, and the author of all the sacraments, Christ the Lord, from whom, as from its source, whatever of goodness and perfection the other sacraments possess is derived. From this fountain of divine grace therefore may be easily inferred the most ample gifts, which are bestowed on us by this sacrament.

QUESTION XLVI.—*The Eucharist brings the same benefits to the Soul as bread and wine do to the Body.*

It will also appear expedient, to consider attentively the nature of bread and wine, which are the symbols of this sacrament; for all the advantages which bread and wine bring to the body, the sacrament of the Eucharist affords to the health and delight of the soul, but after a better and more perfect manner; for this sacrament is not, like bread and wine, changed into

* Hom. 26, in Evangelia.

our substance; but we are, in some sort, changed into its nature, so that to this subject may with propriety be transferred that of St. Augustine: "I am the food of the grown: grow, and thou shalt eat me; nor shalt thou change me into thee, as thy corporal food, but thou shalt be changed into me."*

QUESTION XLVII.—*In what manner Grace is conferred by this Sacrament.*

If, then, "grace and truth came by Jesus Christ" (John, i. 17), they must also flow into the soul which receives with purity and holiness him who said of himself: "He that eateth my flesh, and drinketh my blood, abideth in me, and I in him" (John, vi. 57); for those who receive this sacrament with dispositions of piety and religion, must, beyond all doubt, receive the Son of God into their souls, so as to be ingrafted, as living members, on his body; for it is written: "He that eateth me, the same also shall live by me" (John, vi. 58); also: "The bread which I will give is my flesh, for the life of the world" (John, vi. 52). Explaining which passage, Cyril says: "The Word of God, uniting himself to his own flesh, made it vivifying. It became, therefore, to be united to our bodies after a certain wonderful manner, through his sacred flesh and precious blood, which we receive in the bread and wine, consecrated by his vivifying benediction."†

QUESTION XLVIII.—*A Man, defiled and dead in sins, is not vivified by receiving the Eucharist, even though this Sacrament is said to confer Grace.*

When, then, it is said, that by the Eucharist is imparted grace, pastors must admonish that this is not so to be understood as that, really to receive this sacrament with advantage, it is not necessary previously to have received grace; for, as natural food is of no use to the dead, so, in like manner, the sacred mysteries can evidently avail nothing the soul that lives not by the Spirit; and hence it is that they have the appearance of bread and wine, to signify that they were instituted, not to recall the soul to life, but to preserve it in life. But it is said that grace is imparted by this sacrament, because even the first grace, with which all should be endued before they presume to touch with their lips the holy Eucharist, lest they "eat and drink judgment to themselves" (1 Cor. xi. 29), is given to none, unless they receive in wish and desire this very

* Conf. vii. 10. † Lib. 4, in Joan. c. 1, 14, et ep. 10, ad Nestor.

sacrament; for it is the end of all the sacraments, and the symbol of ecclesiastical unity and brotherhood; nor can any one attain grace outside the Church.

QUESTION XLIX.—*How the Soul is refreshed and increased by this Spiritual Food.*

Again, as the body is not only supported but also increased by natural food, and from it the taste derives every day new relish and pleasure; so also is the soul not only sustained but invigorated by the food of the holy Eucharist, which gives to the spirit an increasing zest for heavenly things; and hence it is that rightly and most truly is it said, that grace is imparted by this sacrament, for justly may it be compared to manna, "having in it the sweetness of every taste" (Wis. xvi. 20).

QUESTION L.—*By the Eucharist are remitted Venial Sins.*

That by the Eucharist are remitted and pardoned lighter sins, commonly called venial, should not be doubted; for whatever the soul has lost through the ardour of passion, by falling into some slight offence, all this the Eucharist, cancelling those same lesser faults, repairs, in the same manner (not to depart from the illustration already adduced) that we feel that by natural food is gradually restored and repaired the daily waste and loss caused by the force of the vital heat within us. Justly, therefore, has it been said of this heavenly sacrament by St. Ambrose: "That daily bread is taken as a remedy for daily infirmity."* But these things are to be understood of those sins, by the sense and delectation of which the mind is not deeply excited.

QUESTION LI.—*By this Sacrament the Soul is also preserved from Future Evils.*

In the holy mysteries is, moreover, such efficacy as to preserve us pure and unhurt from sin and from the assault of temptations,† and prepare the soul, as it were, by a heavenly medicine, against the easy approach and infection of virulent and deadly disease. And hence, as St. Cyprian testifies, when the faithful were formerly hurried in multitudes by tyrants to torments and death, because they confessed the name of Christ, it was an ancient usage in the Catholic Church, to give them, by the hands of the bishop, the sacrament of the body and blood of the Lord, lest, perhaps, overcome by the severity of their sufferings, they should fail in the saving conflict.‡ It

* Lib. 4, de Sacram. c. 6, et l. 5, c. 4. † Aug. tract. 26, in Joan.
‡ Lib. 1, Epist. 2, ad Cornel.

also restrains and represses the lust of the flesh; for whilst it inflames souls more with the fire of charity, it of necessity extinguishes the ardour of concupiscence.

QUESTION LII.—*How Access to Eternal Glory is opened by this Sacrament.*

Finally, to comprise all the advantages and blessings of this sacrament in one word, it must be taught that the holy Eucharist is most efficacious towards the attainment of eternal glory; for it is written: “He that eateth my flesh, and drinketh my blood, hath everlasting life, and I will raise him up at the last day;” that is to say, by the grace of this sacrament, the faithful enjoy the greatest peace and tranquillity of conscience during this life; and, when the hour of departing life shall have arrived, invigorated by its virtue, they, like Elias, who, in the “strength of the hearthcake,” walked to Horeb, the mount of God (3 Kings, xix. 6, 8), ascend to eternal glory and bliss. All these matters will be most amply expounded to the faithful by pastors, if they either dilate on the sixth chapter of St. John, in which are developed the manifold effects of this sacrament; or if, glancing at the admirable actions of Christ the Lord, they show that if we justly and deservedly deem those who have been most happy, who received him beneath their roof during his mortal life (Luke, xix. 9), or were restored to health by touching his virtue, or the hem of his garment (Matt. ix. 20, xiv. 36), how much more fortunate and happy are we, into whose soul, endued as he is with unfading glory, he disdains not to enter, to heal all its wounds, to adorn it with his choicest gifts, and unite it to himself!

QUESTION LIII.—*The Different Manners of Communicating.*

But that the faithful people may learn to “be zealous for the better gifts” (1 Cor. xii. 31), [the pastor] must teach by whom those abundant fruits of the holy Eucharist, which have been just mentioned, can be obtained, and that there is more than one way of communicating. Rightly and wisely, then, have our predecessors in the faith, as we read in the Council of Trent, † distinguished three modes of receiving this sacrament; for some receive the sacrament only, as sinners, who dread not to receive the sacred mysteries with polluted lips and hearts, who, as the Apostle says, eat and drink the body of the Lord

* John, vi. 55. Vid. Chrys. de sacerdotio; D. Thom. p. 3, q. 19, art. 2.

† Sess. xiii. c. 8.

unworthily (1 Cor. xi. 29). Of these St. Augustine writes thus: "He who dwells not in Christ, and in whom Christ dwells not, undoubtedly eats not spiritually his flesh, although carnally and visibly he press with his teeth the sacrament of his flesh and blood."* Those, therefore, who receive the sacred mysteries with such dispositions, not only obtain no fruit therefrom, but, as the Apostle himself testifies, "eat and drink judgment to themselves" (1 Cor. xi. 29). Others are said to receive the Eucharist in spirit only: they are those who, inflamed with a lively "faith, which worketh by charity" (Gal. v. 6), participate, in wish and desire, of that proposed celestial bread, from which they receive, if not the entire, at least very great fruits. Lastly, there are some who receive the holy Eucharist sacramentally and spiritually; those who, according to the teaching of the Apostle, having first proved themselves (1 Cor. xi. 28), and having approached this divine banquet adorned with the nuptial garment (Matt. xxii. 11), derive from the Eucharist those most abundant fruits, which we have already mentioned. Wherefore it is clear, that those who, having it in their power to receive also with due preparation the sacrament of the body of the Lord, are yet satisfied with a spiritual communion only, deprive themselves of the greatest heavenly goods.

QUESTION LIV.—*It is shown that before any one approaches the Eucharist he must prepare his soul.*

But now it must be taught after what manner the minds of the faithful should be prepared before they come to the sacramental reception of the Eucharist. And first, to show clearly the very great necessity of that preparation, to them must be proposed the example of our Saviour. For before he gave to his Apostles the sacrament of his precious body and blood, although they were already "clean," he washed their feet (John, xiii. 5, sq.), to declare that we ought to use all diligence to bring with us to the participation of the holy mysteries the greatest integrity and innocence of soul. In the next place, let the faithful understand, that as whoever receives the Eucharist with a very well disposed and prepared mind, is adorned with the most ample gifts of heavenly grace, so, on the contrary, should he receive unprepared, he not only derives from it no advantage, but the greatest disadvantages and detriments; for it is the property of the best and most salutary things, if

* De consec. dist. 2, c. Quid est, and tract. 26 in Joan.; also lib. v. de Baptis. c. 8.

we use them seasonably, to be of the greatest benefit, but if unseasonably, to bring ruin and destruction. It is not, therefore, to be wondered at, that the greatest and most exalted gifts of God, when received into a soul well disposed, are of the utmost assistance to us towards the attainment of celestial glory; whilst, if we present ourselves in an unworthy state, they bring eternal death. This is verified by the example of the ark of the Lord. For the ark of the covenant, than which the people of Israel possessed nothing more precious (Exod. xxv. 10, sqq.), through which also the Lord had conferred on them most important and innumerable blessings, when borne away by the Philistines, brought on them a most destructive plague, and the heaviest calamity, with eternal disgrace (1 Kings, v. per totum). So, also, food, when received into a healthy stomach, nourishes and supports the body; but the same food, when received into a stomach full of peccant humours, generates malignant disease.

QUESTION LV.—*How the Mind should be prepared for the Eucharist.*

Let, then, the faithful employ that first preparation, which consists in distinguishing table from table, this sacred table from other profane tables (1 Cor. x. 21), this heavenly bread from common bread. And this is done when we firmly believe that the body and blood of the Lord is truly present, of him whom the angels adore in heaven, at whose nod "the pillars of heaven fear and tremble" (Job, xxvi. 11), of whose glory the heavens and the earth are full (Is. vi. 3). This is to "discern the body of the Lord," in accordance with the admonition of the Apostle (1 Cor. ii. 29), venerating, however, as we ought, the greatness of the mystery, rather than too curiously and disputatiously investigating its truth. Another very necessary preparation is that each one ask himself if he be at peace with, if he sincerely and from the heart love, his neighbour; for Matthew says: "Therefore, if thou offerest thy gift at the altar, and there shall remember that thy brother hath anything against thee, leave there thy gift before the altar, and first go to be reconciled to thy brother, and then come and offer thy gift" (Matt. v. 24, 25). We should next diligently examine our conscience, lest, perhaps, we be defiled by some deadly sin, of which it is necessary to repent, in order previously to be cleansed from its defilement, by the medicine of contrition and confession; for it has been defined by the Council of Trent, that for no one whom the consciousness of mortal sin goads, and having an opportunity of a confessor, however contrite he may deem himself, is it

lawful to receive the holy Eucharist, until he has purified himself by sacramental confession.* Besides, let us reflect in the silence of our own hearts, how unworthy we are that the Lord should bestow on us this divine gift. Wherefore, with the centurion, of whom the Saviour himself testified, that he found not "so great faith in Israel," we should say from the heart: "Lord, I am not worthy that thou shouldst enter under my roof" (Matt. viii. 8, 10). Let us also ask ourselves, whether we can say with Peter: "Lord, thou knowest that I love thee" (John, xxi. 15); for we should recollect, that he who sat down at the feast of the Lord "without a nuptial garment," was cast into a darksome prison, and consigned to eternal torments (Matt. xxii. 12, sq.).

QUESTION LVI.—*By him who wishes to communicate, some attention should also be paid to the Body.*

Nor should our preparation be confined to the soul, but should also extend to the body; for we are to approach the holy table fasting, not having at all eaten or drunk, at least from the preceding midnight up to the very moment in which we receive the holy Eucharist. The dignity of so great a sacrament also demands that, for some days previous to communion, married persons abstain from the marriage-debt, admonished by the example of David, who, when about to receive the loaves of proposition from the hands of the priest, declared that he and his servants had been clean from intercourse with their wives for three days (1 Kings, xxi. 5). This is a summary of the principal things to be observed by the faithful, in order previously to prepare themselves to receive the sacred mysteries with advantage, for to these heads may easily be reduced all other preparations.

QUESTION LVII.—*All Christians are bound to communicate at least once a year.*

But lest possibly any may be rendered more negligent to receive this sacrament, by the supposed labour and difficulty of so great a preparation, the faithful are frequently to be admonished, that to all is addressed the law that obliges to the reception of the holy Eucharist; and it has been, moreover, declared by the Church, that whoever shall not have communicated at least once a year, at Easter, subjects himself to excommunication.†

* Sess. xiii. ch. vii. et can. 11. † Concil. Lat. c. 28, also l. 5, Decret. tit. de Pœnit. et remis. cap. omnis utriusque sexus; Trid. sess. xiii. 9.

QUESTION LVIII.—*How often, and at what times, the Eucharist should be received.*

Let not the faithful, however, deem it enough to receive the body of the Lord once a year only, in obedience to the authority of this decree; but let them judge that communion ought to be more frequent, but whether it be more expedient that it should be monthly, weekly, or daily, can be decided by no fixed universal rule. St. Augustine, however, lays down a most certain standard: "Live," says he, "in such a manner, as to be able to receive daily."* Wherefore it will be the part of the parish-priest frequently to exhort the faithful that, as they think it necessary every day to afford nourishment to the body, they should also not neglect daily to feed and nourish the soul with this sacrament; for it is evident that the soul stands not less in need of spiritual than the body of natural food. And here it will be most beneficial to recapitulate the immense and divine advantages which, as has been already shown, we derive from the sacramental communion of the Eucharist. The figure of the manna is also to be added, which it was necessary to use every day, in order to repair the strength of the body (Exod. xvi. 21, sq.); and also the authorities of the holy Fathers, which earnestly recommend the frequent participation of this sacrament; for the words: "Thou sinnest daily; receive daily," are not the sentiment of St. Augustine alone, but also, as any one upon diligent inquiry will easily discover, the sentiment of all the Fathers who wrote on this subject.†

QUESTION LIX.—*It is shown that frequent Communion has been of old the practice of the Church.*

That there once was a time when the faithful received the Eucharist daily, we learn from the Acts of the Apostles; for all who then professed the Christian faith, burned with such true and sincere charity, that devoting themselves, as they did unceasingly, to prayer and other offices of piety (Acts, ii. 42, 46), they were found prepared to receive every day the sacred mysteries of the Lord's body. That practice, which seems to have been interrupted, was again partially revived by Anacletus, most holy

* De verbis Dom. ser. 28, qui desumptus est ex Amb. l. v. de sacram. c. 4. † August. de verbis Dom. serm. 28; Ambr. l. 5, de sacram. c. 4; Aug. Epist. 118, c. 3; Ignat. ad Ephes. satis ante finem; Basil. Epist. ad Cæsar. patr.; Ambr. l. 3, de sacr. c. 4; Chrysost. hom. 61, ad pop. Antioch; Cypr. de Orat. Dom. ad hæc verba, panem nostrum quot.; Hieron. epist. ad Lucin. vers. finem; Cyril. c. 3, in Joan. c. 37; de consecr. dist. 2, per multa capita.

Pope and martyr, who commanded that the ministers, assisting at the sacrifice of the Mass, should communicate, an ordinance which he declared to have been instituted by the Apostles.* It was also for a long time a custom in the Church, that, as soon as the sacrifice was ended, the priest, after he had taken the holy Eucharist, turning to the congregation, invited the faithful to the holy table in these words: "Come, Brethren, to the Communion;" and those who were prepared, then received the holy mysteries with the greatest devotion;† but subsequently, when charity and devotion had grown so cold, that the faithful very rarely approached the communion, it was decreed by Pope Fabian, that all should receive the Eucharist thrice every year, at Christmas, at Easter, and at Pentecost, a decree which was subsequently confirmed by many Councils, particularly by the first of Agatha.‡ When at length things had come to such a pass, that not only was that holy and salutary ordinance unobserved, but communion was deferred even for several years, it was decreed in the Council of Lateran, that all the faithful should communicate at least once a year, at Easter, and that those who might have neglected to do so, should be prohibited access to the Church.§

QUESTION LX.—*It is not fit to administer the Eucharist to Children who are not yet come to the use of reason.*

But although this law, sanctioned by the authority of God and the Church, regards all the faithful, it must nevertheless be taught, that those are excepted, who, by reason of their tender age, have not yet attained the use of reason; for they are incapable of discerning the holy Eucharist from profane and common bread, nor can they bring with them to its reception piety of soul and religion. And that also appears quite inconsistent with the ordinance of Christ the Lord, who says: "Take ye, and eat" (Matt. xxvi. 26); for infants are evidently incapable of taking and eating. In some places, it is true, an ancient practice prevailed of giving the holy Eucharist also to infants;|| but, however, as well for the reason already assigned, as for others most consonant to Christian piety, this practice has been long discontinued by authority of the same Church.

* De consec. dist. 2, c. 10. † Dionys. de Eccl. Hier. c. 3, parte 2; Hieron. Epist. 28, ad Lucin.; Greg. 1. 2, dialog. c. 23; 1. de Eccl. dogmat. c. 53, et citatur. de consec. dist. 2, c. 13. ‡ C. 38; Concil. Lat. can. 1; et citatur de pœnit. et remiss. c. Omnis, et Trid. sess. xiii. cau. 9. § Can. 1, Omnes utriusque sexus. || Cypr. de Lapsis post med.

QUESTION LXI.—*At what Age the holy Mysteries are to be given to Children.*

But at what age the sacred mysteries are to be given to children, no one can better determine than the father and the confessor, for to them it belongs to examine and to inquire from the children whether they have acquired any knowledge of, and experience a relish for this admirable sacrament.

QUESTION LXII.—*It is sometimes allowed to admit the Insane to Communion.*

To persons, moreover, in a state of insanity, and at the same time estranged from a sense of piety, the sacrament ought on no account to be given. If, however, before they became insane, they evinced a pious and religious disposition of mind, it will be lawful, according to the decree of the Council of Carthage, to administer the Eucharist to them at the close of life, provided there be no danger to be apprehended of discharging the stomach, or of other indignity and inconvenience.*

QUESTION LXIII.—*The Laity are not to communicate under Both Kinds.*

As to the rite to be observed in communicating, let parish-priests teach that it is forbidden by a law of holy Church that any one but the priests consecrating the body of the Lord in the sacrifice should receive the holy Eucharist under both kinds, without the authority of the Church itself. Christ the Lord, it is true, as has been explained by the Council of Trent,† instituted, and gave to his Apostles, at his last supper, this most sublime sacrament under both kinds; but that does not prove, that our Lord and Saviour established this law, that the sacred mysteries must be administered to all the faithful under both species; for, speaking of this sacrament, he himself frequently mentions it under one kind only, as when he says: "If any man eat of this bread, he shall live for ever; and the bread that I will give is my flesh for the life of the world;" and: "He that eateth this bread shall live for ever" (John, vi. 58, 59).

QUESTION LXIV.—*Reasons why the Church has allowed the use of One Species only.*

But it is clear that the Church was induced by many, and those too most cogent reasons, not only to approve, but also to confirm by authority of a decree, this practice of communicating under one species. For, in the first place, the greatest

* Conc. Carth. iv. 76. † Sess. xxi. can. 1, 2, 3.

caution was necessary to avoid spilling the blood of the Lord on the ground, a thing that seemed not easy to be avoided, if the chalice ought to be administered in a large assemblage of the people. Besides, as the holy Eucharist ought to be in readiness for the sick, it was very much to be apprehended, were the species of wine long unconsumed, that it might turn acid. Moreover, there are very many who cannot at all bear the taste or even the smell of wine; lest, therefore, what is intended for the health of the soul, should prove noxious to that of the body, most prudently has it been enacted by the Church, that the faithful should receive the species of bread only. It is further to be observed that, in several countries, they labour under extreme scarcity of wine, nor can it be brought from elsewhere without very heavy expenses, and very tedious and difficult journeys. In the next place, a circumstance most of all to the point, the heresy of those was to be uprooted, who denied that Christ, whole and entire, is contained under either species, and asserted that the body only without the blood is contained under the species of bread, and the blood only under the species of wine. In order, therefore, that the truth of the Catholic faith might be placed more clearly before the eyes of all, communion under one kind, that is, under that of bread, was most wisely introduced. There are also other reasons, collected by those who treat on this subject, which, if it shall appear necessary, can be adduced by parish-priests. That nothing doctrinal may be omitted on this sacrament, we must now speak of its minister, a point, however, on which scarcely any one can be ignorant.

QUESTION LXV.—*The Priest alone is the Minister of the Sacrament.*

It must, then, be taught, that to priests alone has been given power to consecrate, and distribute to the faithful, the holy Eucharist. That in the Church has always been observed the practice, that the faithful people should receive the sacrament from the priests, and that the officiating priests should communicate themselves, the holy Council of Trent has explained,* and has shown that this practice, as, having proceeded from Apostolic tradition, is to be religiously retained, particularly as Christ the Lord has left us an illustrious example thereof, who both consecrated his own most sacred body, and gave it to the Apostles with his own hands (Matt. xxvi. 26; Mark, xiv. 22). But to consult in every way for the dignity of so great a sacra-

* Sess. xiii. c. 10.

ment, not only has the power of its administration been given to priests alone, but the Church has also prohibited by a law that any one but a consecrated person, provided some case of grave necessity do not occur, should dare handle or touch the sacred vessels, linens, or other instruments necessary to its completion.

QUESTION LXVI.—*The Eucharist may be consecrated or administered by Wicked Priests.*

Whence both priests themselves and the rest of the faithful may understand, with what piety and holiness they should be endued, who approach to consecrate, administer, or receive the Eucharist. What, however, was already said of the other sacraments, that, provided what appertains to their perfect nature be duly observed, they are not the less administered by unholy hands, the same holds good also with regard to the sacrament of the Eucharist; for we are to believe that all these depend not on the merit of the minister, but are operated by the virtue and power of Christ the Lord. These are the things to be expounded regarding the Eucharist as a sacrament. We must now explain the remaining point, its nature as a sacrifice, that parish-priests may understand what are the principal instructions, which they ought to deliver to the faithful people on Sundays and holidays, regarding this mystery, in conformity with the decree of the holy Council [of Trent].*

QUESTION LXVII.—*The Eucharist, the peculiar Sacrifice of the New Testament, is most acceptable to God.*

For this sacrament is not only a treasure of heavenly riches, by which, if we turn it to good account, we conciliate to us the grace and love of God; but in it is also a certain paramount means, by which we are enabled to make him some return for the immense benefits bestowed on us. How grateful and acceptable to God is this Victim, if duly and legitimately immolated, is inferred from the consideration, that if the sacrifices of the Old Law, of which it is written: "Sacrifice and oblations thou didst not desire" (Ps. xxxix. 7), and again: "If thou hadst desired sacrifice, I would indeed have given it: with burnt-offering thou wilt not be delighted" (Ps. l. 18), were so pleasing to the Lord, that the Scripture testifies that from them God "smelled a sweet savour" (Gen. viii. 21), that is to say, they were grateful and acceptable to him, what have we not to hope from that sacrifice, in which is immolated and offered He himself, of whom a voice from heaven was twice heard [to pro-

* Sess. xxii. princip. c. 8.

claim] “This is my beloved Son, in whom I am well pleased” (Matt. iii. 17; xvii. 5). This mystery, therefore, parish-priests will diligently explain, that when the faithful shall assemble at divine service they may learn to meditate with attention and devotion on those sacred things at which they are present.

QUESTION LXVIII.—*Reasons why the Eucharist was instituted by Christ the Lord.*

They will teach then, in the first place, that the Eucharist was instituted by Christ for two purposes, one, that it might be the celestial food of our soul, by which we may be able to support and preserve spiritual life; the other, that the Church might have a perpetual sacrifice, by which our sins might be expiated, and our heavenly Father, often grievously offended by our crimes, might be turned away from wrath to mercy, from the severity of just chastisement to clemency. Of this we may observe a type and figure in the paschal lamb, which was wont to be offered and eaten by the children of Israel as a sacrament and a sacrifice (Deut. xvi.). Nor could our Saviour, when about to offer himself to God the Father on the altar of the cross, have given any more illustrious indication of his unbounded love towards us, than when he bequeathed to us a visible sacrifice, by which that bloody sacrifice, soon after to be offered once on the cross, would be renewed, and its memory daily celebrated with the greatest utility, to the consummation of ages, by the Church diffused throughout the world.

QUESTION LXIX.—*Difference between the Sacrament and Sacrifice.*

But [between the Eucharist as a sacrament and a sacrifice] the difference is very great; for as a sacrament it is perfected by consecration; but as a sacrifice all its force consists in its oblation. When therefore kept in a pyxis, or borne to the sick, the holy Eucharist has the nature of a sacrament, not sacrifice. Next, also, as a sacrament, it is to them that receive the divine host, a source of merit, and brings with it all those advantages which have been mentioned above; but as a sacrifice, it is not only a source of merit, but also of satisfaction; for, as in his passion, Christ the Lord merited and satisfied for us; so those who offer this sacrifice, by which they communicate with us, merit the fruit of the Lord's passion, and satisfy.

QUESTION LXX.—*At what time this Sacrifice of the New Testament was instituted.*

Now with regard to the institution of this sacrifice, the holy Council of Trent has left no room for doubt; for it has declared

that it was instituted by Christ the Lord at the last supper ; and has at the same time condemned under anathema those who would assert, that in it is not offered to God a true and proper sacrifice ; or that “ to offer ” means nothing else, than that Christ is given as our [spiritual] food.*

QUESTION LXXI.—*It is not lawful to offer Sacrifice to the Saints, or to any Creature.*

Nor did [the Council] omit carefully to explain, that this sacrifice is offered to God alone.† For although the Church sometimes offers Masses in commemoration and honour of the Saints, she yet teaches that the sacrifice is offered, not to them, but to God alone, who has crowned the Saints with immortal glory. Wherefore the priest never says: “ I offer sacrifice to thee Peter, or to thee Paul ;” but, whilst he offers sacrifice to God alone, he renders him thanks for the signal victory of the blessed martyrs, and thus implores their patronage, “ that they, whose memory we celebrate on earth, may vouchsafe to intercede for us in heaven.”‡

QUESTION LXXII.—*Whence this Doctrine of the Sacrifice and Priesthood of the New Law is derived.*

But this doctrine, handed down by the Catholic Church, concerning the truth of this sacrifice, she received from the words of the Lord, when, on that last night, committing to his Apostles these same sacred mysteries, he said : “ Do this for a commemoration of me ;”§ for as has been defined by the holy Synod, he then ordained them priests, and commanded that they and their successors in the priestly office should immolate and offer his body.|| And this the words of the Apostle to the Corinthians also sufficiently prove, when he says : “ You cannot drink the chalice of the Lord, and the chalice of devils : you cannot be partakers of the table of the Lord, and of the table of devils” (1 Cor. x. 21). For as, by the “ table of devils,” must be understood the altar, on which sacrifice was offered to them ; so also, that the conclusion proposed to himself by the Apostle may be

* Sess. xxii. c. 1, also can. 1, 2 ; Dionys. l. 17, de Eccles. c. 3 ; Ignat. epist. ad Smyrn. ; Tert. lib. de Orat. ; Iren. l. 4, c. 32 ; Aug. l. 10, de Civit. Dei, c. 10, l. 17, c. 20, l. 18, c. 35, l. 10, c. 13, l. 22, c. 8 ; et alibi passim. † Trid. Synod. sess. xxi. c. 3. ‡ Ordinary of the Mass. Aug. contra Faust. lib. 20, c. 21. “ Populus autem Christianus memorias martyrum religiosa solemnitate concelebrat, et ad excitandam imitationem, et ut meritis eorum consocietur, atque orationibus adjuvetur.” § Luke, xxii. 19 ; 1 Cor. xi. 24. || Conc. Trid. sess. xxii. c. 1.

legitimately deduced, "the table of the Lord" can mean nothing else than the altar, on which sacrifice was offered to the Lord.

QUESTION LXXIII.—*By what Figures and Prophecies this Sacrifice was chiefly signified.*

Should we require figures and prophecies of this sacrifice from the Old Testament, in the first place, Malachy most clearly prophesied thereof in these words: "From the rising of the sun, even to the going down, my name is great among the Gentiles, and in every place there is a sacrifice, and there is offered to my name a clean oblation; for my name is great among the Gentiles, saith the Lord of hosts" (Malach. i. 11). Moreover, this Victim was foretold, as well before as after the promulgation of the Law, by various kinds of sacrifices; for this Victim alone, as the perfection and completion of all, comprises all the blessings which were signified by those sacrifices. In nothing, however, can we behold a more express image thereof than in the sacrifice of Melchisedech (Gen. xiv. 18); for the Saviour himself offered to God the Father, at the last supper, his body and blood, under the species of bread and wine, declaring himself constituted "a priest for ever according to the order of Melchisedech."*

QUESTION LXXIV.—*The Sacrifice of the Mass is the same with that offered on the Cross.*

We, therefore, confess that the sacrifice of the Mass is and ought to be considered one and the same as that of the cross, as the Victim is one and the same, namely, Christ our Lord, who immolated himself, once only,† after a bloody manner, on the altar of the cross. For the bloody and unbloody Victim are not two victims, but one only, whose sacrifice is daily renewed in the Eucharist, in obedience to the command of the Lord: "Do this for a commemoration of me."‡

QUESTION LXXV.—*Of both the Priest is also One.*

But the priest also is one and the same, Christ the Lord; for the ministers who offer sacrifice, when they consecrate his body and blood, act not in their own, but in the person of Christ, as is shown by the words of consecration itself; for the priest does not say, "This is the body of Christ," but "This is my body;" and thus representing Christ the Lord, he changes the substance of the bread and wine into the true substance of his body and blood.§

* Heb. vii. 17; Ps. cix. 4. † Heb. vii. 27, ix. 25, 28. ‡ Luke, xxii. 19; 1 Cor. xi. 24. § Chrys. hom. 2 in 2 ad Timoth. et hom. de prod. Judæ; Amb. lib. 4, de Sacram. c. 4.

QUESTION LXXVI.—*The Mass a Sacrifice of Propitiation as well as of Praise.*

This being the case, it must be unhesitatingly taught that, as the holy Council [of Trent] has also explained, the holy sacrifice of the Mass is not a sacrifice of praise and thanksgiving only, or a mere commemoration of the sacrifice accomplished on the cross, but also a truly propitiatory sacrifice, by which God is appeased and rendered propitious to us.* If, therefore, with a pure heart, a lively faith, and impressed with an inward sorrow for our transgressions, we immolate and offer this most holy Victim, it is not to be doubted that we shall “obtain mercy” from the Lord, “and grace in seasonable aid” (Heb. iv. 16); for so delighted is the Lord with the odour of this Victim, that, imparting to us the gift of grace and repentance, he pardons our sins. Hence, also, this usual prayer of the Church: “As often as the commemoration of this Victim is celebrated, so often is the work of our salvation being done,” that is to say, through this unbloody sacrifice flow to us those most plenteous fruits of the bloody Victim.

QUESTION LXXVII.—*The Sacrifice of the Mass is also available to the Dead.*

Parish-priests will next teach, that such is the efficacy of this sacrifice, that it is profitable not only to the celebrant and communicant, but also to all the faithful, whether living with us on earth, or already numbered with those who are dead in the Lord, but whose sins have not yet been fully expiated; for, according to Apostolic tradition the most authentic, it is not less available when offered for them, than when offered for the sins of the living, their punishments, satisfactions, calamities, and difficulties of every sort.†

QUESTION LXXVIII.—*No Mass, celebrated according to the Common Usage of the Church, is to be called private.*

It is hence easy to perceive, that all Masses, because conducive to the common interests and salvation of all the faithful, are to be considered common to all.

QUESTION LXXIX.—*To what the Ceremonies of this Sacrifice pertain.*

This sacrifice has many very august and solemn rites, none of which is to be deemed superfluous or unmeaning; for all

* Sess. xxii. c. 2, et can. 3. † Conc. Trid, sess. xxii, c. 2, also can. 3.

tend to display more fully the majesty of so great a sacrifice, and to excite the faithful, when beholding the saving mysteries, to the contemplation of the divine things which lie concealed in that sacrifice. On these rites, however, it is unnecessary to say more, as well because this subject seems to demand a more lengthened exposition than is compatible with our purpose, as because priests will have at hand an almost endless variety of treatises and commentaries, written on this matter by pious and very learned men. Suffice it, then, to have hitherto explained, with the divine assistance, the principal heads of those things that regard the Eucharist, both as a sacrament and sacrifice.

CHAPTER V.

ON THE SACRAMENT OF PENANCE.

QUESTION I.—*The Doctrine of Penance is to be accurately and frequently inculcated on Christian Ears.*

As the frailty and weakness of human nature are known to all, and each one easily experiences it in himself, so no one can be ignorant what great necessity there is for the sacrament of penance. If, then, we ought to measure the diligence which is to be bestowed by parish-priests on each subject by the magnitude and weight of the matter which they treat, we shall fully acknowledge that, in the explanation of this subject, they can never be sufficiently diligent. Moreover, the exposition of this sacrament demands greater accuracy than that of baptism, because baptism is administered but once, and cannot be repeated, whereas penance may be administered, and becomes necessary as often as any one may happen to sin after baptism; for it has been declared by the Council of Trent, that “To those who have fallen after baptism, the sacrament of penance is as necessary for salvation, as baptism is to those who have not been already regenerated;”* and that well-known saying of St. Jerome, that penance is “a second plank,”† is highly commended by all subsequent writers on sacred subjects. For as, after shipwreck, one only refuge for saving life remains, to seize, perchance, if possible, on some plank from the wreck; so, after the loss of baptismal innocence, unless a man cling to the plank of penance, his salvation, without doubt, must be

* Sess. xiv. can. 2; item sess. vi. can. 14. † Hieron. ad hæc verba, Ruit Hierusalem, and ep. 84.

despaired of. Let these things, then, be understood as said to excite, not only pastors, but also the rest of the faithful, lest, perhaps, their carelessness deserve reprehension in a matter of the utmost necessity; for, in the first place, mindful of the common frailty, they ought most earnestly to desire to advance, with the divine assistance, in the way of God without falling; but should they occasionally stumble, then, looking to the infinite benignity of God, who, as a good shepherd, is wont to bind up the wounds of his sheep, and heal them, they will consider that this most salutary medicine of penance is never to be deferred to another time (Ezech. xxxiv. 16).

QUESTION II.—*How various is the Signification of the word Penance.*

But to enter upon the subject itself, the various significations of the name of this sacrament are first to be explained, lest any one should be led into error by the ambiguity of the word. For, by penance some understand satisfaction; others, very far removed from the doctrine of the Catholic faith, supposing penance to have no reference to the past, define it to be nothing more than a new life. It must, therefore, be taught that this word [pœnitentia] has a variety of meanings. In the first place, it is used to express a change of mind, as when, without taking into account the nature of the object, whether it be good or bad, what before was pleasing is now become displeasing. In this sense all are penitent, whose sorrow is according to the world, not according to God; and this “penance” worketh not “salvation but death” (2 Cor. vii. 10). There is another penance, when one conceives sorrow for past delinquency, which before pleased, sorrow not for sake of God, but for one’s own sake. A third is, when we not only grieve from the inmost feelings of the heart for sin committed, or give, also, some exterior indication thereof, but are in that grief for sake of God alone. To each of these kinds of sorrow the word [pœnitentia] applies literally; but when we read in the sacred Scriptures that God repenteth,* the expression is evidently figurative; for the Scriptures, when they declare that God ordained to change anything, make use of such language as is accommodated to human ideas; because God seems not to act differently from men, who, should they repent of anything, use every exertion to alter it. Thus, therefore, it is written, that “it repented him that he had made man” (Gen. vi. 6), and in another place, that it repented him to “have made Saul king” (1 Kings, xv. 2).

* Gen. vi. 6; 1 Kings, xv. 2; Ps. cv. 45; Jerem. xxvi. 3.

QUESTION III.—*Difference between the Meanings of Penance.*

But between these significations of the word [pœnitentia] we ought to observe a great difference; for the first argues imperfection; the second is a certain affection of an agitated and disturbed mind; the third, we say, is both a virtue and a sacrament, which is its proper meaning in this place. And, first, we must treat of penance as a part of virtue, not only because the faithful people ought to be trained by pastors to every kind of virtue, but also because the acts which proceed from penance, as a virtue, constitute the matter, as it were, of penance, as a sacrament; and unless penance, as a virtue, be first rightly understood, it is impossible not to be ignorant, also, of its force as a sacrament.

QUESTION IV.—*What is Inward Penance.*

The faithful, therefore, are first to be admonished and exhorted to labour most strenuously and studiously to attain this inward penance of the heart, which we call a virtue, without which exterior penance will avail them very little.* Inward penance consists in turning ourselves to God from the heart, and in detesting and holding in hatred our past transgressions, with, at the same time, a firm and deliberate resolution of correcting our evil course of life and corrupt morals, not without the hope of obtaining pardon from the mercy of God. It is accompanied with grief and sadness, which latter is a perturbation and affection, and is called by many a passion, joined, as it were, as a companion, to detestation of sins. Wherefore, with many of the holy Fathers, the definition of penance is comprised in this anguish of mind.

QUESTION V.—*Faith is not a part of Penance.*

But in him who repents, faith must necessarily precede penance, for no one who wants faith can turn himself to God; and hence faith cannot at all be said with propriety to be a part of penance.†

QUESTION VI.—*Inward Penance of the Mind is to be considered a Virtue.*

But that this interior penance, as we have already said, appertains to virtue, the many precepts delivered regarding it

* Vide Amb. in sermone de pœn. et citatur de pœnit. dist. 3, cap. pœnitentia; Aug. lib. de vera et falsa pœn. c. 8, et habetur de pœn. 3, c. 4; Greg. hom. 34 in Evang. et lib. 9 Regist. Epist. 39. † Conc. Trid. sess. xiv. c. 3, can. 4.

clearly show ; for a law enforces those actions only, the undertaking of which implies virtue. Besides, no one can deny that to grieve at a proper time, in a proper manner, and to a proper extent, is an exercise of virtue. But this the virtue of penance enables us duly to accomplish ; for it sometimes happens that men conceive for their crimes a sorrow not proportioned to their grievousness. Nay, "there are some," writes Solomon, "who are glad when they have done evil" (Prov. ii. 14) ; whilst others, on the contrary, surrender themselves to such affliction of mind, and such morbid melancholy, as even utterly to despair of salvation. Such, perhaps, may appear Cain, who said : "My iniquity is greater than that I may deserve pardon" (Gen. iv. 13) ; and such, certainly, was Judas, who, "repenting," lost, by hanging himself, life and salvation (Matt. xxvii. 3, 5). By the virtue of penance, therefore, we are assisted to observe a due mean in our sorrow.

QUESTION VII.—*How he who repents ought to be disposed.*

The same may also be inferred from the ends which the truly penitent proposes to himself. His first purpose is to abolish sin, and wipe away every fault and stain of the soul ; the second, is to satisfy God for the sins committed, and this evidently is an act referable to justice. For, although between God and man no strict relation of justice can subsist, so great is the distance between them ; yet there is evidently a sort of justice, such as exists between father and children, between masters and servants. The third is, that man reconstitute himself in the favour of God, whom he has offended, and whose hatred he has incurred by the defilement of sin. Now, that penance appertains to virtue, all these sufficiently declare.

QUESTION VIII.—*By what steps, as it were, one may ascend to that Divine Virtue of Penance.*

It must also be taught by what steps we may ascend to this divine virtue. First, then, the mercy of God prevents us, and turns our hearts to himself ; for which, when the Prophet prayed, he said : "Convert us, O Lord, to thee, and we shall be converted" (Jerem. Lam. v. 21). Next, illumined by this light, we tend inwardly to God by faith : "He that cometh to God," as the Apostle testifies, "must believe that he is, and is a rewarder to them that seek him" (Heb. xi. 6). Moreover, a sense of fear follows, and the soul, contemplating the severe chastisements that await sin, is recalled therefrom ; and to this seem to refer the words of Isaias : "As a woman with child, when she draweth near the time of her delivery, is in pain, and

crieth out in her pangs; so are we become" (Is. xxvi. 17). To this is next added a hope of obtaining mercy from God, lifted up by which, we resolve to amend our life and morals. Lastly, our hearts are inflamed by charity, whence arises that filial fear worthy of dutiful and ingenuous children; and thus, dreading only to offend in anything the majesty of God, we entirely abandon the habit of sin. By these steps, then, as it were, we arrive at this most exalted virtue of penance.

QUESTION IX.—*What is the Chief Fruit of the Virtue of Penance.*

This virtue is to be deemed altogether heavenly and divine, to which the sacred Scriptures promise the kingdom of heaven; for in St. Matthew it is written: "Do penance, for the kingdom of heaven is at hand" (Matt. iv. 17); and in Ezechiel: "If the wicked do penance for all the sins which he hath committed, and keep all my commandments, and do judgment and justice, living he shall live" (xviii. 21); and also in another place: "I desire not the death of the wicked, but that the wicked turn from his way and live" (xxxiii. 2); which is evidently to be understood of an eternal and happy life.

QUESTION X.—*What is to be thought of External Penance, and why Christ wished it to be placed in the number of the Sacraments.*

With regard to external penance, it must be taught that in it consists the nature of the sacrament, and that it has certain sensible things, significant of what passes interiorly in the soul; but why Christ the Lord was pleased to give penance a place among the sacraments, seems first to be explained to the faithful. Of this the great object was that we might have less room to doubt of the pardon of sins, promised by God when he said: "If the wicked do penance," &c. (as above). For the mind should be in the greatest suspense as to the sincerity of inward penance, since, in what he does, every man has reason to fear his own judgment. To calm this our solicitude, the Lord, therefore, instituted the sacrament of penance, in which we might cherish a well-founded confidence, that through the absolution of the priest our sins are forgiven us; and our consciences, on account of the faith justly to be reposed in the virtue of the sacraments, might be rendered more tranquil; for the voice of the priest, legitimately pardoning us our sins, is to be heard as that of Christ the Lord, who said to the paralytic: "Son, be of good heart; thy sins are forgiven thee."*

* Matt. ix. 2. Vid. Conc. Trid. sess. xiv. c. 1.

Moreover, as no one can attain salvation but through Christ and the benefit of his passion, it was meet and of very great advantage to us, that a sacrament should be instituted, by the force and efficacy of which, the blood of Christ flowing to us might wash away the sins committed after baptism, and that we might thus acknowledge that to our Saviour alone are we indebted for the blessing of reconciliation.

QUESTION XI.—*How Penance is a True Sacrament of the New Law.*

But that penance is a sacrament pastors will easily show, thus : for as baptism is a sacrament because it effaces all sin, particularly that contracted by origin, in like manner, penance, which takes away all sins committed after baptism, in will or deed, is truly and properly to be called a sacrament. Again, and this is the chief point, since those things that are done externally, both by the penitent and by the priest, declare what is effected in the soul, who can deny that penance is endued with the true and proper nature of a sacrament? for a sacrament is the sign of a sacred thing; but the sinner unequivocally signifies, by signs of words and actions, that he has withdrawn his mind from the defilement of sin; whilst in the words and actions of the priest we easily recognize the mercy of God remitting the sins themselves. This, however, these words of the Saviour clearly indicate: "I will give to thee the keys of the kingdom of heaven; whatsoever thou shalt loose upon earth, shall be loosed also in heaven" (Matt. xvi. 19); for the absolution, pronounced in the words of the priest, declares by sign that remission of sins which it accomplishes in the soul.

QUESTION XII.—*The Sacrament of Penance may be repeated.*

But the faithful are not only to be taught that penance is to be numbered amongst the sacraments, but also amongst those that may be repeated; for to Peter, asking if sin were to be forgiven seven times, the Lord answered: "I say not to thee till seven times, but till seventy times seven" (Matt. xviii. 22). Whenever, therefore, pastors have to do with such men as seem to diffide in the supreme goodness and clemency of God, they must seek to inspire their minds with confidence, and to excite them to the hope of divine grace. This they will easily accomplish, both by the exposition of the preceding passage, and of others, which will occur in great numbers in the sacred Writings, and also by those reasons and arguments, which may be had from

St. Chrysostom's "book on the fallen," and St. Ambrose's books on penance.*

QUESTION XIII.—*The Matter of Penance what, and of what kind.*

And as nothing should be better known to the faithful people than the matter of this sacrament, they must be taught that penance differs from the other sacraments principally in this, that the matter of the other sacraments is some production of nature or art, but the matter, as it were, of the sacrament of penance consists, as has been declared by the Council of Trent,† of the acts of the penitent, namely, of contrition, confession, and satisfaction; which are called parts of penance, inasmuch as they are required in the penitent by the institution of God, for the integrity of the sacrament, and the full and perfect remission of his sins. Nor are these acts called by the holy Synod, "the matter as it were," because they have not the nature of the true matter, but because they are not, like water in baptism, and chrism in confirmation, matter of such sort as may be applied externally. With regard to what has been said by some, that the sins themselves are the matter of this sacrament, if we attend carefully, it will be seen that it differs not at all [from what has been just laid down]; for as we say that wood which is consumed by the force of fire, is the matter of fire; so sins which are destroyed by penance may also be properly called the matter of this sacrament.

QUESTION XIV.—*What is the Form of the Sacrament of Penance.*

Explanation of the form also is not to be omitted, because the knowledge thereof may excite the minds of the faithful to receive with the greatest devotion the grace of this sacrament. Now the form is: "I ABSOLVE THEE," as not only may be inferred from these words: "Whatsoever you shall bind upon earth, shall be bound also in heaven" (Matt. xviii. 18); but as we have also learned from the same doctrine of Christ our Lord, handed down to us by the Apostles, and as the sacraments signify what they accomplish, and the words, "I absolve thee," show that the remission of sins is accomplished through the administration of this sacrament, it is evident that they constitute the perfect form of penance. For sins are, as it were, the chains by which souls are held fettered, and from which

* Chrys. i. 5, lib. de laps. repar. et habetur de pœnit. dist. 3, c. Talis; Ambr. de pœnit. lib. i. c. 1, 2. † Sess. xxiv. c. 3, et can. 4.

they are "loosed" by the sacrament of penance. This the priest pronounces with no less truth of him also, who, by virtue of a most ardent contrition, accompanied, however, with a desire of confession, has already obtained from God the pardon of his sins.

QUESTION XV.—*With what Fruit other Prayers are added to the Form of the Sacrament.*

Several prayers are moreover added, not indeed as necessary to the form, but in order that those things may be removed, which, through the fault of him to whom it is administered, may impede the force and efficacy of the sacrament.

QUESTION XVI.—*How different is the Power of the Priests of Christ in judging of the Leprosy of Sin from the Power of the Priests of the Old Law.*

Wherefore, let sinners give the greatest thanks to God, who has conferred such ample power on priests in the Church. Unlike the priests of the Old Law, who merely declared the leper cleansed from his leprosy (Levit. xiii. 9, xiv. 2), the priests in the Church are invested with power, not simply to declare a person to be absolved from his sins, but, as the ministers of God, they really absolve; and this God himself, the Author and Father of grace and justification, effects.

QUESTION XVII.—*In what Manner, or by what Rites, Penitents ought to recommend their Act.*

The faithful will also diligently observe the rites used in the administration of this sacrament; for so it will come to pass, that they retain a deeper impression of the blessings, which they have acquired by means of this sacrament, namely, that as servants they have been reconciled to their most clement Lord, or rather, as children, to the best of Fathers; and they will, at the same time, more easily understand the duty incumbent on those, who desire (and all should desire) to evince their grateful remembrance of so great a benefit. For he that repents him of his sins, casts himself down with a lowly and humbled spirit at the feet of the priest, that in this his so humble demeanour he may easily recognize the necessity of extirpating pride, from which all those enormities which he deploras had their origin and have sprung. In the priest, who sits as his legitimate judge, he venerates the person and power of Christ the Lord; for in the administration of the sacrament of penance, as in that of the others, the priest discharges the function of Christ. The penitent next proceeds to the enume-

ration of his sins, acknowledging himself deserving of the severest and bitterest chastisements, and suppliantly implores the pardon of his offences. To the antiquity of all these rites St. Denis bears, indeed, the most authentic testimony.*

QUESTION XVIII.—*What Advantages chiefly Men derive from the Sacrament of Penance.*

To the faithful, however, nothing will prove more advantageous, and nothing will bring them greater alacrity to receive the sacrament of penance, than if parish-priests frequently explain what great advantages we may derive therefrom. They will then understand that of penance it may be truly said, that its root is bitter, but its fruits very sweet. In this, then, consists all the efficacy of penance, that it restores us to the favour of God, and unites us to him in the closest friendship.† This reconciliation with God is sometimes followed, in pious persons, who receive this sacrament holily and devoutly, by the greatest peace and tranquillity of conscience, accompanied with the highest spiritual delight; for there is no crime, however grievous and enormous, which is not effaced by the sacrament of penance; not, indeed, once only, but often and repeatedly. Of this the Lord thus speaks by his Prophet: “If the wicked do penance for all his sins which he hath committed, and keep all my commandments, and do judgment and justice, living he shall live, and not die; and I will not remember all his iniquities which he hath done” (Ezech. xviii. 21, 22). And St. John: “If we confess our sins, he is faithful and just to forgive us our sins” (1 John, i. 9); and a little after he says: “If any man sin” (and he excepts no sort of sin), “we have an advocate with the Father, Jesus Christ, the just; and he is the propitiation for our sins; and not for ours only, but also for those of the whole world” (1 John, ii. 1, sq.).

QUESTION XIX.—*In what sense it is said that certain Sins cannot be remitted.*

If, therefore, we read in the Scriptures that some obtained not mercy from God, although they earnestly implored it, that we understand to have taken place because they repented not of their crimes truly and from the heart (2 Mac. ix. 3). Whenever, therefore, in the sacred Scriptures, or in the holy Fathers, passages occur which seem to say, that some sins cannot be remitted, we must interpret such passages to mean, that it is extremely difficult to obtain the pardon of them; for

* In epist. ad Demoph.

† Conc. Trid. sess. xiv. c. 3.

as a disease is said to be incurable, when the patient is so disposed as to loathe the medicine that would accomplish his cure; so is there a certain kind of sin that is not remitted or pardoned, because it repels the grace of God, the proper remedy of salvation. To this effect it has been said by St. Augustine: "When, after a knowledge of God, through the grace of Christ, any one opposes fraternity, and burns with the torches of enmity, in opposition to grace itself, so deep is the stain of his sin, that, although his bad conscience is compelled to acknowledge and declare its guilt, he cannot submit to the humiliation of imploring pardon."*

QUESTION XX.—*Without Penance no one can obtain pardon of his Sins.*

But to return to penance, to it in so special a manner belongs the efficacy of cancelling sins, that without penance we cannot by any means obtain or even hope for remission of sins; for it is written: "Unless you do penance, you shall all likewise perish" (Luke, xiii. 3). This was said by our Lord of grievous and mortal sins, although the lighter sins, which are called venial, also require some kind of penance: "If," says St. Augustine, "without penance, venial sins could be remitted, the daily penance performed for them by the Church would be to no purpose.†

QUESTION XXI.—*How many are the Integral Parts of Penance.*

But as, on those matters which in any degree affect practice, it is not enough to speak in general terms, pastors will take care to expound severally those things, from which the nature of true and salutary penance may be understood by the faithful. To this sacrament, then, it is peculiar that, besides matter and form, which are common to all the sacraments, it has also, as we said before, those parts which constitute as it were penance whole and entire, namely, contrition, confession, and satisfaction; of which St. Chrysostom speaks thus: "Penance compels the sinner willingly to undergo all things: in his heart is contrition; on his lips confession; and in his deed all humility, or a fruitful satisfaction."‡ These parts [of penance] are said

* Serm. ii. de verbis Domini, et ep. 50, ad Bonif. † Aug. lib. 50, hom. 50, item epist. 168, ad Ench. cap. 71. ‡ Hom. 2, de pœnit. Vid. conc. Trid. xiv. de pœnit. cap. 3, et can. 4; item conc. Flor. in doctrin. de Sacram.

to be of that kind which are necessary to constitute a whole, for as the human form consists of several members, of hands, feet, eyes, and other such parts, of which, if any be wanting, the body is justly deemed imperfect, and if not wanting, perfect; so also, in like manner, penance is so constituted of these three parts, that, although, as regards its nature, contrition and confession are sufficient for a man's justification, yet, unless accompanied by the third part, which is satisfaction, something is necessarily wanting to its absolute perfection. Wherefore, so connected are those parts one with another, that contrition includes in itself the design and purpose of confession and satisfaction, contrition and a desire of satisfaction precede confession, and the other two precede satisfaction.

QUESTION XXII.—*How these Three Parts of Penance are inferred.*

Why there are these three parts of penance may be explained on the principle, that sins are committed against God by thought, word, and deed; and it was proper, therefore, that submitting ourselves to the keys of the Church, we should endeavour to appease his wrath, and obtain from him the pardon of our sins, by the very same things by which the most holy majesty of God was profaned by us. In further confirmation we may add, that penance is, as it were, a certain compensation for offences committed, proceeding from the will of the person who has offended, and appointed by the will of God, against whom the offence has been committed. A willingness to compensate is, therefore, required, in which willingness contrition chiefly consists: the penitent must also submit himself to the judgment of the priest, who is the vicegerent of God, to enable him to award him a punishment proportioned to his guilt; and hence are clearly perceived the nature and necessity both of confession and satisfaction.

QUESTION XXIII.—*In this Matter what is properly Contrition.*

But as [pastors] ought to expound to the faithful the force and nature of these parts, we must first begin with contrition, which is to be carefully explained; for at no point of time, when past transgressions recur to memory, or we offend anew, should the heart be void of contrition. By the Fathers of the Council of Trent, it is thus defined: "Contrition is a sorrow of mind, and a detestation for sin committed, with the purpose of sinning no more."* Speaking of the motion of contrition, the Council

* Sess. xiv. c. 4.

a little after adds : " It thus at length prepares for the remission of sins, if it is united with confidence in the divine mercy, and with the desire of performing the other things which are required for rightly receiving this sacrament." From this definition, therefore, the faithful will understand, that the force of contrition does not consist merely in one's ceasing to sin, or purposing to enter, or actually entering on a new sort of life, but that first of all the sinner must conceive a hatred of, and endeavour to expiate his past ill-spent life. This, those cries of the holy Fathers, which the Scriptures inform us were frequently poured out by them, most strongly confirm : " I have laboured in my groaning," says David ; " every night I will wash my bed;" and : " The Lord hath heard the voice of my weeping" (Ps. vi. 7, sq.); and again Isaias : " I will recount to thee all my years in the bitterness of my soul" (Is. xxxviii. 15). These, and other effusions of the same import, are, no doubt, the expression of a vehement hatred of past life, and detestation of sins.

QUESTION XXIV.—*Why Contrition has been named Sorrow by the Fathers of the Council.*

But although contrition is defined " a sorrow," the faithful are to be admonished not to think that this sorrow consists in sensible feeling, for contrition is an action of the will ; and St. Augustine bears witness, that sorrow is not penance, but an accompaniment of penance.* But by the word " sorrow," the Fathers [of Trent] meant a hatred and detestation of sin ; both because, in this sense, the sacred Scriptures make use of the word, for David says : " How long shall I take counsels in my soul, sorrow in my heart all the day?" (Ps. xii. 2,) and also, because from contrition itself arises sorrow in the inferior part of the soul, which is the seat of concupiscence ; so that with propriety has contrition been defined " a sorrow," because it produces sorrow, to express which, penitents used also to change their garments, a circumstance to which our Lord alludes in St. Matthew : " Woe to thee, Corozain, woe to thee, Bethsaida ; for if in Tyre and Sidon the mighty works had been wrought that have been done in you, they would long ago have done penance in sack-cloth and ashes" (Matt. xi. 21).

QUESTION XXV.—*Why Contrition is commonly called by Theologians a Detestation of Sin.*

In order to signify the force of the sorrow, with propriety has the name of contrition been given to the " detestation of

* Homil. 50.

sin," of which we speak, borrowing a metaphor from material things, which are broken into minute parts with a stone or other harder substance, that by that term it might be declared that our hearts, which had grown hard with pride, are stricken down and reduced by the efficacy of penance. Hence no other sorrow, conceived even for the death of parents or children, or for any other calamity, is called by this name; but the word is employed exclusively to express that sorrow, with which we are affected by the forfeiture of the grace of God and of innocence.

QUESTION XXVI.—*By what other Names the same Detestation of Sin is wont to be called.*

But the same thing is wont to be designated by other names also; for it is called "contrition of heart," because the sacred Scriptures often use the word "heart" for the will; for, as from the heart is derived the principle which produces the motions of the human system, so the will rules and governs all the other powers of the soul. By the holy Fathers it is also called "compunction of heart;" and hence, the works written by them on contrition they preferred inscribing, "Treatises on compunction of heart;"* for as imposthumes are cut with an instrument, to enable the shut-up virus to escape, so is the heart cut with the knife, as it were, of contrition, to enable it to eject the deadly virus of sin; wherefore contrition is called by the Prophet Joel a rending of the heart: "Be converted to me," says he, "with all your hearts, in fasting, and in weeping, and in mourning; and rend your hearts" (Joel, ii. 12).

QUESTION XXVII.—*Why the Sorrow for Sins, comprised in the word Contrition, ought to be the greatest and most vehement.*

That for past transgressions should be felt the deepest and greatest sorrow, a sorrow not to be exceeded even in thought, it will be easy to show by the following considerations. For as perfect contrition is an operation of charity, proceeding from filial fear, it is clear that the measure of contrition and of charity should be deemed the same. But as the charity with which we love God (1 John, iv. 7) is the most perfect love, hence it is that the sorrow that accompanies contrition should also be the most vehement; for, as God is to be loved above all things, so whatever alienates us from God, we ought to detest above all things. Here it is also to be observed, that to charity and contrition is assigned in sacred Scripture the same

* Chrysost. de compunct. cord.

extent: of charity it is said: "Thou shalt love the Lord thy God with thy whole heart" (Deut. vi. 5); again, of contrition the Lord cries out by his Prophet: "Be converted with all your heart" (Joel, ii. 12). Besides, if, as of all things that deserve our love, God is the supreme good, so also of all things that deserve our hatred, sin is the supreme evil, it follows that for the same reason that we confess God is to be supremely loved, we should also necessarily hold sin in supreme detestation. But that the love of God is to be preferred to all things, so that, even to save our lives, it is not lawful to sin, these words of the Lord clearly teach us: "He that loveth father or mother more than me, is not worthy of me" (Matt. x. 37); and "Whosoever will save his life shall lose it" (Matt. xvi. 25; Mark. viii. 35). It is also to be remarked, that as, according to the testimony of St. Bernard, charity recognizes no limit or measure, or, to use his own words, as "the measure of loving God is to love him without measure;"* so the hatred of sin is to be defined without limit. Besides, let our contrition be not only very great, but also very vehement, and thus perfect; and let it exclude all apathy and indifference; for it is written in Deuteronomy: "When thou shalt seek the Lord thy God, thou shalt find him; yet so if thou seek him with all thy heart, and all the affliction of thy soul" (Deut. iv. 29); and in Jeremias: "You shall seek me and shall find me, when you shall seek me with all your heart; and I will be found by you, saith the Lord" (Jer. xxix. 13, sq.).

QUESTION XXVIII.—*Contrition ceases not to be true, although Sensible Sorrow for Sins be not absolute.*

If, however, we may not succeed in rendering it thus perfect, our contrition, nevertheless, may be true and efficacious; for it often happens that things that fall under the senses affect us more than spiritual things; and hence some persons sometimes experience a greater sense of grief for the loss of their children than for the baseness of their sins. The same judgment is also to be formed, should the bitterness of our grief be unaccompanied with tears, which, however, in penance, are very much to be desired and commended; for on this matter St. Augustine has admirably observed: "The bowels of Christian charity are not within thee, if thou bewailest the body, from which the soul has departed."† And to this have reference the words of the Redeemer above cited: "Woe to thee, Corozain, woe to thee, Bethsaida; for if in Tyre and Sidon the mighty works had been

* Lib. de diligendo Deo circa med. † Serm. 41, de sanctis.

done that have been done in thee, they would long ago have done penance, in sackcloth and ashes" (Matt. xi. 21). To establish this, however, the very well-known examples of the Ninivites (Jonas, iii. 6), of David (Ps. vi. and l.), of the woman who was a sinner (Luke, vii. 37, 48, 51), and of the Prince of the Apostles (Luke, xxii. 62), ought to suffice, all of whom obtained the pardon of their sins, imploring the mercy of God with abundance of tears.

QUESTION XXIX.—*In Contrition, Capital Sins are to be detested individually.*

But the faithful are most particularly to be exhorted and admonished, to study to apply the true grief of contrition specially to each mortal sin; for this is the description that Isaias gives of contrition, when he says: "I will recount to thee all my years in the bitterness of my soul" (Is. xxxviii. 15), for to recount all our years is to examine our sins individually, in order to be heartily sorry for them. In Ezechiel, too, we read: "If the wicked do penance for all his sins, he shall live" (Ezech. xviii. 21); and to this purport St. Augustine says: "Let the sinner consider the quality of his crime, as to time, place, variety, person."*

QUESTION XXX.—*It is sufficient sometimes to detest one's Sins collectively.*

In this matter, however, let not the faithful despair of the supreme goodness and clemency of God; for he, being most desirous of our salvation, interposes no delay to granting us pardon, but embraces with paternal love the sinner, the moment he enters into himself and turns himself to the Lord, having detested his sins generally, which he intends afterwards, if opportunity shall offer, to recall severally to his recollection, and to abhor in his soul. For he commands us, by the mouth of his Prophet, thus to hope, when he says: "The wickedness of the wicked shall not hurt him, in what day soever he shall turn from his wickedness" (Ezech. xxxiii. 12).

QUESTION XXXI.—*What things are especially requisite for True Contrition.*

From what has been said, then, may be gathered those things that are most necessary to true contrition, on which the faithful people ought to be accurately instructed; that each may know how he may attain it, and may have a rule whereby he may determine how far he may be removed from the perfection of this virtue. For, in the first place, it is

* Lib. de vera et falsa relig. cap. 14.

necessary that we detest and deplore all our past sins, lest, if our sorrow extend only to some, our repentance be fictitious and pretended, not salutary; for, as has been said by the Apostle St. James: "Whosoever shall keep the whole law, but offend in one point, is become guilty of all" (James, ii. 10). Another matter is, that contrition itself be accompanied with a desire of confession and satisfaction, of which we shall afterwards treat in their proper place. A third is, that the penitent form a fixed and firm purpose of amendment of life, according to these express words of the Prophet: "If the wicked do penance for all his sins which he hath committed, and keep all my commandments, and do judgment and justice, living he shall live, and shall not die: I will not remember all his iniquities which he hath done;" and a little after: "When the wicked turneth himself away from his wickedness, which he hath wrought, and doeth judgment and justice, he shall save his soul alive" (Ezech. xviii. 27); and a little after: "Be converted and do penance for all your iniquities, and iniquity shall not be your ruin. Cast away from you all your transgressions, by which you have transgressed, and make yourselves a new heart and a new spirit" (Ezech. xviii. 21, 22, 27, 30, 31). To the woman who was caught in adultery, Christ the Lord also gave the same instruction: "Go," says he, "and now sin no more" (John viii. 2); and also to the paralytic, whom he had cured at the pool of Bethesda: "Behold," says he, "thou art made whole; sin no more" (John, v. 14).

QUESTION XXXII.—*It is shown that Sorrow for Past Sin, and a purpose of avoiding it for the future, is necessary to Contrition.*

But that these two things, namely, sorrow for past sin, and a purpose and caution to avoid in future the commission of anything of the sort, are of primary necessity to contrition, nature itself and reason also plainly show; for he who would be reconciled to a friend whom he had injured, ought both to regret to have injured or offended him, and take good care for the future not to appear to wound friendship in anything. These two dispositions must be accompanied by obedience; for the law to which man is subject, be it natural and divine, or human, it is proper he should obey. Wherefore, if the penitent has taken anything from another by force or fraud, he ought to make restitution; and ought likewise to satisfy, by the compensation of some profit or good office, him whose honour or livelihood he has injured by word or deed, according to the trite maxim of

St. Augustine : "The sin is not forgiven, unless what was taken away be restored."*

QUESTION XXXIII.—*We must be Indulgent to others, if we wish for Indulgence to ourselves.*

Nor, amongst the other things which chiefly appertain to contrition, must we take less diligent and necessary care, that whatever injuries we may have received from others, be entirely remitted and pardoned; for thus does our Lord and Saviour admonish and denounce: "If you forgive men their offences, your heavenly Father will also forgive you your offences; but if you will not forgive men, neither will your Father forgive you your sins" (Matt. vi. 14). These are the things to be observed by the faithful in contrition. The other things, which can easily be collected by pastors on this subject, will, indeed, serve to render contrition more perfect and complete in its kind, but are not to be deemed of such necessity, as that without them the nature of true and salutary penance cannot exist.

QUESTION XXXIV.—*What is the proper Force and Utility of Contrition.*

But as it might not be enough for pastors to teach what appears necessary to salvation, unless they also labour with all care and industry that the faithful direct their lives and actions according to the rule prescribed for them, it will be of the utmost advantage frequently to place before them the force and utility of contrition; for whereas most other pious practices, such as beneficence to the poor, fasting, praying, and other such holy and seemly works, will sometimes be rejected by God, through the fault of those from whom they proceed, never, certainly, can contrition itself be otherwise than grateful and acceptable to him; for the Prophet says: "A contrite and humble heart, O God, thou wilt not despise" (Ps. i. 19). Nay more, that no sooner have we conceived it in our hearts, than our sins are forgiven us by God, these words of the same Prophet declare elsewhere: "I said, I will confess against myself my injustice to the Lord, and thou hast forgiven the wickedness of my sin" (Ps. xxxi. 5). And of this we observe a figure in the ten lepers, who, when sent by our Saviour to the priests, were freed from leprosy before they reached them (Luke, xvii. 14); giving us to understand that such is the efficacy of true contrition, of which we have spoken above, that by its benefit we at once obtain from the Lord the pardon of all our sins.

* Epist. v. 4.

QUESTION XXXV.—*How we may arrive at Perfect Contrition.*

It will also avail very much in exciting the minds of the faithful, if pastors will lay down some rule, by which each person may exercise himself in a manner conducive to contrition. All should be admonished to see, by frequent examination of conscience, whether they have observed those things which are commanded by God, or by the ordinances of the Church; and should any one find himself guilty of any crime, let him at once accuse himself, suppliantly ask pardon of the Lord, and implore that time be given him both for confession and satisfaction. Above all, let him ask the aid of divine grace not to fall in future into those same sins, which he is heartily sorry for having committed. Pastors will also take care to excite the greatest hatred of the faithful against sin, as well because its foulness and turpitude are very great, as because it brings on us the heaviest losses and calamities; for it alienates from us the favour of God, from whom we have received the greatest blessings, and might have expected and obtained far greater, and consigns us to eternal death, ever to endure the most excruciating torments. Having said thus much on contrition, let us now come to confession, which is another part of penance.

QUESTION XXXVI.—*Excellence of Confession; and its Institution how necessary for the Salvation of Christians.*

The great care and assiduity which pastors should devote to its exposition will be easily understood, if we reflect that, in the general opinion of the pious, to confession is, in a great measure, to be ascribed whatever of holiness, piety, and religion has been preserved in the Church in our times, through the boundless beneficence of God; so that to no one ought it be matter of surprise, that the enemy of the human race, in his efforts to overthrow to its foundation the Catholic faith, should, through the agency of the ministers and satellites of his impiety, have endeavoured to assail with all his might this citadel, as it were, of Christian virtue. Pastors, therefore, must first teach that the institution of confession has been to us extremely useful, and even necessary; for granting that sins are cancelled by contrition, who is ignorant, that [to effect this] it must be so vehement, so intense, so ardent, as that the bitterness of our sorrow may be compared with, and bear a proportion to, the magnitude of our crimes. But as this is a degree of contrition which very few could reach, the consequence also was, that very

few could have hoped to obtain in this way the pardon of their sins.

QUESTION XXXVII.—*Confession perfects Contrition.*

It was therefore necessary that the Lord, in his infinite mercy, should provide by some easier means for the common salvation of men; and this he did, in his admirable wisdom, when he gave to the Church the keys of the kingdom of heaven. For, according to the doctrine of the Catholic faith, it is to be believed and firmly professed by all, that if any one is sincerely sorry for his past sins, and firmly resolves to avoid sin for the future, although his sorrow be not such as may be sufficient of itself to obtain pardon, yet all his crimes, if duly confessed to the priest, are remitted and pardoned by the power of the keys; so that justly was it proclaimed by those most holy men, our Fathers, that by the keys of the Church is thrown open the gate of heaven.* Of this no one is at liberty to doubt, the Council of Florence having defined that the effect of penance is absolution from sins.† But the great utility of confession may also be estimated from the fact, that we know from experience, that to those who have led a wicked life, nothing is so useful towards a reformation of morals, as sometimes to disclose their secret thoughts, all their deeds and words, to a prudent and faithful friend, who may be able to assist them by his advice and co-operation. On the same principle, therefore, should it be deemed most salutary to those who are agitated by the consciousness of guilt, to lay open the diseases and wounds of their soul to the priest, as the vicegerent of Christ the Lord, who is bound by the severest law to eternal secrecy; for they will find immediate remedies at hand, that possess a certain celestial efficacy, not only to cure their present malady, but to prepare the soul so as not easily to relapse afterwards into the same kind of disease and infirmity. Nor is that advantage of confession to be omitted, which greatly concerns social life and intercourse; for if you take away sacramental confession from Christian discipline, it is evident that the world will be replete with secret and unutterable crimes; crimes too, and others much more grievous, that men depraved by vicious habits, will not afterwards fear to commit in open day; for the shame that attends confession bridles as it were inordinate and licentious desires, and restrains crime. Having now explained the advantages of confession, pastors will next unfold its nature and efficacy.

* Ambr. serm. 1, de quadrag. citatur de pœnit. dist. 1, c. ecce nunc. August. lib. 2, de adul. conjug. 59; Chrysost. de sacerdot. lib. 2.
 † Flor. Conc. in decreto Eugenii IV. de pœnit. dist. 6, c. sacerdos.

QUESTION XXXVIII.—*Description and Nature of Sacramental Confession.*

Confession, then, they define to be “a sacramental accusation of our sins, made that we may obtain pardon by virtue of the keys.” It is properly called “an accusation,” because sins are not to be told as if we would boast of our crimes, as they do “who are glad when they have done evil” (Prov. ii. 14); nor are they at all to be told as a narrative of passing occurrences to amuse idle hearers; but they are to be enumerated as matters of self-accusation, with a desire even to avenge them on ourselves. But we confess our sins with a view to obtain the pardon of them; and, in this respect, the tribunal [of penance] differs from other tribunals, which take cognizance of capital offences, and before which a confession of guilt is followed by penalty and punishment, not by acquittal or pardon. The definition of confession by the holy Fathers,* although different in words, is generally to the same effect: “Confession,” says St. Augustine, “is the disclosure of a secret disease, with the hope of obtaining pardon;”† and St. Gregory: “Confession is a detestation of sins;”‡ both of which, because contained therein, may be easily referred to the preceding definition.

QUESTION XXXIX.—*Why and when Confession was instituted by Christ.*

Parish-priests will next teach, and it is a matter to which the greatest importance is to be attached, and which they will deliver to the faithful without any hesitation, that this sacrament was instituted, through his supreme bounty and mercy, by Christ the Lord, who did all things well, and solely with a view to our salvation. For after his resurrection, he breathed on the assembled Apostles, saying: “Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven; and whose sins you shall retain, they are retained” (John, xx. 22, sq.).

QUESTION XL.—*From what other Passages of Scripture it may be inferred that Confession was instituted by Christ.*

And the Lord appeared to have signified the same thing, when, having raised Lazarus from the dead, he commanded his Apostles to loose him from the bands in which he was bound (John, xi. 44). This is the interpretation of St. Augustine:

* Chrysost. 20, in Genes. † Aug. serm. 4, de verbis Domini.

‡ Greg. Hom. 40, in Evangel.

“Priests themselves,” says he, “can now be more serviceable, more indulgent to those who confess; for to those to whom they remit crime, the Lord remits it;” that is, through his Apostles. “Lazarus, whom he had already recalled from the tomb, he presented to his disciples to be loosed, thus intimating that to priests was given the power of loosing.”* To this also appertains the command which he had given to the lepers cured on the way, to “show” themselves “to the priests,” and subject themselves to their judgment (Luke, xvii. 14).

QUESTION XLI.—*How we may infer from the Words of our Lord, that Confession must be made to the Priest, and that the successors of the Apostles are Judges.*

Since, then, our Lord gave to priests the power of remitting and retaining sins, it is clear that they were also constituted judges of the matter on which they are to pronounce; and as, according to the wise admonition of the holy Council of Trent,† an accurate judgment cannot be formed on any matter, nor can a proportion of justice be observed in awarding punishments to crimes, without having previously examined and fully understood the cause; hence arises a necessity of the penitent’s making known to the priest, through confession, each and every sin. This doctrine, then, pastors will teach, a doctrine defined by the holy Synod of Trent, and uniformly handed down by the Catholic Church. For, if we read the most holy Fathers attentively, we shall meet throughout their works the clearest testimonies confirming the fact, that this sacrament was instituted by Christ the Lord, and that the law of sacramental confession, which from the Greek they call “*exomologesis*” and “*exagoreusis*,” is to be received as Evangelical. If, besides, we examine the figures of the Old Testament, to the confession of sins without doubt appear to have reference those various sorts of sacrifices, which were offered by the priests for the expiation of different sorts of sins.

QUESTION XLII.—*With what fruit the Church has added to Sacramental Confession certain Ceremonies.*

But not only are the faithful to be taught that confession was instituted by our Lord and Saviour, but they must also be reminded, that, by authority of the Church, have been added certain rites and solemn ceremonies, which, although not essential to the sacrament, yet serve to place its dignity more clearly before the

* De vera et falsa pœnit. c. 19, et serm. 8, de verbis Domini.

† Sess. xiv. can. v.

eyes, and to prepare the souls of those confessing, now inflamed with piety, the more easily to obtain the grace of God. For when humbled at the feet of the priest, with uncovered head, with eyes fixed on the earth, and hands raised in supplication to heaven, and with other such indications of Christian humility, not, however, essential to the sacrament, we confess our sins, we hence clearly understand, that in the sacrament is to be recognized a heavenly virtue, and that the divine mercy is to be sought and implored by us with the utmost earnestness.

QUESTION XLIII.—*They who are guilty of Capital Sins cannot recover Salvation without Confession.*

Nor let any one suppose that confession was indeed instituted by our Lord, but yet so as not to impose a necessity for its use; for the faithful are to hold, that he who is weighed down by mortal guilt, must be recalled to spiritual life by the sacrament of confession; and this indeed we see clearly intimated by our Lord in a most beautiful metaphor, when he called the power of administering this sacrament the key of the kingdom of heaven (Matt. xvi. 19); for as no one can gain admittance into any place without the aid of him to whom the keys have been committed, so do we understand that no one is admitted into heaven, unless its gates be opened by the priests, to whose fidelity the Lord has confided its keys; for otherwise this power of the keys would be of no use whatever in the Church; and if entrance can lie open by another way, in vain shall lie to whom the power of the keys has been intrusted prohibit any one access to heaven. This St. Augustine admirably knew, when he said: "Let no man say to himself 'I repent in secret with the Lord; God, who has to pardon me, knows what I do in my heart.' Was there no reason then for saying: 'Whatsoever you shall loose upon earth, shall be loosed also in heaven' (Matt. xviii. 18); no reason why the keys were given to the Church of God?"* To the same effect writes St. Ambrose, in his book on penance, when refuting the heresy of the Novatians, who asserted, that to the Lord alone was reserved the power of forgiving sins: "Who," says he, "reveres God more, he who obeys or he who resists his commands? God commanded us to obey his ministers, whom, when we obey, we give honour to God alone."†

QUESTION XLIV.—*At what Age and Time of the Year we should Confess.*

As there cannot be the least doubt that the law of confession was enacted and established by the Lord himself, it follows that

* Lib. 50, hom. 49. † De Pœn. lib. 1, c. 2.

we should see by whom, at what age, and at what period of the year, it ought to be observed. In the first place, then, from the canon of the Council of Lateran, which begins: "Omnis utriusque sexus," it is clearly seen, that no one is bound by the law of confession, before that age at which he can have the use of reason, a time, however, that has not been defined by any fixed number of years;* but it seems to be laid down as a general principle, that a child is bound to go to confession as soon as he is able to distinguish between good and evil, and his mind is capable of malice; for, when any one has arrived at an age to consider their eternal salvation, he is then first bound to confess his sins to the priest, since otherwise no one, who is weighed down with the consciousness of guilt, can hope for salvation. In the same canon, of which we have already spoken, holy Church has defined the period within which we are most particularly bound to confess; for she commands all the faithful to confess their sins at least once a year.†

QUESTION XLV.—*How often Christians ought to avail themselves of this Blessing.*

But if we consider what a regard for our salvation demands, we certainly ought not neglect confession, as often as we are in imminent danger of death, or undertake to perform any act incompatible with the state of a man defiled by sin, such as to administer or receive the sacraments. The same rule should be strictly followed, when we are apprehensive of forgetting some sin into which we may have fallen; for we cannot confess sins which we do not recollect, nor do we obtain from the Lord the remission of sins unless the sacrament of penance efface them through confession.

QUESTION XLVI.—*All Sins should be individually laid open in Confession.*

But, as in confession are to be observed many things, some of which appertain to the nature of the sacrament, others are not so necessary, the pastor will have to treat of them accurately; nor are books and treatises wanting, from which it is easy to draw the explanations of all these matters. Above all, let parish-priests teach, that in confession care must be taken that it be entire and complete; for all mortal sins must be laid open to the priest; but venial sins, which do not separate us from the grace of God, and into which we fall more frequently, although, as the experience of the pious proves, proper and

* Conc. Lat. c. 22.

† Con. Lat. c. 21.

profitable to be confessed, may, nevertheless, be omitted without sin, and expiated by many other means. But mortal sins, as we have already said, although even buried in the darkest secrecy, and such as are forbidden only by the two last commandments, are all and each to be enumerated; for it often happens that they inflict deeper wounds on the soul than those that men commit openly and publicly. But it has been so defined by the holy Council of Trent,* and always handed down by the Catholic Church, as the testimonies of the holy Fathers declare. For in St. Ambrose we read thus: "Without the confession of sin, no man can be justified from sin."† St. Jerome, on Ecclesiastes, also fully confirms the same; for he says: "If the serpent, the devil, has secretly bitten any one, and, without the knowledge of a third person, has infected him with the poison of sin, if he shall be silent and will not do penance, and is unwilling to disclose his wound to his brother or master, his master, who has a tongue to cure him, can profit him nothing."‡ Besides, St. Cyprian, in his sermon on the lapsed, most explicitly teaches the same in these words: "Although free from the guilt of sacrificing to idols, or of having purchased certificates to that effect; yet, as they entertained the thought of doing so, sorrowfully and simply confessing that same to the priests of God, they make the disclosure of their conscience, expose the burden of their soul, seek a salutary medicine for their wounds, although small and slight."§ Finally, such is the unanimous voice and sense of all the Doctors of the Church.

QUESTION XLVII.—*The Circumstances of Sins are to be disclosed in Confession.*

But in confession should be employed all that special care and diligence, which we usually bestow on concerns of the greatest moment; and all our study should be directed to cure the wounds of the soul, and eradicate sin. Nor ought we be satisfied with the bare enumeration of our grievous sins, but should also add such circumstances of each sin as considerably aggravate or extenuate its malice; for some circumstances are so weighty as of themselves to constitute mortal sin, and ought all therefore to be always confessed. If any one has imbrued

* Sess. xiv. can. 5 and can. 7. † Lib. de paradiso, c. 14. ‡ Circa finem. § Singula peccata mortalia confiteri oportere docent August. lib. de vera et falsa pœnit. cap. 10; Gregor. homil. 10, super Ezechiel; Ambr. lib. de parad. cap. 14; Hieron. in Ecclesiast. c. 10; Cypr. de lapsis circa finem; Vid. et de pœnit. dist. iii. c. sunt. plures, etc. pluit. et ibid. dist. i. c. quem pœnit. et ibid. pass.

his hands in the blood of his fellow-man, he must state whether his victim was a layman or an ecclesiastic. If he has had illicit intercourse with a woman, he must state whether she was single or married, a relative or a person consecrated to God by the covenant of a vow. For these are circumstances which alter the species of the sins; so that the first is called by theologians, simple fornication; the second, adultery; the third, incest; the fourth, sacrilege. Theft, too, is to be numbered among sins; but if a person steal a guinea, his sin is far less grievous than that of him who has stolen one or two hundred guineas, or an immense sum of money, but particularly if the stolen money were sacred. To time and place the same rule applies; but instances are too well known, from the writings of many, to require mention by us. Circumstances, then, such as these, are to be enumerated; but those that do not considerably aggravate the depravity of the thing, may, without crime, be omitted.

QUESTION XLVIII.—*The Confession in which anything serious is intentionally omitted, is to be repeated.*

But so necessary is it to confession that, as we have already said, it be entire and complete, that if any one intentionally omit sins, which should have been disclosed, and confess some only, so far is he from deriving any benefit from that confession, that he involves himself in fresh guilt. Nor is such an enumeration of sins to be called sacramental confession; on the contrary, it is necessary for the penitent to repeat the confession, and accuse himself of the sin of having, under the semblance of confession, violated the sanctity of the sacrament.

