

- I. Grace** – In the NT and in Catholic theology, “Grace” has several different usages revolving around the central meaning that grace is a supernatural gift granted by God to an intellectual creature by which God directs the creature toward eternal life.
- A. “Grace” in regard to natural things (e.g. “she skated gracefully”) – in this sense it is used analogously. Grace is supernatural, not belonging to any created nature in order for such a nature to be complete and to act in its natural manner.
  - B. All grace is the fruit of Christ’s redemptive act.
  - C. It is always gratuitously (freely) given, not merited. Strictly speaking, none of what we possess is owed to us. But given that God has created certain creatures, once they’re created, certain things (e.g. air & H<sub>2</sub>O) are necessary for the creature to attain its natural perfection, and in this sense are due (God owes it to himself).
  - D. To aid us to salvation, God gives us the gift of himself and also other supernatural gifts. Thus theologians divide grace into:
    - 1. Uncreated grace – God himself as communicating himself to his creatures. a.k.a. The Indwelling of the Holy Spirit (by appropriation).
    - 2. Created grace – Include the effect of God’s presence in our soul and also other aids to foster the divine life in the soul.
  - E. Other ways to distinguish created grace
    - 1. Gratum faciens – Graces “making pleasing” – given primarily for personal sanctification. They include sanctifying grace and the gifts given with it (Infused virtues & gifts of the Holy Spirit). These make the soul pleasing to God. This also includes actual grace, the purpose of which is to increase, preserve, or restore sanctifying grace. This enables one to do what is pleasing to God.
    - 2. Gratis datae – Grace “freely given” – From Christ’s words in Matt. 10:18. To heal the sick, etc. These are given primarily for the benefit and salvation of others. e.g. miracles, prophecy, tongues, discerning of spirits (I Cor. 12). These are the Charismatic Gifts, given only to a few chosen persons. Holiness isn’t a prerequisite for the exercise of the Charismatic Gifts.
    - 3. Either of these 2 kinds of grace can exist without the other being present.
    - 4. Gratum faciens are superior to the Charismatic Gifts – St. Paul I Cor. 13.
    - 5. Actual grace is a special transitory light and inspiration needed to guide the mind and inspire the will to do good and spurn evil. It is directed toward sanctifying grace by enabling it to (1) obtain, (2) preserve, (3) increase, and (4) restore sanctifying grace.
    - 6. Sanctifying grace is primary; by it we become Christians, are made holy, and enter into eternal glory. It is not a mere negation of sin, but a supernatural positive reality added to the soul over and above the soul’s natural endowments. It is a supernatural quality infused into the soul and inhering in it (sticking), by which we’re elevated to a new level of being so that “we are made partakers of the divine nature” (II Pet. 1:4). We actually share and participate in the inner life of the trinity by sanctifying grace. We live God’s own life (a great mystery).

## II. Supernatural Life of Souls

- A. As a result of sanctifying grace, we become adopted children of God and heirs to His kingdom. God comes and dwells in us (John 14:23).
  - 1. Serious sin destroys this temple and drives God out
  - 2. Sin desecrates the body after baptism.
- B. The precise manner of this indwelling is mysterious
- C. Mystici Corporis Christi (1943) – Pius XII teaches that this indwelling is God's presence as the object of a special knowledge of divine truths which the mind acquires without any work of its own and as the object of a special love for God.
- D. To know & love God is the very life of God Himself. His knowledge is the 2<sup>nd</sup> person of the Trinity, and love is the 3<sup>rd</sup>. The Processions of the Trinity is the inner life of God. Hence by grace and by the indwelling which produce grace in the soul, we participate in the inner life of God in a mysterious way.
- E. All those in grace enjoy this knowledge & love, but to different degrees.
- F. Not only that, but the knowledge & love which we possess in grace is the beginning of eternal life (the seed of glory). Rom. 10:23 – Grace is life eternal.
  - 1. The essential nature of eternal glory is the possession of the vision of God and the immense joy of loving Him that results from that vision.
  - 2. Thus the participation in the divine life now, via sanctifying grace, is also a participation in the divine life of Heaven.
- G. The knowledge & love resulting from the indwelling is essentially the same as that which we will have in glory, except for the dimness of our present perception of it.
- H. We go through death into eternal life with the same degree of grace and indwelling present in our souls at death.
- I. True happiness is the result of this presence of God in the soul.
- J. In granting us this grace, God manifests His great love for us.
  - 1. Grace is absolutely free (we've no right to it whatever).
  - 2. Grace is supremely generous because by it God gives to us the greatest gift possible to a creature, viz., he takes us into His own life.
- K. We can lose sanctifying grace because it doesn't compel. We can resist or reject actual grace so we must cooperate to benefit.
- L. We are born into this supernatural life of sanctifying grace by baptism, but baptism presupposes faith, and faith comes from hearing the word of God preached.
  - 1. The duty of transmitting the faith is primarily that of the bishops and their ministers.
  - 2. But it is also the duty of all members of Christ's mystical body (Vat. II)
    - a. Thus the laity are also to be apostles
    - b. Each disciple of Christ has the obligation of spreading the faith to the best of his ability (i.e. take advantage of opportunities).  
(Give witness publicly to your faith – say grace publicly).
- M. In the supernatural life of souls, there's both (1) intensity & (2) variety. Men have different gifts from God and possess it in differing amounts.
  - 1. God determines which graces are given and to whom
  - 2. Our cooperation affects this too (frequency, fervor)
- N. Perseverance in grace and the development of the life of grace in a soul comes to us through the grace which Christ makes available to us (in prayer, sacraments, etc.)
- O. Need for prayer – All Christians will have trials, temptation, and struggle. Man's

powers are unequal to the task, so we must beseech God for perseverance in virtue. God doesn't ask the impossible, but gives all the assistance needed to those who ask. Prayer is indispensable and perseverance in prayer is a revealed necessity – "Pray constantly" and Luke 18:1.

**P. Historical notes on grace**

1. Pelagius (3<sup>rd</sup> or 4<sup>th</sup> century) was the first to deny the Catholic doctrine of grace.
  - a. He denied the elevation of man to the supernatural order (sanctifying grace)
  - b. He denied that actual grace was anything other than an external assistance, not an interior supernatural change.
2. St. Augustine responded to Pelagius. He knew from personal experience how weak we are, and how easily we're led into sin and error when left to ourselves. He said that God works in us both:
  - a. The good will for an action
  - b. The assistance to do it.

It is through God that we do any good.  
W / o Him we can do nothing meritorious.
3. Protestants rejected the doctrine of grace in several ways, esp. in the necessity of actual grace preceding and leading to justification. Council of Trent taught that justification begins with God's call by grace. Actual grace can then be given and received prior to baptism.

**Q. Along with sanctifying grace, God gives to justified souls certain other gifts**

1. Infused virtues
  2. Gifts of the Holy Spirit
- These gifts are always present in a soul in a state of sanctifying grace.

**III. Infused Virtues**

- A. A virtue is a kind of habit. A habit, originally was a modification of human nature or of one or another of its faculties which disposes it well or badly for its operations. It's a stable disposition to act in a certain way. It isn't limited to and doesn't necessarily imply something of repetitive action.
  1. Entitative Habit.—If it modifies the nature, e.g. health
  2. Operative Habit – If it modifies a faculty, e.g. speaking French, temperance
  3. A virtue – If the habit disposes us well
  4. A vice – If the habit disposes us badly
  5. Natural virtues & vices – Gradually developed by repetitive action.
  6. Infused virtues – Given all at once.
- B. An infused virtue – A habit implanted in the soul by God rather than acquired gradually, but that difference of origin, makes no difference to the nature of the habit. Both help natural faculties to carry out their acts properly. The difference: Natural virtues make doing things easier by imprinting on the faculty a tendency to do the proper thing. The infused virtues don't make the practice of virtue easier, nor do they remove bad habits or grant control of the passions. Rather, they assist the faculty by increasing the attractiveness of the object; they bestow a special inclination to the good.
- C. A special effect of an infused virtue which no natural virtue can provide: Via infused virtues, faculties of the soul receive power to perform supernatural acts, that is, an act of the soul which has been raised up by the infused virtue so that that act has supernatural value. Such an act is the same act as a natural act, ostensibly.
- D. Contrast natural (acquired) virtues w/ infused virtues:

1. How acquired: Infused is acquired all at once. Natural is acquired slowly and repetitively.
  2. What each gives: Each disposes the faculty to act properly. In addition, the infused virtues give us the power of performing supernatural acts, and they increase the act's attractiveness.  
Natural virtues give us the faculty of doing good acts easily and they make them pleasant. But they do not give us any power of performing supernatural acts. Ergo a person in grave sin can do nothing w/ supernatural value.
  3. How each is increased: Infused virtues are increased with any increase in sanctifying grace. Natural virtues are increased only by further performing relevant virtuous acts of intensity equal to or greater than that of the habit already present.
  4. How each is lost: Natural habits are lost gradually by repetitive contrary actions or by disuse. An infused virtue is lost by any one act which is gravely opposed to the virtue, but disuse doesn't cause its loss.
- E. Infused virtues are of 2 kinds: Theological & Moral
1. Theological – Have God Himself or something related to him as their object (what they deal with).
  2. Moral – Have the means of attaining God as their object.
1. The Theological virtues
    - a. Faith – inclines the will to adhere firmly to the will of God. It is the supernatural habit by which the soul is disposed to assent to all revealed by God.
    - b. Hope – inclines the will to trust in God for the attaining of eternal life and for the graces to merit it. It is the disposition in our souls which enable us to aspire to God as our last end and to all the means that enable us to achieve that end.
    - c. Charity – inclines the will to love God for Himself and our neighbor for God's sake. This virtue joins us to God in bonds of friendship enabling us to love Him for Himself.
  2. The Moral Virtues raise the capacity of the natural virtues to a supernatural level in accord with the theological axiom that grace builds on and perfects nature.
    - a. Prudence perfects the intellect enabling it to judge rightly what is to be done.
    - b. Justice perfects the will, disposing it to render to each person his due.
    - c. Temperance perfects the instinct or the concupiscible appetite to desire better things.
    - d. Fortitude perfects the instinct or irascible appetite away from unpleasant things.  
Fortitude conquers obstacles in the way of attaining the goal.  
Temperance and Fortitude help prevent the will from being interfered with by the passions.
  3. How the theological virtues are lost.
    - a. Faith is lost only by a sin of unbelief, a deliberate refusal to assent to God's truth on the part of a person who knows he ought to believe, when he sees adequately that the truth proposed is an object of Divine Revelation. Such a refusal entails the rejection or questioning either of God's (1) competence or of His (2) veracity, and thus destroys the basis for faith in any revealed truth. Positive doubt, by holding that something revealed by God might not be true, or that something proposed by the church for our belief as contained in God's revelation might not be in revelation is equivalent to positive doubt because it is

withholding the assent that revelation demands. Don't confuse difficulties (negative doubt) with positive doubt. We can not understand how something could be true and yet still believe it. Most people can have this difficulty with some issue in the faith (e.g. Hell), but must reject such a temptation by making an act of faith.

3 species of this sin of unbelief:

- i. Infidelity or simple unbelief – the sin of an unbaptized person who know he should accept God's revelation and doesn't. This sin doesn't cause the loss of the infused virtues because he's never received them. It isn't infidelity if one doesn't know God's revealed truth or if he doesn't know he ought to accept it.
  - ii. Heresy – The obstinate denial or doubt by a baptized believer of some truth which must be believed w/ Divine and Catholic faith (Canon 751).
  - iii. Apostasy – the total repudiation of the Christian faith by a baptized person (canon 751).
  - iv. Other sins against faith which don't destroy faith E.g. partaking of non – Catholic worship, reading condemned books.
- b. Hope. A sin which causes the loss of faith also causes the loss of hope because hope depends on faith. Without faith we have no basis for believing (trusting?) in God's promises of salvation and in His word. Hope is also lost by sins directly against itself, viz., despair or presumption:

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|-------------------------|---|--|
| Types of<br>Despair     | { | i. Loss of confidence that God will give to one the necessary means to be saved.                         |
|                         |   | ii. Giving up of all efforts to achieve salvation because one decides it is impossible or too difficult. |
| Types of<br>Presumption | { | iii. The conviction that God will save one in spite of his lack of cooperation                           |
|                         |   | iv. That one can save himself by his own efforts w/o God's help.   |

Calvinism can be a subjective sin, not objective sin.

Such sins of presumption would not necessarily involve the loss of faith because a person might not adequately know that God has revealed the necessity of his assistance, and even if he knows, he might not formally (explicitly) reject that teaching.

- v. It is a different sort of presumption to keep sinning with the expectation that God will give us the grace of final repentance, but this does not destroy hope.
- c. Charity is lost by any mortal sin whatever. The love of God is incompatible with the rejection of Him. A person in mortal sin may do a superficially charitable deed, but that's not the full sense of charity. To commit a mortal sin is to prefer the creature over God.
- How the infused Moral virtues are lost:
- d. These are all lost by any mortal sin.

#### IV. Gifts of the Holy Spirit

A. Are given in baptism along with sanctifying grace and the infused virtues.

B. Def. – infused supernatural habits by which the soul is disposed to be responsive to the

inspirations of the Holy Spirit. Natural dispositions of response are not adequate because men are too weak & inconstant.

- C. The gifts are given to dispose us to readily receive and follow the Holy Spirit's inspirations.
- D. Christ possessed these gifts as foretold by Isaiah 11:1-3, and because we're members of His mystical body, we also possess them in a state of grace.
- E. Wisdom, understanding, counsel, fortitude, knowledge, piety, fear of the Lord

**V. Sin.** – When we ~~act in such a way that~~ <sup>a.k.a. serious or grave sin.</sup> we turn away from our last end, then the sin is Mortal. When we offend God, but don't turn away from Him, the sin is Venial.

- A. Mortal sin is supernatural death, when the soul is cut off from God. It is a conscious and free decision to do what is grave wrong. 3 necessary conditions:
  - 1. The act must be seriously wrong (acc. to God) or thought to be seriously wrong.
  - 2. There must be sufficient reflection on the act being performed, i.e., one must give full attention to the act and to the gravity of its malice.
  - 3. One must give full consent of the will to the commission of the act.
- B. Venial sin is a less serious offense against God, but is a greater evil than any other except mortal sin, and it disposes the soul toward mortal sin. It is a spiritual disease that lowers one's resistance to evil, places obstacles to virtue, and reduces fervor for doing God's will, but it doesn't cause the loss or reduction of either sanctifying grace or merit.

The least lie is greater than the destruction of the universe

- C. How sins are forgiven – Forgiveness of sins always begins w/ the grace from

- 1. God calling the sinner to repent. (Grace)
- 2. Then the sinner must respond and repent
- 3. No sin is forgiven w/o repentence <sup>AXIOM</sup>
- 4. The reason for repentence must in some way relate to God, again whom the sin was committed; it is not enough to have natural regrets, or disgust w/ personal weakness.
- 5. When sorrow for sin is motivated by some consideration related to God (supernatural motive) it is called contrition. 2 types:
  - a. When the contrition is motivated for love of God for His own sake, and sorrow for offending God who is infinitely good, this is Perfect Contrition. This suffices to forgive mortal sins, even w/o the sacrament of penance.
  - b. When it is motivated by some supernatural motive other than the love of God for His own sake (e.g. fear of Hell, sorrow for causing Our Lord suffering, recognition that sin is ingratitude for God), these are forms of Imperfect Contrition. This suffices to forgive venial sins even w/o penance, and for the forgiveness of mortal sins in conjunction with the sacrament of penance. a.k.a. Attrition.

- D. 2 aberrant theories of sin:

- 1. Situation Ethics – This theory holds that the ultimate standard of human conduct is not an objective norm found outside man and independent of his subjective views, but rather is an internal illumination and judgement of each person for himself based on his personal intuition of what he ought to do in the concrete situation. Each situation determines its own moral laws so that what you'd be forbidden to do in

Doing some objectively sinful action gravely forbidden by divine law w/ full deliberation

one situation, you might be allowed to do in another. No moral act is intrinsically evil in itself. Pius XII rejected this theory in 1952 and twice in 1956.

2. Fundamental Option Theory – Claims that every human being, at least once in his lifetime, is faced with the option of either totally accepting God or totally rejecting Him. Second, that a person commits a mortal sin when he makes the fundamental option to reject God. Third, holds that the fundamental option is the only mortal sin. Only the second statement is true. All Fundamental Optionists distinguish 3 kinds of sins: mortal (our meaning), serious (sins of great evil, what we would call mortal sin, but not a fundamental option), and venial. You cannot, by any sinful action, no matter how objectively serious the sin may be, commit a mortal sin; a mortal sin is committed only by a person in the habit of serious sin until he reached the point that he rejected God. Adherents: Fr. Charles Curran, Fr. Richard McCormick, Fr. Richard McBrien. This theory was condemned in “Persona Humana: Declaration on Certain Problems of Sexual Ethics” by a congregation under Paul VI.

Chair of ND theo dept.

