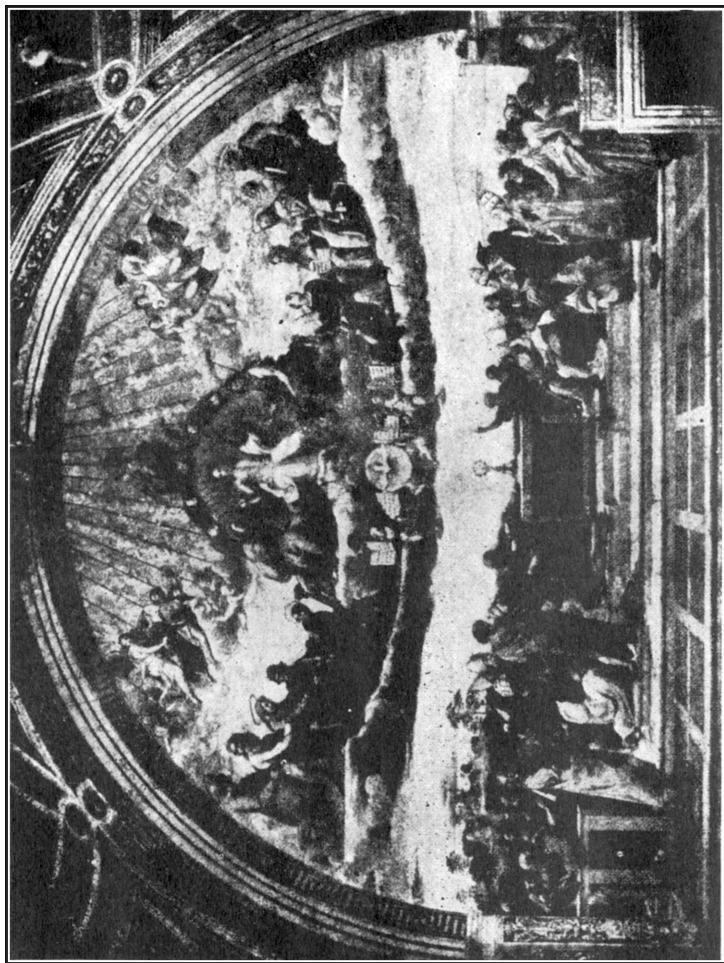


MASS AND THE SACRAMENTS

A Course in Religion Book II

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Fr. John Laux, M.A. was a high school religion teacher who distilled the fruit of his many years of research and teaching into these fine high school religion books. At first glance, it might appear foolish to reprint books that were first published in 1928. But a reading of Fr. Laux's books will lay that thought to rest. For he had a rare talent of capsulizing the intricacies of our Catholic Faith and its theology into succinct, precise, learned and yet lively prose that is at once truly interesting and that all can easily understand. He is profoundly intellectual, yet always clear and easy. His writing, while aimed at the high school student, remains challenging and informative to the college student and the adult Catholic as well. But further, Fr. Laux writes in a virtually undated and almost undateable style, a style that is, one might say, classic and timeless, a style that truly befits his subject matter—the timeless teachings of our Ancient Church. For these reasons, the four books in this high school series are all works of rare genius, as also are his *Introduction to the Bible* and *Church History*, for they all possess these same qualities that make Fr. Laux such a pleasure to read and such a joy to study from.



Raphael

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MASS AND THE SACRAMENTS

THE MASS, SEVEN SACRAMENTS,
INDULGENCES, SACRAMENTALS

A Course in Religion
For Catholic High Schools and Academies

BOOK II

by

Fr. John Laux, M.A.

Late Instructor of Religion, Notre Dame High School, and Professor of
Psychology, Villa Madonna College, Covington, Ky.

*“And taking bread, he gave thanks, and brake;
and gave to them, saying: This is my body, which
is given for you. Do this for a commemoration
of me. In like manner the chalice also, after he
had supped, saying: This is the chalice, the new
testament in my blood, which shall be shed for you.”*

—Luke 22:19-20

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A Word to the Teacher

The need of some systematic presentation of the truths of our Holy Religion to boys and girls of our American Catholic High Schools has been felt by Catholic educators for a long time. The manuals now in use have been found to be either too technical or too simple, and the problem has been to prepare a text that would suit the needs of the growing mind, and, while enlisting the interest of the pupils in acquiring a knowledge of religious truths, would at the same time encourage the practice of virtue and cultivate a love for the Church.