QUESTION XLIX.—*The Omission of a Sin through Forgetfulness for Slight Neglect, does not render it necessary to repeat the Confession.*

But should the confession seem otherwise defective, either because the penitent had forgotten some grievous sins, or because, although intent on fully confessing all his sins, he did not so minutely explore the recesses of his conscience, he is not bound to repeat the confession; but it will be sufficient for him, if he shall at any time recollect the sins which he had forgotten, to confess them to a priest at another time. In this, however, we must see whether we may not perhaps have examined our consciences too negligently and remissly, and may not have evinced so much carelessness in endeavouring to recollect our past sins, as to seem in reality not to have even wished to

remember them; for in that case it will be absolutely necessary to repeat the confession.

QUESTION L.—*Confession should be plain, simple, and undisguised.*

We must also take care that our confession be plain, simple, and undisguised, not clothed in that artificial language which some employ, who seem rather to give an outline of their manner of life, than to confess their sins; for our confession should be such as to disclose ourselves to the priest such as we know ourselves to be, representing as certain that which is certain, and as doubtful that which is doubtful. This good quality, it is clear, our confession wants, if our sins are not enumerated, or if topics are introduced foreign to the matter of our confession.

QUESTION LI.—*Confession should be prudent and modest.*

They who, in explaining things, observe prudence and modesty, are also very much to be commended; for a superfluity of words is to be avoided, but whatever is necessary to make known the nature and quality of every sin, is to be explained briefly and modestly.

QUESTION LII.—*Confession cannot be made by a Messenger or by Letter.*

Priest and penitent should also be most careful that their discourse in confession be held in secret; and hence no one can, on any account, confess his sins by messenger or letter, as through such a medium nothing can be transacted secretly.

QUESTION LIII.—*Frequent Confession is expedient for a Christian Man.*

But nothing ought to be of such concern to the faithful, as to study to cleanse the soul by the frequent confession of their sins; for when any one is oppressed by mortal guilt, nothing can be more salutary to him, because of the many dangers that impend over life, than to have immediate recourse to the confession of his sins; for, could each promise himself length of days, yet truly is it shameful that we, who are so particular in whatever relates to cleanliness of person or dress, evince not at least the same attentive concern in preserving the lustre of the soul from being sullied by the foulest stains of sin.

QUESTION LIV.—*With what Power the Minister of this Sacrament should be endued.*

But we must now speak of the minister of this sacrament. That he is a priest, possessing ordinary or delegated jurisdiction

to absolve, sufficiently appears from the ordinances of the Church; for he who has to discharge this function, must have not only the power of order, but also of jurisdiction. Of this ministry these words of our Lord, in St. John, afford an illustrious testimony: "Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained" (John, xx. 23); words evidently addressed not to all, but to the Apostles only, to whom, in this function, priests succeed. This also admirably accords [with the economy of religion]; for, as every sort of grace attached to this sacrament, flows from Christ the head to his members, they, who alone have power to consecrate his true body, should with good reason alone administer this sacrament to the mystical body of Christ, that is, the faithful; especially as the faithful are qualified and disposed, by means of this very sacrament of penance, to receive the holy Eucharist. The reverential care with which, in the primitive ages of the Church, the right of the ordinary priest was guarded, is easily understood from the ancient decrees of the Fathers, which provided that no bishop or priest, unless compelled by urgent necessity, should presume to exercise any function in the parish of another, without his authority. Such was the ordinance of the Apostle, when he commanded Titus to ordain priests in every city (Tit. i. 5), who namely would nurture and bring up the faithful with the heavenly food of doctrine and of the sacraments.

QUESTION LV.—*In case of necessity, any Priest may absolve any Sinner.*

If, however, danger of death is imminent, and recourse cannot be had to the proper priest, that no one may in consequence perish, the Council of Trent teaches that it was the practice observed in the Church of God, that any priest, whatever faculties he might have, may not only remit all sorts of sins, but also absolve from the bond of excommunication.*

QUESTION LVI.—*What sort of Confessor should be chosen by each one solicitous for his Salvation.*

Now, besides the power of order and of jurisdiction, which are absolutely necessary, it is of primary importance that the minister of this sacrament, holding, as he does, the place at once of judge and physician, be endowed with knowledge and erudition, and also with prudence. As regards the first, his knowledge it is evident should be more than ordinary, that by it he may be able to examine into the nature of sins, and, from

* Sess. xiv. c. 6.

amongst the various sorts of sins, judge which are grievous, which light, according to the state of life and circumstances of each person. As physician, he has also occasion for consummate prudence ; for he must take especial care that to the sick man be administered those remedies which seem more adapted to cure the soul, and to fortify in future against the violence of disease. The faithful will hence be able to understand that each should use his best endeavours to choose for himself such a priest as is recommended by integrity of life, learning, prudence, judgment ; who very well knows how great is the weight and responsibility of the office of which he has charge, what punishment is suited to every sin, and who are to be loosed or bound.

QUESTION LVII.—*It is never lawful, by Word or Sign, to disclose things heard in Confession.*

But as there is no one who is not most desirous that his crimes and defilement should be kept secret, the faithful are to be admonished that there is no reason whatever for them to apprehend, that what they disclose in confession shall ever be revealed to any one by the priest, or that by it danger of any sort can, at any time, arise to them ; for against those priests who bury not in eternal and religious silence all the sins which any one has confessed to them, the sacred ordinances denounce the heaviest chastisement.* Wherefore we read in the great Council of Lateran : “ Let the priest take the greatest care, neither by word nor sign, nor by any other means whatever, in the least degree to betray the sinner.”†

QUESTION LVIII.—*What must chiefly be observed by the Priest, when hearing the Confessions of others.*

Having treated of the minister [of this sacrament], the order of our matter now requires, that we explain some principal heads, which are of no little importance with regard to the use and practice of confession. For a great portion of the faithful, to whom, in general, nothing is wont to appear more tedious than the interval until those days elapse, which have been appointed by the law of the Church for confession, so far from giving careful attention to other matters, which obviously possess most efficacy in conciliating the divine favour, are so remote from Christian perfection as scarcely to call to mind their sins which should be disclosed to the priest. As, therefore, we must, with all zeal, aid them in the work of salvation, priests will first carefully observe in the penitent, whether he

* Leo, ep. 80.

† Cap. xxi.

have true contrition for his sins, and be deliberately and firmly resolved to abstain from sins for the future. And if they shall find him thus disposed, let them admonish and earnestly exhort him to return the greatest thanks to God for so great and so singular a benefit, and let him never cease to beg of God the aid of heavenly grace, fortified and protected by which, he will easily be able to resist and repel depraved passions. He should also be taught to suffer no day to pass, without devoting some portion of it to meditation on the mysteries of our Lord's passion, and exciting and inflaming himself to the imitation and most ardent love of his Redeemer. For by this meditation he will attain a consciousness of increased security, every day, against all the assaults of the devil; for there is no other reason why, even when lightly assaulted by the enemy, we so readily yield in courage and strength, but that we study not, by meditation on heavenly things, to kindle within us the fire of divine love, by which the mind may be refreshed and elevated. But should the priest perceive that the penitent is not so sorry for his sins, as that he can be said to be truly contrite, let him endeavour to inspire him with a great wish for contrition, that next, inflamed with the desire of this excellent gift, he may resolve to ask and implore it from the mercy of God. But above all, the pride of some is to be repressed, who seek by some vain excuse to justify or extenuate their offences. If, for example, when a person confesses that he had been violently agitated by anger, he at once transfers the blame of this perturbation to another, by whom injury had been previously done him, he is therefore to be reminded, that such a plea is indicative of a proud spirit, and of a man who either thinks lightly of, or is entirely unacquainted with, the magnitude of his sin, and that such sort of excuse serves rather to aggravate than extenuate his guilt. For he who thus labours to justify his conduct, seems openly to declare this, that then only will he exercise patience, when he shall suffer injury from no one, than which nothing can be more unworthy of a Christian man; for whilst he ought deeply to deplore the state of him who inflicted the injury, yet, regardless of the wickedness of the sin, he indulges anger against a brother; and having a noble opportunity of honouring God by patience, and of correcting a brother by meekness, he turns the means of salvation to his own destruction.

Still more pernicious, however, is the criminal conduct of those to be deemed, who, prevented by a sort of foolish bashfulness, want resolution to confess their sins. Such persons should, therefore be encouraged by exhortation, and be re-

mind, that there is no reason whatever why they should fear to lay open their faults; and that it should seem surprising to no one to learn that men fall into sin, the common malady, indeed, of all, and the natural consequence of human infirmity.

There are others who, either because they seldom confess their sins, or because they bestowed no care or reflection on the investigation of their crimes, know not well how to begin or end their confession. Such persons require to be rather sharply rebuked, and are particularly to be taught that, before any one approaches the priest, he should take every care to be excited to contrition for his sins, and that this can by no means be done without endeavouring to know and recollect them severally. Should, then, the priest meet with persons of this class, whom he knows to be entirely unprepared, he will dismiss them from him in the mildest terms, and will exhort them to take some time to think of their sins, and then return; but should they happen to declare that they had given to the matter all zeal and attention, as the priest has very great reason to fear, that, if once sent away, they may not again return, they are to be heard, especially if they manifest some earnestness to amend their lives, and can be brought to accuse their own negligence, and promise to compensate for it at another time by diligent and accurate meditation. In such cases, however, great caution must be used; for if, having heard the confession, he is of opinion, that the penitent did not at all want diligence in enumerating, nor sorrow in detesting his sins, he can be absolved; but should he have found him deficient in both, he will instruct and advise him to employ greater care, as we said above, in examining his conscience, and will dismiss the person in the kindest manner. But as it sometimes happens that females, having forgotten some sin in a former confession, dare not return to the priest, through fear of incurring with the people suspicion of some great wickedness, or of being thought to seek the praise of singular piety, [the pastor] must often teach, both publicly and privately, that no one is gifted with so great a memory, as to be able to remember all his deeds, words, and thoughts; that the faithful, therefore, should they remember any grievous crime that had previously escaped their memory, should be deterred by no consideration from returning to the priest. These, then, and many other matters of the same nature, will demand the attention of priests in confession. We must now come to the third part of penance, which is called satisfaction.

QUESTION LIX.—*What does “Satisfaction” signify in general, and what in the Matter of Confession.*

The name and nature of satisfaction, therefore, are first to be explained, for the enemies of the Catholic Church have hence seized on ample occasion for dissension and discord, to the very great injury of the Christian people. Satisfaction, then, is the full payment of what is due, for what is enough (*satis*) seems to want nothing. Hence, when we speak of reconciliation by grace, to satisfy means the same as to render to another as much as may be sufficient for an angered mind to atone for an injury; and thus, satisfaction is nothing else than “compensation for an injury offered to another.” As far, however, as regards the present subject, theologians have used the word “satisfaction,” to express that compensation, by which a man makes some reparation to God for the sins that he has committed.

QUESTION LX.—*How many are the Degrees of this Satisfaction, which includes some Compensation for Sin.*

As in this sort [of satisfaction] there may be many degrees, hence it is that satisfaction has various acceptations. The first and most excellent satisfaction is that by which whatever is due by us to God, on account of our sins, has been paid abundantly, although he should wish to deal with us according to the strictest justice. This is said to be that satisfaction, which appeased God and rendered him propitious to us; and for it we are indebted to Christ the Lord alone, who, having paid the price of our sins, most fully satisfied God on the cross; for no created being could be of such worth as to exonerate us from so heavy a debt; and, as St. John testifies: “He is the propitiation for our sins, and not for ours only, but also for those of the whole world” (1 John, ii. 2). This, therefore, is full and abundant satisfaction, commensurate and adequate to the malice of all crimes committed in this world; by the weight of which the actions of men possess a very great value with God, and without which they would be deemed worthy of no consideration whatever. This the words of David seem to have in view, who, after reflecting within himself, said: “What shall I render to the Lord, for all the things that He hath rendered to me?” (Ps. cxv. 12); and unable to find anything worthy of so many and such great blessings save this satisfaction, which he expressed by the word “chalice,” he subjoined: “I will take the chalice of salvation, and I will call upon the name of the Lord” (Ps. cxv. 13). There is another sort of satisfaction

which is also called canonical, and is performed within a certain fixed period of time. Hence, according to the practice of the most ancient Church, when penitents are absolved from their sins, some penance is imposed on them, the performance of which has been commonly called "satisfaction." By the same name is also signified any sort of punishment which we endure for sin, although not imposed by the priest, but spontaneously undertaken, and exacted by ourselves. But this belongs not at all to penance as it is a sacrament; but that only, which we said is paid to God for sins conformably with the injunction of the priest, is to be deemed part of the sacrament, with this qualification, that it be accompanied with a firm and deliberate purpose of using every care to avoid sin for the future, for some have defined it thus: "To satisfy is to pay due honour to God;" and this, evidently, no one can do, unless resolved entirely to avoid sins. To satisfy is also to cut off the causes of sins, and not to allow access to their suggestion. In accordance with this idea, some have considered satisfaction to be a cleansing, by which is washed away whatever defilements remained in the soul in consequence of the stain of sin, and by which we are exempted from the temporal punishments to which we were liable. Such being the case, it will be easy to convince the faithful how necessary it is for penitents to exercise themselves in this study of satisfaction.

QUESTION LXI.—*The Temporal Punishment is not always remitted with the remission of the Eternal Punishment, which follows the pardon of Sin.*

For they must be taught that there are two things consequent on sin, the stain and the punishment; and although the punishment of eternal death is always forgiven with the guilt to which it was due; yet, as has been declared by the Council of Trent, it does not always happen that the Lord remits the remains of sins and the definite temporal punishment which is due to sin.* Of this there are clear examples in the sacred Scriptures, as, in the third chapter of Genesis (Gen. iii. 17), in the twelfth and twentieth of Numbers (Num. xii. and xx.), and in very many other places; but we have before our eyes that most conspicuous and most illustrious example of David. Although Nathan had announced to him: "The Lord also hath taken away thy sin; thou shalt not die" (2 Kings xii. 13); yet did he voluntarily subject himself to the most severe penances, imploring, night and day, the mercy of God, in these words:

* Sess. xiv. can. 8, and can. 12.

“Wash me yet more from my iniquity, and cleanse me from my sin; for I know my iniquity, and my sin is always before me” (Ps. l. 4, 5). In these words did he beseech the Lord to pardon not only the crime, but also the punishment due to the crime, and to restore him, cleansed from the remains of sin, to his former state of purity and integrity. And although this was the object of his most earnest supplications, yet did the Lord punish him with the death of the child of his adultery, with the defection and death of his dearly beloved son Absalom, and with the other punishments and calamities with which he had already threatened him. In Exodus, also, the Lord, although, yielding to the importunity of Moses, he had spared the idolatrous people, yet threatened the enormity of their crime with heavy chastisements (Exod. xxxii. 8, sqq.); and Moses himself has borne testimony, that for it the Lord would take most severe vengeance, even to the third and fourth generation. That in the Catholic Church such was, at all times, the doctrine of the holy Fathers, is proved most clearly by their authority.*

QUESTION LXII.—*Why God is not equally indulgent to Man through the Sacrament of Penance as through Baptism.*

But why is it that, in the sacrament of penance, as in baptism, the entire punishment due to sin is not remitted, has been admirably explained by the holy Council of Trent in these words: “The nature of divine justice seems to demand that they who, through ignorance, sinned before baptism, be received by God into grace in one manner; and in another, those who, after having been freed from the servitude of sin and of the devil, and having received the gift of the Holy Ghost, have not feared knowingly to ‘violate the temple of God’ (1 Cor. iii. 17), and to ‘grieve the Holy Spirit’ (Eph. iv. 30). And it becomes the divine clemency, that sins be not so remitted to us without any satisfaction, as that, having taken occasion thence, thinking sins lighter, we, injurious as it were and contumelious to the Holy Spirit (Heb. x. 29), should fall into more grievous sins, treasuring up to ourselves ‘wrath against the day of wrath’ (Rom. ii. 5); for doubtless these satisfactory punishments greatly recall from sin, and restrain as it were with a bridle, and make peni-

* Vide Aug. lib. ii. de peccat. merit. et remiss. cap. 34, et contra Faust. lib. xxii. cap. 66, et præsertim in Joan. tract. 124, paulo ante med.; Greg. lib. ix. moral. cap. 24; Chrysost. hom. 8, ad pop. Antioch.; Iterum Aug. Ench. cap. 30; Ambr. de pœn. lib. ii. cap. 5, vide item canones pœnitentiales apud Ant. Aug.; vel in actis Eccl. Mediolan.

tents more cautious and vigilant for the future.”* Another advantage is, that they are, as it were, certain testimonies of the sorrow which we conceive for sins committed, and thus satisfaction is made to the Church which has been grievously offended by our crimes. For as St. Augustine says: “God despises not a contrite and humbled heart; but, as the grief of heart of one is generally concealed from another, and does not come to the knowledge of others by words or any other signs, rightly are times of penance appointed by those who preside over the Church, that satisfaction may be made to the Church, in which the sins themselves are remitted.”†

QUESTION LXIII.—*How others are aided by the Punishments inflicted on us.*

Besides, the examples of our penance teach others how to regulate their own lives and follow piety; for, seeing the punishments inflicted on us for sins, they feel the necessity of using the greatest circumspection throughout life, and of correcting their former habits. It was therefore a very wise observance of the Church, that public penance should be imposed on any one guilty of public crime, in order that, deterred by fear, all others might the more carefully avoid sins for the future; and this has been sometimes observed with regard also to secret sins of a more grievous character. But in the case of public sins, it was, as we said, the constant practice, that they who had committed them were never absolved until they had undergone public penance. Meanwhile, pastors implored God for their salvation, and ceased not to exhort the penitents themselves also to do the same. In this practice, indefatigable were the care and solicitude of St. Ambrose, by whose tears, it is said, very many who had approached the sacrament of penance with hard hearts, were softened into true contrition.‡ But, subsequently, the severity of ancient discipline was so relaxed, and charity waxed so cold, that now many of the faithful think, that, to obtain the pardon of sin, no inward sorrow of soul and grief of heart are necessary, if they have only the semblance of sorrow.

QUESTION LXIV.—*By Penance we are assimilated to Christ.*

Again, by undergoing such penances we come to bear the image and likeness of Jesus Christ our head, “in that, wherein he himself hath suffered and been tempted” (Heb. ii. 13); for, as has been said by St. Bernard, “nothing can appear so unseemly as a delicate member under a head crowned with thorns;”§ for we are,

* Sess. xiv. c. 8. † Aug. Ench. c. 65. ‡ Paulinus in vit. Ambr. § Serm. 5, de omn. sanct.

as the Apostle bears witness, "joint heirs with Christ, yet so if we suffer with him" (Rom. viii. 17); and as he has written in another place: "If we be dead with him, we shall live also with him; if we suffer, we shall also reign with him" (2 Tim. ii. 11, sq.).

QUESTION LXV.—*How, after the Mercy of God, there is room for his Justice in sin.*

St. Bernard also affirms, that in sin are found two things, the stain and the scar; that the defilement itself is indeed removed through the mercy of God, whilst to heal the scars of sins the medicinal care applied by penance is most necessary; for as after a wound has been healed, some scars remain, which also themselves require care; so with regard to the soul, after the guilt is forgiven, it leaves remains to be cleansed away. The opinion of St. Chrysostom also fully confirms the same, when he says: "It is not enough that the arrow has been extracted from the body; but the wound also, inflicted by the arrow, must be healed; so, too, with regard to the soul, after sin has been pardoned, the wound left must be healed by penance."* We are very frequently taught by St. Augustine, that in penance are to be considered these two things, the mercy and the justice of God; his mercy by which he pardons sins, and the eternal punishments due to him; his justice, by which he inflicts on man temporary punishments.†

QUESTION LXVI.—*By Penance we escape the Punishments prepared for us by God.*

Finally, the punishment of the penance undergone by us averts the vengeance of God and the punishments awarded against us; for so teaches the Apostle, when he says: "If we would judge ourselves, we should not be judged; but whilst we are judged, we are chastised by the Lord, that we may not be damned with this world" (1 Cor. xi. 31, sq.). When these matters shall have been explained to the faithful, it will scarcely be possible that they be not very much excited to works of penance.

QUESTION LXVII.—*Whence are our Works both Meritorious and Satisfactory.*

But how great is its efficacy is gathered from this, that it depends altogether on the merit of the passion of Christ the

* Serm. 1, in cœna Domini; Hom. 80, ad pop. Antioch.

† In Ps. l. ad hæc verba, ECCE ENIM VENIT.

Lord. From this also we attain for our good actions the two-fold excellent quality of meriting the rewards of eternal glory, so as that even a cup of cold water given in his name is not without its reward, and of satisfying for our sins (Matt. x. 42.)

QUESTION LXVIII.—*Our Satisfaction does not obscure the Satisfaction and Merit of Christ.*

Nor does this obscure the most perfect and superabundant satisfaction of Christ the Lord, but rather, on the contrary, renders it much more conspicuous and illustrious; for the grace of Christ appears more abundant, inasmuch as to us is communicated not only what he alone, but also what he, as head, merited and paid for his members by his Saints, and by just men. This it is that gives, as is clear, such weight and dignity to the good actions of the pious, for to those who are united to him by charity Christ the Lord continually pours out his grace, as the head to the members, and as the vine to the branches. This grace always precedes, accompanies, and follows our good works; and without it we can have no merit whatever, nor can we at all satisfy God. Hence it is, that to the just nothing seems wanting, since by the works which by the grace of God they perform, they, as far as our mortal condition permits, can fulfil the divine law, and merit eternal life, the fruition of which namely they shall attain, if they depart life adorned with the grace of God; for that saying of the Saviour is well known: "He that shall drink of the water that I shall give him, shall not thirst for ever; but the water that I shall give him, shall become in him a fountain of water, springing up into everlasting life" (John, iv. 14).

QUESTION XLIX.—*Two Things still, which are particularly necessary that any work may have the True Efficacy of Satisfaction.*

But in satisfaction, two things are especially required: the first is, that he who satisfies be in the state of grace, and the friend of God, for works done without faith and charity cannot by any means be acceptable to God; the other, that the works performed be such as are of their own nature troublesome and painful; for since they are compensations for past sins, and as the holy martyr Cyprian says, redeemers of sins,* it is absolutely necessary that they have in them something of acerbity. It does not, however, always follow, that those who undergo those painful exercises, experience a sense

* Lib. 1, Ep. 3, post med.

of pain, for the habit of enduring, or an ardent love of God, often renders even unfelt exercises the most irksome to be endured. Such works, however, do not on that account cease to be satisfactory; for it is the privilege of the children of God to be so inflamed with love and piety towards him, that, whilst tortured with the most painful labours, they almost either feel no inconvenience, or bear all with the most joyful mind.

QUESTION LXX.—*How many are the Works of Satisfaction.*

Pastors will also teach, that every kind of satisfaction is to be reduced principally to these three, prayer, fasting, and alms-giving; which, indeed, correspond with three goods, those of the soul, of the body, and what are called external goods, all of which we have received from God. Now, nothing can be better adapted and more suited to extirpate the roots of all sins; for, as “all that is in the world is the concupiscence of the flesh,” or “the concupiscence of the eyes,” or “the pride of life” (1 John, ii. 16); every one sees that to these three causes of disease are most rightly opposed as many antidotes: to the first, fasting; to the second, alms-giving; to the third, prayer. Why, moreover, all satisfaction is reduced to these three principally, it will be easy to understand, if we also consider those who are offended by our sins, and who are God, our neighbour, ourselves. God, therefore, we appease by prayer, our neighbour we satisfy by alms, and ourselves we chastise by fasting.

QUESTION LXXI.—*Are Afflictions, which are sent to Men outwardly, satisfactory.*

But as in this life many and various afflictions and calamities oppress us, the faithful are especially to be taught, that those who bear with a patient mind whatever trials and afflictions God may have sent them, have found ample matter of satisfaction and merit; but that those who endure such suffering with unwillingness and repugnance, are deprived of all fruit of satisfaction, and only undergo the chastisement and punishment of God, by a just judgment avenging sins.

QUESTION LXXII.—*One can perform Penance and All its Parts for another.*

But in this the supreme goodness and clemency of God are to be proclaimed with the greatest praises and thanksgivings, who has granted to human weakness the privilege that one may satisfy for another, a privilege peculiar to the [satisfactory] part of penance; for as, with regard to contrition and confession, no man can be contrite or confess for another;

so [with regard to satisfaction], those who are endued with divine grace, may pay for another what is due to God; and thus would we seem in some sort to "bear each other's burdens" (Gal. vi. 2). This is a point on which no room for doubt is left to any one of the faithful, confessing, as we do in the Apostles' Creed, "the Communion of Saints." Regenerated, as we all are, to Christ, by having been washed in the same baptism, made partakers of the same sacraments, and especially, refreshed by the same meat and drink, the body and blood of Christ the Lord, we are all manifestly members of the same body. As, then, the foot does not perform its function solely for its own benefit, but also for that of the eyes, nor again do the eyes see for their own, but for the common benefit of all the members; so ought works of satisfaction be deemed common amongst us. This, however, is not true without any exception, if we consider all the advantages which are derived therefrom; for works of satisfaction are also certain medicines and cures, which are prescribed to the penitent to heal the depraved affections of the mind; a fruitful advantage, it is clear, which they are altogether without who satisfy not for themselves. These matters touching the three parts of penance, contrition, confession, and satisfaction, it will be the duty of the pastor to explain copiously and clearly.

QUESTION LXXIII.—*Whether he is to receive Absolution who does not promise to restore what has been taken away.*

But priests, before they absolve from his sins the penitent whose confession they have heard, must be particularly careful to insist that, if perchance he has culpably injured his neighbour in property or character, he make full reparation; for no person is to be absolved unless he first promise to restore what belongs to another. But as there are many who, although they largely promise to comply with their duty, are yet deliberately determined never to fulfil their promises, they are by all means to be obliged to make restitution, and that injunction of the Apostle is to be frequently impressed on their minds: "Let him that stole, steal now no more; but rather let him labour, working with his hands that which is good, that he may have to give to him who is in need" (Ephes. xv. 28).

QUESTION LXXIV.—*What sort of Satisfaction should be imposed on the Penitent.*

But, in imposing the penalty of satisfaction, priests will deem it a duty to decide nothing arbitrarily, but to be guided in all things by justice, prudence, and piety; and in order to appear

to measure sin by this rule, and also that penitents may acknowledge the more the grievousness of their crimes, it will be expedient to point out to them occasionally the punishments ordained by direction of the ancient penitential canons, as they are called, for some sins. The nature of the sin, then, will always regulate the mode of the satisfaction; but of all kinds of satisfaction the most suitable is to enjoin penitents to devote themselves to prayer on some certain fixed days, and to offer prayers to God for all mankind, and especially for those who have departed this life in the Lord. They should also be exhorted to undertake and repeat often, of their own accord, the same works of satisfaction appointed by the confessor, and so to order their morals that all those things that appertain to the sacrament of penance having been accomplished, they, notwithstanding, never discontinue the practices of the virtue of penance. But, should it also be deemed proper sometimes that for a public offence public penance ought to be enjoined, although the penitent should shrink from and deprecate it, he is not to be readily listened to, but should be persuaded to embrace, with willing and cheerful mind, what will prove salutary both to himself and others. These things, which regard the sacrament of penance and its several parts, must be so taught that the faithful not only understand them perfectly, but also bring their minds, with the assistance of the Lord, piously and religiously to put them really into practice.

CHAPTER VI.

ON THE SACRAMENT OF EXTREME UNCTION.

QUESTION I.—*Why Pastors of Souls should frequently treat of the Sacrament of Extreme Unction with the people.*

“In all thy works,” say the holy oracles of Scripture, “remember thy last end, and thou shalt never sin” (Eccl. vii. 40); words by which parish-priests are tacitly admonished that no opportunity is to be omitted of exhorting the faithful people to constant meditation on death. But as the sacrament of extreme unction cannot but have associated with it the recollection of that last day, it is easily understood that it should form a subject of frequent instruction, not only inasmuch as it eminently becomes [the pastor] to unfold and explain the mysteries which appertain to salvation, but also because the faithful, frequently reflecting that death is the inevitable doom of all men, will

repress depraved desires. Thus will they be less appalled while awaiting the stroke of death, and will return eternal thanks to God, who has not only opened to us the way to true life in the sacrament of baptism, but has also instituted that of extreme unction, that, when departing this mortal life, we may have a readier way to heaven.

QUESTION II.—*Why this Sacrament is called Extreme Unction.*

In order, then, that the things more necessary to that explanation be expounded, in nearly the same order as that observed in the other sacraments, it is first to be shown that this sacrament is called “extreme unction,” because, of all the sacred unctions prescribed by our Lord and Saviour to his Church, this is the last to be administered. Hence this same unction was also called by our predecessors in the faith, “the sacrament of the anointing of the sick,” and “the sacrament of dying persons,” appellations by which the faithful may easily call to mind that last hour.*

QUESTION III.—*Extreme Unction proved to be a Sacrament.*

But that extreme unction possesses the true nature of a sacrament is first to be explained; and this will be clearly established, if we attend to the words in which the Apostle St. James has promulgated the law of this sacrament: “Is any man,” says he, “sick among you? Let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick man, and the Lord shall raise him up; and if he be in sins, they shall be forgiven him” (James, v. 14, sq.). For when the Apostle affirms, “if he be in sins, they shall be forgiven him,” he thereby declares the nature and efficacy of a sacrament. And that such has been the constant doctrine of the Catholic Church on extreme unction, several Councils testify; and the Council of Trent denounces anathema against all who presume to teach or think otherwise.† Innocent I. also recommends this sacrament very much to the faithful.‡

QUESTION IV.—*As there are here several Unctions, should we also say that there are therein several Sacraments.*

Pastors, therefore, must constantly teach that extreme unction is a true sacrament, and that, although administered

* Vid. Hugon. de Sacr. part. xv. c. 2; Pet. Dam. ser. 1, de dedicat. Eccles. † Sess. xiv. de Extr. Unct. c. 1, and can. 3. ‡ Ep. 1. c. 8.

with many unctions, performed each with a proper prayer, and with a peculiar form, it constitutes but one [sacrament]; one, however, not by the continuity of its parts, but, altogether like objects which are composed of many things, by the perfection [of the whole]. For as an edifice, which consists of many and diverse things, derives its perfection from one plan, so this sacrament, although composed of several things and words, is yet one sign, and has the efficacy of one thing, of which it is the sign. Parish-priests will moreover teach what are the parts of this sacrament, that is to say, the element and word; for these have not been omitted by St. James; and in each of them may be observed its own mysteries (James, v. 14, sqq.).

QUESTION V.—*What is the Matter of Extreme Unction.*

Its element, then, or matter, as has been defined by Councils, particularly by the Council of Trent,* is oil consecrated by the bishop, that is to say, oil of olives only, and not that expressed from any fatty or gross substance. This its matter is most significant of what is effected in the soul by virtue of the sacrament; for as oil is very efficacious in mitigating bodily pain, so does the virtue of this sacrament alleviate the sadness and anguish of the soul. Oil also restores health, brings cheerfulness, and affords as it were food to light, whilst it is also very well calculated to refresh bodily fatigue; and all these effects are expressive of those produced, through the divine power, on the sick man, by the administration of this sacrament. Regarding the matter, let this suffice.

QUESTION VI.—*Form of this Sacrament.*

But the form of the sacrament is the word and that solemn prayer which the priest uses at each anointing, when he says: "BY THIS HOLY UNCTION, MAY GOD INDULGE THEE WHATEVER SINS THOU HAST COMMITTED BY SIGHT, SMELL, TOUCH," &c., &c. And that such is the true and proper form of this sacrament, the Apostle St. James intimates when he says: "Let them pray over him, and the prayer of faith shall save the sick man" (James, v. 14, sq.), words from which we may know, that the form is to be uttered by way of prayer, although the Apostle has not said in what particular words that prayer is to be comprised. But this has reached us by the faithful tradition of the Fathers, so that all the Churches retain that sort of form, which the Mother and Mistress of all Churches, the holy Roman Church, uses. Some, it is true, alter a few words, as when for "God indulge thee," they substitute, "God

* Sess. xiv. ch. 1.

remit" or "spare," and sometimes, "heal," "whatever thou hast committed;" but, as there is no change of the sense, it is clear that the same form is religiously observed by all.

QUESTION VII.—*Why the Form of this Sacrament is expressed by way of Prayer.*

Nor let any one be surprised that, whilst the form of each of the other sacraments either absolutely signifies what it effects, as when we say: "I baptize thee," or "I sign thee with the sign of the cross," or is pronounced, as it were, by way of a command, as when, in administering the sacrament of order, it is said: "Receive power," this form of extreme unction is alone expressed by way of prayer. For with very good reason has that been ordained; for as this sacrament is administered, in order that, besides the spiritual grace which it imparts, it may also restore health to the sick, and as, however, it does not always follow that the sick recover from their illness, therefore does the form consist of a prayer, by which we beg of the divine bounty that which the virtue of the sacrament is not wont to effect in constant and continual order. In the administration of this sacrament, also, are employed peculiar rites; but the most part of them consist of prayers, which the priest uses for the recovery of the sick person. For there is no other sacrament, which is administered with more prayers; and with reason, for at that time most especially do the faithful require the assistance of pious prayers; and, therefore, all others who may happen to be then present, and particularly parish-priests, ought to implore God from the heart in behalf of the sick person, and with all earnestness recommend his life and salvation to the divine mercy.

QUESTION VIII.—*Who is the Institutor of this Sacrament.*

It having been shown that extreme unction is truly and properly to be numbered amongst the sacraments, it also follows that its institution is derived from Christ the Lord, having been subsequently proposed and promulgated to the faithful by the Apostle St. James. The same Saviour, however, seems to have given some indication of this unction, when he sent his disciples, two and two, before his face; for of them it is thus written in the Evangelist: "Going forth, they preached that they should do penance; and they cast out many devils, and anointed with oil many that were sick, and healed them" (Mark, vi. 12, sq.). This anointing we must believe not to have been invented by the Apostles, but commanded by the Lord; not to have been endowed with some natural virtue, but of mystic import;

instituted rather to heal the maladies of the soul, than to cure the diseases of the body. This Saints Denis, Ambrose, Chrysostom, and Gregory the Great affirm; so that by no means must it be doubted, that we ought to accept this with the highest veneration as one of the seven sacraments of the Catholic Church.

QUESTION IX.—*Extreme Unction, to whom to be administered.*

But the faithful are to be taught that, although this sacrament appertains to all, certain classes of persons are excepted, to whom it is not to be administered. And in the first place are excepted persons in sound health; for that to them extreme unction is not to be given the Apostle also teaches, when he says: "Is any one sick among you?" (James, v. 14); and reason shows, for it was instituted to be medicinal not only to the soul, but also to the body. As, then, those only that labour under disease have occasion for cure, therefore should this sacrament be administered to those only who seem to be so dangerously ill as to excite apprehensions of their approaching dissolution. Those, however, sin very grievously who defer the holy unction until all hope of recovery now lost, life begins to ebb, and the sick person to sink into insensibility; for it is obvious that it avails very much to a more abundant reception of the grace of the sacrament, if the sick man be anointed with the sacred oil whilst the mind and reason are still unimpaired, and he can bring to its reception faith and devotion. Wherefore parish-priests must take care to apply this heavenly medicine, in itself at all times most salutary, then especially whilst they see that its efficacy will also be increased by the piety and devotion of those to whom it is to be administered.

To no one, therefore, who is not visited by heavy sickness, is it lawful to give the sacrament of unction, even though he should incur risk of life by undertaking a perilous voyage, or engaging in battle from which certain death may impend over him, or even though, condemned to capital punishment, he should be hurried off to execution. All, besides, who want the use of reason, are not fit to receive this sacrament, nor are children, who commit no sins, from the remains of which they would have occasion to be healed by the remedial efficacy of this sacrament, nor fools and madmen also, unless they have lucid intervals, and then in particular give sign of piety, and ask to be anointed with the sacred oil; for a person insane from his very birth is not to be anointed; but if a sick person, whilst yet in the full possession of his faculties, had expressed a

wish to be made a partaker of this sacrament, and subsequently becomes insane and delirious, he is to be anointed.

QUESTION X.—*What parts of the Body ought here to be anointed.*

The sacred unction is to be applied not to all the parts of the body, but to the organs of sense only : to the eyes, because [the organs] of sight ; to the ears, because [the organs] of hearing ; to the nostrils, because [the organs] of smelling ; to the mouth, because [the organ] of taste and speech ; to the hands, because [the organs] of touch ; for although the sense of touch is diffused alike through the whole body, yet the hands are its principal seat. This manner of administering extreme unction is observed by the Universal Church, and also admirably accords with the nature of this sacrament, for it is medicinal. And as in diseases of the body, although the whole body is affected with illness, yet the cure is applied to that part only from which, as from its source and origin, the disease emanates ; so is this unction applied not to the entire body, but to those members which are pre-eminently the organs of sense, and also to the loins, which are, as it were, the seat of concupiscence, and to the feet, which enables us to move from one place to another.

QUESTION XI.—*Extreme Unction may be repeated.*

Here it is to be observed that, during one and the same illness, whilst the sick man is placed in the same danger to life, he is to be anointed only once ; but should he recover after having been thus anointed, he may receive the aid of this sacrament as often as he shall subsequently fall into the same danger of death ; and hence extreme unction is evidently to be numbered amongst those sacraments that are wont to be repeated.

QUESTION XII.—*What is the Religious Preparation with which this Sacrament should be received.*

But as all care should be taken that nothing impede the grace of the sacrament, and as nothing is more opposed to it than the consciousness of mortal guilt, the constant practice of the Catholic Church must be observed, of administering the sacrament of penance and the Eucharist before extreme unction. And next let parish-priests strive to persuade the sick person to receive this sacrament with the same faith with which those of old, who were to be healed by the Apostles, used to present themselves. But the salvation of his soul is to be

the first object of the sick man's wishes; then the health of the body, with this qualification, "if it avail to eternal glory." Nor should the faithful doubt that those holy and solemn prayers which are used by the priest, not in his own person, but in that of the Church, and of our Lord Jesus Christ, are heard by God; and they are most particularly to be exhorted on this one point, to take care that the sacrament of this most salutary oil be administered to them holily and religiously, when the sharper conflict seems at hand, and the energies of the mind as well as of the body appear to be failing.

QUESTION XIII.—*By whom this Sacrament should be administered.*

Who is the minister of extreme unction we learn from the same Apostle that promulgated the law of the Lord; for he says: "Let him bring in the priests" (James, v. 14). By the word priests (presbyteri), as the Council of Trent has wisely expounded,* he does not mean persons advanced in years, or of chief authority among the people, but priests who have been duly ordained by bishops by the imposition of hands (2 Tim. i. 6). To the priest, therefore, has been committed the administration of this sacrament; not, however, to every priest, as holy Church has decreed, but to the proper pastor who has jurisdiction, or to another authorized by him to discharge his office. In this, however, as also in the administration of the other sacraments, it is to be most distinctly recollected, that the priest is the representative of Christ our Lord, and of his Sponse, holy Church.

QUESTION XIV.—*What fruits redound to Men from the use of this Sacrament.*

The advantages we receive from this sacrament are also to be accurately explained, that if nothing else can allure the faithful to its reception, they may be induced at least by its utility, for we are naturally disposed to measure almost all things by our interests. Pastors, therefore, will teach, that by this sacrament is imparted grace that remits sins, and especially indeed lighter, or, as they are commonly called, venial sins, for mortal sins are removed by the sacrament of penance; nor was this sacrament instituted primarily for the remission of heavier crimes; but this baptism and penance only accomplish by their own efficacy. Another advantage of the sacred unction is, that it liberates the soul from the languor and infirmity which it contracted from sins, and from all the other remains of sin. But

* Sess. xiv. c. iii.

the time to be considered most opportune for this cure is, when we are afflicted with severe illness, and danger to life impends; for it has been implanted by nature in man to dread no human visitation so much as death; and this dread greatly augments the recollection of our past sins, especially if the most poignant accusation of our conscience goads us; for, as it is written: "They shall come with fear at the thought of their sins, and their iniquities shall stand against them to convict them" (Wis. iv. 20). Another source of vehement anguish is the anxious thought, that we must soon after stand before the judgment-seat of God, who will pass on us a sentence of strictest justice according to our deserts. It often happens that, struck with this terror, the faithful feel themselves wonderfully agitated; and nothing conduces more to a tranquil death than to banish sadness, await with a joyous mind the coming of our Lord, and be ready willingly to surrender our deposit whenever it shall be his will to demand it back. To free the minds of the faithful from this solicitude, and fill the soul with pious and holy joy, is then an effect of the sacrament of extreme unction.

From it, moreover, we derive another advantage, which may justly be deemed the greatest of all. For although the enemy of the human race never ceases, whilst we live, to meditate our ruin and destruction, yet at no time does he more violently strain every nerve utterly to destroy us, and, if possible, deprive us of all hope of the divine mercy, than when he sees the last day of life approach. Therefore are arms and strength supplied to the faithful in this sacrament, to enable them to break the violence and impetuosity of the adversary, and to fight bravely against him; for the soul is relieved and encouraged by the hope of the divine goodness, strengthened by which it bears more lightly all the burdens of sickness, and eludes with greater ease the artifice and cunning of the devil, who lies in wait for it. Finally, the recovery of health, if indeed advantageous, is another effect of this sacrament. However, should the sick not recover it in these days, that is to be attributed, not to any defect of the sacrament, but rather to the weaker faith of a great part of those who are anointed with the sacred oil, or by whom it is administered; for the Evangelist bears witness that the Lord "wrought not many miracles" amongst his own, "because of their unbelief" (Matt. xiii. 58). Although it may also be said with reason that the Christian religion, since it has struck its roots as it were more deeply in the minds of men, stands now less in need of the aids of such miracles than they would seem to have been formerly at the commencement of the rising Church. But, nevertheless, faith is here to be strongly excited,

for however it shall happen by God's counsel and will with regard to the health of the body, the faithful ought to rely on a sure hope of attaining, by virtue of this sacred oil, spiritual health, and of experiencing, should the hour of their departure from life be at hand, the fruit of that glorious assurance, by which it is written: "Blessed are the dead who die in the Lord" (Apoc. xiv. 13).

These matters regarding the sacrament of extreme unction have indeed been said briefly; but if even these heads of matter shall be developed by pastors more at large, and with becoming diligence, it is not to be doubted that the faithful will derive from that exposition very great fruit of piety.

CHAPTER VII.

ON THE SACRAMENT OF ORDER.

QUESTION I.—*Why Parish-priests ought to explain to the people with great diligence the Doctrine of the Sacrament of Order.*

If any one has attentively considered the nature and properties of the other sacraments, he will easily perceive, that so dependent are they all on the sacrament of order, that without it some could not at all be consecrated or administered, whilst others would want their solemn ceremony, religious rite, and due respect. Wherefore it is necessary that, following up their exposition of the sacraments, pastors deem it a duty to treat with the greater diligence of the sacrament of order also. And this exposition will prove most profitable, first to themselves, next to others who have entered into the ecclesiastical state of life, and finally to the faithful people also; to themselves, because, whilst engaged in treating this subject, they are more excited to stir up within them that grace which they received in this sacrament; to others, who have been called into the inheritance of the Lord, partly by experiencing the same love of piety, and partly by acquiring a knowledge of those things, which will qualify them the more easily to advance to higher degrees; to the rest of the faithful, first indeed by enabling them to understand the respect due to the ministers of the Church, and next, as it often happens that amongst the hearers there are many who intend their children for the ministry of the Church, whilst yet young, or some who, of their own accord and will, are

candidates for that state of life, it is by no means proper that such persons should be unacquainted with the principal things regarding its nature.

QUESTION II.—*No Dignity on earth excels the Order of the Priesthood.*

The faithful, then, are first to be made acquainted with the exalted dignity and excellence of this ordinance, if we regard its highest degree, which is the priesthood. For as bishops and priests are as certain interpreters and heralds of God, who in his name teach men the divine law and the precepts of life, and are the representatives on earth of God himself, it is clear that their function is such, that none greater can be conceived; wherefore they are justly called not only “angels” (Mal. ii. 7), but also “gods” (Ps. lxxxii. 6), holding as they do amongst us the power and authority of the immortal God. But although they at all times held a most exalted dignity, yet the priests of the new testament far excel all the others in honour; for the power of consecrating and offering the body and blood of our Lord, and of remitting sins, which has been conferred on them, transcends human reason and intelligence, still less can there be found on earth anything equal and like to it.

QUESTION III.—*Who are to be considered as called by God to the Priesthood and to Ecclesiastical Ministrations.*

In the next place, as our Saviour was sent by the Father, (John, viii. 42), and the Apostles and Disciples were sent into the whole world by Christ the Lord (Matt. xviii. 10); so priests, invested with the same power as they, are sent daily, “for the perfection of the saints, for the work of the ministry, and the edification of the body of Christ” (Eph. iv. 12). The burden of this so great an office is therefore not rashly to be imposed on any one, but on those only who, by sanctity of life, knowledge, faith, prudence, can sustain it: “Neither” let “any one” take “the honour to himself, but he that is called by God, as Aaron was” (Heb. v. 4); but they are said to be called by God, who are called by the lawful ministers of the Church; for those who arrogantly intermeddle with, and intrude themselves into, this ministry, the Lord, it is to be taught, had in view when he said: “I did not send Prophets, yet they ran” (Jer. xxiii. 21). Than this class of men nothing can be more unhappy and miserable, nothing more calamitous to the Church of God.*

* Vid. dist. 23, multis in capitibus.

QUESTION IV.—*Who are to be considered to approach Holy Orders rashly, and to enter the Church “another way.”*

But as, in every undertaking, the end which each person proposes to himself is of the utmost importance (for when the end is very good, all things proceed well), candidates for holy orders should, first of all, be admonished of this, to propose to themselves nothing unworthy of so great an office, a subject which is indeed to be treated the more diligently, inasmuch as the faithful are wont to sin more grievously in that respect in these our days; there are some who betake themselves to this state of life in order to procure a livelihood; so that, like worldlings generally in some kind of sordid occupation, they seem to look to nothing in the priesthood but gain. For although the natural and divine law command that, according to the saying of the Apostle, he who serves the altar should live by the altar (1 Cor. ix. 13); yet to approach the altar for gain and lucre, is sacrilege of the worst kind. Others a love of honours and a spirit of ambition conduct to the altar; others wish to be initiated in order to abound in riches; and of this the proof is, that, unless some rich ecclesiastical benefice be presented to them, they have no thought of embracing the ecclesiastical state. These are they whom our Saviour designates “hirelings” (John, x. 12), and who, as Ezechiel said, “feed themselves, and not the sheep” (Ezech. xxxiv. 2, 3, 10, 11); whose baseness and profligacy have not only tarnished the lustre of the priestly order, so as to render it in our days an object of utter contempt to the faithful people, but also cause themselves to derive from the priesthood nothing more than Judas did from the office of the Apostleship, which brought him everlasting perdition. But they who, legitimately called by God, undertake the priestly office, solely to promote God’s glory, are justly said “to enter the Church by the door” (John, x. 12).

QUESTION V.—*How they who by Holy Orders have dedicated themselves to the Church, should surpass and excel the rest of the people.*

This, however, is not so to be understood as if the same obligation [of promoting his glory] is not equally imposed on all; for men were created for this, to worship God; and the faithful in particular, consecrated as they have been by baptism, should do so with their whole heart, their whole soul, and with all their strength; but candidates for the sacrament of order must not only propose to themselves to seek in all things the glory of God (a duty, it is evident, common to all, and most

particularly to the faithful), but also, being devoted to some particular ministry of the Church, to serve God "in holiness and justice" (Luke, i. 74). For as in an army all indeed obey the orders of the general, but yet one amongst them is colonel, another captain, others hold other ranks; so in the Church, although all the faithful ought with all earnestness to follow piety and innocence, by which God is most honoured, yet those who are initiated in the sacrament of order, have to execute certain special duties and functions. For they offer sacrifice for themselves, and for all the people; instruct in the obligation of the divine law; exhort and form the faithful to its prompt and cheerful observance; and administer the sacraments of Christ the Lord, by which all grace is imparted and augmented. In a word, set apart from the rest of the people, they are engaged in a ministry of all others by far the greatest and the most exalted.

Having then explained these matters, parish-priests will proceed to expound the things that are peculiar to this sacrament, that those amongst the faithful who wish to be admitted to the ecclesiastical state, may understand the nature of the office to which they may be called, and may know what an extent of power has been conferred by God on his Church and her ministers.

QUESTION VI.—*The Ecclesiastical Power Twofold.*

That power is twofold—of order and of jurisdiction. The power of order has reference to the real body of Christ the Lord in the holy Eucharist, but that of jurisdiction altogether regards his mystical body; for to the latter it belongs to govern and rule the Christian people, and direct them to the everlasting bliss of heaven.

QUESTION VII.—*To what the Power of Order extends.*

But the power of order not only includes the power and prerogative of consecrating the Eucharist, but also prepares and qualifies the souls of men for its reception, and embraces whatever else can be referred in any way to the Eucharist. Of this several attestations can be adduced from the sacred Scriptures, amongst which the most striking and weighty are the words which are read in Saints John and Matthew, for the Lord says: "As the Father hath sent me, I also send you: Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained" (John, xx. 21, sqq.); and: "Amen, I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven; and whatsoever you

shall loose upon earth, shall be loosed also in heaven" (Matt. xviii. 18). These passages, if explained by pastors from the doctrine and on the authority of the holy Fathers, will be able to throw very great light on this truth.

QUESTION VIII.—*The Priesthood of Christ is more sublime than that of the Law of Nature, or even of Moses.*

This power very far transcends that which was given under the law of nature to certain men, who administered sacred things; for the age anterior to the written law must also have had its priesthood and its spiritual power, since that it had a law is sufficiently clear. For the Apostle testifies that so interwoven with one another are these two things, that, on one being transferred, the other must also be necessarily transferred with it (Heb. vii. 12). As, then, led by natural instinct, men acknowledged that God is to be worshipped, it followed that, under every form of government, some persons must be set over the official guardianship of sacred things and of the divine worship, whose power might, in some sort, be called spiritual. This same power [the priesthood of] the Israelitic people also possessed; but although superior in dignity to that with which priests under the law of nature were endowed, it must, however, be considered far inferior to the spiritual power enjoyed under the Gospel-dispensation; for this is a heavenly power, raised even above all that of angels, and has its origin, not in the Mosaical priesthood, but in Christ the Lord, who was a priest, not according to Aaron, but according to the order of Melchisedech" (Heb. vii. 11). For he who was endowed with supreme power to grant grace and pardon, has left to his Church this power, limited however in its extent, and attached to the sacraments. To exercise it, therefore, certain ministers have been appointed and solemnly consecrated; and this consecration is called "the sacrament of order," or "sacred ordination."

QUESTION IX.—*What is Order, and why the Ecclesiastical Function is called Order.*

This appellation, which has a most extensive signification, the holy Fathers were pleased to employ, in order to indicate the dignity and excellence of the ministers of God. Understood in its strict and proper acceptation, "order" is the disposition of superior and inferior things, which are so well adapted to each other, as to stand in reciprocal relations. Comprising, then, as this ministry does, many gradations and various functions, and distributed and disposed as they all are with regularity, it

appears to be appropriately and suitably called the sacrament of "order."

QUESTION X.—*Order is strictly speaking a Sacrament.*

That sacred ordination is to be numbered amongst the other sacraments of the Church, the holy Council of Trent has established on the principle which has been repeatedly mentioned; for as a sacrament is a sign of a sacred thing, and as the external forms used in this consecration are significant of the grace and power conferred on him who is consecrated, it very clearly follows that order is to be pronounced really and truly a sacrament.* Wherefore, the bishop, handing to him who is being ordained priest a chalice containing wine and water, and a paten with bread, says: "Receive the power of offering sacrifice," &c.; by which words the Church has always taught, that, whilst the matter is being presented, the power of consecrating the Eucharist is conferred, a character being impressed on the soul, to which is attached grace for the due and legitimate discharge of this ministry, as the Apostle declares in these words: "I admonish thee that thou stir up the grace of God, which is in thee by the imposition of my hands; for God hath not given us the spirit of fear but of power, and of love and of sobriety" (2 Tim. i. 6, sq.).

QUESTION XI.—*Why there are several Orders of Ministers instituted in the Church.*

Now, to use the words of the holy Council, "Whereas the ministry of" so great "a priesthood is a divine thing, to the end that it might be exercised more worthily and with greater veneration, it was meet that, in the most well-ordered arrangement of the Church, there should be several and diverse orders of ministers, who, by virtue of their office, should serve the priesthood," and these indeed "so distributed, as that those who were already marked with the clerical tonsure, should ascend through the lesser to the greater orders."†

QUESTION XII.—*Number of the Orders.*

It must then be taught that all these orders are comprised in seven, and that this has been the constant teaching of the Catholic Church. Their names are: Porter, Reader, Exorcist, Acolyte, Sub-deacon, Deacon, Priest. That this number of ministers was wisely thus instituted, may be proved from the functions that seem necessary to the solemn celebration of the

* Sess. xxiii. c. 3. † Sess. xxiii. c. 2.

holy sacrifice of the Mass, and to the consecration or administration of the Eucharist, on account of which principally they were established. Of these some are greater, which are also called "holy," some lesser [called "minor orders"]. The greater, or holy, are sub-deaconship, deaconship, and priesthood; the lesser [or minor orders] are porter, reader, exorcist, and acolyte. To supply pastors with matter, wherewith they may instruct those especially who they know are to be initiated in some order, a few words are necessary on each.

QUESTION XIII.—*What mean Clerical Tonsure and the name of "Clerk."*

But we must begin with first tonsure, which [the pastor] should teach to be a certain preparation for receiving orders; for as persons are prepared for baptism by exorcisms, for marriage by espousals, so when they are dedicated to God by tonsure, access, as it were, is opened for them to the sacrament of order. For by tonsure is declared what sort of person he should be who desires to be imbued with holy orders; for the name of "clerk," which is then for the first time given him, implies that thenceforward he has taken the Lord for his lot and inheritance,* like those among the Hebrew people who were bound to the service of God, to whom the Lord forbade that any portion of the ground should be distributed in the land of promise, saying: "I am thy portion and inheritance" (Num. xviii. 20). And although this is common to all the faithful, it must apply in an especial manner to those who have consecrated themselves to the ministry of God.

QUESTION XIV.—*Why Clerks are marked by a Circular Crown on the Head.*

In tonsure the hair of the head is cut in form of a crown, and should always be worn in that form, enlarging the crown according as any one advances in orders. This form of the tonsure the Church teaches to be derived from Apostolic tradition, as it is mentioned by SS. Denis the Areopagite,† Augustine,‡ Jerome,§ Fathers of the greatest antiquity and authority. It is, however, said that the Prince of the Apostles first of all introduced that usage in memory of the crown of thorns which was pressed on the head of our Saviour, that what the impious devised for the ignominy and torture of Christ, might be worn

* κληρος, sors, "a lot."—TR. † Dionys. de Eccles. Hier. c. 6, part 2. ‡ Aug. serm. 17, ad Fratres in Eremo. § Hier. in cap. xliv. Ezech.

by the Apostles as their ornament and glory, and also to signify that the ministers of the Church should take care in all things to exhibit in their conduct the figure and the likeness of Christ our Lord. Some, however, assert that this mark is an emblem of the royal dignity, which seems peculiarly to suit those who are called to the inheritance of the Lord ; for it is easily understood, that to the ministers of the Church belongs, in a peculiar and more particular manner, what the Apostle Peter attributes to the faithful people : “ You are a chosen generation, a royal priesthood, a holy nation ” (1 Pet. ii, 9). Nor are there wanting those who are either of opinion, that by the form of a circle, which is the most perfect of all figures, is signified a profession of the more perfect life entered upon by clerks, or think that, because hair is cut off, which is a sort of superfluity to the body, by it is expressed a contempt for external things, and a disengagement of the mind from all human cares.

QUESTION XV.—*What is the Function of Porters.*

After first tonsure, the next step is to the order of Porter. His duty is to keep the keys and gate of the church, and exclude those from entering the temple to whom entrance had been interdicted. He also assisted at the holy sacrifice of the Mass, to take care that no one should approach too near the sacred altar, and interrupt the priest while performing divine service. To him were also committed other ministrations, as may be clearly seen from the rites which are used at his consecration ; for, handing to him whom he wishes to ordain porter the keys taken from the altar, the bishop says : “ So CONDUCT THYSELF, AS HAVING TO RENDER AN ACCOUNT TO GOD FOR THOSE THINGS THAT ARE KEPT UNDER THESE KEYS.” That in the ancient Church the dignity of this order was considerable, is understood from ecclesiastical observances still existing ; for the office of treasurer, who was also guardian of the sacristy, which belonged to the porter, is even now numbered amongst the more honourable functions of the Church.

QUESTION XVI.—*Office of Reader in the Church, what.*

The second degree of order is the office of Reader. To him it belongs to recite in the Church, in a clear and distinct voice, the books of the Old and New Testament, but particularly those which are wont to be read during the nocturnal psalms ;* and on him also devolved the task of instructing the faithful in the first rudiments of the Christian religion. Hence, at his ordina-

* I.e. at Matins.—TR.

tion the bishop, in presence of the people, handing him a book in which is set down what belongs to this function, says: "RECEIVE [THIS BOOK], AND BE THOU AN ANNOUNCER OF THE WORD OF GOD, DESTINED, IF THOU SHALT FAITHFULLY AND USEFULLY DISCHARGE THINE OFFICE, TO HAVE A PART WITH THOSE WHO, FROM THE BEGINNING, HAVE WELL MINISTERED THE WORD OF GOD."

QUESTION XVII.—*Duty of the Exorcist.*

The third is the order of Exorcists, to whom has been given the power of invoking the name of the Lord over those who are possessed by unclean spirits. Hence the bishop, when ordaining them, hands them a book containing the exorcisms, using this form of words: "TAKE AND COMMIT TO MEMORY, AND HAVE POWER TO IMPOSE HANDS ON POSSESSED PERSONS, WHETHER BAPTIZED OR CATECHUMENS."

QUESTION XVIII.—*Duties of Acolytes.*

The fourth and last degree of all the orders which are called minor, and not holy, is that of the Acolytes, whose duty it is to attend and serve those in holy orders, deacons and sub-deacons, in the ministry of the altar. They also carry and attend to the lights during the celebration of the sacrifice of the Mass, but particularly whilst the Gospel is being read, and were hence called by a different name, that of wax-candle-bearers. At their ordination, therefore, this rite was wont to be observed by the bishop: first, having carefully admonished them of the nature of their office, he places in the hand of each a light, with these words: "RECEIVE THE CANDLESTICK AND WAX-LIGHT, AND KNOW THAT THOU ART MANCIPATED TO LIGHT THE LIGHTS OF THE CHURCH, IN THE NAME OF THE LORD." He then hands him also empty cruets, in which wine and water are ministered in the sacrifice [saying]: "RECEIVE THE CRUETS TO SUPPLY WINE AND WATER FOR THE EUCHARIST OF THE BLOOD OF CHRIST, IN THE NAME OF THE LORD."

QUESTION XIX.—*What is the Office of Sub-deacon, and what sort of Rites are used at his Consecration.*

From minor orders, which come not under the denomination of holy, and of which we have hitherto spoken, lies open the legitimate access and ascent to holy orders. In their first degree is placed the sub-deacon, whose office, as the name itself declares, is to serve the deacon at the altar, for he ought to prepare the sacred linens, the vessels, the bread and wine necessary for the sacrifice. He now ministers water to the priest and bishop, when they wash their hands at the sacrifice of the Mass. The

sub-deacon also reads the Epistle, which was formerly recited at Mass by the deacon; assists as a witness at the sacred mysteries; and prevents the officiating priest from being possibly disturbed by any one. These functions, which appertain to the ministry of the sub-deacon, may be known from the solemn ceremonies which are used at his consecration. For, in the first place, the bishop admonishes him, that on this order is imposed the obligation of perpetual continence, and proclaims aloud that no one is to be admitted to the order of sub-deacons, who is not prepared freely to receive this law. In the next place, after the solemn prayers of the Litanies, [the bishop] enumerates and explains what are the duties and functions of the sub-deacon. This done, each of the candidates for ordination receives from the bishop himself a chalice and sacred paten, but from the archdeacon, to give it to be understood that a sub-deacon is to serve the deacon, cruets filled with wine and water, together with a basin and towel for washing and drying the hands, the bishop saying: "SEE WHAT SORT OF MINISTRY IS GIVEN TO YOU: I ADMONISH YOU THEREFORE SO TO COMPORT YOURSELVES AS THAT YOU MAY PLEASE GOD." Other prayers are also added; and when, finally, the bishop has attired the sub-deacon in the sacred vestments, at each of which are used appropriate words and ceremonies, he hands him the book of the Epistles, and says: "RECEIVE THE BOOK OF THE EPISTLES, AND HAVE POWER TO READ THEM IN THE HOLY CHURCH OF GOD, AS WELL FOR THE LIVING AS FOR THE DEAD."

QUESTION XX.—*Office of Deacon, what.*

The second grade amongst the holy orders is held by the Deacon, whose ministry is more comprehensive, and has been always deemed more holy; for to him it belongs constantly to accompany the bishop, to take care of him when preaching, to assist him and the priest at the celebration of the holy mysteries and at the administration of the other sacraments, and to read the Gospel at the sacrifice of the Mass. In ancient times he not unfrequently excited the minds of the faithful to attend to the divine worship, and also administered the blood of the Lord in those churches, in which it was the custom for the faithful to receive the Eucharist under both kinds. To the deacon besides was committed the distribution of the goods of the Church, in order to administer to each one the necessaries of life. To the deacon also, as the eye of the bishop, it belongs to investigate who within his diocese lead lives of piety and religion, and who do not; who attend the sacrifice and sermon at the appointed times, and again who do not; that thus the bishop, being made

acquainted by him with all these matters, may be enabled to advise and admonish each offender privately, or to correct and rebuke him publicly, as he may deem either likely to prove more effectual. He should also call over the names of catechumens, and present to the bishop those who are to be initiated in the sacrament of order. In the absence of the bishop and priest, he may also explain the Gospel to the people, not, however, from an elevated place, to make it understood that this is not his proper office.

QUESTION XXI.—*What sort of Persons should be chosen Deacons.*

What great care should be taken, that no one, unworthy of that office, ascend to this degree of order, the Apostle has shown, when expounding to Timothy the morals, the virtue, and the integrity of "the deacon" (1 Tim. iii. 8, 10). The rites and solemn ceremonies with which he is consecrated by the bishop, declare the same; for the bishop uses more numerous and more solemn prayers at the ordination of a deacon than of a sub-deacon, and adds other ornamental sacred vestments. Moreover, he imposes hands on him, as we read was practised by the Apostles, when they ordained the first deacons (Acts, vi. 6). Finally, he delivered to him the book of the Gospels, with these words: "RECEIVE POWER TO READ THE GOSPEL IN THE CHURCH OF GOD, AS WELL FOR THE LIVING AS FOR THE DEAD, IN THE NAME OF THE LORD."

QUESTION XXII.—*Dignity and Excellence of the Priesthood.*

The third and highest degree of all the holy orders is the Priesthood. The ancient Fathers are wont to designate persons endued with it by two names; for they sometimes call them "presbyters," which in Greek signifies elders, not only on account of the maturity of age which is most necessary for this order, but much more on account of the gravity of manners, the learning and prudence; for as it is written: "Venerable old age is not that of long time, nor counted by the number of years; but the understanding of a man is grey hairs" (Wisd. iv. 8). Sometimes they also call them "priests" (sacerdotes), both because they are consecrated to God, and because to them it belongs to administer the sacraments, and to handle sacred and divine things.

QUESTION XXIII.—*The Priesthood of the Old and New Law is Twofold.*

But as in the sacred Scriptures a twofold priesthood, the one internal, the other external, is described, both must be

distinguished, that pastors may be enabled to explain what priesthood is here meant. With regard, then, to the internal priesthood, all the faithful, after they have been washed in the saving water, are called priests, but particularly the just, who have the Spirit of God, and, by the benefit of the divine grace, have been made living members of Jesus Christ the High-Priest; for, through faith inflamed by charity, they immolate on the altar of their heart spiritual sacrifices to God; and in the number of these sacrifices are to be reckoned all good and virtuous actions, which they refer to the glory of God. Wherefore, we read thus in the Apocalypse: "Christ hath washed us from our sins in his own blood, and hath made us a kingdom, and priests to God and his Father" (Apoc. i. 5, sq.). To this effect it has been said by the Prince of the Apostles: "Be you also, as living stones, built up, a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Pet. ii. 5). And the Apostle exhorts us, to "present" our "bodies a living sacrifice, holy, pleasing to God," our "reasonable service" (Rom. xii. 1). David also had said long before: "A sacrifice to God is an afflicted spirit; a contrite and humble heart, O God, thou wilt not despise" (Ps. l. 19); all which are easily understood to regard the internal priesthood. But the external priesthood does not extend to the multitude of all the faithful, but is confined to certain men, who, instituted and consecrated to God, by the lawful imposition of hands, and the solemn ceremonies of holy Church, are devoted to some particular and sacred ministry. This difference of the priesthood is observable also in the Old Law, for that David spoke of the internal priesthood has been shown a little before; and with regard to the external, what numerous commands God gave to Moses and Aaron in reference to it, no one can be ignorant. Besides, he appointed the entire Levitical tribe to the ministry of the temple, and forbade by a law that any member of a different tribe should dare to intrude himself into that function. Wherefore, king Ozias (2 Paral. xxvi. 19), stricken by the Lord with leprosy for having usurped the sacerdotal office, paid the heaviest penalty for his arrogance and sacrilege. As, then, we may observe the same distinction of internal and external priesthood in the evangelical law, the faithful are to be informed that we here treat of the external priesthood, which is conferred on particular individuals; for that alone belongs to the sacrament of order.

QUESTION XXIV.—*What are the Proper Functions of Priests.*

The office, then, of the priest is to offer sacrifice to God, and to administer the sacraments of the Church, as is clearly seen from the rites used at his consecration; for, when he ordains any one priest, the bishop, with all the priests present, first imposes hands on him; and next, fitting the stole on his shoulders, adjusts it on his breast in the form of a cross, thus declaring that the priest is endued with strength from on high, to enable him to carry the cross of Christ the Lord, and the sweet yoke of the divine law, and to inculcate this law, not by words only, but also by the example of a most virtuous and holy life. [The bishop] afterwards anoints his hands with the sacred oil, presents to him a chalice containing wine, and a paten with a host, saying: "RECEIVE THE POWER OF OFFERING SACRIFICE TO GOD, AND OF CELEBRATING MASSES AS WELL FOR THE LIVING AS FOR THE DEAD." By these ceremonies and words he is constituted an interpreter and mediator between God and man, which must be deemed the principal function of a priest. Finally, again having placed his hands on his head, [the bishop] says: "RECEIVE THOU THE HOLY GHOST: WHOSE SINS THOU SHALT FORGIVE, THEY ARE FORGIVEN THEM; AND WHOSE THOU SHALT RETAIN, THEY ARE RETAINED" (John, xx. 22, sq.), and confers on him that celestial power of forgiving and retaining sins, which the Lord gave to his disciples.

QUESTION XXV.—*The Order of Priesthood, although one, has different Degrees.*

But although the sacerdotal order is one, it yet has various degrees of dignity and power. The first is that of those who are simply called priests, whose functions have been hitherto explained. The second is that of bishops, who are placed over their respective sees, to govern not only the other ministers of the Church, but the faithful people, and, with the greatest vigilance and care, to look after their salvation. Hence, in the sacred Scriptures, they are frequently called "the pastors of the sheep;" and their office and duties Paul has described in his sermon to the Ephesians, as we read in the Acts of the Apostles (Acts. xx. 28). By Peter also, the Prince of the Apostles, has been left a divine rule for the episcopal office, by which, if bishops study to regulate their actions, they will doubtless be, and will be esteemed, good pastors (1 Pet. v. 2). But bishops are also called "pontiffs," a name borrowed from the ancient Romans, and used by them to designate their chief-priests. The

third degree is that of archbishops, who preside over several bishops; and who are also called "metropolitans," because placed over the metropolis of the province. Wherefore, they enjoy a more exalted station, and more ample power, than bishops, although by ordination they differ in nothing from bishops. Patriarchs are placed in the fourth degree, and are, as the name implies, the first and supreme fathers [in the episcopal order]. Formerly, besides the Supreme Roman Pontiff, there were reckoned only four patriarchs in the whole Church, whose dignity however was not the same; for the patriarch of Constantinople, although this honour was conferred on him after all the others, yet on account of the majesty of the empire [of which Constantinople was then the capital], he held a higher rank. The next is that of Alexandria, a see founded by the Evangelist Mark, by the command of the Prince of the Apostles. The third is that of Antioch, where Peter first fixed his see. The fourth and last grade is held by that of Jerusalem, which church was governed by James, the brother of our Lord. Before all these the Catholic Church has ever revered the Sovereign Pontiff of Rome, whom Cyril of Alexandria denominated, in the Council of Ephesus, the Chief-bishop, Father, and Patriarch, of the whole world. Sitting in that Chair, in which it is certain that Peter, the Prince of the Apostles, sat to the close of life, [the Catholic Church] recognizes in him the highest degree of dignity, and the amplitude of jurisdiction; a dignity and a jurisdiction not based on any synodal, or other human constitutions, but given by God. Wherefore, as successor to Peter, and the true and legitimate Vicar of Christ the Lord, he presides over the Universal Church, the Father and Governor of all the faithful, of bishops and of all other prelates, be their office and power what they may. From what has been said, pastors then will teach what are the principal offices and functions of ecclesiastical orders and degrees, and who is the minister of this sacrament.

QUESTION XXVI.—*Who is the legitimate Minister of the Sacrament of Order.*

That its administration belongs to the bishop is well known, and is also easily proved by the authority of the holy Scriptures, by tradition the most certain, by the testimony of all the Fathers, the decrees of Councils, and the usage and practice of holy Church. Some abbots, it is true, were occasionally permitted to confer minor, not holy, orders; no one, however, doubts that this is the proper office of the bishop, for whom, and for whom alone, it is lawful to initiate in the other orders

called greater and holy; for sub-deacons, deacons, and priests, are ordained by one bishop only; but, according to an Apostolic tradition, which has always been preserved in the Church, a bishop is consecrated by three bishops.

QUESTION XXVII.—*Why singular Probity is required in those to be promoted to Orders.*

It now follows that we explain who are fit for this sacrament, and first of all for the order of priesthood, and what should be their principal qualifications; for thence it will not be difficult to determine what ought to be the qualifications of those on whom the other orders are to be conferred, according to their respective offices and dignities. That, in promoting to orders, the greatest caution should be used, is obvious from the consideration, that the other sacraments impart grace for the use and sanctification of those by whom they are received; but those who are initiated in holy orders become partakers of heavenly grace for the good of the Church, and, therefore, for the salvation of all men. Hence we understand why orders are conferred on certain appointed days only, on which, according to the most ancient usage of the Church, solemn feasts are also enjoined, that the faithful people may obtain from God, by pious and holy prayers, such ministers of sacred things as may seem well qualified to exercise with propriety, and to the advantage of the Church, the power of so great a ministry.

QUESTION XXVIII.—*What great Integrity of Life and Morals is required in the person to be ordained.*

First, therefore, he who is to be ordained priest, should be highly commended for integrity of life and morals, not only because, if, while conscious of mortal sin, he procures, or even permits his ordination, he involves himself in a new and most grievous crime; but also, because it is his duty to enlighten others by the lustre of his virtue and innocence. On this subject pastors must make known the lessons addressed by the Apostle to Titus and Timothy (Tim. i. and 1 Tit. iii.); and must also teach that these bodily defects, which by divine injunction excluded from the ministry of the altar in the Old Law, should, under the Gospel Law, be transferred chiefly to the deformities of the mind. Wherefore, we see observed in the Church that holy practice, of those who are to be initiated in holy orders first studying diligently to cleanse their conscience in the sacrament of penance.

QUESTION XXIX.—*What and how great Learning is required in the Priest.*

In the priest, moreover, is to be required not merely that knowledge which is necessary for the use and administration of the sacraments, but he should also be so well acquainted with the sacred Scriptures, as to be able to instruct the people in the mysteries of the Christian faith and the precepts of the divine law, to excite the faithful to piety and virtue, and to reclaim them from sin. For the duties of the priest are twofold; the one, duly to consecrate and administer the sacraments; the other, to instruct the people committed to his faithful care in those things and ordinances which are necessary to salvation; for Malachy testifies thus: "The lips of the priest shall keep knowledge, and they shall seek the law at his mouth; because he is the angel of the Lord of Hosts" (Malach. ii. 7). As, then, to discharge his duty in the former of these offices, a moderate share of knowledge is sufficient, the latter certainly requires not ordinary, but rather extraordinary knowledge. From all priests, however, a profound knowledge of recondite subjects is not equally required, but that which may be sufficient for each to discharge his office in the ministry.

QUESTION XXX.—*Who are not to be admitted to the Dignity of the Priesthood.*

This sacrament is not to be conferred on boys or on mad or insane persons, because they want the use of reason; although, if administered to them also, it doubtless impresses on their soul the sacramental character. As to the age required for the different orders, it will be easily known from the decrees of the sacred Council of Trent.* Slaves, also, are excepted, for he that is not at his own disposal, but under the power of another, should not be dedicated to the divine service. Besides, men of blood, and homicides, because excluded by an ecclesiastical law, are excepted, and are irregular; as are also spurious persons, and all those who are not born in lawful wedlock; for it is proper that those devoted to the sacred ministry have nothing about them that would seem to expose them to be with reason contemned and despised by others. Lastly, persons who labour under any remarkable personal deformity, or are maimed, ought also not to be admitted,

* Sess. xxiii. c. 12.

for such deformity and debility offend the eye, and must necessarily prove an obstacle to the administration of the sacraments.

QUESTION XXXI.—*What are the chief Effects of this Sacrament.*

Having explained these matters, it now remains that pastors teach, what are the effects of this sacrament. It is clear that the sacrament of order, although, as has been already said, instituted chiefly for the advantage and beauty of the Church, yet produces also in the soul of him who receives it sanctifying grace, by which he is qualified and enabled rightly to discharge the duties of his office, and administer the sacraments; as also the grace of baptism qualifies for the reception of the other sacraments. By this sacrament also, it is clear, is conferred another grace, namely, a special power in reference to the most holy sacrament of the Eucharist, a power full and perfect in the priest, who alone can consecrate the body and blood of our Lord; but in the other subordinate ministers, greater or less in proportion to their greater or less approximation to the mysteries of the altar. This power is also denominated a spiritual character, because, by a certain interior mark impressed on the soul, those who have been imbued in holy orders are distinguished from the rest of the faithful, and devoted to the divine service. This the Apostle seems to have had in view, when he said to Timothy: "Neglect not the grace which is in thee, which was given thee by prophecy, with the imposition of the hands of the priesthood" (1 Tim. iv. 14); and in another place: "I admonish thee, that thou stir up the grace of God, which is in thee by the imposition of my hands" (2 Tim. i. 6). On the sacrament of order, let thus much suffice; for our purpose has been to lay before pastors the more important heads of the subject only, in order to supply them with matter for the information of the faithful people, and their instruction in Christian piety.

CHAPTER VIII.

ON THE SACRAMENT OF MATRIMONY.

QUESTION I.—*Why Parish-priests should take especial care that the Christian people know the Nature and Holiness of Matrimony.*

As pastors should propose to themselves the happy and perfect lives of the Christian people, their most earnest wish must

be that of the Apostle, when, writing to the Corinthians in these words: "I would that you all were even as myself" (1 Cor. vii. 7), that is, that all would observe the virtue of continency; for the faithful can find no greater happiness in this life, than that the soul, distracted by no worldly care, and every unruly desire of the flesh being tranquillized and extinguished, repose in the sole study of piety, and the contemperation of heavenly things. But since, as the same Apostle testifies, "every one hath his proper gift from God, one after this manner, and another after that" (1 Cor. vii. 7), and marriage is adorned with great and divine blessings, so as truly and properly to be numbered amongst the other sacraments of the Catholic Church, and since the Lord honoured the celebration of marriage by his presence (John, ii. 2), it is sufficiently obvious that the doctrine regarding it must be expounded; particularly as we find that both St. Paul and the Prince of the Apostles have, in many places, minutely described to us not only the dignity, but also the duties of the married state. For, filled with the Spirit of God, they very well understood the numerous and important advantages that might flow to Christian society, if the faithful possessed a knowledge of, and preserved inviolate, the sanctity of marriage; and that, on the contrary, from ignorance or disregard of its holiness, accrue to the Church very many and most grievous calamities and evils. The nature and import of marriage must therefore be first explained; for as vices not unfrequently bear the semblance of virtue, care must be taken that the faithful, deceived by a false appearance of marriage, stain not their souls with turpitude and wicked lusts. To explain the subject, the pastor will begin with the meaning of the word "matrimony."

QUESTION II.—*Why the holy bond of Marriage is designated by the names "Wedlock" or "Nuptials."*

[This sacrament] is called "matrimony," because the principal object which a female should have in getting married is to become a mother (mater); or because to a mother it belongs to conceive, bring forth, train up her offspring. It is also called "wedlock" (conjugium),* from the conjugal union of man and wife; because a lawful wife is attached as it were by the same yoke with her husband. It is moreover called "nuptials,"† because, as St. Ambrose observes, brides veiled themselves through modesty;‡ an observance which also seemed to imply that they should be obedient and subject to their husbands.

* Lit. "a yoking together," a conjungendo.

† Nuptiæ, a nubendo, "to veil oneself." ‡ Amb. de Abrah. lib. i. c. 9.

QUESTION III.—*Definition of Matrimony.*

According to the general opinion of theologians, matrimony is defined “the conjugal union of man and woman between legitimate persons, which is to last during life.” In order that the parts of this definition may be the better understood, it must be taught that, although all these conditions exist in a perfect marriage, namely, internal consent, external compact expressed by words, the obligation and tie which arise from that compact, and the marriage debt by which matrimony is consummated, yet the obligation and tie expressed by the word “union” alone have properly the force and nature of marriage. The word “conjugal” is added, because other kinds of compacts, by which men and women are bound mutually to assist each other for payment or for some other reason, are altogether different from the nature of matrimony. Next follows “between legitimate persons,” because persons who are absolutely excluded from conjugal union by the laws, cannot contract marriage, nor, if they do, is the marriage valid. Persons, for instance, within the fourth degree of kindred, and a boy before his fourteenth year, or a girl before her twelfth, the ages established by the laws, cannot be fit to contract marriage validly. The concluding words, “which is to last during life,” declare the nature of the indissoluble tie by which husband and wife are bound together.

QUESTION IV.—*In what Matrimony chiefly consists.*

It is hence evident that in that tie consist the nature and import of marriage; for when other definitions of eminent Divines seem to ascribe its nature and import to the consent, as when they say that marriage is the consent of the male and female, this is to be understood thus: that the consent itself is the efficient cause of marriage, as the Fathers taught in the Council of Florence; for the obligation and tie cannot arise save from the consent and compact.

QUESTION V.—*What sort of Consent is required in Marriage, and how it is to be declared.*

But that the consent be expressed in words that designate the present time is most necessary, for marriage is not a simple donation, but a mutual compact; and hence the consent of one of the parties only cannot be sufficient, but the mutual consent of both is necessary. To declare this mutual consent of the mind, words are obviously necessary; for if marriage could consist of the internal consent alone, without any external indication, it would seem also to follow, that when two persons

living in the most separate and distant countries consent to marry, they contract a true and stable marriage, before they had signified to each other their consent by letter or messenger ; a consequence, however, repugnant to reason, and to the usage and decrees of holy Church.

QUESTION VI.—*Mutual Consent expressed in Words, which have reference to a future time, effects no Marriage.*

Wisely, then, is it stated that the consent is to be expressed in words that designate the present time ; for words that indicate a future time, promise, but do not unite in, marriage. Besides, what is to be hereafter has evidently no present existence ; and what has no existence must be considered to have little or no firmness or stability. Hence a promise of future marriage to a woman gives the man no matrimonial rights ; and, although bound to fulfil his engagement, the violation of which would convict him of a breach of faith, yet what a man has promised to do subsequently, he has not immediately fulfilled. But he who has entered into the matrimonial alliance, however he may afterwards regret it, yet cannot change, or invalidate, or undo the compact. As, then, the marriage contract is not a mere promise, but such a transfer of right, as that the man thereby actually yields the dominion of his body to the woman, the woman that of hers to the man ; it is, therefore, necessary that marriage be contracted in words which designate the present time, the force of which words abides also after their utterance, and holds husband and wife bound by an indissoluble bond.

QUESTION VII.—*If through Modesty or other impediment the Consent be not expressed in Words, a Nod or other Sign supplies the place of words.*

Instead of words, however, a nod or other unequivocal sign of inward consent may be sufficient for marriage, and even silence also, when the result of female modesty, provided the parents speak for their daughter.

QUESTION VIII.—*Consummation not necessary to a true Marriage.*

Hence parish-priests will teach the faithful, that in the tie and obligation consist the nature and import of marriage ; and that, besides the consent expressed in the manner already explained, consummation is not necessarily required to constitute a true marriage ; for it is quite certain that our first parents, before their fall, when, according to the holy Fathers, no consummation took place, were joined in real marriage

(Gen. ii. 22). Hence the holy Fathers say that marriage consists not in its consummation, but in the consent [of the parties] ; a doctrine which we find repeated by St. Ambrose in his book on Virgins.*

QUESTION IX.—*Marriage twofold.*

These matters having been explained, it must be taught that matrimony is to be considered in two points of view, either as a natural union (for marriage was not invented by man, but instituted by nature), or as a sacrament, the efficacy of which transcends the order of nature. And as grace perfects nature (“that was not first which is spiritual, but that which is natural; afterwards that which is spiritual,” 1 Cor. xv. 46), the order of our matter requires that we first treat of matrimony as a natural contract, and as imposing natural duties, and next, as a sacrament.

QUESTION X.—*Who is the Author of Marriage considered as an office of Nature.*

In the first place, then, the faithful are to be taught that marriage was instituted by God; for it is written in Genesis: “Male and female he created them: and God blessed them, saying: Increase and multiply” (Gen. i. 27, sq.); and: “It is not good for man to be alone: let us make him a help like unto himself” (Gen. ii. 18); and a little after: “But for Adam there was not found a helper like himself. Then the Lord God cast a deep sleep upon Adam; and when he was fast asleep, he took one of his ribs and filled up flesh for it. And the Lord God built the rib which he took from Adam into a woman, and brought her to Adam; and Adam said, ‘This now is bone of my bones, and flesh of my flesh: she shall be called woman, because she was taken out of man: wherefore a man shall leave father and mother, and shall cleave to his wife; and they shall be two in one flesh’ ”* (Gen. ii. 21, sq.); words which, according to the authority of our Lord himself in St. Matthew, show that matrimony was divinely instituted (Matt. xix. 6).