## VI. The Church

- A. The Church has its origin in Abraham & the chosen people of Israel. Abraham is the spiritual ancestor and precursor of the church. The people of Israel are chosen by God as a preparation for sending His Son.
- B. Jesus established His church in 3 stages:
1. He began the building by His preaching and instruction
  2. He completed its establishment by His death on the cross when blood and water flowed from His side.
  3. He revealed it to men (proclaimed it) when he sent the Holy Spirit in visible form upon the apostles.
- C. Christ chose 12 apostles on whom he founded His church & he sent them to teach, sanctify, & govern His people. He appointed Peter as its head and His vicar. Christ is still the invisible head of the church which is His mystical body. It is Christ who through the Pope and bishops, teaches, governs, and sanctifies us. Through His church, he perpetuated His ministry throughout history. i.e. God did it, not humans (would be bottom to top).
- D. The new covenant which he entered into w/ man brings to completion, perfects, and abolishes the old covenant which he gave to His people. This is manifested in the tearing of the temple curtain from top to bottom. This interpretation is that of Pope St. Leo the Great and is quoted in Mystici Corporis Christi.
- E. The fathers teach that the church was born from Christ's side on calvary  $\left( \begin{array}{c} \text{blood} \\ \text{water} \end{array} \circ \begin{array}{c} \text{eucharist} \\ \text{baptism} \end{array} \right)$ . By His death, Christ merited salvation for all men and made grace possible. At Pentecost, he filled His apostles w/ the desire to teach all nations.
- F. There are many images in scripture used to refer to the church and they help us to understand some aspect of the mystery of the church.
1. As an earthly kingdom -- Parable of the mustard seed, the net cast into the sea which brings up good fish & bad w/ bad thrown away, the field of grain & weeds mixed together – Christ said not to wade into the field to pick out the weeds, lest you trample good grain (i.e. the visible church).
  2. As a heavenly kingdom – For those who've served Him – parable of the sheep

You'll know them by their fruits

Eph 7:23, Rev.21:9

corporeal acts of mercy needed  
fold, the final judgement in Matthew, parable of the vine –Christ- and vineyard planted by God –we can't bear fruit unless on the vine, cornerstone rejected, the bride of Christ to whom the church is indissolubly bound, most importantly that church is the Body of Christ: Christ is the head. This body is much more than a mere image. It is a reality, an actual union, called the Mystical Body, which describes the mysterious character of the union of grace between Christ and His people.

#### G. Mystical body

1. In its strict sense – refers to the church in her members on earth.
2. In a broader sense – refers also to those in Heaven & Purgatory
3. The union of the mystical body is effected by incorporation into Christ through charity (not by social events or sociological initiatives). As members of the Body, we must conform ourselves to Christ in holiness & sufferings so that we might share His glory in Heaven.
4. The union of the member with Christ the head & with each other is more than just a moral union (a union of ideas and ideals –e.g. boy scouts, Democrats, KofC). It is a body in which the members, living their own natural lives individually, are supernaturally vivified by the influence, power, and intervention of the divine head, Christ.
5. This union is primarily internal and supernatural, although there's no commingling of the 2 natures (divine & human).
6. a.k.a. The Communion of Saints. There is a communication of spiritual good among those who constitute this union (In heaven, purgatory, and earth). Intercession for each other and for those below us. There's also a disputed probably opinion that those in Purgatory can pray for us.
7. This communion is why the church prays to and canonizes saints, and why she prays for the souls in Purgatory. It is also the reason why one sin hurts all and why one's holiness helps all (I Cor.12:26). The death of a holy person strengthens (not weakens) the unity of the church because of the increased communion of spiritual goods arising from that person's closer union w/ Christ.

#### H. The Marks of the church

1. Visible characteristics (signs) by which men can know which is Christ's true church. The church must be visibly manifest to men. We can look to the church to see certain signs which ought to be clearly seen to show that she is Christ's authentic church.
2. During Reformation, there were many efforts to deny the visibility of the church so that the identification of the Catholic church w/ Christ's church could be rejected.
3. We have similar attempts in this century, i.e. the distinction between the:
  - a. Institutional church and the Mystical church.
  - b. Juridical church and the church of charity.
4. The visible R.C. church and the mystical body of Christ are identical; there's only a mental distinction: "Church" emphasizes external organization in society. "Mystical Body" emphasizes the inner elements of grace. Both are aspects of the same reality.
5. In Lumen Genium (2:8), Vat. II said this forcefully, saying that the Church of Christ subsists in the Roman Catholic church.



“Subsists” means – exists in its own right, in itself; doesn’t depend on any other finite cause in order to be. Desk subsists; brown doesn’t subsist.

In saying that, the Church has affirmed in the strongest way possible the identity of the R.C. church with the church of Christ.

To say that the church “exists” in the R.C. church would allow that it exists elsewhere; but “subsists” excludes that possibility. It is to say that Christ’s church exists in the R.C. church in its full and complete reality and not in any partial or shared sense. It isn’t constituted by some collection of churches or ecclesial communities.

6. Vat. II & JPII in Ut Unum Sint taught that there are elements of truth and of sanctification outside the visible structure of the Church. These are gifts of Christ to His church and they therefore belong to the church, and they draw those who retain them toward Catholic unity. To the extent that these elements are in those communities, the R.C. Church is present in them.
7. The 4 marks or signs given to the church by Christ:
  - a. Unity – Must not be thought of as a goal unachieved, <sup>False sense of ecumenism</sup> as if Christ’s church is not one. Unity is a quality given by God at the beginning. The Church expresses a:
    - i. Unity of Faith expressed in the creeds; all believe the same truths proposed to them by the Church for acceptance. One breaks off from this unity by heresy or apostasy.
    - ii. Unity of Communion – 2 types. First, all submit to one governing <sup>Pope & bishops</sup> authority. Hierarchical Unity. The hierarchy is divinely instituted and its authority comes from Christ via their ordination, and by that they are placed by the H.S. to rule in the church. The second form: All perform the same acts of worship, joining together as a society to participate in the same sacraments as channels of grace. Liturgical Unity. One breaks off from this unity of communion by schism.

Canon 751 defines schism – The refusal of submission to the Roman Pontiff or of communion with the members of the church subject to him.
  - b. Holiness – The church is holy, sharing in Christ’s holiness; her sanctity derives from Him and leads to Him and is the effect of His presence.
    - i. as concerns persons, holiness means freedom from sin and supernatural attachment to God through grace and charity.
    - ii. as concerns an object, holiness means that it is devoted to the service of God or is a means to effect the sanctification of men.
    - iii. the Church has a 3-fold holiness. What she (1) teaches, both in doctrine and in conduct is holy; her teaching comes from Christ who taught only what the Father commissioned Him to teach. (2) The means of sanctification are holy (e.g. mass, sacraments, church directives, communication of merits among members). (3) Her members are holy, which results from the use of these means, which have, from the beginning of the church, produced great holiness among her members – holiness of members, not sinlessness – Christ permits sin even in the highest members.

Likewise, it is not to assert that sinners are excluded from membership. Only schism, apostasy, heresy, & excommunication sever one from the church.

Other sins cut us off from grace and deserve condemnation, but leave us as members since they don't impede the baptismal bond of communion.

- c. Catholicity – means “Universal” or “general.”
  - i. “Catholic Church” as a term was first used by St. Ignatius of Antioch (107AD)
  - ii. The unity of the church is spread throughout mankind; she is a society of worshippers of every race & nation. Christ intended the church to be universal, so Catholicity is part of Christ's design for the church from the beginning. It would take time to accomplish, but it began immediately at Pentecost.
- d. Apostolicity – the identity and continuity of the church at all times in history with the church of the apostles. Christ built His church on Peter and on the rest of the 12. All bishops today are in a direct line of succession from the apostles, and the pope is the successor of Peter. No other church can make this claim in its fullness. Protestants reject the priesthood and the episcopacy. Anglicans do not have valid priests acc. to Leo XIII. Some Anglicans looked into this and concluded he was right. These then went and got valid ordinations from the Orthodox church, so there are some valid priests and bishops in the Anglican church. Finally, the orthodox reject the primacy of the Pope.

Another aspect of Apostolicity has become recognized in recent years, namely the collegial character of the hierarchy. Christ founded the church on the apostles not individually, but as a society bound together by their loyalty to Christ, and intended by Christ to work together under Peter. Ecumenical Councils are a manifestation and exercise of this collegiality and yet they must always be exercised under the headship of the Pope; the church has rejected conciliarism.

In Episcopal consecration, a bishop receives the fullness of the sacrament of Holy Orders. Deacons, priests, and bishops receive holy orders in varying degrees, but the same sacrament. Bishops receive power to consecrate bishops. He may only lawfully exercise this power with the pope's approval, but he can validly exercise it without approval. Such conferred sacraments do take effect. Secondly, he receives the function of teaching the revealed truth and of sharing in the guidance of communicating it. Thirdly he receives the functioning of governing the people of God. These last two functions can only be exercised by a bishop in full hierarchical communion with the head and members of the college and who has received a commission to do so.