The present *Course in Religion for Catholic High Schools and Academies* is an attempt to solve this problem. The general arrangement of the course is based, as far as possible, on the division and order of the larger Baltimore Catechism. The catechetical form of presentation has been abandoned, because, in the opinion of prominent educators, "it is conducive to memory work rather than to reasoning, encourages inefficient teaching, and makes almost no appeal to the interest of the pupil."

For practical purposes the work has been divided into Four Parts, each of which is bound and paged separately and provided with copious helps for study and review, a table of contents and an index.

The First Part embraces the mystery of the Trinity, the work of Creation, Redemption, Sanctification, and Consummation. It is introduced by a brief treatment of the nature, necessity, sources, and qualities of Faith. The Second Part treats of the Means of Grace: the Sacraments, the Sacrifice of the Mass, Indulgences and Sacramentals. Part Three is devoted to General and Special Christian Moral; Part Four to Apologetics.

The writer suggests that every pupil be provided with a copy of the New Testament, to be used throughout the course; a Student's edition of the Missal, to be used in connection with Part Two; and the *Imitation of Christ* as supplementary material for Part Three. It is presupposed that there is a well-stocked Religious Book Shelf in every High School Library.

The concluding words of Father Drinkwater's preface to his excellent little book of religious instruction *Twelve and After* are applicable to every textbook in Religion: "Let us remind ourselves that religion is not a book-and-writing matter. Such instruction as this book contains is very useful and in some ways necessary; but there are things even more necessary, such as plenty of singing, corporate prayer, both liturgical and unliturgical, and opportunities for personal service, not to speak of the more individual and interior practice of religion. If these more essential things are well managed, then the intellectual instruction will have all the more meaning and fruit. It should become the raw material of Catholic ideals. We can but build up our altar stone by stone and arrange our wood upon it as carefully as may be, and then pray for the fire of the Lord to fall in acceptance of the offering."

A word to the teacher of religion. The purpose of the teaching of religion must be the same in all our schools from the grades to the university—to form *religious characters*, to train men and women who will be ready to profess their Faith with firm conviction and to practice it in their daily lives in union with the Church.

This obvious purpose of all religious teaching imposes a twofold duty on the teacher of religion in the High School: to give his pupils a *fuller and more profound grasp of Christian Doctrine*, and to lead them on to the *intelligent use* of the helps that have been given us to lead Christian lives.

It is idle to dispute, as is sometimes done, whether the training of the intellect is more important than the training of the heart and the will; the imparting of religious knowledge, than the formation of religious habits. Both are of supreme importance. The will follows the intellect; but the intellect is also powerfully influenced by the will. Ignorance may sometimes be bliss, but never in religious matters. Well-instructed Catholics may become backsliders, but their number is small in comparison with those who are lost to the Church because their ignorance of Catholic teaching made them easy victims of the purveyors of false science, shallow philosophy, and neo-pagan morality. Religion requires that the *whole* man worship God with all his faculties and acts. The intellect must *believe* that which is true concerning God—

Faith; and the *will* must be directed to *do* those actions which are right and to avoid those which are wrong—*Morals*.

Catholic Action is today becoming a vital force throughout the world. The layman cannot effectively engage in Catholic Action unless he is well versed in the teachings of his faith and able at all times to explain and defend it. The type of layman, therefore, that is needed today is the type which Cardinal Newman asked for years ago when he said: "I want laymen, not arrogant, not rash in speech, not disputatious, but men who know their religion, who enter into it, who know just where they stand, who know what they hold and what they do not; who know their Creed so well that they can give an account of it; who know so much of history that they can defend it. I want an intelligent, well-instructed laity. I wish you to enlarge your knowledge, to cultivate your reason, to get an insight into the relation of truth to truth; to learn to view things as they are; to understand how faith and reason stand to each other; what are the bases and principles of Catholicism. Ignorance is the root of bitterness."

The great Cardinal's ideal of the Catholic layman may never be fully attained, but it is certainly worth striving after. It is only through such pious and enlightened laymen and laywomen, working with their bishops and pastors, that Catholic Action can be truly successful. It is the chief duty of our Catholic Educational System to place on the battlefield an army of laymen equipped to "fight the battles of the Lord."