QUESTION XI.—*Marriage, considered as an Office of Nature, and especially as a Sacrament, cannot be dissolved.*

Not only did God institute marriage, but he also, as the holy Council of Trent declares,† rendered it perpetual and indissoluble; for the Saviour says: “What God hath joined together, let not man separate” (Matt. xix. 6). For although, as a

* De Instit. Virgin. cap. 6.

† Sess. xxiv. init.

natural contract, it belongs to marriage to be indissoluble, yet its indissolubility arises chiefly from its nature as a sacrament; and this it is by which, in all its natural relations, it attains the highest perfection. Its dissolubility, however, is repugnant both to the care of bringing up offspring, and to the other advantages of marriage.

QUESTION XII.—*Marriage not obligatory on all.*

The words, “increase and multiply,” which were uttered by the Lord, do not go to impose on every individual an obligation to marry, but to declare the object of the institution of marriage; for, now that the human race is increased, not only is there no law rendering marriage obligatory on any one, but, on the contrary, virginity is highly extolled and strongly recommended in the sacred Scriptures to every one, as superior to the marriage state, and is in itself more perfect and holy; for our Lord and Saviour taught thus: “He that can receive it, let him receive it” (Matt. xix. 12); and the Apostle says: “Concerning virgins I have no commandment of the Lord, but I give counsel as having obtained mercy of the Lord to be faithful” (1 Cor. vii. 25).

QUESTION XIII.—*Why man and woman should be joined in Marriage.*

But the reasons why man and woman should be joined in marriage demand explanation. The first, then, is this very society of the other sex, sought by the instinct of nature, entered into with the hope of mutual aid, that each, assisted by the help of the other, may the more easily bear the ills of life, and support the weakness of old age. Another is the desire of procreation, not so much indeed with a view that heirs be left to one’s property and wealth, as that professors of the true faith and religion be brought up, which, indeed, as sufficiently appears from the sacred Scriptures, was the principal object proposed to themselves by those holy Patriarchs when they married. Wherefore, the angel when informing Tobias by what means he should be able to repel the violence of the evil demon, said: “I will show thee who they are, over whom the devil can prevail; for they who in such manner receive matrimony, as to shut out God from themselves and from their mind, and to give themselves to their lust, ‘as the horse and mule, which have no understanding’ (Ps. xxi. 2), over them the devil hath power.” He then added: “Thou shalt take the virgin with the fear of the Lord, moved rather for love of children than for lust, that in the seed of Abraham thou mayest obtain a blessing in children” (Tob. vi.

16, 17, 18, 22). And this was also the sole cause why God established marriage from the beginning; whence, married persons, who, by medicine, either prevent conception or procure abortion, are guilty of a most heinous crime; for this is to be considered an impious conspiracy of murderers.

QUESTION XIV.—*Why Matrimony was instituted after Sin.*

The third reason is one that has been added to other causes after the fall of our first parent, when, on account of the loss of the righteousness in which man was created, appetite began to resist right reason; namely, that he who is conscious of his own weakness, and is unwilling to bear the conflict of the flesh, may use the remedy of marriage to avoid sins of lust; on which the Apostle writes: "Because of fornication let every man have his own wife, and let every woman have her own husband;" and a little after, having recommended to married persons a temporary absence from the marriage debt, "to give themselves to prayer," he adds: "Return together again, lest Satan tempt you for your incontinency" (1 Cor. vii. 2). These, then, are the ends, some one of which all who desire to contract marriage piously and religiously, as becomes the children of the Saints, should propose to themselves. If to these causes others also be added, which induce persons to enter into marriage, and in making choice of a wife, to prefer one to another, such as the desire of leaving an heir, wealth, beauty, illustrious descent, congeniality of disposition, such reasons, not being repugnant to the holiness of marriage, are not to be condemned; for the Patriarch Jacob is not reprehended in the sacred Scriptures for having chosen Rachel, allured by her beauty, in preference to Lia (Gen. xxix.). These are the things to be taught regarding matrimony, as a natural contract.

QUESTION XV.—*Why Marriage was elevated by Christ to the dignity of a Sacrament.*

But as a sacrament, it will be proper to explain that its nature is of a far superior order, and is referred to a far higher end; for as marriage, as a natural union, was instituted from the beginning for the propagation of the human race, so was it subsequently invested with the dignity of a sacrament, for the procreation and education of a people in the religion and worship of the true God, and of Christ our Saviour. For when Christ the Lord would give some sign of that very close union which subsists between him and his Church, and of his boundless love towards us, he made known the dignity of so great a mystery principally by this holy union of man and wife; and the

extreme aptitude of the illustration may be understood from this, that of all human relations no one is more binding among men than the tie of marriage, and by it a man and woman are united in the closest bonds of affection and love. Hence it is that the sacred Scriptures frequently place before our eyes, under the similitude of marriage, this divine union of Christ and his Church.

QUESTION XVI.—*How Marriage is a true Sacrament of the Evangelical Law.*

Now that marriage is a sacrament, the Church has always held as a certain and well-ascertained truth, in which she is supported by the authority of the Apostle, who writes to the Ephesians thus: "Men should love their wives, as their own bodies: he that loveth his wife, loveth himself; for no man ever hated his own flesh, but nourisheth and cherisheth it, as also Christ doth the Church; for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall adhere to his wife, and they shall be two in one flesh. This is a great sacrament; but I speak in Christ, and in the Church" (Eph. v. 28, sqq.). For, when he says: "This is a great sacrament," no one should doubt that he refers to marriage; as if he had said: "The conjugal union of man and wife, of which God is the author, is a sacrament, that is, a sacred sign of that most holy union by which Christ the Lord is united to the Church.

QUESTION XVII.—*How it is proved from the words of St. Paul, that Matrimony is a Sacrament.*

And that this is the true and proper meaning of those words, is shown by the ancient holy Fathers, who interpreted that passage; and the holy Council of Trent has given to it the same explanation.* It is therefore evident that the husband is compared by the Apostle to Christ, the wife to the Church; that the husband is the head of the wife, as Christ is the head of the Church (Ephes. v. 23); and that hence the husband should love his wife, and in like manner, the wife should love and respect her husband; for "Christ loved his Church, and gave himself for her;" and again, as the same Apostle teaches, "The Church is subject to Christ."

But that by this sacrament grace also is signified and conferred, in which the nature of the sacrament principally consists, these words of the Council declare: "But the grace which might perfect that natural love, and confirm that indissoluble union,

* Sess. xxiv. sub init.

and sanctify the married, Christ himself, the institutor and perfecter of the venerable sacraments, merited for us by his passion.* It must therefore be taught, that, united in the bond of mutual love, the husband and wife are enabled, by the grace of this sacrament, to repose in each others affections; not to seek alien and illicit attachments and intercourses; but to preserve "marriage honorable in all, and the bed undefiled" (Heb. xiii. 4).

QUESTION XVIII.—*How much the Matrimony of the Gospel is superior to the Matrimony of the Law of Nature, or of Moses.*

But how much the sacrament of matrimony excels those marriages which were wont to be entered into before or after the law, we may know from this, that, although the Gentiles thought that in marriage there was something divine, and that therefore promiscuous intercourse was at variance with the law of nature, and also held that fornication, adultery, and other sorts of licentious excesses ought to be punished; yet their marriages had no efficacy whatever of a sacrament. But amongst the Jews the laws of marriage were observed far more religiously, nor is it to be doubted, that their marriages were endued with greater holiness. For as they had received the promise, that in the seed of Abraham all nations should one day be blessed (Gen. xxii. 18), it was justly deemed to be a duty of great piety amongst them to beget children, the offspring of a chosen people, from whom, as to his human nature, Christ our Lord and Saviour might have his birth; but those unions also wanted the true nature of a sacrament.

QUESTION XIX.—*Matrimony under the Law of Nature retained not after the Sin [of our first parents], or under the Law of Moses, the Honour which it originally received from God.*

Moreover, whether we consider the law of nature after the sin [of Adam], or [the law] of Moses, we easily perceive that marriage had fallen from its primitive honour and dignity. For under the law of nature we find, that many of the Patriarchs wedded several wives at the same time; and, in the law of Moses, should cause exist, it was subsequently permitted to dismiss one's wife, having given her a bill of divorce (Deut. xxiv. 1; Matt. xix. 7); both which concessions have been removed by the Gospel law, and marriage restored to its pristine state; for that polygamy was at variance with the nature of marriage (although some of the Patriarchs, who, not without the permission of God, had a plurality of wives, are not to be censured), Christ the Lord shows in these words: "For this cause shall a

* Sess. xxiv. sub init.

man leave father and mother, and shall cleave unto his wife, and they two shall be in one flesh. Wherefore," subjoins the Redeemer, "they are no more two but one flesh" (Matt. xix. 5, sq.); words by which he clearly showed that marriage was so instituted by God as to be limited by the union of two only, not more persons. This he also most explicitly taught elsewhere, for he says: "Whosoever shall put away his wife and marry another, committeth adultery against her; and if the wife shall put away her husband, and be married to another, she committeth adultery" (Mark, xi. 2, sq.); for if a plurality of wives were lawful for a man, there would seem to be no reason whatever why he who marries a second wife, whilst he retains the first, should be said to be guilty of adultery, any more than if, having dismissed the first, he should be united to a second. And we understand this to be the reason why, if, in accordance with the law and custom of his country, an infidel had married several wives, the Church commands him, when converted to the true religion, to dismiss all the rest, and regard the first only in the light of a true and lawful wife.

QUESTION XX.—*The Bond of Marriage cannot be dissolved by Divorce.*

But, by the same testimony of Christ the Lord, it is easily proved that the bond of marriage cannot be dissolved by divorce; for if after a bill of divorce the wife were freed from the law of the husband, she might, without the guilt of adultery, wed another husband; yet our Lord expressly declares, that "whosoever shall put away his wife, and shall marry another, committeth adultery" (Luke, xvi. 18). Wherefore it is clear, that the bond of marriage can be dissolved by death alone; and this the Apostle also confirms, when he says: "A woman is bound by the law, as long as her husband liveth; but if her husband die, she is at liberty: let her marry whom she will, only in the Lord" (1 Cor. vii. 39); and again: "To them that are married, not I, but the Lord commandeth, that the wife depart not from her husband; and if she depart, that she remain unmarried or be reconciled to her husband" (1 Cor. vii. 10). To the woman who might have left her husband for a just cause, the Apostle offers that option, either to remain unmarried, or be reconciled to her husband; for holy Church does not permit one to separate from the other without rather weighty reasons.

QUESTION XXI.—*Why it is expedient that Marriage be on no account dissolved.*

And lest perhaps the law of marriage may appear to any one

too rigorous, inasmuch as it may never on any account be dissolved, its beneficial consequences must be pointed out. In the first place, let men understand that, in contracting marriage, virtue and congeniality of disposition should be looked to, rather than wealth or beauty; and by this we, no doubt, best consult the common interests of society. Besides, if marriage were dissoluble by divorce, causes of dissension would scarcely ever be wanting to persons, but would be daily thrown in their way by the old enemy of peace and chastity; whereas now, when the faithful reflect, that, although even separated as to bed and board, they are still held bound by the tie of marriage, and that all hope of taking a second wife is cut off, they therefore become slower to anger and dissensions, and if even they sometimes separate, they can no longer endure the absence of their partner, and having been easily reconciled by friends, they return to each other's society.

QUESTION XXII.—*Those separated by a bill of divorce can be again united.*

But here the salutary admonition of St. Augustine is not to be omitted by pastors; to show the faithful that they should not deem it a hardship to be brought to a reconciliation with their penitent wives, whom they had put away for adultery, he asks: "Why shall not the Christian husband receive his wife, whom the Church receives? or why should not the wife pardon her adulterous but penitent husband, whom Christ also hath pardoned?"* When the Scripture calls him that keepeth an adulteress "foolish" (Prov. xviii. 22), it means an adulteress, who, after her delinquency, refuses to repent, and discontinue the career of turpitude which she had commenced. From what has been said, therefore, it is clear that to marriage amongst the Jews and Gentiles, Christian marriage is far superior in perfection and dignity.

QUESTION XXIII.—*What are the Advantages accruing to married persons from this Sacrament.*

The faithful are moreover to be taught, that there are three advantages of marriage—offspring, faith, the sacrament—which alleviate, by compensating for, those disadvantages which the Apostle points out in these words: "Such shall have tribulation of the flesh" (1 Cor. vii. 28); and by which sexual intercourse, which, without marriage, would be deservedly reprobated, becomes an honourable union. The first advantage, then, is

* Lib. de Adult. conjug. c. 6, et 9.

offspring, that is, children begotten from a true and lawful wife ; an advantage so highly appreciated by the Apostle, that he says: "The woman shall be saved by bearing children" (1 Tim. ii. 15). This, however, is not to be understood solely of the procreation of children, but also of the education and discipline by which children are reared to piety. Thus the Apostle immediately subjoins: "If she continue in faith;" for the Scripture admonishes: "Hast thou children? Instruct them, and bow down their neck from their childhood" (Eccl. vii. 25). The Apostle teaches the same; and of such an education the Scripture affords the most beautiful examples in the persons of Tobias, Job, and other Patriarchs eminent for holiness. But what are the duties of parents and children shall be more fully explained in the exposition of the fourth commandment.

QUESTION XXIV.—*What is Faith in Matrimony, and how it is to be preserved.*

The next advantage of matrimony is "faith," not that habit of virtue with which we are imbued when we receive baptism, but the fidelity which mutually the husband plights to the wife, and the wife to the husband, by which they deliver to each other the dominion of their persons, and promise never to violate the sacred covenant of marriage. This is an obvious inference from these words, uttered by our first parent on receiving his wife Eve, words of which, as the Gospel informs us, Christ the Lord afterwards approved: "Wherefore, a man shall leave father and mother, and shall cleave to his wife, and they shall be two in one flesh" (Gen. ii. 24; Matt. xix. 5); also from that passage of the Apostle: "The wife hath not power of her own body, but the husband; and in like manner the husband also hath not power of his own body, but the wife" (1 Cor. vii. 4). Hence in the Old Law most justly were the heaviest chastisements ordained by the Lord against adulterers, because they violate this conjugal faith (Num. v. 12, sqq.). Matrimonial faith also demands, that husband and wife be united by a certain singular, and holy, and pure love, a love not such as that of adulterers, but such as that which Christ cherishes towards his Church; for this is the model which the Apostle proposed, when he said: "Husbands, love your wives, as Christ also loved the Church" (Ephes. v. 25); and very great indeed was the love with which Christ embraced his Church, not a selfish love, but a love that proposed to itself the sole interest of his spouse.

QUESTION XXV.—*What the Sacrament is, when numbered among the Advantages of Matrimony.*

The third advantage is called the “sacrament,” that is, the indissoluble tie of marriage; for, as we read in the Apostle: “The Lord commanded that the wife depart not from the husband, and if she depart, that she remain unmarried, or be reconciled to her husband; and let not the husband put away his wife” (1 Cor. vii. 10). For if, as a sacrament, marriage is significant of the union of Christ with his Church, it necessarily follows that, as Christ never separates himself from the Church, so a wife, as far as regards the tie of marriage, can never be separated from her husband. But the more easily to preserve this holy union undisturbed by complaint, the duties of husband and wife, as described by St. Paul, and by Peter, the Prince of the Apostles, must be set forth.

QUESTION XXVI.—*What are the Chief Duties of a Husband.*

It is, then, the duty of the husband to treat his wife courteously and with honour; and here it should be recollected that Eve was called by Adam “his companion,” when he said: “The woman whom thou gavest me as a companion” (Gen. iii. 12); and hence it was, in the opinion of some of the Fathers, that she was formed not from the feet but from the side of man; as also she was not formed from his head, to give her to understand that she was not to be mistress of, but rather subject to, her husband. It is, moreover, becoming that the husband be constantly occupied in the exercise of some honest pursuit, with a view as well to provide necessaries for the support of the family, as to avoid the languor of idleness, from which almost all vices have flown. He is next to keep his family in order, to correct the morals of all, to keep them steady in their respective employments.

QUESTION XXVII.—*What the Duty of a Wife requires.*

On the other hand, the duties of a wife are thus enumerated by the Prince of the Apostles: “Let wives be subject to their husbands; that if any believe not the word, they may be gained without the word, by the conversation of the wives; considering your chaste conversation with fear; whose adorning let it not be the outward plaiting of the hair, or the wearing of gold, or the putting on of apparel, but the hidden man of the heart, in the incorruptibility of a quiet and a meek spirit, which is rich in the sight of God. For after this manner, heretofore, also the holy women, hoping in God, adorned themselves, being subject to their own husbands, as Sara obeyed Abraham,

calling him lord" (1 Pet. iii. 1, sqq.). Be it also a principal study of theirs, to train up their children in the practice of religion, and to take particular care of their domestic concerns. Unless necessity oblige them to go abroad, let them willingly remain at home; and let them never venture to leave home without the permission of their husbands. Again, and in this the conjugal union chiefly consists, let them always remember that, next to God, no one is to be loved more than their husband, and no one to be more highly prized; whom also they should honour and obey with the greatest alacrity of mind, in all things not inconsistent with Christian piety.

QUESTION XXVIII.—*What is to be thought of the Rites of Marriage.*

Consequent to the explanation of these matters, will be the instruction of the people by their pastors in the rites to be observed in the administration of marriage; on which, however, it is not to be expected that precepts should here be delivered, whereas the principal things to be observed on this head have been copiously and accurately determined by the holy Council of Trent, nor can that decree be unknown to pastors. It is, therefore, sufficient to admonish them, to study to make themselves acquainted, from the doctrine of the sacred Council, with what regards this point, and to expound it diligently to the faithful.*

QUESTION XXIX.—*Clandestine Marriages are not valid.*

But above all, lest young persons—and youth is a season of extreme weakness and indiscretion—deceived by the false name of marriage, may rush incautiously into the engagements of shameful amours, pastors will very frequently inform them that such marriages as are not contracted in presence of the parish-priest, or of some other priest with the leave of the parish-priest himself or of the ordinary, and before a certain number of witnesses, are to be considered neither true nor valid marriages.

QUESTION XXX.—*It is proper to state the Impediments of Marriage also.*

The impediments of marriage also are to be explained, a subject so carefully treated by many very learned writers on morality, as to render it an easy task for all to transfer to this place what they have written, especially as pastors have occasion never almost to put those books out of their hands. Those

* Sess. xxiv., as above.

instructions, therefore, and also the decrees of the holy Synod * with regard to the impediment arising from "spiritual relationship," or from "the justice of public honesty," or from "fornication," pastors will peruse with attention, and take care to expound to the people.

QUESTION XXXI.—*With what Dispositions Persons should approach Marriage.*

From what has been said may be clearly seen what ought to be the dispositions of the faithful when they contract marriage; for they should not consider themselves as engaging in a human but a divine work, in which the example of the Fathers of the Old Law, whose marriages, although not invested with the dignity of a sacrament, were deemed by them most holy and religious rites, show what singular integrity of mind and piety are required.

QUESTION XXXII.—*The Consent of Parents is to be required for the Solidity of Marriage.*

But, amongst other matters, children are most earnestly to be exhorted to pay to their parents, and to those under whose trust and authority they are placed, that tribute of respect, not to engage in marriage without their knowledge, still less in defiance of and resistance to their wish; for it may be observed, that, in the Old Testament, children were always given by their fathers in marriage; in which affair that very great deference should be paid to their will, the Apostle also seems to indicate in these words: "He that giveth his virgin in marriage doth well; and he that giveth her not doth better" (1 Cor. vii. 38).

QUESTION XXXIII.—*What Instruction is to be given touching the Use of Marriage.*

The last remaining point regards the use of marriage, a subject which pastors will so treat as that no expression that may seem unfit to meet the ears of the faithful, or that could offend pious minds, or excite laughter, fall from their lips. For as "The words of the Lord are pure words" (Ps. xi. 7), so also does it eminently become a teacher of the Christian people to make use of such language as is characterized by singular gravity and integrity of soul. Two lessons of instruction are then to be specially impressed on the mind of the faithful; the first, that marriage is not to be used from motives of sensuality or pleasure, but that its use is to be restrained within those

* Sess. xxiv. c. 1, sqq.

limits, which, as we have above shown, are prescribed by the Lord. They should be mindful of the exhortation of the Apostle: "They that have wives, let them be as those who have not" (1 Cor. vii. 29); and also of the words of St. Jerome: "A wise man ought to love his wife with judgment, not with passion; he will govern the impetuosity of desire, and will not be hurried into indulgence. There is no greater turpitude than that a husband should love his wife as he would an adulteress."*

QUESTION XXXIV.—*Married Persons should sometimes abstain from the Marriage Debt.*

But as all blessings are to be obtained from God by holy prayer, the faithful are also to be taught sometimes to abstain from the marriage debt, in order to devote themselves to prayer and supplication to God. This religious continence, according to the proper and holy injunction of our Fathers, they should know is to be observed in particular for at least three days previous to receiving the holy Eucharist, and oftener during the solemn Fast of Lent; for thus will they find the blessings themselves of marriage augmented by a daily increasing accumulation of divine grace; and living in the pursuit and practice of piety, they will not only spend this life tranquilly and placidly, but will also rest on the true and firm hope, which "confoundeth not" (Rom. v. 5), of attaining, through the goodness of God, life eternal.

PART III.

CHAPTER I.

ON THE PRECEPTS OF GOD CONTAINED IN THE
DECALOGUE.

QUESTION I.—*It is shown that the Decalogue is a Compendium of the Entire Law.*

That the Decalogue is a summary and epitome of the entire law, is the recorded opinion of St. Augustine,† for "whereas the Lord had spoken many things, yet to Moses are given only two tables of stone, which are called tables of testimony, to be

* Contra Jovin. l. 42. † Aug. ii in Exod. quæst. 140.

deposited in the Ark ; and the reason is, because on those ten precepts, which were inscribed thereon, if carefully examined with a view to be rightly understood, are found to depend all other things that God has commanded ; as again do those same ten commandments on these two, namely, the love of God and of our neighbour, on which ‘dependeth the whole Law and the Prophets.’”*

QUESTION II.—*Why it eminently becomes Pastors strictly to observe and clearly to explain the Decalogue.*

Constituting then, as it does, a summary of the whole Law, Pastors ought to spend in its contemplation their days and nights, with the view not only to form their lives according to this standard, but also to instruct the people entrusted to them in the law of the Lord ; “for the lips of the priest shall keep knowledge, and they shall seek the law at his mouth, because he is the angel of the Lord of Hosts” (Mal. ii. 7). To the pastors of the New Law this pre-eminently applies ; for being nearer to God, they should be “transformed from glory to glory, as by the Spirit of the Lord” (2 Cor. iii. 18) ; and as Christ the Lord has called them “the light of the world” (Matt. v. 14) ; to them, therefore, it belongs in a special manner to be “a light of them that are in darkness,” instructors of “the foolish,” teachers “of infants” (Rom. ii. 19, sq.) ; “and if a man be overtaken in any fault,” those “who are spiritual” should “instruct such a one” (Gal. vi. 1). In the Confessional, too, they sustain the character of Judge, and pass sentence according to the nature and measure of the offences. Unless, therefore, they wish that their ignorance defraud themselves, and others also, they must be most vigilant in this, and most practised in the interpretation of the divine precepts, in order to be able to pronounce according to this divine rule on every act of omission and commission ; and that, as the Apostle says, they teach “sound doctrine” (2 Tim. iv. 3), that is, doctrine containing no error, and heal the diseases of souls, which are sins, that there may be “a people acceptable” to God, “pursuing good works” (Tit. ii. 14). Now, in such instructions, let the pastor propose to himself, and to others, such considerations as may persuade to obedience to the law.

QUESTION III.—*Who is the Author of the Decalogue and of the Law of Nature.*

Amongst the other motives which may impel the minds of men to observe the injunctions of this law, there is one that

* Matth. xxii. 40. ; Exod. xxxi. 18 ; xxxii. 15.

has most power, which is, that God is the author of this law; for, although it is said to have been delivered "by angels,"* yet that God himself is the author of the law, no one can doubt. Of this not only the words of the Legislator himself, which will soon after be explained, but almost numberless passages of the Scriptures, which will easily occur to pastors,† afford sufficiently ample testimony. For there is no one but is conscious that on his heart is inscribed by God a law by which he is enabled to distinguish good from evil, virtue from vice, justice from injustice" (Rom. ii. 14); and as the force and import of this [unwritten] law are not different from that which is written, who is there who would dare deny that God is the author of the written, as he is of the unwritten law? But, lest perhaps the people, on hearing the abrogation of the Mosaic law, may imagine that they are no longer bound by the precepts of the Decalogue, they must be taught that, when God delivered the law to Moses, he rather gave increased splendour to this divine light, that was now almost darkened by the depraved morals and inveterate perversity of man, than passed a new law; for it is most certain that the ten commandments are not to be obeyed because they were given by Moses, but because they are innate in the minds of all, and have been explained and confirmed by Christ the Lord.‡

QUESTION IV.—*How the People may be excited to observe the Law from the Consideration of its Author.*

It will, however, prove a most powerful and persuasive argument [to enforce its observance], to reflect that the founder of the law is God, whose wisdom and equity we cannot doubt, whose infinite power and might we cannot elude. Wherefore, when, by his prophets, God commanded the law to be observed,§ he proclaimed that he is "the Lord God;" and even the opening words of the Decalogue are: "I am the Lord thy God" (Exod. xx. 2; Deut. v. 6); and we read elsewhere: "If I be a master, where is my fear?" (Malach. i. 6).

QUESTION V.—*How great a benefit it is to have received the Law from God.*

That God has vouchsafed to unfold his will, which comprises our salvation, is a consideration, which will not only excite the

* Gal. iii. 19; Heb. ii. 2; Acts, vii. 53.

† Ex. xxiv. 12; Lev. iv. 22, 27; Isa. xxxiii. 22; Ez. xx. 11.

‡ Matt. v. 17; xv. 3; xix. 17.

§ Ez. xx. 7, 19; Osee, xiii. 4; Lev. xviii. 4, 21, 30; xix. 2; xx. 8; xxii. 31.

minds of the faithful to the observance of God's commandments, but also to thanksgiving. Wherefore the Scripture, in more than one place, setting forth this greatest of blessings, admonishes the people to know their own dignity and the divine bounty, as in Deuteronomy : "This," it says, "is your wisdom and understanding in the sight of nations, that hearing all these precepts they may say: 'behold a wise and understanding people, a great nation'" (Dent. iv. 6); and again, in the Psalm: "He hath not done in like manner to every nation; and his judgments he hath not made manifest to them (Ps. cxlvii. 20).

QUESTION VI.—*Why of old God willed to deliver his Law to the Israelites with such great majesty.*

But if the parish-priest will point out from Scripture authority the circumstances which attended the promulgation of the law, the faithful will easily understand with what piety and humility they ought to reverence a law received from God. Three days previous to its promulgation, to all was announced the divine command, to wash their garments, to abstain from conjugal intercourse, in order that they might be more holy and better prepared to receive the law; to be in readiness "on the third day." Next, when they had reached the mount, whence the Lord was about to deliver to them the laws by Moses, to Moses alone was it said to ascend the mount, whither God came with very great majesty, and filled the place with thunder and lightning, with fire and dense clouds, and began to speak with Moses, and delivered to him the laws (Exod. xix. 9, sqq). In this the divine wisdom had solely for object, to admonish us that the law of the Lord is to be received by us with a pure and humble mind; and that, should we neglect his precepts, the punishments prepared by the divine justice impend over us.

QUESTION VII.—*How the Law, promulgated with such Terror, can be fulfilled by Men, and that nothing is easier than Love.*

Let the parish-priest moreover show that the injunctions of the law are not difficult, which he can do even by this single reason from St. Augustine, when he says: "How, I ask, is it said to be impossible for man to love, to love, I say, a beneficent Creator, a most loving Father, and next also, in the persons of his brethren, his own flesh? Yet, 'he that loveth, hath fulfilled the law.'"* Whence, the Apostle John, openly testifies, that "the commandments" of God "are not heavy" (1 John, v. 3); for, as St. Bernard observes, nothing could be

* Rom. xiii. 8, Serm. 47, de temp.

exacted from man more just, nothing more dignified, nothing more advantageous.* Wherefore, filled with admiration of the supreme benignity of God, Augustine thus addresses God himself: "What is man, that thou wilt be loved by him? And if he love thee not, thou threatenest heavy punishments? Is it not punishment sufficiently great if I love thee not?"† But should any one allege as an excuse that he is prevented by the infirmity of nature from loving God, the pastor must teach that God, who demands our love, pours "forth in our hearts, by" his "Holy" Spirit, the force of his love (Rom. v. 5); and this good Spirit is given by our Heavenly Father "to them that ask him (Luke, xi. 13); so that justly has St. Augustine prayed: "Give what thou commandest, and command what thou pleasest."‡ As then the divine assistance is ready to sustain our weakness, especially since the death of Christ the Lord, by which "the prince of this world" was cast out" (John xii. 31), there is no reason why any one should be deterred by the difficulty of the undertaking; for to him who loves, nothing is difficult.

QUESTION VIII.—*Whether all men are necessarily bound to the observance of the Law.*

Moreover, if the necessity of obeying the Law be explained, it will contribute very much to induce to its observance, particularly as in our times there have not been wanting those who impiously, and to their own serious injury, have not feared to say that the law, whether it be easy or difficult, is yet by no means necessary to salvation. Their wicked and impious opinion the parish-priest will refute by testimonies from sacred Scripture, especially from the same Apostle, by whose authority they endeavour to defend their impiety.§ What, then, does the Apostle say: "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God" (1 Cor. vii. 19). When elsewhere he repeats the same doctrine, and says that "a new creature in Christ," alone availeth (Gal. vi. 15), we plainly understand that he calls him a new creature in Christ, who observes the commandments of God; for he "that hath and keepeth the commandments" of God, "loveth" God (John, xiv. 21), as the Lord himself testifies in John: "If any one love me, he will keep my word" (John, xiv. 23). A man, it is true, may be justified, and from wicked, may become righteous, before he fulfil, by external acts, each of the precepts of

* Lib. de diligendo Deo, c. 1.

† Confess. i. 5.

‡ Confess. x. 29, 31, et 37, et de bono persever. c. 20.

§ Matt. v. 17; xix. 17; Luke, xi. 28; Rom. ii. 13; iii. 31; xiii. 8.

the Law; yet it is impossible that one who has attained the use of reason, unless he be sincerely disposed to observe all the commandments of God, can be justified.

QUESTION IX.—*What Fruits they obtain, who observe the Divine Law.*

Finally, that the parish-priest may omit nothing by which the faithful people may be induced to observe the law, he will point out how abundant and sweet are its fruits. This he will easily prove from what is written in the eighteenth Psalm,* for in it are celebrated the praises of the law of God, amongst which the highest even is, that it unfolds the glory and the majesty of God, much more amply than do the celestial orbs themselves by their beauty and order, which, as they transport all, even barbarous nations, into admiration of them, cause them likewise to acknowledge the glory, the wisdom, and the power of the Creator and Architect of all things (Rom. i. 20). And, indeed, “the law of the Lord” also “converts souls to God” (Ps. xviii. 8); for knowing the ways of God and his most holy will through the law, we turn our feet into the ways of the Lord. It also “giveth understanding to little ones” (cxviii. 130); for they alone who fear God are truly wise” (Job, xxviii. 28). Hence, they who observe the law of God are replenished with true joys, and a knowledge of the divine mysteries, together with vast pleasures and rewards both in this life, and in the life to come.

QUESTION X.—*Since all things do the Will of God, it is shown to be most just that Man follow the same Will.*

Nor is the law to be observed by us so much on account of our own interest, as for sake of God, who, in the law, has unfolded to mankind his will, which, as the other creatures follow it, much more just is it that man himself should follow (Ps. cii. 21; cxlviii. 8). Nor is it to be passed over in silence, that God pre-eminently displayed his clemency and the riches of his infinite bonnty towards us even in this, that, whilst he might have obliged us to serve him without a reward, he has, nevertheless, deigned to unite his own glory with our advantage, that what is useful to man, would also give glory to God. This, then, being a most important and glorious prerogative, the parish-priest will teach, as has been said by the Prophet at the close [of his eulogy of the law], that, “in keeping them, there is a great reward” (Ps. xviii. 12); for not only are we pro-

† The praises of the law are also celebrated, Ps. cxviii.—TR.

mised those blessings which seemed rather to regard earthly happiness, to be "blessed in the city, and blessed in the field" (Deut. xxviii. 3), but also "a very great reward in heaven" (Matt. v. 12), and "good measure, pressed down, shaken together, and running over" (Luke, vi. 38); which, with the aid of the divine mercy, we merit by our pious and righteous works.

QUESTION XI.—*In what manner the Law of Moses is obligatory on Men of all Times, and on what occasion it was promulgated to the Israelites.*

Although this law was given by the Lord to the Jews on the Mount (Ex. xix. 20; Deut. v. 2, 4), yet, as it was long before imprinted and engraved by nature on the hearts of all (Rom. ii. 15), and God, therefore, wished it to be obeyed at all times by all men, it will hence be very profitable diligently to explain those words in which it was promulgated to the Hebrews by Moses, its minister and interpreter (Deut. v. 5; Gal. iii. 19), and also the history of the people of Israel, which is replete with mysteries. First, [the pastor] will relate that, from amongst all the nations under heaven, God chose one, which took its descent from Abraham,* whom he wished to be a stranger in the land of Canaan (Gen. xii. 1, sqq.), the possession of which, although he had promised him;† yet he and his posterity were wanderers for more than four hundred years before they gained possession of the promised land,‡ during which pilgrimage God never withdrew his care from them. They, indeed, "passed from nation to nation, and from one kingdom to another people" (Ps. civ. 13); yet he never suffered any injury to be done them; but, on the contrary, "reproved kings for their sakes" (Ps. v. 14); and, before they went down into Egypt, he sent before them a man, by whose prudence both they and the Egyptians were rescued from famine.§ During their stay in Egypt, such was the kindness with which he embraced them, that, although Pharaoh was opposed to them, and intent on their ruin, they increased to an extraordinary degree (Exod. i. 12, 13); and when greatly afflicted, and most severely treated as slaves, he raised up Moses as a leader, to conduct them from bondage with a strong hand (Exod. iii. et seq.). Of this their deliverance, the Lord makes special mention in these opening words of the law: "I am the Lord

* Deut. iv. 37; vii. 6, et xxvi. 18. † Gen. xii. 7; xiii. 14, 15; xv. 18; xvii. 8. ‡ Gen. xv. 13; Exod. xii. 40; Jos. v. 6. § Ps. v. 17; Gen. xxxvii. 28; xxxix. 1; xlv. 5.

thy God, who brought thee out of the land of Egypt, out of the house of bondage (Exod. xx. 2 ; Deut. v. 6).

QUESTION XII.—*Why the Jews were chosen by God as His People.*

Amongst these events the parish-priest will most particularly observe, that from among all nations one was chosen by God, whom he called “his people,” and by whom he would be known and worshipped ; not that they were superior to the others in righteousness or in number, as God reminds the Hebrews, but because it so pleased God himself, rather to multiply and enrich a small and impoverished nation, that his power and goodness might be better known and more illustrious among mankind (Deut. vii. 7, et seq.). Such having been the condition of those men, he was “closely joined to them, and loved them” (Deut. x. 15), so that, Lord of heaven and earth though he be, he disdained not to be called “their God,” to provoke to emulation the other nations, that, perceiving the happiness of the Israelites, all men might betake themselves to the worship of the true God (Deut. iv. 6) ; as Paul also testifies that, by setting forth the happiness of the Gentiles, and the true knowledge of God in which he had instructed them, he provoked to emulation those who were his own flesh (Rom. xi. 14).

QUESTION XIII.—*Why the Hebrews were harassed with long and severe Trials before they received the Law.*

[The pastor] will next inform the faithful, that God suffered the Hebrew Fathers to wander a long time, that he permitted their posterity also to be oppressed and harassed by a most galling servitude, to teach us, that to be friends of God we must be enemies of the world, and pilgrims on earth (James, iv. 4) ; that therefore, to have nothing whatever in common with the world gives us easier access to the friendship of God ; and that, being transferred to the worship of God, we may understand how much more happy are they truly that serve God, than those who serve the world. Of this the Scripture admonishes us, for it says : “Yet they shall serve him, that they may know the difference between my service and the service of the kingdom of the earth” (2 Par. xii. 8). He will moreover explain that God delayed the fulfilment of his promises until after the lapse of more than four hundred years, in order that that people might be nurtured by faith and hope ; for, as shall be shown in the explanation of the first commandment, God will have his children always to depend on him, and place all their hope in his goodness.

QUESTION XIV.—*The Time and Place in which the Law was delivered, why chosen.*

Lastly, he will mark the time and place, at which the people of Israel received this Law from God; namely, when, having been led out of Egypt, they were come into the wilderness, that, allured by the recollection of a blessing still fresh in their memory, and terrified by the ruggedness of the place in which they were journeying, they might be rendered more fit to receive the law; for men are bound most closely to those whose bounty they have experienced, and seek refuge in the protection of God, when they find that they have lost all hope of assistance from man. Whence we may understand, that the more the faithful detach themselves from the allurements of the world, and the pleasures of the flesh, the more inclined they are to embrace heavenly doctrines; as has been written by the prophet: “Whom shall he teach knowledge, and whom shall he make to understand the hearing? Them that are weaned from the milk, that are drawn away from the breasts” (Isaiah, xxviii. 9).

CHAPTER II.

ON THE FIRST COMMANDMENT.

“I AM THE LORD THY GOD, WHO BROUGHT THEE OUT OF THE LAND OF EGYPT, OUT OF THE HOUSE OF BONDAGE.”*

QUESTION I.—*Meaning of the Exordium and the Mysteries contained therein.*

Let then the parish-priest strive, and, as far as he can, bring to pass that the faithful people keep continually in mind these words, “I am the Lord thy God;” from which they will learn that they have as a Legislator the Creator, by whom they were made and are preserved, and that they may justly say: “He is the Lord our God, and we are the people of his pasture and the sheep of his hand” (Ps. xciv. 7). The earnest and frequent inculcation of these words will serve to render the faithful more prompt to observe the Law, and abstain from sins. But what follows: “Who brought thee out of the Land of Egypt and the house of bondage,” whilst it seems to apply solely to the Jews liberated from the domination of Egypt, yet, if we consider its inner reference to the plan of universal salvation,

* Ex. xx. 2; Deut. v. 6.

appertains much more to Christian men, who have been delivered by God, not from the bondage of Egypt, but from the region of sin and "the power of darkness," and have been "translated into the kingdom of his beloved Son" (Col. i. 13). Contemplating the magnitude of this benefit, Jeremiah prophetically exclaimed: "Behold the days come, saith the Lord, when it shall be said no more: the Lord liveth that brought forth the children of Israel out of the Land of Egypt; but the Lord liveth that brought the children of Israel out of the land of the North, and out of all the lands to which I cast them out; and I will bring them again into their land which I gave to their Fathers. Behold, I will send many fishers, saith the Lord, and they shall fish them," &c. (Jer. xvi. 14, seq.; xxiii. 7, sq.) For our most indulgent Father hath gathered together through his Son, "the children that were dispersed" (John xi. 52), that, no longer "the servants of sin but of justice" (Rom. vi. 16, 18), "we may serve before him in holiness and justice all our days" (Luke i. 74, sq.).

QUESTION II.—*In what manner the Faithful ought to be affected by the Beginning of this Decalogue.*

Wherefore, to all temptations the faithful will oppose as a shield these words of the Apostle, "Shall we that are dead to sin, live any longer therein?" (Rom. vi. 2). We are no longer our own, but his who for us "died and rose again" (2 Cor. v. 15): "He is the Lord our God," who "purchased" us for himself "with his own blood" (Acts, xx. 28). How shall we be any longer capable of sinning against the Lord our God (Gen. xxxix. 9), and "crucifying" him "again?" (Heb. vi. 6.) Being truly free, and "by the freedom wherewith Christ hath made us free" (Gal. iv. 31), let us, as we heretofore yielded our members to serve injustice, henceforward yield them "to serve justice unto sanctification" (Rom. vi. 19).

QUESTION III.—*What is to be observed or avoided, according to this First Commandment.*

"THOU SHALT NOT HAVE STRANGE GODS BEFORE ME" (Ex. xx. 3; Deut. v. 7). The parish-priest will teach that, in the Decalogue, the precepts that regard God occupy the first, and those that regard our neighbour, the second place; because the services that we render our neighbour, we render him for sake of God; for then only do we love our neighbour according to the precept of God, when we love him for God's sake; and these precepts were inscribed on the first table. In the second place, he will show that, in the words propounded, is contained

a twofold precept ; the one mandatory, the other prohibitory ; for what is said : “ Thou shalt not have strange gods before me,” is equivalent to saying : “ Thou shalt worship me the true God ; thou shalt not worship strange gods.”

QUESTION IV.—*In what manner Faith, Hope, and Charity are contained in this Precept.*

In the mandatory part is contained a precept of faith, hope, and charity ; [of faith], for when we say, God, we acknowledge him to be immoveable, immutable, remaining always the same, faithful, righteous, without any iniquity ; whence assenting to his oracles, we necessarily yield to him all faith and authority ; [of hope], for who can contemplate his omnipotence, clemency, and beneficence, and not repose in him all his hopes ? [of charity], for if we contemplate the richness of his goodness and love, lavished on us, how can we but love him ! Hence that commencement, hence that conclusion, which God makes use of in Scripture in his precepts and commands : “ I the Lord ” (Lev. xviii. xix.).

QUESTION V.—*The Precept is explained, as it is prohibitory.*

The negative part of the precept is comprised in these words : “ Thou shalt not have strange Gods before me ;” words which the Legislator used, not because this idea is not sufficiently implied in the positive part of the precept, which says equivalently : “ Thou shalt worship me the only God ;” for if he is God, he is the only God ; but on account of the blindness of very many, who of old professed to worship the true God, and yet adored a multitude of Gods ; of whom there were very many amongst the Hebrews themselves, who, as Elias reproached them with doing, halted “ between two sides ” (3 Kings, viii. 21), which the Samaritans did, who worshipped the God of Israel, and the gods of the nations (4 Kings, xvii. 33, sqq.)

QUESTION VI.—*How this Commandment is to be deemed the Greatest of All.*

These matters explained, [the pastor] must add, that this is the first and greatest of all the commandments, not only in order, but also in nature, dignity, excellence ; for God ought to have with us infinitely greater love and authority than are due to master, to monarch. He created us : he the same governs us : he nurtured us in our mother’s womb, and brought us thence into this world ; he supplies us with necessaries for life and sustenance.

QUESTION VII.—*Who chiefly are guilty of violating this Commandment.*

Against this commandment offend all who have not faith, hope, and charity, a numerous class of offenders; for in this number are those who fall into heresy, who believe not what our holy Mother the Church proposes to be believed; who give credit to dreams, divinations, and other superstitious illusions;”* who despair of their salvation, and trust not in the divine goodness; and also those who rely solely on riches, on bodily health and strength. But these matters have been explained more at large in treatises on morality.

QUESTION VIII.—*To this commandment is not opposed the Honour given to the Saints, according to the received usage of the Church.*

But in the exposition of this precept, it must also be accurately taught, that to this law are by no means repugnant the veneration and invocation of the holy angels, and of the blessed souls who enjoy the glory of heaven, nor the honour which the Catholic Church has also ever paid to the bodies and ashes of the Saints. For, were a king to issue a proclamation to the effect that no one assume the regal character, or accept the respect and honour due to the royal person, who so insane as at once to conclude, that the king was unwilling that respect should be paid to his magistrates? Although following the example of the holy men recorded in the Old Testament,† Christians are said to adore the angels, they yet render them not that honour which they give to God; and if we read that angels sometimes refused to be worshipped by men (Apoc. xix. 10; xxii. 9), we are to understand that they did so, because the worship which they would not accept was the supreme honour due to God alone.

QUESTION IX.—*In what manner Angels may be worshipped, is shown from the Scriptures.*

For the same Holy Spirit who says: “Honour and glory to the only God” (1 Tim. i. 17), has commanded us to honour our parents‡ and elders (Lev. xix. 32); and moreover, the holy men who worshipped one God only are also said in the sacred Scriptures to have “adored,”§ that is, to have suppliantly

* Lev. xix. 26; Deut. xviii. 10; Isa. ii. 6. † Gen. xviii. 2; xix. 1; Num. xxii. 31; Jos. v. 15. ‡ Ex. xx. 12; Deut. v. 16; Eccl. iii. 9; Matt. xv. 4; Mark vii. 10; Eph. vii. 1, sq. § Gen. xxiii. 7, 12, xlii. 6; 1 Kings, xxiv. 9; xxv. 23; 2 Kings, ix. 6, 8; 1 Par. xxix. 20.

venerated kings. If then kings, by whom God governs the world, are treated with such high honour, shall we not give to the angelic spirits an honour greater in proportion as these blessed minds exceed kings themselves in dignity; [to those angelic spirits] whom God has been pleased to constitute his ministers (Heb. i. 14); whose services he makes use of not only for the government of his Church, but also of the rest of the universe; by whose aid, although we see them not, we are daily delivered from the greatest dangers both of soul and body? Add to this the charity with which they love us, prompted by which, as is easily understood from Scripture (Dan. x. 13), they pour out prayers for those countries over which they have charge, a service which they, no doubt, render to those also whose guardians they are, for they present our prayers and tears before the throne of God.* Hence, the Lord has taught in the Gospel that the little ones ought not to be scandalized† because “their angels in heaven always see the face of [his] Father who is in heaven” (Matt. xviii. 10).

QUESTION X.—*That the holy Angels are to be invoked is proved from Scripture.*

Their intercession, therefore, is to be invoked, because they always see God, and most willingly undertake the advocacy of our salvation assigned to them. Of this invocation their exist testimonies of sacred Scripture; for Jacob intreats, nay compels, the angel with whom he had wrestled, to bless him, declaring that he would not let him go until he had received his blessing (Gen. xxxii. 24, sq.; Osee, xii. 4); nor did he implore the blessing of the angel only whom he saw, but also of him whom he saw not: “The angel,” says he, “that delivereth me from all evils, bless these boys” (Gen. xlviii. 16).

QUESTION XI.—*By the invocation of Saints and the veneration of Reliques nothing is detracted from the honour due to God.*

From these premises we are also justified in concluding that by honouring the Saints who have slept in the Lord, by invoking their intercession, and venerating their sacred reliques and ashes, so far is the glory of God from being diminished, that it is very much increased, in proportion as the hope of men is thus more excited and confirmed, and they are encouraged to the imitation of the saints. This office [of piety] is also supported by the second Council of Nice,‡ the Councils of

* Tob. iii. 25, xii. 12; Apoc. viii. 3, sq. † Matt. xviii. 6; Mark ix. 41; Luke, xvii. 2. ‡ C. ii. act. 6.

Gangra,* and of Trent,† and by the authority of the Holy Fathers.‡

QUESTION XII.—*By what arguments chiefly the Invocation of Saints is to be confirmed.*

In order, however, that the parish-priest may be the better prepared to refute those who impugn this truth, let him read particularly St. Jerome against Vigilantius§ and Damascene;|| to whose reasoning, what is of primary importance, is added the practice derived from the Apostles, and always retained and preserved in the Church of God.¶ Of this matter, who would require a stronger or clearer proof than the testimony of sacred Scripture, which admirably celebrates the praises of the saints? for there are extant divine eulogies of particular saints (Eccli. xlv. 1; Heb. xi.); and if their praises are celebrated in the sacred Scriptures, why should not men pay them singular honour? They are, however, still more to be honoured and invoked, because they earnestly importune God for our salvation (2 Mac. xv. 12, sqq.; Apoc. v. 8). and God confers on us many blessings through their merit and favour;** for if there is “joy in heaven for one sinner that doth penance” (Luke, xv. 7) will not the citizens of heaven also aid penitents by their prayers? Will they not, when asked, obtain by their intercession the pardon of our sins, and conciliate for us the favour of God.

QUESTION XIII.—*It is shown that Invocation of Saints does not proceed from any Diffidence in the Divine Aid, nor from Weakness of Faith.*

But should it be said, as is said by some, that the patronage of the saints is unnecessary, because God hears our prayers without an interpreter, this language of impious men that observation of St. Augustine easily refutes, that there are many things, which God does not grant without the intervention of a mediator and intercessor††—an observation, the justness of which is confirmed by the illustrious examples

* Can. xx. † Sess. xxv. ‡ Greg. Naz. orat. 21, n. 37, orat. 24, orat. 21, n. 37, orat. 42, n. 9; Ephraem. orat. in Matrim.; Basil, contr. Eunom. iii. 1; Amb. de viduis c. 9, n. 55; Aug. de bapt. c. Donat. vii. 1, etc. § Hier. c. Vigil. p. 392, sq. || Dam. de orth. fid. iv. 16. ¶ Dion. Ar. Eccl. Hier. c. 7; Hilar. tract. in Ps. 129, n. 7; Conc. Nic. ii. e. g. act. 7. ** Gen. xxvi. 5; 3 Kings, xi. 12, 32, 34; xv. 4, sq.; 4 Kings, viii. 19; xix. 34; Isa. xxxvii. 3. †† Aug. in Exod. q. 149.

of Abimelech (Gen. xx.), and the friends^s of Job (Job, xlii. 8, sq.), whose sins he did not pardon but through the prayers of Abraham and of Job. Should it also be alleged, that it is through want or weakness of faith that we recur to the saints as intercessors and patrons, what answer will they give to that example of the Centurion, who, although his faith was highly eulogized by our Divine Lord himself, yet sent to the Saviour “the Ancients of the Jews,” to obtain from him at their request the cure of his sick servant? (Luke vii. 3, 9.)

QUESTION XIV.—*The Doctrine of one Mediator, Christ, does not exclude the Invocation of Saints.*

Wherefore if we must confess that one mediator is proposed to us, Christ the Lord, who alone has reconciled us to his heavenly Father by his blood (1 Tim. ii. 5; Rom. v. 10; 2 Cor. v. 18, sq.), and who, “having obtained eternal redemption,” and “entered once into the sanctuary” (Heb. ix. 12), ceases not “to make intercession for us” (Heb. vii. 25), it can by no means thence follow, that it is unlawful to have recourse to the intercession of the Saints; for if, because we have one Mediator Christ Jesus, it were unlawful to make use of the succours of the saints, the Apostle would never have committed the act of seeking with so much earnestness the assistance of God through the prayers of his living brethren, whereas the prayers of the brethren on earth should derogate from the glory and dignity of the Mediator Christ, not less than the intercession of the saints in heaven.

QUESTION XV.—*The Virtue of Reliques whence confirmed, and how great are their power and efficacy is proved.*

But whom would not the wonders wrought at their tombs convince of the honour which is due to the Saints and of “the patronage”^{*} of us which they undertake? the blind, the lame-handed, and the paralysed restored to their pristine state, the dead recalled to life, and demons expelled from the bodies of men! facts which St. Ambrose[†] and St. Augustine[‡] most unexceptionable witnesses, declare in their writings not to have heard, as many did, not to have read, as did very many very grave men, but to have seen. But why multiply proofs? If the clothes, the kerchiefs (Acts xix. 12), if the shadow of the Saints (Acts v. 15), before they departed life, banished diseases and restored strength, who will have the hardihood to deny

* Rom. xv. 33; Eph. vi. 18; Phil. i. 19; Col. iv. 3; 1 Thess. v. 25; 2 Thess. iii. 1; Heb. iii. 18. † Amb. ep. 22, n. 2, et 17. ‡ Aug. ser. 286, c. 5, De Civ. Dei, xxii. 8; Confess. ix. 7.

that God wonderfully works the same by the sacred ashes, the bones, and other relics of the Saints? This that dead body declared, which, having been accidentally let down into the sepulchre of Eliseus "when it had touched the bones" of the Prophet, instantly "came to life" (4 Kings, xiii. 21; Eccli. xlviii. 14, sq.).

QUESTION XVI.—*The words following do not constitute another Commandment, but are a Continuation of the Preceding One.*

But what follows: "Thou shalt not make to thyself a graven thing, nor the likeness of anything that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth: thou shalt not adore them nor serve them" (Exod. xx. 4; Dent. v. 8, sq.); some, supposing this another precept, would have it that the ninth and tenth Commandments are reduced to one;* but St. Augustine, dividing the two last, was of opinion, that these very words belong to the first Commandment;† and this opinion, because celebrated in the Church, we willingly follow. A very just argument in its favour, however, is at hand, that is, the propriety of annexing to the first the rewards or punishments attached to [the observance or violation of] each of the commandments.‡

QUESTION XVII.—*To this Precept is not opposed the Use of Images, as received in the Church.*

Nor let any one imagine that by this commandment is utterly prohibited the art of painting, modelling, or sculpture, for we read in the Scriptures that effigies and images were made by the command of God, of Cherubim,§ of the brazen serpent (Num. xxi. 8, sq.). It remains, therefore, that we interpret images to have been forbidden only inasmuch as they might be the cause of detracting from the true worship of God, as though they were to be adored as gods.

QUESTION XVIII.—*In what ways chiefly the Deity may be offended by the Use of Images.*

But as regards this commandment, it is clear that the Majesty of God is most grievously offended chiefly in a two-fold manner; the one, if idols and images be worshipped as God, or if it be believed "that in them there is any divinity or

* Origen, hom. 8, in Exod., n. 2. † Aug. Ep. 55, c. 2, in Exod., q. 71; in Ps. xxxii.; enarr. 2, n. 6. ‡ See on this subject Dr. Lingard's "Remarks on a charge delivered to the Clergy of the Diocese of Durham," 12mo, Dublin, 1822, p. 21. § Exod. xxv. 18, sq.; 3 Kings, vi. 23; 2 Par. iii. 7.

virtue on account of which they are to be worshipped, or that anything is to be asked of them, or that confidence is to be reposed in the images as was done of old by the Gentiles, who placed their hope in idols,* and whose idolatry the sacred Scriptures universally reprehend;† the other, if any one should attempt to form by any device a representation of the Divinity, as if he could be seen by corporeal eyes, or could be expressed by painting or statuary; “for who,” as Damascene says, “can express God, who falls not under the sight, who is incorporeal, who can be circumscribed by no limits, nor described under any figure?”‡ This matter is explained more at large in the second Council of Nice.§ Admirably, therefore, has the Apostle said, that [the Gentiles] “changed the glory of the incorruptible God into a likeness of the image of a corruptible man, and of birds, and of four-footed beasts, and of creeping things” (Rom. i. 23); for the likenesses of all these things, although the work of their own hands, they worshipped as God. Wherefore, the Israelites, who cried out before the molten calf: “These are thy Gods, O Israel, that have brought thee out of the land of Egypt” (Exod. xxxii. 4, 8; 3 Kings, xii. 28) are called idolators (1 Cor. x. 7), because they changed their glory into the likeness of a calf that eateth grass (Ps. cv. 20).

QUESTION XIX.—*Meaning of the Latter Portion of the Precept.*

When, therefore, the Lord had prohibited strange gods to be worshipped, he, with a view to the utter removal of idolatry, forbad the formation of an image of the Divinity from brass, or any other material, declaring which, Isaias says: “To whom, then, have you likened God, or what image will you make for him?” (Isa. xl. 18). And that such is the meaning of [the prohibitory part of] the precept, besides the writings of the holy Fathers, who, as is expounded in the seventh [General] Council, gives to it this interpretation,|| these words of Deuteronomy, by which Moses sought to withdraw the Israelites from idolatry also sufficiently declare: “You saw not,” says he, “any similitude in the day that the Lord spoke to you in Horeb, from the midst of the fire” (Deut. iv. 15). These words the wisest of legislators uttered, lest, led away by error of any sort,

* Conc. Trid. sess. xxv. † Ps. xcvi. 7, cxiii. 4, cxxxiv. 15; Wisd. xiii. 16, sq., xiv. 12, 27; Isa. ii. 18, sq., xl. 18, sq., xli. 29, xlii. 17; Jer. x. 3, sq. 14, sq., xvi. 18, sq., li. 17, sq.; Act. xvii. 29; Rom. i. 22, sq.; 1 Cor. viii. 4, x. 7, 14. ‡ John Damasc. de orth. fid. iv. 16; de imag. orat. 2, n. 5. § Conc. Nic. act. 3. || Conc. Nic. ii. act. 2; Hadr. P. litt. ad Conf. et Iren.; Imp. et in act. 4; locum ex Leontii Episc. serm. 5.

they should make an image of the Deity, and transfer to a created thing the honour due to God.

QUESTION XX.—*This Precept they do not violate who represent the Persons of the Trinity.*

Let no one, however, on that account think that any offence is committed against religion and the law of God, when some Person of the most holy Trinity is expressed by certain forms, which appeared in the Old and New Testament;* for no one is so ignorant as to believe that by that image is expressed the Divinity; but let the pastor teach that by them are declared some peculiar relations, or actions, which are attributed to God; as when from Daniel, “the Ancient of days” is painted, seated on a throne, and before him, “the books opened” (Dan. vii. 9, sq.), the eternity of God is signified, and his infinite wisdom, by which he sees, with a view to judge, all the thoughts and actions of men.

QUESTION XXI.—*Angels why painted.*

To angels also are fashioned both the human form, and wings, that the faithful may understand how benevolent they are towards the human race, and that they are as if ready to execute the embassies of the Lord; for “they are all ministering spirits, sent to minister for these, who shall receive the inheritance of salvation” (Heb. i. 14).

QUESTION XXII.—*Of forms representing the Holy Ghost.*

What attributes of the Holy Ghost are signified, in the Gospel,† and in the Acts of the Apostles (Acts, ii. 3), by the forms of “a dove,” and of “tongues of fire,” is a matter too well known to require lengthened exposition.

QUESTION XXIII.—*Likenesses of Christ and his Saints to be painted and honoured.*

But as Christ the Lord, and his most holy and most pure mother, and all the other saints, having been endued with human nature, bore the human form, it is not only not forbidden by this commandment to paint and honour their images, but it has always been deemed a holy practice, and a most certain proof of a grateful mind; a position which is confirmed by the monuments of the Apostolic age, General Councils, and the writings

* Gen. xviii., xxxii. 24, sq.; Ex. iii. 2, xiii. 21, xxxiv. 17; 2 Paral. vii. 1, sq.; Isa. vi. 1; Ez. i. 27, sq., ii. 1; Dan. vii. 13; Matth. iii. 16; Apoc. i. 13, v. 6. † Matth. iii. 16; Mark, i. 10; Luke, iii. 22; John, i. 32.

of so many very holy and very learned fathers, who are of one accord upon the subject.*

QUESTION XXIV.—*What is the Legitimate Use of Images in the Church.*

But the pastor will show that it is not only lawful to have images in a church, and to pay them honour and respect, as the honour which is paid to them is referred to their prototypes; but he will also declare that, up to the present day, this practice has been attended with very great advantage to the faithful, as may be seen in the book which Damascene published on images,† and in the seventh Council, which is the second of Nice.‡ But because the enemy of mankind, by his wiles and deceits, seeks to pervert every the most holy institution, should the faithful happen at all to offend in this matter, the parish-priest, in pursuance of the decree of the Council of Trent, will use every exertion in his power to correct such an abuse, and when occasion offers, will explain the decree itself to the people.§ He will also inform the illiterate, and those who are ignorant of the purpose of images, that they are intended to instruct in the history of both Testaments, and occasionally to renew the remembrance of the events which they record; that thus excited by the recollection of divine things we may be the more intensely inflamed to adore and love God himself. He will also show that the images of the saints are placed in churches to be honoured, and also in order that, admonished by example, we may conform ourselves to their lives and virtues.

“I am the Lord thy God, mighty, jealous, visiting the iniquity of the fathers upon the children to the third and fourth generation of them that hate me, and showing mercy unto thousands to them that love me, and keep my commandments.”||

QUESTION XXV.—*This Appendix belongs not to the First Precept only.*

In this concluding clause of the first commandment, there are two things which are carefully to be explained: the first is that, although on account of the enormous guilt of prevarication against the first commandment, and the propensity of man towards its commission, the punishment is here appositely pro-

* Conc. Nic. ii. act. 2; Hadr. P. litt. ad Conf. et Iren. Impp. Dan. de imag. orat. 1; Nat. Alex. Hist. Eccles. sacc. 8, diss. 6. † Orat. 1, 2, 3, v. de fid. Orth. iv. 16. ‡ Vid. in act. 2; Hadr. P. litt. ad Conf. § Conc. of Trent, sess. xxv. sub. init. || Exod. xx. 5, sq.; Deut. v. 9, sq.

posed, yet it is a common appendage to all the commandments ; for every law induces men by rewards and punishments to observe its ordinances. Hence those frequent and numerous promises of God in the Scripture. For to omit the almost innumerable testimonies of the Old Testament,* it is written in the Gospel : “ If thou wilt enter into life, keep the commandments ” (Matt. xix. 17) ; and elsewhere : “ He that doth the will of my Father who is in heaven, he shall enter into the kingdom of heaven ” (Ibid. vii. 21) ; and that : “ Every tree that yieldeth not good fruit shall be cut down and cast into the fire ” (Ibid. iii. 10) ; and : “ Whosoever is angry with his brother shall be guilty of the judgment ” (Ibid. v. 22) ; and in another place : “ If you will not forgive men, neither will your Father forgive you your sins ” (Ibid. vi. 15).

QUESTION XXVI.—*Whether the Punishment, with which Prevaricators are here threatened, is to be inculcated in the same manner on the Carnal and on the Perfect.*

The other is that the perfect are to be taught this appendix in a far different manner from carnal men : for to the perfect, who “ are led by the Spirit of God ” (Rom. viii. 14), and obey him with prompt and cheerful mind, it is in some wise very glad tidings, and a strong proof of the divine good will towards them ; for they recognize the care of their most loving God, who, now by rewards, now by punishments, almost compels men to worship and venerate him. They recognize his infinite benevolence towards them, in vouchsafing to issue his command to them, and to avail himself of their service to the glory of the divine name ; and not only do they recognize this, but are also in great hopes that, when he commands what he pleases, he will also give strength by which they may be enabled to obey his law. But to the carnal, who are not yet liberated from “ the spirit of bondage ” (Rom. viii. 15), and who abstain from sins more through fear of punishment than love of virtue, [this sanction of the divine Law], which forms the appendix, is burdensome and severe. They are, therefore, to be supported by pious exhortations, and to be led, as it were, by the hand, to the path pointed out by the Law. These same things let the pastor keep in view, as often as he shall happen to have occasion to explain any of the commandments.

* Ps. xlix. 14 ; Isa. i. 19 ; lvii. 2 ; Jer. v. 22 ; Ez. xvii. 19, xviii. 4 ; Mal. iv. 1, sq.

QUESTION XXVII.—*What those words: “I am thy God, Mighty,” propose to be meditated on.*

To both carnal and spiritual are, however, in particular to be applied two stimulants, as it were, contained in this appendix, and very well calculated to incite men to observe the law. The one is, that God is called “Mighty,” an appellation, which is to be the more diligently expounded, as, unappalled by the terrors of the divine menaces, the flesh often indulges in the delusive expectation of escaping, in various ways, the wrath of God and his threatened judgments; but, when impressed with the certain conviction that God is “Mighty,” it exclaims with the great David: “Whither shall I go from thy Spirit? or whither shall I flee from thy face?” (Ps. cxxxviii. 7.) [The flesh] also, sometimes distrusting the divine promises, magnifies the power of the enemy to such a degree, as to think itself not at all able to withstand him; whereas, on the contrary, a firm and unshaken faith, “nothing wavering” (James, i. 6), whilst it relies confidently on the divine strength and power, animates and confirms man, for he exclaims: “The Lord is my light and my salvation; whom shall I fear?” (Ps. xxvi. 1.)

QUESTION XXVIII.—*What is meant by God being “Jealous.”*

The second stimulant is the divine jealousy; for men sometimes think that God takes no concern in human affairs (Job, xxii. 13, sq.; Ps. lxxii. 11, sq.), even as to whether we observe or contemn his Law, an error which is the source of great disorder of life; but when we believe that God is a jealous God, meditation on this point easily keeps us within duty.

QUESTION XXIX.—*What sort of Jealousy is to be attributed to God.*

The jealousy, which is to be attributed to God, does not, however, imply any agitation of mind, but that divine love and charity by which God suffers no soul to violate with impunity her fidelity to him, and which destroys all those who are disloyal to him (Ps. lxxii. 27). The jealousy of God, therefore, is his most calm and impartial justice, by which the soul that is corrupted by false opinions and depraved passions is repudiated, and is removed as an adulteress from the companionship of God. But in this jealousy of God, evincing as it does his supreme and incredible goodness towards us, we recognise a source of sweetest and most delightful pleasure; for there is no love more ardent amongst men, or bond of union stronger or closer, than what is found between married persons. God, therefore, when, frequently comparing himself to a spouse or

husband, he calls himself a jealous God, demonstrates the excess of his love towards us. Wherefore let the pastor here teach, that so desirous ought men to be of the divine worship and honour, as justly to be said to be jealous of, rather than to love, God, after the example of him who says of himself: "With zeal have I been zealous for the Lord God of Hosts" (3 Kings, xix. 14); or rather, let them imitate Christ himself, who has said: "The zeal of thy house hath eaten me up" (Ps. lxxviii. 10; John ii. 17).

QUESTION XXX.—*What is the Purport of the Threat here set forth.*

But the import of the menace, that God will not suffer sinners to go unpunished, but will either chastise them as a Parent, or punish them sharply and severely as a Judge, is to be explained. Moses, intimating it in another place, says: "Thou shalt know that the Lord thy God is a strong and faithful God, keeping his covenant and mercy to them that love him, and to them that keep his commandments, unto a thousand generations; and repaying forthwith them that hate him, so as to destroy them without further delay, immediately rendering to them what they deserve" (Deut. vii. 9, sq.); and Josue: "You will not be able to serve the Lord; for he is a holy God, and mighty and jealous, and will not forgive your wickedness and sins. If you leave the Lord and serve strange gods, he will turn, and will afflict you, and will destroy you" (Jos. xxiv. 19, sq.).

QUESTION XXXI.—*How God visits the Sins of the Fathers on the Children to the Third and Fourth Generation.*

But the people are to be taught, that the punishment here threatened awaits the third and fourth generation of the impious and the wicked; not that the descendants always suffer the punishments due to the crimes of their ancestors, but that, although they and their children may go unpunished, their posterity shall not all escape the wrath and vengeance of God. This king Josias experienced, for although God had spared him on account of his singular piety, and had given him to "be gathered to" the "sepulchre" of his fathers "in peace," that he might not see the evils of the times to come, that were to befall Judah and Jerusalem by reason of the impiety of his grandfather Manasseh; yet, after his decease, the vengeance of God so overtook his posterity, that it spared not even the children of Josias.*

* 4 Kings xxii. 2, 19, sq.; xxiii. 25, 26, 29, 30, sq.; 2 Paral. xxxiv. 2, 3, 27, sq.; xxxv. 24; xxxvi. ; Jer. xv. 4.

QUESTION XXXII.—*How these words agree with the words of Ezekiel.*

But how these words of the law are not at variance with that sentence of the prophet: "The soul that sinneth shall die" (Ez. xviii. 4), the authority of St. Gregory, concurring with all the other ancient fathers, plainly shows; for he says: "Whoever imitates the iniquity of a depraved father, is also bound by his sin; but whoever does not imitate the iniquity of his father, is not at all burdened with his sin. Hence it comes to pass that the wicked son of a wicked father, who dreads not to superadd his own malice to the vices of his father, by which he knows the wrath of God to have been excited, is burdened not only with the sins that he has added, but also with those of his father; and it is just that he who dreads not to follow in the ways of a wicked father, before the eyes of a rigorous judge, be punished in the present life for the crimes also of his wicked parent."* The pastor will next recount how much the goodness and mercy of God exceed his justice. God is angry to the third and fourth generation; but his mercy he bestows on thousands.

QUESTION XXXIII.—*What transgressors of the Divine laws may be considered to hate God.*

In the words, "Of them that hate me," is displayed the grievousness of sin; for what more flagitious and detestable than to hate the Supreme Goodness itself, the Supreme Truth? This, however, is the case with all sinners; for as "he that hath" the "commandments" of God, "and keepeth them, loveth" God (John xiv. 21); so he that contemneth the Law of the Lord, and keepeth not his commandments, is justly said to hate God.

QUESTION XXXIV.—*Meaning of "showing mercy to them that love me."*

The concluding words, "And them that love me," teach the manner and motive of observing the Law; for it is necessary that those, who observe the Law of God, be influenced in its observance by the same charity and love which they bear to God; a principle which will be hereafter applied to each of the other commandments.

* Greg. M. Moral. xv. 51.

CHAPTER III.

ON THE SECOND COMMANDMENT.

“THOU SHALT NOT TAKE THE NAME OF THE LORD THY GOD IN VAIN.”*

QUESTION I.—*Why God willed specially to enact this law of honouring his Name.*

Although in the first precept of the Divine Law, by which we are commanded to worship God in piety and holiness, is necessarily contained this that follows in the second place; for he that wishes to be honoured, also requires to be spoken of by us with the highest respect, and forbids the contrary, as the words of the Lord in Malachy also clearly show: “The son honoureth the father, and the servant his master; if then I be a Father, where is my honour?” (Mal. i. 6); yet, on account of the importance of the matter, God was pleased to make this law, which commands his divine and most holy name to be honoured, a distinct precept, and to prescribe it to us in plain and perspicuous terms.

QUESTION II.—*What great efforts Parish-priests should make in the Explanation of this Precept.*

This should be to the parish-priest himself a primary proof, that it will by no means suffice to speak on this matter in general terms; but that this subject is of such a nature as to require to be dwelt upon at considerable length, and explained to the faithful in all its bearings distinctly, clearly, and accurately. Nor is this diligence to be deemed too great, whereas there are not wanting those, who are so blinded by the darkness of error as not to dread to blaspheme Him, whom the angels glorify; for they are not deterred by the Law once promulgated from daring most shamelessly to disparage the Majesty of God every day, nay, almost every hour and moment of the day. For who does not perceive that every assertion is accompanied with an oath; that every conversation abounds with curses and imprecations; so much so, that scarcely does any one buy, or sell, or transact business of any sort, without

* Ex. xx. 7; Deut. v. 2.

interposing the solemn pledge of an oath, and, even in matters the most unimportant and trivial, thousands of times rashly making use of the most holy name of God? It therefore becomes imperative on the pastor to employ the greater care and diligence in reminding the faithful frequently how grievous and detestable is this crime.

QUESTION III.—*What this Second Precept Commands or Forbids.*

In the exposition, then, of this precept, be it first well known that, besides what it forbids, it also contains a positive precept, enforcing certain things to be done. The pastor will give a separate exposition of each; and, to facilitate instruction on these matters, he will first explain what the law commands, and next what it prohibits. What it commands then is, that the name of God is to be honoured, and that it is to be appealed to on oath with reverence; and on the other hand, what it prohibits is, that any one contemn the divine name, that any one take it in vain, or swear by it falsely, unnecessarily, or rashly

QUESTION IV.—*What is here meant by the Name of God.*

In that part, then, in which we are commanded to honour the divine name, let the parish-priest enforce that the attention of the faithful is not to be directed to the name of God, that is to say, to the letters and syllables, or at all to the bare word itself only, but that our thoughts should be fixed on the import of that word, which expresses the Omnipotent and Eternal Majesty of the Godhead, Trinity in Unity. Hence it is easily inferred how unmeaning was the superstition of some amongst the Jews, who dared not pronounce the name of God, which they hesitated not to write, as if the divine power consisted in the four letters of which it is composed, and not in their signification.* But although enunciated in the singular number: "Thou shalt not take the name of God," it is not to be understood of any one name in particular; but of all the names by which God is usually designated; for God is called by many names, such as "the Lord," "the Almighty" (Exod. xv. 3), "the Lord of Hosts,"† "the King of Kings" (Apoc. xvii. 14; xix. 16), "the Mighty One,"‡ and others of similar import, which are read in the Scriptures;§ all of which are entitled to the same veneration. The pastor must next teach how due

* See St. Jerome, Ep. 25. † Isa. li. 15, liv. 5; Jer. l. 34. ‡ Ex. xx. 5; Isa. x. 21; Jer. l. 34; Apoc. xviii. 8. § Hieron. d. l.

honour is given to the divine name ; for to the Christian people, whose tongues should every day celebrate the praises of God; it is not lawful to be ignorant of a matter most useful and most necessary to salvation.

QUESTION V.—*How we may be considered to venerate or honour the Divine Name.*

But although there are many ways of praising the divine name, yet the force and weight of all seem to be included in those, of which we here proceed to speak. First, then, God is praised, when, in the presence of all, we confidently confess him to be our Lord and our God ; and not only acknowledge but also proclaim Christ the author of our salvation. [God is also praised], when we pay a religious attention to his word, by which his will is announced ; make it the subject of our assiduous meditation ; and by reading or hearing it, study to become acquainted with it, according to each one's capacity and condition of life. Again, we honour and venerate the divine name, when, from a sense of religious duty, we celebrate the divine praises, and for all things, both prosperous and adverse, return him singular thanks. For the prophet says : " Bless the Lord, O my soul, and never forget all he hath done for thee " (Ps. cii. 2) ; and there are extant very many Psalms of David,* in which, with surpassing piety towards God, he chants in sweetest strains the divine praises. We have that admirable example of patience, Job, who, when he had fallen into the greatest and most appalling calamities, never ceased, with lofty and unconquered soul, to praise God. (Job, i. 21 ; ii. 10). When, therefore, we are afflicted with pain of mind and body, when tormented by miseries and misfortunes, let us instantly direct all our zeal, and the powers of our souls, to praise God, saying, with Job : " Blessed be the name of the Lord." (Job, i. 21).

QUESTION VI.—*Other ways of obeying this Precept.*

The name of God is also not less honoured, if we confidently implore his assistance, to relieve us for instance from our afflictions, or to give us constancy and strength to endure them with fortitude. This the Lord wishes to be done : " Call upon me," says he, " in the day of trouble : I will deliver thee, and thou shalt glorify me " (Ps. xlix. 15) ; and of such supplication illustrious examples are found in many other places, but especially in Psalms xvi., xliii., cxviii. Besides we treat the name

* Ps. ix., xvii., xviii., xxx., xxxii., xxxiii., etc.

of God with honour, when we call God to witness the truth of what we assert, a mode which differs very much from those above mentioned; for the means enumerated above are in their own nature so good and desirable, that to man there could be nothing more happy, nothing more to be wished for, than to employ himself day and night in their diligent practice: "I will bless the Lord at all times," says David: "his praise shall be always in my mouth" (Ps. xxxiii. 2); but with regard to an oath, although in itself good, its frequent use is by no means to be commended.

QUESTION VII.—*Why a rather frequent use of an Oath is not to be approved of.*

Of this difference the reason consists in this, that an oath was instituted only as a remedy to human frailty, and as a necessary means of proving the truth of what we advance. As, then, it is inexpedient to have recourse to medicine, unless when necessary, and as its frequent use is pernicious; so also with regard to an oath, we should never recur to it, unless when there is weighty and just cause; and a frequent use thereof, so far from being advantageous, is on the contrary highly detrimental. Hence the admirable observation of St. Chrysostom, that oaths were introduced amongst men, not at the beginning of the world, but long after, "when vice had overspread the whole earth; when the moral world was thrown into entire disorder, and universal confusion prevailed throughout; when, to complete the picture of human depravity, mortals almost universally prostrated themselves in degrading servitude to idols: then at length it was that oaths began to find their way amongst men, for when perfidy and wickedness had risen to such a height that no one could be easily induced to believe his fellow-man, then did they invoke God as a witness."*

QUESTION VIII.—*In what the Nature of an Oath consists; and what it is properly speaking to Swear.*

But, as in this part of the commandment our chief object is to teach the faithful the conditions necessary to render an oath pious and holy, it is first to be observed, that "to swear," whatever be the form or sense of the words, is nothing else than to call God to witness; for to say, "God is my witness," and to swear "by God," are exactly the same. It is also an oath to swear by things created, in order to gain credit; as, for instance, to swear by the holy Gospels of God, by the Cross,

* Chrysost. in Act. hom. 9, n. 5.

by the relics or names of the saints, and all such things. Of themselves, indeed, such objects give no weight or authority to an oath: its obligation it derives from God, the splendour of whose divine majesty shines forth in them. Whence it follows, that they who swear by the Gospel swear by God himself, whose truth is contained and declared in the Gospel; as also by the Saints, who are the temples of God, who believed the truth of his Gospel, were most faithful in its observance, and diffused its doctrines most widely amongst peoples and nations.

QUESTION IX.—*Of that form of Oath which consists of Execration.*

The same holds good with regard to an oath uttered by way of execration, such as that of St. Paul: "I call God to witness upon my soul" (2 Cor. i. 23); for by this form [of oath] a person is subjected to the judgment of God as the avenger of falsehood. That some of these forms may be so used as though they had not the force of an oath, we do not on that account deny; but it is nevertheless useful to observe in such cases also what has been said with regard to an oath, and to direct such forms entirely by the same rule and standard.

QUESTION X.—*Oaths are Affirmatory and Promissory.*

But there are two sorts of oaths, affirmatory and promissory; an oath is called affirmatory, and also assertory, namely, when, under its sacred sanction, we affirm any thing, past, or present, such as the affirmation of the Apostle, in his Epistle to the Galatians: "Behold! before God, I lie not" (Gal. i. 20). An oath is called promissory, to which also are referred threats, when we promise and confirm for certain the future performance of anything, such as that of David, who promised, swearing to Bethsabee his wife "By the Lord God," that her son Solomon should be heir to his kingdom, and his successor on the throne (3 Kings, i. 17, 30).

QUESTION XI.—*How many Conditions are required for a Lawful Oath.*

But although, to constitute an oath, it is sufficient to call God to witness; yet, to be a proper and holy oath, many more conditions are required, which must be carefully explained. They, as St. Jerome observes,* are briefly enumerated by Jeremiah, when he says: "Thou shalt swear: as the Lord liveth, in truth, and in judgment, and in justice" (Jerem. iv. 2); words

* Hieron. in h. l.

in which indeed he briefly summed up the conditions, in which is comprised the perfection of every oath, that is to say, truth, judgment, and justice.

QUESTION XII.—*How an Oath is taken in Truth.*

Let truth, then, hold the first place in an oath; that is to say, let what is asserted be true, and let him who swears believe it to be so, induced not rashly, nor upon slight conjecture, but by proofs of undoubted certainty. But the other kind of oath, by which we promise anything, equally requires truth; for he who promises anything ought to be so disposed as that, when the time shall have arrived, he really perform it, and fulfil his promise; for an honest man will never undertake to do what he considers to be opposed to the most holy commandments and will of God; but having once promised and sworn to do what is lawful, he will never swerve from his engagement; unless, perhaps, change of circumstances should so alter the state of the case, that, if he wished to keep his word and stand to his promise, he would incur the displeasure and enmity of God. That truth is necessary to a lawful oath David also declares, when [having asked who is worthy to sit in the tabernacle of the Most High], he answers: "He that sweareth to his neighbour, and deceiveth not" (Ps. xiv. 4).

QUESTION XIII.—*Who is said to Swear in Judgment, and why an Oath is not to be tendered to Children.*

The second condition is "judgment;" for an oath ought not to be taken rashly and inconsiderately, but deliberately and advisedly. Let him, therefore, who is about to take an oath, first consider whether he be or be not obliged by necessity [to do so]; and let him weigh well whether the whole matter be such as to appear to require an oath. Let him besides consider the time, attend to the place, and examine very many other things, which are adjuncts to the matter; nor let him be influenced by love, or hatred, or any other passion, but by the force and necessity of the thing itself. For, unless this consideration and diligent attention precede, the oath will certainly be hasty and rash; such as the irreligious affirmation of those, who, on any, the most unimportant and insignificant occasion, swear without reason or purpose, and from a sort of evil habit. This we see done everywhere, every day, by sellers and buyers; for the former, to sell at the highest price, the latter, to purchase at the lowest, hesitate not to praise or dispraise with an oath the goods on sale. As, then, judgment and prudence are necessary, and children by reason of their age, are not yet

competent to perceive and distinguish so acutely, it was, therefore, decreed by St. Cornelius Pontiff,* that an oath should not be exacted from children before puberty, that is, before their fourteenth year.

QUESTION XIV.—*How an Oath is taken in Justice.*

The last [condition of an oath] is justice, a condition required most particularly in promissory oaths.† Wherefore, if a person promise anything unjust or unlawful, he sins by swearing, and heaps sin on sin by performing his promise. Of this there is extant in the Gospel the example of king Herod, who, having been bound by a rash oath, gave to a dancing girl, as a reward for her dancing, the head of John the Baptist (Matth. xiv. 6; Mark, vi. 21). Such was also the oath of the Jews, who, as it is in the Acts of the Apostles, “bound themselves under” that condition, that they would taste nothing “till they killed Paul” (Acts, xxiii. 12).