- I. Infallibility – an invisible characteristic of the church – 1 of 2
  - 1. It means “immunity from error” and is a charism bestowed by Christ on the church.
  - 2. It applies, strictly speaking, to persons, but it is extended analogously to statements.
  - 3. The infallibility of the church partakes of God's infallibility. 2 principle forms:
    - a. The infallibility of the faithful in matters of belief of faith and morals. LG 12 – The faithful cannot err in matters of belief when they manifest a universal consent in matters of faith and morals. This doesn't mean that they cannot disagree. The council concurs that the assent of the faithful will always be forthcoming to the definitions given infallibly by the magisterium (LG 25).
    - b. The infallibility of the Magisterium. Has 2 forms:
      - i. Papal Infallibility – Acc. to Vat. I, it is a dogma that when the pope speaks ex

cathedra, he possesses that infallibility which Christ willed the church to have; the Pope speaks infallibly when he speaks (1) as teach & shepherd of all Christians, when he issues (2) a definitive judgement on doctrine (3) concerning faith and morals, (4) to be held by the universal church (i.e. to bind all the faithful). Scope: Covers matters both of faith and morals, i.e. truths not already revealed, but also truths logically or historically connected to revealed truth which are needed to safeguard and rightly explain and carry out...

- ii. Collegial Infallibility – The infallibility of the college of bishops when united w/ the pope. Only when morally all the bishops concur on a definitive judgement, concerning faith and morals, to be held by all the faithful. Moral unanimity is necessary. The bishops cannot err when they concur. This doesn't mean that they cannot disagree, but that when they concur, they cannot err. Ecumenical councils in submission to the pope do participate in the charism, but papal approval is required in such a way that it is obvious to the faithful that the bishops are in agreement w/ the pope. Scope: Same truths as papal infallibility.

#### J. Indefectibility – the 2<sup>nd</sup> invisible charism of the church.

Because of the abiding presence of Christ and the Holy Spirit in the church, the church possesses the property of indefectibility, i.e., that she will be essentially unaltered until the end of time. Thus the church is (1) imperishable, and her (2) teaching, her (3) constitution (internal structure), and her (4) liturgy are essentially immutable and will remain what they were as Christ instituted them.

#### K. Membership in the Church

1. 2 heretical views that destroy the visibility of the church since we can't know who's predestined or in a state of grace:
  - a. That all of and only the predestined are members.
  - b. That only those in a state of grace are members.
2. We're speaking of the church and the Mystical Body in the strict sense of the church militant on earth. "Members" are those who unqualifiedly belong to the visible church. LG 14 – Uses different language or terminology, as does Canon Law (#205), using the language "in full communion." This is the same term as "members." Mystici Corporis Christi – only those are to be included as members of the church who've been baptized and profess the true faith and have not been removed from the body unity or who have not, for grave faults, been excluded from her unity. So you need:

1. Baptism   2. Unity of faith   3. Unity of communion   4. No excommunication

Latae sententiae excommunications (only absolvable by the Pope): Consecrating a bishop illicitly, the violating of the sacred species, physical attack of pope, absolution of an accomplice (in impurity sins), breaking the seal of confession.

Those baptized are in full communion w/ the Catholic Church who are joined w/ Christ in its visible structure by the bonds of profession of faith, of the sacraments, and of ecclesiastical <sup>hierarchical unity</sup> governances – Canon law.

Summary: Members of the church are all and only those who've received sacramental baptism and who aren't separated from the unity of faith or communion.

Material heresy – the de facto holding of a heresy  
 Formal heresy – the sin of heresy, when you adequately see you should change.

3. All validly baptized babies are members of the Catholic church. Any person of reason can baptize by <sup>1. using water and 2. Trinitarian formula</sup>, but only in extrema  
 The child is a member until he freely does something to break that membership.
4. Who aren't members in full communion
  - a. Thos not baptized
  - b. Public formal heretics are certainly excluded; public material heretics are probably excluded because they're breaking visible unity (i.e. Presbyterians).
  - c. Public schismatics – Ruptures the visible bond of unity of communion. Schism isn't committed by disobedience.
  - d. Total excommunicates – Excommunication is a punishment by legitimate authority imposed by the church for some serious and usually scandalous crime. That one is forbidden to receive sacraments or to have any ministerial function in public worship. The purpose of this is "to make an individual fully aware of the gravity of a sin and then to foster genuine conversion and repentance (JP II's Evangelium Vitae). This is a juridical decision, not necessarily an infallible or eternal one.
5. Those in partial communion or "imperfectly joined to the church." These are baptized person who (1) don't profess the Catholic faith in its entirety or who have (2) not preserved unity of communion under the pope. Also (3) catechumens who desire by an explicit intention to be incorporated into the church are by that intention joined to her.
6. Also those who lack baptism but are related to the church. They're those who have not received the Gospel; includes "Jews, Muslims, and those who seek the unknown God."

LG 16

CCC 846-8 L. Necessity of the Church for Salvation. First, 2 errors:

1257-61

1. By minimizing the necessity through religious indifferentism (syncretism – all faiths lead to salvation or no faith does).
2. By exaggerating that only those who are actual members may be saved. This was taught by a Boston priest, Fr. Robert Feeney.
3. By Christ's institution, the RC Church is necessary for salvation for every man.  
 This is a necessity of means, not of precept; a means such that without it, the goal cannot be achieved.

CT 266-80

4. The ordinary means of unity w/ the church is through the sacrament of baptism, but that necessity is made such by God's positive decree, and therefore He (God) can provide a substitute such as baptism by desire or blood. God isn't bound by the sacraments. Such means as God has made necessary by positive decree must be employed actually or in desire. Hence, some union w/ the church at least in desire is absolutely necessary for man for salvation. Further, this desire may be either explicit or implicit, i.e. the act of will desiring to be united to the church may be explicit (e.g. martyr or catechumen) or may be implicit (e.g. included implicitly in some explicit act of the will to do what God requires). There must be an explicit act of the will.

CCC 1257

i.e. when he doesn't know of baptism

Why be in the church? We've the full truth and grace

5. "Outside the Church there is no salvation." Its full and correct meaning is that no one is saved who in no manner belongs to the Catholic Church, i.e. who is not related to the visible church by even implicit desire.

CCC 846

6. Those with "invincible ignorance" won't be unjustly condemned.

CT 174,178

## **VII. The 4 Last Things: Death, Judgement, Heaven, Hell.**

A. Death is the last moment of this life and the beginning of eternal life. It is the moment toward which all of whole life is lived. The correct notion of death is of central importance to all else in life.

1. In the order of salvation, death is a punishment for sin.
2. It is natural for a composite being like man to be subject to death; but God had given Adam the preternatural gift of immortality, but it was conditional on not sinning.
3. We undergo death only once (Heb. 9:27) – No reincarnation
4. With death, the possibility of merit and demerit and the possibility of conversion to God ceases.
5. The judgement rendered by Christ depends on the performance or neglect of good works on earth – Jesus says “We must work while it is day; night comes when no man can work.”
6. Whether all will die is uncertain – e.g. at the second coming.

B. Judgments – There are 2 for each person

1. The Particular Judgement at death
2. The Final (a.k.a. last or general) judgement at the end of time
3. There is repentance only of venial sin after death.
4. Immediately after death we are judged. All we’ve done will be brought out by Christ. We’ll then be given either the reward of Heaven, a period of expiation in Purgatory, or punishment in Hell.
5. The general judgement occurs at the end of time. This is a great mystery of incomprehensibly great magnitude. All men who’ve ever lived will be judged by God publicly. This will be the manifestation of all particular judgments, everything will be revealed. All our actions as individuals and as members of society will be judged before all men. The whole providential plan of God and the workings of human freedom and grace will be made known to everyone. History is a tapestry which we can only see the back side of.

C. Heaven – Those who die in a state of grace eventually attain Heaven if they have, during this life, been forgiven of all mortal and venial sins and have also satisfied for the punishment they owe to God for those sins, then they go immediately to Heaven upon death. If they haven’t yet been forgiven all their venial sins at death or have not satisfied the punishment for these sins, then they go to Purgatory first.