THE AUTHOR.

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MASS AND THE SACRAMENTS

A Course in Religion
Book II

CHAPTER I

The Sacraments in General

I. THE NATURE OF THE SACRAMENTS

1. Means of Grace.—Without grace we can do no good work of ourselves towards our salvation. Hence the all-important question is, how can we obtain God's grace?

The principal means of obtaining grace are *Prayer* and the reception of the *Sacraments*. Prayer will be treated under the Ten Commandments; for the present it will suffice to point out the difference between prayer and the sacraments as means of grace:

- a) The sacraments *produce* grace in us; prayer *obtains* it for us.
- b) Through the sacraments we obtain those *special graces* for which they were instituted; through prayer we receive *all kinds of graces*, except those which are given only by the sacraments.

The word *sacrament* comes from the Latin word *sacramentum*, which the Romans used for any holy or sacred thing, such as forfeit money deposited in a temple or the military oath of allegiance. In the early Church it was applied to any religious object, rite, or ceremony which was hidden from the knowledge of the heathen; it was synonymous with *mystery*. In the course of time it received its present restricted meaning.

2. A Sacrament is an outward or sensible sign instituted by Christ through which inward grace is imparted to the soul. Hence three things are necessary for a sacrament:

- a) An outward or sensible sign;
- b) A corresponding inward or invisible grace;
- c) Institution by Christ.

a) The Outward Sign.—An outward or sensible sign is something that can be perceived by one or other of the senses. Its purpose is to make something hidden known to us; thus a word, a movement of the hand, an inclination of the head makes known to us what is hidden in another's mind. *The outward signs of the sacraments make known to us the inward grace that is being produced in the soul.*

The outward sign of the sacraments is composed of two things, *matter* and *form*. The matter of the sacrament is the sensible thing

or exterior act used in its administration, such as water, oil, bread and wine. The form consists in the words pronounced by the minister when he applies the matter, e.g., "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost."

To constitute a sacrament, the form must be united to the matter. "Take the word away," says St. Augustine, "and what else is baptismal water except ordinary water? but *add the words to the element and it becomes a sacrament*" (*In Joan. tract. 80,3*).

The matter of a sacrament is *remote* or *proximate*, according as we consider it in itself or in its actual application. Water in itself is the remote, the pouring of the water the proximate matter of the sacrament of Baptism.

b) The Inward Grace.—The outward signs of the sacraments do not merely signify grace, but actually impart the graces which they signify, unless we on our part put some obstacle in the way (Council of Trent, Session VII, Canon 6). When a priest pours water on the forehead of a child and pronounces the words, at that very moment the child is really cleansed from original sin and made holy and pleasing to God.

c) Institution by Jesus Christ.—No sensible things or outward signs have of themselves the power to produce inward supernatural grace, nor can any created being give such power to sensible things. If they have this power, it must have been given to them by God. He who merited grace for us, the God-Man Jesus Christ, attached to certain outward signs the power of imparting inward grace and sanctification to our souls. These signs have thus become the sacred channels through which flow to us the graces which Jesus Christ merited for us by His Passion and Death.

3. But why, it may be asked, should God bestow His supernatural favors upon us by means of outward signs and material symbols? The reason is because He adapts His methods to our nature. We are not pure spirits, but beings composed of body as well as of soul; so that even in our most spiritual operations we constantly make use of material and physical elements. Thus, when we wish to convey an intellectual idea to others we have to clothe it in language written or oral. In the same way God makes use of visible things as the vehicles of His invisible graces and blessings. We thus have *visible pledges* of the *invisible graces*.

There is another reason why God should convey His graces by visible signs, namely, to unite us all more closely together. "Since

the sacraments are conferred under visible forms, we cannot receive them without giving public testimony of our faith, and of our fellowship with the millions of other Catholics spread throughout the world. We thereby prove ourselves to be members of the same Church, and sharers in the same benefits, and sheep of the same divine Shepherd."

4. Sacramental Ceremonies.—Christ gave His Church the power to administer the sacraments. Hence the Church also has the power to prescribe certain *ceremonies* and prayers, to be used before and after their administration. Their purpose is

- a) To direct our attention to the graces received in the sacraments ;
- b) To prepare us for those graces ;
- c) To represent to us the dignity of the sacrament ;
- d) To increase our devotion and reverence.