QUESTION XV.—*Principal reasons why an Oath is sometimes Lawful.*

These matters thus explained, there remains no doubt whatever that they may safely swear, who shall have observed all these things, and who shall have fenced the oath round with these conditions as with so many guards. But this position it will be easy to prove also by many arguments; for this the Law of the Lord, which is “pure” (Ps. xviii. 8) and “holy” (Rom. vii. 12), hath commanded: “Thou shalt fear the Lord thy God,” says Moses, “and shalt serve him only; and thou shalt swear by his name (Deut. vi. 13); and by David it has been written: “All they shall be praised, that swear by him” (Ps. lxii. 12). The Sacred Writings moreover relate that the most holy Apostles, the lights of the Church, sometimes made use of an oath; and this appears from the Epistles of St. Paul.‡ Add to this that the angels themselves sometimes swear; for it is written by St. John the Evangelist, in the Apocalypse, that the angel “swore by him that liveth for ever” (Apoc. x. 6; Dan. xii. 7). Nay more, God himself, the Lord of angels, sweareth,§ and, as we read in the Old Testament in many places, confirmeth his promises with an oath; as he did to Abraham,|| and to David, who hath recorded the oath sworn by God: “The Lord hath sworn,

* Canon *Honestum*, ap. Grat., P. 2, Caus. 22, qu. 5, c. 16. † Conc. Tolet. viii. can. 2: ‡ Rom. i. 9; 2 Cor. i. 23; Gal. i. 20; Phil. i. 8; 1 Thess. ii. 5, 10. § Ps. xciv. 2; Heb. iii. 2; iv. 3. || Gen. xxii. 16; i. 24; Ex. xxxii. 13; xxxiii. 1; Ps. civ. 9; Eccli. xlv. 22; Mich. vii. 20; Luke, i. 73; Heb. vi. 13, 17.

and he will not repent : thou art a priest for ever according to the order of Melchisedech.”*

QUESTION XVI.—*It is proved that an Oath rightly taken is praiseworthy.*

Nor, if any one consider the whole matter more attentively, and look to its origin and its end, is the reason why an oath is laudable difficult to explain; for an oath derives its origin from faith, by which men believe God to be the author of all truth, who can never be deceived nor deceive others, to whose “eyes all things are naked and open (Heb. iv. 13), who, in fine, by his admirable Providence, superintends all human affairs, and governs the world. Imbued with this faith, men, therefore, appeal to God as a witness of the truth, whom it were impious and wicked not to believe.

QUESTION XVII.—*The end of an Oath is the Termination of Controversies and Litigation.*

With regard to its end, the intent and entire scope of an oath are to establish the justice and innocence of a man, and put an end to disputes and contests; which also the Apostle teaches in his epistle to the Hebrews (Heb. vi. 16).

QUESTION XVIII.—*In what sense Christ forbade an Oath.*

Nor does this doctrine clash with those words of the Redeemer in St. Matthew: “You have heard that it was said to them of old, thou shalt not forswear thyself, but thou shalt perform thy oaths to the Lord: but I say to you not to swear at all, neither by heaven, for it is the throne of God, nor by the earth, for it is his footstool; nor by Jerusalem, for it is the city of the great king: neither shalt thou swear by thy head, because thou canst not make one hair white or black; but let your speech be, yea, yea, no, no; and whatsoever is more than these cometh from evil” (Matt. v. 33, sq.). For that by these words an oath is universally and under all circumstances condemned, cannot be said, since we have already seen above that the Lord himself and the Apostles had frequently sworn; but the Lord wished to reprove the perverse opinion of the Jews, by which they had been led to suppose that nothing was to be provided against in the taking of an oath but falsehood. Hence, even on the most trivial and unimportant matters, they themselves very often swore, and exacted an oath from others. This practice the

* Ps. cix. 4; Heb. v. 6; vii. 17.

Redeemer reprehends and reprobates, and teaches that, unless necessity imperatively demand it, an oath must be entirely abstained from.

QUESTION XIX.—*How Christ said that what exceeds the simple Assertion of the Truth is of "Evil."*

For an oath has been instituted on account of human frailty, and in reality proceeds from evil, whereas, indeed, it indicates either the inconstancy of him by whom, or the contumacy of him for whom it is taken, who cannot otherwise be induced to believe. Necessity, however, affords a just plea for an oath; and, in fact, when the Saviour says: "Let your speech be yea, yea, no, no" (Matth. v. 37; James, v. 12), he evidently thus forbids the habit of swearing in familiar conversation and on trivial matters. Wherefore we are particularly admonished by the Lord not to be too prompt and prone to swear; and that admonition must be sedulously taught, and inculcated on the ears of the faithful; for that from the unrestrained habit of swearing, flow almost countless evils, is verified both by the authority of the sacred Scriptures, and the testimonies of the Holy Fathers. In Ecclesiasticus it is written: "Let not thy mouth be accustomed to swearing, for in it there are many falls" (Eccli. xxxiii. 9. 11); also: "A man that sweareth much shall be filled with iniquity, and a scourge shall not depart from his house" (Eccli. v. 12). On this subject more may be read in St. Basil,* and St. Augustine, in his books against lying†. Thus much regarding the positive; let us now speak of the negative part of the commandment.

QUESTION XX.—*Why a False and Rash Oath is so great a sin.*

We are forbidden to take the divine name in vain; for he who is led to make oath, not by deliberation, but by rashness, evidently involves himself in grievous sin. That this is a most grievous crime, these very words declare: "Thou shalt not take the name of the Lord thy God in vain," words, which as if to assign the reason why this is so grievous an enormity; namely, because the majesty of Him is abased, whom we profess to be our Lord and our God. By this commandment, therefore, it is forbidden that men swear falsely; for he who shrinks not from the enormity of calling God to witness falsehood, offers a signal injury to God, branding him either with ignorance, as though the truth of anything could be hidden from him, or at least with improbity and depravity, as though he would by testimony confirm falsehood.

* Hom. in Ps. xiv. n. 5. † Aug. in lib. de mend. c. 15.

QUESTION XXI.—*How they who Swear truly may be Guilty of Perjury.*

But, not only he who affirms on oath, that what he knows to be false is true, swears falsely, but also he who asserts on oath that which, although it be true, he however thinks to be false; for as a lie is a lie, because it is uttered against the conviction of the mind, it is clear that the latter utterly lies, and is perjured.

QUESTION XXII.—*How a man swearing what is false, but what he thinks to be true, may sin.*

In like manner, he who swears that which he considers to be true, but which is really false, is also guilty of perjury; unless he has used all the care and diligence in his power to arrive at the truth of the whole matter; for although his assertion accords with his conviction, he is nevertheless guilty of violating this commandment.

QUESTION XXIII.—*How he, who does not what he has sworn or vowed to do, sins.*

He who binds himself by an oath to the performance of something, not intending, however, to fulfil his promise, or, having had the intention, really neglects its performance, is also guilty of the same sin; and this applies also to those who, having bound themselves to God by the covenant of a vow, fulfil it not.

QUESTION XXIV.—*How he sins, who swears to commit a mortal sin, or not to observe an Evangelical Counsel.*

Moreover, this commandment is sinned against, if justice, which is one of the three conditions of an oath, be wanting; and hence if any one swear to commit some mortal sin, the murder of a man, for example, he is guilty of violating this commandment, although he should speak seriously and from inward intent, and his oath should have truth which we first pointed out as requisite. To these should be added such oaths as proceed from a sort of contempt, when any one swears that he will not obey the Evangelical counsels, such as those that exhort to celibacy and poverty; for although no one is obliged to follow them, yet if any one swear to their non-observance, he by that oath contemns and violates the divine counsels.

QUESTION XXV.—*A man who swears on slight conjectures, sins.*

He also violates this law, and sins against "judgment," who swears what is true, and believes it to be so on slight and remote

conjectures, for, although truth accompanies such an oath, it still in some manner involves a falsehood; for he who swears so negligently, is in great danger of committing perjury.

QUESTION XXVI.—*He who swears by false gods sins grievously.*

Besides, he who swears by false gods swears falsely; for what is more foreign to truth than to attest lying and fictitious deities as the true God ?*

QUESTION XXVII.—*He who dishonours the Word of God, either by a false interpretation or a vain application, sins.*

But as the Scripture, when it prohibits perjury, says: “Thou shalt not profane the name of thy God” (Lev. xix. 12), it prohibits irreverence, which is to be avoided in the other things, to which, by authority of this commandment, honour is due; such as the word of God, the majesty of which not only the pious, but sometimes also the impious revere, as, in the history of the Judges, is recorded of Eglon, king of the Moabites (iii. 20). But he who wrests the sacred Scripture from its true and genuine sense to the dogmas of the impious and to heresies, treats the word of God most injuriously; and of this wickedness the Prince of the Apostles admonishes us in these words: “There are some things hard to be understood, which the unlearned and unstable wrest, as also the other Scriptures, to their own perdition.”† It is also a shameful and base contamination of sacred Scripture, to pervert its words and sentences, which should be revered with all veneration, to profane purposes, as nefarious men do, namely, to scurrility, fable, vanity, flattery, detraction, fortune-telling, satirical libels, and the like. Such profanation of the divine word, the sacred Council of Trent commands to be punished.‡

QUESTION XXVIII.—*How they sin who do not invoke God under their Calamities.*

In the next place, as they honour God, who in their calamities implore his aid and assistance; so he, who invokes not his succour, denies due honour to God; and these David rebukes, when he says: “They have not called upon the Lord; there have they trembled for fear, where there was no fear” (Ps. xiii. 5, lii. 6).

* Ex. xxiii. 13; Aug. d. 1. c. 12, et ep. 47, n. 2.

† 2 Pet. iii. 16; 2 Cor. ii. 17, iv. 2. ‡ Sess. iv. sub. fin.

QUESTION XXIX.—*The most grievous of all these Sins is Blasphemy against God and his Saints.*

But they involve themselves in far more detestable guilt, who, with impure and contaminated mouth, dare to blaspheme and execrate the most holy name of God,* which is to be blessed and praised above measure by all creatures, as also the name of the Saints reigning with God; a crime so atrocious, so monstrous, that sometimes the sacred Scriptures, should they happen to speak of blasphemy, use the word “blessing.” (3 Kings, xxi. 13; Job, i. 2, ii. 9.)

QUESTION XXX.—*Why to this precept are subjoined Threats of its own.*

But as the terror of penalty and punishment is wont powerfully to coerce the licentiousness of sinning, the pastor, therefore, in order the more effectually to excite, and the more easily to impel, to an observance of this commandment, will diligently explain its other part, and as it were appendix: “FOR THE LORD WILL NOT HOLD HIM GUILTY, THAT SHALL TAKE THE NAME OF THE LORD HIS GOD IN VAIN” (Ex. xx.; Deut. v. 11). And let him first teach, that with very good reason were threats annexed to this commandment, for by their annexation is demonstrated at once the grievousness of sin, and the benignity of God towards us; who, delighted not with the perdition of men (Tob. iii. 22; Wisd. i. 13), deters us by these salutary menaces from incurring his wrath and displeasure, namely, that we may experience his benevolence rather than his anger. Let the pastor urge this topic, and express it with the greatest earnestness, that the people may be made sensible of the grievousness of the crime, may detest it the more vehemently, and may employ greater care and caution in avoiding it. Let him, moreover, show how great is the proclivity of men to the commission of this sin, since it was not enough that God passed a law [for its prevention], unless threats also were added. It is incredible what advantages this reflection possesses; for as nothing is so injurious as a sort of incautious security of mind; so the knowledge of one’s own weakness is most profitable. Let him also show that no determinate punishment had been appointed by God, but that he only threatens generally, that he will not suffer him to go unpunished who shall involve himself in this crime. Wherefore, the various chastisements, with which we are daily afflicted, ought to warn us of this sin; for we may

Lev. xxiv. 14, sq.; Num. xvi. 30; Isa. i. 4, xxxvii. 4.

hence easily conjecture that men fall into the heaviest calamities because they obey not this precept, a consideration which will probably render them more cautious for the future. Deterred, therefore, by a holy fear, let the faithful in all earnestness fly this sin ; for if at the last judgment an account must be rendered for every idle word (Matt. xii. 36), what must be said of most grievous enormities, which contribute a great contempt for the divine name ?

CHAPTER IV.

ON THE THIRD COMMANDMENT.

“REMEMBER THAT THOU KEEP HOLY THE SABBATH DAY, SIX DAYS SHALT THOU LABOUR, AND SHALT DO ALL THY WORKS; BUT ON THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD: THOU SHALT DO NO WORK ON IT, THOU, NOR THY SON, NOR THY DAUGHTER, NOR THY MAN-SERVANT, NOR THY MAID-SERVANT, NOR THY BEAST, NOR THE STRANGER THAT IS WITHIN THY GATES, FOR IN SIX DAYS THE LORD MADE HEAVEN AND EARTH, AND THE SEA, AND ALL THINGS THAT ARE IN THEM, AND RESTED ON THE SEVENTH DAY: THEREFORE THE LORD BLESSED THE SEVENTH DAY, AND SANCTIFIED IT.”*

QUESTION I.—*What the Faithful are commanded by this Third Precept.*

By this precept of the Law is prescribed in due order that external worship, which is due to us by God ; for this is as it were a fruit of the preceding precept, since, whom, led by the faith and hope that we repose in him, we worship piously in our inmost souls, him we cannot but adore with external worship and thanksgiving. And as this is a duty which cannot be easily discharged by those that are detained by the occupations of human affairs, a fixed time has been appointed, when it may be conveniently performed.

QUESTION II.—*Why especial care must be taken by the Parish-priest that what is here prescribed be retained in the perpetual Recollection of the Faithful.*

As, then, this commandment is such as to be productive of admirable fruit and utility, it very much concerns the parish-

* Ex. xx. 8, sq. ; Deut. v. 12, sq.

priest that the greatest diligence be employed in its explanation. But that first word of the commandment, "Remember," has great force to inflame his zeal ; for as the faithful ought to "remember" such a commandment, so is it the business of the pastor to recall it often to their recollection both by admonition and instruction. But how much it imports the faithful to observe this commandment, is clearly perceived from the consideration that by a faithful compliance therewith, they will be more easily brought to observe all the other injunctions of the law ; for as, among the other duties which they ought to perform on festivals they are obliged to assemble at church to hear the word of God ; when they shall have been taught the divine "justifications" (Ps. cxviii. 26), they will also attain this, to keep the Law of the Lord from their whole heart (ib. v. 34). Wherefore, the celebration and sanctification of the Sabbath are very often enjoined in the Sacred Scriptures, as may be seen in Exodus (xvi. 23, sq. xx. 8, sq., xxxi. 13, sq.), Leviticus (xix. 3, xxiii. 3, xxvi. 2), Deuteronomy (v. 12, sq.) ; in the Prophets Isaias (lvi. 2, 4, lviii. 13), Jeremiah also (xvii. 21, sq.), Ezechiel (xx. 12, sq., xxii. 8, xxiii. 38, xlv. 24, xlvi. 1, sq.), in all of which places is delivered this precept on the observance of the Sabbath.

QUESTION III.—*In what manner Princes are to be exhorted to aid the Prelates of the Church.*

But princes and magistrates are to be admonished and exhorted to aid by their authority the prelates of the Church, most especially in those things that appertain to the upholding and extending of this worship of God, and to command the people to obey the injunctions of their pastors. But, with regard to the explanation of this commandment, care must be taken that the faithful be taught in what it agrees with, and in what it differs from, the others ; for thus will they know why we observe and sanctify, not the Sabbath, but the Lord's day.

QUESTION IV.—*In what manner this Precept differs from the other Laws of the Decalogue.*

That difference, then, appears certain, that the other precepts of the Decalogue belong to the natural law, and are perpetual and unalterable, whence is it that, although the law of Moses has been abrogated, yet the Christian people observe all the commandments which are contained in the two tables, not because Moses so commanded, but because they agree with the law of nature, by the force of which men are impelled to their observance ; whereas this commandment, touching the sancti-

fication of the Sabbath, if considered as to the time appointed [for its observance], is not fixed and unalterable, but susceptible of change, nor does it belong to the moral but ceremonial law, neither is it a principle of the natural law, for we are taught or formed by nature to give external worship to God on that rather than on any other day; but from the time the people of Israel were liberated from the bondage of Pharaoh, they observed the Sabbath day.

QUESTION V.—*The Ceremonies of the Law having been removed at the Death of Christ; the Sabbath also, as far as it was Ceremonial, was removed.*

But the time when the observance of the Sabbath was to be removed, is that same time when the other Hebrew rites and ceremonies were to be abrogated, namely, at the death of Christ; for as those ceremonies are, as it were, images that shadowed forth the light and the truth (Heb. x. 1), it was, therefore, necessary that they should be removed at the coming of the light and truth, which is Jesus Christ; on which subject St. Paul, when reproving the observers of the Mosaic rite, wrote thus to the Galatians: "You observe days, and months, and times, and years; I am in fear for you, lest, perhaps, I have laboured in vain among you" (Gal. iv. 10, sq.); to which effect he also wrote to the Colossians (ii. 16, sq.). Thus much on the difference [between this and the other commandments].

QUESTION VI.—*How this Third Commandment agrees with the other Nine.*

But this precept agrees with the others, not in rite and ceremonies, but inasmuch as it comprises something that appertains to the moral and natural law; for the worship of God and the practice of religion, which are expressed in this precept, exist in the law of nature, since it is ordained by nature that we should spend some hours in those things that belong to the worship of God, a proof of which is, that we find that among all nations there have been certain fixed festivals, and those public, which were consecrated to the performance of sacred and divine things. For it is natural to man to give a certain time to necessary material functions, such as the repose of the body, sleep, and other such things; and as to the body, so, by the same ordinance of nature, has it been effected, that to the mind also some time should be allowed, in order to refresh itself in the contemplation of God; and thus, as there ought to be some portion of time, during which divine service should be performed, and the worship due to God should be paid, this, certainly, belongs to the precepts of the moral law.

QUESTION VII.—*The Apostles ordained that the Lord's Day be observed instead of the Sabbath Day.*

The Apostles, therefore, resolved to consecrate the first day of the seven to divine worship, which they called “the Lord's day;”^{*} for St. John, in his Apocalypsé, makes mention of “the Lord's day” (Apoc. i. 10); and the Apostle orders collections to be made “on the first day of the week” (1 Cor. xvi. 2), which is, as St. Chrysostom interprets, the Lord's day; † to give us to understand, that even then the Lord's day was kept holy in the Church. In order, then, that the faithful may know what they are to do, or from what actions they are to abstain on that day, it will not be foreign to the pastor's purpose carefully to explain, word for word, the whole precept, which may be properly distributed into four parts.

QUESTION VIII.—*What is here generally prescribed by this word “Remember.”*

Let him, then, first propound generally what is prescribed by the words: “Remember that thou keep holy the Sabbath day.” The word “remember,” is appropriately made use of at the beginning of the commandment, because the sanctification of that particular day belonged to the ceremonial law. Of this it seemed necessary to admonish the people; for, although the law of nature teaches that God is to be worshipped at some time with religious rite, yet it has not prescribed on what day particularly that ought to be done. Besides, the faithful are to be taught, that from these words may be inferred the mode and manner in which we should be employed during the week, namely, so as constantly to keep in view the festival, on which as we are, as it were, to render an account to God of our actions and works, it is necessary that our occupations be such as not to be repudiated by the judgment of God, or, as it is written, be to us “an occasion of grief, and a scruple of heart” (1 Kings, xxv. 31). Lastly, we are taught—and the lesson certainly merits attention—that there will not be wanting occasions to lead us into an oblivion of this commandment, induced either by the example of others who neglect its observance, or by a love of public sights and amusements, by which we are oftentimes drawn away from the holy and religious observance of the Lord's day. But let us now come to the meaning of the word “Sabbath.”

^{*} Aug. in App. fer. 280, n. 2. † Chrys. in 1 Cor. xvi. 2 Hom. 43, n. 1.

QUESTION IX.—*What “Sabbath” and “Sabbatize” denote in the Sacred Scriptures.*

Sabbath, a Hebrew word, if interpreted in Latin, is expressed by *cessatio* [cessation]; “Sabbatize,” therefore, means to cease [from labour], and to rest; and in this sense the seventh day was called the “Sabbath.” It is so called by the Lord in Exodus (Exod. xx. 8. sq.; Gen. ii. 2), because having finished and completed the creation of the world, “God rested from all his work which he had done” (Gen. ii. 2, sq.). But subsequently not only this seventh day, but, on account of its dignity, the week itself also was called by that name; in which sense the Pharisee said in St. Luke: “I fast twice in the [Sabbath] week” (Luke, xviii. 12). Thus much as to the signification of the word “Sabbath.”

QUESTION X.—*Of the Sanctification of the Sabbath.*

But in the sacred Scriptures the sanctification of the Sabbath is a cessation from bodily labour and from business, as the following words of the precept clearly show: “Thou shalt do no work on it.” This alone, however, is not the whole meaning of the commandment, for otherwise it would have been sufficient to say in Deuteronomy: “Observe the day of the Sabbath” (Deut. v. 12); but since it is there added, “to sanctify it,” by these words it is shown that the Sabbath day is sacred to religion, and consecrated to pious exercises and holy offices. The Sabbath, therefore, we observe fully and perfectly, when we render to God the duties of piety and religion; and this is evidently the “Sabbath” which Isaiah calls “delightful” (lviii. 13), for festivals are, as it were, the delight of God and of pious men. If, then, to this religious and holy observance of the Sabbath, are added works of mercy, the rewards proposed to us in the same chapter are indeed very great and numerous (v. 6, sqq.).

QUESTION XI.—*What is the Genuine Meaning of the above Words.*

The true and proper meaning of this precept tends, therefore, to this, that a man apply himself earnestly, both in mind and body, to take care that, disengaged from business and bodily labours, he, at some fixed time, piously worship and adore God.

QUESTION XII.—*What is shown in the Other Part of the Commandment.*

In the other part of the precept it is shown that the seventh day was divinely consecrated to the worship of God; for it is

written thus: "Six days shalt thou labour, and do all thy works; but on the seventh day is the Sabbath of the Lord thy God" (Exod. xx. 9, sq.), words which give us to understand that the Sabbath is consecrated to the Lord, and that on that day we are to render him the duties of religion, and to know that the seventh day is a sign of his rest.

QUESTION XIII.—*Why it was expedient for the Jews to prescribe a Certain Day for the Offices of Religion, and that the Seventh.*

Now this day was dedicated to the divine worship, because it was inexpedient for a rude people to have the liberty of choosing arbitrarily the time, lest perhaps they might imitate the religious rites of the Egyptians. The last of the seven days was therefore chosen for the worship of God, a circumstance replete with mystery. Hence in Exodus (Exod. xxxi. 13), and in Ezechieh (Ez. xx. 12), the Lord calls it "a sign;" he therefore says, "See that you keep my Sabbath, because it is a sign between me and you in your generations, that you may know that I am the Lord, who sanctify you" (Exod. xxxi. 13).

QUESTION XIV.—*Of what Things the Celebration of the Sabbath was a Sign.*

It was therefore a sign, which indicated that men ought to dedicate and consecrate themselves to God, whereas we see that to him is dedicated even the day; for that day is holy, because on it, in a special manner, men ought to practise holiness and religion. It is, in the next place, a sign, and, as it were, a memorial, of the creation of this admirable Universe. To the Israelites it was also a traditional sign, reminding them that they had been freed and delivered by the hand of God from the galling yoke of Egyptian bondage, as the Lord showed in these words: "Remember that thou also didst serve in Egypt, and the Lord thy God brought thee out from thence with a strong hand and a stretched out arm. Therefore hath he commanded thee that thou shouldst observe the Sabbath day" (Deut. v. 15). It is also a sign both of the spiritual and of the celestial Sabbath.

QUESTION XV.—*What is the Spiritual Sabbath of the Christian People.*

But the spiritual Sabbath consists in a certain holy and mystic rest,* wherein "the old man" (Eph. iv. 22), "being buried

* Ang. ep. lv. c. 10, 11, 12, 13, fer. 8, c. 3, fer. 33, c. 3.

with" Christ (Rom. vi. 4), is renewed unto life, and zealously exercises himself in those acts that accord with Christian piety; for they who were "once darkness, but are now light in the Lord," should "walk as children of light in all goodness, and justice and truth, having no fellowship with the unfruitful works of darkness" (Eph. v. 8, sq.).

QUESTION XVI.—*What is their Sabbath to the Blest also.*

The celestial Sabbath, as St. Cyril says, treating of that passage of the Apostle, "There remaineth therefore a rest for the people of God" (Heb. iv. 9), is that life, in which, living with Christ, we shall enjoy all good things, sin being radically extirpated, according to that word: 'No lion shall be there, nor shall any mischievous beast go up by it,' but 'a path and a way shall be there, and it shall be called the holy way' (Isa. xxxv. 8, sq.); for the mind of the Saints attains all good things in the vision of God.* The faithful therefore are to be exhorted and animated by the pastor in these words: "Let us hasten to enter into that rest" (Heb. iv. 11).

QUESTION XVII.—*The Jews had other Festivals besides the Seventh Day.*

Besides the seventh day, the Jewish people had also other festive and sacred days instituted by the divine Law, on which would be renewed the recollection of the principal favours [conferred on them by God].†

QUESTION XVIII.—*Why the Apostles consecrated to the Divine Worship, not the Seventh Day of the Week, but the First.*

But it pleased the Church of God, that the religious celebration of the Sabbath day should be transferred to "the Lord's day;" for as on that day light first shone on the world; so by the resurrection of our Redeemer on that day, who opened to us the gate to life eternal, our life was recalled out of darkness into light; whence also the Apostles would have it named "the Lord's day." We also observe in the sacred Scriptures that this day was held sacred, because on that day the creation of the world commenced, and the Holy Ghost was given to the Apostles.

QUESTION XIX.—*Why other Festivals were added among Christians to the Lord's Day.*

From the infancy of the Church, and in subsequent times, other days were instituted by the Apostles, and by our holy

* Wisd. vii. 11; Cyrill. Al. comm. in Joa. lib. iv. c. 6, passim.

† Vid. Cyrill. Al. de adorat. in spir. et ver. lib. 17.

Fathers, in order to commemorate with piety and holiness the gifts of God. But amongst them the most conspicuous are deemed those days which were consecrated to religion in honour of the mysteries of our redemption ; next those dedicated to the most blessed Virgin Mother, and also to the apostles and martyrs, and to the other saints reigning with Christ : in whose victory the goodness and power of God are praised, due honours are paid to them, and the faithful people are excited to their imitation.

QUESTION XX.—*How the Faithful are excited by this Precept to fly Idleness.*

And as to enforce the observance of this precept, there is great efficacy in that portion of it, which is expressed in these words : “ Six days shalt thou labour, and shalt do all thy works ; but on the seventh day is the Sabbath of the Lord thy God ” (Ex. xx. 9, sq. ; Dent. v. 13, sq.), the parish-priest ought carefully to explain that part. For from these words it may be inferred, that the faithful are to be exhorted not to waste their lives in indolence and sloth ; but rather, mindful of the Apostle’s words, and in accordance with his injunction, “ do ” each one his “ own business, and work with ” his “ own hands ” (1 Thess. iv. 11). Moreover, by this precept the Lord commands, that in those six days we do our works ; that we defer not to the Sunday what should be done or transacted on the other days of the week, and by which the mind must be withdrawn from the care and study of divine things.

QUESTION XXI.—*What we are chiefly forbidden to do on Festivals.*

Next is to be explained the third part of the commandment, which describes, to some extent, the manner in which we ought to keep holy the Sabbath day ; but explains particularly what we are prohibited to do on that day : “ Thou shalt do no work on it,” says the Lord, “ thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy beast, nor the stranger that is within thy gates ” (Ex. xx. 10 ; Dent. v. 14). By these words we are taught, in the first place, to avoid altogether whatever may interfere with the divine worship ; for it may be easily perceived that every sort of servile work is forbidden, not because it is improper or evil of its own nature, but because it withdraws our mind from the divine worship, which is the end of the commandment. Wherefore the faithful should be more careful to avoid sin, which not only withdraws

the mind from the study of divine things, but entirely alienates us from the love of God.

QUESTION XXII.—*Outward Actions, which are referred to the Worship of God, are not forbidden on the Sabbath.*

Those actions and works which appertain to divine worship, such as to prepare the altar, to decorate the church on occasion of some festival, and the like, although servile works, are not however prohibited; and hence it has been said by the Lord, that “the priests in the temple break the Sabbath, and are without blame” (Matt. xii. 5).

QUESTION XXIII.—*Certain Servile Works also are allowed on Festivals, through Necessity.*

Neither is it to be supposed that by this commandment is forbidden attention to those things, which, if neglected on a festival, are lost to the proprietor, the preservation of which the sacred canons also permit.* There are many other things which our Lord in the Gospel declares may be done on festivals, which the parish-priest will easily observe in St. Matthew† and St. John (John, v. 10, sqq., vii. 22, sq.).

QUESTION XXIV.—*Why Cattle are not to be employed on Festivals.*

But that nothing might be omitted that would interfere with this sanctification of the Sabbath, beasts of burden are mentioned, because by their use men are prevented from keeping holy the Sabbath day; for, if beasts of burden be employed on the Sabbath day, man's labour is also necessary to drive them, as they cannot work alone, but aid man, who conducts it. On that day it is lawful for no man to work, therefore, neither is it for cattle, whose labour man employs for that purpose. The law of this precept has, therefore, another object also in view, which is, that if God wills men to spare the labours of cattle, certainly still more ought they to beware of being inhuman to those persons of whose labour and industry they avail themselves.

QUESTION XXV.—*In what Works chiefly Christians ought to employ themselves on Festivals.*

Nor ought the parish-priest to omit to teach diligently in what works and actions Christian men should occupy themselves on

* Decretal. lib. 2, tit. 9, c. 3.

† Matt. xii. 1, sqq.; Mark, iii. 2, sqq.; Luke, vi. 1, sqq.

festivals. Of this sort are these, that we visit the temple of God, and there, with sincere and pious attention of soul, assist at the holy sacrifice of the Mass; and frequently apply to the healing of the wounds of the soul the divine sacraments of the Church, which were instituted for our salvation. But nothing more opportune or better can be done by Christian men, than frequently to confess their sins to the priests; to the performance of which the parish-priest will be enabled to exhort the people, by recurring in proof thereof for matter and manner to what we have already said in its proper place on the sacrament of Penance. But not only will he excite the people to have recourse to this sacrament, but will sedulously exhort them again and again, to partake frequently of the holy sacrament of the Eucharist. Sermons are also attentively and diligently to be heard by the faithful; for nothing is more intolerable, nothing, in truth, more unworthy [of a Christian], than to despise, or hear negligently, the words of Christ. The piety of the faithful should also be frequently exercised in prayer and the divine praises; and their chief care should be diligently to learn those things which appertain to the discipline of a Christian life; and to practise with assiduity those duties which comprise piety, by giving alms to the poor and the indigent, visiting the sick, and piously administering consolation to the sorrowing and the afflicted; for, as St. James says, "Religion clean and undefiled before God and the Father is this, to visit the fatherless and widows in their tribulation" (James, i. 27). From what has been said, it will be easy to conclude what are the things by which this precept is violated.

QUESTION XXVI.—*Why was it necessary to set apart some Fixed Days for Divine Worship.*

But it should also constitute part of the duty of the parish-priest to have at hand certain heads, from which he may draw reasons and arguments most powerfully to persuade the people to the most zealous and punctual observance of this commandment. To this it will materially conduce, if, namely, he make the people understand, and see clearly, how just and reasonable it is that we have some certain days, which we should devote entirely to the divine worship, and on which we should acknowledge, adore, and venerate our Lord, from whom we have received supreme and innumerable blessings; for, had he commanded us to offer him, every day of our lives, the tribute of public worship, would it not be our duty, in return for his unequalled and infinite benefits towards us, to use every exertion to obey his command with a prompt and ready mind? But now that the days

consecrated to his worship are few, we have no excuse to plead for neglecting, or discharging with reluctance, a duty, which we cannot omit without very great culpability.

QUESTION XXVII.—*What advantage redounds to those who sedulously obey this Precept.*

Let the parish-priest next point out how great is the excellence of this precept, since those who have observed it well seem to be in the presence of God, and to hold converse with him, for in offering up prayers we contemplate the majesty of God, and converse with him; in hearing the preacher, we hear the voice of God, which reaches our ears through those who piously and holily preach on divine things: in the sacrifice of the Altar we adore Christ the Lord present; and these goods they most enjoy who diligently observe this commandment.

QUESTION XXVIII.—*What, on the contrary, must be thought of those who have utterly neglected this Law.*

But those who altogether neglect this law, as they obey not God and the Church, nor listen to his precept, are enemies both to God and his holy laws; as may be seen from this, that this commandment is of such a nature that it can be observed without labour; for as God does not impose on us labour, although we should undergo the most difficult for his sake, but commands us to be at rest and free from worldly cares on those festivals, to refuse the law of this precept is the part of great temerity; and the punishments which God inflicted on those who violated it, as may be seen in the book of Numbers (xv. 32, sqq.), should be a lesson to us. Lest, therefore, we should fall into this offence of God, it will be expedient often to revolve in thought that word, "Remember," and place before our eyes those great interests and advantages, which it was shown above are derived from the religious observance of festival days, and many other matters pertinent to the same purpose, which the good and diligent pastor will be able to pursue copiously and at large, as the nature of the occasion shall require.

CHAPTER V.

ON THE FOURTH COMMANDMENT.

“HONOUR THY FATHER AND THY MOTHER, THAT THOU MAYEST BE LONG-LIVED UPON THE LAND, WHICH THE LORD THY GOD WILL GIVE THEE.”*

QUESTION I.—*Dignity of this Precept and its accordance with the preceding Commandments.*

As in the foregoing Commandments there is paramount force and dignity; so those of which we now treat, because most necessary, deservedly hold the next place; for the former have reference immediately to God, who is our end, whilst these latter instruct us in charity towards our neighbour; although remotely they too conduct to God, that ultimate end, for whose sake we love our neighbour. Wherefore Christ our Lord has said, that these two commandments on loving God and our neighbour, are like unto each other.† It can hardly be said what great advantages this subject possesses, bringing with it as it does its own fruits, and those abundant and excellent, and being as if a sign in which shine forth our obedience to, and observance of, the first commandment: “He,” says St. John, “that loveth not his brother whom he seeth, how can he love God, whom he seeth not?” (John iv. 20). In like manner, if we do not honour and reverence our parents, whom we ought to love next to God, and whom we have almost continually before our eyes, how shall we honour and reverence God, the supreme and best of parents, whom we cannot see? (Eccli. iii. 8; Mal. i. 6). Hence it is clear that both commandments accord with one another.

QUESTION II.—*How widely the force of this Precept extends, and how much Parents are aided by this Precept.*

The application of this commandment is of very great latitude, for, besides those who begat us, there are moreover many whom, on account of their power, or dignity, or usefulness, or of some exalted function and office, we ought to revere with parental honour. It also lightens the labour of parents and all superiors; for as their principal concern is, that those whom they have under their authority lead correct lives, in accordance with the divine law, this concern will be a very easy task, if all

* Ex. xx. 12; Deut. v. 16. † Matth. xxii. 37, sqq.; Mark, xii. 30, sq.

understand that, by the authority and injunction of God, the highest honour ought to be paid to parents; to be able to effect which, it is necessary to know a certain difference that exists between the precepts of the first and second table.

QUESTION III.—*To what purpose the Distinction has been made of the Precepts of the Law into Two Tables.*

These things, therefore, the parish-priest must first explain, and let him begin by observing that the divine precepts of the Decalogue were engraved on two tables,* on one of which, as we have received from the holy Fathers, were comprised those three which were already explained, and on the other the remaining seven.† For us this description was most apposite, that their very order might distinguish the nature of the commandments; for whatever is commanded or prohibited in the sacred Scriptures by the divine Law, springs from one of two principles; for either the love of God or of our neighbour is had in view in every moral duty. Now the three preceding commandments teach the love of God; in the other seven is contained what appertains to domestic and public society. Not without reason, therefore, was the distinction made, that some precepts be referred to the first, others to the second table.

QUESTION IV.—*How the Love of God is contained in the Three First Precepts and the Love of our Neighbour in the rest, and what is the Difference between both.*

For, in the three preceding commandments, of which we have spoken, the subject matter as it were, which they treat, is God, that is the Supreme Good; but in the others, the good of our neighbour: in the former is proposed supreme, in the latter, secondary love; the former regard the ultimate end, the latter those things that are referred to that end. Besides, the love of God terminates in God himself, for God is to be loved above all things solely for his own sake; but the love of our neighbour has its origin in the love of God, and is to be directed to it as to a certain rule; for if we hold parents dear, if we obey masters, if we respect our superiors in rank, our ruling principle in doing so should be, that God is their Creator, and wished those to have pre-eminence, by whose co-operation he governs and protects all other men; and as he requires that we respect such persons, we should do so, because they are exalted by God to a station worthy of that same honour. Hence, the honour we give to our

* Ex. xxiv. 12, xxxi. 18; Deut. iv. 13, v. 22, ix. 9, sq. † Clem. Al. Strom. vi. 16.

parents, would seem given to God rather than to men; for so is it in St. Matthew, when treating of duty to superiors: "He that receiveth you, receiveth me" (Matt. x. 40); and the Apostle in his epistle to the Ephesians, instructing servants, says: "Servants, be obedient to them that are your lords according to the flesh with fear and trembling, in the simplicity of your heart, as to Christ: not serving to the eye, as it were pleasing men, but as the servants of Christ, doing the will of God from the heart" (Eph. vi. 5, sq.; 1 Pet. ii. 18).

QUESTION V.—*How the Love of God is boundless, but the Love of our Neighbour is circumscribed within due Limits.*

Moreover, no honour, no piety, no worship is rendered to God, sufficiently worthy of him, towards whom love admits of infinite increase; and therefore our love should become every day more fervent towards him whom, by his own command, we ought to love with our whole heart, our whole soul, and with all our strength;* but the love with which we embrace our neighbour is circumscribed within its own proper limits, for the Lord commanded us to love our neighbour as ourselves;† and if any one outstep these limits, so as to give equal love to God, and his neighbour, he commits a most grievous crime: "If any man come to me," says our Lord, "and hate not his father and mother, and wife and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple" (Luke, xiv. 26). To him who would first inter his father, and then follow Christ, it was said also, to the same purport: "Let the dead bury their dead" (Luke, ix. 60); and the same lesson is more clearly conveyed in these words in St. Matthew: "He that loveth father or mother, more than me, is not worthy of me" (Matth. x. 37).

QUESTION VI.—*In what manner Parents are to be loved, and why they are sometimes not to be obeyed.*

Parents, nevertheless, are, no doubt, to be earnestly loved and respected; but to filial piety it is especially necessary that the principal honour and homage be paid to God, who is the Parent and Maker of all; and that, therefore, our mortal parents be so loved that the whole force of our love be referred to our heavenly and eternal Father. But should the injunctions of parents be at any time repugnant to the commands of God, there is not a doubt but that the children ought to prefer the will of God to the wish of parents, mindful of that divine

* Deut. vi. 5; Matth. xxii. 37; Mark, xii. 30; Luke, x. 27.
 † Matth. xxii. 39; Mark, xii. 31; Lev. xix. 18.

maxim : "We ought to obey God rather than man" (Acts, v. 29).

QUESTION VII.—*Meaning of the word "Honour" in this Commandment.*

These matters having been expounded, the parish-priest will explain the words of this commandment, and what is that first word, to "honour." It is to think honourably of any one, and to hold in the highest estimation everything that regards him. But to this honour are conjoined all those things, love, respect, obedience, and veneration; and in the law is purposely inserted the word "honour," not "love," or "fear," although parents are very much to be loved and feared; for he who loves does not always esteem and venerate; he who fears does not always love; but him whom any one honours from the heart, he also loves and reveres. When the parish-priest shall have explained these things, he will then treat of fathers, and [explain] who they are, who are designated by this name.

QUESTION VIII.—*Who are here understood by the word Father.*

For, although the law speaks principally of those fathers by whom we have been begotten, yet this name belongs also to others, whom the law seems to embrace, as we easily collect from numerous passages of the sacred Scripture. Besides those that have begotten us there are, then, in the sacred Scriptures, as we already noticed, other kinds of fathers, to each of which is due his own honour. And first the prelates, and pastors, and priests of the Church are called "fathers," as is plain from the Apostle, who, writing to the Corinthians, says : "I write not these things to shame you, but I admonish you as my dearest children; for if you have ten thousand instructors in Christ, yet not many fathers; for in Christ Jesus I have begotten you through the Gospel" (1 Cor. iv. 14, sq.). And in Ecclesiasticus it is written : "Let us praise men of renown, and our fathers in their generation" (Eccli. xlv. 13). Next, those who govern the state, to whom are entrusted empire, or magistracy, or power, are called "fathers." Thus Naaman was called father by his servants (4 Kings, v. 13). Moreover, those to whose care, fidelity, probity, and wisdom, others are committed, such as guardians and trustees, instructors and masters, we call "fathers;" and hence the sons of the prophets called Elias and Eliseus by this name.* Finally, aged men, and those

* 4 Kings, ii. 12, Elias called Father by Eliseus; 4 Kings, xiii. 14, Eliseus called Father by King Joas.

worn out with years, whom we ought also to reverence, we call fathers (Lev. xix. 32). In the instructions of the parish-priest, let this be a main point, to teach that fathers, of whatever sort they be, but especially our natural fathers, of whom chiefly the divine law speaks, are to be honoured.

QUESTION IX.—*Why Christian Children should pay especial Honour to their Parents according to the Flesh.*

For they are, as it were, so many images of the immortal God, and in them we behold the likeness of our origin; from them life has been given us; them God made use of, that he might infuse into us a rational soul; by them we have been conducted to the sacraments, formed to religion, human intercourse, civil society, and bred up to moral integrity and holiness. Let the parish-priest also teach that with good reason is the name of “mother” mentioned in this commandment, that we may consider the benefits received from her, and her claims upon our affection, with what great care and solicitude she bore us in her womb (Tob. iv. 3, sqq.), with what pain and travail she brought us forth, and trained us up.

QUESTION X.—*Why Parents according to the Flesh should be treated with Honour.*

Moreover, parents are so to be revered, that the honour which we pay them should appear to proceed from love and the inmost sense of the soul; and to them this tribute is eminently due, whereas they are so disposed towards us as to shun, on our account, no labour, no exertion, no dangers; and their highest pleasure is to know, that they are endeared to their children, who are the objects of their fondest love. Joseph, when, next to the king, he enjoyed in Egypt the highest station, and the amplest power, received his father with honour, when he had come into Egypt (Gen. xlv. 29, xlvii. 7); and Solomon rose to his mother as she approached, and, having revered her, placed her on a royal throne on his right hand (3 Kings, ii. 19). There are besides other offices of honour, which ought to be conferred on parents, for we then also honour them, when we suppliantly beg of God that all things may turn out to them well and happily; that they may be in the greatest favour and honour amongst men; that they may be most acceptable to God himself, and to his saints who are in heaven. We also honour our parents when we submit our views to their judgment and will, counselling which Solomon says: “My son, hear the instruction of thy father, and forsake not the law of

thy mother; that grace may be added to thy head, and a chain of gold to thy neck" (Prov. i. 8, sq.). Of the same sort are also the exhortations of St. Paul: "Children, obey your parents in the Lord, for this is just" (Eph. vi. 1); also: "Children, obey your parents in all things, for this is pleasing to the Lord" (Col. iii. 20). This is also confirmed by the example of most holy men; for Isaac, when being bound for sacrifice by his father, meekly and implicitly obeyed (Gen. xxii. 9, sq.); and the Rechabites, never to depart from the counsel of their father, always abstained from wine (Jer. xxxv. 5, sqq.). We also honour our parents, when we imitate their good example and moral conduct; for to those whom we wish most to resemble, we seem to pay the highest tribute of respect. We likewise honour parents, whose counsels we not only ask but also follow.

QUESTION XI.—*How we ought to aid our Parents when in Want, and especially when in Danger of Death.*

Also those whose wants we relieve, supplying them with necessary food and raiment, which is proved by the testimony of Christ, who, reproving the impiety of the Pharisees, says: "Why do you also transgress the commandments of God for your tradition? For God said: 'Honour thy father and thy mother;' and 'he that shall curse father or mother, let him die the death;' but you say: 'Whosoever shall say to his father or mother, the gift whatsoever proceedeth from me, shall profit thee;' and he shall not honour his father or his mother; and you have made void the commandment of God for your tradition" (Matth. xv. 3, sqq.). We ought, indeed, always to render to our parents the good offices of honour, but then most especially when they are dangerously ill; for we should make it our business to see that they omit nothing that regards either the confession of their sins, or the other sacraments that ought to be received by Christian men at the approach of death; and we should take care that they be frequently visited by pious and religious persons, who may strengthen them in their weakness, aid them by their counsel, or animate them to a lively hope of a glorious immortality; that, having raised their minds above the concerns of this world, they may fix them entirely on God. Thus will it come to pass that, fortified by the most blessed train of faith, hope, and charity, and the aid of religion, they may not only look without dismay at death, which is the necessary lot of all, but even hail it as the opening to immortality.

QUESTION XII.—*How we ought to show Honour to our Deceased Parents.*

Finally, honour is given to parents even when dead, if we give them a funeral, if we procure for them respectable obsequies, if we afford them honourable interment, if we attend to suffrages and anniversary sacrifices for them, if we punctually pay what they have willed.

QUESTION XIII.—*How Bishops and Priests are to be honoured.*

But not only are our natural parents to be honoured, but also others who are called fathers, such as bishops and priests, kings, princes, magistrates, guardians, masters, teachers, aged persons, and the like ; for they are worthy, some in a greater, some in a lesser degree, to share our love, our obedience, our assistance. Of bishops and other pastors it is thus written : “ Let the priests who rule well, be esteemed worthy of double honour, especially they who labour in the word and doctrine ” (1 Tim. v. 17). And of what great love towards the Apostle did not the Galatians give proofs, to whose benevolence he bears this splendid testimony : “ I bear you witness, that if it could be done, you would have plucked out your own eyes, and would have given them to me ” (Gal. iv. 15).

QUESTION XIV.—*In what manner Priests ought to be supplied with the Necessaries of Life.*

Moreover, priests are entitled to be supplied with whatever is required for the necessary purposes of life. Wherefore the Apostle says : “ Who serveth as a soldier at any time at his own charges ? ” (1 Cor. ix. 7) ; and in Ecclesiasticus it is written : “ Give honour to the priests, and purify thyself with thy alms. Give them their portion, as it is commanded thee, of the first-fruits and of purifications ” (vii. 33, sq. ; Lev. vii. 22). The Apostle also teaches that they are to be obeyed : “ Obey your prelates, and be subject to them ; for they watch as being to render an account of your souls ” (Heb. xiii. 17). Nay, more, Christ the Lord commands us to obey even wicked pastors, when he says : “ The Scribes and the Pharisees have sitten on the chair of Moses : all therefore whatsoever they shall say to you, observe and do ; but according to their works do ye not, for they say and do not (Matth. xxiii. 2, sq.).

QUESTION XV.—*It is shown that Honour is to be paid to Civil Magistrates.*

The same is to be said of kings, princes, magistrates, and all others to whose authority we are subjected ; but what sort of honour, respect, obedience is to be paid them, the Apostle to the Romans explains at large (Rom. xiii.) ; and he also admonishes us to pray for them (1 Tim. ii. 2). And St. Peter says : “ Be ye subject therefore to every human creature for God’s sake : whether it be to the king as excelling, or to governors as sent by him ” (1 Pet. ii. 13, sq.). For if we pay them any honour, it is referred to God, for an exalted grade of dignity, because an image of the divine power, commands the veneration of men ; and in it we also revere the providence of God, who has committed to them the administration of the public office which they hold, and who uses them as the ministers of his power.

QUESTION XVI.—*Why we are bound to obey even Wicked Magistrates, and when we are not.*

Not that we respect the profligacy or wickedness of men, if public functionaries be such ; but that we revere the divine authority with which they are invested ; so that—and it may appear matter of great surprise—be they inimical and hostile, nay, implacable, towards us, yet is not that a sufficiently fit reason why we should not most respectfully honour them. For David rendered important services to Saul, when however he was the object of his hatred, as he intimates in these words : “ With them that hated peace, I was peaceable ” (Ps. cxix. 7). But, should they issue a wicked or unjust mandate, they are on no account to be listened to (Acts v. 29) ; for such mandate is not the legitimate exercise of power, but is an act of injustice and perversity. When the parish-priest shall have expounded these matters severally, let him consider what and how suitable is the reward proposed to those who obey this divine precept.

QUESTION XVII.—*What Reward is proposed by God for Obedience to Parents.*

For in this there is very great fruit, that they enjoy length of days ; because they are worthy to enjoy very long a benefit, the recollection of which they always preserve. As then those who honour their parents, requite those from whom they have the enjoyment of light and life, they justly and deservedly protract life to an advanced old age. Next is to be added a lucid explanation of the divine promise, for not only the enjoyment of an eternal and blessed life is promised, but also of that

which we lead on earth, according to the interpretation of St. Paul, when he says : " Piety is profitable to all things, having promise of the life that now is, and of that which is to come " (1 Tim. iv. 8).

QUESTION XVIII.—*How valuable is the Promise here of a long Life.*

Many very holy men, it is true, as Job,* as David (2 Kings, xviii. 33 ; Ps. cxix. 5), as Paul (2 Cor. v. 8 ; Phil. i. 23), desired to die, and a long life is disagreeable to the afflicted and the wretched ; but the reward here promised is, nevertheless, neither inconsiderable, nor to be despised ; for the additional words, " which the Lord thy God will give thee," promise not only length of days, but also repose, tranquillity, security to live well ; for in Deuteronomy it is not only said, " that thou mayest live a long time," but it is also added, " and that it may be well with thee " (Deut. v. 16) ; words which the Apostle afterwards repeats (Eph. vi. 3).

QUESTION XIX.—*How Dutiful Children, although dying early, receive this Reward.*

These blessings, we say, are conferred on those whose piety God would reward ; for otherwise the divine promise would not be realized, whereas the more dutiful children are sometimes the more short-lived ; and this either because their interests are best consulted by summoning them from this world before they stray from the sacred path of virtue and of duty, for they are " taken away, lest wickedness should alter " their " understanding, or deceit beguile " their " soul " (Wisd. iv. 2) ; or because, when destruction and confusion of all things impend, they are called away from this world, to escape the common calamity of the times : " The just man," says the Prophet, " is taken away from before the face of evil " (Isa. lvii. 1). This occurs lest, when God avenges the crimes of mortals, their virtue or salvation may be endangered, or to spare them the most bitter anguish of witnessing, in most melancholy times, the calamities of friends and relations. Wherefore, when death befalls good men, there is greater reason for apprehension.

QUESTION XX.—*With what Punishments they are visited, who are violators of this commandment.*

And as to those who are grateful towards their parents is proposed by God the reward and fruit of their dutifulness, so are ungrateful and undutiful children reserved for the heaviest

* Job. iii. 2, sqq., vii. 16, x. 1, 18, sqq.

chastisements; for it is written: "He that curseth his father or mother shall die the death;"* and: "He that afflicteth his father and chaseth away his mother, is infamous and unhappy" (Prov. xix. 26); and: "He that curseth his father and mother, his lamp shall be put out in the midst of darkness" (Prov. xx. 20); and: "The eye that mocketh at his father, and that despiseth the labour of his mother in bearing him, let the ravens of the brooks pick it out, and the young eagles eat it" (Prov. xxx. 17). We read that there have been many undutiful children,† in punishing whom the anger of God was lighted up; for he left not David unavenged, but Absalom paid the penalty due to his crime, having been, in punishment thereof, transfixed with three lances (2 Kings, xviii. 14). But of those who obey not the priests, it is written: He that will be proud, and refuse to obey the commandment of the priest, who ministereth at that time to the Lord thy God, by the decree of the judge that man shall die" (Dent. xvii. 12).

QUESTION XXI.—*By what means chiefly Parents may render themselves worthy that Honour prescribed by God.*

And as it has been enacted by the divine law that children honour, that they obey, that they respect their parents, so the proper offices and duties of parents are to imbue their children with most holy discipline and morality, and to give them the best precepts for the regulation of their lives, that, taught and trained to religion, they may serve God holily and inviolably;‡ as we read was done by the parents of Susanna (Dan. xiii. 3). Let the priest, therefore, admonish parents to be to their children instructors in virtue, in justice, continence, modesty, and holiness; and let them avoid particularly three things, in which they are wont often to transgress: first, let them not say or do anything too harsh towards their children; which the Apostle thus enjoins in his epistles to the Colossians: "Fathers, provoke not your children to anger, lest they be discouraged;"§ for there is danger of breaking the spirit of children, and rendering them of abject mind, afraid of everything. Wherefore, let him enjoin parents to avoid too much severity, and rather reprove their children than avenge themselves on them.

QUESTION XXII.—*How Parents should not be remiss towards their Children, nor toil too much to leave them a too ample fortune.*

In the next place, if some fault has been committed, as cor-

* Ex. xxi. 17; Lev. xx. 9; Matt. xv. 4; Mark, vii. 10. † Gen. ix. 21, sqq., xxxv. 22, xlix. 4. ‡ Prov. xix. 18; Eccl. vii. 25., xxx. 2, sqq.; Eph. vi. 4. § Col. iii. 21; Prov. xix. 18; Eph. vi. 4

rection and reproof are necessary, let them not negligently remit anything to their children through indulgence; for children are often spoiled by the too great lenity and facility of their parents.* Wherefore, let him deter from weak indulgence by the example of the high-priest Heli, who, because he had been too indulgent towards his children, was visited with the heaviest chastisement (1 Kings, iv. 18). Lastly, in the instruction and education of their children, to avoid what is most shameful, let them not enter into preposterous designs; for there are very many whose sole thought and concern it is to leave their children wealth, riches, a splendid and ample fortune; who encourage them not to religion, not to piety, not to the discipline of honourable and virtuous pursuits, but to avarice, and to an increase of patrimony; and who, provided they be rich and wealthy, are not solicitous for the reputation and salvation of their children, than which what can be mentioned or couceived more shameful? Thus does it come to pass that they transfer to them not so much their wealth as their wickedness and crimes, leading them ultimately not to heaven, but to the everlasting torments of hell. Let, then, the priest impress on parents the soundest principles, and excite them to imitate the virtuous example of Tobias (Tob. iv.), that, having well brought up their children to the service of God, and to holiness, they may, in turn, experience at their hands most abundant fruit of love, and respect, and obedience.

CHAPTER VI.

ON THE FIFTH COMMANDMENT.

“THOU SHALT NOT KILL.”†

QUESTION I.—*What are the Fruit and Utility which are included in this Commandment.*

That great happiness, which is proposed to peaceful men, “for they shall be called the children of God” (Matth. v. 9), ought very much to excite pastors diligently and accurately to impart to the faithful the discipline of this commandment; for

* Prov. xiii. 24, xxiii. 13; Eccli. vii. 25, sq., xxx. 1, sqq. † Ex. xx. 13; Deut. v. 17.

to promote good will among men no better way can be entered upon than the due and holy and universal observance of the law of such a precept, if rightly explained, for we might then hope that, joined in the strictest unanimity, men would most cultivate concord and peace. But how necessary it is that this commandment be explained, is clearly seen from the fact that, immediately after the vast inundation of the whole earth took place, this alone was the first prohibition of God to men: "I will require the blood of your lives," says he, "at the hand of every beast and at the hand of man" (Gen. ix. 5). In the Gospel, too, amongst the precepts of the Old Law first expounded by our Lord, this is first, of which it is written in St. Matthew: "It was said thou shalt not kill," &c. (Matth. v. 21). Besides, the faithful ought to hear this precept attentively and willingly; for if its force be considered, it is sufficient to protect each one's life, homicide being entirely forbidden by these words, "Thou shalt not kill." Each and every man ought then to receive it with as much pleasure as if God, expressly naming each individual, were to prohibit injury being done him, under a threat of his wrath, and other very heavy chastisements. As, then, this commandment is pleasing to be heard, so ought the avoidance of the sin which is prohibited by the commandment be pleasing.

QUESTION II.—*What is forbidden as well as commanded by this Precept.*

But when the Lord explained the force of this law, he showed that its obligation is twofold (Matt. v. 21, sqq.); the one forbidding us to kill—the other commanding us to embrace our enemies in concordant friendship and charity, to have peace with all; finally, to bear patiently all inconveniences.

QUESTION III.—*It is lawful to feed on Beasts, and to slay Animals.*

With regard to that, in which slaughter is prohibited, it is first to be taught what slaughters are such as not to be prohibited by this law of the precept, for it is not forbidden to kill animals, whereas if it is permitted by God to men to feed on them (Gen. ix. 2, sq.), it is also lawful to slay them; on which matter St. Augustine speaks thus: "When we hear, 'thou shalt not kill,' we do not understand this to have been said of the fruits of the earth, for they are insensible; nor of irrational animals, for they are not at all associated with us."*

* Aug. de Civ. Dei, l. 20.

QUESTION IV.—*It is lawful to sentence and put to death Men judicially.*

Another kind of slaying is permitted, which belongs to those magistrates to whom is given the power of [condemning] to death, by the legal and judicial use of which they punish guilty and protect innocent men (Rom. xiii. 4), in which function, provided they act justly, they are not only not guilty of murder, but eminently obey this law which prohibits murder; for as the proposed end of this law is to consult for the life and safety of men, to the same end also tend the punishments inflicted by magistrates, who are the legitimate avengers of crimes, giving security to life by punishing and thus repressing audacity and outrage. Wherefore David says: "In the morning I put to death all the wicked of the land, that I might cut off all the workers of iniquity from the city of the Lord" (Ps. c. 8).

QUESTION V.—*They are not guilty of Murder, who slay the Enemy in a just War.*

In like manner, neither do they sin who, actuated not by motives of cupidity or cruelty, but by the sole desire of promoting the public good, take away the life of the enemy, in a just war (Gen. xiv. 15, sqq.; Ex. xvii. 8, sqq.). There are, moreover, instances of carnage executed by the express command of God (3 Kings xviii. 40; Gen. xxii.): the sons of Levi, who put to death so many thousand men in one day, sinned not; after that slaughter, Moses thus addressed them: "You have consecrated your hands this day to the Lord" (Ex. xxxii. 29).

QUESTION VI.—*He who slays a Man by accident is not guilty of breaking this Commandment.*

Neither is he who kills a man, not with intent or design, but accidentally, guilty of having violated this commandment: "He that killeth his neighbour ignorantly," says the book of Deuteronomy, "and who is proved to have had no hatred against him yesterday, and the day before, but to have gone with him to the wood to hew wood; and in cutting down the tree the axe slipped out of his hand, and the iron slipping from the handle struck his friend and killed him, shall live" (Deut. xix. 4, sq.). Such deaths, because inflicted without intent or design, are by no means numbered among sins; and this is confirmed by the opinion of St. Augustine: "Far be it," says he, "that what we do for a good or lawful end should be imputed to us, if, contrary to our intention, any evil accrue" (Aug. ep. 47. n. 5).

QUESTION VII.—*Two Cases in which Guilt attaches to Accidental Death.*

There are, however, two cases in which guilt may attach to accidental death; the one, when any one engaged in something unjust has killed a person, when, for instance, one strikes or kicks a pregnant woman, and abortion follows (Ex. xxi. 22), contrary even to the will of the striker, but through his fault, as it was absolutely unlawful for him to strike a pregnant woman. The other case is, when one kills a person negligently and incautiously, not having used due circumspection.

QUESTION VIII.—*It is also lawful to slay another in Self-defence.*

On the same principle, if a man kill another in self-defence, having used every precaution [consistent with his own safety to avoid the infliction of death], he evidently is not held guilty by this law. And indeed these which we have just mentioned are the slaughters which are not contained in the precept of this law; and with these exceptions, all others are prohibited, whether one regards the person who kills, the person killed, or the manner of killing.

QUESTION IX.—*To no one is it lawful to slay on private authority.*

For as regards those who kill, no one is excepted; not the rich, not the powerful, not masters, not parents; but to all, without distinction or difference of any sort, it is forbidden to kill.

QUESTION X.—*There is no one whatever who may not be safe under this Law.*

But if we regard those who are killed, this law extends to all; nor is there any one of however humble or lowly a condition, who is not protected by force of this law. Neither is it lawful for any one to kill himself, for no man has such dominion over his life, as to be at liberty to put himself to death; and hence, the words of the law do not say, "thou shalt not kill another," but simply, "Thou shalt not kill."

QUESTION XI.—*In how many ways this Commandment may be violated.*

But if we attend to the various modes of killing, no one is excepted; for not only is it not lawful for any one to take away

a man's life by laying violent hands on him, by using a sword, or a stone, or a stick, or a halter, or poison; but it is absolutely prohibited that that be done by counsel, aid, assistance, or any other means. In this the slowness and dulness of apprehension of the Jews were extreme, who thought that if they only kept their hands from shedding human blood, they observed this commandment (1 Kings, xviii. 17, 21, 25); but to the Christian man, who, from the interpretation of Christ, has learned that this law is spiritual, which commands us to keep not only our hands unstained, but likewise our hearts pure and undefiled, what they thought a sufficiently ample fulfilment [of the law] will not at all suffice; for in the Gospel we are taught that it is not lawful for any one even to be angry, whereas the Lord says: "But I say to you, that whosoever is angry with his brother shall be guilty of the judgment; and whosoever shall say to his brother, Raca, shall be guilty of the counsel; and whosoever shall say, thou fool, shall be guilty of hell fire" (Matt. v. 22).

QUESTION XII.—*How one may or may not sin by being angry.*

From which words it is clear, that he who is angry with his brother, although he should confine his anger within his own breast, is not free from sin; that he who shall have given some indication of that anger sins grievously; but that he who dreads not to treat his brother with harshness, and to utter reproach against him, sins much more grievously. This, it is true, is to be understood of cases, in which no cause of being angry exists, for, to animadvert on those who are subject to our authority and power, if they commit a fault, is an occasion of anger which is permitted by God and his laws;* but the anger of a Christian man ought to proceed, not from carnal feeling, but from the Holy Spirit, for it becomes us to be temples "of the Holy Ghost" (1 Cor. vi. 19), in which Jesus "Christ may dwell" (Eph. iii. 17).

QUESTION XIII.—*How Men may perfectly observe this Law, and how many sin against it.*

There are many things besides delivered by the Lord, which appertain to the perfect observance of this law, such as "not to resist evil: but if one strike thee on thy right cheek, turn to him the other also; and if any man will go to law with thee and take away thy coat, let him have thy cloak also: and whosoever shall force thee to go one mile, go with him other two" (Matt. v. 39, sqq.). From what has been already said,

* Matt. xxi. 12, sqq.; Mark, xi. 15, sqq.; Luke, xix. 45, sqq.

it may be perceived how prone men are to those sins which are prohibited by this commandment, and how many there are found, who commit the crime of murder, if not in fact, at least in desire.

QUESTION XIV.—*How much in the sacred Scriptures God detests Homicide.*

And as in the sacred Scriptures are prescribed remedies for so dangerous a disease, it is the duty of the parish-priest diligently to make them known to the faithful; but the most efficacious is a just conception of the enormity of the crime of murder; and this may be clearly seen from very numerous and strong testimonies of Scripture;* for so greatly does God detest homicide in the sacred Scriptures, that he declares that, for the life of man, he will exact vengeance from the beast of the field (Gen. ix. 5), and order the beast that shall have injured man to be slain (Ex. xxi. 28, sqq.); nor did he wish man to abhor the use of blood for any other reason, than that he might by all means restrain both mind and hands from the enormity of shedding human blood.†

QUESTION XV.—*How great is the Enormity of Murder is shown from Reason.*

For murderers are the worst enemies of the human race, and, consequently, of nature, destroying, to the utmost of their power, the universal work of God, by taking away man, for whose sake God declares that he made all created things (Gen. i. 26, sqq.). Nay, as in Genesis it is prohibited to slay a man, because God created him to his own image and likeness (Gen. ix. 16), he, therefore, who removes his image, offers a signal injury to God, and seems, as it were, to lay violent hands on him. Having meditated on this with a mind divinely inspired, David bitterly complains of sanguinary men in these words: "Their feet are swift to shed blood" (Ps. xiii. 3). He does not simply say, "they kill," but they "shed blood;" words which he employed to amplify that detestable crime, and to show their enormous cruelty; and, to declare first of all how precipitately they are hurried along, by a certain diabolical impulse, to the commission of that enormity, he said: "Their feet are swift."

* Gen. iv. 10, ix. 6; Ex. xxi. 12, sqq.; Lev. xxiv. 17. † Gen. ix. 4; Lev. iii. 17, xviii. 10, sqq.; Deut. xii. 16.

QUESTION XVI.—*What God in this Precept commands to be done.*

But what Christ the Lord commands in this precept to be observed, has for object to induce us to “have peace with all men” (Rom. xii. 18; Heb. xii. 14); for, interpreting this commandment, he says: “Therefore if thou offerest thy gift at the altar, and there shalt remember that thy brother hath anything against thee, leave there thy gift before the altar, and first go to be reconciled to thy brother; and then come and offer thy gift,” &c. (Matt. v. 23, sq.). Which words will be so explained by parish-priests as to teach that all, without any exception, are to be embraced in charity, to which, in his exposition of this precept, he will excite the faithful as much as possible, for therein shines forth most the virtue of loving our neighbour; for as hatred is evidently forbidden by this commandment, since “whosoever hateth his brother is a murderer” (1 John iii. 15), it certainly follows that a commandment is given of charity and love.

QUESTION XVII.—*What are the Duties of Charity which are contained in this Precept.*

And as by this law are inculcated charity and love, it must also enjoin all those offices and actions that follow in their train. “Charity is patient,” says St. Paul (1 Cor. xiii. 4); we are therefore commanded patience, in which, the Saviour teaches, we shall possess our souls (Luke, xxi. 19). “Charity is kind” (1 Cor. xiii. 4); beneficence is, therefore, her companion and associate. The virtue of benignity and beneficence is one of great latitude; and its principal office consists in relieving the necessities of the poor, in feeding the hungry, giving drink to the thirsty, clothing the naked; and the more each one stands in need of our succour, the greater should be our liberality towards him.

QUESTION XVIII.—*How the love of our Enemies is the most perfect of all the Duties of Charity.*

These offices of beneficence and goodness, which are in themselves exalted, if done to enemies become still more exalted, for the Saviour says: “Love your enemies, do good to them that hate you” (Matt. v. 44); and the Apostle admonishes in these words: “If thy enemy be hungry, give him to eat; if he thirst, give him drink; for doing this thou shalt heap coals of fire on his head. Be not overcome by evil, but overcome evil by good” (Rom. xii. 20, sq.). Lastly, if we consider the law of

charity, which is "kind," we shall understand that by that law it is prescribed to practise all the offices that belong to mildness, kindness, and the other kindred virtues.

QUESTION XIX.—*In what the Love of our Neighbour, which is here commanded, chiefly shines forth.*

But a duty of pre-eminent excellence, and one most replete with charity, and which it behoves us most to practise, is to pardon and forgive from the heart the injuries which we have received; to a full compliance with which the sacred Scriptures, as has been already said, frequently admonish and exhort us, not only pronouncing those who really do so "blessed,"* but declaring that to them is also granted by God the pardon of their sins;† whilst those who neglect or altogether refuse to do this obtain it not.‡ But, as the desire of revenge is almost natural to the minds of men, it is necessary that the parish-priest employ his utmost dilligence not only to teach, but also earnestly to persuade the faithful that a Christian man should forget and forgive injuries. And in order to subdne the pertinacity of those whose minds are obstinately and obdurately bent on revenge, as there is frequent mention of this matter in the Sacred Writings, let him consult them, and have in readiness the arguments, and they are most powerful and persuasive, which those Fathers have piously employed.

QUESTION XX.—*By what considerations chiefly Hatred is to be repressed, and the Faithful are to be induced to forget Injuries.*

But the three following chiefly demand exposition. The first is to use every effort to persuade him who thinks that he has received an injury, that he of whom he desires to be revenged was not the principal cause of the loss or injury. Thus did that admirable man Job act, who, when grievously assailed by the Sabeans, the Chaldeans, and by the devil, without at all directing his attention to them, as a righteous and truly pious man, with no less truth than piety, used these words: "The Lord gave: the Lord hath taken away" (Job, i. 21). Let therefore Christian men be persuaded by the words and example of that man of patience, that, what is most true, whatever we endure in this life comes from the Lord, who is the Father and Author of all justice and mercy.

* Matt. v. 4, 9, sqq., 44, sq. † Eccli. xxviii. 1; Matt. vi. 15, xviii. 34, sq.; Mark, xi. 26. ‡ Eccli. xxviii. 2; Matt. vi. 14; Mark, xi. 25; Luke, vi. 37; Eph. iv. 32; Col. iii. 13.

QUESTION XXI.—*Men who persecute us are the Ministers and Agents of God, though they do so with an Evil Intent.*

Nor does he, whose benignity is boundless, punish us as enemies, but corrects and chastises us as children.* Nor indeed, if we view the matter rightly, are men, in such cases, any other whatever than the ministers and agents, as it were, of God; and although a man may malignantly hate another, and wish him very ill, yet, without the permission of God, he can in no wise injure him. Influenced by this consideration, Joseph patiently endured the wicked counsels of his brethren (Gen. xlv. 4, sqq., l. 10, sqq.), as did David the injuries inflicted on him by Semei (2 Kings xvi. 10, sqq.). To this matter also eminently applies that kind of argument which St. Chrysostom has gravely and learnedly handled, namely, that no man is injured but by himself;† for if those who deem themselves injured consider the matter rightly, they will find that in reality they received no insult or injury from others; for although they experience injury from external causes, yet they themselves are their own greatest enemies, by wickedly contaminating their souls with hatred, desire of revenge, and envy.‡

QUESTION XXII.—*What advantages arise to those who freely forgive Injuries.*

The second [kind of argument] embraces two advantages, which belong to those who, influenced by a pious zeal towards God, freely forgive injuries. Of these the first is that to those remitting the debts of others God has promised that they themselves also shall obtain the pardon of their sins (Matth. vi. 14; Mark xi. 25;) from which promise it readily appears how acceptable to him is this duty of piety. The second advantage is that we are in some sort ennobled and perfected; for by pardoning injuries we are, in some degree, rendered like to God, “who maketh his sun to rise upon the good and the bad, and raineth upon the just and the unjust” (Matth. v. 45; Luke vi. 35).

QUESTION XXIII.—*What, and how many Disadvantages arise from the Hatred of Enemies.*

Lastly, those evils into which we fall, when we are unwilling to forgive the injuries done us, are to be explained. The

* Job, v. 17; Prov. iii. 2, sq.; Heb. xii. 6, sq.; Apoc. iii. 19. † In lib. quod. nemo læditur, etc. ‡ Job, v. 2, xvii. 7; Ps. vi. 8; Prov. xxvii. 4; Eccli. xxx. 26.

parish-priest, therefore, will place before the eyes of those who cannot bring their minds to forgive their enemies, that hatred is not only a grievous sin, but also that by habitual indulgence it takes deeper root; for he of whose mind this passion has taken hold thirsts for the blood of his enemy, filled with the hope of taking revenge on whom he spends days and nights in a certain perpetual evil agitation of mind, so that he seems never to repose from the thought of slaughter or of some wicked project; and thus never, or not without extreme difficulty, can he be induced fully to forgive, or even partially to remit, injuries. Justly, therefore, is revenge compared to a wound in which the weapon sticks fast.

QUESTION XXIV.—*It is shown that many Sins result from Hatred.*

There are besides many inconveniences and sins, which are held together as if by a sort of chain in this one sin of revenge; and to this effect, therefore, St. John has said: "He that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes" (1 John ii. 2). He therefore must, of necessity, err frequently; for how can it happen that any one would view in a favourable light the words or actions of him whom he hates? Hence arise rash and unjust judgments, anger, envy, depreciation of character, and the like, in which also are wont to be implicated those who are connected by ties of friendship or blood. Thus does it frequently happen that from one sin arise many; nor is it said without good reason that hatred is "the sin of the devil" (1 John, iii. 8, sq.), for he "was a murderer from the beginning" (John, viii. 44). Wherefore the Son of God, our Lord Jesus Christ, when the Pharisees sought his life, said that they were begotten of their "father the devil" (Ibid).

QUESTION XXV.—*Remedies against the Sin of Hatred.*

But, besides the reasons already mentioned, which may afford grounds for detesting this sin, other and most opportune remedies are laid down in the records of the sacred writings: and of these the first and greatest remedy is the example of our Saviour, which we ought to propose to ourselves for imitation. When scourged with rods, crowned with thorns, and finally nailed to a cross, he, in whom even the least suspicion of sin could not be found, "the sprinkling of whose blood," the Apostle testifies, "speaketh better than Abel" (Heb. xii. 24), poured out this most pious prayer: "Father, forgive them, for

they know "not what they do" (Luke, xxiii. 34). Another remedy is prescribed by Ecclesiasticus, to call to mind death and the day of judgment: "Remember thy last end, and thou shalt never sin" (Eccli. vii. 40); as if he had said: frequently, and again and again, reflect that you must soon die, and, as at such a time it will be most desirable and most necessary for you to obtain the infinite mercy of God, you should now, and at all times, place that hour before your eyes; for thus will be extinguished within you that insatiate desire of revenge, since you can find no means better adapted, or more efficacious, to implore the mercy of God, than the forgiveness of injuries, and the love of those who may have injured you or yours in word or deed.

CHAPTER VII.

ON THE SIXTH COMMANDMENT.

"THOU SHALT NOT COMMIT ADULTERY."*

QUESTION I.—*Purport of this Precept, and manner in which it should be treated by Parish-priests.*

As the bond between man and wife is one of strictest union, and nothing can be more delightful to both than to know that they are objects of mutual and undivided affection; and as, on the other hand, nothing is more painful than to feel that the legitimate love due by one to the other has been transferred elsewhere, this commandment, which regards illicit intercourse, or adultery, follows with propriety, and in regular order, that which protects human life against the murderer, that no one may dare to violate or sunder, by the crime of adultery, the holy and honourable union of marriage, which is wont to be a great source of love. In the exposition of this matter, however, let the parish-priest be very cautious and prudent, and let him treat with great delicacy of language a subject which requires moderation, rather than copiousness of speech; for there is reason to apprehend that, by detailing too profusely and copiously the various modes in which men may depart from the injunction of this law, he may, perhaps, light upon those topics, which often supply matter to inflame, rather than means to extinguish lust.

* Ex. xx. 14; Deut. v. 18.

QUESTION II.—*What is commanded in this Precept.*

As, however, in this precept are contained many things that cannot be passed over, they will be explained by parish-priests in their proper place. Its import, then, is twofold; the one expressed, which forbids adultery; the other implied, which commands us to cultivate purity of mind and body.

QUESTION III.—*What is here prohibited under the Name of illicit Intercourse or Adultery.*

To begin our instruction with the prohibitory part, adultery is the defilement of the lawful bed, be it another's or one's own; for if a married man have to do with an unmarried woman, he violates his own marriage bed; and if an unmarried man know a married woman, the marriage bed of another is defiled by the guilt of adultery. But that by this prohibition of adultery, are forbidden all licentiousness and incontinence whatsoever, is proved by the authority of SS. Ambrose* and Augustine;† and that such is the spirit of the commandment may be collected both from the Old and New Testament, for in the writings of Moses, besides adultery, other sins against chastity are punished.

QUESTION IV.—*Various sorts of Lusts which are mentioned in the Scriptures.*

In Genesis there is the judgment of Judah against his daughter-in-law (Gen. xxxviii. 24); in Deuteronomy is that excellent law of Moses, that "there" should "be no whore among the daughters of Israel (Deut. xxiii. 17); there is extant besides the exhortation of Tobias to his son: "Take heed to keep thyself, my son, from all fornication" (Tob. iv. 13); Ecclesiasticus also says: "Be ashamed of looking upon a harlot" (xli. 21, 25). In the Gospel too, Christ the Lord says, that "out of the heart proceed adulteries and fornications, which defile a man" (Matt. xv. 19, sq.); and the Apostle Paul expresses his detestation of this vice frequently, and in the severest terms: "This," says he, "is the will of God, your sanctification; that you should abstain from fornication (1 Thess. iv. 3); and: "Fly fornication" (1 Cor. vi. 18); and: "Keep not company with fornicators" (1 Cor. v. 9); "But fornication," says he, "and all uncleanness and covetousness, let it not so much as be named among you" (Eph. v. 3); and: "Neither fornicators, nor adulterers, nor the effeminate, nor Sodomites, shall possess the kingdom of God" (1 Cor. vi. 9, sq.).

* Ambr. de Abrah. l. 4, n. 25. † Aug. in. Exod. q. 71, n. 4, et in Deut. q. 37.

QUESTION V.—*Why in this Commandment mention is made chiefly of Adultery.*

But adultery is expressly forbidden, chiefly because, besides the turpitude which is common to it with other kinds of incontinence, it has annexed to it also the sin of injustice, not only against our neighbour, but also against civil society. That too is certain, that he, who abstains not from other lustful excesses, easily falls into the incontinence of adultery. By this prohibition of adultery, therefore, we at once understand that every kind of impurity and immodesty, by which the body is defiled, is prohibited; nay, that by this commandment is forbidden every inward lustful thought, both the force of the law itself, which is evidently spiritual, implies, and Christ the Lord has taught in these words: “You have heard that it hath been said of old, thou shalt not commit adultery; but I say unto you, that whosoever looketh on a woman to lust after her, hath already committed adultery with her in his heart” (Matt. v. 27, sq.). These are the things which we have deemed proper matter for the public instruction of the faithful; provided, however, the decrees of the holy Synod of Trent against adulterers, and those who keep harlots and concubines, be added;* many and various other species of immodesty and lust having been omitted, of which each individual is to be admonished privately by the parish-priest as circumstances of time and person shall require. We now come to explain the positive part of the precept.

QUESTION VI.—*What besides the things prohibited is here prescribed as necessary to be observed.*

The faithful, then, are to be taught and earnestly exhorted to cultivate, with all assiduity, continence, and chastity, and “cleanse” themselves “from all defilement of the flesh and of the spirit, perfecting sanctification in the fear of God” (2 Cor. vii. 1). But they are especially to be admonished that, although in those who holily and religiously follow that most beautiful and truly divine purpose of virginity, the virtue of chastity shines forth with greater lustre; yet does it belong to those also who lead a life of celibacy, or who, in the married state, preserve themselves pure and undefiled from forbidden indulgence.

QUESTION VII.—*What Reflections are best suited to One desiring to subdue his Lusts.*

As the Holy Fathers have handed down many lessons, whereby we are taught to subdue our passions, and restrain

* Sess. xxiv. c. 8.

lustful pleasures, let the parish-priest study to explain them accurately to the people, and let him use the utmost diligence in treating this matter. Of these lessons some relate to thought, some to action. The remedy found in thought consists principally in our understanding how great are the turpitude and perniciousness of this sin; which knowledge will lead more easily to the considerations that prompt to its detestation. That this crime is pernicious, may be understood from this reflection, that, on account of its commission, men are banished and excluded from the kingdom of God;* which is the greatest of all evils. This calamity, it is true, is common to all crimes; but to this sin it is peculiar, that fornicators are said to sin against their own bodies, according to the Apostle writing thus: "Fly fornication: every sin that a man doth is without the body; but he that committeth fornication, sinneth against his own body" (1 Cor. vi. 18). The reason is that, by violating its sanctity, he does it an injury; on which St. Paul writing to the Thessalonians says thus: "This is the will of God, your sanctification; that you should abstain from fornication, that every one of you should know how to possess his vessel in sanctification and honour; not in the passion of lust, like the Gentiles who know not God" (1 Thess. iv. 3, sqq.). Again, what is still more wicked, if a Christian man basely yield himself to a harlot, he makes the members of Christ the members of a harlot; for so says St. Paul: "Know you not, that your bodies are the members of Christ? Shall I then take the members of Christ and make them the members of a harlot? God forbid; or know you not, that he who adheres to a harlot is made one body?" (1 Cor. vi. 15. sq.). A Christian man, moreover, as St. Paul testifies, "is the temple of the Holy Ghost" (Ibid. v. 19), to violate which is nothing else than to expel from it the Holy Ghost.

QUESTION VIII.—*By what arguments we may understand the Enormity of Adultery.*

But in the crime of adultery there is great injustice; for if, as the Apostle wills, they who are joined in wedlock are so subject one to another, that neither "hath power" or right "over his own" or "her own body," but both are so bound, as it were, by a mutual bond of subjection, that the husband ought to accommodate himself to the will of the wife, and the wife, on the other hand, to the will of the husband; certainly,

* 1 Cor. vi. 9; Gal. v. 19, 21; Apoc. xxii. 15.

if either disjoin his or her person, which is the right of the other, from him or her to whom it is bound, the offender is guilty of flagrant injustice, and of a grievous crime (Ibid. vii. 4). And as dread of infamy strongly stimulates men to the performance of what is commanded, and greatly deters them from the commission of what is forbidden, the parish-priest will teach that adultery brands men with a notable stigma of baseness, for in the sacred Scriptures it is said thus: "He that is an adulterer, for the folly of his heart shall destroy his own soul; he gathereth to himself shame and dishonour, and his reproach shall not be blotted out" (Prov. vi. 32, sq.). But the magnitude of this crime may be easily seen from the severity of its punishment; for, by the law promulgated by the Lord in the Old Testament, the adulterers were stoned to death.*

QUESTION IX.—*What sort of Punishments usually accompany impure Lusts.*

Nay, even for the criminal passion of one man, not only the perpetrator of the crime, but also, as we read with regard to the Sichemites (Gen. xxxiv.), sometimes an entire city has been destroyed. In the sacred Scriptures are handed down many examples of the divine vengeance, which, to deter men from abominable lust, the parish-priest will be able to collect; such as the destruction of Sodom and of the rest of the neighbouring cities (Gen. xix.); the punishment of the Israelites, who committed fornication in the wilderness with the daughters of Moab (Num. xxv.); and the slaughter of the Benjamites (Judg. xx.). Even those who escape death escape not, however, the intolerable pangs and tortures, with which they are often punished; for, blinded by infatuation, which is the heaviest of chastisements, they thus become regardless of God, of reputation, of dignity, of family, in fine, and of life itself; and thus so abandoned and useless are they rendered, that nothing of moment should be entrusted to them, and they are unfit for almost any duty. Of this we may adduce examples from David and Solomon, the former of whom had no sooner committed adultery, than he degenerated into a character the very reverse of what he had been before; from the mildest of men becoming so cruel as to have exposed to death Urias, who had deserved very well of him (2 Kings, xi.); whilst Solomon having abandoned himself entirely to the lust of women, so forsook the true religion of God as "to follow strange gods" (3 Kings, xi.). This sin, therefore, as Osee has said, plucks

* Lev. xx. 10; Deut. xxii. 22, sqq.; John, viii. 5.

out the heart, and often blinds the understanding of man (Osee, iv. 11; Dan. xiii. 9). Let us now come to those remedies which consist in action.