1. Heaven is a state (not place) of eternal beatitude, of complete joy and rest. It shouldn’t be thought of as a locality as we tell children. It is a condition of existence in the presence of God.
2. The essential joy of Heaven consists in the immediate vision of God, seen at last face to face, without needing any concepts or mediation, and the love which this vision produces. How this is possible and what kind of knowing this is, we don’t know. I Cor. 2:9 – “Eye has not seen...”
3. In Heaven, all the mysteries of the faith will be revealed and seen. There’ll be no regrets over past sins, nor over the loss of those we loved on earth. Every tear will be wiped away. Some will see God more perfectly than others, according to their merits.
4. In Heaven, faith will be replaced by Vision; hope by Attainment; and love will last

forever.

5. Tradition holds that the joy of Heaven also includes joy coming from the knowledge and love of creatures. This is called accessory happiness; it doesn't add to the joy of God, but is a manner of enjoying God. Above all, in this is the joy of the company of Jesus, our Bl. mother, the angels and saints, and our loved ones and friends.
6. Knowledge and memories from this life which are compatible with a beatified state we will retain.
7. Things lacked by infants will be supplied by God.

#### D. Purgatory – its existence.

CT 884, 889,  
890, 891

1. Its existence is an article of faith defined by II Lyon (700s), Florence, Trent, & Vatican I. Protestants deny it.
2. Those who die in a state of sanctifying grace but with unforgiven venial sins, or with unexpiated sin (temporal punishment due) enter purgatory for a period of purgation.
3. Purgatory is necessary because “nothing unclean will enter the New Jerusalem.” – Rev. 21:27.
4. Expiation for our sins can be satisfied during one's lifetime.
5. The principle punishment of purgatory is the temporary deprivation of the vision of God. These souls long ardently to see God and this desire cannot be fulfilled.
6. It is commonly thought that there is corporeal punishment also. Whether this is fire is not part of the faith and uncertain. In her dogmatic pronouncements, the church speaks only of purifying punishments; nor is it part of the faith that these sufferings are more intense than sufferings on earth.
7. In this purification, the souls in purgatory are aided by the prayers of the blessed in Heaven, and those of the faithful on earth, and perhaps also by each other, and esp. by masses offered for the repose of their souls, and by almsgiving and other pious works, and by indulgences.
8. There is also great joy in purgatory because they know that they have been saved.
9. As to the duration of the individual soul in purgatory, all we can say is that it will continue until he is free of all guilt and punishment.
10. Purgatory will not continue after the general judgement.

#### E. Hell

1. Those who've rejected God & His mercy & who die w/ mortal sin are cast into Hell.
2. It is a state of eternal punishment, loss of God, and fire.
3. There are many scriptural texts in the NT which speak of Hell (Matt.18:8, 25:41, Mark9:42, 9:48, II Thes.1:9, Rev.14:11). Also Lateran IV affirmed it in 1215.
4. Each person there will be punished in proportion to his guilt & wickedness as justice requires.
5. A 2-fold punishment corresponding to the dual character of sin
  - a. The eternal loss of God corresponds to the turning away from God inherent in any grievous sin.
  - b. The torment of pain which corresponds to the sinner's attaching his will to a creaturely object instead of God.
6. Why it exists and how it can be reconciled w/ God's infinite mercy and love are mysteries.

7. To deny the doctrine of Hell would be to deny that men are responsible for their deeds and that they have real moral importance.
  8. We don't know the day or hour, so we must be constantly vigilant.
- F. There've been dissenters from the doctrine on Heaven & Hell
1. Origin thought Hell was temporary.
  2. Pope John XXII in 1331, in a sermon during mass, and therefore as a private person, and not as the pope, offered the view that the souls of the blessed don't enjoy the full sight of God until after the final judgement. Near death, he recanted and stated that he'd not been speaking as head of the church. The next pope, Benedict XII, in 1336, in a Bull, spoke the true Catholic teaching.
- CT 886
- G. Limbo of children
1. The existence of the limbo of children is not a matter of faith, but a solution widely held for many centuries to a theological problem, "What is the fate of unbaptized children?"
  2. The problem arises from 2 dogmas:
    - a. That baptism is necessary for salvation
    - b. That no one is damned to the Hell of torment who isn't guilty of grave personal fault.
  3. Since unbaptized children cannot make an act of the will to receive baptism of desire, and since they can't sin, it seems that they can't go either to Heaven or to Hell.
  4. 2 texts of the Magisterium are particularly relevant:
    - a. Pope Innocent III in 1201, in a letter to an archbishop in France – "The punishment for original sin is the loss (lack) of the vision of God, but the punishment for actual sin is the punishment in Hell. Here "loss" is from Latin "carentia" which means "lack."
    - b. II Lyon – "The souls of those who die in mortal sin or with only original sin soon go down into Hell, but there they receive different punishments." Here the word for Hell is "infernus" which can be -Hell -Limbo of Infants -Purgatory -Limbo of Just.  
 Also, "different" is "disperibus" or "disparate." "Different" could be a difference of degree.  
 Also, "punishment," "poena" can mean "deprivation."
    - c. On the basis of these texts, and a few others, and St. Thomas' theology, the traditional explanation is that unbaptized children who die go to a place called "The Limbo of Children," a place (1) of perfect natural happiness, (2) without the vision of God, but (3) without any sense of loss in lacking that vision (as the damned suffer). These children have never entered the supernatural order.
  5. Other means of spiritual rebirth without sacramental baptism have been thought possible by other theologians. e.g.:
    - a. The prayer & desire of the parents – a vicarious baptism of desire Problem: No moral choice by child, nor action that confers grace
    - b. The attainment of the use of reason at the moment of death so that the child could decide for or against God. Problem: Requires a miracle
    - c. Suffering and death as a quasi-sacrament
    - d. These are possibilities, but they cannot be established from revelation.
    - e. In 1442, the Council of Florence stated that baptism be conferred as soon as possible by a priest, and immediately if they're in danger of death.

- CCC 1261
- f. In 1958, the Holy Office, w/ Pius XII's approval, issued a warning against the delay of baptism of infants based on "certain opinions on the eternal fate of infants who die without sacramental baptism" which it said are lacking solid foundation. So it is warning against delaying baptism based on these theories.
  - g. As regards children who die w/o baptism, the church can only pray for them. We can hope in God's mercy that He might allow them some manner of salvation.
  - h. Evangelium Vitae §99 (JP2) – The pope addresses women who've had abortions: "You can commit your infant to the same father and to His mercy with hope." \*\*Blatantly false English translation: "You will be able to ask forgiveness of your child who is now living in the Lord."

## VIII. Morality

### A. Technical Terms

- 1. "Human actions" – Deliberate, voluntary, willed actions – only these have moral value.
- 2. "Actions of a man" – Indeliberate, involuntary – cerebral processes, coughing.
- B. Only (& all) human actions have moral value.  
Every particular human action is either morally good or bad, none are neutral.
- C. The moral quality of a particular action derives from 3 sources, all of which must be good for the act to be good:
  - 1. Object of the act. Doesn't here mean "purpose," but the nature of the act, the kind of act, the action done as being understood by the mind as a certain kind of act. When you ask, "What are you doing?" the answer is, "looking for insects," not "standing behind a tree." The looking is the object of the act, not the standing.
  - 2. Circumstances of the act. The content of the action. These accompany the action and they can change the act entirely. If you're tired, one circumstance would be whether you're on duty.
    - a. The Forseeable consequences of an act are considered part of the circumstances.
  - 3. End or Motive or Purpose – The reason why the act is done. This is outside the nature of the act. If you ask "Why did he like?" the answer isn't "to deceive."
    - a. If the <sup>-circumstance</sup><sub>-motive</sub> is sinful, the action is sinful, even if in itself the action is good.
- D. Some actions are wrong in themselves (in their object) – e.g. lying is never justified. "The road to Hell is paved w/ good intentions;" "The end never justifies the means."
- E. Indifferent (morally) neutral acts. The individual concrete act of this kind becomes good or bad based on motive or circumstances.
- F. Imputability – Acts are imputable to an agent, and agents are responsible for acts. For an act to be imputable or for the agent to be responsible, 2 elements must be present: (1) Knowledge and (2) Freedom. When both are fully present, then responsibility is complete. If either is impaired, then responsibility is lessened.
- G. Knowledge – modified by ignorance. Nevertheless, the knowledge should be present.
  - 1. When there is no way under the circumstances to get rid of the ignorance, it is impossible for us to find out the truth we need.
  - 2. Invincible ignorance – when we're not aware of being ignorant, we're not culpable.
  - 3. Vincible – if the knowledge could be present. If we do an evil act when the knowledge could be present, then we are culpable. e.g. you think someone once



told you that something is wrong.

It is of 2 kinds:

- a. Affected (studied) ignorance is when one deliberately avoids finding out. In this case, there is a positive will act to remain ignorant.
  - b. Crass (supine) ignorance is when one never bothered to find out. Here there is an absence of a will act to find out.
4. The measure of guilt if something wrong is done in ignorance depends upon the degree of negligence contributing to the ignorance.