Some of these ceremonies have Christ Himself as their author ; others were instituted by the Apostles ; others, again, by the Church at different times. As the ceremonies do not belong to the matter and form of the sacraments, they can be omitted or abbreviated in case of necessity.

2. NUMBER OF THE SACRAMENTS

1. The Council of Trent declared that there are seven, and only seven, sacraments instituted by Christ.—Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Orders, and Matrimony.

In the case of four of the sacraments—Baptism, Holy Eucharist, Penance, Holy Orders—we know when Christ instituted them ; Confirmation and Extreme Unction were administered by the Apostles ; the sacramental character of Matrimony is clearly indicated in Holy Scripture.

The Greek Church, which separated from the Catholic Church in the ninth century, also recognizes seven, and only seven, sacraments. The Coptic, Armenian and Syrian Monophysites, who separated in the fifth century, have seven, and only seven, sacraments—a proof that the doctrine of seven sacraments was universally recognized in the Church at the time of their separation.

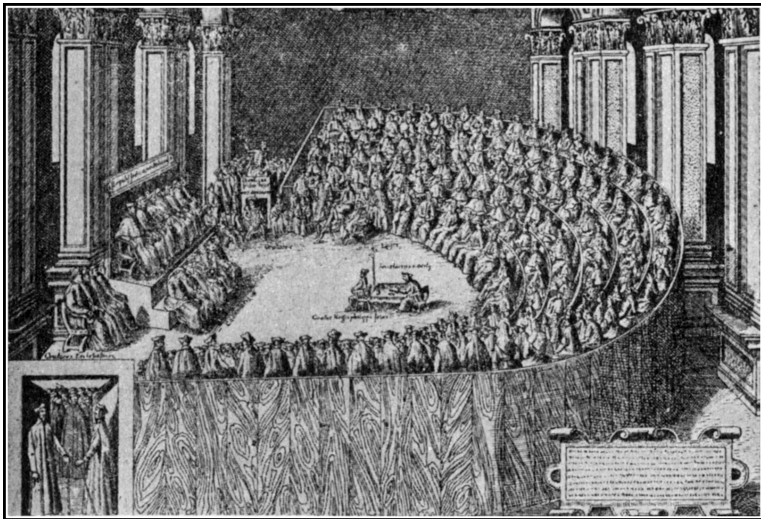
Lutherans admit only two sacraments, Baptism and the Eucharist. Luther at first also counted Penance among the sacraments, but later rejected it. When the Protestants of Germany sent a copy of their articles of faith

to the Schismatic Patriarch Jeremias of Constantinople in the year 1573 for his approval, the Patriarch strongly objected to their tampering with the number of the sacraments. "There are seven sacraments," he replied, "no more and no less."

2. The Sacraments Supply Seven Great Needs in Man's Spiritual Life, which form a striking parallel to the needs of his bodily life.

a) In the first place, a man must be born into this world. But he needs a spiritual, no less than a natural, birth. In the sacrament of *Baptism* he is born into the Church, and becomes a child of God. *The spiritual life is received.*

b) But a child must grow and acquire strength, or it will never be able to hold its own in the battle of life. A similar need is felt



THE COUNCIL OF TRENT
After a sixteenth century engraving

by the newly born Christian in the spiritual order. The sacrament of *Confirmation* strengthens the soul and raises it from the weakness of childhood to the vigor of Christian manhood. *The spiritual life is strengthened.*

c) But even a grown-up person needs food and nourishment. The same is true of the adult Christian. Hence Christ instituted the *Holy Eucharist* to be the food and life of his soul. *The spiritual life is nourished.*

d) Man's body is subject to various maladies which call for a physician. Our souls, too, are subject to many spiritual diseases and require doctors and remedies. In the sacrament of *Penance* we consult our spiritual physician and are freed from our spiritual ailments. *The spiritual life is restored.*

e) When our last hour draws near and we have to die, the body requires special comfort and assistance. Our soul also stands in need of help and protection and confidence to battle successfully against the final assaults of the devil. The sacrament of *Extreme Unction* meets this special trial and danger, and helps our anxious soul to pass through the throes of death with calmness and resignation to God's holy will. *The spiritual life is cleansed from the remains of sin.*