QUESTION X.—*In what ways men are excited to Lust, and which they ought particularly to avoid.*

Of these the first is that we most studiously avoid idleness; for, according to Ezechiel, it was by yielding themselves up to its enervating influence, that the Sodomites plunged into that most foul crime of abominable lust (Ez. xvi. 49). In the next place, intemperance in eating and drinking is greatly to be avoided: "I fed them to the full," says the prophet, "and they committed adultery" (Jer. v. 7); for repletion and satiety beget lust. This same our Lord signifies in these words: "Take heed to yourselves, lest perhaps your hearts be overcharged with surfeiting and drunkenness" (Luke xxi. 34): This the Apostle also: "Be not drunk with wine," says he, "wherein is luxury" (Eph. v. 18). But the eyes, in particular, are the inlets to the incentives of lust, and to this refer these words of Christ our Lord: "If thine eye cause thee to offend, pluck it out, and cast it from thee."* The Prophets, also, frequently speak to the same effect; as in Job: "I made a covenant with my eyes, that I would not so much as think upon a virgin" (Job, xxxi. 1). Finally, there are on record many and almost innumerable examples of evils, which had their origin in glances of the eyes: thus fell David (2 Kings, xi. 2, sqq.); thus the king of Sichern (Gen. xxxiv. 2); and thus also the elders, the false accusers of Susanna (Dan. xiii. 8, sqq.).

QUESTION XI.—*Over-elegance of Dress, obscenity of Language, and other voluptuous incitements on the part of Women, are to be avoided.*

Over-elegance of dress, by which the eye is very much attracted, often affords no small occasion for lust; and hence the admonition of Ecclesiasticus: "Turn away thy face from a woman dressed up" (Eccli. ix. 8). As, then, women are too studious of ornament, it will not be unseasonable, if the parish-priest use some diligence in occasionally admonishing and reproving them in words, which the Apostle Peter thus expressed on this subject, and which are most impressive: "Whose adorning let it not be the outward plaiting of the hair, or the wearing of gold, or the putting on of apparel" (1 Peter iii. 3): St. Paul also says: "Not with plaited hair, or gold, or pearls,

* Matt. v. 29; xviii. 9; Mark ix. 46.

or costly array" (1 Tim. ii. 9); for many females, adorned with gold and precious stones, have lost the ornaments of mind and body. But this excitement of desire, which is wont to be provoked by exquisite elegance of dress, is followed by another, which is that of foul and obscene language; for the minds of young persons are inflamed by obscene language as by an applied torch, for, says the Apostle: "Evil communications corrupt good manners" (1 Cor. xv. 33); and as indelicate and lascivious songs and dances are most productive of the same effect, they too are carefully to be avoided. In the same class, also, are numbered obscene and amatory books, which are to be avoided, as are also images that present any appearance of indecency, possessing, as they do, very great influence in exciting to filthy allurements, and in kindling criminal desire in the minds of youth. But let the parish-priest take especial care, that what was piously and religiously ordained by the Holy Council of Trent regarding them, be most sacredly observed.* If all these things that have just been mentioned be most studiously and carefully avoided, almost every incentive to lust is removed.

QUESTION XII.—*The Use of Confession, of the Eucharist, and of other pious Matters is necessary to attain Chastity.*

But, to repress its violence, frequent recourse to confession and to the holy Eucharist operates most efficaciously; as do also unceasing and devout prayers to God, joined to fasting and almsdeeds; for chastity is "a gift" of God (1 Cor. vii. 7), which he refuses not to those who ask it "aright;" nor does he "suffer" us "to be tempted above that which" we "are able" (1 Cor. x. 13).

QUESTION XIII.—*The Body is to be subdued by the Votary of Chastity.*

But the body is to be exercised, and the sensual appetites to be repressed not only by fastings, and particularly by the fasts instituted by holy Church, but also by watchings, pious pilgrimages, and other austerities. By these and other such penitential observances is the virtue of temperance chiefly evinced; and to this effect St. Paul writes thus to the Corinthians: "Every one that striveth for the mastery, refraineth himself from all things; and they indeed that they may receive a corruptible crown, but we an incorruptible one" (1 Cor. ix. 25); and a little after: "I chastise my body, and bring it into

* Sess. xxv.

subjection, lest, perhaps, when I have preached to others, I myself should become reprobate" (1 Cor. v. 27); and in another place: "Make not provision for the flesh in its concupiscence" (Rom. xiii. 14).

CHAPTER VIII.

ON THE SEVENTH COMMANDMENT.

"THOU SHALT NOT STEAL."*

QUESTION I.—*How great is the importance of this Commandment, and its connexion with the two preceding.*

That it had been the ancient custom of the Church to impress on the faithful the force and nature of this commandment, is shown by that reproof of the Apostle uttered against some who were most earnest in deterring others from vices, with which they themselves were found overwhelmed: "Thou, therefore," says he, "that teachest another, teachest not thyself: thou that preachest that men should not steal, stealest" (Rom. ii. 21). By this salutary instruction they not only corrected a vice prevalent in those times, but also repressed turbulence and litigation, and other causes of evils, which usually arise from theft. As these our days are also unhappily involved in the same delinquency, and in its consequent mischiefs and calamities, parish-priests, following the example of the holy Fathers, and of the masters of Christian discipline, will urge this matter, and will explain assiduously and diligently the force and meaning of this commandment. And first, they will employ their assiduity and diligence in setting forth the infinite love of God towards the human race, who, not satisfied with having, as it were, fenced round our lives, our persons, our fame, and reputation, by means of these two prohibitions: "Thou shalt not kill," "Thou shalt not commit adultery," also places as if an external guard over, and defends, our means and property, by this precept, "Thou shalt not steal."

QUESTION II.—*What is the meaning of this Precept.*

For what meaning can these words have, but that which we mentioned above when speaking of the other precepts, namely, that God forbids these our worldly goods, which are under his protection, to be taken away or injured by any one. The greater

* Ex. xx. 15; Deut. v. 19.

this benefit of the divine law is, the greater should be our gratitude to God, the Author of that benefit; and as the best manner proposed to us of experiencing and of evincing gratitude, is not only to lend a willing ear to his precepts, but also to give practical proof of our approval of them, the faithful are to be excited and ardently animated to the observance of this commandment. Like the preceding ones, this also divides itself into two parts; the one, which prohibits theft, is mentioned in express terms; of the other, by which we are ordered to be kind and liberal towards our neighbours, the spirit and force are implied and involved in the former. We shall, therefore, begin with the first: "Thou shalt not steal."

QUESTION III.—*What the Legislator here wished to signify by the word Theft.*

Here it is to be observed, that by the word "theft" is understood not only the taking away of anything from its rightful owner, privately and without his consent, but also the possession of anything belonging to another, contrary to the will, although not without the knowledge of the owner, unless, forsooth, we are to suppose that he who prohibits theft, does not disapprove of rapine, accomplished by violence and injustice; whereas, there is extant that of the Apostle, "Extortioners shall not possess the kingdom of God" (1 Cor. vi. 10); and the same Apostle writes, that the manner of life and society of such persons is altogether to be shunned (1b. v. 11).

QUESTION IV.—*Since God here wishes to prohibit all unjust Usurpation of another's Property, why he mentions Theft rather than Rapine.*

It is not, however, to be wondered at that the precept of the living law is set forth under this denomination of "theft," not "rapine," for that was done with the best reason; because theft is more extensive and comprehensive than rapine, which they alone can commit who are superior in power and force. Every one, however, sees that when lighter sins of the same sort are forbidden, greater enormities are also prohibited.

QUESTION V.—*The different Denominations of Theft are enumerated.*

The unjust possession and use of what belongs to another are marked by various names, according to the various nature of the things taken from their owners against their will and without their knowledge; for if anything private be taken from a private individual it is called "theft;" if from the public, "peculation;" to enslave and appropriate the freeman or slave

of another is called "man-stealing;" to steal anything sacred is called "sacrilege," which most nefarious and wicked crime is of such common occurrence in our days, that property which had been piously and wisely appropriated to the necessities of divine worship, to the support of the ministers of the Church, and to the use of the poor, is converted into the means of gratifying individual cupidity and pernicious passions.

QUESTION VI.—*They who really possess the Property of others are not the only transgressors of this Precept.*

But, besides actual theft, that is, the outward act, the will and desire of stealing are also forbidden by the law of God; for the law is spiritual, and regards the soul, the source of our thoughts and designs: "Out of the heart," says our Lord in St. Matthew, "proceed evil thoughts, murders, adulteries, fornications, thefts, false testimonies" (Matt. xv. 19).

QUESTION VII.—*Whence we may best estimate the grievousness of Theft.*

But how grievous a sin theft is, the force of natural reason alone sufficiently shows; for it is contrary to justice, which gives to every man his own; for in order that every man, unless we wish to dissolve human society, may retain what has justly fallen to his lot, it is necessary to give stability to the distributions and allotments of property, which have been constituted from the very beginning by the law of nations, and confirmed also by divine and human laws; for, as the Apostle says: "Neither thieves, nor the covetous, nor drunkards, nor railers, nor extortioners, shall possess the kingdom of God" (1 Cor. vi. 10). The mischievousness and enormity of this crime, however, the very many evils which follow in the train of theft, declare; for many judgments are rashly and inconsiderately formed of many; hatred breaks out; enmities are conceived; and sometimes the innocent are most cruelly condemned.

QUESTION VIII.—*How the Things taken away are necessarily to be restored.*

What shall we say of that necessity, which is imposed by God on all, of making satisfaction to him from whom anything has been taken away? "For the sin is not forgiven," says St. Augustine, "unless what was taken away be restored;"* and

* Aug. ep. 153, c. 6, n. 20, p. 403.

how great is the difficulty of such restitution, when one has been accustomed to enrich himself with the property of others, we may understand not only from intercourse with others and from our own reflection, but also from the testimony of the prophet Habacuc; for he says: "Woe to him that heapeth together that which is not his own. How long also doth he load himself with thick clay?" (Hab. ii. 6). The possession of other men's property, he calls "thick clay," from which men can with difficulty emerge and disengage themselves. But there are so many kinds of thefts, that it is very difficult to enumerate them. Wherefore it will be enough to have spoken of these two, to which, as to their source, are reduced all others, which we shall mention. To inspire a detestation of them, and to deter the faithful people from the wicked enormity, parish priests, therefore, will bestow all care and diligence. But let us proceed with the details on this head.

QUESTION IX.—*What are the principal kinds of Thefts, and who are to be numbered among Thieves.*

They, then, who buy stolen goods, or retain the property of others, whether found, seized on, or pilfered, are also thieves. "If you have found, and not restored," says St. Augustine, "you have stolen."* If, however, the owner of the property cannot at all be discovered, the things found should go to the use of the poor; and if the finder refuse to yield them up, he thereby gives evident proof, that, were it in his power, he would steal in all directions to any extent. They who, in buying or selling things, employ fraud and cheating words, involve themselves in the same guilt: the Lord will avenge their frauds. But those who, for genuine and sound merchandise, sell spurious and unsound, or who deceive the buyers, by weight, measure, number, or rule, are guilty of a theft still more criminal and unjust; for we read in Deuteronomy: "Thou shalt not have divers weights in thy bag" (Deut. xxv. 13); and in Leviticus: "Do not any unjust thing, in judgment, in rule, in weight, or in measure. Let the balance be just, and the weights equal, the bushel just, and the sextary equal" (Lev. xix. 35, sq.); and elsewhere: "Divers weights are an abomination before the Lord: a deceitful balance is not good" (Prov. xx. 23). It is also an open theft, when labourers and artizans exact full and entire wages from those to whom they have not given just and due labour. Nor are unfaithful servants and stewards distinguished from thieves; nay, they are more

* Aug. ser. 178, c. 8.

detestable than other thieves, who are shut out by keys, whilst to a pilfering servant nothing in a house can be sealed or shut up. They also, who extort money under false pretences, by deceitful words or fallacious mendicancy, seem to commit theft; and their guilt is aggravated by heaping falsehood on theft. They, too, are to be reckoned among thieves, who, when they have been employed for some private or public office, paying little or no attention, neglect the duty, whilst they only enjoy the remuneration and emolument. To go through the remaining multitude of thefts, invented by ingenious avarice, which is versed in all the arts of pelf, is a long and, as we said, a very difficult task.

QUESTION X.—*What are the different kinds of Rapine, and who are to be called Extortioners.*

The parish-priest, therefore, will now proceed to treat of rapine, the other head of those crimes, first admonishing the Christian people to remember that saying of the Apostle: "They who will become rich, fall into temptation and into the snare of the devil" (1 Tim. vi. 9); and nowhere to suffer this precept to escape their memory: "All things whatsoever you would that men should do to you, do you also to them" (Matt. vii. 12); and always to keep in mind that [maxim]: "See thou never do to another, what thou wouldst hate to have done to thee by another" (Tob. iv. 16; Luke, vi. 31). Rapine, then, is more comprehensive than theft; for those who do not pay the labourers their hire are guilty of rapine, and are invited to repentance by St. James in these words: "Go to, now, ye rich men, weep and howl for your miseries that shall come upon you:" he subjoins the cause of this repentance; for, "Behold, the hire of the labourers who have reaped your fields, of which you have defrauded them, crieth out, and the cry of them hath entered into the ears of the Lord of Sabaoth" (James, v. 1, 4). This kind of rapine is reprobated in the strongest terms in Leviticus (Lev. xix. 13), Deuteronomy (Deut. xxiv. 14, sq.), Malachy (Mal. iii. 5), and Tobias (Tob. iv. 15). Amongst those guilty of this crime of rapine are included persons who do not pay, or who turn to other uses, or appropriate to themselves customs, taxes, tithes, and other such revenues, which are due to those who preside over the Church, and to the civil magistrates.

QUESTION XI.—*To lend on Usury is Rapine, and how grievous a Crime that is.*

To this class also belong usurers, the most cruel and relentless of extortioners, who, by usuries, plunder and destroy the

miserable people. Now, whatever is received above the principal, be it money, or anything else that may be purchased or estimated by money, is usury; for it is written thus in Ezechiel: "He hath not lent upon usury, nor taken an increase" (Ez. xviii. 17); and in Luke, our Lord says: "Lend, hoping for nothing thereby" (Luke, vi. 35). Even amongst the Gentiles this was always considered a most grievous and most odious crime; and hence the question, "What is usury?" which was answered by asking, "What is murder?"* For they who lend at usury sell the same thing twice, or sell that which has no existence.

QUESTION XII.—*Corrupt Judges, and those who defraud their Creditors, commit Rapine.*

Corrupt judges, whose decisions are venal, and who, bought over by money or bribes, decide against the poor and the necessitous, however good their cause, also commit rapine. Those who defraud their creditors, who deny their just debts, and also those who purchase goods on their own or on another's credit, with an engagement to pay for them at a certain time, and do not redeem their pledge, shall be convicted of the same crime of rapine; and it is an aggravation of their guilt that, in consequence of their want of punctuality and their fraud, prices are raised, to the no small detriment of the public. To such persons seems to apply that saying of David: "The sinner shall borrow, and not pay again" (Ps. xxxvi. 21).

QUESTION XIII.—*The rich who oppress the poor, having taken Pledges from them, are numbered among Extortioners.*

But what shall we say of those wealthy persons, who exact with rigour what they lend to the poor, who have not wherewithal to pay them; and who take as pledges even their necessary covering, contrary to the divine prohibition? for God says: "If thou takest of thy neighbour a garment in pledge, thou shalt give it him again before sunset, for that same is the only thing wherewith he is covered, the clothing of his body, neither hath he any other to sleep in: if he cry to me I will hear him, because I am compassionate" (Ex. xxii. 26, sq.). Their rigorous exaction we shall justly term "rapacity," and even "rapine."

* Cic. de offic. ii. 25, p. 278, ed. Græv. "et cum ille, qui quæsierat, dixisset, quid fœnerari? Tum Cato, Quid hominem, inquit, occidere?"

QUESTION XIV.—*They who store up corn in time of scarcity are Extortioners.*

Amongst those who are called by the Holy Fathers extortioners,* are they who, in times of scarcity, keep close their corn, thus culpably producing dearth and high prices; and this also holds good with regard to all necessaries for food, and the purposes of life. These are they to whom applies that execration of Solomon: "He that hideth up corn shall be cursed among the people" (Prov. xi. 26). Such persons parish-priests will admonish of their guilt, and will accuse with more than ordinary freedom; and will explain to them more at large the punishments that await their offences. So far for the negative part of the precept. Let us now come to the positive part, in which the first thing to be considered is satisfaction or restitution; for the sin is not forgiven unless what was taken away be restored.†

QUESTION XV.—*Who are to be considered bound to Restitution.*

But, as not only he who committed theft ought to make restitution to him from whom he stole, but all who were participators in the theft are also bound by this law of restitution, [the pastor] must explain who they are who cannot escape this necessity of making satisfaction or restitution. These form a variety of classes; of which the first consists of those who order to steal, and who are themselves not only the authors and accomplices of thefts, but also the very worst in that class of thieves. Another class, like the former in will, but unlike them in power, to be placed however in the same grade of thieves, consists of those who, unable to command, persuade and encourage others to commit theft. A third class is that of those who consent to theft committed by others (Rom. i. 32). The fourth class is that of those who are accomplices in, and also derive gain from, thefts (Prov. xxxix. 24); if that can be called gain, which, unless they repent, consigns them to eternal torments; of whom David speaks thus: "If thou didst see a thief, thou didst run with him" (Ps. xlix. 18). The fifth class is that of thieves, who, having it in their power to prohibit thefts, so far from opposing or preventing them, suffer and sanction their free commission. The sixth class is that of those who, well aware that the theft was committed, and where it was committed, far from discovering, dissemble their knowledge of the fact.

* Ambr. de Offic. iii. 6, n. 41.

† Aug. ep. 153, c. 6, n. 20.

The seventh and last embraces all who aid in the accomplishment of theft, who guard, patronize, receive and harbour thieves; all of whom are bound to make restitution to those from whom anything has been stolen, and are earnestly to be exhorted to the discharge of that necessary duty. Nor are those who approve and applaud thefts entirely exempt from this crime; neither are children and wives, who pilfer money from their parents and husbands, free from the same fault.

QUESTION XVI.—*What is to be thought of Alms, which are also here prescribed by implication.*

This commandment also implies pity towards the poor and the necessitous, and the relief of their difficulties and distresses from our means, and by our good offices. On this subject, because it is to be treated very frequently and copiously, parish-priests, to enable themselves to fulfil their duty, will borrow matter from the works of those very holy men, Cyprian,* John Chryso-stom,† Gregory Nazianzen,‡ and other eminent writers on almsdeeds; for the faithful are to be inflamed with a desire and with alacrity to succour those who depend for subsistence on the compassion of others. They are also to be taught the great necessity of almsdeeds, namely, that with our means and by our co-operation we be liberal to the poor, and this by that very true argument that, on the day of final judgment, God will abhor and consign to everlasting fire those who shall have omitted or neglected the offices of charity, but will invite, in the language of praise, and introduce into their heavenly country, those who shall have acted kindly towards the poor. Their respective sentences have been already pronounced by the lips of Christ the Lord: “Come ye blessed of my Father, possess the kingdom prepared for you” (Matth. xxv. 34, 41); and: “Depart from me ye cursed into everlasting fire” (Ib. v. 41).

QUESTION XVII.—*By what Means the People are to be excited to Almsdeeds.*

Priests will also employ those texts of Scripture calculated to persuade to this duty: “Give and it shall be given to you” (Luke, vi. 38). They will cite the promise of God, than which no remuneration more abundant, none more magnificent can even be imagined: “There is no man who hath left house, or brethren, &c., who shall not receive a hundred times as much

* Cypr. de op. et eleemos. † Chrys. hom. de eleemos. hom. 2. de Laz. n. 4. hom. 16, ad pop. Ant. n. 6, hom. 7, de pœnit. n. 6, sq. hom. 45, in Matth. n. 3. ‡ Greg. Naz. or. 14.

now in this time ; and in the world to come life everlasting” (Mark, x. 29, sq.). They will add that which was said by our Lord : “ Make to yourselves friends of the mammon of iniquity, that when you shall fail, they may receive you into everlasting dwellings ” (Luke, xvi. 9). But they will explain the heads of this necessary duty, that those who are unable to give, may at least lend to the necessitous wherewithal to sustain life, according to the injunction of Christ the Lord : “ Lend, hoping for nothing thereby ” (Luke, vi. 35). The happiness attendant on such an exercise of mercy, holy David attests : “ Acceptable is the man, that sheweth mercy and lendeth ” (Ps. cxi. 5).

QUESTION XVIII.—*We must labour in order to bestow Alms, and to avoid Idleness.*

But it is an act of Christian piety, should it not be in our power otherwise to deserve well of those who stand in need of the charity of others for sustenance, to seek by the labour of our hands to procure means of relieving the wants of the indigent, and also thus to avoid idleness. To this the Apostle exhorts all by his own example, in his epistle to the Thessalonians, in these words : “ For yourselves, know how you ought to imitate us ” (2 Thess. iii. 7) ; also to the same : “ Use your endeavour to be quiet, and that you do your own business, and work with your own hands, as we commanded you ” (1 Thess. iv. 11) ; and to the Ephesians : “ Let him that stole, steal now no more ; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that suffereth need ” (Eph. iv. 23).

QUESTION XIX.—*We must live frugally in order to relieve the Wants of others.*

We should also attend to frugality, and draw sparingly on the means of others, that we may not be a burden or a trouble to them. This exercise of temperance shines conspicuous in all the Apostles, but pre-eminently in St. Paul, who, writing to the Thessalonians, says : “ You remember, brethren, our labour and toil ; working night and day lest we should be burdensome to any of you, we preached amongst you the Gospel of God ” (1 Thess. ii. 9) ; and the same Apostle in another place : “ In labour and in toil, working night and day, lest we should be burdensome to any of you ” (2 Thess. iii. 8).

QUESTION XX.—*By what Arguments the Christian People are to be induced to the Detestation of Thefts and the practice of Benignity.*

But that the faithful people may abhor all this kind of nefarious crimes, it will be fit that parish-priests seek from the prophets, and take from the other divine books, the detestation in which God holds, and the awful threats which he denounces against, those who commit those crimes of theft and rapine. The prophet Amos exclaims : “ Hear this, you that crush the poor, and make the needy of the land to fail, saying, when will the month be over, and we shall sell our wares, and the Sabbath, and we shall open the corn ; that we may lessen the measure, and increase the sickle, and may convey in deceitful balances ? ” (Amos, viii. 4, sq.) There are many passages in Jeremiah (Jer. vii. 8, sqq.), Proverbs (Prov. xxi. 6, xxii. 16), and Ecclesiasticus (Eccli. x. 9, sq.), to the same purport ; nor is it to be doubted but that, in these causes are in great part included those evils with which this age is oppressed. But that Christian men may accustom themselves to discharge every office of liberality and kindness towards the poor and the mendicant, an exercise of benevolence which belongs to the second part of this commandment, parish-priests will place before them the most ample rewards, which God promises to bestow in this life and in the next, on the beneficent and the bountiful.

QUESTION XXI.—*What is to be thought of those who excuse their Thefts and Sacrileges by a futile pretext.*

As, however, there are not wanting those who would even excuse their thefts, they are to be admonished that the time will come when God will accept no excuse for their sin ; nay, that their excuses, so far from extenuating, will serve greatly to aggravate their guilt. Behold the insufferable luxury of noblemen, who fancy they extenuate their guilt by alleging that, if they stoop to strip another of what belongs to him, they are actuated not by cupidity or avarice, but by a desire to maintain the grandeur of their family and of their ancestors, whose estimation and dignity would fall, if not upheld by the accession of other men’s property. Of this pernicious error they must be disabused ; and must at the same time be convinced, that the sole means of preserving and augmenting their property and wealth, and of enhancing the glory of their ancestors, is to obey the will of God, to observe his commandments ; that, his will and commandments once contemned, wealth, however solidly

based and well established, is overturned; kings are hurled from their royal thrones, and from the highest pinnacle of honour; whilst the humblest individuals, men, too, whom they held in supreme hatred, are sometimes called by God to occupy their places. It is incredible to what a degree the wrath of God is kindled against such offenders; and of this Isaias is a witness, who records these words of God himself: "Thy princes are faithless, companions of thieves: they all love bribes; they run after rewards. Therefore, saith the Lord, the God of Hosts, the Mighty one of Israel: Ah! I will comfort myself over my adversaries, and I will be avenged of my enemies; and I will turn my hand to thee, and I will clean purge away thy dross" (Isa. i. 23, sqq.).

QUESTION XXII.—*How we must answer those who assert that they are driven to Rapine by considerations of advantage.*

There are not wanting those who plead in justification, not the maintenance of splendour and glory, but the attainment of greater ease and elegance in their mode of life. Such persons are to be refuted; and are to be taught how impious is their conduct and language, who prefer any advantage to the will and glory of God, whom we offend in an extraordinary degree by neglecting his precepts. And yet, what advantage can there be in theft, which the greatest evils follow close? "Confusion and repentance," says Ecclesiasticus, "is upon a thief" (Eccli. v. 17). But, grant that no evil overtake the thief, he dishonours the divine name; opposes the most holy will of God; contemns his salutary precepts; from which source flows all error, all dishonesty, all impiety.

QUESTION XXIII.—*What is to be said of those who cloak their Thefts under the plea of robbing the rich, or of Habit.*

What, if we sometimes hear thieves contend, that they are guilty of no sin, because they take away something from the rich and the wealthy, who suffer no injury from, nor even perceive the loss? A wretched, truly, and baneful defence. Another thinks that his plea should be deemed satisfactory, when he alleges that he has been so familiarized with stealing, as not to be able easily to overcome the propensity or desist from the practice: unless he listen to the Apostle saying: "Let him that stole, steal now no more" (Eph. iv. 28), he will be familiarized, like it or not, with eternal torments.

QUESTION XXIV.—*What again is to be said to those who profess to be induced to thieve either through Opportunity or desire of Revenge.*

Some there are, who excuse themselves by saying, that they took something from another, because an opportunity presented itself; for it is a trite proverb, that they who are not thieves, become thieves by opportunity. Such persons are to be dissuaded from their wicked opinion, by reminding them, that it is our duty to resist evil propensities; for, were we immediately to execute the suggestions of inordinate desire, what limit, what end to criminal and flagitious excesses? Such a defence, therefore, displays extreme baseness, or rather is an avowal of consummate licentiousness and injustice; for he who says that he does not commit sin, because he has no opportunity of sinning, almost acknowledges that he is always prepared to sin when opportunity offers. There are those who say they steal in order to gratify revenge, having suffered the same injury from others. In answer to such offenders, the pastor will first urge the unlawfulness of returning injury for injury; next that no one can be a judge in his own cause; and that still less is it permitted them to punish one man for the offences committed against them by others.

QUESTION XXV.—*What is to be said to those who steal in order to be freed from Debt.*

Finally, some find a sufficient justification of theft in the plea, that being overwhelmed with debt, they cannot be freed from it, unless they get rid of it by theft. Such persons are to be remonstrated with thus, and told, that there is no heavier debt, none by which mankind is more pressed down, than that debt, of which we daily make mention in the Lord's Prayer: "Forgive us our debts" (Matt. vi. 12); and that, therefore, to wish to swell that debt which we owe to God, that is, to sin more, in order to liquidate that which is due to man, is the height of folly; that it is much better to be cast into prison than to be consigned to the never-ending torments of hell; that it is also by far a greater evil to be condemned by the judgment of God, than by that of men; and moreover, that they should fly as suppliants to the assistance and mercy of God, from whom they can obtain what they stand in need of. There are other sorts of excuses, which prudent and zealous parish-priests will find it easy to meet; that they may one day be blessed with "a people, pursuing good works" (Tit. ii. 14).

CHAPTER IX.

ON THE EIGHTH COMMANDMENT.

“THOU SHALT NOT BEAR FALSE WITNESS AGAINST THY NEIGHBOUR.”*

QUESTION I.—*Advantages of this Precept.*

How great is not only the utility, but also the necessity of the assiduous explanation of this commandment, and of the inculcation of the duty which it enforces, we learn from these authoritative words of St. James: “If any man offend not in word, the same is a perfect man;” and again: “The tongue is indeed a little member, and boasteth great things. Behold how small a fire kindleth a great wood,” and what follows to the same effect (James iii. 2, 5). By these words we are admonished of two things; the one, that this vice of the tongue is of very great extent, which is confirmed by that sentence of the Prophet, “Every man is a liar” (Ps. cxv. 11), so that this is almost the only sin that would seem to extend to all mankind; the other, that thence proceed innumerable evils, for through the fault of an evil-spoken man are often lost the property, the character, the life, the salvation, either of the injured person, who, unable patiently to bear contumelies, impotently avenges them; or of the person who inflicts the injury, because, deterred by a perverse shame and a false idea of what is called honour, he cannot be induced to satisfy him whom he has offended. Wherefore, the faithful are here to be exhorted to pour out their souls in thanksgiving to God for this salutary commandment of not bearing false witness, by which we are not only forbidden to injure others, but are also, on the same principle of obedience, defended from injury on the part of others.

QUESTION II.—*This Precept is both mandatory and prohibitory.*

But in this precept we must proceed in the same manner as we have done in the others, namely, by pointing out in it two laws, the one prohibiting to bear false witness; the other commanding us, having laid aside dissimulation and deceit, to measure our words and actions by the simple truth; of which duty the Apostle admonished the Ephesians in these words:

* Ex. xx. 16; Deut. v. 20.

“Performing the truth in charity, we may grow up in all things in him” (Eph. iv. 15).

QUESTION III.—*What is chiefly forbidden by this Commandment.*

Although by the name of false testimony is meant whatever is positively but falsely affirmed of any one, be it for or against him, be it in or out of a court of justice, yet the purport of the former part of this commandment is, to prohibit principally that false testimony that is given on oath in a court of justice; for a witness swears by the Deity; and the words of a man thus giving evidence, and interposing the Divine name, have very great credit and weight. Such testimony, therefore, because dangerous, is chiefly prohibited; for, sworn witnesses, unless they be excluded by legal exceptions, or convicted of palpable dishonesty and wickedness, even the judge himself cannot reject, especially as it is an injunction of the divine Law, that “in the mouth of two or three witnesses every word shall stand” (Matt. xviii. 16; Deut. xix. 15). But that the faithful may plainly understand the commandment, they will have to be taught what means this word “neighbour,” against whom it is unlawful to bear false witness.

QUESTION IV.—*Who is here designated by the word
“Neighbour.”*

- According to the doctrine of Christ the Lord, our neighbour is whoever wants our assistance, whether he be bound to us by ties of kindred or not, whether a fellow-citizen or a stranger, a friend or an enemy (Luke, x. 29, eqq.). To suppose it lawful to give false evidence in any case against an enemy, whom by the command of God and of our Lord we are bound to love (Matt. v. 44; Luke, vi. 27), is utter wickedness. Moreover, as every one is in some sort his own neighbour, it is unlawful for any one to bear false witness against himself; and they who do so, branding themselves with infamy and disgrace, inflict a wound on themselves and on the Church, of which they are members; as also they who commit suicide injure the state. This is the doctrine of St. Augustine; “Although,” says he, “to those, who understand rightly, it could not but appear prohibited to give false testimony against oneself, because the words ‘against thy neighbour’ have been added in the commandment; but let no one therefore think that he is exempt from this guilt, if he bears false witness against himself; for he who loves has received as the standard of loving his neighbour [the love which he bears to] himself.”*

* Aug. de Civ. Dei, l. . c. 20.

QUESTION V.—*It is not lawful to give false Testimony or to lie in order to serve our Neighbour.*

But because we are prohibited to injure, let no one infer that we are therefore at liberty, on the other hand, to serve our neighbour by false testimony, although he be united to us by the ties of nature and religion. No one can employ falsehood, still less perjury, to consult the feelings or the interests of any man. Hence, St. Augustine in his book on lying, addressed to Crescentius, teaches from the words of the Apostle, that a lie “although uttered in unmerited commendation of any one,” is to be numbered amongst false testimonies. Treating of that passage of the Apostle: “Yea, and we are found false witnesses of God, because we have given testimony against God, that he hath raised up Christ, whom he hath not raised up, if the dead rise not again” (1 Cor. xv. 15), he says: “The Apostle calls it false testimony to utter a lie with regard to Christ, although it seems to redound to his praise.”*

QUESTION VI.—*How many Evils attend false Testimony borne in favour of another.*

But it also very frequently happens, that he who favours one party injures the other: false testimonies are certainly the occasion of misleading the judge, who, induced by such evidence, sometimes decides, and is obliged to pronounce contrary to justice, according to the unjust testimony. It also sometimes happens, that he who has gained his suit by means of a false witness, and has done so with impunity, exulting in his iniquitous victory, becomes familiarized to the work of corruption and the subornation of false witnesses, through whose instrumentality he hopes to be able to attain whatever ends he proposes to himself. To the witness himself it is also most irksome to be known as false and perjurious by him whom, by his oath, he has aided and abetted; whilst, encouraged by the success of his crime, he becomes every day more practised in, and accustomed to, impiety and audacity.

QUESTION VII.—*By this Precept are forbidden the Sins of all those who are concerned in Suits of Law, and all Lying in general.*

As, then, [by this precept] are forbidden deceit, falsehood, and perjury on the part of witnesses, so also are they forbidden on the part of plaintiffs, defendants, and patrons; of solicitors,

lawyers, and advocates; and of all, in fine, who have any concern in suits at law. Finally, God forbids all testimony that may cause inconvenience or detriment, be it legal evidence or not; for in Leviticus, where the commandments are repeated, we read: "Thou shalt not steal; thou shalt not lie; neither shall any man deceive his neighbour" (Lev. xix. 11); that to no one may it be matter of doubt, that by this commandment God rejects and condemns lies of every sort, as David most explicitly testifies in these words: "Thou wilt destroy all that speak a lie" (Ps. v. 7).

QUESTION VIII.—*This Precept is also extended to the Vice of Detraction.*

But by this commandment is forbidden not only false testimony, but also the detestable propensity and habit of detraction, from which pest it is incredible how many and what serious inconveniences and evils spring. This vice of speaking ill and contumeliously of others in private, the sacred Scriptures every where reprobate: "With him," says David, "I would not eat" (Ps. c. 5); and St. James: "Detract not one another, brethren" (James, iv. 11). Nor do the sacred Scriptures supply precepts only on the subject, but also examples, by which is made known the magnitude of this vice; for Aman, by forged charges, so incensed Assuerus against the Jews, that he ordered all the people of that nation to be destroyed (Esther, xiii.). Sacred history abounds with similar examples, by the relation of which priests will endeavour to deter the faithful from such wickedness.

QUESTION IX.—*Who are to be numbered among Detractors.*

But that the force of this sin of detraction may be fully understood, we must know, that the reputation of men is injured not only by calumniating their character, but likewise by exaggerating and amplifying their faults; and should anything have been committed by any one in secret, which, when made known, must be seriously injurious to his character, he who, at a time, in a place, before persons, when, where, before whom it was unnecessary, has given publicity to the matter, is justly called a detractor and a slanderer. But of all slanders there is none more criminal than that of those who slander the Catholic doctrine and its teachers: in the same class are those who exalt with praises the teachers of false and erroneous doctrines.

QUESTION X.—*Those who listen to Detractors or who sow Dissensions among Friends are Detractors.*

Nor are those dissociated from their number or their guilt,

who, instead of reproving, lend open ears, and a willing assent to detractors and slanderers; for as St. Jerome* and St. Bernard write: † “Whether the detractor or the listener be the more criminal, it is not easy to decide;” for if there were no listeners, there would be no detractors. To the same class belong those, who by their artifices cause divisions and dissensions among men, and who feel a particular pleasure in sowing discord; thus severing, by fiction and falsehood, the closest friendships and social ties, and driving to endless hatred and to arms the fondest friends. Of such pestilent characters the Lord expresses his detestation in these words: “Thou shalt not be a detractor, nor a whisperer among the people” (Lev. xix. 16). Of this description were many of the advisers of Saul, who strove to alienate his affection from, and to exasperate him against, king David (1 Kings, xxiv. 40, xxvi. 19).

QUESTION XI.—*Sycophancy is also forbidden by this Law.*

Lastly, this [prohibitory] part is sinned against by wheedlers and sycophants, who, by their blandishments and hollow praises, insinuate themselves into the ears and hearts of those whose interest, money, and honours they hunt after, as the prophet says, calling “evil good, and good evil” (Isa. v. 20). Such characters David admonishes us to expel and banish from our society, in these words: “The just man shall correct me in mercy, and shall reprove me; but let not the oil of the sinner fatten my head” (Ps. cxl. 5). They, it is true, do not speak ill of their neighbour; yet they inflict on him the deepest injury, causing him, even by praising his vices, to continue in them to the end of his life. And, indeed, of this species of flattery the most pernicious is that which proposes to itself for object the calamity and ruin of others. Thus Saul, when, to procure the death of David, he wished to expose him to the ruthless sword of the Philistine, addressed him in these soothing words: “Behold my elder daughter Merob, her will I give thee to wife: only be a valiant man, and fight the battles of the Lord” (1 Kings, xviii. 17); and thus did the Jews insidiously address Christ the Lord: “Master, we know that thou art a true speaker, and teachest the way of God in truth.” ‡

QUESTION XII.—*How Friends perniciously flatter a Friend, who is dangerously ill.*

But far more pernicious is the language which friends and relations sometimes flatteringly use to those who, labouring

* Ep. 52, n. 14, et ep. 125, n. 19. † Bern. de considerat. ad Eugen. ii. 13. ‡ Matt. xxii. 16; Mark xii. 14; Luke xx. 21.

under mortal disease, are now on the point of death, when they assure them that there is then no danger of his dying; bid him to be in good spirits; deter him from the confession of his sins, as if the thought would fill him with melancholy; and, finally, turn away his mind from all concern about, and meditation upon, the extreme dangers in which he is placed. Lies of every sort are therefore to be avoided, but particularly those by which any one may suffer serious injury; but a lie uttered against, or regarding religion, is one replete with impiety.

QUESTION XIII.—*With this Commandment also clash the Authors of Libels, persons lying through Joke or Officiousness, and Hypocrites.*

God is also grievously offended by those opprobrious invectives, termed lampoons and libels, and other contumelious slanders of this kind. Moreover, to deceive by a jocose or officious lie, although no one may have gained or lost by it, is, notwithstanding, altogether unseemly, as the Apostle admonishes us: "Putting away lying, speak ye the truth" (Eph. iv. 25); for it begets a strong tendency to frequent and more serious lying; and from jocose, men contract a habit of uttering deliberate lies; lose their character for veracity; and find it necessary, in order to gain belief, to resort continually to swearing. Finally, by the first part of this commandment is prohibited dissimulation; and not only to speak, but to act deceitfully is attended with sin; for actions as well as words are signs of our ideas and sentiments, and for this reason our Lord, rebuking the Pharisees, frequently calls them "hypocrites" (Matt. xv. 7; xxiii. 13, sqq.) So far with regard to the negative, which is the first part of this commandment. Let us now explain what the Lord commands in the second part.

QUESTION XIV.—*Mandatory part of the Commandment as regards Trials.*

The force and nature of this precept have for object, that public trials be conducted on the principles of justice, and according to law, and that men do not arrogate and usurp the right of pronouncing judgment; for the Apostle writes that it is unjust to judge "another man's servant" (Rom. xiv. 4), lest persons decide without knowing the circumstances of the case. In this vicious error was the council of the priests and scribes who passed judgment on St. Stephen (Acts, vi. 12, sq. et vii.); the magistracy of Philippi were guilty of the same criminal conduct, of whom St. Paul says: "They have whipped

us publicly, uncondemned, men that are Romaus : they sent us to prison ; and now do they thrust us out privately " (Acts, xvi. 37). Let them not condemn the innocent nor acquit the guilty ; let them not be influenced by money or favour, nor by love or hatred. Thus Moses admonishes the Elders whom he had constituted Judges of the people : " Judge that which is just ; whether he be of your country or a stranger. There shall be no difference of persons ; you shall hear the little as well as the great ; neither shall you respect any man's person, because it is the judgment of God " (Deut. i. 16, sq.),

QUESTION XV.—*Accused persons, when questioned by a Lawful Magistrate, must not lie.*

With regard to accused persons, who are conscious of guilt, when interrogated according to the forms of judicial process, God wishes them to confess the truth ; for their confession, in some sort, attests and proclaims the praise and glory of God, according to Josue, who, exhorting Achan to confess the truth, says : " My son, give glory to the Lord God of Israel, and confess, and tell me what thou hast done : hide it not " (Josue, vii. 19).

QUESTION XVI.—*What is the duty of Witnesses.*

But, as this commandment chiefly regards witnesses, of these also the parish-priest will have to treat diligently, for the force of the precept is such as not only to prohibit false, but also to enforce the giving of true evidence ; for in human affairs true testimony is of the greatest use, because there are innumerable things of which we must be ignorant, unless we arrive at a knowledge of them on the faith of witnesses. Wherefore, in those things that we ourselves do not know, and yet of which it is not lawful for us to be ignorant, nothing is so necessary as true evidence. On this subject we have this sentiment of St. Augustine : " He who conceals the truth, and he who utters a falsehood, are both guilty ; the one, because he is unwilling to render a service ; the other, because he has the will to render a disservice."* Sometimes, however, it is lawful not to disclose the truth, but extra-judicially ; for when, in a court of justice, a witness is legally interrogated, he is bound to tell the whole truth. Here, however, witnesses should be more circumspect, lest, trusting too much to their memory, they affirm for certain what they have not fully ascertained. Solicitors and counsel, prosecutors and plaintiffs, remain still to be treated of.

* Aug. ep. ad Casulan. ap. Grat. P. 2 ; Caus. ii. qu. 3, c. 80.

QUESTION XVII.—*In what manner Solicitors and Counsel ought to fulfil their Duty.*

The two former classes will not be wanting in lending their service and legal assistance when the necessities of others shall call for them, and will humanely aid the indigent; neither will they undertake the defence of an unjust cause, nor protract by cavils, or encourage through avarice, suits at law; and as to remuneration for their labour and trouble, that let them measure by justice and equity.

QUESTION XVIII.—*Duties of Plaintiffs and Defendants.*

But prosecutors and plaintiffs are to be admonished to avoid creating danger to any one by unjust charges, through love, or hatred, or cupidity of any sort. Finally, to all pious persons is addressed this divine command, that in all their intercourse with society, in every conversation, they speak at all times with truth, and from the heart; that they utter nothing that may injure the character of another, not even of those by whom they know they have been injured and persecuted; whereas they should always recollect that such is the near relation, such the social bond, that mutually subsist between them, and that they are members of the same body.

QUESTION XIX.—*By what arguments Christians may be led to understand the Baseness of Lying.*

But in order that the faithful may the more willingly avoid this vice of lying, the parish-priest will place before them the extreme wretchedness and turpitude of this crime. In the sacred Scriptures the devil is called “the father of lies;” for, as the devil abode not in the truth, he is a liar and the father thereof” (John, viii. 44). To banish so great an enormity, he will subjoin the mischievous consequences that attend lying; and as they are innumerable, he will point out their heads and sources. And first, he will inform them how grievously the man of duplicity and falsehood offends, how much he is hated by God, on the authority of Solomon in that passage: “Six things there are which the Lord hateth, and the seventh his soul detesteth; haughty eyes, a lying tongue, hands that shed innocent blood, a heart that deviseth wicked plots, feet that are swift to run into mischief, a deceitful witness that uttereth lies,” and what follows (Prov. vi. 16, sqq.). The man, therefore, who is thus the object of God’s special wrath, who can save from the infliction of the heaviest punishments?

QUESTION XX.—*What inconveniences Lies bring on Human Society.*

Again, what more wicked or base than, as St. James says, with the same tongue by which we “bless God and the Father,” to “curse men, who are made after the” image and “likeness of God,” so that “a fountain sends forth through the same passage sweet and bitter water” (James, iii. 9, 11). The tongue, which before was employed in giving praise and glory to God, afterwards by lying treats him, as far as it can, with ignominy and dishonour. Henceliars are excluded from the possession of the bliss of heaven (Apoc. xxi. 27, xx. 15); for to David asking, “Lord! who shall dwell in thy tabernacle?” the Holy Spirit answers, “He that speaketh truth in his heart, who hath not used deceit in his tongue” (Ps. xiv. 1, 3). Lying is also attended with this very great disadvantage, that it is an almost incurable disease of the mind; for as the sin of the calumniator or detractor is not pardoned, unless satisfaction be made to the injured person, a difficult duty to those who, as we already observed, are deterred from its performance by false shame, and an empty idea of dignity, he who continues in this sin, is doubtless doomed to everlasting perdition. For let no one indulge the hope of being able to obtain the pardon of his calumnies or detractions, unless he first make satisfaction to him whose dignity or reputation he has depreciated publicly in a court of justice, or even in private and familiar conversation. Besides, the evil consequences of lying are most extensive, and are diffused through society at large; because by duplicity and lying, good faith and truth, the closest links of human society are dissolved; and, they once removed, the greatest social confusion ensues, so as that men would seem to differ in nothing from demons. The parish-priest will moreover teach, that loquacity is to be avoided, by avoiding which the other evils of the tongue are also obviated, and a powerful preventive is opposed to lying, from which vice the loquacious cannot easily abstain.

QUESTION XXI.—*The vain Excuses of Liars are refuted.*

Finally, the parish-priest will disabuse of their error those who excuse their duplicity of language, and defend their violation of truth, by the example of the prudent, who, say they, lie in season. He will observe, what is most true, that “The wisdom of the flesh is death” (Rom. viii. 6): he will exhort his hearers in their difficulties and dangers to trust in God, and

not seek refuge in the artifice of lying ; for they who employ such a subterfuge, sufficiently declare that they rely on their own prudence more than they trust in the providence of God. They who impute the cause of their lying to those by whom they were first deceived with falsehood, are to be taught that it is not lawful for men to avenge themselves ; that evil is not to be rendered for evil, but rather that evil is to be overcome by good (Rom. xii. 17, 19, 21 ; 1 Peter, iii. 9) ; that, were it even lawful to make such a return, it would be the interest of no man to avenge himself to his own injury ; and that he who utters a falsehood, inflicts on himself a most grievous injury. To those who plead the frailty and weakness of human nature, is to be delivered this injunction of duty, that they implore the divine assistance, and yield not to human infirmity. Those who allege habit, are to be admonished, if they have accustomed themselves to lying, to endeavour to acquire the contrary habit of speaking the truth, particularly as they who sin through use and habit offend more grievously than others.

QUESTION XXII.—*We must not Lie because others do so.*

And as there are not wanting those who would shelter themselves by alleging in excuse the example of the rest of mankind, who, they contend, everywhere indulge in falsehood and perjury, such persons are to be undeceived, by reminding them that bad men are not to be imitated, but reprovèd and corrected ; but that, when we ourselves are addicted to lying, our words have less weight in reprehending and correcting it in another. With regard to others, who defend themselves by saying, that they were often sufferers by speaking the truth, these the priest will refute by urging that such an excuse is an accusation, not a defence ; whereas it is the duty of a Christian man to suffer any loss rather than utter a falsehood.

QUESTION XXIII.—*Neither a jocosè nor a serviceable Lie is to be allowed.*

There remain two classes of persons, who would excuse their departure from truth ; the one, who say that they tell lies for joke sake ; the other who, for the same conduct, plead motives of interest, because, forsooth, without having recourse to a lie, they can neither buy nor sell to advantage. Both it will be the duty of the parish-priest to turn from their error ; the first, by urging the inveteracy of the vicious habit, which the practice of lying augments, and by inculcating that we shall have “ to render an account for every idle word ” (Matt. xii. 36) ; the second class, in whose excuse is involved their own weightier accusa-

tion, he will reprove with still greater severity, showing as they do that they yield no credit or authority to these words of God : “ Seek ye therefore first the kingdom of God and his justice, and all these things shall be added unto you besides ” (Matt. vi. 33).

CHAPTER X.

ON THE NINTH AND TENTH COMMANDMENTS.

“ THOU SHALT NOT COVET THY NEIGHBOUR’S HOUSE ; NEITHER SHALT THOU DESIRE HIS WIFE, NOR HIS SERVANT, NOR HIS HANDMAID, NOR HIS OX, NOR HIS ASS, NOR ANYTHING THAT IS HIS. ”*

QUESTION I.—*How the Ninth and Tenth Commandments seem to comprehend the other eight.*

That in these two precepts, which were delivered the last, is appointed in some sort a means of observing the rest, is first to be known ; for the purport of what they prescribe is, that whoever desires to observe the preceding precepts of the law, must be most careful not to covet, for he who covets not, content with what he has, will not desire to possess what belongs to others ; will rejoice in the advantages enjoyed by others ; will give glory to the immortal God ; will render him boundless thanks ; will observe the Sabbath, that is, will enjoy continual repose ; will respect his superiors ; and will, in fine, injure no one in word or deed, or otherwise ; for the root and seed of all evils is depraved concupiscence, which hurries its victims into every species of iniquity and crime.† If these considerations be well weighed, parish-priests will be more diligent in explaining, and the faithful more attentive in hearing what follows.

QUESTION II.—*Difference between these two Commandments.*

But although we have united these two commandments, because their subject not being dissimilar, they admit of the same mode of instruction ; yet the parish-priest, when exhorting and admonishing, will be able to treat of them jointly or separately, as to him shall seem more convenient. If, however,

* Ex. xx. 17 ; Deut. v. 21. † 1 Tim. vi. 10 ; James i. 14, sq. iv. 1, sq.

he shall have undertaken the exposition of the Decalogue, he will point out in what these two commandments are dissimilar, or in what one "coveting" differs from the other, a difference explained by St. Augustine, in his book of Questions on Exodus;* for one of them looks only to utility and interest; the other to unlawful lusts and pleasures. He, therefore, who covets a field or house, pursues profit and utility rather than pleasure; whilst he who covets another man's wife, burns with a desire not of profit, but of pleasure.

QUESTION III.—*Whether what is comprehended in these two last Commandments was sufficiently explained in the Sixth and Seventh.*

But of these two commandments there was a twofold necessity; the one, in order to explain the import of the sixth and seventh; for, although by the light of natural reason alone it was understood, that to prohibit adultery is also to prohibit the desire of another man's wife; because, were it lawful to desire, it would also be lawful to enjoy; yet, blinded by sin, most of the Jews could not be induced to believe that such [desire] was prohibited by God. Nay, even after the promulgation, and with a knowledge of this law, many who professed themselves interpreters of the law, committed the same error, as may be learnt from the sermon of our Lord in St. Matthew: "You have heard that it was said to them of old, 'thou shalt not commit adultery;' but I say to you," &c. (Matt. v. 27). The second necessity of these precepts is, that by them are distinctly, and in express terms, forbidden some things, which are not explicitly prohibited in the sixth and seventh commandments. The seventh commandment, for instance, prohibits an unjust wish or endeavour to take away what belongs to another; but this forbids one to covet, on any account, even though he could obtain it consistently with law and justice, that, from the possession of which he sees that injury must accrue to his neighbour.

QUESTION IV.—*What and how great is the benefit conferred by God in imparting to us the Mandate of this Law.*

But before we come to the exposition of the precept, the faithful are first to be taught, that by this law we are instructed not only to restrain our inordinate desires, but also to know the boundless love of God towards us; for having, by the preceding precepts of the law, fenced us round, as it were,

* Aug. in Ex. qu. 71.

with safeguards, securing us and ours against injury, he wished, by this additional precept, to provide principally against the injuries we might inflict on ourselves by our appetites, and which would follow as a natural consequence, were we at full liberty to covet and desire things indiscriminately. By the enactment, then, of this law, which forbids to covet, God has provided that the stings of the passions, by which we are wont to be excited to every evil, being plucked out in some sort by the force of this law, should press us less urgently, and that, freed from that annoying importunity of the passions, we may thus have more time to devote to the performance of the numerous and most important duties of piety and religion, which we owe to God himself.

QUESTION V.—*What difference these two Commandments imply between divine and human Laws.*

Nor is this the only lesson which this law teaches us; for it also shows that the nature of the law of God is such as to require to be observed not only by the outward performance of duties, but also by the inmost sentiments of the mind; so that between divine and human laws, there is this difference, that the latter are confined to external things only, whereas the former, for God sees the heart, require pure and undefiled chastity and integrity of soul. The divine law, therefore, is a sort of mirror, in which we see the vices of our nature. Wherefore the Apostle has said: "I had not known concupiscence if the law had not said, 'thou shalt not covet'" (Rom. vii. 7); for as concupiscence, that is a propensity to sin, which propensity originated in sin, ever fixedly inheres in us; we hence recognize that we are born in sin; and therefore do we fly as suppliants to him who alone can wash away the defilements of sin.

QUESTION VI.—*What Concupiscence is here not prohibited, or what is Concupiscence.*

But each of these precepts has this in common with the others, that it is in part mandatory, and in part prohibitory. With regard to the import of the prohibitory part, let the parish-priest teach what concupiscence that is which, by the ordinance of this law, we ought to shun, lest perhaps any one may think that concupiscence to be in some sort vicious which is not vicious, such as the concupiscence mentioned by the Apostle, when he says: "The spirit lusteth against the

* 1 Kings, xvi. 7; Ps. vii. 10; Jer. xi. 20, xvii. 10.

flesh" (Gal. v. 17), and that which was the object of David's most earnest desires: "My soul hath coveted to long for thy justifications at all times" (Ps. cxviii. 20). It must therefore be known, that concupiscence is a certain commotion and impulse of the mind, urged by which men desire agreeable things which they have not; and as the other emotions of our soul are not always evil, so neither is this impulse of concupiscence always to be accounted vicious. Hence it is not evil to desire meat or drink; or, when cold, to wish to become warm; or, on the other hand, when warm, to become cool. And, indeed, this lawful force of concupiscence was implanted in us from nature by God; but through the sin of our first parents, overleaping the limits prescribed by nature, it has become so depraved, that it is often excited to desire those things that conflict with the spirit, and with reason.

QUESTION VII.—*What principally are the Advantages which the Concupiscence conformable to right Reason brings to Man.*

Moreover, if well regulated, and kept within its proper bounds, this force also affords no inconsiderable advantages; for, in the first place, it prompts us to supplicate God by assiduous prayer, and humbly to beg of him those things, which we most earnestly desire; for prayer is the interpreter of our desires; and were we without this lawful concupiscence, prayers would be less numerous in the Church of God. It also gives a higher value in our estimation to the gifts of God; for the more vehement the desire with which we are inflamed for anything, the dearer and the more pleasing is it to us when we have obtained it; and the delight itself, which we experience from the desired object, also causes us to return thanks to God with greater piety. If, then, it is sometimes lawful to covet, we must of necessity acknowledge that every impulse of concupiscence is not forbidden.

QUESTION VIII.—*In what sense the Apostle uses the word "Concupiscence."*

St. Paul, it is true, has said that concupiscence is sin (Rom. vii. 7, sqq.); but he is to be understood in the same sense as Moses, whose testimony he cites;* a sense which the language of the Apostle himself conveys; for, in his Epistle to the Galatians, he calls it, "the concupiscence of the flesh (Gal. v. 24): "Walk in the spirit," says he, "and you shall not fulfil the lusts of the flesh" (Ib. 16).

* Ex. xx. 17; Deut. v. 21.

QUESTION IX.—*What Concupiscence is here not at all prohibited, and has not the Nature of Sin.*

That natural and well-regulated force of concupiscence, therefore, which transgresses not its proper limits, is not forbidden; much less is that spiritual desire of the upright mind, by which we are prompted to wish for those things that war against the flesh, for to this same desire the sacred Scriptures exhort us: "Covet ye my words" (Wisd. vi. 12); and: "Come over to me all ye that desire me" (Eccli. xxiv. 26).

QUESTION X.—*What Concupiscence is here forbidden.*

By this prohibition, therefore, is entirely forbidden, not the force itself of concupiscence, which we may use both for good and for evil, but the indulgence of criminal desire, which is called "the concupiscence of the flesh," and "a propensity to evil," and which, when it sways the assent of the mind, is always to be deemed vicious. That, therefore, which the Apostle calls "the concupiscence of the flesh,"* is alone forbidden; namely, those motions of concupiscence that pass the bounds of reason, and are not confined within the limits prescribed by God.

QUESTION XI.—*Why this Concupiscence is confessedly a Sin.*

This concupiscence is condemned, either because it desires evil, such as adultery, drunkenness, murder, and other such heinous crimes, of which the Apostle speaks thus: "We should not covet evil things, as they also coveted" (1 Cor. x. 6); or because, although the objects are not bad in themselves, yet circumstances otherwise render the desire of them criminal, as, for instance, when their possession is prohibited by God or his Church. For we are not warranted in desiring what it is absolutely unlawful to possess, such as were formerly, in the old Law, the gold and silver from which idols were wrought, which the Lord in Deuteronomy forbade any one to covet" (Deut. vii. 25). This vicious concupiscence is condemned besides for this reason, because it has for its object that which belongs to another; such as a house, servant, field, wife, ox, ass, and many other things; which, as they belong to another, the divine law forbids us to covet. The desire of such things, when that desire is consented to, is criminal, and is numbered amongst the most grievous sins.

* Gal. v. 16, 24; 1 Peter ii. 2; 1 John ii. 16.

QUESTION XII.—*When chiefly Concupiscence is a Sin.*

For then does sin really exist, when the mind, following the impulse of evil desires, is pleased with, assents to, or does not resist them, as St. James, when pointing out the beginning and progress of sin, teaches in these words: "Every man is tempted, being drawn away by his own concupiscence, and allured: then, when concupiscence hath conceived, it bringeth forth sin; but sin, when it is completed, begetteth death" (James, i. 14, sq.).

QUESTION XIII.—*What is the purport of the two last Precepts.*

When, therefore, it is provided against by the law thus: "Thou shalt not covet," these words mean that we are to restrain our desires from the things that belong to others; for the thirst of coveting what belongs to others is immense, immeasurable, and insatiate, as it is written: "A covetous man shall not be satisfied with money" (Eccl. v. 9); and of him Isaias says: "Woe to you that join house to house, and lay field to field" (Isa. v. 8). But from an explanation of each of the words [of these commandments] the deformity and magnitude of this sin will be more easily understood.

QUESTION XIV.—*What is to be understood by the word "House" in the form of this Precept.*

Wherefore the parish-priest will teach, that by the word "house" is understood not only the habitation in which we dwell, but, as is known from the usage and custom of the inspired writers, the entire property of its owner. In Exodus it is written that "houses" were "built" by the Lord for the midwives (Ex. i. 21), which we are to interpret to imply that by him their means were increased and amplified. From this interpretation, therefore, we perceive that by the law of this precept we are forbidden to desire riches with avidity, or to envy others their wealth, power, rank; but to be content with our own condition, whatever it be, humble or elevated. Next, we ought to understand, for in the word "house" is included this also, that it is forbidden to covet the glory won by others.

QUESTION XV.—*What is contained under the words, Ox and Ass.*

What follows, "nor his ox, nor his ass," shows that it is unlawful for us to covet not only great things, such as a house, rank, and glory, because they belong to others; but, also small matters, whatever they be, whether animate or inanimate.

QUESTION XVI.—*Of what Servants this Precept speaks.*

Next follows, “nor his servant,” which is to be understood of captives as well as of other sorts of slaves, whom it is not less unlawful to covet than the other property of our neighbour. With regard to freemen, who, induced by wages, affection, or respect, serve voluntarily, no one ought, on any account, by words, or hopes, or promises, or rewards, to bribe or solicit them to leave those to whose service they have spontaneously attached themselves: and if, before the period of their promised service has expired, they leave their masters or employers, they are to be admonished, on the authority of this commandment, to return to them by all means.

QUESTION XVII.—*Why also mention is made of our Neighbour, in this Commandment.*

The mention of the word “neighbour,” in the commandment, has for its object to mark the wickedness of those men who are wont to covet neighbouring lands, houses, or the like, which lie contiguous; for neighbourhood, which consists in friendship, is transformed by the vice of covetousness from love into hatred.

QUESTION XVIII.—*They do not violate this Law who desire to purchase the saleable Property of their Neighbour at a just Price.*

But this commandment is by no means transgressed by those who desire to purchase, or purchase at a fair price, from a neighbour, things which he has for sale; for instead of doing their neighbour an injury, they render him a considerable service, because to him the money will be more convenient and useful than the things which he sells.

QUESTION XIX.—*How the Tenth Precept, not to covet our Neighbour's Wife, is to be understood.*

The commandment, forbidding us to covet our neighbour's goods, is followed by another, which forbids to covet our neighbour's wife; by which law is prohibited not only that lustful concupiscence by which the adulterer desires the wife of another, but also that which leads him to wish to be united to her in marriage; for when of old a bill of divorce was permitted (Deut. xxiv. 1, sq.), it could easily have happened that she who was repudiated by one might become the wife of another; but this the Lord forbade, lest either husbands might be solicited to abandon their wives, or wives conduct themselves with such peevishness and moroseness towards their husbands, as thereby to impose on them a sort of necessity of repudiating

them. But, now [under the Gospel-dispensation], this sin is more grievous, because the wife, although repudiated by her husband, cannot marry another during his lifetime. To him, therefore, who desires another man's wife, the transition from one inordinate desire to another is easy; for he will either desire the death of the husband or the commission of adultery. The same principle holds good with regard to those women who have been betrothed to another; for to desire them in marriage is also unlawful; and whoever strive to dissolve the contract by which they are affianced, violate the most sacred engagement of plighted faith. And as to covet the wife of another is highly criminal; so is it also on no account lawful to desire in marriage her who is consecrated to religion and to the service of God.

QUESTION XX.—*He does not sin against this Law who solicits in Marriage a Woman whom he supposes to have lost her Husband.*

But should any one desire in wedlock a woman who is already married, but whom he supposes to be unmarried, not being disposed, had he known that she was already married, to indulge such a desire, he certainly does not appear to violate this commandment. Pharaoh (Gen. xii. 11, sqq.) and Abimelech (Gen. xx. 2, sqq.), as the Scripture informs us, were betrayed into this error; they wished to take Sarah to wife, supposing her to be unmarried, and the sister, not the wife, of Abraham.

QUESTION XXI.—*Positive Part of the Precept.*

But to make known the remedies calculated to remove this vice of covetousness, the parish-priest ought to explain the other purport of the commandment, which consists in this, that, "if riches abound," we "set not" our "hearts upon them" (Ps. lxi. 11); that we be prepared to sacrifice them to a love of piety and religion; that we contribute cheerfully to relieve the miseries of the poor; and that, if poverty be our lot, we bear it with equanimity and joy.* And, indeed, if we exercise liberality by giving our goods to the poor, we shall extinguish the desire of what belongs to another. But, on the praises of poverty and the contempt of riches, it will be easy for the parish-priest to collect abundant matter for the instruction of the faithful from the sacred Scriptures,† and the works of the

* Matt. xix. 21; Mark, x. 21; Luke, xviii. 22. † Job, xxvii. 19; Ps. xxxiii. 11, xlvi. 17, sq.; Prov. xi. 28; Eccl. v. 9; Eccl. xi. 10, sq.; Jer. ix. 23; Matt. vi. 19, xi. 5, ix. 23, sq.; Mark, iv. 19, x. 23, sqq.; Luke, vi. 20, sqq., vii. 22, xviii. 24, sq.; 1 Tim. vi. 9, xvii.; James, i. 10, sq., ii. 5.

Fathers.* To desire with ardour, and with all earnestness, the consummation, not of our own wishes, but of the will of God, as it is expressed in the Lord's Prayer, is also commanded us by this law. Now the will of God [in our regard] consists chiefly in this, that we be made eminently holy; that we preserve our souls pure and unstained; that we practise those duties of mind and spirit that are opposed to our bodily senses; that having subdued their inordinate desires, we pursue, under the guidance of reason and the spirit, an upright course of life; and that, moreover, we use all our endeavours to repress the force of those sensual appetites that minister to our lusts and passions.

QUESTION XXII.—*What Christians should chiefly meditate on to restrain the force of Concupiscence.*

But to extinguish this ardour of evil desires, it will also be found very efficacious to place before our eyes the evils that arise from their indulgence. The first evil is that, whilst we obey evil desires, sin reigns in us uncontrolled; and hence the admonition of the Apostle: "Let not sin, therefore, reign in your mortal body, so as to obey the lusts thereof" (Rom. vi. 12); for as, by resisting the passions, the power of sin is overthrown; so by succumbing to them, we expel God from his throne, and introduce sin in his place. Another evil, besides, is that, as St. James teaches (James, i. 14, sq.), from this force of concupiscence, as from their source, flow all sins. St. John also says: "All that is in the world is the concupiscence of the flesh, the concupiscence of the eyes, and the pride of life" (1 John, ii. 6). A third evil is, that by these inordinate desires the understanding is obscured; for blinded by the darkness of the passions, men deem all the objects of their criminal wishes, whatever they be, lawful and even laudable. Moreover, by the force of concupiscence the seed of the divine word, sown in our souls by God, that great husbandman, is stifled: "Some," says St. Mark, "are sown among thorns: these are they who hear the word; and the cares of the world, and the deceitfulness of riches, and the lusts after other things, entering in, choke the word, and it is made fruitless" (Mark, iv. 18, sq.).

* Basil. M. regul. fus. tract. interrog. 6 et 8; Greg. Naz. ser. 14; Ambr. hexæm. vi. 8, n. 51, sq.; comm. in Luc. 4, lib. vii. n. 55; Hieron. ep. 14, ep. 66, ep. 120, qu. 1, ep. 130.; Chrys. in Matt. hom. 4, n. 11, sq. hom. 90, n. 3, sq.; Aug. ep. 157, c. 4; Cassian. Collat. 24, c. 26; Leon. M. ser. 9, 5, c. 2, sq.; Greg. M. in Ez. l. 2, ser. 9, n. 2 et 12.

QUESTION XXIII.—*Who are most bound in the bonds of Concupiscence.*

But they who, more than others, labour under this vice of concupiscence, and whom, therefore, the parish-priest ought to exhort with greater assiduity to the observance of this precept, are those who are addicted to improper diversions, or who indulge immoderately in play; and also merchants who wish for dearth and dearness, and who, that they themselves may be able to sell at too high, or purchase at too low a price, cannot bear that there are others besides themselves who buy or sell. In this matter they too offend who, that they themselves may gain by buying or selling, wish others to want. Soldiers, also, who long for war in order to be enabled to plunder; physicians, too, who wish for diseases; lawyers, who are anxious for abundance of causes and suits; and artisans who, greedy of gain, and with a view to increase immoderately their own profits, wish for a scarcity of all necessaries for food and raiment, offend against this commandment. They, too, who, envious of the praise and glory of others, strive also to tarnish in some degree their fame, sin grievously against this commandment; especially if they themselves are idle and worthless characters; for fame and glory are the meed of worth and industry, not of indolence and inactivity.

PART IV.

CHAPTER I.

ON PRAYER AND ITS PARAMOUNT NECESSITY.

QUESTION I.—*In what manner we should pray to God.*

Amongst the duties of the pastoral office, it is one of primary necessity to the salvation of the faithful people, to instruct them in Christian prayer, the efficacy and nature of which must be unknown to many, unless it be explained by the pious and faithful diligence of the pastor. Wherefore, the parish-priest ought to make it a most special object of his care, that his pious hearers understand what they should ask from God, and how it is to be asked. But all the conditions of necessary prayer are contained in that divine form which Christ the Lord wished to be known to his Apostles, and through them and their

successors, to all subsequently who should embrace the Christian religion. Its words and sentences ought, therefore, to be so deeply impressed on the mind and memory, as that we may have them in readiness. But to supply pastors with the means of instructing their faithful hearers in this form of prayer, we have here set down those things that appear to us more opportune, taken from those writers who are most commended for their learning and copiousness on this head; and should it be necessary, pastors may derive further information from the same sources.

QUESTION II.—*The Use of Prayer is necessary to Salvation.*

In the first place, then, he must teach how great is the necessity of prayer, a duty not only recommended by way of counsel, but also enforced by peremptory precept, as Christ the Lord declares in these words: "We ought always to pray."* This necessity of prayer the Church also shows in that prelude, as it were, to the Lord's prayer: "Admonished by salutary precepts, and formed by divine institution, we presume to say" (Roman Missal). Prayer then being necessary to Christian men, the Son of God, at the solicitation of his disciples: "Lord teach us to pray" (Luke xi. 1), prescribed to them a form of prayer, and gave them hope to obtain the objects of their petitions; † whilst he himself was to them a model of prayer, not only having recourse to it assiduously, but also spending whole nights therein. ‡ On this duty the Apostle also ceased not to deliver precepts to those who were converted to the faith of Jesus Christ; for SS. Peter (1 Peter iii. 7, iv. 7.) and John (1 John iii. 22, v. 14, sq.) are most earnest in their exhortations to the pious on the subject; and the Apostle, mindful of its nature, exhorts Christians in many places to the salutary necessity of prayer. §

QUESTION III.—*Principal Reason by which Men may be brought to a Knowledge of this necessary Duty.*

Besides, so numerous are our spiritual and corporal necessities (Ps. xxxix. 18, lxix. 8), that we should seek refuge in prayer, as of all [others] the one best interpreter of our wants, and the most efficient advocate in obtaining what we want; for as to no one does God owe anything; || it certainly remains for

* Luke, xviii. 1; Eccli. xviii. 22. † Matt. vii. 7, sqq.; Mark, xi. 24; Luke, xi. 9, sqq.; John, xiv. 13, sq., xv. 7, xvi. 23; 1 John, iii. 22. ‡ Luke, vi. 12; Matt. xiv. 23, xxvi. 36, sq.; Mark, i. 35, vi. 46; Luke, iii. 21, v. 16, ix. 18, 28; John, xvii. § Rom. xii. 12; Eph. vi. 18; Phil. iv. 6; Col. iv. 2, sq.; 1 Thess. v. 17, 25; 2 Thess. iii. 1; 1 Tim. ii. 1, 2, 8, v. 5. || Job xli. 2; Rom. xi. 35.

us to ask in prayer those things of which we stand in need. These prayers he has given us as the necessary instrument to obtain the object of our wishes.

QUESTION IV.—*We cannot satisfy our wants otherwise than by Prayer.*

Particularly as it is clear, that there are some things which cannot be obtained except by its aid; for holy prayers possess that transcendent virtue by which principally demons are cast out; for there is a certain class of demons not to be expelled “but by prayer and fasting” (Matt. xvii. 20). They, therefore, who employ not this practice and exercise of pious and assiduous prayer, deprive themselves of a great means of obtaining singular gifts; for, to obtain what one desires, there is occasion not only for good but also for assiduous prayer (James, v. 16); for, as St. Jerome says, “It is written: ‘Every one that asketh receiveth’ (Matt. vii. 8; Luke xi. 10); if therefore it be not given you, it is because you do not ask: ‘ask, therefore, and you shall receive.’”*

CHAPTER II.

ON THE UTILITY OF PRAYER.

QUESTION I.—*What is the First Fruit produced by that Necessity of Prayer.*

But this necessity is fraught with most agreeable utility, which of itself produces most abundant fruits; on which pastors will, when necessary for the instruction of the faithful people, draw copiously from the pages of spiritual writers. From their abundance we have made a selection, which we considered suited to our present purpose. Now the first fruit which we receive from prayer, is this, that by it we honour God, prayer being a certain indication of religion, and being compared in Scripture to incense: “Let my prayer,” says the prophet “be directed as incense in thy sight” (Ps. cxl. 2). Wherefore we thus confess our subjection to God, whom we acknowledge and proclaim to be the author of all good things; to whom alone we look; whom we have as the only refuge and bulwark of our safety and salvation. Of this fruit of prayer we are also admonished in these words: “Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me” (Ps. xlix. 15).

* John, xvi 24; James, iv. 2; Hier. Comm. in Matt. l. 1, c. 7, 7, sq.

QUESTION II.—*Of the Second Fruit of Prayer.*

Another most ample and most pleasing fruit of prayer, when heard by God, follows; for, in the opinion of St. Augustine, prayer is the key of heaven: “for,” says he, “prayer ascends, and the mercy of God descends: high as are the heavens, and low as is the earth, yet God hears the tongue of man.”* Such is the efficacy, such the utility of prayer, that through it we receive abundance of heavenly gifts; for we obtain the guidance and aid of the Holy Spirit, the preservation and security of the faith, escape from punishment, the divine protection under temptation, and victory over the devil. In a word, there is in prayer a singular accumulation of joy; wherefore the Lord has said: “Ask and you shall receive, that your joy may be full” (John, xvi. 24).

QUESTION III.—*The Divine Majesty always hears Pious Prayers.*

Nor is there left any room to doubt that the benignity of God is ready to hear and grant this our petition; a truth to which the sacred Scriptures bear testimony in many places. As, however, these testimonies are easily met with, we shall cite only the following from Isaias, by way of example: “Then,” says he, “shalt thou call, and the Lord shall hear: thou shalt cry, and he shall say, ‘Here I am’” (Isa. lviii. 9); and again: “It shall come to pass, that before they call, I will hear: as they are yet speaking, I will hear” (Ib. lxv. 24). Instances of persons who have obtained from God the objects of their prayers, because almost innumerable and easily met with, we omit.†

QUESTION IV.—*How it happens that we sometimes obtain not what we ask.*

But it sometimes happens that we obtain not from God what we ask. True; but God then best consults our interests, either by bestowing on us other greater and more ample gifts, or by withholding what we ask, because neither necessary nor useful to us; nay, perhaps, if granted, it would prove superfluous and most injurious. “God,” says St. Augustine, “denies some

* Aug. Ser. 47, in App. † Gen. xvi. 11, xxi. 17; xxx. 6; xxxv. 3; Ex. xii. 24; Num. xx. 16; Deut. ix. 19; x. 10; xxvi. 7; Jud. xiii. 9; 1 Kings, vii. 9; 3 Kings, xvii. 22; 4 Kings, xiii. 4; 2 Par. xxx. 20, 27; xxxiii. 13; xxxiv. 27; Ps. xxvii. 6; lxxx. 8; cxix. 1; Luke, i. 13; Acts, x. 31; Heb. v. 7; James, v. 17, sq.

things in his mercy, which he grants in his wrath.”* Sometimes also it happens, that such is the remissness and negligence with which we pray, that even we ourselves attend not to what we say. Now, if prayer is an elevation of the soul to God,† and if, in prayer, the mind, which ought to be fixed on God, wanders, and the tongue slurs over the words at random, without attention, without devotion, how shall we give to such empty sounds the name of Christian prayer? It is, therefore, not at all surprising if God does not accommodate himself to our will, when even we ourselves, by our negligence and inattention in prayer, almost prove that we do not wish for what we ask, or ask what would be prejudicial to us.

QUESTION V.—*Those who ask worthily obtain more than they ask.*

But, on the contrary, to those who pray judiciously and attentively, God grants much more than they ask, as the Apostle testifies in his Epistle to the Ephesians (Eph. iii. 20); and as is declared in that parable of the prodigal son, who would have considered himself to have come off well were his father to have admitted him into the number of his hireling servants (Luke xv. 11, sq.). Nay, not only when we ask, but when we think rightly, God accumulates his favours on us, not only in abundance, but also without delay. Without waiting for their utterance, God prevents the inward and silent desires of the poor, as the sacred Scriptures show, when they say: “The Lord hath heard the desire of the poor” (Ps. ix. 17).

QUESTION VI.—*Third Fruit of Prayer.*

Another fruit of prayer is, that by it we exercise and augment the virtues of the soul, most particularly faith; for as they who have not faith in God, pray not as they ought: “How,” says St. Paul, “can they call on him, whom they have not believed?” (Rom. x. 14): so the faithful, the more fervently they pray, the stronger and the more assured faith have they in the divine care and providence, which principally requires of us, that whilst we submit our wants to its dispensations, we make them all the objects of our prayers.

QUESTION VII.—*Why God, knowing as he does our Wants, wishes to be solicited by our Prayer.*

God, it is true, might bestow on us all things abundantly,

* Ep. 130, c. 14, n. 26, et alibi pluries. † Damas. de fid. orth. lib. iii. c. 24; Bonav. Expos. in Luc. vi.

although we asked them not, nor even thought of them, as he bestows on irrational creatures all things for the necessary purposes of life; but our most beneficent Father wishes to be invoked by his children: he wishes that, praying daily as we ought, we may pray the more confidently: he wishes us, having obtained those things which we ask, to testify and proclaim daily more and more his benignity towards us.

QUESTION VIII.—*How our Charity towards God is augmented by Prayer.*

Charity is also augmented [by prayer]; for, recognising him as the author of every good and of all advantages to us, we embrace him with the greatest possible love; and as, by conversation and interviews, lovers are more inflamed to love; so, the oftener pious men, holding intercourse with God in prayer, and supplicating his benignity, converse with him, experiencing at every interview greater delight, the more ardently are they excited to love and serve him.

QUESTION IX.—*By assiduity in Prayer we both become worthy of Divine Grace, and obtain Humility and arms against the Devil.*

Moreover, he will have us make use of this exercise of prayer, that, glowing with the desire of asking what we wish for, we may, by that assiduity and eagerness, make such advances as to be worthy to obtain those blessings, which our soul, before jejune and contracted, could not contain. He wishes us, besides, to understand and confess what is the fact, that, unaided by heavenly grace, we can of ourselves obtain nothing, and should therefore apply ourselves to prayer with our whole soul. These arms, as it were, of prayer are most powerful against the implacable foes of our nature: "With the cries of our prayers," says St. Hilary, "we must fight against the devil and his armed hosts."*

QUESTION X.—*Fourth Fruit of Prayer.*

From prayer we also derive this precious fruit, that, inclined as we are to evil, and to various sensual appetites, through the fault of innate infirmity, [God] permits himself to be brought in a special manner present to our thoughts; that, whilst we address him in prayer, and strive to merit his gifts, we may obtain a love of innocence; and, by lopping off all our offences, be purified from every stain.

* S. Hilar. Tract. in Ps. lxxv. n. 4.

QUESTION XI.—*Last Fruit of Prayer.*

Finally, as St. Jerome observes, prayer disarms the divine wrath.* Hence God thus addressed Moses: "Let me alone" (Ex. xxxii. 10), when, by prayers, he was preventing him from inflicting on that people the punishments with which he wished to visit them; for nothing so appeases God, when his wrath is kindled, so retards and averts his fury, even when he is ready to strike the wicked, as the prayers of pious men.

CHAPTER III.

ON THE PARTS AND DEGREES OF PRAYER.

QUESTION I.—*On the parts of Christian Prayer.*

The necessity and advantage of Christian prayer being explained, the faithful people should also know how many, and what are the parts of which prayer is composed; for that that appertains to the perfection of this duty, the Apostle testifies, who, in his Epistle to Timothy, exhorting to pious and holy prayer, carefully enumerates the parts of which it consists: "I desire, therefore, first of all," says he, "that supplications, prayers, intercessions, and thanksgivings, be made for all men" (1 Tim. ii. 1). Although the distinction between these different parts of prayer is somewhat refined; should parish-priests deem its explanation useful to their auditors, they will consult amongst others SS. Hilary† and Augustine.‡

QUESTION II.—*On Petition and Thanksgiving.*

But as there are principally two parts of prayer, petition and thanksgiving, from which, as from their source, the rest flows, we have thought that they should by no means be omitted. For we approach God, that offering him worship and veneration, we may either obtain some favour from him, or return him thanks for the benefits with which we are every day adorned and enriched by his bounty; and both of these most necessary parts of prayer God himself mentioned by the mouth of David, in these words: "Call upon me in the day of

* Comm. in Jer. l. 2, c. vii. v. 16. † Tract. in Ps. liv. n. 4, et Ps. cxi. n. 2. ‡ Aug. ep. 55, l. ii. c. 15, n. 28; ep. 149, c. 2, n. 13, sqq.; enarr. in Ps. iv. n. 5, in Ps. ciii. fer. 1, n. 3.

trouble: I will deliver thee; and thou shalt glorify me" (Ps. xlix. 15). Who, if he but consider the extreme destitution and misery of men, does not know how much we stand in need of the divine liberality and goodness?

QUESTION III.—*The Benignity and Liberality of God to all Men is set forth.*

But all who have eyes to see, and minds to comprehend, understand how much the will of God inclines towards the human race, how liberal is his bounty towards us. For wherever we cast our eyes, wherever we turn in thought, the admirable light of the divine beneficence and benignity beams upon us; for what have men that has not proceeded from God's bounty? And if all things are his gifts and the favours of his goodness, why should not all, to the best of their power, celebrate the praises of, and return thanks to, this God of boundless beneficence? But each of these duties of petition and thanksgiving contains many degrees, one more exalted and perfect than another. In order, therefore, that the faithful people may not only pray, but also discharge this duty of prayer in the best manner, pastors will propose to them the most exalted and perfect mode of praying, and will exhort them to it with the utmost earnestness.

QUESTION IV.—*What is the best manner of Praying, and the highest degree of Prayer.*

What, then, is the best manner, and the most exalted degree of prayer? That, namely, which pious and just men use, who, resting on the stable foundation of true faith, rise by certain successive degrees of purity and prayer to that height whence they can contemplate the infinite power, boundless benignity, and wisdom of God; where, too, they attain the most assured hope of obtaining not only those blessings which they ask in this life, but also those ineffable rewards which God has promised to bestow on those who piously and from the heart shall have implored the divine assistance.* Soaring towards heaven on these two wings, as it were, the soul in fervent desire approaches God, whom she adores with all honour of praise and thanksgiving, for the transcendent blessings which she has received from him; and, like an only child, animated with singular piety and veneration, confidently lays open to her dearest Father all her wants. This sort of prayer the sacred Scriptures express by the words, "pouring out." "In his

* Aug. Conf. l. x. c. 31, n. 45.

sight," says the prophet, "I pour out my prayer, and before him I declare my trouble" (Ps. cxli. 3). Here the words, "pour out," have the force of saying, that he who goes to pray suppresses nought, conceals nought, but pours out all, flying with confidence into the bosom of God, his most loving Father. To this the heavenly doctrine exhorts us in these words: "Pour out your hearts before him" (Ps. lxi. 9); and, "Cast thy care upon the Lord" (Ps. liv. 23). To this degree of prayer St. Augustine alludes in his *Enchiridion*, when he says: "What faith believes, hope and charity implore."*

QUESTION V.—*What is the other Sort of Prayer.*

Another degree is that of those, who, pressed down by mortal sins, strive, however, with that faith which is called dead (James ii. 17), to uplift themselves, and ascend to God; but, in consequence of their languid state and the extreme weakness of their faith, cannot raise themselves up from the earth. Impressed, however, with a just sense of their sins, and stung with remorse, they, far as they are removed from him, humbly and lowly implore of God, in penitential sorrow, pardon and peace. The prayer of such persons finds its place with God: their prayers are heard; nay, such men, God, in his mercy, most generously invites, when he says: "Come to me, all you that labour, and are heavily laden, and I will refresh you" (Matt. xi. 28). Of their number was that publican, who, not daring to raise his eyes towards heaven, yet left the temple, as our Lord declares, "justified rather than the" Pharisee (Luke, xviii. 10, sqq).