H. Freedom. Things which modify freedom:

1. Emotions (passions) – Strong movements of the concupiscible (sense) appetite toward pleasurable goods.
  - a.. Antecedent emotion – Emotion aroused before any chance of deliberation. This diminishes or possibly removes entirely any guilt.
  - b. Consequent emotion – Emotion willfully aroused after deliberation. This increases imputability because one has willingly intensified his consent.
2. Fear – A movement of the sense appetite away from things perceived as painful or harmful. a.k.a. Irascible appetite or mental anxiety. It is rarely so great as to remove responsibility completely and sometimes it doesn't interfere w/ our will.
3. Past habits – When habits have been acquired, actions follow from them more or less spontaneously. This diminishes willfulness.
4. Violence (physical coercion) – Obviously removes freedom.

**IX. Law – the source from which we learn the moral norms.** Law defines moral norms and is something set out for us, and by law we're to govern our conduct.

A. Def. acc. to Aquinas – A command of reason made for the common good by one in charge of the community and promulgated.

1. Law is always in accord with reason or its not law; a law against reason is not binding. There's no moral fault in disobeying these.
2. Laws are made for the common good and not individual good. The community as a whole must generally benefit.
3. By one in charge – Only the legislator has authority (civil or church or parents).
4. Promulgated – made known.

B. Kinds of law:

1. Divine Law
  - a. Natural (built into things)
    - i. Physical (e.g. opposites attract, gravity)
    - ii. Moral – can be grasped by a study of the nature of man.
  - b. Positive (given through revelation)
2. Ecclesiastical law – Church law, not divine – e.g. canon law.
3. Civil Law
4. Parental precepts (or just precepts, because family isn't an independent society).

C. Law is given by authorities who have authority to do so from God and every law (commands of reason, not statutes) is a manifestation of God's authority. This should be seen as a gift. Law is then liberating. Augustine – "Obedience is the highest freedom."

1. Freedom is ability to do God's will.

Those in authority do a service.  
Pope = servant of servants

2. The surer we are of God's will, the happier we should be to do it. (monks are happy)

## X. Conscience.

### A. 3 Usages:

1. "Follow your conscience;" means to act in accordance with the judgement of conscience.
2. "Form your conscience;" means "get hold of correct moral principles." (which come from authority, not yourself).
3. "Examine your conscience;" look back at your past actions with a view to judging their morality.

- B. The strict meaning of conscience, acc. to Aquinas, is "the mind of man making moral judgments." In this sense, it is a practical act of the intellect.

The Judgement of Conscience = the conclusion of the act of moral reasoning.

The reasoning act:

Stealing is wrong.

This act is stealing.

This act is wrong.

The Judgement of Conscience

- C. Many people have been advised in contraception dilemmas to "follow your conscience." This is misapplied because this phrase is being used to mean, "pick your own moral principles."
- D. We distinguish true and false conscience which concerns the objective truth of the practical judgement of conscience. Does my judgement = objective moral truth?
- E. Conscience is not infallible, and so we must educate it. It requires training, and if we fail to do so, we may incur guilt. There are objective moral principles and God decides what is right or wrong.
- F. We distinguish certain from doubtful conscience; this concerns the subjective state of mind of the actor.
1. The degree of certainty necessary is that there be no prudent or reasonable fear of error in judging that an act is lawful or unlawful.
  2. A certain conscience must be obeyed when it commands or forbids – This is the expanded version of "Follow ...." In this sense, conscience is inviolable.
  3. We will be judged on our conformity to the dictates of a certain conscience, because we have no other way of knowing what we ought to do.
  4. A certain conscience may always be followed when it permits something.

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1. A doubtful conscience lacks certainty about the practical judgement of conscience (i.e. can I do this act here and now). It can arise from doubt
  - a. concerning a law in general (Is stealing wrong?)
  - b. concerning a fact relating to the applicability of the law to this case (Is this stealing?)
2. Doubt is called speculative (or theoretical) if it concerns the objective morality of an act, its nature, or moral character in general. It is called practical if concerned with the lawfulness of an act to be performed here and now.
  - a. Practical certainty is compatible with speculative doubt
3. Never act with a doubtful conscience because to do so would be to expose ourselves to committing sin. We must first always resolve the doubt and this is possible.
4. To resolve a doubtful conscience:
  - a. First resolve the speculative doubt, if possible. This means finding out whether

Correspond to the 2  
premises of the practical  
syllogism (see X. B)

I can know this act is  
OK, even if I wouldn't  
know the general law.

there is a law which applies to this case. This is the direct method. But when this is not always possible (e.g. due to no time, conflicting authorities, no authority),

- b. Then we move to resolve the practical doubt by these principles:
  - i. We may always take the morally safer course, i.e. the one which more surely protects a good. But it isn't always necessary to do so because sometimes that would bring harm to the agent (e.g. giving up all your meals).
  - ii. In a case where there is an obligation to accomplish some certain good and the question concerns how to accomplish it, then the morally safer course must be chosen.
  - iii. In a case where doubt concerns whether there is an obligation (a law obliging) then one may take the opinion that favors liberty so long as there is a well-founded argument in its favor – the principle here is that a doubtful law does not bind.

## **XI. The Principle of the Double Effect (PDE)**

- A. It is to be used to determine when an action which has foreseen evil consequences may be morally permissible.
- B. 4 conditions must be met in order for the act to be permissible.
  - 1. The act must be good in itself (in its object) or indifferent.
  - 2. The good intended must not be obtained by means of the evil effect, so the evil cannot be an actual factor in accomplishing the good. It can only be an incidental byproduct. Otherwise we're doing evil that good may come from it.
  - 3. The evil effect must not be intended for itself but only permitted; otherwise the evil becomes directly willed.
  - 4. There must be a sufficiently weighty (proportionately grave) reason for permitting the evil effect.

This depends on questions such as :

- How evil the effect is
- How directly does it follow from the act
- How certain is it to occur
- How much of an obligation this person has to avoid the evil
- How certainly would omission of the act prevent the evil
- How widespread the harm.

e.g. Hysterectomy to remove a cancerous & pregnant uterus is OK, but abortion is not.

## **XII. The Commandments**

- A. Much pedagogy teaches commandments negatively, as “no-nos.” But they're given by God and they're for our own good. – they help man reach his perfection. They're addressed to man's nature (i.e. what he needs). They enable man to reach perfection & happiness. They're forbidden because they damage man.
- B. First Commandment – I am the Lord thy God, thou shalt not have strange Gods before me.”
  - 1. The Protestants divide this one into two.
  - 2. This commandment positively prescribes the virtue of religion. Religion is the

virtue by which a person is disposed to render to God the worship and service due Him.

It forbids all sins against religion.

3. In particular, we are commanded to adore God, to humbly recognize His supremacy and our dependence on Him, and to express this recognition by external acts of honor.
4. Secondly, we're commanded to sacrifice – to surrender something dear to us as an act representing our complete submission to God. Since Christ's death, the only official form of public sacrifice is the Mass. \*It seems that the Mass is only a sacrifice for US, if we suffer as a member of the Body of Christ.
5. Thirdly, we're commanded to pray, to raise our hearts and minds to God.
  - a. It is of (1) adoration, (2) thanksgiving, (3) petition, or (4) contrition.
  - b. When one prays humbly and perseveringly for grace, God infallibly grants the request; so prayer is most necessary for our salvation.
  - c. It is also lawful and good to pray for temporal goods. God grants these when they'd be beneficial for salvation. It would be contrary to His goodness to do otherwise.
  - d. It is also permissible and good to pray to Mary, angels, and saints, to ask them to intercede on our behalf with God. Trent defended this practice against the Protestants who reject intercessory prayer. It also defended the practice of venerating statues, relics, and images. Such veneration is not paid to the object, but to the person therein depicted.
6. Sins against.
  - a. Sins of omission – failing to adore, sacrifice, or pray.
  - b. Sins of false religion – false worship is substituting some other form of worship for the divinely approved form and thus all non-Catholic forms of worship are objectively false. Forms:
    - i. Mere exterior acts of piety which lack inner conviction.
    - ii. Publicizing and promoting false apparitions or miracles.
    - iii. Excessive worship – the second form of false religion – going beyond the limits established by the church. e.g. adding things to Mass, or attributing infallible effects to certain prayers or acts (the divine promises for certain things are efficacious for those who use it correctly, as the church intends).
    - iv. Idolatry – giving divine worship to a creature. It puts a creature on equal footing with God. Today, there are many forms of practical idolatry, when one places something created in the place which God should occupy in the directing of one's life (e.g. money, ambition, fame). Today, however, other idolatries occur – magic stones, books of nature worship. Dostoevsky – “Man must bow down before something infinitely great.”
  - c. Superstition has 2 forms:
    - i. Divination – the unlawful inquiry into future knowledge by means which have no natural relation to the knowledge sought. All forms of it involve invoking the aid of demons, whether explicitly or implicitly. e.g. Palm reading, crystal balls, horoscopes, reading of dreams or tea leaves or birds, consulting mediums & the dead.
    - ii. Vain Observance – trying to obtain some abnormal effect beyond the powers

of nature by invoking or using a creature as though it were divine – e.g. black magic, voodoo, sorcery, witchcraft, charms (Bingo halls are full of these sins) or “lucky charms.”