f) Human society needs rulers, instructors, and teachers. So does the Christian society, which is the Church. Besides this, the members of the Church require men set aside to administer to them the means of grace and salvation. In the sacrament of *Holy Orders*, the power of ruling the people of God, of preaching the Gospel of Christ, and of administering the sacraments is propagated from generation to generation. *The human instruments of the spiritual life are perpetuated.*

g) The Church must spread and increase in the world; and children must be born to replace the thousands who daily become a prey of death. Now, as the welfare of the Church and of society depends on the way in which parents bring up their children, in the sacrament of *Matrimony* the union between husband and wife is blessed that they may sanctify themselves and people the Church of God with a succession of good Christians. *The spiritual life is extended.*

3. DIVISION OF THE SACRAMENTS

1. The Sacraments Admit of Several Classifications.—

a) Sacraments whose purpose is to *perfect the individual*: Baptism, Confirmation, Holy Eucharist, Penance, and Extreme Unction; and sacraments whose purpose is to *perfect society*: Holy Orders and Matrimony. The latter are also called sacraments of *free choice*, because no one is *obliged* to receive them.

b) Sacraments of the *living* and sacraments of the *dead*. The sacraments of the living are so called because, in order to receive them worthily, we must have spiritual life, that is, sanctifying

grace. There are five sacraments of the living: Confirmation, Holy Eucharist, Extreme Unction, Holy Orders, and Matrimony. The sacraments of the dead are so called because, when we receive them, we either have not, or at least are not obliged to have, the life of grace. These sacraments are Baptism and Penance.

Occasionally a sacrament of the living may confer grace. For example, if a person in mortal sin, yet sincerely believing himself to be in a state of grace, were to receive a sacrament of the living with such attrition as is necessary to receive absolution, he would obtain the remission of his sin.

c) Sacraments that can be *received only once*, and sacraments that can be *received more than once*. Baptism, Confirmation, and Holy Orders imprint an indelible character (mark, seal) on the soul, and therefore cannot be repeated. The remaining sacraments do not imprint this indelible character, and may be received repeatedly. Baptism stamps the recipient indelibly as a *citizen of the Kingdom of Christ*; Confirmation, as a *soldier of Christ*; Holy Orders, as a *captain in the army of Christ*.

The indelible mark or character consists in a special consecration or dedication to God. This mark is not effaced by mortal sin, nor can it ever be removed from the soul: it will either add to our glory in Heaven, or to our misery in Hell.

St. Paul refers to this indelible character when he says: "God hath anointed us and hath *sealed* us and given us the earnest (i.e., the warrant or guarantee) of His Spirit in our heart" (2 Cor. 1,22).

St. Augustine calls Baptism, even when unworthily received, "a consecration and character of the Lord." St. John Chrysostom compares Confirmation to the mark burned into the flesh of the deserter by which he might always be known.

2. If we consider the sacraments according to their *importance*, we find that Baptism is the most important because it is necessary for all; Penance is necessary for those who after Baptism have fallen into mortal sin—it is the "second plank after the shipwreck"—; Holy Orders is necessary for the Church as such. The Holy Eucharist surpasses all the other sacraments in *dignity*, as is evident.

4. EFFECTS OF THE SACRAMENTS

1. The Sacraments Impart Grace *ex opere operato* (The Council of Trent).—This is a Latin expression and literally means

“by the deed done,” that is, in virtue of the sacramental act itself, if no obstacle be placed in the way, and not *ex opere operantis*, that is, not in virtue of the acts or the disposition of the recipient or the worthiness of the minister. All that is required is that the sacraments be validly administered and that the soul be properly disposed to receive them.

These spiritual dispositions are necessary in the recipient, not to cause or merit the grace of the sacrament, but to remove the obstacles or impediments to its entrance into the soul; for example, infidelity and attachment to sin. They are therefore *conditions*, not *causes*, of the sacramental grace, just as the opening of the door is a necessary condition to one's entrance into a room, but not the *cause* of the entrance.

2. That the sacramental act itself produces grace is clearly taught in Holy Scripture.—Our Lord told Nicodemus that we are *born again of water and the Holy Ghost* (John 3,5). And St. Paul writes to his disciple Timothy: “I admonish thee, that thou stir up the grace of God, *which is in thee by the imposition of my hands*” (2 Tim. 1, 6).