QUESTION VI.—*Who among those who pray occupy the Third Degree.*

A third degree of prayer is that of those who have not as yet received the light of faith; who, notwithstanding, whilst the divine goodness lights up [in their souls] the feeble glimmerings of nature, are strongly excited to the desire and pursuit of truth, to be taught which is the object of their most earnest prayers. If they persevere in that disposition, their earnest desire will not be rejected by the clemency of God, as we see verified by the example of Cornelius the Centurion (Acts x. 4, 31); for against none who desire it sincerely are the doors of the divine benignity closed.

* Aug. Ench. c. 7, n. 2.

QUESTION VII.—*What Class of Petitioners remain in the Last Degree.*

The last degree is that of those who, not only impenitent, but also heaping crime on crime, are yet not ashamed frequently to ask from God the pardon of sins in which they intend to persevere. Under such circumstances they should not presume to ask pardon even of their fellow-man. To their prayer God turns a deaf ear, as it is written of Antiochus: "Then this wicked man prayed to the Lord, of whom he was not to obtain mercy" (2 Macch. ix. 13). Those who are in this grievous misery should, therefore, be strongly exhorted, having detached themselves from affection to sin, to turn to God in good earnest and from the heart.

CHAPTER IV.

ON THE OBJECTS OF PRAYER.

QUESTION I.—*On the Objects of Prayer to God.*

But as, under the head of each petition, will be pointed out in its proper place what is and what is not a proper object of prayer, it will here suffice to admonish the faithful in general terms to ask of God such things as are just and good; lest, asking what they ought not, they be repulsed with the answer: "You know not what you ask."* But whatever it is lawful to desire, it is lawful to pray for, as this most ample promise of our Lord attests: "You shall ask whatever you will, and it shall be done to you" (John xv. 7); in which he promises to grant all things.

QUESTION II.—*What things are first, and of themselves, to be asked of God.*

Wherefore we shall direct our first wish and desire by that rule, that to God, who is the chief good, be referred our chief study and desire. We shall next wish for those things that may unite us most closely to God; whilst those that would separate us, or at all cause our separation from him, should be entirely removed from our desires or pursuits. Hence we may infer how, after that supreme and perfect good, the other things that are called goods, are to be desired and asked from God our Father.

* Matth. xx. 22; Mark x. 38.

QUESTION III.—*How far the outward Goods of the Body are to be asked of God.*

For the goods that are called corporal, and those called external, such as health, strength, beauty, riches, honours, glory, because they often afford occasion and matter for sin (wherefore it is, that they are not altogether piously or salutarily asked), are not to be prayed for without this limitation, that we beg such temporal goods only when necessary; which sort of prayer is referred to God; for it is lawful for us to pray for the things for which Jacob and Solomon prayed; the former after this manner: "If he shall give me bread to eat and raiment to put on, the Lord shall be my God" (Gen. xxviii. 20, sq.); Solomon in these words: "Give me only the necessaries of life" (Prov. xxx. 8).

QUESTION IV.—*How we ought to use Riches and other Corporal Goods when we possess them through the Bounty of God.*

When, however, by the bounty of God, we are supplied with the necessaries and comforts of life, we should recollect that exhortation of the Apostle: "Let them that buy be as if they were not possessing anything, and they who use this world, as if they used it not; for the figure of this world passeth away" (1 Cor. vii. 30, sq.); also: "If riches abound, set not your heart upon them" (Ps. lxi. 11). That to us belong their use and advantage only, yet so as to share them with others, we learn from the teaching of God himself. If we enjoy health; if we abound in the other external and corporal goods; we should recollect that they are given us to enable us to serve God with greater facility, and employ all such things in lending assistance to our neighbour.

QUESTION V.—*How the Goods of Genius and Learning are to be asked.*

Genius and the embellishments that adorn it, such as learning and the arts, it is also lawful to pray for; but only on this condition, that they serve to promote the glory of God, and our own salvation. But that which is to be absolutely, and without qualification or condition, the object of our wishes, our endeavours, our prayers, is, as we have already said, the glory of God, and, next, whatever can serve to unite us to that Supreme Good, such as faith, the fear, the love of God; but of these we shall treat more fully, when explaining the petitions.

CHAPTER V.

FOR WHOM WE SHOULD PRAY.

QUESTION I.—*There is no class of Men in this World for whom it is not lawful to pray to God.*

The objects of prayer being known, the faithful people are to be taught for whom they should pray. Prayer comprehends petition and thanksgiving; and we shall, therefore, first treat of petition. We are then to pray for all, without exception of enmities, or nation, or religion; for every man, be he enemy, alien, or infidel, is our neighbour, whom as we ought to love by the command of God, we ought consequently to offer up our prayers for, which is a duty of love. To this the Apostle exhorts when he says: "I desire that prayer be made for all men" (1 Tim. ii. 1). In such prayer the things that comprise the salvation of the soul should hold the first, temporal things the second place.

QUESTION II.—*For whom we ought especially to pray.*

This good office of prayer we ought to render first to the pastors of souls, as we are admonished by the Apostle in his own instance; for he writes to the Colossians to pray for him, "that God may open unto" him "a door of speech" (Col. iv. 3); a request which he also makes to the Thessalonians (1 Thess. v. 25). In the Acts of the Apostles we also find that "prayer was offered without ceasing by the Church" for Peter (xii. 5). Of this duty we are also admonished by St. Basil in his books on Morals: "We must," says he, "pray for those that preside over the word of truth."* In the second place, according to the same Apostle, we should pray for princes" (1 Tim. ii. 2); for no one is ignorant how great a public blessing we enjoy in pious and just princes. We should, therefore, beg of God that they be such as those should be who are placed over the rest of mankind. There are on record examples of holy men, by which we are admonished to pray also for the good and the pious; for they too want the prayers of others; and this has been ordained by God, that aware of their standing in need of the suffrages of their inferiors, they be not lifted up with pride.†

* Basil. Moral. reg. 56, c. 5. † 4 Kings, xix. 4, xxii. 13; ohn. xvii. 9, ii. 15; Rom. xv. 30; 2 Cor. i. 11.

QUESTION III.—*It is shown that we must do the same for our Enemies and the Foes of the Church.*

The Lord has commanded us, besides, to “pray for them that persecute and calumniate” us.* It is also well known from the testimony of St. Augustine,† that it has been a practice received from the Apostles, to offer prayers and sighs for those who are outside the pale of the Church; that faith may be given to infidels; that idolaters may be liberated from the errors of impiety; that Jews, their mental darkness being dissipated, may receive the light of truth; that heretics, returning to soundness, may be instructed in the precepts of the Catholic doctrine; that schismatics, linked by the bond of true charity, may be reunited to the communion of our most holy mother the Church, from whom they have separated. How great is the efficacy of prayers offered from the heart for such men, is evinced by so many examples of all sorts of persons, whom God daily “delivers from the power of darkness, and transfers into the kingdom of his beloved Son” (Col. i. 13), from “vessels of wrath” (Rom. ix. 22, sq.), making them vessels of mercy. That in this the prayers of the pious have very great influence, no one who thinks rightly can doubt.

QUESTION IV.—*How this benefit may be extended also to the Dead.*

Prayers for the dead, that they may be liberated from the fire of Purgatory, flowed from the doctrine of the Apostles; but this subject we already treated at sufficient length, when speaking of the sacrifice of the Mass.‡

QUESTION V.—*The Prayers of others avail not those who sin unto Death.*

But those who are said to “sin unto death,”§ derive scarcely any advantage from prayers and supplications. It is, however, the part of Christian charity both to pray for them, and with tears to endeavour, if possible, to obtain their reconciliation with God.

QUESTION VI.—*How the Execrations which are read in the Scriptures, are to be understood.*

With regard to the execrations of holy men which they use against the wicked, it is certain, from the opinion of the Fathers,

* Matt. v. 44; Luke, xxiii. 31; Acts, vii. 59; 1 Cor. iv. 12.
 † Aug. ep. 149, c. 2, n. 17. ‡ See pp. 65, 67, 226. § 1 John, v. 16; Matt. xii. 32; Luke, xii. 10; Heb. vi. 4, sqq. x. 26, sqq.

that they are either predictions of the evils which are to befall them, or denunciations against the crimes of which they are guilty, that the sinner may be saved, but sin destroyed.*

QUESTION VII.—*Use of Thanksgiving.*

In the second part of prayer [which is “thanksgiving”], let us render infinite thanks to God for the divine and immortal blessings which he has always bestowed, and still continues to bestow, on the human race. But this duty of thanksgiving we discharge, principally when we give singular praises to God for the victory and triumph which, aided by his goodness, the saints have achieved over all internal and external foes.

QUESTION VIII.—*Among the Congratulations which are offered to God on account of the Saints, which occupies the Chief Place in the Church.*

To this refers that first part of the Angelical Salutation when we use it by way of prayer: “Hail” Mary, “full of grace, the Lord is with thee, blessed art thou among women” (Luke, i. 28); for we render to God the highest praise, and return him most grateful thanks, because he accumulated all his heavenly gifts on the most Holy Virgin; and the Virgin herself we congratulate on this her singular felicity. But to this thanksgiving the Church of God has justly added prayers also to, and an invocation of, the most holy Mother of God, by which we might devoutly and suppliantly fly to her, that by her intercession she may conciliate God to us sinners, and obtain for us those blessings which we stand in need of in this life, and in the life to come. Exiled children of Eve, who dwell in this vale of tears, we ought therefore earnestly to beseech the Mother of mercy, and the Advocate of the faithful people, to pray for us sinners, and to implore by this prayer aid and assistance from her whose exalted merits with God, and whose earnest desire to assist mankind [by her prayers], it were impious and wicked for any one to doubt.†

* Ps. vi. 11, vii. 7, ix. (x.) 34, lxxviii. 6, cviii. 6, sqq.; Jer. x. 25; Osee, ix. 14; 1 Tim. i. 20; 2 Tim. iv. 14; Apoc. vi. 10; Greg. Nyss. de orat. fer. 1; Aug. de serm. Dom. in mont. l. 1, c. 22, n. 76; Cassian. Collat. vii. c. 21; Thom. Aq. S. ib. 2, 2 P. q. 83, a. 8.
† See pp. 41, sqq., 256, sqq.; Conc. Trid. Sess. xxii. c. 3, xxv.

CHAPTER VI.

TO WHOM WE SHOULD PRAY.

QUESTION I.—*Prayer, to whom chiefly to be addressed.*

That God is to be prayed to and his name invoked, the force itself of nature, implanted in the minds of men, proclaims, as do also the sacred Scriptures, in which we may hear God commanding: "Call upon me in the day of trouble" (Ps. xlix. 15); and, by the word "God," ought to be understood the three Persons [of the adorable Trinity].

QUESTION II.—*Whether the Saints reigning with Christ are also to be invoked.*

In the second place we have recourse to the assistance of the saints who are in heaven; and that to them also prayers are to be addressed is so certain in the Church of God, that to the pious no doubt can arise on the subject. But as this point was explained in its proper place, under a separate head, to that explanation we refer parish-priests and others.* To remove, however, all error on the part of the unlettered, it will be of advantage to teach the faithful people the difference between this sort of invocation [and prayers addressed to God].

QUESTION III.—*God and the Saints we address differently.*

For we do not implore God and the saints after the same manner; for we pray God to grant us blessings, or to deliver us from evils; but the saints, because favourites with God, we ask to undertake our advocacy to obtain from God for us those things of which we stand in need. Hence we employ two different forms of prayer; for to God, we properly say, "Have mercy on us," "Hear us;" to a saint, "Pray for us" (Rom. Missal).

QUESTION IV.—*How we may ask the Saints to have mercy on us.*

We may, however, also ask the saints themselves to have mercy on us, for they are most merciful: but we do so on a different principle; for we may beseech them that, touched with the misery of our condition, they would interpose, in our behalf, their favour and intercession with God. In the performance of this duty, it is most strictly incumbent on all to

* P. 316, sqq.

beware lest they transfer to any creature the right which belongs exclusively to God; and when we repeat before the image of any saint the Lord's Prayer, our idea must then be to beg of the saint to pray with us, and ask for us those favours that are contained in the form of the Lord's Prayer; to be, in fine, our interpreter and intercessor with God; for that this is an office which the saints discharge, St. John the Apostle has taught in the Apocalypse (Apoc. viii. 3, sq.).

CHAPTER VII.

ON THE PREPARATION FOR PRAYER.

QUESTION I.—*By what Virtues chiefly the soul should be prepared for Prayer.*

“Before prayer, prepare thy soul, and be not as a man that tempteth God” (Eccli. xviii. 23), is the language of Scripture; for he who, whilst he prays well, acts ill, and whilst he holds converse with God, suffers his mind to wander, tempts God. As, therefore, the dispositions with which we pray to God are of such importance, parish-priests will teach their pious hearers the conditions of prayer. The first step, then, to prayer, will be unfeigned humility and lowliness of soul, with an acknowledgment of our sins, and a conviction that, when we approach God, they render us undeserving, not only of receiving anything from God, but even of appearing in his presence to pray. Of this preparation the sacred Scriptures very often make mention, and also say: “He hath regard to the prayer of the humble, and he hath not despised their petition” (Ps. ci. 18); “also: “The prayer of him that humbleth himself, shall pierce the clouds” (Eccli. xxxv. 21). But to learned pastors will occur innumerable texts of the same import, which we therefore omit as unnecessary to be here cited. The two examples only, which we elsewhere touched upon, because they are apposite to our present purpose, we shall not here pass over; that of the publican, which is so well known, who “standing afar off,” dared not to “lift up his eyes towards heaven” (Luke, xviii. 13), and that of the “woman, a sinner,” who, deeply moved with sorrow, bathed the feet of Christ our Lord with her tears (Luke, vii. 37, sq.). Both declare the great weight which Christian humility brings to prayer. The next disposition is a certain feeling of anguish arising from the recollection of our sins, or, at least, some sense of sorrow, for the very reason that we cannot

experience sorrow. Unless the penitent bring with him both, or, at least, one of these, he cannot obtain pardon.

QUESTION II.—*What Vices must especially be avoided by one who wishes to pray profitably.*

But as there are some crimes, such as violence and murder, which oppose the greatest obstacles to the concession of our petition in prayer by God, we must keep our hands from this cruelty and violence; of which enormity God thus speaks by the mouth of Isaias: "When you stretch forth your hands, I will turn away my eyes from you; and when you multiply prayer, I will not hear; for your hands are full of blood" (Isa. i. 15). Anger and strife are to be shunned, for they too oppose great obstacles to our prayers being heard; of which the Apostle says: "I will that men pray in every place, lifting up pure hands, without anger and strife" (1 Tim. ii. 8). We must besides see that we present not ourselves implacable under injury to any one; for, while thus disposed, we shall not be able to induce God by prayers to pardon us: "When you shall stand to pray," says he himself, "forgive, if you have anything against any man" (Mark, xi. 25); and: "If you will not forgive men, neither will your Father forgive you your sins" (Matt. vi. 15). We must also beware of insensibility and inhumanity to the needy; for against such men it has been said: "He that stoppeth his ear against the cry of the poor, shall also cry himself, and shall not be heard" (Prov. xxi. 13). What shall we say of pride? How greatly it offends God, that saying is a witness: "God resisteth the proud, and giveth grace to the humble."* What of contempt of the divine oracles? Against which is extant that of Solomon: "He that turneth away his ears from hearing the law, his prayers shall be an abomination" (Prov. xxviii. 9). Here, however, we are to understand, that to implore the pardon of an injury done, of murder, anger, insensibility to the wants of the poor, of pride, of contempt of the word of God, of any other crimes, in fine, is not excluded from the objects of prayer.

QUESTION III.—*Of Faith in God, which is accounted necessary for Prayer.*

To this preparation of the soul faith also is necessary, without which we have no knowledge either of the omnipotence of the Supreme Father, or of his mercy, whence however arises our confidence in prayer; as Christ the Lord himself taught:

* James, iv. 6; 1 Peter, v. 5; Prov. iii. 34.

“All things,” says he, “whatsoever you shall ask in prayer, believing you shall receive” (Matt. xxi. 22). Of such faith St. Augustine writes in his treatise “On the Words of the Lord:” “If faith has failed, prayer has perished.”* It is, therefore, of chief importance to praying rightly, that, as has been already said, we be firm and unwavering in faith, which the Apostle shows by the converse: “How shall they call on him, in whom they have not believed?” (Rom. x. 14). Believe, then, we must, in order to be able to pray, and in order not to be wanting in that faith by which we pray to advantage; for it is faith that pours out prayers; and prayers, all doubt being removed, give strength and stability to faith. To this effect St. Ignatius exhorts those who would approach God in prayer: “Be not of doubtful mind in prayer; blessed is he who hath not doubted.”* Wherefore, to obtain from God the objects of our prayers, faith and an assured hope of being heard, have the greatest weight; as St. James admonishes: “Let him ask in faith, nothing wavering” (James, i. 6).

QUESTION IV.—*Motives which may induce Confidence of obtaining what we ask in Prayer.*

There are many things which ought to inspire us with confidence in this duty of prayer. There is the well-known benevolence and benignity of God towards us, when he commands us to call him “Father,” to give us to understand that we are his children: there is the almost countless number of those who have prayed to God with success: there is that Supreme Intercessor Christ the Lord, who is ever ready to assist us, of whom we read thus in St. John: “If any man sin, we have an advocate with the Father, Jesus Christ, the just; and he is the propitiation for our sins” (1 John, ii. 1, sq.); also the Apostle Paul: “Christ Jesus, who died, yea, who rose also again, who is at the right hand of God, who also maketh intercession for us” (Rom. viii. 34); and to Timothy: “For there is one God, and one mediator of God and man, the man Christ Jesus” (1 Tim. ii. 5); and also to the Hebrews: “Wherefore it behoved him in all things to be made like unto his brethren, that he might become a merciful and faithful High-priest with God” (Heb. ii. 17). Unworthy, then, though we be, to obtain what we ask, yet through the dignity of our excellent Mediator and Intercessor, Jesus Christ, we ought to hope and confidently trust, that God will grant us all that we shall have duly asked through him.

* Aug. ser. 116, c. 1, n. 1. † Ignat. ep. ad Heron. Diac. n. viii.

QUESTION V.—*The Holy Spirit is the Author of our Prayers.*

Finally, the Holy Ghost is the author of our praying, under whose guidance our prayers cannot fail to be heard; for we have received “the Spirit of adoption of sons of God, whereby we cry, Abba, Father” (Rom. viii. 15). This spirit succours our infirmity and ignorance in this duty of prayer: nay, [the Apostle says: He “asketh for us with unspeakable groanings” (Rom. viii. 26).

QUESTION VI.—*How we ought to be assisted in Faith to obtain the Blessings of God.*

If then, some at any time waver, and feel not themselves sufficiently firm in faith, let them say with the Apostles: “Lord, increase our faith” (Luke, xvii. 5); and, with the father of the demoniac boy: “Help thou my unbelief” (Mark, ix. 23). But then chiefly shall we obtain all our wishes from God, when, strong in faith and hope, we shall conform all our thoughts, actions, and prayers to the law and will of God himself; “for he says: “If you remain in me, and my words remain in you, you shall ask whatever you will, and it shall be done to you” (John, xv. 7). In order, however, thus to obtain all things from God, there must first of all be, as we have already said, oblivion of injuries, and good will and beneficence towards our neighbours.

CHAPTER VIII.

ON THE MANNER OF PRAYING.

QUESTION I.—*That the People must be instructed touching the best manner of Praying; and what it is to pray “in spirit and in truth.”*

But the manner in which we make use of holy prayer, is matter of the highest moment; for although prayer is a good and salutary thing, yet, unless it be duly applied, it is of no avail; for we often, as St. James says, “receive not” what we ask, “because” we “ask amiss” (James, iv. 3). Parish-priests, therefore, will teach the faithful people what is the best manner of praying well, and of performing both private and public prayer. These rules of Christian prayer have been handed down from the discipline of Christ the Lord. We must, then, pray “in spirit and in truth” (John, iv. 23); for our hea-

venly Father seeks such as would adore him "in spirit and in truth;" and this he does, who prays with an inward and intense ardour of soul. From this spiritual manner of praying we exclude not vocal prayer: to that, however, which proceeds from earnestness of soul, we consider the first place justly due; and although it be not uttered with the lips, it is heard by God, to whom lie open the secret thoughts of men. He heard the silent prayers of Anna, the mother of Samuel, of whom we read, that she prayed, shedding tears, and only moving her lips (1 Kings, i. 10, 13, 17). Thus prayed David; for he says: "My heart hath said to thee, my face hath sought thee" (Ps. xxvi. 8); and, as we read, similar examples occur [to us] everywhere in the divine books.

QUESTION II.—*Chief use of Vocal Prayer.*

But vocal prayer has its own proper utility and necessity: it quickens the attention of the mind, and inflames the devotion of the suppliant, as St. Augustine wrote to Proba thus: "We sometimes excite ourselves more actively by words and other signs, to augment holy desire."* We are sometimes compelled by vehement and pious mental emotion to give utterance to our sentiments in words; for whilst the soul exults with joy, the tongue also should exult; and it truly becomes us to make that complete sacrifice of soul and body, which we know from the Acts (Acts, xi. 5; xvi. 25), and from St. Paul in many places, to have been the manner of praying of the apostles.†

QUESTION III.—*The use of the voice not so necessary in Private as in Public Prayer.*

But as there are two ways of praying, private and public, [it is to be observed that] we use private vocal prayer in order to assist inward attention and devotion; [but] in public prayer, instituted, as it has been, to excite the religion of the faithful people, at certain fixed times the utterance of the words can on no account be omitted.

QUESTION IV.—*To pray in spirit peculiar to Christians, who ought not to shun Long Prayers.*

This practice of praying in spirit, peculiar to Christian men, is altogether unknown among infidels, of whom Christ the Lord has said: "When you are praying, speak not much as the

* Aug. ep. 130, c. 9, n. 18. † Cor. xiv. 15; Eph. v. 19; Col. iii. 16.

heathens do; for they think that they are heard for their much speaking. Be not you, therefore, like them, for your Father knoweth what you stand in need of, before you ask him" (Matt. vi. 7, sq.). But whilst he prohibits "much speaking," far from rejecting long prayers, which proceed from vehement and enduring earnestness of soul, he even exhorts us to such prayer by his own example; for not only did he spend nights in prayer (Luke, vi. 12), but also repeated three times the same words (Matt. xxvi. 44); and the only inference, therefore, to be drawn is, that prayers consisting of empty sounds are altogether unavailing with God.

QUESTION V.—*The Prayers of Hypocrites God rejects.*

Neither do hypocrites pray from the heart; and Christ the Lord deters us from the imitation of their example in these words: "When you pray, you shall not be as the hypocrites, who love to pray standing in the synagogues and at the corners of the streets, that they may be seen by men: amen I say to you, they have received their reward. But thou, when thou shalt pray, enter into thy chamber, and having shut the door, pray to thy Father in secret; and thy Father, who seeth in secret, will reward thee" (Matt. vi. 5, sq.). Here the word "chamber" may be referred to the heart of man, into which it is not enough to enter; but which should also be closed against every intrusion and influence from abroad, by which the integrity of prayer may be violated; for then will our heavenly Father, who sees most clearly our minds and secret thoughts, grant our petition.

QUESTION VI.—*We must not cease from the Practice of Prayer if what we asked be delayed.*

Prayer, moreover, requires importunity, the great efficacy of which the Son of God shows by the example of that judge, who, whilst "he feared not God, nor regarded man," overcome by the assiduity and diligence of the widow, yielded to her entreaty (Luke, xviii. 2, sqq.). In our prayers to God we should therefore be assiduous; nor should we imitate those who become tired of praying, unless after having prayed once or twice, they succeed in obtaining the object of their prayers. Of this duty we should never be weary (Eccli. xviii. 22), as we are taught by the authority of Christ the Lord (Luke, xviii. 1), and of the Apostle (1 Thess. v. 17); but should the will at any time fail us, let us beg of God with prayers, strength to persevere.

QUESTION VII.—*Christ bade us ask in his name whatever we desire from our Heavenly Father.*

The Son of God also desires that our prayer reach the Father in his name; for, by his merits and the influence of his mediation, our prayers acquire such weight as to be heard by our heavenly Father; for he himself says in St. John: "Amen, amen, I say unto you, if you ask the Father anything in my name, he will give it you. Hitherto you have not asked anything in my name; ask and you shall receive, that your joy may be full" (John, xvi. 23, sq.); and again: "Whatsoever you shall ask the Father in my name, that will I do" (John, xiv. 13).

QUESTION VIII.—*The Fervour of the Saints in prayer to be imitated, and Thanksgiving to be added to Petition.*

Let us imitate the fervour of holy men in prayer; and to prayer let us join thanksgiving, after the example of the Apostles, who, as may be seen in St. Paul,* always observed this practice.

QUESTION IX.—*That Prayer may be Fervent and Efficacious, Fasting and Almsdeeds must be added.*

To prayer let us also unite fasting and alms. Fasting is indeed most intimately connected with prayer; for the mind of those who are loaded with meat and drink is so pressed down, as not to be able to raise itself to the contemplation of God, or to comprehend the meaning of prayer. Almsdeeds come next, and have also an intimate connexion with prayer; for who would dare to say that he is endued with charity, who, possessing the means of acting kindly to those who subsist on the mercy of others, assists not a neighbour and a brother? or in what language shall he who is devoid of charity, demand the assistance of God, unless, while he implores the pardon of his sin, he at the same time humbly beg of God [to grant him] charity? This triple remedy was therefore divinely ordained, to aid man towards the attainment of salvation; for whereas by sin we offend God, wrong our neighbour, or injure ourselves, we appease the wrath of God by holy prayer; redeem our offences against man by almsdeeds; by fasting, wash away the defilements of our past life; and although they each avail all

* 1 Cor. xiv. 18; Eph. i. 16, v. 19, sq.; Col. iii. 17; 1 Tim. ii. 1.

sorts of crimes, yet are they specially appropriate and adapted to each of those sins, which we have mentioned.*

CHAPTER IX.

ON THE PREFACE TO THE LORD'S PRAYER.

“OUR FATHER WHO ART IN HEAVEN.”

QUESTION I.—*Why in the beginning of this Prayer, Christ wished us to use the name of “Father” rather than of “Lord” or Judge.*

As this form of Christian prayer, delivered by Jesus Christ (Matt. vi. 9, sqq.; Luke, xi. 2, sq.), has this import, that, before we come to its prayers and petitions, we are to use certain prefatory words, by which approaching God piously, we may approach him also more confidently, it is the duty of the parish-priest to give a distinct and perspicuous exposition of them, that his pious people may have recourse to prayer with the greatest alacrity, and may understand that they are to commune with God their Father. If we consider the words that compose it, this preface is indeed very short; but, if we look to the matter, it is of the highest importance, and replete with mysteries.

“Father.” The first word, which, by the command and institution of God, we utter in this prayer, is “Father.” Our Saviour, it is true, might have commenced this divine prayer with some word more expressive of majesty, such as “Creator,” or “Lord;” yet did he omit these, as they might be associated with ideas of fear, choosing rather an expression that inspires love and confidence in those who pray to and petition God; for what sweeter name than that of Father?—a name which sounds indulgence and love.

* De jejunió et elemosyna cum oratione sociandis vide Clem. Alex. Strom. l. vi. coll.; Tob. xii. 8; Chrysost. de pœnit. hom. v. n. 1, hom. iii. de verb. Ap. *Habentes eund. spirit.* n. 12, hom. de elemos.; Bas. hom. in ebrios, n. 8; Joan. Dam. de iis, qui in fide dorm. sacr. parall. lit. 3, tit. vii. et viii.; Chrysol. ser. xlii. et xliii.; Cypr. de orat. dom. ep. vii.; Aug. enarr. in Ps. 42, n. 8, ep. 130, c. 13 n. 24, de ser. Dom. in mont. l. ii. c. 12, n. 40, ser. 58, c. 9, n. 10, ser. 205, n. 3, ser. 209, n. 2, 3, ser. 357, n. 5, ser. 358, n. 6, de perfect. justit. hom. c. 8, n. 18; Isidor. Hisp. Sent. l. ii. c. 44; it. Synonym. l. ii. n. 12, 14; Leon. M. ser. 12, c. 4, ser. 14, c. 1, ser. 16, c. 2; Bern. in Quadrag. ser. iv. n. 2; Bonav. Opusc. Diæt. salut. tit. ii. c. 5, 6, 7; Thom. Aq. in iv. Sent. dist. 15, qu. 2, 3, 4.

QUESTION II.—*First Reason why we here justly call God
“Father.”*

The suitability of the word “Father,” as applied to God, the faithful people may be taught from the arguments of creation, government, and redemption. For as God created man to his own image, which he impressed not on the other living creatures; on account of this peculiar privilege with which he adorned man, justly is he called in the sacred Scriptures the Father of all men; not alone of believers, but also of unbelievers.*

QUESTION III.—*Another Reason why God should be called the
“Father” of Men.*

From his government [the pastor] will also be able to borrow an argument; for, by the exercise of a special superintending providential care over our interests, he manifests the love of a father towards us. But in the explanation of this argument, to comprehend more clearly the fatherly care of God over men, it seems necessary to say something on the guardianship of angels, under whose protection men are.

QUESTION IV.—*By the Providence of God, Angels are intrusted
with the Guardianship of the Human Race.*

To angels is committed by the providence of God this office, that they guard the human race, and be ready at hand with every man to protect him from any serious harm. For as parents, if their children have occasion to travel a dangerous way, infested [by robbers], appoint persons to guard and assist them in case of attack; so has our heavenly Father placed over each of us, in this our journey towards our heavenly country, angels, protected by whose aid and diligence we might escape the snares secretly prepared by our enemies, repel their horrible attacks on us, and proceed directly on our journey, secured by their guidance against the devious wandering into which our treacherous foe might withdraw us from the way that leads to heaven.

QUESTION V.—*By what Arguments we may clearly understand
the great advantage which redounds to Men from the guardian-
ship of Angels.*

What advantage is derived from this special care and providence of God over men, the functions and administration of

* Deut. xxxii. 6; Isa. lxiii. 16; Malach. i. 6; Matt. xxiii. 9; 1 John, ii. 14.

which are intrusted to angels, whose nature occupies an intermediate place between God and man, is evident from the examples which the sacred Scriptures supply in abundance, and which testify that, by the divine goodness it has come to pass that angels have frequently wrought wondrous things in the sight of men; by which we are admonished, that innumerable like important services are rendered us invisibly by angels, the guardians of our safety and salvation.* The angel Raphael, who was appointed by God the companion and guide of Tobias (Tob. v. 15, 20, xii. 3), conducted him, and brought him back safe; assisted to save him from being devoured by an enormous fish, and pointed out to him the singular virtue of its liver, gall, and heart (Ib. vi. 2, sqq.); expelled the demon, and, by fettering and binding up his power, preserved Tobias from harm (Ib. viii. 3); taught the young man the true and legitimate rights and use of marriage (Ib. vi. 17, sqq.); and restored to the elder Tobias the use of his sight (Ib. xi. 8, 15).

QUESTION VI.—*Of the Angel by whom St. Peter was liberated from Prison.*

On the admirable advantages that flow from the care and guardianship of angels, the angel that liberated the prince of the apostles will also afford abundant matter for instructing the pious flock. To this event also, pastors, therefore, will call their attention; and will point out the angel illumining the darkness of the prison; awakening Peter by touching his side; loosing his chains; bursting his bonds; admonishing him to rise, and, taking up his sandals and other apparel, to follow him. They will direct attention to the same angel restoring Peter to liberty; conducting him out of prison through the midst of the guards; throwing open the door of his prison; and ultimately placing him in safety (Acts xii. 7, sqq., v. 19). The history of the sacred Scriptures, as we said, is replete with similar examples, from which we understand the magnitude of the benefits conferred on men by God through the ministry and intervention of angels, not sent on particular and private occasions only, but from the hour of our birth appointed to take care of us, and by their tutelary protection to watch over the safety of each individual of the human race. In the exposition of this point of doctrine, the diligence [of the pastor] will be attended with this advantage; that the minds of the faithful will be interested and excited, to acknowledge and revere the paternal care and providence of God over them.

* Gen. xvi. 7, sqq., xxi. 17, xxii. 11, xxiv. 40, xxvii. 12.

QUESTION VII.—*Another Argument by which the Faithful may recognize the Paternal Care of God for Men.*

Here the parish-priest will exalt and proclaim aloud the riches of the bounty of God to man, [of that God] who, although since the transgression of our first parent, who entailed upon us sin, to the present day, we have never ceased to offend him by innumerable crimes and enormities, yet retains his love for us, and never lays aside that special care over us. To imagine that he is unmindful of man were insanity, and nothing less than to hurl against the Deity the most blasphemous insult. God is angry with Israel, because of the blasphemy of that nation, who supposed themselves deserted by the aid of heaven; for we read in Exodus: "They tempted the Lord, saying; Is the Lord amongst us or not?" (Ex. xvii. 7). And in Ezechiel, God is angry with the same people for having said: "The Lord seeth us not: the Lord hath forsaken the earth" (Ez. viii. 12). By these authorities the faithful therefore are to be deterred from the impious opinion, that God can possibly be forgetful of man. This complaint the Israelites, as we read in Isaias, make against God; and its folly God refutes by a similitude, which breathes nought but kindness: "Sion said: 'the Lord hath forsaken me, and the Lord hath forgotten me;'" to whom God: "Can a woman forget her infant, so as not to have pity on the son of her womb? And if she should forget, yet will not I forget thee. Behold I have graven thee in my hands" (Isa. xlix. 14, 15, sq.).

QUESTION VIII.—*The Benignity of God towards us is shown from the Example of our First Parents.*

Clearly as this truth is confirmed by these passages, yet fully to persuade the faithful people that at no time can God forget man, or withdraw from him the offices of paternal love, parish-priests will add to the evidence of this truth, by the very striking example of our first parents. When you hear them sharply reproved for having despised and violated the command of God; when you hear their condemnation pronounced in this awful sentence: "Cursed is the earth in thy work: with labour and toil shalt thou eat thereof all the days of thy life: thorns and thistles shall it bring forth to thee; and thou shalt eat the herbs of the earth" (Gen. iii. 17, sq.); when you see them expelled from Paradise, and when, to take away all hope of return, you read that a cherub was stationed at the entrance, brandishing "a flaming sword, turning every way" (Gen. iii. 24);

when you know that, to avenge the injury done him, God consigned them to affliction of mind and body; when you hear and see and know all this, would you not be led to think, that man was lost irrecoverably? Would you not believe that he was not only stripped of the divine assistance, but also destined to every sort of injury? Nevertheless, in the midst of such strong evidences of the divine wrath and vengeance, shot forth a gleam of God's love towards them. "For the Lord God," says the Scripture, "made for Adam and his wife garments of skins, and clothed them" (Gen. xxi.), a most convincing proof, that at no time would God abandon man. The force of this truth, that the love of God is exhausted by no injuries offered to him by man, David expressed in these words: "Will" God "in his anger shut up his mercies?" (Ps. lxxvi. 10.) This Habacuc, addressing himself to God, explains, when he says: "When thou art angry, thou wilt remember mercy" (Habac. iii. 2). This Micheas thus unfolds: "Who is a God like to thee, who takest away iniquity, and passest by the sin of the remnant of thy inheritance? He will send his fury in no more, because he delighteth in mercy" (Mich. vii. 18). And so it really is: when we imagine that God has utterly abandoned us, that we are utterly bereft of his protection, then it is that in a special manner he, of his infinite goodness, seeks after and takes care of us; for in his anger, he stays the sword of his justice, and ceases not to pour out the unexhausted treasures of his mercy.

QUESTION IX.—*Third manner in which God shows that he accumulates on the Human Race the blessings of his paternal love.*

The creation and government [of the world] therefore serve to display, in an admirable manner, the singular love and protecting care of God towards man; but amongst both the great work of redemption stands out so prominently, notwithstanding, that the God of boundless beneficence, our Father, has by this third benefit crowned and shed a lustre on his supreme benignity towards us.* Wherefore, the parish-priest will announce to his spiritual children, and will inculcate continually in their ears this surpassing manifestation of the love of God towards us, in order that they may know, that by redemption they are become, after an admirable manner, the children of God; for, "To them he gave power," says St. John, "to be made the sons of God" (John, i. 12); and: "Who are born of God" (John, i. 13). Therefore it is that baptism, which we receive as the first

* John iii. 16; Rom. v. 8, sq.; Gal. i. 4, iv. 4, sqq.

pledge and memorial of redemption, is called "the sacrament of regeneration;" for thereby we are born children of God; for the Lord himself says: "That which is born of the Spirit, is spirit;" and: "you must be born again" (John, iii. 6, sq.); also the Apostle Peter: "Being born again, not of corruptible seed, but incorruptible, by the word of God who liveth" (1 Peter, i. 23; Tit. iii. 6).

QUESTION X.—*By the singular Beneficence of God we have been made sons of God by Redemption.*

By virtue of this our redemption we have received the Holy Spirit, and are dignified with the grace of God, by which we are adopted the sons of God. As the Apostle Paul has written to the Romans, "You have not received the spirit of bondage again in fear, but you have received the spirit of adoption of sons, whereby we cry: "Abba, Father" (Rom. viii. 15; 2 Tim. iv. 7). Of this adoption, St. John explains the force and efficacy thus: "Behold what manner of charity the Father hath bestowed upon us, that we should be named, and should be the sons of God" (1 John, iii. 1).

QUESTION XI.—*What Christians, being now made sons of God, ought to do in return to their Father, after having received so many services of paternal love.*

These things having been explained, the faithful people must be reminded of what they owe in return to God, their most loving Father, that they may understand what love and piety, what obedience and veneration, they ought to render to their Creator, Governor, and Redeemer; with what hope and confidence they ought to invoke his name. But to instruct the ignorance, and correct the perversity, of those who imagine that prosperity and a successful course of life are the only proofs that God preserves his love towards us; and that the adversity and calamities by which he tries us, indicate a hostile mind towards, and the utter alienation of his love from us, it must be shown, that when "the hand of the Lord" touches us (Job, xix. 21), it is not at all with hostile purposes, but with a view to heal by striking (Deut. xxxii. 39); and that the wound coming from God is medicinal; for he chastises sinners to reclaim them by that salutary discipline, and by the infliction of present punishment to rescue them from everlasting perdition; for he visits our "iniquities with a rod, and" our "sins with stripes; but his mercy he taketh not away" from us (Ps. lxxxiii. 33, sq.). The faithful, therefore, are to be admonished to recognize, in such chastisement, the paternal love of God (James, v. 11), to keep

in their memory and on their lips these words of the most patient Job : " He woundeth and cureth: he striketh, and his hands shall heal " (Job, v. 18) ; to repeat these words of the prophet Jeremiah, written in the name of the people of Israel : " Thou hast chastised me, and I was instructed, as a young bullock unaccustomed to the yoke: convert me, and I shall be converted; for thou art the Lord my God " (Jer. xxxi. 18) ; and to keep before their eyes the example of Tobias, who, when he felt the paternal hand of God upon him, visiting him with blindness, exclaimed : " I bless thee, O Lord God of Israel, because thou hast chastised me " (Tob. xi. 17).

QUESTION XII.—*It must be impressed on the Faithful that God never forgets us.*

Here the faithful should beware most carefully not to suppose that whatever afflictions or calamities befall them, happen without the knowledge of God ; for he himself says : " A hair of your head shall not perish " (Luke, xxi. 18). Nay, let them rather solace themselves with these consoling words of the divine oracles, mentioned in the Apocalypse : " Those whom I love, I rebuke and chastise " (Apoc. iii. 19) ; and let their apprehensions be calmed by the exhortation of the Apostle to the Hebrews : " My son, neglect not the discipline of the Lord ; neither be thou wearied whilst thou art rebuked by him ; for whom the Lord loveth he chastiseth ; and he scourgeth every son whom he receiveth. But if you be without chastisement, whereof all are made partakers, then are you bastards and not sons. Moreover, we have had the fathers of our flesh for instructors, and we revered them: shall we not much more obey the Father of spirits, and live?" (Heb. xii. 5, sq., 8, sq. ; Prov. iii. 11, sq.).

QUESTION XIII.—*Why we are here ordered to call God "our" Father in the plural.*

" Our." When we all invoke the Father, and call him " our," we are taught that, as a necessary consequence of the gift and right of the divine adoption, the faithful are all brethren, and ought to love one another as brethren : " You are all brethren," says he ; " for one is your Father, who is in heaven " (Matt. xxiii. 8, sq.) ; and hence also in their epistles, the apostles call all the faithful " brethren." Another necessary consequence thereof is, that by the same adoption of God, not only are all the faithful united together in the relationship of brotherhood, but, as the only-begotten Son of God is man, they are called and are his brethren also. Hence the Apostle, in his Epistle to

the Hebrews, when speaking of the Son of God, has written: "He is not ashamed to call them brethren, saying: 'I will declare thy name to my brethren.'"* This David had so long before predicted of Christ the Lord (Ps. xxi. 23); and Christ himself also thus addresses the women in the Gospel: "Go, tell my brethren that they go into Galilee: there they shall see me (Matt. xxviii. 10; John xx. 17). This he evidently said after his resurrection from the dead, when he had put on immortality, lest any one may suppose that this fraternal relationship was dissolved by his resurrection and ascension into heaven. So far is the resurrection of Christ from dissolving this union and love, that we are assured, that from that throne of majesty and glory on which he will sit on the last day to judge all men (Matt. xxv. 31), he will call even "the least" of the faithful by the name of brethren (Ib. 40).

QUESTION XIV.—*Why the Faithful are accounted among the Brethren of Christ.*

But how can we possibly be other than brethren of Christ, called as we are "joint heirs" with him? (Rom. viii. 17); for he is "the first-begotten" (Col. i. 18), appointed "heir of all" (Heb. i. 2); but we, begotten in the second place, are co-heirs with him, according to the measure of heavenly gifts, according to the degree of love with which we approve ourselves servants and co-operators of the Holy Ghost (1 Cor. iii. 9), by whose inspiration we are impelled and inflamed to virtue and to meritorious actions, that, relying on his grace, we may engage with fortitude in the combat for salvation, the wise and firm termination of which will be rewarded by our heavenly Father, at the close of our earthly career (Ib. ix. 24, sqq.), with that crown of justice (Apoc. ii. 10), reserved for all who shall have held the same course: "for," says the Apostle, "God is not unjust, that he should forget" our "work and love" (Heb. vi. 10).

QUESTION XV.—*How we ought to pray for one another, and account all men Mutually Brothers.*

But with what heartfelt piety we should utter that word, "our," we learn from St. Chrysostom, who says, that "God willingly hears a Christian, not only when praying for himself, but for another; because nature prompts to pray for oneself, grace for another; necessity obliges to pray for oneself, fraternal charity exhorts to pray for another." To which he

* Rom. i. 13; x. 1; xii. 1; 1 Cor. i. 11, 26; 2 Pet. i. 10; 1 John, iii. 13; James, i. 2, 16; Heb. ii. 11, sq.

added : "The prayer that fraternal charity recommends is more pleasing to God than that which necessity utters."* On this subject of salutary prayer, a matter of such importance, the parish-priest ought to admonish and exhort all of every age, condition, and rank, that, mindful of this common relationship of brotherhood, instead of arrogating an insolent superiority over others, they comport themselves with courtesy and fraternal regard. For although there are many gradations of office in the Church of God, yet that diversity of ranks and offices does not at all remove the bond of this fraternal relationship; as in the human body, the variety of use and diversity of function of the members does nothing to cause this or that part of the body to forfeit the name or office of a member (Rom. xii. 4, sq.; 1 Cor. xii. 12).

QUESTION XVI.—*Why Christians are united in so strong a Bond of Relationship.*

Take the monarch, invested with kingly power; is he not, if one of the faithful, the brother of all who are within the communion of the Christian faith? Why so? Because there is not one God the Father of the rich, and of kings, another of the poor, and of subjects; but there is one God, who is Father and Lord of all (Mal. ii. 10; Matt. xxiii.). Therefore the nobility of the spiritual origin of all is the same, the dignity the same, the natal splendour the same, born as we all are of the same spirit (1 Cor. xii. 13; Eph. iv. 4, sqq.), through the same sacrament of faith, children of God and co-heirs to the same inheritance. The wealthy and the great have not one Christ for their God, the poor and the lowly another; they are not initiated by different sacraments, nor do they expect a different inheritance of the celestial kingdom. We are all brethren (Matt. xxiii. 8), and as the apostles said to the Ephesians, "We are members of" Christ's "body, of his flesh, and of his bones" (Eph. v. 30). The Apostle signifies the same in his Epistle to the Galatians: "You are all children of God, by faith in Christ Jesus; for as many of you as have been baptized in Christ, have put on Christ. There is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female; for you are all one in Christ Jesus" (Gal. iii. 26, sqq.). But this is a subject that pastors of souls should treat of with accuracy, and dwell on with knowledge, because it is not less calculated to fortify and animate the indigent and the lowly

* Opus imperf. in Matth. hom. xiv.; vid. Th. Aq. 5, th. 2, 2 P. qu. 83, a. 7.

(James, ii. 5, sq.), than to restrain and repress the arrogance of the rich and the powerful. It was to remedy this evil of men, that the Apostle urged, and pressed on the attention of the faithful, this fraternal charity.*

QUESTION XVII.—*In what Spirit the Christian should utter those opening words "Our Father."*

When then, O Christian, you are about to address this prayer to God, remember that you, as a son, approach God your Father. Wherefore, when you begin the prayer, and utter the words, "Our Father," think to what a lofty position the supreme bounty of God has raised you, commanding you as he does, not to come to him reluctant and timid as a servant to his Lord, but to fly to him willing and secure as a child to his father; and, in this remembrance and this thought, consider with what care and devotion on your part you should pray; for you must endeavour to approach him as becomes a child of God; that is, that your prayers and actions be not unworthy of the divine origin with which it has pleased your most gracious God to ennoble you (Acts, xvii. 28, sq.). To this sort of duty the Apostle exhorts us when he says: "Be ye therefore followers of God, as most dear children" (Eph. v. 1); that of us may be truly said, what the same Apostle wrote to the Thessalonians, "You are all the children of light, and children of the day" (1 Thess. v. 5; Rom. xiii. 12).

QUESTION XVIII.—*Since God is everywhere present, how can he be said to have his Dwelling peculiarly in Heaven.*

"Who art in heaven." To all who have a correct idea of God, it is clear, that he is everywhere present. This, however, is not to be understood as though he were spread out into parts, filling and governing one place with one part, another place with another; for God is a spirit, and therefore indivisible. And who would presume to circumscribe within the limits of any place, or confine to any particular spot, God, who says of himself: "Do I not fill heaven and earth?" (Jer. xxiii. 24.) This again is to be understood to mean, that by his power and virtue God embraces heaven and earth, and the things that are contained in heaven and earth; not that he himself is contained in any place; for God is present with all things, either creating them, or preserving them when created, whilst he himself is confined to no region, is circumscribed by no limits, nor so

* Rom. xii. 10, xiii. 8, sqq.; 1 Cor. xiii. 13, xiv. 1; Gal. v. 13, sq.; 1 Thess. iv. 9.

defined as to prevent his being present everywhere with his nature and power; as the blessed David expresses in these words: "If I ascend into heaven, thou art there" (Ps. cxxxviii. 8; Amos, ix. 2). But, although present in all places and things, and, as we have said circumscribed by no limits, yet God is frequently said in the sacred Scriptures to have his dwelling in heaven,* because the heavens which we behold are the noblest part of the world; undecaying; excelling all other objects in power, magnitude, and beauty; and moving in uniform and steady revolutions. To elevate, therefore, the soul of man to the contemplation of his infinite power and majesty, which shine forth pre-eminently in the work of the heavens, God declares in the divine writings, that he dwells in the heavens. He also frequently declares, which is the fact, that there is no part of the universe that is not embraced by the divine nature and power there present.†

QUESTION XIX.—*What subject for Meditation is presented to the Faithful by the words "who art in heaven."*

In this consideration, however, the faithful will propose to themselves not only the image of the common Father of all, but likewise of God reigning in heaven in order that, when approaching him in prayer, they may recollect, that heart and soul are to be directed to heaven; and in proportion as the name "Father" brings them hope and confidence, in the same proportion let that transcendent nature and divine majesty of our Father who is in heaven increase their Christian humility and piety. These words also define the proper objects of prayer; for all our supplications offered for the useful and necessary things of this life, unless they embrace also the goods of heaven, and are directed to that end, are to no purpose, and are unworthy of a Christian. Of this manner of praying, parish-priests therefore will admonish their pious hearers, and will strengthen their admonition with that authority of the Apostle: "If you be risen with Christ, seek the things that are above, where Christ is sitting at the right hand of God. Mind the things that are above, not the things that are upon the earth" (Col. iii. 1, sq.).

* Deut. xxxiii. 26, sq.; 3 Kings viii. 30; Ps. ii. 4, x. 4, cxiii. 3, cxii. 1; Eccl. v. 1; Isa. lxvi. 1; Matt. v. 34; Acts, vii. 49.
† Gen. xiv. 22; Deut. iv. 39, x. 14; 3 Kings, viii. 27; Acts, xvii. 24.

CHAPTER X.

ON THE FIRST PETITION OF THE LORD'S PRAYER,

“HALLOWED BE THY NAME.”

QUESTION I.—*Why we should begin our requests from the hallowing of the Divine Name.*

What should be the objects and order of our prayers to God,* we learn from the instruction and injunction of the Lord and Master of all; for as prayer is the messenger and interpreter of our wishes and desires† we then pray as we ought, and in accordance with reason, when the order of our petitions follows the order of the things to be sought. But true charity admonishes us to give to God our whole soul and affections, because, constituting it himself alone the supreme good, he justly commands our most particular and especial love. Nor can this heartfelt and peculiar love be given to God, unless his honour and glory be preferred to all created things and natures; for whatever good we or others possess, whatever is called good, having proceeded from him, must all yield to him the sovereign good.‡ Wherefore, that prayer may proceed in order, the Saviour has placed this petition regarding the chief good at the head and front of the rest, teaching us that, before we pray for those things of which we or any neighbour stand in need, we should ask the things that appertain to the glory of God, and lay open to God himself our wishes and desires for their accomplishment. Thus shall we remain in the practice of charity, by which we are taught both to love God more than ourselves, and to make what we desire for the sake of God the first, and what for ourselves, the next object of our prayers.

QUESTION II.—*Since the Divine Nature cannot be increased by, or be deficient in, anything, why it was necessary here to solicit the sanctification of the Name of God.*

But as desire and petition regard those things that we want, and as to God, that is, to his nature, no accession can be made, nor can the divine substance, replete as it is after an ineffable

* Thom. Aq. S. th. 2, 2P. qu. 83, a. 9. † Thom. et ej. expos. in orat. dom. ‡ Ambr. expos. in Ps. cxviii. 145, n. ii. ej. expos. Ev. sec. Luc. l. v. n. 41.

manner with every perfection, be increased by anything, we must understand that what we ask from God for God himself are extrinsic, and belong to his external glory ; for we desire and pray that the name of God may be better known to the nations ; that his kingdom may be enlarged ; and that the number of those who obey the divine will may be every day increased ; three things, his name, his kingdom, and obedience [to his will], that belong not to the intrinsic, but to the extrinsic good of God.

QUESTION III.—*How this first Petition is to be understood, and what desires Christ wishes us to offer to God the Father in this Petition.*

But that the force and import of these petitions may be the more clearly understood, it will be the part of the pastor to inform the faithful people that the words, “on earth, as it is in heaven,” may be referred to each of the three first petitions ; as, “Hallowed be thy name on earth, as it is in heaven,” also, “Thy kingdom come on earth, as it is in heaven ;” likewise : “Thy will be done on earth, as it is in heaven ;” but when we pray that the name of God may be hallowed, we mean that the sanctity [and glory of the Divine name may be augmented. And here the parish-priest will observe, and will teach his pious hearers, that the Saviour does not say that it be hallowed on earth in the same manner, that is, with the same perfection, as it is in heaven, for this is utterly impossible ; but that it be hallowed through love, from the inmost affection of the soul.

QUESTION IV.—*How the Name of God, in itself holy, can be hallowed by us.*

Although it is most true, that in itself the Divine name requires not to be hallowed, for “It is terrible, and holy” (Ps. cx. 9, cxxxvii. 2), as God himself is by his own nature holy,* nor can any holiness be added to him with which he was not endued from all eternity ; yet, as on earth he is treated with much less honour than he ought to be, is even sometimes dishonoured by impieties and blasphemies (James, iii. 9, sq.), therefore, do we desire and pray, that his name may be celebrated with praise, honour, and glory, as it is praised, honoured, and glorified, in heaven ; that is, that his honour and worship may be as constantly in our minds, in our souls, on our lips, that we may

* Lev. xi. 44, xix. 2, xx. 7 ; 1 Peter, i. 16 ; Jos. xxiv. 19 ; 1 Kings, ii. 2.

glorify him with all veneration both internal and external ; and like the citizens of heaven above, embrace with all homage the high, holy, and glorious God. For we pray that, as the spirits in heaven praise and glorify God with one accord (Ps. lxxxiii. 5 ; Isa. vi. 3 : Apoc. iv. 8), mankind may do the same on earth, and that all nations may know, worship, and venerate God, so that no mortals whatever may be found who do not both embrace the Christian religion, and dedicating themselves wholly to God, believe that he is the fountain of all holiness, and that there is nothing pure or holy that does not spring from the sanctity of his divine name.

QUESTION V.—*How the Name of God can be holy amongst Infidels.*

For the Apostle testifies that the Church is cleansed “by the laver of water in the word of life” (Heb. v. 26 : Tit. iii. 3 ; John, iii. 5) ; meaning by “the word of life,” the name of the Father, and of the Son, and of the Holy Ghost, in which we are baptized and sanctified (Matt. xxviii. 19). As then for him on whom the divine name has not been invoked, there can be no expiation, no purity, no integrity for any one, we desire and beg of God, that all mankind, having quitted the darkness of impure infidelity, and being illumined by the rays of the divine light, may confess the power of this name, so as to seek therein true sanctity, and receiving the sacrament of baptism in the name of the holy and undivided Trinity, may be conducted by the right hand of God himself to the perfect strength of holiness.

QUESTION VI.—*How the Name of God can be sanctified among Sinners.*

Our desires and prayers regard no less those also who, contaminated by crimes and enormities, have lost the spotless integrity of baptism, and the robe of innocence (Ib. xxii. 12), whence it has come to pass, that the most foul spirit has again taken up his abode in those most unhappy beings (Matt. xii. 43, sqq. ; Luke, xi. 24, sqq.). We therefore desire, and pray God, that in them also his name may be hallowed ; that returning to the heart (Isa. xlvi. 8), and to soundness, they may recover through the sacrament of penance their former holiness, and present themselves a pure and holy temple and dwelling to God.*

* 1 Cor. iii. 16, sq. ; 2 Cor. vi. 16 ; Eph. ii. 21, sq.

QUESTION VII.—*How all Men will be able to sanctify the Name of God in themselves.*

We pray, in fine, that God may display his light to the minds of all, by which they may be enabled to see that “every best gift and every perfect gift, coming from the Father of lights” (James, i. 17), is conferred on us by God, to whom they should refer temperance, justice, life, salvation, all goods, in fine, of soul and body, whether they regard external things, life, or salvation, as his gifts, from whom, as the Church proclaims, “all blessings proceed.”* If the sun by his light, if the other heavenly bodies by their motion and revolution, minister to mankind; if life is sustained by this circumfused air; if the earth by the profusion of its productions and fruits supports the life of all; if through the agency of civil magistrates we enjoy quiet and tranquillity; these and innumerable similar goods the boundless benignity of God affords us. Nay, those causes, which philosophers call “secondary,”† we should regard as so many instruments, wondrous in their production, and admirably adapted to our use, by which the hand of God distributes to us his blessings, and diffuses them far and wide.

QUESTION VIII.—*How the Name of God is hallowed by the Acknowledgment and Veneration of the Catholic Church.*

But a most important object of the petition is this, that all recognise and revere the Spouse of Christ, our most holy Mother the Church, in whom alone is that most copious and perennial fountain to cleanse and efface all the defilements of sin, from which are drawn all the sacraments of salvation and sanctification, by which, as by so many celestial conduits, is conveyed to us from God the fertilizing dew of sanctity; to whom alone, and to those whom she embraces and fosters in her bosom, belongs the invocation of that divine name, which alone, “under heaven,” is “given to men, whereby we must be saved” (Acts, iv. 12).

QUESTION IX.—*How the name of God is defiled by Christians in our Day.*

But parish-priests will urge this point with peculiar emphasis, that it is the part of a good son, not only to pray to God his Father in words, but to endeavour, in deed and in work also, to present a bright example of the sanctification of the Divine

* Prayer used in the Mass of the fifth Sunday after Easter.

† See p. 39, sq.

name. Would that there were none who, whilst they pray assiduously for this sanctification of the name of God, violate and profane it, as far as in them lies, by their acts; who are sometimes the criminal cause why God himself is blasphemed; and against whom the Apostle has said: "The name of God through you is blasphemed amongst the Gentiles" (Rom. ii. 24; Isa. lii. 5); and we read in Ezechiel: "They entered amongst the nations whither they went, and profaned my holy name, when it was said of them: this is the people of the Lord, and they are come forth out of his land" (Ez. xxxvi. 20, sqq.). For as are the lives and morals of its professors, so does the unlettered multitude judge of religion itself and of the Author of religion. Those, therefore, who live, as they have undertaken to do, according to the rules of the Christian religion, and who regulate their prayers and actions by its standard, afford great occasion to others to praise, honour, and glorify the name of our Father who is in heaven. To excite men to the praise and exaltation of the divine name is an obligation which the Lord himself has imposed on us, whom he thus addresses in the Evangelist: "Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven" (Matt. v. 16; Mark, iv. 21); and the prince of the apostles: "Having your conversation good among the Gentiles, that, by considering you by your good works, they may glorify God" (1 Peter, ii. 12).

CHAPTER XI.

ON THE SECOND PETITION.

"THY KINGDOM COME."

QUESTION I.—*How often the Preaching of the Kingdom of Heaven is recommended in the Scriptures.*

The kingdom of heaven, which we pray for in this second petition, is the end to which is referred, and in which terminates, all the preaching of the Gospel; for from it St. John the Baptist commenced his exhortation to penance, when he says: "Do penance, for the kingdom of heaven is at hand;"* and with it the Saviour of mankind opened his preaching (Matt. iv. 17; Mark, i. 15). In that salutary discourse on the

* Matt. iii. 2; Mark, i. 4; Luke, iii. 3.

mount also, in which he pointed out to his disciples the ways of blessedness, having proposed, as it were, the subject-matter of his discourse, he commenced with the kingdom of heaven; for he says: "Blessed are the poor in spirit, for theirs is the kingdom of heaven" (Matt. v. 3; Luke, vi. 20). Nay more, to those who would detain him with them he assigned as the cause of his departure the necessity of preaching the kingdom of heaven: "To other cities also I must preach the kingdom of God; therefore am I sent" (Luke, iv. 43). This same kingdom he afterwards commanded the apostles to preach (Matt. x. 7); and to him who expressed a wish "to go and bury" his "father," he replied: "Go thou, and preach the kingdom of God" (Luke, ix. 60); and after he had risen from the dead, during the forty days on which he appeared to his apostles, he spoke of "the kingdom of God" (Acts, i. 3). This second petition, therefore, parish-priests will treat with the greatest attention, that their faithful hearers may understand its great importance and necessity.

QUESTION II.—*What this Second Petition contains.*

In the first place, they will find its judicious and accurate exposition much facilitated by the reflection, that [the Redeemer] commanded this petition, although united with all the others, to be also offered separately from the rest, that we may seek with the greatest earnestness the object of our prayer; for he says: "Seek first the kingdom of God and his justice, and all these things shall be added unto you" (Matt. vi. 33). And, indeed, so great is the efficacy and profusion of heavenly gifts contained in this petition, that it embodies all things necessary for preserving corporal and spiritual life. What king, who pays no attention to those things on which depends the safety of his kingdom, should we deem worthy of the name? If, then, men are solicitous for the safety of their kingdom, how great is the providential care with which we must believe that the King of kings guards the life and safety of men? In this petition, therefore, regarding the kingdom of God are comprised all things that we stand in need of in our present pilgrimage, or rather exile; and these God graciously promises that he will grant us, for he immediately subjoined; "All these things shall be added unto you" (Ibid.); thus unequivocally declaring, that he is that King who with bounteous hand bestows upon mankind an abundance of all things; in the contemplation of whose boundless benignity David was absorbed, when he sang: "The Lord ruleth me, and I shall want nothing" (Ps. xxii. 1).

QUESTION III.—*What must be done by those who wish to obtain the Fruit of this Petition.*

But it is not at all enough that we earnestly petition for the kingdom of God, unless we employ in our petition all the instruments, as it were, by which it is sought and found. For the five foolish virgins also earnestly petitioned in these words: "Lord, Lord, open to us" (Matt. xxv. 11); but because they had not wherewith to fortify that petition, they were excluded; not without good reason, for God himself has said: "Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven" (Ib. vii. 21).

QUESTION IV.—*Reasons to excite in Men a Desire for the Kingdom of God.*

The priests, therefore, who are charged with the care of souls, will draw from the most exuberant fountains of the sacred Scriptures those considerations, which are calculated to excite in the faithful the desire and pursuit of the kingdom of heaven (see beginning of this chapter); which place before their eyes our calamitous condition; and which should so affect them that, reflecting and "returning to" themselves (Luke, xv. 19), they may call to mind the supreme bliss and the unspeakable goods with which the eternal abode of God our Father abounds. Here we are exiles (Heb. xi. 13), inhabitants of a land in which dwell demons, whose hatred to us is immitigable, for they are the most malignant and implacable foes of mankind. What shall we say of those domestic and intestine battles in which the soul and the body, the flesh and the spirit, are continually engaged against each other;* in which we have always to apprehend defeat; apprehend? nay, in which instant defeat must be inevitable, were we not defended by the protecting right hand of God. Feeling this weight of misery, the Apostle exclaims: "Unhappy man that I am, who shall deliver me from the body of this death?" (Rom. vii. 24).

QUESTION V.—*How great is the Misery of Man is shown by a Comparison of other things with Man.*

This misery of our race, although it strikes us at once of itself, may yet be more easily understood by comparison with other natures and created things. In them, whether irrational or even inanimate, we seldom see it happen that they depart from the acts proper to them, from instinct, or the movement

* Matt. xxvi. 41; Rom. vii. 18; Gal. v. 17.

imparted to them by nature, so as to deflect from their proposed and determinate end (James, iii. 11, sqq.). This is so obvious in the beasts of the field, in fishes, birds, that it needs not elucidation; but if we look to the heavens, do we not behold the verification of what has been said by David? "For ever, O Lord, thy word standeth firm in heaven" (Ps. cxviii. 89). Constant in their motion, and uninterrupted in their revolution, they depart not in the least from the laws prescribed by the Creator. If we consider the earth and the rest of the universe, we may easily perceive that they adhere strictly to, or depart but very little from [the laws of their being]. But unhappy man is constantly lapsing, seldom realizes his good purposes, generally abandons and contemns what he commenced well; his best resolutions, which had recently pleased, suddenly displease, and, after their rejection, he plunges into projects to himself at once degrading and pernicious.

QUESTION VI.—*Chief Cause of all Miseries.*

What then is the cause of this inconstancy and misery? Manifestly a contempt of the divine inspirations,* for we close our ears to the admonitions of God; we are unwilling to raise our eyes to the divine lights which are borne before us, nor do we listen to our heavenly Father when instructing to salvation. To depict to the eyes of the faithful people the miseries of man's condition, to detail the various causes of those miseries, and to point out efficacious remedies for their removal, must, therefore, employ the zealous exertions of parish-priests. In the discharge of all these duties, their labour will be not a little facilitated by employing what has been said by John Chrysostom and Augustine,† men of eminent sanctity; but principally by consulting our exposition of the Creed.‡ For, with a knowledge of these truths, who will be so abandoned a man as not to endeavour, aided by the preventing grace of God, like the prodigal son mentioned in the Gospel (Luke, xv. 17, sqq.), to rise, stand erect, and come into the presence of his heavenly King and Father?

QUESTION VII.—*Meaning of the words "Kingdom of God" in the Sacred Scriptures.*

Having explained these matters, [pastors] will unfold the nature of this fruitful petition of the faithful, and the objects

* Prov. i. 24; Isa. lxxv. 12, lxxvi. 4; Jer. vii. 13. † Chrys. ad. pop. Antioch. hom. xviii. n. 4; hom. v. n. iv.; ad Stagir. a Dæm. vex. l. 1, n. 5; Aug. opus imperf. c. Jul. ll. vi. de civ. Dei, l. xxi. c. 14; l. xxii. c. 22; Enchir. c. 23, sqq. ‡ See pp. 18, 19, 40, 53, 54.

for which it sues ; the declaration of which becomes the more necessary, as the words "kingdom of God" have a variety of significations, the exposition of which will not be found without advantage in elucidating other passages of Scripture, and is necessary to the knowledge of our present subject. The words, "kingdom of God," then, commonly signify not only that power which he possesses over all men, and over universal creation, but also his providence, by which he rules and governs all things ; and in this sense they frequently occur in the sacred Scriptures. "For in his hand," says the prophet, "are the ends of the earth" (Ps. xciv. 4). By the word "ends" are understood also those things that lie hidden and buried in the depths of the earth, and in the inmost recesses of the universe ; and in this sense Mardocheaus exclaimed : "O Lord, Lord, Almighty King, for all things are in thy power, and there is none that can resist thy will : thou art Lord of all, and there is none that can resist thy Majesty" (Esth. xiii. 9, 11).

QUESTION VIII.—*Of what sort is the Kingdom of Christ towards the Pious.*

By the kingdom of God is also declared that special and singular plan of providence by which God protects and takes care of pious and holy men ; and of this peculiar and pre-eminent care of God, David speaks, when he says : "The Lord ruleth me, and I shall want nothing" (Ps. xxii. 1) ; and Isaias : "The Lord is our King : he will save us" (Isa. xxxiii. 22). But, although even in this life, pious and holy men are, as we said, placed in a special manner under this kingly power of God, yet did Christ the Lord himself inform Pilate, that his kingdom is not of this world,* that is to say, has not at all its origin in this world, which was both created and is doomed to perish. This is the tenure on which empire is held by emperors, kings, commonwealths, dukes, and all those who govern states and provinces at the desire and election of men, or who, by violent and unjust usurpation, have seized upon sovereign power. Not so Christ the Lord, who, as the prophet declares, is appointed king by God (Ps. ii. 6) ; whose kingdom, according to the Apostle, is "justice ;" for he says : "The kingdom of God is justice and peace, and joy in the Holy Ghost" (Rom. xiv. 17).

QUESTION IX.—*How Christ reigns in his Faithful.*

But Christ the Lord reigns in us by the interior virtues, faith, hope, charity, virtues by which we are in some sort constituted

* John, vi. 15, xviii. 36 ; Luke, xxii. 25.

a portion of his kingdom; and being in a peculiar manner subject to God, we are consecrated to his worship and veneration; that, as the Apostle said, "I live, now not I; but Christ liveth in me;"* so we may say: I reign, yet not I; but Christ reigneth in me. But this kingdom is called "justice," because it is based on the justice of Christ the Lord; and of this kingdom the Lord speaks thus in St. Luke: "The kingdom of God is within you" (Luke, xvii. 21). For although Jesus Christ reigns by faith in all who are within the bosom of our holy Mother the Church; yet does he in a special manner rule those who, endued with superior faith, hope, and charity, have yielded themselves as pure and living members to God; and in these is said to consist the kingdom of grace.

QUESTION X.—*Of the Kingdom of Glory of Christ our Lord.*

By the words ["kingdom of God"] is also meant that kingdom of his glory, of which we hear Christ the Lord saying in St. Matthew: "Come ye blessed of my Father, possess the kingdom prepared for you from the foundation of the world" (Matt. xxv. 34). This same kingdom the thief in St. Luke, admirably acknowledging his crimes, begged of him in these words: "Lord, remember me when thou shalt come into thy kingdom" (Luke xxiii. 42): of this kingdom St. John also speaks: "Unless a man be born again of water and the Holy Ghost he cannot enter into the kingdom of God" (John, iii. 5); and of it likewise the Apostle makes mention to the Ephesians: "No fornicator, nor unclean, nor covetous person (which is a serving of idols), hath any inheritance in the kingdom of Christ and of God" (Eph. v. 5). To it also refer some parables of Christ the Lord, when speaking of the kingdom of heaven.†

QUESTION XI.—*Of the Nature and Diversity of the Kingdom of Grace and of Glory.*

But the kingdom of grace must necessarily precede that of glory, for the glory of God cannot reign in any one in whom his grace has not reigned. Grace, according to the saying of the Redeemer himself, "is a fountain of water springing up unto eternal life" (John, iv. 14); and how shall we designate glory otherwise than a certain perfect and absolute grace? (Rom. vi. 23): for as long as we are clothed with this frail and mortal body, whilst, weak and wandering in this dark pilgrimage and exile, we are separated from the Lord, having rejected the aid

* Gal. ii. 20; Aug. cp. 130, c. 4, n. 9, c. 8, n. 15, c. 13, n. 24, c. 14, n. 27. † Matt. xiii. 24, sqq., 31, sq., 33, 44, sqq., xx. 1, sqq. xxii. 2.

of the kingdom of grace by which we were supported, we often stumble and fall ; but when the light of the kingdom of glory, which is perfect (1 Cor. xiii. 10), shall have shone upon us, we shall stand for ever firm and permanent ; for every imperfection and inconvenience shall be utterly removed : every infirmity shall be strengthened and invigorated ; in fine, God himself will reign in soul and body. This matter was treated by us at large, when speaking of “ the resurrection of the body.”*

QUESTION XII.—*Chief Object of this Petition to God.*

Having thus explained the common acceptation of the words, “ kingdom of God,” we now come to speak of the particular object sought for in this petition. In it, then, we beg of God that the kingdom of Christ, which is the Church, may be extended ; that infidels and Jews may turn to the faith of Christ the Lord, and to the acceptance of the knowledge of the true God ; that schismatics and heretics may return to soundness, and to the communion of the Church of God, from which they have deserted ; that thus may be fulfilled and realized what the Lord spoke by the mouth of Isaias : “ Enlarge the place of thy tent, and stretch out the skins of thy tabernacles : lengthen thy cords, and strengthen thy stakes ; for thou shalt pass on to the right hand and to the left ; for he that made thee shall rule over thee ” (Isa. liv. 2, 3, 5). And again : “ The Gentiles shall walk in thy light, and kings in the brightness of thy rising : lift up thy eyes round about and see : all these are gathered together, they are come to thee : thy sons shall come from afar, and thy daughters shall rise up at thy side ” (Isa. lx. 3, sq., ii. 2, sq.).

QUESTION XIII.—*Second Object of this Petition.*

But as in the Church there are those who, confessing God in words, denying him in deeds (Tit. i. 16), exhibit a deformed faith, in whom, because of sin, the devil dwells and rules as in his proper abodes, we also pray that to them may come the kingdom of God, by which, the darkness of sin having been dispelled, and being illumined by the rays of the divine light, they may be restored to their former dignity of children of God ; that all heresy and schism being removed, and all offences and causes of crimes being ejected from his kingdom, the heavenly Father may cleanse the floor of the Church (Matt. iii. 12) ; and that, worshipping God in piety and holiness, she may enjoy undisturbed and tranquil peace.

* See p. 110, sqq.

QUESTION XIV.—*Third Object of this Petition.*

Finally, we pray that in us God alone may live, alone may reign; that death may no longer exist, but may be “swallowed up in” the “victory” of Christ our Lord (1 Cor. xv. 54; Isa. xxv. 8), who, having broken and scattered “all principality, power, and virtue” of the enemy, may “put all” things “under his” dominion.*

QUESTION XV.—*Chief Duties and Matters for Contemplation presented to Christians by occasion of this Petition.*

But parish-priests will take care to teach the faithful people, and this the nature of the petition demands, with what thoughts and meditations they should be impressed, to be able to offer this prayer piously to God. And first, they will exhort them to consider the force and import of that similitude set forth by the Saviour: “The kingdom of heaven is like unto a treasure hidden in a field; which when a man hath found, he hideth, and for joy thereof goeth and selleth all he hath, and buyeth that field” (Matt. xiii. 46); for he who has known the riches of Christ the Lord, will despise all things when compared to them: to him wealth, riches, power, will be as dross; for there is nothing that can be compared to, or at all stand before that invaluable treasure.† Whoever, therefore, has been blessed with this knowledge, will exclaim with the Apostle: “I esteem all things to be but loss, and count them but as dung, that I may gain Christ” (Phil. iii. 8). This is that precious jewel of the Gospel, to purchase which he who sells all his earthly goods shall enjoy eternal bliss (Matt. xiii. 46).

QUESTION XVI.—*How desirable is the Kingdom of Christ through Grace in this World, and through Glory in the World to come.*

O happy we, should Jesus Christ shed on our path so much light, as that we may be able to see this jewel of divine grace, by which he reigns in those that are his; for then would we sell all that we have on earth, and even ourselves, to purchase and preserve it; for then, in fine, should we confidently say: “Who shall separate us from the love of Christ?” (Rom. viii. 35.) But would we know the surpassing excellence of the kingdom of glory, let us hear the concurrent language and sentiment of the prophet and of the apostle: “Eye hath not seen, nor ear heard, nor hath it entered into the heart of man, what things God had prepared for them that love him” (Isa. lxiv. 4; 1 Cor. ii. 9).

* 1 Cor. xv. 24, sq.; Col. ii. 15; Heb. ii. 14. † Job, xxxviii. sqq.; Prov. viii. 10, sq.; Wisd. vii. 8, sqq.

QUESTION XVII.—*Of the Humility with which we should accompany this and the other Petitions.*

To obtain the object of our prayers, it will be most available to reflect within ourselves who we are, that is, children of Adam, justly outcasts (Gen. iii. 23, sq.) and exiles (Heb. xi. 13) from paradise, whose unworthiness and perversity would call for God's supreme hatred and everlasting punishments. We ought, therefore, to be of humble and lowly mind;* our prayers, too, will be full of Christian humility; and diffiding entirely in ourselves, we shall seek refuge, like the publican (Luke, xviii. 13), in the mercy of God; and, attributing all to his bounty, shall render immortal thanks to him who has bountifully imparted to us his Spirit, relying on whom, we are emboldened to say, "Abba, Father" (Rom. viii. 15).

QUESTION XVIII.—*What Efforts we should make finally to attain the Kingdom of Heaven.*

We will also be careful to consider what is to be done, what on the other hand to be avoided, in order to be able to arrive at the kingdom of heaven; for we are not called by God to ease and indolence (Matt. xx. 6); nay, he declares, that "the kingdom of heaven suffereth violence, and the violent bear it away" (Ib. xi. 12; Luke, xvi. 16); and: "If thou wilt enter into life, keep the commandments" (Matt. xix. 17; Luke, x. 26, sqq.). It is not enough, therefore, to pray for the kingdom of God, unless men themselves also give their attention and exertions to its attainment; for they ought to co-operate with and preserve the grace of God, in pursuing that course that leads to heaven (1 Cor. iii. 9). God, who has promised to be with us at all times (Matt. xxviii. 20), never abandons us; so that we have only to see that we forsake not God and ourselves. And, indeed, in this kingdom of the Church, all those succours by which he defends the life of man, and accomplishes his eternal salvation, are from God (Rom. xi. 36; James, i. 17), be they invisible to us, such as those which we receive from the hosts of angelic spirits,† or visible, such as we receive from the sacraments, those most abundant sources of celestial virtue.‡ In these, so great a safeguard has been divinely ordained for us, that we may not only be secure from the dominion of our most determined foes, but may also lay prostrate, and trample under foot, the tyrant himself and all his nefarious satellites.§

* See Part iv. c. vii., sqq. † See Part iv. c. ix. q. iv., sqq.
 ‡ See p. 126, sqq. § Matt. ix. 34, xii. 24; Mark, iii. 22; Luke, xi. 15.

QUESTION XIX.—*Conclusion of this Petition, and another brief Exposition thereof.*

Wherefore, in conclusion, let us earnestly implore of the Spirit of God, that he command us to do all things in accordance with his will; that he overthrow the empire of Satan, so as that he may have no power over us on that last great day;* that Christ may conquer and triumph;† that his laws may be in force throughout the world (Matt. xxiv. 14); that his decrees may be observed; that there be no traitor to, or deserter from, him; but that all may so conduct themselves, as to come with confidence into the presence of God their King,‡ and may reach the possession of the celestial kingdom, prepared for them from all eternity in the fruition of endless bliss with Christ.§

CHAPTER XII.

ON THE THIRD PETITION.

“THY WILL BE DONE.”

QUESTION I.—*Why “Thy will be done” is immediately subjoined to the Petition for the coming of God’s Kingdom.*

As has been said by Christ the Lord: “Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven; but he that doth the will of my Father who is in heaven, he shall enter into the kingdom of heaven,”|| whosoever desire to reach that heavenly kingdom, ought to beg of God, that his will may be done; and therefore is the petition to that effect placed here, immediately after that which prays for the coming of his kingdom.

QUESTION II.—*How we may arrive at the right understanding of this Petition.*

But that the faithful may understand how necessary to us is that which we ask in this petition, and how great an abundance

* Matt. vii. 22, x. 15, xxiv. 36; Luke, xvii. 24, 26, 30; John, vi. 39, sq., 44, 55; 1 Cor. i. 8, v. 5; 2 Cor. i. 14; Phil. i. 6, 10; 1 Thess. ii. 2; 2 Tim. iv. 8; 1 Pet. ii. 12; Jud. v. 6. † 1 Cor. xv. 25, sqq. 54, sqq.; 2 Cor. ii. 14. ‡ Rom. v. 2; Eph. ii. 18, iii. 12. § Matt. xxv. 34, xx. 23; 1 Pet. i. 4, sq. || Matt. vii. 21; Rom. ii. 13; James, i. 22.

of salutary gifts we may obtain through its concession, parish-priests will point out the miseries and calamities, with which mankind has been oppressed on account of the sin of our first parent.

QUESTION III.—*What Evils the Prevarication of our First Parent brought upon the Human Race.*

For from the beginning God implanted in creatures an innate desire of their own good (Eccl. vii. 30; James iii. 14, sqq.); that by a sort of natural propensity, they might seek and desire their proper end, from which, unless impeded by some external obstacle, they never deviate. This propensity to seek his end, which is God, the Author and Parent of his happiness, was originally a more noble and exalted principle in man, because endowed with reason and judgment. But whilst irrational creatures had preserved this, their innate love, and having been, as first created, good by nature, so continued, and to this day continue in that state and condition, the unhappy race of men held not their course; for it not only lost the goods of original justice, with which it had been supernaturally gifted and adorned by God, but also obscured the predominant love of virtue, implanted in the soul. "All," says he, "have gone aside; they have become unprofitable together; there is none that doth good, no, not one (Ps. lii. 4; Rom. iii. 12); "for the imagination and thought of man's heart are prone to evil from his youth" (Gen. viii. 21, vi. 5); so that it may hence be easily understood, that of himself no man is wise unto salvation, but that all are prone to evil (Rom. vii. 19, sqq.); and that innumerable are the corrupt propensities of men, by which they are hurried with ardent impetuosity to anger and hatred, to pride, to ambition, to almost every species of evil (Rom. i. 26, sqq.).

QUESTION IV.—*Man, although overwhelmed by many Miseries, is yet ignorant of his own State.*

Although we are continually beset by these evils; yet, and this is the greatest misery of our race, there are many of them that appear to us not at all evils, a proof of the very calamitous condition of men, who, blinded by passions and lusts, see not that what they deem salutary are generally pestiferous: nay, who are hurried with precipitation towards those pernicious evils, as towards a desirable and enviable good; whilst they abhor as the contrary the things that are really good and virtuous. Of this false estimate and corrupt judgment, God expresses his detesta-

tion in these words: "Wo to you that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter" (Isa. v. 20).

QUESTION V.—*How the sacred Scriptures place before our eyes this our Misery.*

In order, therefore, to place before our eyes our miseries, the sacred Scriptures compare us to those who have lost the natural sense of taste; and who, in consequence, loathe wholesome food, and relish what is unwholesome. They also compare us to sick persons;* for as they, unless they shake off disease, cannot fill the offices or discharge the duties of sound and strong men; so neither can we, without the aid of divine grace, perform actions acceptable to God.

QUESTION VI.—*How great is the Infirmity of Men in the Corrupt State of Nature for the Performance of anything Good.*

And if thus circumstanced, we accomplish some things, they are trivial, and of little or no moment towards the attainment of heavenly bliss; but never shall we be able unless assisted by divine grace, to love and serve God as we ought, which is something greater and more exalted than in our present prostrate condition, we can accomplish by human strength.

QUESTION VII.—*In Divine Things we are altogether like Children.*

Another most appropriate comparison to illustrate the miserable condition of the human race, is that by which we are likened to children, who, left to their own discretion, are hastily excited to everything. We, I say, if deserted by the divine protection, are children, imprudent, given to ludicrous conversations and frivolous pursuits; for wisdom thus reproves us: "O children, how long will you love childishness, and fools covet those things which are hurtful to themselves?" (Prov. i. 22). And the Apostle thus exhorts us: "Do not become children in sense" (1 Cor. xiv. 20). We, however, are the dupes of greater silliness and grosser error than children; for they want only human prudence, which, however, they may attain of themselves in time; whereas we, unless guided and assisted from above, can never aspire to the divine prudence which is necessary to salvation; for, having spurned those things that are really good, unless God's assistance be at hand, we rush on voluntary destruction.

QUESTION VIII.—*For Evils so great what Remedy is proposed in this Petition.*

And should any one, his mental darkness being dissipated from above, descry these miseries of men, and, awakening from his lethargy, feel the law of the members, recognize the desires of sense as repugnant to the spirit (Rom. vii. 20), and discern every propensity of our nature to evil, who can avoid ardently seeking a suitable remedy for this so great an evil entailed on us by the corruption of nature, and sigh for that salutary rule by which the life of a Christian is to be regulated, and to which it is to be made conformable? This, then, is what we implore when we thus pray to God, “Thy will be done;” for when, having cast off obedience and the will of God, we fell into these miseries (Rom. v. 19), that sole corrective of such great evils was proposed to us by God, that we live at last in conformity to his will, which by sinning we despised, and measure all our thoughts by that rule; and to be enabled to attain this end, we suppliantly beg that of God, “Thy will be done.”

QUESTION IX.—*This Petition must be used by the Just also, who already obey God.*

The same should also be earnestly asked by those in whose souls God already reigns, and who have already been illumined with the rays of the divine light, by the aid of which grace they may obey the will of God. Although thus gifted, yet their own passions thwart them, on account of the propensity to evil implanted in the sensual appetites of men; so that even though we be of their number, we are here still exposed to great danger from ourselves, lest, drawn aside and allured by “the concupiscences which war in” our “members,”* we again stray from the way of salvation, of which danger Christ the Lord has admonished us in those words: “Watch ye and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh weak” (Matt. xxvi. 41).

QUESTION X.—*Concupiscence, which no one can utterly extinguish, is still strong in the Just.*

To reduce the desires of the flesh to such a state of subjection as that they may never after be excited, is not in the power of man, not even of him who has been justified by the grace of God; for although the grace of God heals the mind of those who are justified, it heals not the flesh also, of which the

* James, i. 14, iv. 1; see Council of Trent, Sess. vi. cc. 10, 12, 13.

Apostle has written: "I know that there dwelleth not in me, that is to say, in my flesh, that which is good" (Rom. vii. 18); for when once the first man lost original justice, by which the passions were bridled, as it were, reason was no longer able to restrain them within duty, so as not to desire those things that are repugnant also to reason. Hence the Apostle says that sin, that is, a propensity to sin, "dwelleth in" the flesh (Ib. 20), in order to give us to understand that it does not, like a stranger, make a temporary stay with us, but, as an inhabitant of our body, takes up its permanent abode in our members as long as we live. Continually beset, then, as we are by domestic and intestine enemies, we at once perceive the necessity of flying to the assistance of God, and of praying that his will be done in us. We must now proceed to make known to the faithful the force of this petition.

QUESTION XI.—*Meaning of the "Will of God" in this Petition.*

Omitting in this place many questions on the will of God, which are usefully and copiously discussed by scholastic doctors,* we say that here the word "will" is taken for that which they are wont to call "the will of sign,"† that is, for that which God has commanded or admonished us to do or to avoid. In this place, therefore, under the word "will" are comprehended all things that are proposed to us as the means of attaining the bliss of heaven, whether they regard faith or morals; all things, in fine, which Christ the Lord has commanded or prohibited us to do, either in person or through his Church; and of this will the Apostle writes thus: "Become not unwise, but understanding what is the will of God" (Eph. v. 17).

QUESTION XII.—*What is the meaning of the Third Petition.*

When, therefore, we pray, "Thy will be done," we first beseech our heavenly Father to enable us to obey the divine commands, and to serve him "in holiness and justice all our days" (Luke, i. 75); to do all things in accordance with his will and pleasure; to exercise those offices, of which we are admonished in the sacred Scriptures; to perform under his guidance and with his assistance all other things that become those "who are born not of the will of the flesh, but of God" (John, i. 13; 1 Peter, i. 23), following the example of Christ the Lord, who was "made obedient unto death, even unto the death of the

* Anselm. de volun. Dei; Thom. Aq. in 1, sent. dist. 45-48; Bonavent. in 1, sent. dist. 45, qu. 1, a. 4. † Thom. Aq. in 1, sent. dist. 45, qu. 1, a. 4, "Voluntas signi."

cross" (Phil. ii. 8); to be prepared to suffer all things rather than depart even in the least from his will.

QUESTION XIII.—*To whom chiefly it is granted to burn most ardently with Zeal and Love for the things prayed for here.*

Nor is there any one who burns more ardently with the desire and love of this petition, than he to whom it has been given to contemplate the surpassing dignity of those who obey God. He it is who understands, that most truly has it been said, that to serve God and obey him is to reign:* "Whoever," saith the Lord, "shall do the will of my Father who is in heaven; he is my brother and sister and mother;"† that is, to him am I most closely united by all the bonds of benevolence and love. The saints, with scarcely an exception, most earnestly begged of God the principal gift contained in this petition:‡ all indeed made use of this admirable prayer, but very often in different language; and amongst them we see David, whose words breathe such wonderful sweetness, pouring out the same prayer in various aspirations, at one time exclaiming: "O! that my ways may be directed to keep thy justifications" (Ps. cxviii. 5); at another time saying: "Lead me into the path of thy commandments (Ib. 35); sometimes: "Direct my steps according to thy word, and let no iniquity have dominion over me" (Ib. 133). In the same spirit he says: "Give me understanding, and I will learn thy commandments" (Ib. 73); "Teach me thy judgments" (Ib. 108); "Give me understanding, that I may know thy testimonies" (Ib. 125). He often expresses, and varies the same sentiment in other words; and the passages are to be carefully noticed and explained to the faithful; that all may understand how great is the efficacy and abundance of salutary things comprehended in the first part of this petition.

QUESTION XIV.—*What we further signify in this Petition.*

In the second place, when we pray, "Thy will be done," we express our detestation of the works of the flesh; of which the Apostle has written: "Now the works of the flesh are manifest; which are fornication, uncleanness, immodesty, luxury, idolatry, witchcraft, enmities, contentions, emulations, wrath, quarrels, dissensions, sects, envy, murders, drunkenness, revellings, and such like (Gal. v. 19, sq.); and: "If you live according to the flesh, you shall die" (Rom. viii. 13). We also beg of God, not

* Vid. Ann. Senecæ lib. de vita beata, cap. 15; D. Bern. de S. Andrea Ap. fer. 11, n. 1, 2. ep. 114, n. 2, ep. 412, n. 1; de Divers. fer. 26, n. 4. † Matt. xii. 50; Mark, iii. 35; Luke, viii. 21. ‡ Matt. xxvi. 42; Luke, xxii. 42; Acts, xxi. 14.

to suffer us to do those things, which sense, which concupiscence, which our infirmity shall suggest, but that we govern our will by his own. Voluptuaries, who are intent on the thought and care of earthly things, are estranged from this will of God; for they are borne headlong to the indulgence of their sensual appetites, and place their happiness in their gratification; also pronouncing him blessed who attains what he desires. We, on the contrary, beg of God, as the Apostle says, that we “make not provision for the flesh in its concupiscence (Ib. xiii. 14; Gal. v. 16), but that his “will be done.”

QUESTION XV.—*It is better to wish God's Will to be done than our own.*

We are not, however, easily brought to pray God not to satisfy our inordinate desires; for to this it is difficult to bring the mind, because, by asking it, we seem in some sort to hate ourselves, which those who are entire slaves to the flesh also attribute to folly. But be it ours willingly to incur the imputation of folly for sake of Christ,* who has said: “If any man will come after me, let him deny himself;”† especially as we know that it is much better to desire what is right and just, than to obtain what is opposed to reason, to virtue, to the laws of God. And certainly the condition of the man who attains what he desired rashly and under the impulse of passion, is worse than that of him who obtains not the object of his best wishes.

QUESTION XVI.—*Even those things which bear the Semblance of Piety must not be sought for from God.*

We, however, ask not only that what we ourselves spontaneously wish for be not granted us by God, vitiated as we know is our inclination, but that that also be not given, which we sometimes ask for as good, under the persuasion and impulse of the devil, who transforms himself into an angel of light (2 Cor. xi. 14). The desire of the prince of the apostles when endeavouring to dissuade the Lord from his determination to go to meet death, appeared most reasonable and most pious; and yet did the Lord severely rebuke him, because he was led by human feelings, not by divine influence (Matt. xvi. 22, sq.). What more loving towards the Lord seems possible to have been asked than what the holy men, James and John, in their anger against the Samaritans for refusing to entertain their Master, besought of him, to command fire to descend from

* 1 Cor. i. 25; ii. 14, iii. 19. † Matt. xvi. 24; Mark, viii. 34; Luke, ix. 23.

heaven to consume those obdurate and inhuman men? Yet they were reprov'd by Christ our Lord in these words: "You know not of what spirit you are: the Son of man came not to destroy souls, but to save."*

QUESTION XVII.—*When the things we desire regard the preservation of Nature we must especially ask that they may take place, if it be the Will of God.*

Nor ought we to pray to God that his will be done then only when what we desire is evil, or has the appearance of evil, but also when it is really not evil, as when the will follows that first inclination of nature that prompts it to desire the things necessary for our preservation, and to reject what appears the contrary. Wherefore when we come to pray for anything of this sort, let us then say from the heart: "Thy will be done:" let us imitate him from whom we have received salvation and the discipline of salvation; who, when naturally agitated by the innate dread of torments and of a most cruel death, yet in that horror of extreme torture bowed his will with submission to that of his divine Father: "Not my will," says he, "but thine be done."†

QUESTION XVIII.—*Since without the Assistance of God we cannot avoid Sin, that too we ask in this Petition.*

But wonderfully has the race of men been deprav'd, who, when even they have done violence to their concupiscence, and subjected it to the divine will, yet cannot avoid sins without God's assistance, by which we are protected from evil and directed to good. To this petition, therefore, we must have recourse, and must beseech God to perfect in us what he has begun; to repress the turbulent motions of desire; to render our appetites subject to reason; to make us, in fine, entirely conformable to his will. We also pray that the whole world may receive the knowledge of God's will (1 Tim. ii. 4); that "the mystery of God, hidden from ages and generations" (Col. i. 26, sq.; Eph. iii. 4, sq.), may be made known and manifest to all.

QUESTION XIX.—*Meaning of this Clause.*

"On earth as it is in heaven." We also pray for the form and manner of this obedience, namely, that it be directed according to that rule which the blessed angels observe in heaven, and the choir of other celestial spirits follows; that as they spou-

* Matt. xviii. 11; John, iii. 17, xii. 47. † Matt. xxvi. 39; Mark, xiv. 36; Luke, xxii. 42.

taneously, and with supreme delight, obey the divine Majesty, so we may yield a most cheerful obedience to the will of God, in the manner most acceptable to him.

QUESTION XX.—*God should be obeyed, not for sake of Reward, but for Love of him.*

And, indeed, God requires, that in serving him we be actuated by intense love and exalted charity; that, although we have devoted ourselves entirely to him with the hope of heavenly rewards, we yet hope for them, because it has pleased the divine Majesty that we should enter into that hope. Wherefore, let our whole hope be based on that love for God who has proposed eternal happiness as the reward of our love; for there are those who serve another with love, but yet for sake of reward, which is the whole aim of their love. Others there are, who, influenced by love alone, and by devotedness, look to nothing else in him whom they serve, than his goodness and worth, filled with the idea and with admiration of whom, they deem themselves happy in being able to serve him.

QUESTION XXI.—*Other Expositions of that Clause.*

This is the meaning of that opposition, “On earth as it is in heaven;” for we must endeavour, as much as possible, to be obedient to God, as we have said the blessed spirits are, whose praises, in discharging this duty of profoundest obedience, David celebrates in that psalm: “Bless the Lord, all ye his hosts; ye ministers of his that do his will” (Ps. cii. 21). Should any one, however, following St. Cyprian, so interpret them as to say that “in heaven” means, in the good and the pious, and “on earth,” in the bad and the impious,* we also approve of his opinion, by the word “heaven,” understanding “the spirit,” and by the word “earth,” “the flesh,” that all creatures, animate and inanimate, may in all things obey the will of God.

QUESTION XXII.—*How this Petition also contains Thanksgiving.*

This petition also includes thanksgiving; for we revere his most holy will, and filled with the greatest joy, celebrate all his works with the highest praises and gratulations, knowing as we do with certainty that “he hath done all things well.”†

* De Orat. Dom.
vii, 37.

† Gen. i. 31; Eccli. xxxix. 21, 39; Mark,

For as God is confessedly omnipotent, it necessarily follows that we understand all things to have been created at his command; and since we also affirm, as is the case, that he is the supreme Good, we confess that all his works are good, for to all he imparted his own goodness. But if in all things we fathom not the divine economy, disregarding, however, in all things cause of ambiguity, and rejecting all hesitation, we profess with the Apostle that "unsearchable are his ways" (Rom. xi. 33). We also find a most powerful motive for revering the will of God in the reflection, that by him we have been made worthy of his heavenly light; for he "hath delivered us from the power of darkness, and hath translated us into the kingdom of his beloved Son" (Col. i. 13).

QUESTION XXIII.—*What this Petition proposes to our Contemplation.*

But to explain in the last place what regards meditation on this petition, we must revert to what we glanced at in the beginning, that in uttering this petition, the faithful ought to be of humble and lowly mind, keeping in view the innate violence of inordinate desires, which revolt against the divine will; reflecting that in this duty [of obedience], man is excelled by all natures, of whom it is written: "All things serve thee" (Ps. cxviii. 91); and that he must be very weak, who, unless supported by the assistance of God, is unable not only to perform, but even to undertake any work acceptable to God (1 Cor. xv. 10; 2 Cor. iii. 5). But as there is nothing more magnificent, nothing more exalted than, as we said, to serve God, and to live according to his law and precepts, what can be more desirable to a Christian man, than to "walk in the" ways "of the Lord" (Ps. cxviii. 1); than to think nothing, to undertake nothing, that is at variance with the will of God? In order, then, that the faithful may adopt this practice, and adhere to this course of life with the greater diligence, let [the pastor] take from the divine books examples of those who failed in all their undertakings, by not referring their views to the will of God.*

QUESTION XXIV.—*What great Advantage towards leading a tranquil Life we may derive from Meditation on this Petition.*

Finally, let the faithful be admonished to acquiesce in the simple and absolute will of God: let him who thinks that he

* Ex. v. 2; Num, xx. 2, sqq.; Deut. xi. 1; Kings, xxviii. 5, sqq.

holds a place in society inferior to his desert, bear his lot with equanimity: let him not abandon his own sphere; but “abide in the same calling in which he was called” (1 Cor. vii. 20; Eph. iv. 1), and subject his own judgment to the will of God, who consults for our interests better than we ourselves can desire. If oppressed by poverty, if by sickness, if by persecutions, if by other troubles and afflictions, we must be firmly convinced, that none of these things can befall us without the will of God, which is the supreme reason of all things; and that therefore we ought not to be too grievously disturbed by them, but to bear them with unconquered mind, having always on our lips that [of the Apostles], “The will of the Lord be done” (Acts, xxi. 14); and that of holy Job, “As it hath pleased the Lord, so is it done: blessed be the name of the Lord” (Job, i. 21).

CHAPTER XIII.

ON THE FOURTH PETITION.

“GIVE US THIS DAY OUR DAILY BREAD.”

QUESTION I.—*What Order is to be observed in this Prayer of our Lord.*

The fourth and following petitions, in which we particularly and expressly pray for succours of soul and body, are subordinate to those that preceded; for the Lord’s prayer has this order and arrangement, that we ask for what regards the body and its sustenance after the petition for divine things, because, as men are referred to God as to their ultimate end, so in like manner are the goods of human life directed to goods divine.

QUESTION II.—*Why the Goods of Human Life are lawfully desired and asked from God.*

The former, therefore, are to be desired and prayed for, either because the divine order so requires, or because we stand in need of those helps to the acquisition of divine goods, that by those aids we may attain our proposed end, which is comprised in the kingdom and glory of our heavenly Father, and in the practice and observance of those precepts which we know to emanate from the will of God. To God, therefore, and to his glory, we should refer all the force and purport of this petition.

QUESTION III.—*With what end and limit temporal Goods are to be asked.*

[Pastors], then will perform their duty towards their faithful hearers, by endeavouring to make them understand that, in asking those things which appertain to the use and enjoyment of earthly matters, their mind and heart are to be directed to a conformity with the ordinance of God, from which we are not in the least to swerve; for by these petitions for things terrene and transient, we but too often transgress in what the Apostle writes: "We know not what we should pray for, as we ought" (Rom. viii. 26). These goods, therefore, "we should pray for as we ought," lest, praying for anything as we ought not, we receive from God for answer: "You know not what you ask" (Matt. xx. 22). But a sure mark to judge what petition is bad, or what good, will be the design and purpose of the petitioner. For if any one seek things earthly with the idea that they are absolutely good, and, resting in them as in the desired end, seek nothing else, he undoubtedly does not pray as he ought; for, as St. Augustine says, "We ask not these temporal things as our goods, but as our necessaries."* The Apostle also, in his Epistle to the Corinthians, teaches, that whatever regards the necessary purposes of life ought to be referred to the glory of God: "Therefore, whether you eat or drink," says he, "or whatever else you do, do all things for the glory of God."†

QUESTION IV.—*How many and what great Goods Man enjoyed in the state of innocence.*

But that the faithful may see how great is the necessity of this petition, parish-priests will remind them how much we stand in need of external things for the maintenance and preservation of life. This they will more fully comprehend if the wants of the first father of our race be compared with those of his posterity. For although he, in a most exalted state of innocence, from which he, and through his fault, all his posterity fell, found it necessary to use food to recruit his strength;‡ yet, between his necessities and the necessities to which our life is subject, there exists a wide difference. For he would not have stood in need of clothes to cover his body, not of a house to shelter him, not of weapons to defend him, not of medicine to restore health, not of many other things, the aid of which we require for the protection and preservation of this our weak

* De ser. Dom. in mont. l. ii. c. 16, n. 53. † 1 Cor. x. 31; Rom. xiv. 6; Col. iii. 17. ‡ Thom. Aq. S. th. 1 p. qu. 97,

and frail nature. For him would have sufficed to immortal life that fruit, which the most productive tree of life would have spontaneously yielded to him and his posterity (Gen. ii. 9, iii. 22). Nor was man, whom God had placed in that abode of pleasure to lead an active life, to be unoccupied amid such great delights of paradise (Gen. ii. 15); but to him no employment, would have been troublesome, no duty unpleasant. From the cultivation of those happy gardens he would have ever derived the most delicious fruits, nor would his labours or hopes be ever frustrated.

QUESTION V.—*What great Evils followed the prevarication of Adam.*

But his posterity are not only deprived of the fruit of the tree of life, but are also visited with this horrible sentence of condemnation: "Cursed is the earth in thy work: with labour and toil shalt thou eat thereof all the days of thy life. Thorns and thistles shall it bring forth to thee, and thou shalt eat the herbs of the earth. In the sweat of thy face shalt thou eat 'thy' bread, till thou return to the earth, out of which thou wast taken; for dust thou art, and into dust thou shalt return" (Gen. iii. 17, sq.). Entirely different, therefore, is our lot from what his and that of his posterity would have been, had Adam been obedient to the command of God.* Therefore have all things been thrown into disorder, and have been changed utterly for the worse; and of the consequent evils a most grievous one is, that very often no fruit follows the heaviest cost, the greatest labour and toil, either because the crops deteriorate, are smothered by the springing up of noxious weeds, or perish stricken and prostrated by rains, storm, hail, blight, or blast, so that, by some calamity arising from the weather or soil, all the labour of the year is in little time reduced to nothing. This is caused by the grievousness of our crimes, by which God being turned away, blesses not our labours; but the dreadful sentence remains which he pronounced on us in the beginning: "In the sweat of thy face shalt thou eat bread."

QUESTION VI.—*Men are obliged to labour in order to relieve their Necessities; yet, unless God be favourable, they labour in vain.*

Pastors, therefore, will apply themselves earnestly to the treating of this subject, in order that the faithful people may know that men fall into these perplexities and miseries through

* Cf. Lev. xxvi. 15, sq.; Deut. xxviii. 15, sqq.; Ps. cvi. 34.

their own fault; that they may understand that they indeed must sweat and toil to procure the necessaries of life; but that unless God bless our labours, our hope must prove fallacious, and all our exertions unavailing; for "neither he that planteth is anything, nor he that watereth; but God who giveth the increase" (1 Cor. iii. 7); and: "Unless the Lord build the house, they labour in vain that build it" (Ps. cxxvi. 1).

QUESTION VII.—*God must be implored to supply those things of which we stand in need; this he does abundantly.*

Parish-priests, therefore, will teach that the things necessary to human existence, or, at least, to its comforts, are almost innumerable; for by this knowledge of our wants and weaknesses, the Christian people will be compelled to have recourse to their heavenly Father, and humbly to solicit from him terrestrial and celestial blessings. They will imitate the prodigal son, who, when he began to experience want in a far distant country, and there was no one who, when he hungered, might give him the husks of swine, at length returning to himself, perceived that for the evils by which he was oppressed he could expect a remedy from no one but from his father (Luke, xv. 14, sqq.). Here the faithful people will also have recourse more confidently to prayer, if, in reflecting on the benignity of God, they recollect that his paternal ears are ever open to the cries of his children; for, whilst he exhorts us to ask for bread, he promises to bestow it on us abundantly if we ask it as we ought; for, by teaching us how to ask, he exhorts; by exhorting, he urges; by urging, he promises; by promising, he puts us in hope of most certainly obtaining it.

QUESTION VIII.—*Meaning of the word Bread, and Import of this Petition.*

When, therefore, the minds of the faithful are thus animated and inflamed, [the pastor] will next proceed to declare the objects of this petition; and first, what is that bread which we ask. It should then be known that, in the sacred Scriptures, by the word, "bread," are signified many things,* but those two principally, first, whatever we use for food, and for other corporal wants; secondly, whatever the divine bounty has bestowed on us for the life and salvation of the soul. But

* Cf. Gen. xiv. 18, xlix. 20; Ex. xvi. 32, xxv. 30, xxix. 2; Lev. xxiii. 14, 17; Num. xiv. 9; Deut. viii. 3; 1 Kings, xxi. 6; 2 Kings, xii. 20; Job, xx. 14; Ps. xl. 10, ci. 5; Isa. xxviii. 28; Jer. xi. 19; John, vi. 31, sqq.

in this place, according to the interpretation and authority of the holy Fathers, we ask those succours of which we stand in need in this life.

QUESTION IX.—*It is shown that Temporal Blessings may be asked of God.*

Those, therefore, who say that it is unlawful for Christian men to ask from God the earthly goods of this life, are by no means to be listened to; for to this error are opposed, besides the unanimous opinions of the Fathers,* very many examples both in the Old and New Testament. For Jacob, making a vow, prayed thus: "If God shall be with me, and shall keep me in the way by which I walk, and shall give me bread to eat, and raiment to put on, and I shall return prosperously to my father's house, the Lord shall be my God, and this stone, which I have set up for a title, shall be called the house of God; and of all things thou shalt give to me, I will offer up tithes to thee" (Gen. xxviii. 20, sqq.). Solomon also asked a certain means of subsistence in this life, when he prayed: "Give me neither beggary nor riches: give me only the necessaries of life" (Prov. xxx. 8). Nay, the Saviour of mankind himself commands us to pray for those things, which no one will dare deny appertain to the benefit of the body. "Pray," says he, "that your flight be not in the winter, or on the Sabbath" (Matt. xxiv. 20). St. James also says: "Is any one of you sad? Let him pray. Is he cheerful in mind? Let him sing" (James, v. 13). And the apostle thus addresses himself to the Romans: "I beseech you, therefore, through our Lord Jesus Christ, and by the charity of the Holy Ghost, that you assist me in your prayers for me to God, that I may be delivered from the unbelievers that are in Judea" (Rom. xv. 30, sq.). As, then, the faithful are divinely permitted to ask those temporal succours, and as this perfect form of prayer was delivered by Christ the Lord, there remains no doubt that it constitutes one of the seven petitions.

QUESTION X.—*By the word "Bread" is here understood what regards the Wants of the Body.*

We also ask our daily bread, that is, the things necessary for sustenance, understanding by the word "bread," what is sufficient for raiment and for food, whether it be bread, or flesh, or

* Cypr. de Orat. Dom.; Basil. M. regul. brev. tract. interrog. 252; Constit. monast. c. 1, n. 3; Chrys. in Joan. hom. 43, n. 2; Cypr. ad Dem.; Thom. Aq. in iv. Sent. dist. 15, qu. 4, a. 4.

fish, or anything else; for in this sense we find Eliseus to have used the word when admonishing the king to afford bread to the Assyrian soldiers, to whom was given a large quantity of meats (4 Kings, vi. 22, sq.). We also know that of Christ the Lord it is written, that he "went into the house of a certain prince of the Pharisees on the Sabbath day to eat bread" (Luke, xiv. 1), by which word we see are signified the things that appertain to meat and drink. To comprehend the full signification of this petition, it is moreover to be observed that by this word bread ought not to be understood an abundant and exquisite profusion of meats and clothing, but what is necessary and simple; as the Apostle has written: "Having food and wherewith to be covered, with these we are content" (1 Tim. vi. 8); and Solomon, as we said, "Give me only the necessities of life" (Prov. xxx. 8).

QUESTION XI. — *Why we here ask not simply "Bread," but "our Bread."*

Of this frugality and parsimony we are admonished in the next word [of the prayer]; for when we say "our," we ask for that bread to satisfy our necessities, not to gratify luxury; for we do not say "our," because of ourselves, and independently of God, we can procure it; for we read in David, "All expect of thee, that thou give them food in season: what thou givest to them they shall gather up: when thou openest thy hand they shall all be filled with good" (Ps. ciii. 27, sq.); and in another place: "The eyes of all hope in thee, O Lord, and thou givest them meat in due season" (Ps. cxliv. 15); but because it is necessary, and is given to us by God, the Father of all, who, by his providence, feeds all living creatures (Cf. ib. cxlvi. 9).

QUESTION XII. — *The Bread which we desire to eat, if we ask "our Bread," is to be procured by our labour.*

It is also called "our" bread for this reason, that it is to be acquired by us lawfully, not by injustice, fraud, or theft; for what we procure by evil arts is not our own, but the property of another; and its acquisition or possession, or, at least, its loss, is generally calamitous; whilst, on the contrary, there is in the honest and laborious gains of pious men, tranquillity and great happiness, according to these words of the Prophet: "For thou shalt eat the labours of thy hands: blessed art thou, and it shall be well with thee" (Ps. cxvii. 2). To those who seek subsistence by honest labour, God promises the fruit of his benignity in that passage, "The Lord will send forth a blessing upon thy storehouses, and upon all the works of thy hands, and

will bless thee" (Deut. xxviii. 8). Nor do we solely beg of God to grant us to use, with the aid of his benignity, the fruit of our virtuous toil, for that is truly called ours, but we also pray for a good mind, that we may be able well and prudently to use what we have acquired well.

QUESTION XIII.—*Why this word "Daily" is also added.*

By this word also is suggested the idea of frugality and parsimony, of which we have just spoken; for we pray not for variety or delicacy of meat, but for that which may satisfy the necessary demands of nature; so that they should here blush who, loathing with fastidiousness ordinary meat and drink, look for the rarest viands and the choicest wines. Nor by this word "daily" are they less censured to whom Isaias holds out these awful threats: "Woe to you that join house to house, and lay field to field, even to the end of the place: shall you alone dwell in the midst of the earth?" (Isa. v. 8); for the cupidity of such men is insatiable, of whom Solomon has written: "A covetous man shall not be satisfied with money" (Eccl. v. 9); to whom also applies that saying of the Apostle: "They who would become rich, fall into temptation and into the snare of the devil" (1 Tim. vi. 9). We also call it "our daily bread," because we use it to recruit the vital humour that is daily consumed by the force of the natural heat [of the system]. Finally, another reason for the use of the word "daily" is the necessity of assiduously beseeching God that we may be kept in the practice of loving and serving him, and that we may be thoroughly convinced, as is the case, that on God depend our life and salvation."

QUESTION XIV.—*What these two words, "Give us," mean.*

"Give us." What ample matter these two words afford for exhorting the faithful piously and holily to worship and revere the infinite power of God, in whose hands are all things,† and to detest that abominable ostentation of Satan: "To me all things are delivered, and to whom I will I give them" (Luke iv. 6); is obvious to every one; for by the sovereign will of God alone are all things dispensed, and preserved, and increased.

QUESTION XV.—*Why the rich, although they abound in all things, ought to use these words.*

But what necessity, some one may say, is there imposed on the rich to pray for their daily bread, whereas they abound in

* Ps. xxiii. 1; xlix. 12; xciv. 4; Esth. xiii. 9.

all things? They are under the necessity of praying thus, not that those things, of which by the benignity of God they have abundance, be given them, but that they may not lose what they abundantly possess. Let, therefore, the rich, as the Apostle writes, hence learn, "not to be high-minded, nor to hope in uncertain riches, but in the living God, who giveth us abundantly all things to enjoy" (1 Tim. vi. 17). St. Chrysostom adduces as a reason for the necessity of this petition, not only that we may be supplied with the means of subsistence, but "that we be supplied with it by the hand of God,"* which imparts to "our daily bread" so salubrious and salutary an influence, as to render the food profitable to the body, and the body subject to the soul.

QUESTION XVI.—*Why we say "Give us," not "Give me."*

But why say "give us," in the plural number, and not "give me?" Because it is the part of Christian charity, that each individual be not solicitous for himself alone, but that he be also active in the cause of his neighbour; and that, whilst he attends to his own interests, he forget not the interests of others.† Moreover, the gifts which are bestowed by God on any one are bestowed, not that he alone should possess them, or that he should live luxuriously in their enjoyment, but that he should impart his superfluities to others; as St. Basil and St. Ambrose say, "It is the bread of the hungry that you withhold: it is the clothes of the naked that you lock up: it is the redemption, the freedom, the money of the wretched, that you bury underground. Know, then, that as many goods as you can and do not bestow, so many do you usurp."‡

QUESTION XVII.—*What the words "This Day" intimate.*

"This Day." These words remind us of the common infirmity, for who is there that, although he hopes not to be able by his own individual exertions to provide permanent subsistence, does not feel confident of having it in his power to procure necessary food for the day? Yet even this confidence God will not permit us to entertain, but has commanded us to ask him for the food even of each successive day; and the necessary reason is, that as we all stand in need of daily bread, each should also make daily use of the Lord's prayer. Thus much on the bread which, received by the mouth, nourishes and sup-

* Chrys. Opus Imperf. in Matt. hom. 14. † Cf. 1 Cor. xiii. 4, sq.; Cypr. de Or. Dom.; Thom. Aq. S. Th. 2, 2, p. q. 83, a. 7.
‡ Basil. hom. in Luc. xii. 18, n. 7; Amb. l. de Naboth de Jezrael.

ports the body ; which, common to believers and unbelievers, to pious and impious, is bestowed on all by the admirable bounty of God, “ who maketh his sun to rise on the good and the bad, and raineth upon the just and the unjust ” (Matt. v. 45 ; Luke, vi. 35).

QUESTION XVIII.—*What is here to be understood by the Spiritual Bread, which is also included in the Amplitude of this Petition.*

There remains the spiritual bread, which we also ask in this place, by which are meant all things whatever that are required for the health and safety of the spirit and soul. For as the meat by which the body is nourished and supported is of various sorts, so is the food, which preserves the life of the spirit and soul, not of one kind ; for the word of God is the food of the soul, as wisdom says : “ Come, eat my bread, and drink the wine which I have mingled for you ” (Prov. ix. 5). When God deprives men of the means of hearing this his word, which he is wont to do when grievously provoked by our crimes, he is said to visit the human race with famine ; for we thus read in Amos : “ I will send forth a famine into the land, not a famine of bread, or a thirst of water, but of hearing the word of the Lord ” (Amos, viii. 11). And as an incapability of taking food, or of retaining it when taken, is a sure sign of approaching death ; so is it a strong proof of the utter hopelessness of salvation, when men either seek not the word of God, or, having it, endure it not, but utter against God the impious cry, “ Depart from us, we desire not the knowledge of thy ways ” (Job, xxi. 14). In this phrenzied state of mind and mental blindness are those who, disregarding those Catholic bishops and priests who legitimately preside over them, and abandoning the holy Roman Church, have transferred themselves to the direction of heretics, corruptors of the word of God.

QUESTION XIX.—*Of the true supernatural Bread, which is Christ the Lord.*

Christ the Lord is also that bread which is the food of the soul : “ I am,” says he, “ the living bread which came down from heaven ” (John, vi. 41). It is incredible with what pleasure and delight this bread fills the souls of the pious, when they most contend with earthly troubles and disasters ; and of this we have an illustration in the holy choir of the apostles, of whom it is on record : “ They, indeed, went from the presence of the council,

rejoicing that they were accounted worthy to suffer reproach for the name of Jesus" (Acts, v. 41). The lives of the saints are replete with similar examples;* and of these inward joys of the good, God thus speaks: "To him that overcometh I will give the hidden manna" (Apoc. ii. 17).

QUESTION XX.—*Christ is truly contained in the Sacrament of the Eucharist, and is therefore properly called our Bread.*

But Christ the Lord, who is substantially contained in the sacrament of the Eucharist, is himself pre-eminently our bread. This ineffable pledge of his love he gave us, when about to return to the Father; and of it he said; "He that eateth my flesh, and drinketh my blood, abideth in me, and I in him" (John, vi. 57): "Take ye and eat: THIS IS MY BODY."† For useful matter to the faithful people on this subject, parish-priests will recur to what we have already said specially on the force and nature of this sacrament.‡ But it is called "our bread," because it is the food of the faithful men only, that is, of those who, uniting charity to faith, wash away the defilements of sins in the sacrament of penance; who, not unmindful that they are the children of God, receive and adore this divine sacrament with all possible holiness and veneration.

QUESTION XXI.—*Why the Eucharist is called our "Daily Bread."*

But why it is called "daily," a twofold reason is at hand; the one, that in the sacred mysteries of the Christian Church it is both offered to God daily, and is given to those who seek it piously and holily: the other, that it should be received daily, or at least that we should so live as to be worthy, as far as possible, to receive it daily. Let those who, on the contrary, are of opinion, that we should not partake of this salutary banquet of the soul but at distant intervals, hear what St. Ambrose says: "If it is daily bread, why do you receive it yearly? Receive daily what may profit you daily. Live so as to be worthy to receive daily."§

QUESTION XXII.—*How we should be disposed, if we receive not forthwith the sought-for Bread.*

But in this petition the faithful are emphatically to be exhorted, when they have honestly used their best consideration

* Vid. Acta. Sanctor. die iv. Januar. die iii. August. etc. † 1 Cor. xi. 24; cf. Matt. xxvi. 26; Mark, xiv. 22; Luke, xxii. 19. ‡ See p. 187, sqq. § Ambr. de Sacram. I. v. c. 4, n. 25.

and industry to procure the necessary means of subsistence, to leave the issue to God, and submit their own wish to the will of him who "shall not suffer the just to waver for ever" (Ps. liv. 23); for God will either grant what is asked, and thus they will obtain their wishes; or he will not grant it, and that will be a most certain proof that what is denied to the pious by God, who is more careful of their salvation than they themselves, is not conducive either to their interest or their salvation. This topic parish-priests will be able to amplify, by explaining the reasons admirably collected by St. Augustine in his letter to Proba.*

QUESTION XXIII.—*What Subject for Meditation here presents itself.*

In the exposition of this petition, the last duty [of the pastor will be to exhort] the rich to recollect that they are to look upon their wealth and riches as gifts of God, and to reflect that those goods are accumulated on them in order that they may share them with the indigent; and with this truth the words of the Apostle, in his First Epistle to Timothy, will be found to accord (1 Tim. vi. 17, sqq.), and will supply parish-priests with an abundance of divine precepts wherewith to elucidate this subject in a useful and salutary manner.

CHAPTER XIV.

ON THE FIFTH PETITION.

"AND FORGIVE US OUR DEBTS, AS WE ALSO FORGIVE OUR DEBTORS."

QUESTION I.—*From the Passion of Christ has emanated the remission of all our Sins.*

Although so numerous are the things which display the infinite power of God, combined with equal wisdom and goodness, that, turn our eyes and thoughts where we will, we meet with the most certain signs of omnipotence and benignity; there is truly nothing that more eloquently proclaims his supreme love and admirable charity towards us, than the inexplicable mystery of the passion of Jesus Christ (John, iii. 16; Rom. v. 8; 1 John, iv. 9), whence sprang that perennial fountain to wash

* Aug. ep. 130, c. 14, n. 26. See also p. 411, sqq.

away the defilements of sins, in which, under the guidance and bounty of God, we desire to be merged and purified, when we beg of him to "forgive us our debts."

QUESTION II.—*What this Fifth Petition contains.*

This petition contains a sort of summary of those benefits with which the human race has been loaded through Jesus Christ, as Isaias taught: "The iniquity of the house of Jacob shall be forgiven; and this is all the fruit, that the sin thereof should be taken away" (Isa. xxvii. 9); as David also shows, proclaiming those blessed, who could partake of the salutary fruit, in these words: "Blessed are they, whose iniquities are forgiven" (Ps. xxxi. 1; Rom iv. 7). Wherefore the meaning of this petition, which we perceive to be so important to the attainment of salvation, is to be considered and explained by pastors accurately and diligently.

QUESTION III.—*How the Manner of Praying here is not the same as in the preceding Petitions.*

But we enter on a new manner of praying; for hitherto we asked of God not only internal and spiritual goods, but also transient and temporal advantages; whereas, we now deprecate the evils of the soul and of the body, of this life and of the life without end

QUESTION IV.—*What things are required in him who desires to obtain the Pardon of Sin.*

As, however, to obtain what we ask, we must pray as we ought, it appears expedient to explain the dispositions, with which this prayer should be offered to God. Parish-priests then, will admonish the faithful people that he who comes to offer this petition, must first acknowledge, and next feel sorrow and compunction for his sins; and must be firmly convinced that to sinners, thus disposed and prepared, as we have said, God is willing to grant pardon, a conviction necessary to sinners, lest perchance the bitter remembrance and acknowledgment of their sins should be followed by that despair of pardon, which of old seized the mind of Cain (Gen. iv. 13), and of Judas (Matt. xxvii. 4, sq.; Acts, i. 18), both of whom looked on God solely as an avenger and punisher, not also as mild and merciful. In this petition, therefore, we ought to be so disposed, as that, acknowledging our sins in the bitterness of our souls, we may fly to God as to a Father, not as to a Judge, whom we implore to deal with us not according to his justice, but according to his mercy.

QUESTION V.—*By what reasons Man may be brought to the Acknowledgment of his Sins.*

We shall be easily induced to acknowledge our sins, if we listen to God himself admonishing us in the sacred Scriptures on this head; for we read in David: "They are all gone aside: they are become unprofitable together: there is none that doeth good, no not one" (Ps. xiii. 3, lii. 4; Rom. iii. 10). Solomon speaks to the same purport: "There is no just man upon earth, that doth good, and sinneth not;"* and to this subject apply also these words; "Who can say: my heart is clean, I am pure from sin?" (Prov. xx. 9; cf. Job, xiv. 4). The very same has been written by St. John to deter men from arrogance: "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (1 John, i. 8); and by Jeremiah; "Thou hast said: I am without sin, and am innocent; and therefore, let thy anger be turned away from me. Behold, I will contend with thee in judgment, because thou hast said: I have not sinned" (Jer. ii. 35). Their sentiments the same Christ the Lord, who spoke them by their mouth, confirms by this form of prayer, in which he commands us to confess our sins" Cf. 1 Pet. i. 11); for the authority of the Council of Milevis has forbidden to interpret it otherwise, in these words: "It hath pleased the Council, that whosoever will have it, that these words of the Lord's prayer, 'forgive us our debts,' are said by holy men in humility, not in truth, be anathema; for who can endure a person praying, and lying not to men but to the Lord himself, saying with the lips that he desires to be forgiven, but with the heart, that he has no debts to be forgiven?"†

QUESTION VI.—*How, after Sin is acknowledged, remorseful Grief and true Repentance are excited in the Mind.*

But in the necessary acknowledgment of our sins, it is not enough to call them to mind lightly; for it is necessary that the recollection of them be bitter, that it touch the heart, stimulate the mind, and imprint sorrow. Wherefore, parish-priests will treat this point diligently, that their faithful hearers may not only recollect their sins and iniquities, but recollect them with pain and sorrow: that, smarting in their inmost souls, they may betake themselves to God their father, humbly imploring him to pluck from the soul the inherent stings of sin. Pastors, however, will not content themselves with placing before the

* Eccl. vii. 21; cf. 3 Kings, viii. 46; 2 Par. vi. 36. † Conc. Mil. ii. can. 8; cf. Conc. Trid. sess. vi. c. xi.

eyes of the faithful people the turpitude of sin; but will also depict the unworthiness and baseness of men, who, mere rottenness and corruption that we are,* dare to outrage in a manner beyond all belief the incomprehensible majesty and ineffable excellence of God,† particularly after having been created, redeemed, and enriched by him with countless and invaluable benefits.

QUESTION VII.—*How, by Sin, we deliver ourselves up to the most galling Servitude of the Devil.*

And why? that estranged from God our Father (Jer. iii 5), who is the supreme God, and lured by the most base rewards of sin, we may devote ourselves to the devil,‡ to become his most wretched slaves; for language is inadequate to depict the cruel tyranny which he exercises over the minds of those who, having shaken off the sweet yoke of God, and broken the most lovely bond of charity, by which our spirit is bound to God our Father, have gone over to their relentless enemy (1 Pet. v. 8), who is therefore called in Scripture, “the prince and ruler of the world” (John, xii. 31, xiv. 30, xvi. 11), “the prince of darkness” (Eph. vi. 12), and “king over all the children of pride” (Job, xli. 25); and to those who are oppressed by the tyranny of the devil truly apply these words of Isaias: “O Lord our God, other lords besides thee have had dominion over us” (Isa. xxvi. 13).

QUESTION VIII.—*What great Evils Sin brings on the Soul.*

If these broken covenants of love move us not, let at least the calamities into which we fall by sin move us. The sanctity of the soul is violated, which we know to have been wedded to Christ:§ that temple of the Lord is profaned, against the contaminators of which the Apostle utters this denunciation: “If any man violate the temple of God, him shall God destroy.”|| Innumerable are the evils that sin has brought upon man; which almost infinite pest David expressed in these words: “There is no health in my flesh, because of thy wrath; there is no peace for my bones, because of my sins” (Ps. xxxvii. 4). Doubtless he marks the violence of the bane, by confessing that it left no part of him uninfected by pestiferous sin; for the poison of sin

* Cf. Isa. xl. 6, sq.; Eccli. xiv. 18, sq.; James, i. 10, sq.; 1 Pet. i. 24. † Job, xii. 26; Isa. vi.; Jer. x. 6, sqq. ‡ Acts, xiii. 10; John, viii. 44; 2 Tim. ii. 26; 1 John, iii. 8, 10. § Cf. Jer. ii. 2; Osee, ii. 19 sq., 2 Cor. xi. 2. || 1 Cor. iii. 17, vi. 19; 2 Cor. vi. 16; Eph. ii. 21.

had penetrated into his bones, that is, it infected his understanding and will, which are the two most solid faculties of the soul. This wide-spread pestilence the sacred Scriptures point out, when they designate sinners "the lame,"* "the deaf" (Isa. xlii. 18, xliii. 8), "the dumb" (Ps. xxxvii. 14; Isa. lvi. 10), "the blind,"† "the paralysed" (Isa. i. 6). But, besides the anguish which he felt as if from the enormity of his sins, David was afflicted yet more by his knowledge of having provoked the wrath of God against him; for the wicked are at war with God (Isa. lix.), by whose crimes he is offended beyond belief; for the Apostle says: "Wrath and indignation, tribulation and anguish upon every soul of man that doth evil" (Rom. ii. 8, sq.). For although the sinful act is transient, yet the sin by its guilt and stain remains; and the imminent wrath of God pursues it, as the shadow does the body.

QUESTION IX.—*How, having perceived the Calamity of our Sins we ought to be turned to Repentance.*

When, therefore, David was pierced by these stings, he was excited to sue for the pardon of his sins; and that the faithful hearers, imitating the prophet, may learn to grieve, that is, to become truly penitent, and cherish the hope of pardon, parish-priests will propose to them the example of his penitential sorrow, and the lessons of instruction drawn from his fiftieth Psalm. How great is the utility of this sort of instruction, which teaches us to grieve for our sins, God himself declares by the mouth of Jeremiah, who, when exhorting Israel to repentance, admonishes him to awake to a sense of the evils that flow from sin: "Know thou," says he, "and see that it is an evil and a bitter thing for thee, to have left the Lord thy God, and that my fear is not with thee, saith the Lord the God of hosts" (Jer. ii. 19). They who want this necessary sense of acknowledgment and grief, are said by the prophet Isaias (xlii. 12), Ezechiel iii. 7, xxxvi. 26), and Zachary (vii. 12), to have "a hard heart," "a stony heart," "a heart of adamant;" for like stone, they are softened by no sorrow, having no sense of life, that is, of the salutary recognition [of their sinfulness].

QUESTION X.—*By what Meditations the hope of obtaining Pardon is to be conceived, after the Acknowledgment and Detestation of Sin.*

But lest, terrified by the grievousness of their sins, the people despair of being able to obtain pardon, parish-priests ought to

* Prov. xxvi. 6; Isa. xxxiii. 23; Jer. xxxi. 8; Luke, xiv. 13. † Isa. vi. 10, xlii. 18, xliii. 8, lvi. 10, lix. 10.

invite them to hope by these considerations; that, as is declared in an article of the Creed,* Christ the Lord has given power to the Church to remit sins,† and that in this petition he has taught how great is the goodness and bounty of God towards mankind; for if God were not ready and prepared to pardon penitents their sins, never would he have prescribed to us this formula of prayer: “Forgive us our debts.” Wherefore we ought to be firmly convinced, that commanding us, as he does in this petition, to solicit, he will also bestow on us, his paternal mercy.

QUESTION XI.—*In what manner, if we repent, God easily pardons our Sins.*

For this petition assuredly implies, that God is so disposed towards us, as willingly to pardon us when truly penitent.‡ For God it is against whom, having cast off obedience, we sin; the order of whose wisdom we disturb, as far as in us lies; whom we offend, whom we outrage by words and deeds; but he is also our most beneficent Father, who, having it in his power to pardon all transgressions, has not only declared his willingness to do so, but has also urged men to ask him for pardon, and has taught in what words they are to do so. To no one, therefore, can it be a matter of doubt, that, under his guidance, it is in our power to conciliate the favour of God; and as this attestation of the divine willingness to pardon, increases faith, nurtures hope, inflames charity, it will be worth while to amplify this subject, by citing some scriptural authorities and examples of men to whom, when repentant of the most grievous crimes, God granted pardon.§ As, however, in the prefatory portion of this prayer,|| and in that portion of the Creed which teaches of the forgiveness of sins,¶ we were as diffuse on the subject as circumstances allowed, pastors will borrow from those places whatever may seem pertinent for instruction on this point, for the rest drawing on the fountains of the divine writings.

QUESTION XII.—*What in that part of the Petition is to be understood by the word “Debtors.”*

Let them also make use of the same plan, which we thought should be used in the other petitions, that the faithful may understand what the word “debts” here signifies, lest, perhaps,

* See p. 105, sqq. † Matt. xvi. 18, sq. xviii. 18; John xx. 23. ‡ Cf. Jer. xxxi. ; Ez. xviii. 21, sqq., xxxiii. 11, 14, sqq.; Matt ix. 13, xi. 20, sqq.; Eph. i. 7; 2 Pet. iii. 9; 1 John i. 9. § E. g. Jud. x. 10, sq.; 1 Kings vii., 2 Kings xii. 13, xxiv.; John iii. ¶ Cf. p. 430, sqq. ¶ See p. 105, sqq.

deceived by its ambiguity, they pray for something different from what should be prayed for. First, then, we are to know, that we by no means ask for exemption from the debt we owe to God on so many accounts, the payment of which is essential to salvation, that of loving him with our whole heart, our whole soul, and our whole mind;* neither do we ask to be in future exempt from the duties of obedience, worship, veneration, or any other similar obligation, although comprised also under the word "debts;" but we pray that he may deliver us from our sins. This is the interpretation of St. Luke, who, instead of "debts," makes use of the word "sins" (Luke, xi. 4; vii. 41, sq.); for this reason, that by their commission we become responsible to God, and incur a debt of punishment, which we liquidate by satisfaction or by suffering. Of this sort was the debt of which Christ the Lord spoke by the mouth of his prophet: "Then did I pay that which I took not away" (Ps. lxxviii. 5); from which expression of the word of God we may understand that we are not only debtors, but also unequal to the payment of our debt, the sinner being of himself utterly incapable of making satisfaction.

QUESTION XIII.—*As Sin is of itself unequal to the Payment of its Debt, whence may Satisfaction be derived for the Debt contracted by Sin.*

Wherefore we must fly to the mercy of God; and as justice, of which God is most tenacious, is an equal and corresponding attribute to mercy (Cf. Ps. c. 1), we must employ prayer, and the advocacy of the passion of our Lord Jesus Christ (1 John, ii. 1, sq.), without which no one ever obtained the pardon of his sins, and from which, as from its source, have flown all the efficacy and virtue of satisfaction. For of such value is that price paid by Christ our Lord on the cross, and communicated to us through the sacraments received either actually or in purpose and desire, that it obtains and accomplishes for us the pardon of our sins, which is the object of our prayer in this petition.

QUESTION XIV.—*We here pray for the Indulgence and Remission of Venial and Mortal Sin.*

Here we ask pardon not only for our venial offences, for which pardon may most easily be obtained, but also for grievous and mortal sins, of which the petition cannot procure forgiveness,

* Deut. vi. 5; Matt. xxii. 37; Mark, xii. 30; Luke, x. 2 .

unless it derive that efficacy from the sacrament of penance, received, as we have already said, either actually, or at least in desire.*

QUESTION XV.—*Meaning of “our” in this, different from that of “our” in the preceding Petition.*

The word “our” we here use in a sense entirely different from that in which we said, “our bread;” for that bread is ours, because it is given us by the munificence of God; whereas sins are ours, because with us rests their guilt: they are our voluntary acts, otherwise they would not have the character of sin. Sustaining, therefore [the burden], and confessing [the guilt of] our sins, we implore the clemency of God, which is necessary for their expiation. In this we make use of no palliation whatever, nor do we transfer the blame to others, as did our first parents Adam and Eve (Gen. iii. 12, sq.): we judge ourselves, employing, if we are wise, the prayer of the prophet: “Incline not my heart to evil words, to make excuses in sins” (Ps. cxl. 4).

QUESTION XVI.—*Why each Person says, “Forgive us,” not “Forgive me.”*

Nor do we say, “forgive me,” but, “forgive us;” because the fraternal relationship and charity, which subsist between all men, demand of each of us in our solicitude for the common salvation of our neighbours, when we pray for ourselves, to pray also for them. This manner of praying, delivered by Christ the Lord, and subsequently received and always retained by the Church of God, the apostles themselves most strictly observed and enforced (Rom. i. 9; 2 Cor. xi. 28); and of this ardent zeal and earnestness in praying for the salvation of our neighbours, we have the splendid example of Moses in the Old, and of St. Paul in the New Testament; the former of whom besought God thus: “Either forgive them this trespass; or, if thou dost not, strike me out of the book that thou hast written” (Ex. xxxii. 32); the latter after this manner: “I wished myself to be an anathema from Christ for my brethren” (Rom. ix. 3).

QUESTION XVII.—*How these words, “As we also forgive our debtors,” are to be understood.*

“As we also forgive our debtors.” That word “as” may be understood in two senses; for when we beg of God to pardon

* See p. 234

us our sins, as we pardon the wrongs and contumelies which we receive from those by whom we have been injured, it has the force of a comparison. It is also the mark of a condition, and in this sense Christ the Lord interprets that formula: "If," says he, "you forgive men their offences, your heavenly Father will also forgive you your offences; but if you will not forgive men, neither will your Father forgive you your sins."* Either sense, however, equally contains the necessity of forgiveness, intimating as it does that, if we desire that God should grant us the pardon of our offences, we ourselves must pardon those from whom we have received injury; for so rigorously does God exact from us oblivion of injuries, and mutual affection and love, that he rejects and despises the gifts and sacrifices of those who are not reconciled to one another (Matt. v. 23, sq.).

QUESTION XVIII.—*The Remission of all Injuries is proved to be in accordance with the Dictates of Nature and the Mandates of Christ.*

To conduct ourselves towards others as we would have them conduct themselves towards us, is an obligation founded also upon the law of nature;† so that most shameless truly must he be, who, whilst his breast is armed with enmity against his neighbour, demands of God to pass over the punishment due to his wickedness. Those, therefore, on whom injuries have been inflicted, should be prepared and prompt to pardon, urged to it as they are by this form of prayer, and by the command of God in St. Luke: "If thy brother sin against thee, reprove him; and if he repent, forgive him; and if he sin against thee seven times in a day, and seven times in a day turn again to thee, saying, 'I repent,' forgive him" (Luke, xvii. 3, sq.); and in the Gospel of St. Matthew thus: "Love your enemies" (Matt. v. 44; Luke, vi. 27); and the apostle, and before him Solomon wrote: "If thy enemy be hungry, give him to eat; if he thirst, give him to drink" (Rom. xii. 20; Prov. xxv. 21); and we read in the evangelist St. Mark: "When you shall stand to pray, forgive if you have anything against any man; that your Father also who is in heaven, may forgive you your sins" (Mark, xi. 25).

QUESTION XIX.—*By what Arguments the Minds of Men may be bent to the lenity which God here demands.*

But as through the fault of depraved nature, there is nothing

* Matt. vi. 14, sq.; Mark, xi. 25, sq.; Eccli. xxxviii. 2, sqq.
 † Cf. ib. vii. 12; Luke, vi. 31; Tob. iv. 16.

to which man brings himself more reluctantly than to the pardon of injuries, let parish-priests exert all the powers and resources of their minds to change and bend the dispositions of the faithful to this mildness and mercy necessary to a Christian man. Let them dwell on those passages of the divine oracles, in which we may hear God commanding to pardon enemies;* and let them proclaim what is most true, that easily to forgive injuries, and to love their enemies from the heart, is to men a great proof of their being the children of God; for in loving our enemies there shines forth in us some likeness to God our Father (Cf. Rom. v. 8, sqq.), who, by the death of his Son, ransomed from everlasting perdition, and reconciled to himself, the human race, who before were his most inveterate enemies. Let the close of this exhortation and injunction be the command of Christ the Lord, which, without utter disgrace and ruin, we cannot refuse to obey: "Pray for them that persecute and calumniate you; that you may be the children of your Father who is in heaven" (Matt. v. 44, sq.).

QUESTION XX.—*How those should be dealt with who cannot efface from the Mind all Recollection of Injuries.*

But here no ordinary prudence is required on the part of pastors lest, knowing the difficulty and necessity of this precept, any one despair of salvation; for there are those who, aware that they ought to bury injuries in voluntary oblivion, and love those that injure them, desire to do so, and do so as far as they are able, but feel that they cannot efface from the mind all recollection of injuries. For there lurk in the mind some remains of private grudge, in consequence of which they are agitated by the great waves of [a troubled] conscience, fearing that, not having simply and sincerely laid aside their enmities, they obey not the command of God. Here, therefore, pastors will explain the opposite inclinings of the flesh and of the spirit; that the former is prone to revenge, the latter ready to pardon; that hence exist between them a continual struggle and conflict.† Wherefore, they will show that, if the appetites of corrupt nature are ever reclaiming against and opposed to reason, we are not to yield to misgivings regarding salvation, provided the spirit persevere in the duty and disposition of forgiving injuries, and of loving our neighbour.

* E. g. Ex. xxiii. 4, sq.; Lev. xix, 17, sq.; Deut. xxii. 1, sqq.; 1 Kings, xxiv. 5, sqq., xxvi. 10, sq.; Job, xxxi. 28, sq.; Ps. vii. 5.
† Matt. xxvi. 41; Rom. vii. 23, viii. 2, sqq.; Gal. v. 17.

QUESTION XXI.—*Those who still retain the Desire of Revenge, may and ought to recite without Sin the Lord's Prayer.*

Some, perhaps, there may be who, because they have not yet been able to bring their mind, forgetting injuries, to love their enemies, deterred, therefore, by the condition contained, as we said, in this petition, do not make use of the Lord's Prayer. To remove from their minds this pernicious error, parish-priests will adduce the two following considerations: that whoever belongs to the number of the faithful, offers this prayer in the name of the entire Church,* in which there must necessarily be some pious persons who have forgiven their debtors the debts here mentioned; and that, when we ask this favour from God, we also ask for whatever co-operation with the petition is necessary on our part in order to obtain the object of our prayer. For we ask the pardon of our sins and the gift of true repentance; we beg that we may be able to abhor our sins, and confess them truly and piously to the priest. As, then, it is also necessary for us to forgive those who inflicted on us any loss or injury, when we ask pardon of God, we beg of him, at the same time, to grant us grace to be reconciled to those against whom we harbour hatred. Those, therefore, who are agitated by that groundless and perverse apprehension, that by this prayer they provoke still more the wrath of God, are to be deterred from such an opinion; and are, on the contrary, to be also exhorted to the frequent use of a prayer, in which they beseech God our Father to grant them the disposition to forgive those who have injured them, and to love their enemies.

QUESTION XXII.—*What is to be done by him who wishes the Prayer for the Remission of Sins to be fruitful to him.*

But that the prayer may be really fruitful, we should first seriously reflect that we are suppliants before God, soliciting from him pardon, which is not granted but to the penitent; that we should, therefore, be endued with that charity and piety that become penitents; and that it eminently becomes them, keeping, as it were, before their eyes their own crimes and enormities, to expiate them with tears. With this consideration should be united circumspection in guarding for the future against every occasion of sin, and against whatever may expose us to the danger of offending God our Father. With these cares the mind of David was occupied when he said: "My sin is always before me" (Ps. l. 5); and in another

* Thom. Aq. S. th. 2, 2 P. qu. 83, a. 16, ex.

place: "Every night I will wash my bed: I will water my couch with my tears" (Ps. vi. 7). Let each one also propose to himself the most ardent love of prayer, with which they were animated who obtained from God the pardon of their sins; such as that of the publican, who, standing afar off through shame and grief, and with eyes fixed on the ground, only smote his breast, crying: "O God, be merciful to me a sinner" (Luke, xviii. 13); and also of the woman, "a sinner," who, standing behind Christ the Lord, and having washed his feet and wiped them with her hair, kissed them" (Ib. vii. 37, sq.); lastly, of Peter, the prince of the apostles, who, "going forth, wept bitterly" (Matt. xxvi. 75).

QUESTION XXIII.—*What are the chief Remedies to heal the Wounds of the Soul.*

They should next consider that the weaker men are, and the more liable to diseases of the mind, which are sins, the more numerous and frequent remedies they need; but the remedies of a sick soul are penance and the Eucharist; these, therefore, let the faithful people very frequently apply. Next almsdeeds, as the sacred Scriptures declare,* are a medicine suited to heal the wounds of the soul; wherefore, let those who desire to make use of this prayer piously, act kindly to the poor according to their means; for of the great efficacy of alms in effacing the stains of sin, the angel of the Lord in Tobias, holy Raphael, is a witness, who says: "Alms deliver from death, and the same is that which purgeth away sins, and maketh to find mercy and life everlasting" (Tob. xii. 9); Daniel is a witness, who thus admonished king Nebuchodonosor: "Redeem thou thy sins with alms, and thy iniquities with works of mercy to the poor" (Dan. iv. 24). But an excellent benefaction and exercise of mercy, is oblivion of injuries, and good will towards those who have injured thee or thine, in person, in property, or character. Whoever, therefore, desires to experience in a special manner the mercy of God, should make an offering to God himself of all his enmities, remit every offence, and pray for his enemies with the greatest good will, seizing every opportunity of deserving well of them also. But as this subject was explained when we treated the topic of murder, to that exposition we refer parish-priests.† Let them, however, conclude this petition with this final reflection, that nothing is, or can be conceived,

* Cf. Deut. xv. 7, sqq; Tob. iv. 7, sqq; Ps. xl. 2; Prov. xiv. 31; Eccli. iii. 33; Luke, xi. 11, sqq. † See p. 360, sqq.

more unjust, than that he, who is so rigorous towards men as to extend indulgence to no one, should himself demand of God to be mild and benignant towards him.

CHAPTER XV.

ON THE SIXTH PETITION.

“AND LEAD US NOT INTO TEMPTATION.”

QUESTION I.—*How great Danger there is lest, after receiving Remission of Sins, we again relapse into Sin.*

When the children of God, having obtained the pardon of their sins, and being inflamed with the desire of giving to God worship and veneration, long for the kingdom of heaven, and when, engaged in the performance of all the duties of piety towards the Deity, they depend entirely on his paternal will and providence, then it is, no doubt, that the enemy of mankind employs the more actively all his artifices, and prepares all his machinery to attack them so violently as to justify the apprehension that, wavering and altered in their sentiments, they may relapse into sin, and thus become far worse than they had been before.* Of them may justly be said that of the prince of the apostles: “It had been better for them not to have known the way of justice, than, after they have known it, to turn back from that holy commandment which was delivered to them” (2 Peter, ii. 21).

QUESTION II.—*How Christ wished to fortify us against the Snares of our most Crafty Enemy.*

Wherefore a precept to offer this petition has been given by Christ the Lord, that we may commend ourselves daily to God, and implore his paternal care and assistance, not in the least doubting that, if we be deserted by the divine protection, we must be held fast in the snares of our most crafty enemy. Nor is it in this rule of prayer alone that he has commanded us to beg of God not to suffer us to be led into temptation; but in his address to the holy apostles also, on the very eve of his death, after he had declared them “clean” (John, xiii. 10), he admonished them of this duty in these words: “Pray that ye enter not into temptation.”† This admonition, reiterated by Christ the Lord, imposes a weighty obligation of exciting the

* Cf. Matt. xii. 43, sqq.; Luke, xi. 24, sqq. † Matt. xxvi. 41; Mark, xiv. 38; Luke, xxii. 40.

faithful people to a frequent use of this prayer, that, beset as men hourly are by the enemy, the devil, with such great dangers of this sort, they may assiduously address to God, who alone can repel those dangers, the prayer, "Lead us not into temptation."

QUESTION III.—*From what Arguments chiefly Men may understand the Necessity of this Petition.*

The faithful people will understand how very much they stand in need of this divine assistance, if they remember their own weakness and ignorance, if they recollect this saying of Christ the Lord: "The spirit indeed is willing, but the flesh is weak" (Matt. xxvi. 41; Mark, xiv. 38); if they call to mind how grievous and destructive are the misfortunes of men through the instigation of the devil, if they be not upheld and assisted by the right hand of the Most High. What more striking example can there be of human infirmity, than the holy choir of the apostles, who, having already evinced great courage, fled, having abandoned the Saviour at the first approach of alarm (Matt. xxvi. 56). A still more conspicuous example, however, is represented to us in the conduct of the prince of the apostles, who, loud in professing such singular fortitude and love towards Christ the Lord, when a short time before, confiding well in himself, he had said: "Though I should die with thee, I will not deny thee" (Ib. 35), affrighted by the voice of a poor servant-maid, at once affirmed with an oath that he knew not the Lord (Matt. xxvi. 69, sqq.; Mark, xiv. 71). Doubtless his strength did not correspond with such great alacrity of spirit; but if, by the frailty of human nature, in which they confided, most holy men have sinned grievously; what have not others to fear, who are very far from their holiness?

QUESTION IV.—*To how many, and how great Temptations the Life of Man is exposed.*

Wherefore, let the parish-priests place before the faithful people the conflicts and dangers in which we are continually engaged, whilst the soul is in this mortal body, assailed as we are on all sides by the world, the flesh, and the devil. How few are there who are not compelled to experience at their great cost what anger, what concupiscence can do in us? Who is not annoyed by these stings? who does not feel these goads? who does not burn with these smouldering torches? And, indeed, so various are these assaults, so diversified these attacks, that it is extremely difficult not to receive some grievous wound. And besides these enemies that dwell and live with us (Matt. x.

36), there are, moreover, those most bitter foes, of whom it is written: "Our wrestling is not against flesh and blood; but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in the high places" (Eph. vi. 12).

QUESTION V.—*How grievous are the Assaults of Demons on us, as explained from the opinion of St. Paul.*

For to our inward conflicts are added the external assaults and attacks of the devils, who both assail us openly, and also insinuate themselves by stratagem into our souls; insomuch that it is not without difficulty that we can beware of them. These the Apostle entitles "princes," on account of the excellence of their nature (for by nature they are superior to man, and to all other visible creatures); and calls them "powers," because they excel not only by the force of their nature, but also by their power; and names them "rulers of the world of darkness;" for they rule not the world of light and glory, that is to say, the good and the pious; but the world of gloom and darkness, namely, those who, blinded by the defilement and darkness of a flagitious and wicked life, are delighted to have for their leader the devil, the prince of darkness. He also denominates the demons "the spirits of wickedness;" for there is a wickedness of the flesh and of the spirit. What is called the wickedness of the flesh inflames the appetite to lusts and pleasures, which are perceived by the senses: "the spirits of wickedness" are evil purposes and depraved desires, which belong to the superior part of the soul; which are so much worse than the rest as mind itself and reason are higher and more excellent. This wickedness of Satan the apostle designated "in the high places," because its chief aim is to deprive us of the celestial inheritance. Whence we may understand that the power of the [infernal] enemies is great, their courage undaunted, their hatred of us enormous and unmeasured; that they also wage against us a perpetual war, so that with them there can be no peace, no truce.

QUESTION VI.—*How great are the Boldness and Perversity of the Devil in tempting.*

How great is their audacity, the words of Satan, recorded by the prophet, declare: "I will ascend into heaven" (Isa. xiv. 13). He attacked our first parents in paradise (Gen. iii. 1, sqq.); he assailed the prophets (Job. i. 2; 1 Par. xxi. 1); he beset the apostles, and, as the Lord says in the Gospel, he would "assail."

them as "wheat."* Nor was he abashed even by the presence of Christ our Lord himself.† His insatiable desire and unwearied diligence St. Peter therefore expressed when he said: "Your adversary, the devil, as a roaring lion goeth about, seeking whom he may devour" (1 Peter v. 8). Nor, however, are men tempted by Satan only, for sometimes a host of demons assault each individually. 'His that evil spirit confessed, who, having been asked his name by Christ the Lord, replied, "My name is legion,"‡ that is a multitude of demons, who had tormented that unhappy being; and of another it is written, "He taketh with him seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is made worse than the first" (Matt. xii. 45; Luke xi. 26 Rom.).

QUESTION.—*Why the Wicked are less harassed by Demons than the Pious.*

There are many who, because they feel not the impulses and assaults of devils against them, imagine that the whole matter is fictitious; nor is it surprising that such persons are not attacked by devils, to whom they have voluntarily surrendered themselves. They possess neither piety nor charity, nor any virtue worthy of a Christian man; and are hence entirely in the power of the devil; nor need there any temptations to overthrow those whose souls have already become his willing abodes (Cf. Luke, xi. 21, 24; John, xv. 19). But those who have dedicated themselves to God, leading a heavenly life upon earth, are of all the chief objects of the assaults of Satan; against them he harbours bitterest hatred; for them he is each moment laying snares. The history of the sacred Scriptures is full of examples of holy men, whom, firm also and resolute, he perverted by violence or artifice. Adam (Gen. iii. 1, sqq.), David (2 Kings, xi. 2, sqq.), Solomon (3 Kings, xi.), and others,§ whom it were tedious to enumerate, experienced the violent assaults and crafty cunning of demons, which cannot be resisted by the counsel or strength of men. Who, then, can deem himself sufficiently secure in his own resources? Hence the necessity of offering to God pure and pious prayer, that he suffer us not to be tempted above our strength, "but make issue with temptation, that" we "may be able to bear it" (1 Cor. x. 13; cf. 2 Peter ii. 9).

* Luke, xxii. 31; cf. v. 3; John, xiii. 2, 27. † Matt. iv. 1, sqq. Mark, i. 13; Luke, iv. 2, sqq. ‡ Mark, v. 9; cf. Matt. viii. 28, sqq. Luke, viii. 7, sqq. § E. g. Judges, xvi.; 1 Kings, xv.; 4 Kings, xx. 13, sqq.

QUESTION VIII.—*Demons cannot tempt Men as much or as long as they please.*

But should any of the faithful, through weakness of mind or ignorance of the truth, feel terrified at the power of the devils, they are here to be encouraged, when tossed by the waves of temptation, to take refuge in this harbour of prayer; for however great the power and pertinacity of Satan, he cannot, in his deadly hatred of our race, tempt or torment us as much, or as long as he pleases; but all his power is governed by the control and permission of God. The example of Job is very well known, nothing belonging to whom could Satan have touched, had not God said to the Devil, "Behold, all that he hath is in thy hand" (Job, i. 12); whilst on the other hand, had not the Lord added, "Only put not forth thy hand upon his person," he, with his children and possessions, would have been at once destroyed by the devil (Ib.). So restricted is the power of demons (Cf. 2 Peter ii. 4; Apoc. ii. 10, xx. 2), that without the permission of God, they could not even enter into the swine mentioned by the evangelists.*

QUESTION IX.—*Meaning of the word "Temptation," and how we are tempted by God.*

But to understand the force of this petition, it is necessary to say what "temptation" means here, and also, what it is "to be led into temptation." "To tempt," is to sound him who is tempted, that, eliciting from him what we desire, we may extract the truth.† This mode of tempting does not apply to God; for what is there that God does not know? "All things are naked and open to his eyes."‡ Another kind of tempting is when, by pushing scrutiny rather far, some further object is wont to be sought either for a good or a bad purpose; for a good purpose, as when some one's worth is thus tried, in order that having been ascertained and known, he may be rewarded and honoured (Job, xlii. 10, sqq.), and his example proposed to others for imitation (James, v. 11); and that, in fine, all may be excited thereby to the praises of God. This is the only manner of tempting that accords with God. Of this temptation there is that example in Deuteronomy: "The Lord your God tries you, that it may appear whether you love him or not" (Deut. xiii. 3). In this manner God is also said to tempt his own, when he presses them with want, disease, and

* Mark, v. 9, sqq.; cf. Matt. vii. 28, sqq.; Luke, viii. 27, sqq.

† Thom. Aq. S. th. 2, 2 P. qu. 97, a. 1. ‡ Heb. iv. 13; cf. Ps. xxxiii. 16; Eccli. xv. 20.

other sorts of calamities ; which he does to try their patience, and that they may be to others an example of Christian duty. We read that Abraham was thus tempted to immolate his son, by which fact he became a singular example of obedience and patience to the perpetual memory of men (Gen. xxii. 1, sqq.) : thus also is it written of Tobias, " Because thou wast acceptable to God, it was necessary that temptation should prove thee (Tob. xii. 13).

QUESTION X.—*How the Devil tempts Men.*

Men are tempted for a bad purpose, when they ure impelled to sin or destruction, which is the peculiar province of the devil ; for he tempts men with a view to deceive and precipitate them into ruin, and is therefore called in Scripture, " the tempter " (Matt. iv. 3). In those temptations, at one time stimulating us from within, he employs the agency of the affections and passions of the soul ; at another time assailing us from without, he makes use of external things ; of prosperity, to puff us up with pride ; or of adversity, to break our spirits ; sometimes he has for his emissaries and scouts abandoned men, particularly heretics, who, " sitting in the chair of pestilence " (Ps. i. 1), scatter the deadly seeds of bad doctrines, unsettling, and precipitating headlong their adherents, who draw no line of distinction between vice and virtue, and are of themselves prone to evil.

QUESTION XI.—*In what ways any one is said to be led into Temptation.*

We are said to be " led into temptation," when we yield to temptations. And we are so led in a two-fold manner ; first, when, having abandoned our position, we rush into that evil into which some one has driven us by tempting us. But no one is thus led into temptation by God ; for to no one is God the author of sin, nay, he hates " all who work iniquity ; " * and accordingly we also read in St. James : " Let no man, when he is tempted, say that he is tempted of God ; for God is not a tempter of evils " (James, i. 13). Next, he is said to lead us into temptation, who, although he himself does not tempt us, nor co-operate in tempting us, yet, having it in his power, does not prevent us from being tempted, or from being overcome by temptations. In this manner God, indeed, suffers the good and the pious to be tempted, but leaves them not unsus-

* Ps. v. 7 ; cf. xxiii. 7 ; 2 Par. xix. 7 ; Prov. xi. 20 ; xv. 9, 26 ; Wisd. xiv. 9 ; Eccli. x. 21.

ported by his grace. Sometimes, however, we fall, being left to ourselves by the just and secret judgment of God, in punishment of our crimes.

QUESTION XII.—*The Blessings of God sometimes lead us into Temptation.*

God is also said to lead us into temptation when we abuse, to our destruction, his blessings, which he has given us as a means of salvation; and like the prodigal son, dissipate in "living riotously" our Father's substance, yielding to our evil desires (Luke, xv. 13). Wherefore we can say what the apostle has said of the law: "The commandment that was ordained to life, the same was found to be unto death to me" (Rom. vii. 10). Of this Jerusalem, as Ezechiel testifies, is an opportune example. Enriched by God with every sort of embellishment, insomuch that God said by the mouth of the prophet, "Thou wast perfect through my beauty, which I had put upon thee" (Ex. xvi. 14); loaded with divine gifts, yet, so far is that city from evincing gratitude to God, from whom she had received, and was still receiving, so many favours, from making use of those heavenly gifts for the attainment of her own happiness, the end for which she had received them, that, having cast away the hope and idea of deriving from them celestial fruits, she, most ungrateful to God her Father, was only enjoying in luxury and abandonment her present abundance. On this subject Ezechiel dwells at considerable length in the same chapter (15, sq.). Wherefore, those whom God permits to convert into instruments of vice the abundant means of virtuous deeds which he has afforded them, are equally ungrateful to him.

QUESTION XIII.—*In what manner are to be understood the Words of Scripture, when they say that God tempts Men.*

But we ought carefully to observe this usage of sacred Scripture, which sometimes signifies the permission of God in words which, if taken literally, imply, as it were, a positive act on the part of God; for in Exodus it is thus: "I will harden the heart of Pharaoh" (Ex. iv. 21, vii. 3); and in Isaias: "Blind the heart of this people" (Isa. vi. 10); and the apostle to the Romans writes: "God delivered them up to shameful affections, and to a reprobate sense" (Rom. i. 26, 28). In these and other similar passages,* we are to understand, not at all any positive act on the part of God, but his permission only.

* Rom. ix. 18, xi. 8; 2 Thess. ii. 10; Matt. xiii. 15; John, xii. 40 Acts, xxviii. 27; Isa. xxix. 10; 1 Kings, xviii. 10.

QUESTION XIV.—*In this part of the Prayer we do not ask Freedom from all Temptations, but that we be not deserted by God in Temptations.*

These things premised, it will not be difficult to know what we ask for in this petition. We do not ask to be entirely exempt from temptation, for man's life is a temptation upon earth;* and that is useful and advantageous to mankind; for in temptations we know ourselves, that is, our own weakness; wherefore, we are also "humbled under the mighty hand of God" (1 Peter, v. 6); and fighting manfully, we expect to "receive a never fading crown of glory" (Ib. 4); "for he also that striveth for the mastery is not crowned, except he strive lawfully" (2 Tim. ii. 5 : 1 Cor. ix. 24, sq.); and as St. James says, "Blessed is the man that endureth temptation; for when he hath been proved he shall receive the crown of life, which God hath promised to them that love him" (James, i. 12; cf. 2 Tim. iv. 8). But if we are sometimes hard pressed by the temptations of the enemies, a great alleviation to us will be the thought that we have "a High priest" to help us, "who" can "have compassion on our infirmities, tempted" himself "in all things" (Heb. iv. 15). What, then, do we here pray for? That, unforsaken by the divine assistance, we yield not to temptations, deceived by the wicked one; nor give up the victory, worsted in the contest; that the grace of God may be at hand, to refresh and invigorate us on the evil day when our own strength fails us.

QUESTION XV.—*In what manner we should implore Assistance from God in our Temptations.*

Wherefore we ought to implore the assistance of God both generally under all temptations, and we should have recourse to prayer, particularly when we are troubled with particular temptations. This we read to have been done by David under almost every kind of temptations; for against lying he prays in these words: "Take not thou the word of truth utterly out of my mouth" (Ps. cxviii. 43); against covetousness thus: "Incline my heart unto thy testimonies, and not to covetousness" (Ib. 36); and against the vanities of this life, and the allurements of concupiscence, he makes use of this prayer: "Turn away my eyes, that they may not behold vanity" (Ib. 37).

* Job, vii. 1, secundum lxx. qui *πειρατησιον* habent; versio autem Vulg. pro *tentatio leg. militia*. Cf. Hieron. ep. 130, n. 7, Aug. de prædest. Sanct. cxiv. 2, 26.

We therefore pray that we yield not to evil desires, nor be wearied in enduring temptation (Heb. xii. 3); that we "turn" not "aside from the way" of the Lord (Deut. xxxi. 29); that in adversity as in prosperity we may preserve equanimity and fortitude; and that God may not leave us in any respect devoid of his protection. We pray, in fine, that he "crush Satan under" our "feet" (Rom. xvi. 20).

QUESTION XVI.—*How Victory may be won over Temptation, and under whose Guidance it may be obtained.*

It remains that the parish-priest exhort the faithful people to those things which in this petition should constitute the chief objects of their thoughts and meditations. In offering this prayer, it will be found most salutary, if, aware of our extreme weakness, we distrust our strength; and, placing all our hope of safety in the goodness of God, and relying on his protection, we encounter even the greatest dangers with greatness of soul, reflecting particularly how many persons, animated with this hope, and armed with this resolution, God delivered from the gaping jaws of Satan. Did he not deliver from extreme peril and exalt to glory, Joseph, encompassed on every side by the burning torches of a furious woman? (Gen. xxxix. 7, 10, 12). Did he not preserve Susanna in safety (Dan. xiii. 38, sqq.), when beset by the ministers of Satan, and on the very point of being made the victim of a nefarious sentence? Nor should this excite our surprise, "for her heart," says the Prophet, "had confidence in the Lord" (Dan. xiii. 35). Distinguished is the praise and the glory of Job, who triumphed over the world, the flesh, the devil. There are very many examples of this kind, by which the parish-priest ought diligently to exhort his pious people to that hope and confidence.

QUESTION XVII.—*Christ is the Standard-bearer of our Conflict; all the Holy are our Comrades; and they who follow them not, are Cowards.*

Let the faithful also think what leader they have under the temptations of the enemy, namely, Christ the Lord, who gained the victory in that combat.* He conquered the devil: he is that "stronger man," who, "coming upon the strong armed man," overcame him, deprived him of his arms, and stripped him of his spoils (Luke, xi. 22). Of his victory over the world, we read in St. John, "Have confidence: I have

* Matt. iv. 4, sqq.; Luke, iv. 4, sqq.; Col. ii. 15; Heb. ii. 14; John, xvi. 11.

overcome the world" (John, xvi. 33); and in the Apocalypse, he is called "the conquering lion;" and is said to have gone forth "conquering, that he might conquer" (Apoc. v. 5, vi. 2); and by this his victory, he has given also to his followers power to conquer. The Epistle of St. Paul to the Hebrews abounds with the victories of holy men, "who through faith subdued kingdoms, stopped the mouths of lions;" and what follows (Heb. xi. 33). Whilst we read of such achievements, let us also take into consideration those victories every day won by men eminent for faith, hope, and charity, in their interior and exterior conflicts with the devil; so that, were we spectators of them, we should deem no event more frequent, none more glorious. Of the discomfiture of these enemies St. John has written in these words: "I write to you, young men, because you are strong, and the word of God abideth in you, and you have overcome the wicked one" (1 John, ii. 14).

QUESTION XVIII.—*How the Devil may be overcome by us.*

Satan, however, is overcome not by indolence, sleep, wine, revelling, lust; but by prayer, labour, watching, abstinence, continence, chastity: "Watch ye and pray, that ye enter not into temptation (Matt. xxvi. 41; Mark, xiv. 38; Luke, xxii. 46), is, as we have already said, the admonition [of our Lord]. They who make use of these weapons in that conflict are sure to put their adversaries to flight; for from those who "resist the devil, he will fly" (James, iv. 7). In those victories of holy men, which we have mentioned, let no one, however, indulge self-complacency, let no one presumptuously exalt himself, so as to expect to be able by his own strength to withstand the hostile temptations and assaults of the demons; this is not within the power of our nature, nor the competency of human frailty.

QUESTION XIX.—*In what manner Strength to conquer is given us by God.*

This strength, by which we lay prostrate the satellites of Satan, is given by God, who maketh our "arms like a brazen bow" (Ps. xvii. 35); by whose aid "the bow of the mighty is overcome, and the weak are girt with strength" (1 Kings, ii. 4); who giveth us "the protection of salvation;" whose "right hand" receiveth us (Ib. et Ps. lxii. 9); "who teacheth" our "hands to fight," and our "fingers to war" (Ps. cxliii. 1); so that, for the victory, we should give thanks, and be grateful to God alone, by whose guidance and assistance alone we are able to conquer. This the Apostle did, for he says: "Thanks be to

God, who hath given us the victory, through our Lord Jesus Christ" (1 Cor. xv. 57). "The voice in heaven," in the Apocalypse, also proclaims God to be the author of victory: "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ, because the accuser of our brethren is cast forth; and they overcame him by the blood of the Lamb" (Apoc. xii. 10, sq.). That to Christ our Lord belongs the victory obtained over the world and the flesh, the same book testifies in the same place: "They shall fight with the Lamb, and the Lamb shall overcome them" (Apoc. xvii. 14). On the cause and manner of conquering [temptation], let thus much suffice.

QUESTION XX.—*What are the Rewards of the Victors in that Spiritual Combat.*

These things explained, parish-priests will propose to the faithful people the crowns prepared by God, and the eternal amplitude of rewards destined for the victors. Of these rewards they will cite divine testimonies from the same Apocalypse: "He that shall overcome shall not be hurt by the second death" (Apoc. ii. 11); and in another place: "He that shall overcome shall thus be clothed in white garments, and I will not blot out his name out of the book of life, and I will confess his name before my Father, and before his angels" (Ib. iii. 5); and a little after our God and Lord himself thus addresses John: "He that shall overcome I will make him a pillar in the temple of my God, and he shall go out no more" (Apoc. iii. 12); he then says: "To him that shall overcome I will grant to sit with me in my throne, as I also have overcome and have sat with my Father in his throne" (Ib. 21); finally, having unveiled the glory of the saints, and that never-ending profusion of goods which they shall enjoy in heaven, he adds, "He that shall overcome shall possess these things; and I will be his God, and he shall be my son" (Apoc. xxi. 7).