Protestants deny that the sacramental act itself produces grace; they maintain that we are justified by faith alone, and that the sacraments merely excite the faith or devotion of the recipient. But if faith alone justifies, how can little children be justified, and why baptize them?

3. The Sacraments Produce a Twofold Grace: *sanctifying grace* and special actual graces called *sacramental grace*.

Sanctifying grace is imparted by the sacraments if it does not already exist in the soul; if it already exists, it is increased.

With sanctifying grace is given the *right to special actual graces* which enable the recipient to obtain the end for which the sacrament was instituted. This sacramental grace is given according as circumstances demand, not merely at the time of the reception of the sacrament.

5. ADMINISTRATION AND RECEPTION OF THE SACRAMENTS

The sacraments cannot produce the effects intended by God unless they are validly administered and validly and worthily received.

1. Each Sacrament Has Its Proper Minister, i.e., the person who has the power of conferring it. The minister may be a bishop, or a priest, or, in some cases, a lay person. For the *valid administration* of a sacrament, the minister must have the *intention to do*

what the Church does, and he must use the *matter and form* instituted by Christ. Neither sanctity, nor virtue, nor even faith, is necessary on the part of the minister.

The *Donatists* in the fourth century required the state of grace in the minister, and St. Cyprian (d. 258) and other African bishops maintained that Baptism administered by heretics was invalid. Both these opinions were condemned by the Church; and justly so, for the minister does not administer the sacraments by his own power, but by the power of Christ, whose instrument he is. He becomes the instrument of Christ by the sole intention of doing what Christ's Church does. St. Augustine says that "those who were baptized by Judas were baptized by Christ"; and that even if a murderer were to baptize, so long as the baptism was of Christ, it would be Christ Himself who baptized, for in every case the minister stands for the person of Christ. Even a sick doctor can heal his patients.

2. For the valid reception of the Sacraments, the following conditions are necessary:

a) The recipient must be still *alive*: the Church has power only over the living;

b) *Baptism* is a requisite for the reception of the other sacraments;

c) In the case of *adults*, the intention of receiving the sacraments is necessary; in the case of infants and idiots, such an intention is not required.

3. For the worthy reception of a Sacrament, the recipient must possess the dispositions necessary for gaining the grace of the sacrament. Hence before receiving a sacrament of the living, we must be in the state of grace; and before receiving a sacrament of the dead, we must have contrition for our sins, faith, etc.

Whoever deliberately receives a sacrament unworthily, commits a grievous sin, a *sacrilege*.

If an adult were to receive Baptism, Confirmation, Extreme Unction, or Matrimony unworthily but *validly*, the grace of the sacrament would not flow in upon his soul, but would remain, as it were, suspended until the obstacle was removed by an act of perfect contrition, or a good confession, or, in the case of Baptism, by eliciting an act of faith.

SUGGESTIONS FOR STUDY AND REVIEW

I. NATURE OF THE SACRAMENTS

1. Prepare a short paper to be read or delivered before the class on the *Nature of the Sacraments*, using the following outline:

Introduction:

- a) Without grace no salvation.
- b) God gives grace in answer to our prayers or through the reception of the *Sacraments*.
- c) Difference between Prayer and the Sacraments as means of grace.

Exposition:

I. Various meanings of the word Sacrament. Its meaning here.

II. Three essentials in every Sacrament:

- | | | |
|----|---|--|
| | | $\left\{ \begin{array}{l} \text{Proximate} \\ \text{Remote} \end{array} \right.$ |
| | $\left\{ \begin{array}{l} \text{Matter} \\ \text{Form} \end{array} \right.$ | |
| a) | <i>Outward Sign</i> | |
| b) | <i>Inward Grace</i> | "The Sacraments are <i>causes</i> of grace." "They impart the grace they signify." |
| c) | <i>Institution by Christ</i> . | Why the Church cannot institute a Sacrament. |

III. Why Christ instituted visible signs to impart His grace.

IV. Why *ceremonies* are added in the administration of the Sacraments.

Illustration: Paper-Money

On their accession to the throne, the Roman emperors used to throw money to the people. One of them once thought to throw them slips of paper signed by himself and showing sums of money more or less considerable, which the State would pay the bearer on presentation. The people, not realizing the value of these papers, despised them; but some, well advised, gathered up a large number of them, and became rich in a single day.