CHAPTER XVI.

ON THE SEVENTH PETITION.

“BUT DELIVER US FROM EVIL.”

QUESTION I.—*Nothing is contained in the former Petitions which is not included in this.*

This last petition, with which the Son of God concluded this divine prayer, is equivalent to all the rest. To show its force and weight, he made use of this same praying clause when, about to quit this life, he invoked God his Father for the salvation of mankind; for he says: “I pray that thou preserve them from evil” (John, xvii. 15). In this formula of prayer, therefore, which he delivered by way of precept, and confirmed by example, he, as it were, summarily embraced in an epitome the force and substance of the other petitions: for, when we shall have obtained what is contained in that prayer, according to St. Cyprian, “nothing more remains to be demanded, when once we ask the protection of God against evil: that once obtained, we stand safe and secure against all the efforts of the devil and the world.”* The importance of this petition then being such as we have said, the parish-priest ought to bestow extreme diligence on its exposition to the faithful; but it differs from the preceding petition in this respect, that in the former we ask the avoidance of sin, in this, escape from punishment.

QUESTION II.—*What should urge us to pour out this Prayer before the Lord.*

Wherefore, the faithful people need no longer to be reminded how much they have to contend with inconveniences and calamities, and how greatly they stand in need of heavenly aid; for besides that both sacred† and profane‡ writers have most copiously treated this matter, there is no one scarcely who does not understand, both by his own and by others’ experience, to how many and what great miseries the

* De Orat. Dom. † Cf. Job, xiii. 9; Ps. lxxxix. 5, sqq., cii. 14, sqq. cxlii. 3, sq.; Eccl. vii. 1; Isa. xl. 6, sq.; Eccl. xiv. 18; James, i. 10, iv. 15; 1 Peter, i. 24. ‡ Cf. Aug. de Civ. Dei, l. xiv. c. 25; l. xv. c. 5; l. xix. c. 4, et contra Julian, l. iv. c. 15, n. 78; Coll. Ann. Senecæ, l. de brev. vit. plur. ll.

life of men is exposed ; for all are persuaded of that which the example of Job's suffering has placed on record : " Man, born of a woman, living for a short time, is filled with many miseries ; who cometh forth like a flower, and is destroyed, and fleeth as a shadow, and never continueth in the same state " (Job, xiv. 1, sq.). And that no day passes without some trouble or inconvenience of its own, that saying of Christ the Lord is a witness, " Sufficient for the day is the evil thereof " (Matt. vi. 34) ; and, indeed, the condition of human life is declared by that admonition of the Lord himself, by which he has taught that we must " take up " our " cross daily, and follow " him.* As then each one feels how laborious and dangerous is this manner of life, it will be easy to convince the faithful people that of God is to be implored deliverance from evils, particularly as by nothing are men more powerfully induced to pray than by a desire and hope of deliverance from those ills by which they are oppressed, or which impend over them ; for to fly at once to God for assistance in distress, is a principle implanted in the human mind ; of which it is written, " Fill their faces with shame ; and they shall seek thy name, O Lord " (Ps. lxxxii. 17) ; and : " Their infirmities were multiplied : afterwards they made haste " (Ib. xv. 4).

QUESTION III.—*How the Removal of Dangers and Calamities is to be asked of God.*

If then, in dangers and calamities, men almost spontaneously invoke God, they surely are especially to be taught how they may be able to do that properly, by those to whose fidelity and prudence their salvation is entrusted. For there are not wanting those who, contrary to the command of Christ the Lord, invert the order of prayer ; for he who commanded us to have recourse to him " in the day of tribulation " (xlix. 15, xc. 15), has also prescribed to us the order of prayer ; for it is his will that, before we pray that he deliver us from evil, we pray that the name of God be sanctified, and that his kingdom come, and so of the other petitions, by which, as if by so many steps, we reach this place. Yet are there some who, if their head, their side, their foot, ache ; if they sustain loss of property ; if threats, if dangers from enemies alarm them ; in famine, in war, in pestilence, having omitted all the other gradations of the Lord's prayer, ask only to be delivered from those evils. To this practice, however, is opposed the command of Christ the Lord : " Seek first the kingdom of God " (Matt. vi. 33). Those,

* Luke, ix. 23 ; Matt. x. 38, xvi. 24 ; Mark, viii. 34.

therefore, who pray aright, when they beg deliverance from calamities, inconveniences, evils, refer the matter to the glory of God. Thus, to that prayer, "Lord rebuke me not in thy indignation" (Ps. vi. 2), David subjoined a reason, by which he shows that he is most desirous of the glory of God: "For," says he, "there is no one in death that is mindful of thee: and who shall confess to thee in hell?" (Ps. vi. 6); and having, on another occasion, implored God to have mercy on him (l. 3), he added: "I will teach the unjust thy ways, and the wicked shall be converted to thee" (Ib. 15). The faithful hearers are to be excited to this salutary manner of praying, and to the imitation of the prophet; and are, at the same time, to be taught how great is the difference between the prayers of infidels and of Christian men.

QUESTION IV.—*Infidels do not ask to be delivered from Evil in the same Manner as Christians.*

Infidels also beg earnestly of God that they may recover from sickness, and be healed of their wounds, that they may escape pressing or imminent ills; but they nevertheless place the principal hope of that deliverance in the remedies provided by nature, or by the industry of men; and also make no scruple of using medicine, given no matter by whom, no matter if compounded with charms, if with spells, if with other diabolical arts, provided some hope of recovery be held out. Far different is the conduct of Christians, who, in sickness and in all adversities, have God as their sovereign refuge and safeguard; acknowledge and revere him alone as the Author of all good, and their deliverer; hold as certain that the healing virtue that resides in medicines is implanted in them by God; and think that their efficacy in restoring the sick is such as God himself wills; for medicine is given by God to mankind to heal their infirmities. Hence that saying of Ecclesiasticus: "The Most High hath created medicines out of the earth, and a wise man will not abhor them" (Eccli. xxxviii. 4). They, therefore, who have pledged their fidelity to Jesus Christ, place not their principal hope of recovering health in such remedies; but trust chiefly in God himself, the Author of medicine.

QUESTION V.—*How in Diseases we ought to Trust in God alone who delivers very many from the most imminent Dangers.*

Wherefore, in the sacred Scriptures, they, too, are reprehended who, through confidence in medicine, seek no assistance from God (Par. xvi. 12; Jer. xlvi. 11). Nay, more, those who

live according to the divine laws, abstain from all remedies that are evidently not intended by God to be medicinal (Lev. xx. 6; 1 Kings, xxviii. 7, sqq.); and, were there even a certain hope of recovery by using such medicines, they abhor them as charms and diabolical artifices. The faithful, then, are to be exhorted to place their confidence in God; for our most beneficent Father has ordered us to beg of him our deliverance from evil, that thus in the very fact of his having so ordered we may also find a hope of its attainment. Of this there are many instances in the sacred Scriptures, that they who by reasoning may not be induced to hope well, may be compelled to confide by a multitude of examples. Abraham,* Jacob,† Lot (Ib. xiv. 11, sq., 16, xix. 15, sqq.), Joseph (Ib. xxxix. 2, sq., 23, xli. 14, l. 20), David,‡ are before our eyes most creditable witnesses of the divine benignity. The sacred writings of the New Testament enumerate so many who were rescued from the greatest dangers by the efficacy of pious prayer, as to supersede the necessity of citing examples.§ We shall therefore, be content with that one sentence from the Prophet, which is sufficient to confirm even the weakest: “The just cried, and the Lord heard them; and delivered them out of all their troubles” [Ps. xxxiii. 18].

QUESTION VI.—*What is here understood by the Name of “Evil,” and what is the Meaning of this Petition.*

The force and nature of this petition follows, that the faithful may understand that here we do not altogether solicit deliverance from every species of evil. For there are some things that are commonly considered evils, which, notwithstanding, are fraught with advantage to those who suffer them, such as that “sting” applied to the Apostle, that by the aid of God’s grace, “power” might be “made perfect in infirmity.”|| These things, if their virtue be known, affect the pious with the greatest pleasure; so far are they from praying to God for their removal. Wherefore we deprecate those evils only which can bring no advantage to the soul; not at all the others, provided that therefrom be derived some salutary fruit.

* Gen. xii. 2, sq., xiii. 15, sq., xv. 1, sqq., xvii. 2, sqq., xxii. 12, 16, sqq. † Ib. xxviii. 12, sqq., xxx. 43, xxxi. 24, xxxiii. 4, xxxv. 3, 5, 9, sqq., xlvi. 1, sqq. ‡ 1 Kings, xvi. 12, sq., xvii. 37, xviii. 12, 14, 28, xxiii. 14; Job, xlii. 10; Tob. iii. 24, xi. 17; Judith, xiii. 20, sqq.; Esther, xiv. 1, sqq. § Cf. Matt. ii. 13; Luke, i. 46, sqq.; Acts, x. 1, sqq. xi. 5, sqq., xxvii. 20, sqq. || 2 Cor. xii. 7, 9; Chrys. in c. xi. Gen. hom. 30; Aug. c. Faust, l. xxii. c. 20.

QUESTION VII.—*How many and how great are the kinds of Evils from which we desire to be liberated.*

The full force of the petition, therefore, is this, that, freed from sin, we may be rescued also from the danger of temptation; from internal and external evils; that we may be safe from water, from fire, from lightning; that hail may not injure the fruits [of the earth]; that we be not visited by dearth, seditions, war; we beg of God to ward off diseases, pestilence, desolations; to keep away slavery, imprisonment, exile, treason, plots, and all other evils, by which the life of men is wont most to be terrified and oppressed; finally, to avert all causes of sins and iniquities. We do not, however, pray to be delivered solely from those things, which, by the consent of all, are evils, but also from those things which almost all confess to be goods,—riches, honours, health, strength, life itself; that is, we pray that these be not perverted to evil, and to the destruction of our soul. We also pray God that we be not cut off by a sudden death; that we provoke not the anger of God against us; that we undergo not the punishments that await the wicked; that we be not tormented in the fire of purgatory, from which we piously and devoutly implore the liberation of others. The Church interprets this petition both in the Mass,* and in the Litanies,† thus, namely, that [in it] we pray to be delivered “from all evils, past, present, and to come.”

QUESTION VIII.—*God both wards off impending, and sometimes wonderfully delivers us from present Evils.*

But the goodness of God delivers us from evils in more than one way; for he prevents impending calamities; as we read that the great Jacob was liberated from his enemies, whom the slaughter of the Sichemites had stirred up against him; for there is extant: “The terror of God fell upon all the cities round about, and they durst not pursue after them as they went away” (Gen. xxxv. 5). And, indeed, all the blessed, who reign with Christ the Lord in the heavens, have been delivered by God’s assistance from all evils;‡ but whilst he delivers us from some, he does not wish that, sojourning in this pilgrimage, we should be exempt from all evils. The consolations, however, which God sometimes affords those who labour under adversity, are, in some sort, equivalent to an exemption from all evils: with them the Prophet consoled himself when he said: “Accord-

* Roman Missal. † Cf. ib. ‡ Isa. xxv. 8, sq.; 2 Cor. v. 1, sqq.; Apoc. vii. 17, xxi. 4.

ing to the multitude of my sorrows in my heart, thy comforts have given joy to my soul" (Ps. xciii. 19). God, moreover, delivers men from evils, when he preserves them safe and unhurt in extreme danger; which we read to have happened to the children who were cast into the fiery furnace (Dan. iii. 21, sqq.), and to Daniel (Ib. vi. 22, xiv. 39), whom the lions injured not, as neither did the flame hurt the children.

QUESTION IX.—*The Devil is here called "Evil," because he is the Author of Moral Evil, and the Inflicter of its Punishment.*

The devil also is specially called evil, according to SS. Basil the Great,* Chrysostom,† and Augustine,‡ because he was the author of man's transgression, that is, of his sin and iniquity; and because God makes use of him as an instrument to exact punishment from the wicked and the iniquitous; for all the evil that mankind endure on account of sin is given by God; and this is the meaning of these words of the divine writings: "Shall there be evil in a city, which the Lord hath not done?§ also: "I am the Lord, and there is none else: I form the light and create darkness: I make peace and create evil" (Isa. xlv. 6, sq.). He is also called evil for this reason that, although we have done him no harm, he yet wages perpetual war against us, and pursues us with mortal hatred; but although, if we be armed with faith and shielded with innocence, he cannot hurt us, yet he never ceases to tempt us by external evils, and annoy us by every means in his power;|| and, therefore, do we beseech God to vouchsafe to deliver us from evil.

QUESTION X.—*Why we ask to be delivered from Evil, not Evils.*

But we say "from evil," not from evils, because the evils which proceed from others we ascribe to Satan, as their author and instigator. This is also a reason why we should be less angry with our neighbours, and should rather turn our hatred and anger against Satan himself, by whom men are impelled to inflict injury. If, therefore, your neighbour has injured you in aught, when you pray to God your Father, beg that he may not only deliver you from evil, that is, from the injuries which your neighbour inflicts on you; but also rescue your neighbour himself from the hand of the devil, by whose impulse men are led into injustice. ¶

* Basil, hom. Quod. Deus non est auctor malor. n. 8. † Chrysost. Explic. Orat. Dom. ‡ Aug. ib. cf. ej. op. imperf. c. Julian l. vi. n. 16. fer. xii. c. 2, n. 2. § Amos, iii. 6, add. Deut. xxxii. 23, sqq.; 3 Kings, xi. 7, sqq., xxi. 29; Jer. xi. 22, sqq. || See p. 567, sqq. ¶ Aug. ser. 17, n. 2, in App. cf. Joa. Dam. de fide orth. l. ii. c. 4.

QUESTION XI.—*How we ought to behave under Afflictions, although we be not liberated forthwith.*

In fine, we should know that, if by prayers and vows we are not delivered from evils, we ought to bear our afflictions with patience, aware that it pleases the divine Majesty that we patiently endure them. Wherefore, if God hear not our prayers, we ought not at all to fret or grieve; but ought to refer all things to his will and pleasure, considering that what pleases God that it should be so, not what may otherwise be agreeable to us, is useful and salutary.

QUESTION XII.—*How many, and what great Advantages result to us from Tribulations.*

Lastly, the pious hearers are to be taught that, during this mortal career, they should be prepared to bear all kinds of inconveniences and calamities, not only with equanimity, but even with joy; for "All that live piously in Christ Jesus," says St. Paul, "shall suffer persecution" (2 Tim. iii. 12); also: "Through many tribulations we must enter into the kingdom of God" (Acts, xiv. 21); again: "Ought not Christ to have suffered these things, and so to enter into his glory" (Luke, xxiv. 26); for "a servant" should not be "above his Lord;"* nor, as St. Bernard observes, do delicate members become a head crowned with thorns.† The glorious example of Uriah challenges our imitation, who when urged by David to remain at home, replied: "The ark of God, and Israel, and Judah dwell in tents; and shall I go into my house?" (2 Kings, xi. 11.) If we come to prayer, furnished with these reasonings and reflections, we shall attain this, that if, surrounded and encompassed by evils on every side, we be not preserved unhurt, like the three children, who were untouched by the flames (Dan. iii. 50), we at least, like the Machabees (1 Machab. ii. 16, sqq.), may bear up against adverse fortune with firmness and fortitude. In contumelies and tortures we shall imitate the blessed apostles, who, having been scourged, rejoiced exceedingly that they were accounted worthy to suffer contumelies for Christ Jesus (Acts, v. 40, sq.). Thus disposed we too shall sing in transports of joy: "Princes have persecuted me without cause; and my heart hath been in awe of thy words: I will rejoice at thy words, as one that hath found great spoil" (Ps. cxviii. 161, sq.)

* Matt. x. 24, sq.; Luke, vi, 40; John, xiii. 16, xv. 20. † Bern. in fest. Omn. Sanct. fer. 5 n. 9, verbis paulum mutatis. Cf. Greg. Mor. l. xx. c. 31, n. 16.

CHAPTER XVII.

ON THE LAST CLAUSE OF THE LORD'S PRAYER.

“ AMEN.”

QUESTION I.—*Use and Fruits of this Article.*

This word, “ Amen,” St. Jerome, in his Commentaries on Matthew, calls what it really is, the “ seal of the Lord’s prayer.”* Wherefore, as we before admonished the faithful of the preparation which is to be made before we commence divine prayer; so do we now deem it proper to make known to them the cause and reason why the prayer closes with this word, and what it signifies; for attention in beginning is not of greater importance than devotion in concluding divine prayer. Let, then, the faithful people know that numerous and abundant are the fruits which we gather from the close of the Lord’s prayer; but of all these, the richest and most agreeable fruit is the attainment of the objects of our prayers, on which enough has been already said.† By this concluding word of the prayer, however, not only do we obtain that our prayers be heard, but also receive blessings, the magnitude and excellence of which surpass all powers of description.

QUESTION II.—*What Advantages flow to Men from Prayer.*

For when, as St. Cyprian says, “ men commune with God by prayer,‡ the Divine Majesty becomes, after a certain inexplicable manner, nearer to him who is engaged in prayer than to others, and also adorns him with peculiar gifts; so that those who pray to God devoutly may in some sort be compared to persons who approach a fire; who, if cold, become warm; if warm, become very hot: in like manner, those approaching God become more ardent in proportion to their piety and faith; for their soul is inflamed with zeal for the glory of God; their mind is illumined after an admirable manner; they are enriched exceedingly with divine gifts; for it is written: “ Thou hast prevented him with blessings of sweetness” (Ps. xx. 4). Of this, the great Moses is an example to all, who, withdrawing

* Hier. Comm. in Matt. l. i. 6, 13; Cyrill. Hieros. Catech. xxiii. n. 18. † See p. 408, sqq. cf. Eccl. vii. 9. ‡ Cypr. de Orat. Dom.

from his interview and converse with God, shone as it were with the reflected splendours of the Divinity; so that the Israelites could not look upon his eyes or countenance.* Those, in fine, who pray with such great fervour, enjoy, after an admirable manner, the benignity and majesty of God: "In the morning," says the Prophet, "I will stand before thee and will see: because thou art not a God that willest iniquity" (Ps. v. 5). The more men know these things, the more piously do they venerate and worship God: the more delightfully, too, do they taste how sweet is the Lord, and how truly blessed are all "that hope in him" (Ps. xxxiii. 9). Encircled by that most brilliant light, they also consider how great is their lowliness, how exalted is the majesty of God. This is the rule of St. Augustine; "Give me to know thee, give me to know myself."† Hence it is that, distrusting their own strength, they commit themselves altogether to the goodness of God, not at all doubting that he, embracing them in his paternal and admirable love, will afford them in abundance all things necessary for life and salvation. Hence let them give themselves to thanking God, to the utmost extent that their minds can conceive, or their tongues express; as we read the great David to have done, who, having commenced by praying: "Save me from all them that persecute me," concludes thus: "I will give glory to the Lord according to his justice, and will sing to the name of the Lord the Most High" (Ps. vii. 2-13).

QUESTION III.—*How it is that the Prayers of the Saints, begun with Fear, are ended with Joy.*

There are extant innumerable such prayers of the saints, the beginning of which is full of fear, the end replete with good hope and joy; but it is wonderful how conspicuously this spirit shines forth in the Psalms of David. For when, agitated by fear, he thus began to pray: "Many are they who rise up against me: many say to my soul, there is no salvation for him in his God" (Ps. iii. 2, sq.); armed at length with fortitude, and filled with joy, he added a little after: "I will not fear thousands of the people surrounding me" (Ib. 7). In another Psalm also, after he had deplored his misery, at last confiding in God, he rejoices exceedingly in the hope of everlasting happiness: "In peace in the self-same," says he, "I

* Ex. xxxiv. 29, sq., 35; 2 Cor. iii. 13. † Aug. Soliloq. l. ii. c. 1, n. Verba, *noverim me, noverim te*, in Catech. sunt transposita. Cf. Ps. cxxxviii. 6.

will sleep, and I will rest" (Ps. iv. 9). What of these words? "O Lord rebuke me not in thy indignation, nor chastise me in thy wrath" (Ps. vi. 2); with what fear and dismay must not the Prophet have uttered them? On the other hand, with what confidence and joy what follows after? "Depart from me all ye workers of iniquity," says he, "for the Lord hath heard the voice of my weeping" (Ib. 9). When he dreaded the anger and fury of Saul, with what humility and lowliness did he not implore the assistance of God: "Save me, O God, by thy name, and judge me in thy strength" (Ps. liii. 3); and yet, in the same Psalm, he cheerfully and confidently added: "Behold, God is my helper, and the Lord is the protector of my soul" (Ib. 6). Wherefore, let him who betakes himself to holy prayer, fortified by faith and hope, go to God his Father, not at all distrusting to obtain that of which he may stand in need.

QUESTION IV.—*In what sense the word "Amen" is here used at the Conclusion, and is reserved, in the Mass, to be pronounced by the Priest.*

But in this last word of the divine prayer, "Amen," there are many seeds, as it were, of those reasons and reflections which we have already mentioned; and, indeed, so frequent was this Hebrew word in the mouth of the Saviour,* that it pleased the Holy Ghost to have it retained in the Church of God. Its meaning in some sort is: Know that thy prayers are heard; for it has the force of God answering, and graciously dismissing the supplicant, after he has obtained the object of his prayers. This interpretation the constant usage of the Church of God has confirmed; for in the sacrifice of the Mass, when the Lord's prayer is being said, she has not assigned the word "amen" to the persons serving Mass, whose business it is to say: "But deliver us from evil," but has reserved it as appropriate to the priest himself, who, being interpreter between God and man, answers that God has heard the prayers of his people.†

* Ex. g. Matt. v. 18, 26; vi. 2, 5, 13, 16; viii. 10; x. 15, 23, 42; xi. 11; xiii. 17; xvi. 28; xvii. 19; xviii. 3, 13, 18; xix. 23, 28; xxi. 21; xxiii. 36; xxiv. 2, 34, 47; xxv. 12, 40, 45; xxvi. 13, 21, 34. † Roman Missal. Cf. Aug. c. Ep. Parmen. l. ii. c. 7, n. 14; Cassian de cœnob. instit. l. ii. c. 10; Greg. M. Regist. Epp. l. ix. indict. 2, ep. 12.

QUESTION V.—*Why in the other Prayers the Clerk, but in this the Priest, answers “Amen.”*

This rite, however, is not common to all the prayers, for in the others it is the duty of the clerk to answer “amen;” but is peculiar to the Lord’s Prayer; because in the other prayers it expresses consent and desire only,* in this it is an answer that God has assented to the prayer of the supplicant.

QUESTION VI.—*How the word “Amen” is variously interpreted.*

By many this word “amen” has, indeed, been variously interpreted: the Septuagint has translated it, “So be it:”† some have rendered it, “truly:”‡ Aquilla makes it “faithfully;”§ but which of these versions we adopt is of little moment, provided we understand it to have the force already mentioned, which is that of the priest confirming the concession of what was prayed for; an interpretation to which the Apostle bears testimony in his Epistle to the Corinthians: “All the promises of God,” says he, “are in him it is: therefore, also by him, amen to God unto our glory.”|| To us, also, this word is suited, containing as it does some confirmation of the petitions which we have hitherto presented, and awakening attention in those who are engaged in holy prayer; for it often happens that men distracted in prayer are carried away elsewhere by various thoughts. Nay, what is more, by this very word we most earnestly beg of God that all things may be accomplished, that is, that all that we previously asked may be granted; or rather, understanding that we have already obtained all, and feeling the virtue of the divine assistance present, we sing with the Prophet, “Behold God is my helper, and the Lord is the protector of my soul” (Ps. liii. 6). Nor is there reason why any

* Cf. Justin. M. Apolog. 1, n. 65; Euseb. Hist. Eccl. l. vii. c. 9. † γένοιτο, Ps. xl. 14 (lxx. Ps. xli. 13, lxxii. 19, lxxxix. 52); 3 Kings, . 36; Num. v. 22; Deut. xxvii. 15; Nehem. v. 13, viii. 6, retinuerunt Ἀμήν; Jer. xxviii. 6, verterunt Ἀληθῶς. ‡ Hieron. [Comm. in Matt. l. i. vi. 13; cf. Aug. ser. 362, c. 28, n. 29, contra Faust. l. xv. c. 9; Ambr. Com. in 1 Cor. 14, 16, in App. § πεπιστωμένως, vid. Hieron. Comm. in ep. ad Gal. l. i. 1. 5, col. l. iii. 6, 18, ej. ep. xxvi. n. 4, Montfaucon Hexapl. Origen. in il. hisce: Num. v. 22; Deut. xxvii. 15; Ps. xl. 14; Isai. xxv. 1, lxv. 16, in Exposit. PP. Græc. in Ps. a B. Corderio. T. ii. p. 466, legitur: πεπιστευμένως. || 2 Cor. i. 20. Cf. Isai. lxv. 16; Thodoret. interpret. ep. ii. ad Cor. i. 20; Ambros. enarr. in Ps. xl. n. 36; Hieron. Comm. in Isai. l. xviii. c. 65, 16.

one should doubt that God is moved by the name of his Son, and by a word which he very often used, "who," as the Apostle says, "was" always "heard for his reverence" (Heb. v. 7); "whose is the kingdom, and the power, and the empire, for ever and ever."*

* Add. Ven. ex. 1 Pet. iv. 11, v. 11; Jud. v. 25. *Orationis vero Dominicæ doxologiam, seriori tempore annexam (quod codd. et patrum antiquiss. auctoritate aliisque argumentis satis superque firmatur), Græca quidem, neque autem Romana Ecclesia recepit.*

PRAXIS CATECHISMI, SEU CATECHISMUS IN SINGULAS ANNI DOMINICAS DISTRIBUTUS, ET EVANGELIIS ACCOMMODATUS.

DOMINICA PRIMA ADVENTUS.

ERUNT SIGNA IN SOLE ET LUNA, etc. LUC. xxi. 25, etc. Hoc Evangelium ad argumentum de iudicio generali traducendum est. Quare hic recurat parochus ad articulum Symboli, "Inde venturus est iudicare vivos et mortuos," pagina 78, sqq., prout faciendum praecipitur 24, sq., vel secundum aliarum Ecclesiarum ritum: ECCE REX TUUS VENIT TIBI, etc., MATTH. xxi. 5, etc. Hic opportunè tractabit parochus ea, quae de Incarnatione, et causis adventus Christi Domini nostri habentur art. 2 et 3 Symboli Apostolici 40, 48, sqq. INVENTIS ASINAM ALLIGATAM ET PULLAM CUM EA: SOLVITE, etc. D. Athanasius in sermone de verbis hujus Evangelii ostendit ex hoc loco Apostolis et eorum successoribus factam esse potestatem solvendi eos qui, instar asinorum, peccatorum pondere pressi, ad eos confugerent. Quare hic populo exponet parochus quae habentur de confessione 244, sqq., et absolute, 233, sqq., 252, sqq., de potestate remittendi peccata in Ecclesia 105, sqq.

DOMINICA SECUNDA.

CUM AUDISSET JOANNES IN VINCULIS, etc. TU ES QUI VENTURUS ES, etc., MATTH. xi. 2, etc. Ista Joannis interrogatio tam sedula ostendit quanto cum studio curare debeamus, ut de rebus fidei, et nos, et ii qui nobis subsunt, rite, et à Catholicis doctoribus instruamur. Vide quae huic argumento inserviunt initio Catechismi, usque ad primum Symboli articulum. IN VINCULIS. Fides usque ad vincula, immò ad necem usque, cum opus est, et a iudice urgemur, profitenda est; nec est satis eam pectore inclusam habere, quantumvis rectam et sinceram, ut ostenditur 28, vel: "Erunt signa in Sole et Luna," etc., ut Dominica praecedenti.

DOMINICA TERTIA.

CONFESSUS EST ET NON NEGAVIT, JOAN. i. 20, etc. Ex hoc loco simpliciter verum fateri docemur, nec intermiscere jusjurandum, ut nobis fides adhibeatur. Vide quanto, et sub quibus paenis jurare prohibitum, in 2 praecepto 327, sqq. QUID ERGO BAPTIZAS, SI TU NON ES CHRISTUS, etc. Agendum hic de ministris baptismi, de quo, p. 153, sqq., et quomodo sese habeant in dispensatione sacramentorum Christus Dominus et minister, quantum ad effectum sacramenti 137, sqq. CUJUS EGO NON SUM DIGNUS, etc. Hic monere parochus populum sibi creditum debet ut se pro festis natalitiis ad sacram synaxim praeparet, et

agere de condigna tanti hospitis (cujus corrigiam calceamenti solvere indignum se Joannes Baptista censet) susceptione, vide de praeparatione ad Eucharistiam 215, sqq. vel, "Cum audisset Joannes in vinculis," ut in Dominica praecedenti.

DOMINICA QUARTA.

ANNO QUINTODECIMO IMPERII TIBERII CAESARIS, etc. LUC. iii. 1. Cur hic de principibus mundi fiat mentio, eadem ratio afferri potest, quae affertur in articulo 4 Symboli de eodem Pontio Pilato 55, sq. FACTUM EST VERBUM DOMINI SUPER JOANNEM, etc. Quoniam Joannes non nisi a Deo legitime vocatus officium verbi Dei predicandi exercuit, ideo hic de legitima vocatione ministrorum Ecclesiae parochus disseret, ut habetur de sacram. Ordinis 273, sqq. legitimosque eos ministros non esse dicet, qui missi non sunt, ut traditur in praefatione, 18, sq. IN DESERTO. Hic de probitate et morum integritate ministrorum verbi (qui sunt sacerdotes), agatur ex eodem loco 274, sq., 287, sqq. et de castitate, quae eis, quando fiunt subdiaconi, indicitur, ut hab. 281. PRAEDICANS BAPTISMUM POENITENTIAE. Quomodo adulti, qui baptismum suscipere debent, affecti esse debeant, et praeteritae eos vitae poenitere, traditur, p. 159, sqq. quomodo hic baptismus Joannis repeti debuit 138. PARATE VIAM DOMINI, RECTAS FACITE SEMITAS DEI NOSTRI. Hic de praeparatione ad Eucharistiam, de qua in superiori Dominica, et de necessaria mandatorum Dei observantia, de qua 305, sqq., 308, sqq., 324, sqq. vel: "Confessus est, et non negavit," ut in Dominica praecedenti.

IN DIE NATIVITATIS DOMINI.

PEPERIT PRIMOGENITUM FILIUM SUUM, etc., LUC. ii. 7, etc. Explicetur articulus Symboli, NATUS EX MARIA VIRGINE, qui est hujus loci maxime proprius, de quo 48, sqq. Eodem die ad Missam majorem: IN PRINCIPIO ERAT VERBUM, ET VERBUM ERAT, etc., JOAN. i. 1, etc. Quoniam hic locus, dum agitur de aeterna Christi Domini generatione, adducitur 45, sqq., hinc parochus petet hujus loci expositionem. ET VERBUM CARO FACTUM EST. Hic exponatur mysterium Incarnationis prout habetur 48, sqq. GLORIAM QUASI UNIGENITI A PATRE. Quomodo hic unigenitus sit etiam frater noster, vide 45, sqq., 436, sqq.

DOMINICA INFRA OCTAVAM NATIVITATIS.

ET TUAM IPSIUS ANIMAM PERTRANSIBIT CLADIUS, etc., LUC. ii. 35, etc. Ex hac Simeonis praedictione ansam sumere poterit parochus explicandi, cur Deus fideles jam baptizatos, quos filios habet carissimos, non eximat ab incommodis vitae hujus, qua de re agitur 165, sqq., et quo confugiendum tunc sit, de quo 126, sqq., 410, sqq., 497, sqq. NON RECEDEBAT A TEMPLO, JEJUNIIS ET ORATIONIBUS, etc. De privata et publica oratione habes, p. 427. Quomodo ad orationem, et jejunium et eleemosyna jungenda sint, et quomodo ista tria conducant ad satisfactionem peccatorum 262, sqq., 429, sq.

IN CIRCUMCISIONE DOMINI.

ET POSTQUAM CONSUMMATI SUNT DIES OCTO, UT CIRCUMCIDERETUR PUER, etc. LUC. ii. 21, etc. Quoniam circumcisioni successit Baptismus, hic in genere dici poterit de vi, et efficientia sacramentorum novae

legis supra antiquae legis sacramenta, ut habetur 134, 234. VOCATUM EST NOMEN EJUS JESUS, etc. Quam convenienter hoc nomen inditum fuerit Christo Domino, et quare 42, sq. Observandum hic etiam est pueris nunc in baptismo, ut olim in circumcissione, nomen esse imponendum; cujus rei quatenam sit ratio, et quale nomen puero imponi debeat, habes, p. 175. Denique cum impositio nominis sit una ex caeremoniis in baptismo usitatis, hic de Baptismi caeremoniis et ritibus apta concio haberi poterit 170, sqq.

IN DIE EPIPHANIAE.

VIDIMUS ENIM STELLAM EJUS IN ORIENTE, etc. MATTH. ii. 2, etc. Quoniam non inepte per hanc stellam philosophica de Deo scientia potest intelligi, sicut per responsum sacerdotum fidei lumen, non male hic adaptari poterunt quae de differentia sapientiae Christianae a Philosophica notitia habentur 29, sqq. ET PROCIDENTES ADORAUERUNT EUM, etc. MATTH. ii. 11, etc. Hic de adoratione Dei, quae LATRIA dicitur, et simul de veneratione Sanctorum quae DULIA nominatur. Vide in expositione Decalogi 315, sqq., usque ad secundum praeceptum. Hic agi etiam potest de Eucharistiae veneratione et adoratione. Nam si eundem Christum, quem Magi adorauerunt, praesentem in Eucharistia agnoscimus, et confitemur, ut disertis verbis probatur 201, sqq. si pii esse volumus, cur non aequae ac Magi eum adorabimus? Vide 187, sqq.

DOMINICA INFRA OCTAVAM EPIPHANIAE.

SECUNDUM CONSUETUDINEM NUPTIAE FACTAE SUNT, LUC. ii. 42, etc. De observatione dierum festorum, lege, p. 342, sqq. ET ERAT SUBDITUS ILLIS, etc. De officio liberorum erga parentes 354, sqq.

DOMINICA SECUNDA POST EPIPHANIAM.

NUPTIAE FACTAE SUNT IN CANA GALILAEA, etc. JOAN. ii. 1, etc. De sacramento matrimonii, vide p. 289, sqq. HOC FECIT JESUS INITIUM SIGNORUM SUORUM. Haec conversio aquae in vinum valet plurimum ad confirmandos rudiores in fide Transubstantiationis, quae fit in augustissimo Altaris Sacramento; de qua 204, sqq.

DOMINICA TERTIA.

ECCE LEPROSUS VENIENS ADORABAT EUM, MATTH. viii. 2, sq. etc. Per lepram haeresim significari dicunt Patres. Qui vero sunt censendi haeretici, et qui a castris Ecclesiae, ut olim leprosi, ejiciendi, habetur 90, 94. VADE, OSTENDE TE SACERDOTI. De honore Sacerdotibus Domini, et Ecclesiae praefectis exhibendo 353, 356. VADE, OSTENDE TE SACERDOTI, etc. Longe excellentiorem virtutem nostris sacerdotibus tributam docet Chrysostomus lib. 3, de Sacerd. quam Mosaicis, quod illi oblatos sibi leprosos non mundarent, sed mundatos tantum esse declararent; nostri vero hominem peccati lepra maculatum, dum absolutionis beneficium rite praeparato impendunt, vere emundant, et perfectae sanitati restituunt. Hic de potestate clavium Sacerdotibus concessa, 104, 234, sqq.

DOMINICA QUARTA.

ASCENDENTE JESU IN NAVICULAM, MATTH. viii. 23. Inter multa, quae Ecclesiam repraesentant, est navicula illa seu arca Noe 94, sq.

Hic ergo de Ecclesia Catholica, et notis quibus internoscitur, parochus agere poterit 95, sq. DOMINE SALVA NOS, PERIMUS. Quoniam nulum est tempus, in quo ita hominum vita, quam in propinquo animae exitu, periclitetur; ideo parochus ex hoc loco hortari poterit suos subditos, ut cum mortis dies instabit, ad Deum maxime recurrant, et extremæ unctionis sacramentum accipiant 265, sqq. QUALIS EST HIC, QUIA VENTI ET MARE OBEDIUNT EI? Quomodo creaturae omnes eum, quem a Deo ab initio acceperunt, cursum teneant homine dempto 447, sq.

DOMINICA QUINTA.

ET INIMICUS HOMO SUPERSEMINAVIT ZIZANIA, etc. MATTH. xiii. 25, etc. In Ecclesia duo sunt hominum genera, bonorum, qui tritici nomine designantur; improborum nomine zizaniorum 93; vel per zizania intelliguntur odia, atque rixae, quas pater dissensionis Diabolus seminare conatur in agro filiorum pacis, cujus morbi remedium habes 356, sqq., 364, sqq. INIMICUS HOMO HOC FECIT. De odio daemonum in nos, et ad tentandum audacia et perversitate, vide 486, sqq. et ut omnes mali culpae auctor, mali vero paenae sit exactor, vide 502.

DOMINICA SEXTA.

SIMILE EST REGNUM COELORUM GRANO SINAPIS, MATTH. xiii. 31, etc. Quoniam juxta Doctores per granum sinapis fides intelligitur, hic tractanda sunt, quae de ejus necessitate habentur 25, sq.; et quomodo scrutanda non sint ea, quae fide credenda proponuntur p. 28, sq. et ejus excellentia, et quantum differat Christiana de Deo sapientia a philosophica divinarum rerum notitia 29 sq. CUM AUTEM CREVERIT. Fidem augeri posse traditur 426. ITERUM SIMILE EST REGNUM CAELORUM FERMENTO, QUOD ACCEPTUM MULIER. Hanc Mulierem Ecclesiam interpretantur, quae in doctrina fidei aut morum (per fermentum designata) errare non posse traditur 100. DONEC FERMENTATUM EST TOTUM. Hic de communione Sanctorum, et meritorum participatione explicari possunt, quae sunt 102 sq.

DOMINICA IN SEPTUAG.

SIMILE EST REGNUM COELORUM HOMINI PATRIFAMILIAS, MATTH. xx. 1, etc. Hic paterfamilias est Deus, qui cur pater dicatur 31, sqq., 430, sqq., 436. RECEPERUNT IPSI SINGULOS DENARIOS. Denarii nomine coelestis beatitudo designatur, quam hic paterfamilias alacriter et sincere in vinea sua, id est, in cultura mandatorum divinorum laborantibus praestat. De hoc vitae aeternae denario 119, sqq., 309, 445, sqq., 450. Hujus vero beatitudinis consequendae certam viam, ac rationem habes 125, 416, sqq., 449, sq., 451, sqq. Item exhortatio ad colendam hanc vineam mandatorum illustris habetur 305, sqq. SINGULOS DENARIOS, etc. In coelo tamen varietas est mercedis et gloriae, pro ratione laboris et affectus, quo quis operatur 117, sq., 125.

DOMINICA IN SEXAG.

EXIIT QUI SEMINAT SEMINARE SEMEN SUUM, etc. LUC. viii. 5, etc. Semen hoc, in terram sparsum, est verbum Dei, exponente Domino, de quo 472, sq. et quomodo sit audiendum, vide praefat. VENIT DIABOLUS, etc. De daemonis conatu, et impugnatione habes 488, sqq. ET A SOLLICITUDINIBUS ET DIVITIIS, etc. Quantum divitiae et effroenes rerum temporalium cupiditates impediunt hujus divini seminis fructum 404, sqq.

DOMINICA IN QUINQUAG.

TRADETUR ENIM GENTIBUS, ET ILLUDETUR, LUC. xviii. 32, etc. Ut Christi milites ejus crucem tamquam vexillum sui ducis contuentes, ad arma poenitentiae sumenda exstimulentur, ideo hoc Evangelium ineunte quadragesima legitur, quod passionis Dominicae summam complectitur, quo loco non importune parochus exponet, quae de Passione Domini fuisse traduntur, p. 55, sqq. vel si in aliud tempus commodius differre malit hoc argumentum, hodie alteram Evangelii partem pertractabit, ut sequitur. CAECUS QUIDAM SEDEBAT SECUS VIAM. Hic caecus genus humanum denotat, de cujus post peccatum statu misero 447, sqq., 454, sqq. 466, sq. JESU FILI DAVID MISERERE MEI. Hic quomodo Deum aliter oremus ac Sanctos ex hac formula demonstrabis 422, sq. Porro si angustiis aut tribulationibus premimur, aut re aliqua indigemus, ad Dominum cum hoc caeco nobis recurrendum est, precibusque sollicitandus Deus, ut nobis adsit. Vide de necessitate et utilitate orationis 409, sqq. QUID TIBI VIS FACIAM. Hic causas, ob quas clementissimus Deus vult a nobis rogari, etiam si sciat quibus retus indigeamus 412.

FERIA IV. CINERUM.

CUM AUTEM JEJUNATIS, etc. MATTH. vi. 16, etc. Cum Quadragesimae jejunium eo nomine sit institutum, ut totius anni peccata hac quasi solemnium mulcta redimeremus, hodie parochus excitare fidelem populum debet ad poenitentiam amplectendam, de cujus necessitate scribitur 227, sqq., docere quibus gradibus ad poenitentiam licet ascendere 230, sq., et quibus operum generibus pro peccatis satisfacere possimus 262, sq. NOLITE THESAURIZARE VOBIS THESAURUS IN TERRA. Vide adversus eos qui opus congerere undequaque student 384, sqq., 403, sqq., 469, sqq. THESAURIZATE VOBIS THESAURUS IN COELO. Quoniam parochi frequenter fidelem populum ad eleemosynas pauperibus erogandas excitare debent, hic hoc studiose praestabunt 384, sq.

DOMINICA PRIMA QUADRAGESIMAE.

UT TENTARETUR A DIABOLO, etc. MATTH. iv. 1, etc. Cum sit tentatio vita hominis super terram, ut dicit Job vii. hic de tentatione agendum, de generibus tentationum, ad quid permittantur homines tentari, quibus armis tentationibus resistendum, et caetera hujusmodi, quae habentur 487, sqq. NON IN SOLO PANE VIVIT HOMO. De pane spirituali, de quo hic agit Christus Dominus 472, sqq. ANGELIS SUIS DEUS MANDAVIT, etc. De Angelorum custodia erga homines 431, sq. DOMINUM DEUM TUUM ADORABIS. De adoratione Dei, quae fide spe et charitate perficitur, vide p. 314, sq.

DOMINICA SECUNDA.

ASSUMPSIT JESUS PETRUM, ET JACOBUM, ET JOANNEM, ET DEDUXIT EOS, etc. MATTH. xvii. 1, etc. Hic afferri possunt ea, quae de loco et tempore, quo homines ad divina contemplanda aptiores sunt 312, sq. BONUM EST NOS HIC ESSE. Hic tractari possunt, quae de summa eorum dignitate, qui Deo obediunt, habentur 459, vel de intimis hominum sanctorum gaudiis 472. Poterunt etiam Parochi de duodecimo articulo hic habere sermonem 119, sqq. HIC EST FILIUS MEUS DILECTUS, etc. Hic de aeterna filii generatione latissimus sese offert dicendi

campus p. 45, sq., vel secuudum aliarum Ecclesiarum ritum: MISERERE MEI FILI DAVID, MATTH. xv. 22, etc. Hic typum habes perfectae orationis quantum spectat ad duas conditiones, quae in oratione maxime desiderantur, fidem videlicet, et perseverantiam 424, sq., 427, sq. *FILLA MEA MALE TORQUETUR A DAEMONIO*, etc. Hujus mulieris exemplo parentes monentur diligentem liberorum curam gerere 359, sq. *DIMITTE EAM, QUIA CLAMAT POST NOS*, etc. Si Apostoli in hac vita degentes adhuc pro se solliciti, pro Chananaea interpellant, et exaudiuntur, in caelo mutire non audebunt, inquit D. Hieron. contra Vigilantium. Hic de intercessione Sanctorum 315, sqq.

DOMINICA TERTIA.

ERAT JESUS EJICIENS DAEMONIUM, ET ILLUD ERAT MUTUM, LUC. xi. 14, etc. Daemonis proprium est eum, quem possidet, reddere mutum, id est, a confessione peccati revocare. Sed tamen non est alia ratio ejiciendi Daemonis, quam ut linguam solvas ad detegendum coram sacerdote peccatum 244, sqq. *OMNE REGNUM IN SEIPSUM DIVISUM DESOLABITUR*. Ecclesia est Christi regnum, ut habetur 449, sq. Id autem, ut in seipsum non sit divisum, unum esse necesse est, unde hic de unitate Ecclesiae agendum est 95, sqq. *REVERTAR IN DOMUM MEAM*. De relabentium in peccata gravitate 486. Et quid post confessionem agendum 237, sq. *TUNC ASSUMIT ALIOS SEPTEM SPIRITUS NEQUIORES SE*. Hic locus inducitur ad probandum non unum tantum daemonem, sed plures etiam interdum hominem tentare 488: patet autem ex hoc loco daemonem acrius eos tentara, qui ab eo defecerunt 489. *BEATUS VENTER QUI TE PORTAVIT*. Glorificatione B. Mariae Virginis hoc Evangelium concluditur 50, sq., 421, sq.

DOMINICA QUARTA.

UNDE EMEMUS PANES, UT MANDUCENT HI? JOAN. vi. 5, etc. Hic apte explicari poterit illa petitio Dominicae Orationis, "Panem nostrum quotidianum da nobis 464, sqq. Notandum praeterae quod panis iste vim etiam habebat sedandi sitim, ut tenent doctores. Ita et panis Eucharistiae laicis pro calice est. De Communionem sub una specie 220, sq. *HOC AUTEM DICEBAT TENTANS EUM*. Quomodo Deus hominem tentet 490, sq. *DISTRIBUIT DISCUMBENTIBUS*. Christus non distribuit, sed dedit Apostolis, et illi distribuerunt turbae, Matth. xiv. 19. Sic a mundi initio per Patriarchas et Prophetas, et postea per Apostolos eorumque successores, Deus verbum Dei et sacramenta subministrat. Christus tamen est qui haec omnia praecipue efficit 137. *HIC EST VERE PROPHETA*. De gratiarum actione 414, 421.

DOMINICA PASSIONIS.

QUIS EX VOBIS ARGUET ME DE PECCATO? JOAN. viii. 46, etc. Innocentia Christi in hodierno Evangelio convenienter profertur in medium, ut in promptu sit nobis causa Dominicae Passionis quam hodie representare incipit Ecclesia, nimirum non propter illius delicta, sed nostra. De causis Passionis Christi habes, p. 60, sq. *SI VERITATEM DICO VOBIS*. Hic a mendacio cavere docemur, de quo multa 389, sqq. *QUI EX DEO EST, VERBA DEI AUDIT*, etc. De verbo Dei audiendo 17, 347, sq., 472. *NONNE BENE DICIMUS NOS QUIA SAMARITANIS*, etc. Ex hoc loco Parochus ansam poterit arripere ad excitandos suos Fideles ad injurias condonandas 367, sqq., 420, 481, sqq. *SED HONORIFICO PATREM, ET VOS INHONORASTIS ME*. Christus saepe et a

multis graviter inhonoratur, sed ab iis maxime qui ejus verbum vel male interpretando, vel ad vana convertendo pollunt 338, sq. **TULERUNT ERGO LAPIDES, UT JACERENT IN EUM.** Ex hoc loco perspicui potest, et tempus et genus mortis a Christo delectum fuisse 56, sq.

DOMINICA IN RAMIS PALMARUM.

Evangelium ut in prima Dominica Adventus, de quo *ibid.* Coeternum quoniam ad Eucharistiam percipiendam, ex praecepto Ecclesiae, eo tempore omnes discretione praediti obligantur, ideo ex his Evangelii verbis, “*Ecce Rex tuus venit tibi mansuetus,*” ad ejus sumpcionem Fideles hortari poterit parochus ex his quae habentur 217, sqq. et deinceps; et quoniam parentes ut plurimum negligentissimi sunt ad liberos suos ad Eucharistiae perceptionem praesentandos, ideo eis maxime Parochus inculcabit, quae de aetate, quae pueri ad eam percipiendam tenentur habentur 219, sq. **IN DIE SANCTO PARASCEVES.** Hoc die quoniam sollemnis de mysterio Passionis Domini nostri Jesu Christi concio haberi solet, ideo praetur ea, quae in expositione artic. 4. Symboli habentur 55, sqq., haec insuper hoc die tractari posse videntur: de singulari amore, quo Deus genus humanum prosecutus est, cum illud morte unigeniti filii sui redimere voluerit, de quo 435, sq.; de primi parentis lapsi et miseris, quae illum consecutae sunt 40 sq., 447, sq., 466, sq.; quomodo ex passione Christi omnis remissio peccatorum emanarit 108, 230, sqq., et proinde omnia sacramenta ex hac Christi passione virtutem acceperint 130, sq. 141; de sacrificio Christi tam cruento quam incruento 222, sqq.; de satisfactione et merito Christi 55, sqq., 257, sqq., 261, sq.; denique quomodo nulli unquam patuit, sed nec patere quidem potest aditus ad regnum caelorum sine hac redemptionis humanae per Christum fide 41, sq., idque esse summam et cardinem totius Christianae religionis, scire Jesum Christum, et hunc crucifixum 21.

DOMINICA PASCHAE.

SURREXIT, NON EST HIC, etc. **MARC. xvi. 6, etc.** De resurrectione Domini exponetur artic. Symboli Apostolici, “*Tertia die resurrexit a mortuis*” 64, sqq.

FERIA SECUNDA POST PASCHA.

DUO EX DISCIPULIS JESU IBANT IPSA DIE IN CASTELLUM, LUC. xxiv. 13, etc. Quoniam fieri vix potuit ut Parochus omnia, quae ad resurrectionem Christi pertinent, pridie explicuerit, ideo hoc die poterit ea quae praetermisit, ex eo loco repetere. **OPORTUIT PATI CHRISTUM, ET ITA INTRARE IN GLORIAM SUAM.** Hic locus est proprius causas exponendi, ob quas necessary fuit Christum resurgere, quae habentur 70, sqq., et exemplo Christi fideles hortandi, ut omni studio incumbant ut caelesti regno potiantur 121, sqq., et de commodis tribulationis 435, sq., 500, sq. **ET FACTUM EST DUM RECUMBERET CUM IIS, ACCEPIT PANEM.** Hic locus proprius est ad probandum utramque Eucharistiae speciem laicis necessario non exhibendam, de quo multa 220, sq.

FERIA TERTIA POST PASCHA.

STETIT JESUS IN MEDIO DISCIPULORUM SUORUM, LUC. xxiv. 36, etc. Hic de quatuor dotibus corporis gloriosi agi potest 117, sq. **PAX VOBIS.** Quoniam regnum Dei, teste Apostolo, pax est et gaudium in Spiritu Sancto, hic quale sit regnum Christi in pios tractari potest 449, sq.

PRAEDICARE IN NOMINE EJUS POENITENTIAM ET REMISSIONEM PECCATORUM. Quomodo poenitentiae praedicatio a Christo Apostolis injuncta sit ex hoc ipso loco probatur 105 sqq. Unde potes tam ex expositione articuli de remissione peccatorum, quam ex his quae de sacramento poenitentiae hic habentur, longissimam habere concionem.

DOMINICA PRIMA POST PASCHA.

CUM SERO ESSET DIE ILLA, UNA SABBATORUM, JOAN. xx. 19, etc. Christi resurrectio nostrae est resurrectionis exemplar, quam maxime stabilire necesse fuit, ut pariter nostra stabiliretur; quibus autem tum Scripturis, tum rationibus nostra stabiliatur resurrectio 111, sqq. **“Una sabbatorum”** autem quid sit 343, sq. **QUORUM REMISERITIS PECCATA, JOAN. xx. 23,** etc. De potestate clavium sacerdotibus concessa, p. 183, sqq., 244, sqq. **MITTE DIGITUM TUUM IN LOCA CLAVORUM,** etc. Qualia futura sunt corpora post resurrectionem, et cur Christus et martyres cicatrices retinebunt 117, sq.

DOMINICA SECUNDA POST PASCHA.

EGO SUM PASTOR BONUS, JOAN. x. 11, etc. Pastorum nomine comprehenduntur non solum Episcopi et animarum rectores, sed etiam reges, magistratus, parentes et magistri. Quid vero pastores ejusmodi ovibus debeant, et quid vicissim oves pastoribus 18, sqq., 345, sqq. **MERCENARIUS AUTEM, ET QUI NON EST PASTOR.** Quis sit iste mercenarius et non pastor 274, sq. **ET FIET UNUM OVILE ET UNUS PASTOR.** Hic de unitate Ecclesiae 95, sqq., unoque universali Ecclesiae Pastore D. Petro, et de Petri successore, Romano Pontifice 96, sqq., 285, sqq.

DOMINICA TERTIA POST PASCHA.

MODICUM, ET NON VIDEBITIS ME, JOAN. xvi. 16, etc. Efficax consolationis genus, dum temporarius moeror pro Christo susceptus aeternis gaudiis compensatur 119, sqq. **VOS VERO CONTRISTABIMINI, MUNDUS AUTEM GAUDEBIT.** Quare perversi minus, pii vero acrius, a daemonibus infestentur, et proinde illi gaudeant, isti vero tristentur 489. **TRISTITIA VESTRA VERTETUR IN GAUDIUM,** etc. Spe futurorum bonorum quomodo alacri et constanti animo adversa omnia tolerare debeamus 119, sqq. et cur Deus sinat affligi bonos 489.

DOMINICA QUARTA POST PASCHA.

SI ENIM NON ABIERO PARACLETUS NON VENIET, JOAN. xvi. 7, etc. De Spiritu Sancto, deque admirandis ejus effectibus et donis 84, sqq. **ARGUET MUNDUM DE PECCATO,** etc. Spiritus Sancti proprium munus est, corda ad compunctionem movere, et peccantem intrinsecus arguere. Quae autem contritio vera sit, quasque res ea habere debeat 237, sq. Huc etiam referri possunt ea, quae de peccatis, quas remitti non possunt, habentur 235, sq.

DOMINICA QUINTA POST PASCHA.

SI QUID PETIERITIS PATREM IN NOMINE MEO, JOAN. xvi. 23, etc. De oratione, et ejus adjunctis hic proprius est dicendi locus 408, sqq. **USQUEMODO NON PETISTIS QUIDQUAM,** etc. Hic proprie de modo, quo Deum per Christum orare debemus 429. Hic etiam locus adducitur ad probandum in nomine Christi orandum esse.

IN FESTO ASCENSIONIS DOMINI.

ASSUMPTUS EST IN COELUM, ET SEDET A DEXTRIS DEI, MARC. xvi. 19, etc. Hoc in loco artic. Symb. Apostolici, qui de Ascensione est, explicabitur 73, sqq.

DOMINICA POST ASCENS. DOM.

CUM AUTEM VENERIT PARACLETUS, QUI A PATRE PROCEDIT, JOAN. xv. 26, etc. Hic de processione Spiritus Sancti a Patre et Filio 88. Ut OMNIS QUI VOS INTERFICIT, JOAN. xvi. 2, etc. Hic praeceptum, Decalogi, "Non occides," exponi poterit 360, sqq. ARBITRETUR SE OBSEQUIUM, etc. De omnibus adversis et calamitatibus hujus vitae idem judicandum est quod de his, quae Christi causa patimur, nempe eas esse magnum Dei in nos benevolentiae signum 436, sq.

IN FESTO PENTECOST.

SI QUIS DILIGIT ME, SERMONEM MEUM SERVABIT, JOAN. xiv. 23, etc. Spiritus Sanctus ideo credentibus datur, ut sermonem Dei, qui Decalogo comprehenditur, servare possint; ad quam rem ut promptiores sint, afferat parochus quae habentur initio explicationis Decalogi 304, sqq.; vel quoniam hic locus adducitur ad probandum Dei mandata non esse impossibilia, ideo de hac re aget 306, sqq.; vel hodie exponet quae traduntur de Confirmationis sacramento 176, sqq., quandoquidem tali die Apostolos a Spiritu Sancto confirmatos fuisse docent Patres.

FERIA SECUNDA POST PENTECOSTEN.

SIC ENIM DEUS DILEXIT MUNDUM, UT FILIUM SUUM UNIGENITUM DARET, JOAN. iii. 16. Hic locus proprius est ad ea populo exponenda, quae de eximia charitate caelestis Patris in genus humanum, in creatione et gubernatione demonstrata; sed multo magis in Redemptione habentur 393, sq., 431, sqq. Ut OMNIS QUI CREDIT IN EUM, NON PEREAT. Hic quomodo fides in Christum omnibus hominibus ab omni aevo necessaria fuerit, docendum est 40, sqq. QUI CREDIT IN EUM, NON JUDICATUR. De verbo, "credere," habes 27, sq. quae hic accommodare poteris; ex quo etiam dicendi forma Filium Dei vere Deum esse demonstrabis 45, sqq. QUIA NON CREDIT IN NOMINE UNIGENITI FILII. Quomodo Dei filius sit unigenitus, poteris declarare ex his, quae habentur ib.; et contra, qua ratione hic unigenitus fratres habeat 46, sq., 436, sq.

FERIA TERTIA POST PENTECOSTEN.

QUI NON INTRAT PER OSTIUM IN OVILE OVIVM, JOAN. x. 1, etc. Hic locus proprius est ad ea explicanda, quae de legitima ordinatione ministrorum Ecclesiae habentur 273, sqq.; de legitimo ministro sacramenti Ordinis 286. ET OVES VOCEM EJUS AUDIUNT. De obedientia et honore, qui debetur Episcopis et sacerdotibus agitur 356, sq. ALIENUM AUTEM NON SEQUUNTUR. Haeticorum ministros non esse sequendos 18, sqq.; qui autem eos sequuntur, non oves sed haedi sunt 491.

IN FESTO SANCTISS. TRINITATIS.

DATA EST MIHI OMNIS POTESTAS IN COELO ET IN TERRA, MATTH. xxviii. 18, etc. Hic explicanda sunt quae de regno Christi in pios, et

ratione qua regnat in suis Fidelibus, habentur 449, sq. ; de regno etiam gloriae ejusdem 450, sq. ; item de potestate ipsius in sacramentis tam instituendis quam conferendis 137, sq. ; et de potestate item clavium ejusdem, qua remittuntur peccata 105, sqq., 231, sqq. **BAPTIZANTES** EOS. Hic locus adducitur ad probandum, quo tempore baptismus obligare caeperit 152 ; et ideo de necessitate ejusdem et praesertim in infantibus, ea proferri possunt quae habentur 157, sq. **IN NOMINE PATRIS ET FILII ET SPIRITUS SANCTI.** Hic de materia et forma baptismi, quae sunt 146, sqq., accurate agendum est. Hic etiam de Sanctissimae et gloriosissimae Trinitatis mysterio poterunt agere Parochi 32, sq. docebunt autem praesertim vulgus imperitum Sanctissimam Trinitatem pingi et formari non posse, atque adeo, si quando pingatur, illam picturam proprietates quasdam illius exprimere 319. **DOCENTES EOS SERVARE QUaecunQUE MANDAVI.** Hic de necessitate, et possibilitate servandae Legis Divinae 304, sqq.

IN EADEM DOMINICA.

ESTOTE ERGO MISERICORDES SICUT ET PATER VESTER COELESTIS, etc., LUC. vi. 36, etc. De hoc Evangelio in Dominica 4, juxta aliarum Ecclesiarum morem : **DATE, ET DABITUR VOBIS.** Hic de communicandis cum proximis hujus vitae subsidiis produci possunt quae habentur 470, sq. 474, vel de Eleemosynis 384, sqq. **HYPOCRITA ! EJICE PRIMUM TRAPEM.** De hypocritis, quorum orationes Dominus rejicit, habes 428. Item secundum aliquos : **NISI QUIS RENATUS FUERIT,** JOAN. iii. 3, etc. Hic de necessitate Baptismi, qui in nomine Sanctissimae Trinitatis confertur, de ejus effectibus, et in universum quicquid de eo habetur 143, sqq. explicabit.

IN FESTO CORPORIS CHRISTI.

CARO ENIM MEA VERE EST CIBUS, etc. JOAN. vi. 56, etc. De Eucharistiae Sacramento 187, sqq.

DOMINICA SECUNDA POST PENTECOSTEN, QUAE EST INFRA OCTAVAM CORPORIS CHRISTI.

HOMO QUIDAM FECIT COENAM MAGNAM, etc. LUC. xiv. 16, etc. Coenae nomine ; quae sub finem diei sumitur, coelestis gloria nobis significatur, quam hic paterfamilias in ipsa vitae clausula beatis donabit 119, sqq. ; vel coenae nomine cum Paulo, 1 Cor. ii. intelligitur sacrosanctum Christi Corpus in Sacramento altaris 187, sqq. **ET COEPERUNT OMNES SIMUL EXCUSARE.** Quoniam omnes haec excusationes ex mala concupiscentia proveniunt, ideo hic adversus concupiscentias pravas agendum erit 401, sqq., simulque miseria nostra ob oculos ponenda, qui ea respicimus, quae salutaria nobis sunt, rebus autem perniciosis nos addicimus, ut hi fecerunt 447, sq. **VILLAM EMI.** Vide in superbos, et ambitiosos, qui per hunc designantur 417, 469. **JUGA BOUM EMI QUINQUE.** Vide in avaros 378, sq., 470. **UXOREM DUXI.** Hic detestanda libido, et commendanda continentia et castitas, quae aditum nobis ad coelorum regnum facilem praebet 371, sqq., 407, sq., vel secundum alios : **HOMO QUIDEM ERAT DIVES,** QUI INDUEBATUR, etc. LUC. xvi. 1, etc. De vanitate in vestibis fugienda 375, sq. ; et quomodo necessariis tantum rebus ad victum et vestitum pertinentibus contenti esse debeamus 468, sq. **SEPULTUS EST IN INFERNO.** Ecce que paena maneat improbos, qui morte praeoccupati sceleribus pleni

decedunt 83, sq. **UT PORTARETUR AB ANGELIS.** Inter Angelorum officia hoc non postremum est 431, sq. **IN SINUM ABRAHAE.** De receptaculis animarum post mortem 65, sq.

DOMINICA TERTIA POST PENTECOSTEN.

GAUDIUM ERIT IN COELO SUPER UNO PECCATORE POENITENTIAM AGENTE, etc. LUC. xv. 7, etc. Inter caetera, quae ad poenitentiam agendam peccatorum extimulare debent, est ista Coelitum laetitia, qua perfruuntur ob peccatoris conversionem 227, sqq., 317, sq.; vel **HOMO QUIDAM FECIT,** ut in Dominica praecedenti.

DOMINICA QUARTA POST PENTECOSTEN.

CUM TURBA IRRUERENT IN JESUM UT AUD. VERBUM, etc. LUC. v. 1, etc. Vide exhortationem ad audiendum diligenter verbum Dei 18, sqq.; et quomodo pro captu cujusque tradenda sit doctrina Evangelii 22, sq.; idque praesertim diebus festis audiendum 347, sq. **ASCENDENS IN UNAM NAVEM, QUAE ERAT SIMONIS,** etc. Petri navem non alterius ex Apostolis ingressus est Christus, ut hoc suo facto insinua- ret Petrum cum successoribus caput esse et principem pastorum Eccle- siae 95, sqq., 285, sq. **EXI A ME DOMINE.** Qui ad sacram synaxin accedunt, hoc Petri exemplo et centurionis Matth. viii., agnoscant esse se tanti hospitis praesentia indignissimos: vide quae de praepa- ratione Eucharistiae traduntur 215, sqq., vel secundum aliarum Ec- clesiarum ritum: **ESTOTE ERGO MISERICORDES SICUT ET PATER,** etc. LUC. vi. 36, etc. Ut Christus nobis condonet, prius condonare ipsi debemus iis, a quibus laesi fuimus. Vide explicationem illius peti- tionis, "Dimitte nobis debita nostra," 474, sqq. Vide item de hoc Evang. in festo Trinit.

DOMINICA QUINTA POST PENTECOSTEN.

AUDISTIS QUIA DICTUM EST ANTIQUIS, NON OCCIDES, etc. MATTH. v. 33, etc. Hujus loci erit hoc decalogi praeceptum exponere, 360, sqq. **EGO AUTEM DICO VOBIS, OMNIS QUI IRASCITUR.** Haec verba exponuntur 361, sqq. **AUDISTIS QUIA DICTUM EST ANTIQUIS, NON MAECHABERIS,** etc. Hic similiter exponatur hoc praeceptum 370, sqq.; vel, "Cum turbae irruerent in Jesum," ut supra.

DOMINICA SEXTA POST PENTECOSTEN.

MISEREOR SUPER TURBAM, QUIA ECCE JAM TRIDUO SUSTINENT ME, MARC. viii. 2, etc. Praeter ea, quae notata sunt in Dominica quarta Quadragesimae, poterit Parochus ea huc proferre, quae de paterna Dei de hominibus cura habentur 474, sqq. **SI DIMISERO EOS JEJUNOS, DEFICIENT IN VIA.** Hic de imbecillitate hominum, qui nullum opus Deo gratum sine adjumento Dei possunt instituere, agendum est 454, sqq., 471, vel, "Audistis quia dictum est antiquis, Non occides," ut supra.

DOMINICA SEPTIMA POST PENTECOSTEN.

ATTENDITE A FALSIS PROPHETIS, etc. MATTH. vii. 15, etc. Hic cavendum praecipitur ab haereticis. Quis vero censendus sit haereticus habes 90. Quomodo autem hi, com in Ecclesia non sint, ab ea puniri possint, habes ib. et 94. Quibus autem artibus hi falsi prophetae utantur ad impia sua dogmata diffundenda 19. **IN IGNEM MIT-**

TETUR. etc. De hoc igne infernali 83, sq. **SED QUI FACIT VOLUNTATEM PATRIS MEI**, etc. Haec sententia est veluti methodus brevissima, docens quā ratione ad regnum coelorum pervenire possimus: quare quicumque cupimus illud adipisci, hanc sententiam prae oculis habere debemus, 452, sqq. et deinceps, ubi haec tertia petitio, “Fiat voluntas tua, sicut in coelo et in terra,” explicatur; vel, “Misereor super turbam,” ut in praecedenti Dominica.

DOMINICA OCTAVA POST PENTECOSTEN.

REDDE RATIONEM VILIFICATIONIS TUAE, LUC. xvi. 2, etc. De ratione reddenda, cum unusquisque migrat e vita 79, sq. **FACITE VOBIS AMICOS DE MAMMONA INIQUITATIS**. Ideo divines a Deo bonis cumulantiur, ut pauperibus ea erogent 474. Hic ad eleemosynas suos poterit exhortari parochus 384, sqq. Hic etiam locus pro intercessione Sanctorem facit 315 sqq.; vel “Attendite a falsis prophetis,” ut in praecedenti Dominica, sicque deinceps omnia Evangelia, quae consequenter in reliquis Dominicis proponuntur, in quibusdam Ecclesiis in praecedenti Dominica legi consueverunt, quod notare supersedebimus.

DOMINICA NONA POST PENTECOSTEN.

FLEVIT SUPER ILLAM, LUC. xix. 41. Flet Christus, ut nos flere doceat. Quomodo vero in poenitudine errorum sint adhibendae lacrymae, et quam diligenter procurandae 239, sq., ubi de contritione agitur. **QUIA SI COGNOVISTES ET TU**. Summa est status nostri miseria nostram miseriam non agnoscere 455. **QUIA VENIENT DIES IN TE ET CIRCUMDABUNT TE**, etc. Jerusalem in exemplum ponitur ejus hominis, qui, multis a Deo beneficiis ornatus, male eis in sui perniciem abutitur 492.

DOMINICA DECIMA POST PENTECOSTEN.

HAEC APUD SE ORABAT, LUC. xviii. 11, etc. Quibus virtutibus oratio debeat esse comitata, ut Deo placeat, et ab eo exaudiatur 426, sqq. **DEUS, PROPITIUS ESTO MIHI PECCATORI**. Hoc veri poenitentis exemplum inter alia proponitur 485. Quare cum istius tum aliorum exemplo, qui habentur ibidem et 241, ad veram poenitentiam Parochi fideles excitabunt. Est praeterea exemplum eorum, qui, cum peccatores sint, Deum orant et exaudiuntur 416. Denique quanta humilitate ad Deum precaturi accedere debeamus hic demonstratur 423. **QUI SE EXALTAT, HUMILIABITUR**. Christi humilitatis exemplum maximum pondus habet ad nostram superbiam deprimendam, 53, sq.

DOMINICA XI. POST PENTECOSTEN.

ET DEPRECABANTUR EUM, UT ILLI IMPONAT MANUM, MARC. vii. 32, etc. Istorum exemplo, qui Christum pro mutō et surdo ad eum adducto, ut sanaretur, interpellant, monemur pro aliis orare: quomodo vero id faciendum, et pro quibus orandum 419, sqq. **MISIT DIGITOS IN AURICULAS EJUS**. Christi exemplo, pueris in baptismo aures, oculi, pectus, humeri signo crucis recte insigniuntur 170, sqq. **SUSPICIENS IN COELUM INGEMUIT**, etc. Cum Deus sit ubique, cur potius in coelum quam alio oculos convertamus, et cur in coelis esse dicatur 439, sq. Praeterea quoniam Sacrae Litterae nos surdos et caecos, et omnibus membris captos saepe appellant 477, sq. hic de malis quae peccatum invenit, ut ibidem habetur, disserere Parochus commode poterit.

DOMINICA XII. POST PENTECOSTEN.

DILIGES DOMINUM DEUM TUUM EX TOTO CORDE TUO, etc. LUC. x. 27, etc. In hanc sententiam populo, proponantur, quae habentur initio explicationis Decalogi, p. 304, sqq. usque ad secundum praeceptum; vel, quia hoc Evangelium concurrat eum Dominica decimaseptima, posteriorem hujus Evangelii partem priori praetermissa exponet. HOMO QUIDAM DESCENDEBAT AB JERUSALEM IN JERICO, etc. Hominis hujus ita miserabiliter a latronibus vulnerati nomine, Doctores intelligunt humanam naturam post Adae lapsum, quae, quot, qualia, et quanta vulnera acceperit habes 40, sq., 447, sq., 454, sqq., 460, sq., 465, sq., et alibi frequenter. SAMARITANUS AUTEM INFUNDENS OLEUM, etc. Hic de sacramentis agat parochus, quae a nostro Samaritano, id est a Christo instituta sunt, tanquam remedia contra vulnera humanae naturae, per Adae lapsum inflictis 131, sqq. CURAM ILLIUS HABE. Nota genus humanum et Ecclesiam uni homini a Christo commissam 95, sqq., 285, sq. QUIS HORUM VIDETUR FUISSE PROXIMUS? Ex hoc loco quis sit proximus explicatur 390.

DOMINICA XIII. POST PENTECOSTEN.

JESU PRAECEPTOR, MISERERE NOSTRI, LUC. xvii. 13, etc. De nomine Jesu 42, sq. ITE, OSTENDITE VOS SACERDOTIBUS, etc. Vide quae in hanc sententiam dicta sunt Dominica secunda post Epiphaniam: vide praeterea 246, ubi nominatim hic locus adducitur. Quomodo item beneficio contritionis peccata remittantur, ex hoc loco probatur 237, sqq.; quae tamen confessionem requirit 241, sqq. NE SOLICITI SITIS ANIMAE VESTRAE, etc. MATTH. vi. 25, etc. Quantum immoderata sollicitudo congerendarum opum, caeteraque cupiditates animae saluti obsint 402, sqq. et hujus morbi remedium habes 407, sq. SCIT PATER VESTER QUOD OMNIBUS HIS INDIGETIS, etc. Etiamsi Deus sciat desideria nostra et indigentiam, cur ei preces porrigamus 412 sq. QUAERITE PRIMUM REGNUM DEI, etc. De iis quae petenda sunt, et quo ordine, habetur 417, sqq., 441, sqq. Porro hic commode secunda petitio Dominicae Orationis tota explicabitur 445, sqq. ET HAEC OMNIA ADJICIENTUR VOBIS, etc. Quatenus temporalia petenda 464, sqq.

DOMINICA XV. POST PENTECOSTEN.

ET RESEDIT QUI ERAT MORTUUS, LUC. vii. 15. Si hic mortuus et quidam alii sint revocati ad vitam, quomodo intelligendum quod Christus primus omnium resurrexerit 69, sq. Hic tractari poterit articulus Symboli Apostolici penult. de carnis resurrectione 110, sqq.

DOMINICA XVI. POST PENTECOSTEN.

SI LICET SABBATO CURARE, LUC. xiv. 3, etc. De sanctificatione dierum festorum, et a quibus tunc abstinendum, quidve agendum sit 345, sqq. CUM INVITATUS FUERIS AD NUPTIAS, etc. Hic locus est cohortandi Christianos omnes, ne alii aliis se praeferant 437, neve ambitiosi sint honorumque cupidores, 53, sq.

DOMINICA XVII. POST PENTECOSTEN.

DILIGES DOMINUM DEUM TUUM, MATTH. xxii. 37, etc. Vide Evangelium Dominicae xii., ut supra. QUID VOBIS VIDETUR DE

CHRISTO, etc. Christus quomodo sit Davidis filius 51. Quomodo item non sit filius David ratione Divinitatis 45, sq.

DOMINICA XVIII. POST PENTECOSTEN.

VIDENS AUTEM JESUS FIDEM EORUM, MATTH. ix. 2, etc. Ecce quantum fide aliena moveatur Deus ad aliquod donum alteri non modo non petenti, sed ne cogitanti quidem, impertiendum. Hinc fit ut in baptismo infantes regenerationis fiant participes, non quia mentis suae assensione credant, sed quia susceptorum, vel parentum (si videles fuerint), sin minus, Ecclesiae Catholicae, ut ait Augustinus, fide muniantur 157, sq. et de patrinis 154, sqq. REMITTUNTUR TIBI PECCATA TUA, etc. Christum ut hominem primum omnium potestatem remittendorum peccatorum habuisse ex hoc loco probatur 108. Porro dum sacerdos, jurisdictionem habens vel ordinariam vel delegatam, rite poeuienti peccata remittit, non minus absoluitur quam hic paralyticus, quantum est ex parte Sacram. De forma absolutionis 233, sq. HIC BLASPHEMAT, etc. De blasphemia 338, et de juramento 330, sqq.

DOMINICA XIX. POST PENTECOSTEN.

QUI NUPTIAS FECIT FILIO SUO, MATTH. xxii. 2, etc. Quibus de causis vir et mulier conjungi debeant 294, sqq. et quae sponsae magis sint quaerendae 295, 299, et de mutuis viri et mulieris officiis 300, sq., et quod Deum orandi causa certis temporibus a matrimonii officio abstinere debeant 304, item de tribus matrimonii bonis 299, sqq. CONTUMELIIS AFFECTOS OCCIDERUNT, etc. De contumelia, detractioe, murmuratione, caeterisque vitiis quibus proximus laeditur 392, sq. NON HABENS VESTEM NUPTIALEM, etc. Vestem hanc nuptialem vestis candida, vel sudariolum, quod baptizatis datur, designat 174. MITTITE IN TENEBRAS EXTERIORES, etc. De sententia et poena damnatorum 83, sq.

DOMINICA XX. POST PENTECOSTEN.

ERAT QUIDAM REGULUS, CUJUS FILIUS INFIRMABATUR, JOAN. iv. 46, etc. Unde tot miserae et adversitates, et quae quotque illae sint 40, sq., 447, sq., 455, sqq., 461, sq., 466, sq. Quo in malis et rebus adversis confugiendum 490, 495, sq. Hic exponi poterit ultima petitio Dominicae Orationis, "Sed libera nos a malo" 497, sqq.

DOMINICA XXI. POST PENTECOSTEN.

REDDE QUOD DEBES, MATTH. xviii. 28, etc. Restitutio poeuienti est necessaria, antequam absolvatur, quia, "non dimittitur peccatum, nisi restituatur ablatum," ut inquit Augustinus; vide de restitutione 379; item de furto, rapina, usuris, et aliis illicitis rerum usurpationibus 381, sqq. SI NON REMISERITIS, etc. Hic exponatur petitio illa Orationis Dominicae, "Dimitte nobis debita nostra, sicut et nos dimittimus," etc. 474, sqq.

DOMINICA XXII. POST PENTECOSTEN.

MAGISTER, SCIMUS QUIA VERAX ES, MATTH. xxii. 16, etc. Genus assentationis pessimum, quae ad proximi calamitatem et perniciem adhibetur: de adulatione habes 393, "Quia verax es," etc. De mendacio 389, sqq., ubi notatur hoc ipsum testimonium ex hoc Evangelio decerptum. REDDITE QVAE SUNT CAESARIS CAESARI, etc. Vide quae debentur principibus et superioribus in potestate constitutis, 357, sq.

DOMINICA XXIII. POST PENTECOSTEN.

ECCE PRINCEPS UNUS ACCESSIT, ET ADORABAT EUM DICENS, MATTH. ix. 18, etc. Hic de differentia, qua infideles et Christiani a morbis liberari cupiunt, de qua, 499, sq.; et quomodo in morbis ad Deum, non ad praestigiatorum incantationes, sit recurrendum 499, sq. FILIA MEA MODO DEFUNCTA EST. Hic de morte et novissimis, de quibus saepe ad populum agendum esse praecipitur 83, 265, sqq. SI TETIGERO TANTUM FIMBRIAM VESTIMENTI. Hic de reliquiis Sanctorum, et cultu et veneratione earum aget Parochus 318, sq. ET CUM VENISSET JESUS IN DOMUM PRINCIPIS, etc. Hic de ratione juvandi mortuos per sacrificium Missae et orationes 226, 420; vel in quibusdam Ecclesiis legitur Evangelium Dominicae IV. Quadragesimae, de quo ibidem. Si plures sint Dominicae inter Pentecosten et Adventum, servetur quod de his in Breviarii rubricis habetur.

DOMINICA XXIV. POST PENTECOSTEN.

CUM ERGO VIDERITIS ABOMINATIONEM DESOLATIONIS STANTEM IN LOCO SANCTO, MATTH. xxiv. 15, etc. Hic de signis praecedentibus diem judicii agendum est 82. ORATE AUTEM NE FIAT FUGA VESTRA, etc. Hic locus ad probandum temporalia a Deo peti posse inducitur 468, sq.; unde de hoc argumento Parochi etiam agere poterunt, de quo tum ibidem, tum 464, sqq. SED PROPTER ELECTOS BREVIABUNTUR DIES ILLI. Hic de daemonum potestate poterit agi, qui, quantum possunt, et quamdiu volunt, homines tentare non possunt, 489, sq.

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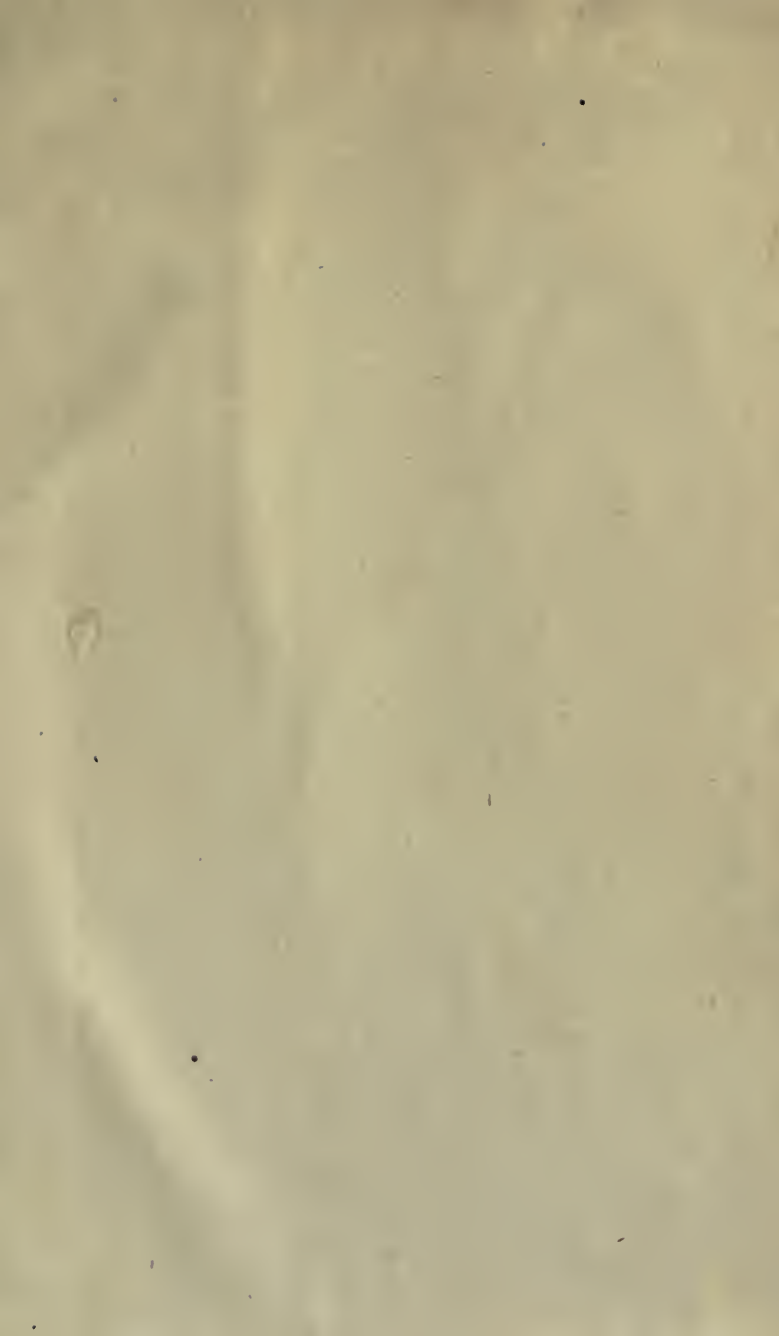
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