If a man can thus give value to what has no value in itself, how much more can God attach wonderful graces to common and simple elements, such as water and oil and human words!

- 2 Copy the following texts: John 20,22; Mark 7,33-34; John 9,6. What do they tell you about visible signs used to confer spiritual and corporal blessings? Does the Church still use these very signs in the administration of the Sacraments?
3. *Reading: Question Box*, pp. 228-230, and 235, "The Sacraments."

2-3. NUMBER AND DIVISION OF THE SACRAMENTS

1. *Seven*, a sacred and mysterious number. Quote examples from Scripture.
2. What does the Council of Trent define in regard to the number of the Sacraments?
3. Show that the doctrine of the Seven Sacraments has always been taught in the Church. How many Sacraments do the Protestants have? Why is it impossible for them to have any other Sacraments besides Baptism and Matrimony?

4. Show how the Seven Sacraments supply seven great needs in man's spiritual life.
5. Explain the following terms: "Sacraments of the Living," "Sacraments of the Dead," "Sacraments of Free Choice," "Sacraments that can be received only once."
6. Why are Baptism and Penance the most important Sacraments? Why is the Holy Eucharist the most excellent?
7. Write a short paper on *The Sacramental Character*, using the following outline:

- I. What is meant by a character, mark, or seal? Illustrate. Who was "marked" by God in the Old Testament? See Gen. 4,15.
- II. What do we mean by the Sacramental Character?
- III. St. Paul, St. Augustine, and St. John Chrysostom on the indelible mark imprinted on the soul by Baptism and Confirmation.
- IV. What special consecration or dedication to God is given by Baptism? by Confirmation? by Holy Orders?
- V. Why the Sacramental Character cannot be effaced in time or eternity. (A child, however rebellious, is still a child of its parents; a soldier, though a deserter, is still a soldier; a priest is "a priest forever.")
- VI. Value of the Sacramental Character in the next life.
- VII. Would it be a sacrilege to receive or confer Baptism, etc., knowingly a second time? Is "conditional Baptism" a second Baptism?
- VIII. Illustration: *Julian the Apostate*.

"Twenty years after his Baptism the Emperor Julian renounced the faith and returned to paganism. Convinced that his Baptism and Confirmation had impressed a character upon his soul, he took every means in his power to rid himself of it. History says that he had the blood of victims offered to idols poured over his head, and that he made use of many other superstitious practices to efface the character he had received. Alas! in spite of his sacrilegious efforts, when the Angel's trumpet summons men to judgment, it will be as *Christian* that Julian the Apostate will arise and go forth to answer for the abuse of the abundant graces which the Sacraments brought to his soul."

—MASSILLON.

8. Reading: *Question Box*, pp. 232-235.

4-6. EFFICACY, ADMINISTRATION AND RECEPTION OF THE SACRAMENTS

1. Explain the words of the Council of Trent: "The Sacraments impart grace *ex opere operato*."
2. Copy the following texts: John 3,5; 2 Tim. 1,6; Acts 2,38; Rom. 6,3-4; Acts 22-16; John 6,54-59. What do these texts tell you about the efficacy of the Sacraments?
3. Do not Catholics attribute a *magical* effect to the Sacraments by believing that they confer grace of themselves (*ex opere operato*)? To answer this objection ask yourself, What is magic? and, Whence do the Sacraments derive their efficacy?

4. What twofold grace do the Sacraments produce? What is meant by *Sacramental grace*?
5. What is necessary in order that the Sacraments may produce the effects intended by God?
6. What is necessary for the *valid administration* of a Sacrament?
7. Why is neither sanctity, nor even faith necessary on the part of the minister for the *valid* administration of a Sacrament?
8. What is required for the *valid reception* of a Sacrament? For the *worthy reception* of the Sacraments?
9. What must a person do who has received Baptism, Confirmation, Extreme Unction, Holy Orders or Matrimony validly but unworthily? Must he apply to have these Sacraments repeated? Why not?
10. Can you list some *social advantages* of the Sacraments?
11. *Reading: Question Box*, pp. 236-238.