ú. One form of vain observance is Satanism – the Devil is deliberately invoked by someone who know who he is; it is evil to communicate with the enemy of God and of man.

- d. Sins of irreverence – (1) Tempting God – testing to see if He has some attribute or doing something that implies such a test such as needlessly risking one’s safety, or challenging Him to work a miracle. (2) Sacrilege – the contemptuous treatment or violation of a sacred person, place, or thing, publicly dedicated to the service of God. Includes receiving a sacrament of the living when in a state of mortal sin. (3) Simony – From Simon Magus, the magician who wanted to buy Peter’s power – the purchase or sale of sacred things (positions, indulgences, sacramentals, etc.), i.e. their exchange for temporal goods of whatever kind. Offering a stipend for saying Mass is not simony. Priests must minister to all the faithful without regard to compensation. Religious stores sell objects. The sale of something would destroy the blessing, if it were blessed. One can sell indulgenced or blessed objects of intrinsic worth without simony provided that the price is not increased because of the blessing.

Relics may never be sold – Canon 1190 – though a donation for the cost of the reliquary is permissible. They can be bought to rescue a relic, though.

C. Second Commandment – Thou shalt not take the name of the Lord thy God in vain.

1. This commandment commands us to speak with reverence for God and holy things and to keep our lawful vows and oaths, and it forbids any irreverent use of God’s name, the taking of unnecessary oaths, and the breaking of lawful vows.
2. A vow is a deliberate and free promise made to God concerning some good which is possible and better than its omission.
  - a. The virtue of religion requires that it be fulfilled.
  - b. In vowing, one places himself in dependence on God’s help to fulfill the vow.
  - c. A vow can be made by anyone who has the appropriate use of religion.
  - d. Vows bind under penalty of sin, serious or slight depending on the intention of the vower.
  - e. We distinguish solemn from simple vows.
    - i. A solemn vow is one so designated by the church – they’re of grave obligation and rarely dispensed.
    - ii. Simple vows aren’t solemn.
  - f. Promises or resolutions are not vows. They lack the (1) intention to bind under penalty of sin and they lack (2) dependence on divine assistance.
  - g. Oaths are reverent uses of God’s name, invoked as witness to the truth of what one says or to his intended fidelity to a promise. It is an act of divine worship pleasing to God provided that the seriousness of the situation warrants it.
    - i. An oath must be truthful. Otherwise we commit the sin of perjury. This implies that God ignores the truth or could condone a lie, and it is a grave sin of contempt of God, even if the lie itself is only slight.
    - ii. Some are in the habit of lightly swearing (an oath). Don’t do this.
3. Forms of speech that are sinful.

- a. Profanity – the irreverent use of God’s name (in anger, thoughtlessness, etc.).  
It is what the commandment expressly forbids.
  - b. Swearing – taking an oath (whether good or evil).
  - c. Cursing – Calling down evil on a person (is always sinful).
  - d. Blasphemy – any speech or thought or action manifesting contempt for God,  
either directly or indirectly ( by being against the church or a saint).
  - e. Obscenity – Speech offensive to chastity
  - f. Vulgarity – Speech offensive to good manners
- } These can be sinful if they cause scandal or  
are an occasion for temptation. They may be  
always unseemly, but not always sinful.

**D. Third Commandment – Keep holy the Lord’s Day**

- 1. The Sabbath obligation of worship & rest was divinely ordained in the OT.
- 2. Now, by church law, we’re obliged to assist at Mass on Sundays (because of the Resurrection and Pentecost) and on Holy Days of Obligation.
- 3. These are to be days of rejoicing and not mortification or fasting.
- 4. 6 Holy Days Jan. 1 – Mary the Mother of God    Dec. 8 – Immaculate Conception    Aug. 15 - Assumption  
40 days after Easter – Ascension Thursday    Nov. 1 – All Saints’ Day    Dec. 25 - Christmas  
11 days after Pentecost – Corpus Christi    Jan 6 – Epiphany
  - a. In addition, 4 other Holy Days of Obligation in the Universal Church which the U.S. doesn’t observe: June 29 – Sts. Peter & Paul    Mar. 19 – Solemnity of St. Joseph
- 5. We’re also obliged to abstain from such work or business that would inhibit the worship to be given to God, the joy proper to the Lord’s Day, or the due relaxation of mind and mind.
  - a. the emphasis in the new code is on the purpose of the celebration of Sunday and not specific types of work (formerly servile work was forbidden).

Canon 1027  
(new Codex)

**E. Fourth Commandment – Honor your father and your mother**

- 1. This commandment covers the obligations of family members to one another and of obedience to any lawful superior.
- 2. The motive for obedience should be the love of God and the imitation of Christ.
- 3. Obedience is not subjection, but a loving acceptance of those whom God has placed in our lives as, in certain matters, representing Him.
- 4. Honor comprises 3 duties of children to parents: Love, respect, and obedience in all things which pertain to a parent’s right to command.
- 5. This honor has certain limitations:
  - a. It applies only while under parent’s care
  - b. It doesn’t extend to a child’s embracing the faith.
  - c. It doesn’t extend to the child’s choice of a state in life or to choice of a spouse.
- 6. A child’s obligation to obey parents ceases when he enters a state of life which demands things incompatible with parental authority (e.g. military service, marriage, or religious life).
- 7. Parents’ obligations to their children:
  - a. They must provide for their temporal needs as best they’re able.
  - b. More importantly they must see to their spiritual needs:
    - i. They must see to their receiving of the sacraments
    - ii. “ “ instruct their children - in matters of faith
    - iii. “ “ aid them to form correct consciences. - in matters of their temporal well-being
    - iv. “ “ admonish them when they commit faults.
    - v. “ “ punish them when necessary for the child’s - family’s - well-being, but not excessively harshly.

**I. The moral obligation to obey civil law:**

- a. The question: Are there civil laws which impose no moral obligation to obedience?
  - i. This is a famous and disputed question in moral theology
- b. The majority of competent and approved (their work is tolerated by the Holy See) moral theologians hold that there are some civil laws which it wouldn't be a sin to transgress and which oblige in conscience only to paying the penalty of their violation. These are called penal laws.
- c. Others hold that all civil laws bind in conscience to obedience.
- d. All theologians agree that all civil laws (not statutes) impose the obligation of submitting to the penalty for violating them.
- e. The church has tolerated this disagreement for many centuries without settling the question. The church allows one to hold that there are penal laws.
- f. Those who admit the existence of penal laws hold that only laws which deal with matters removed from the common good (i.e. insignificant laws) can be penal. laws of significant importance to the common good cannot be penal.

#### F. The Fifth Commandment

- 1. Thou shalt not kill. In Hebrew, "Thou shalt not murder."
- 2. This commandment requires us to protect and respect our own and others' bodily life & physical integrity & well being. It forbids any external actions which violate these good s and also internal sins of hatred: anger, revenge, envy, enmity, and scandal.
  - a. Envy – Displeasure at another's good.
  - b. Revenge – The use of unlawful means to inflict punishment. It is not vengeance, which is a virtue that inclines a person to use lawful means to punish, with a view to satisfying justice.
- 3. It is morally wrong to directly intend to shorten or terminate one's life or that of another.
  - a. We must distinguish between directly intending and reluctantly permitting for a proportionately grave reason. The latter may be justifiable under the principle of The Double Effect.
- 4. Murder – One may never directly & deliberately take the life of an innocent person, regardless of motive. But the death of the innocent may be tolerated if in pursuit of a proportionately good end.
- 4. Suicide & assisted suicide – Murder of oneself or assisting another to murder himself is never permitted.
- 6. Euthanasia – The direct termination, whether by action or omission, of human life, for the purpose of ending suffering. The church rejects this. No one may do this to another or ask for it for himself or another, and no authority can legitimately permit such an act. It is a violation of God's law of his right over life and it is an offence against the human person, a crime against life, and an attack on humanity. 5<sup>th</sup> commandment requires respect for every person no matter how weak, old, or dependent. There is no such thing as useless human life. Its value is wholly independent from any consideration of social utility or productivity. Man has stewardship, not ownership, of his life, and we must accept God's plan for us, including the suffering.
- 7. The Preservation of life – Everyone has an obligation to preserve and protect his life

and therefore also to use the ordinary means to preserve it. Life is a gift from God. Extraordinary means aren't usually required, but they may be if charity demands it, as when one's life is necessary for family or for society. It is often difficult to determine what extraordinary means are:

- a. Ordinary means – Those commonly accepted as such or readily available to that person in the circumstances in which he is. These would include food, water, rest, room temperature, hygiene, medicine, etc.
  - b. Extraordinary means – Those that cannot be obtained or used without excessive difficulty or burden in pain, expense, or other factors. Or if they don't offer a reasonable hope of benefit to the one for whom they're intended.
  - c. Withdrawing nutrition or hydration in order to kill is never permissible, whether he is conscious or not, competent or not, or w/ or w/o hope of recovery.
  - d. However, in cases where a person is going to die w/in days or hours and where there's no hope of benefit from food or water, it is permissible when a patient is unable to assimilate nourishment or when the means necessary to administer nutrition and hydration themselves impose excessive burdens on the patient.
8. Organ Donations are lawful under certain conditions, and even praiseworthy. In 1991, JPII gave 5 guidelines:
- a. There must be a prior, explicit, free and conscious decision on the part of the donor or someone who legitimately represents him.
  - b. One can only donate that which he can deprive himself of w/o serious danger or harm to his own life.
  - c. Vital organs may only be donated after death, which may never be anticipated (i.e. you can't take organs because one is about to die)
  - d. There must be a proportionately grave reason for the donation.
  - e. The organs or tissues may never be used as items for sale or exchange because the body must be treated as the body of a person and never as a mere physical and biological entity.
9. Abortion
- a. The traditional meaning of "abortion" was a morally neutral medical term for the premature expulsion from the womb of a non-viable fetus. This would have covered miscarriages, and direct & indirect (e.g. hysterectomy) abortions.
  - b. Direct abortion is one intended for its own sake, the end willed. This is always a very great evil regardless of motive.
  - c. Indirect abortion is not intended for itself, but tolerated as an undesired consequence of a lawful medical procedure necessary to save the life of the mother. Its morality is to be judged by the Principle of the Double Effect.
  - d. The question of when human life begins which was the alleged uncertainty behind Roe vs. Wade is totally irrelevant to the morality of this practice.
    - i. Such an argument should be countered by the scientific certitude that distinct human life is present from the moment of fertilization.
    - ii. Even in the absence of this certainty, it is at least probable that the fetus is human, and willing to kill what may be human = willing to kill what is human.
  - e. There is no choice to be made between the life of the child and the life of the



mother. Everything possible must be done to save the life of both in a medical crisis and nothing may be done to remove the life of either.

#### 10. Sterilization

- a. The rendering of the faculties of generation incapable of bearing children.
- b. So defined, sterilization is morally neutral.
- c. A distinction in which morality is involved
  - i. Direct sterilization – Directly intended and done for the sake of taking away reproductive power, whether for contraceptive or eugenic (to purify the human gene pool) purposes. The motive, whether temporary or permanent doesn't matter. As regards eugenics, the state has no power over citizens' bodies except where crime has been committed.
  - ii. Indirect or therapeutic sterilization results as an effect of a lawful medical procedure to relieve a person of a pathological condition. It is not intended but permitted, and must be judged by the Principle of the Double Effect. It can be moral for a proportionately grave reason. Parts of the body can be sacrificed, if necessary, for the good of the whole, to prevent death or to remove present, great, and prolonged pain.
- d. The church's assessment of the morality of sterilization is based on the truth that men and women do not own their bodies but merely have dominion over their use.

Pius XI's encyclical on marriage, *Casti Canubii*

#### 11. 3 Kinds of cases in which it is permissible to kill another person.

- a. Self defense. It is morally permissible to resist the attack of an unjust aggressor against oneself or another, even if this sometimes involves taking his life. However, he cannot intend to kill the assailant, but only to stop the attack, and he may not use more force than necessary.
- b. Capital Punishment. The church has always seen it as permissible under some circumstances. Rom. 13:4 – “For not without reason does it [civil authority] carry the sword for it is God's minister to execute wrath on him who does evil.” In the Roman context, “carrying the sword” meant right of capital punishment. This right resides in the state because the death penalty may be necessary for protecting the common good, a serious duty of the state. A person who has been justly convicted of a grave crime, whose identity & guilt have been certainly established, may be executed by lawful authority under certain circumstances. 2 instances when this issue was recently addressed:
  - i. Evangelium Vitae §56 – “It is not licit to go to the extreme of executing an offender except in cases of absolute necessity, in other words, when it would not be possible otherwise to defend society. Today, however, as a result of steady improvements in the penal system, such cases are very rare if not practically non-existent.
  - ii. Official corrected (Latin) version of the catechism incorporated this teaching. (Traditionally, execution OK, but...)
 

The non0doctrinal judgement that the cases where execution is necessary are “very rare” is not a doctrinal judgement, so one could disagree w/ the pope's opinion on the extent to which the death penalty is necessary.
- c. War – a state of conflict between 2 or more sovereign nations.
  - i. Christianity does not condemn war as per se immoral. War may be necessary

CCC 2263-5,  
Evangelium  
Vitae §55B

CCC 2257

for a nation to defend itself and its rights. In the OT, God often ordered war.

ii. pacifist texts that seem to imply contrary:

α. Matt. 5:34 – “Turn the other cheek.” This is a council of perfection when it serves better the honor of God or our fellow man’s good. It is a warning against seeking revenge and an admonition to bear wrongs patiently.

β. Matt. 26:52 – “He who takes the sword will perish by the sword.” This is a condemnation of those who without due authority have recourse to violence. Further, these sayings are addressed to individuals, not states, which have an obligation to insure citizens’ security and welfare.

-The church has never condemned war as such, but has even approved some.

-The condemnation by some recent popes and Vat. II of total war is not a condemnation of war altogether. “Every act of war directed to the indiscriminate destruction of whole cities or vast areas with their inhabitants is a crime against God and man which merits firm equivocation.”

Gaudium et  
Spes, §80

CCC 2309

iii. Certain conditions for a just war:

α. That the damage inflicted by the aggressor on the nation or community of nations be lasting, grave, and certain (this makes the cause just).

β. That all the other means of putting an end to the damage have shown themselves to be impractical or inefficacious (this means war is the last resort).

γ. That there be a serious prospect of success.

δ. That the use of arms not involve evils or devastation worse than the evils to be prevented. (The power of modern means of destruction weighs very heavily in the estimation of this condition). (This assures that there be proportionality between the good aimed at and the evil to be tolerated).

ε. The estimation of these conditions of moral legitimacy belongs to the prudential judgement of those who have charge of the common good. “public authorities have, in such a case, the right and duty to impose on the citizens the obligations necessary for the national defense.”

ζ. A just war could be an offensive war when undertaken to enforce a right or recover damages inflicted by an enemy. In this case, the defending nation is waging an unjust war. Or a war might be defensive in order to resist unjust attack made or threatened by an enemy. (It doesn’t matter who strikes the first blow – If one nation is preparing to attack another, the other nation may strike first).

iv. Christians may participate in a just war & their participation may be praiseworthy. The judging of whether a war is just is difficult depending on whether one is already in military service or not.

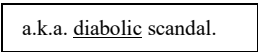
α. For an enlisted man, unless a war is manifestly unjust, then he may assume that authorities act justly in prosecuting the war; he is already under a superior to whom he owes obedience.

β. For a prospective volunteer, he must be certain that the war is just before he joins it. If drafted, he is then in the position of military service and must obey unless the war is obviously unjust.

12. Drunkenness.

- a. Intentional drunkenness is a serious sin because one then deprives himself of his use of reason w/o sufficient justification.
- b. This condition is reached when one does things that are inordinate which he would not otherwise do (not when he feels some effect of the alcohol).

13. Scandal – Listed under the 5<sup>th</sup> commandment because it harms the soul.

- a. In the strict sense, it is any word, action or omission that is likely to induce another to do something morally wrong. That action or omission need not be sinful in itself to constitute scandal if it may be misunderstood by weak souls (This isn't being socially shocked). Nor do we have to intend to give scandal. It is enough if the thing done is of its nature to lead a person to sin.
- b. Scandal does real spiritual harm to the soul.
- c. Scandal given by parents to their children or by temporal or spiritual authority is greater
- d. We distinguish 
  - i. Direct scandal – deliberately intending to induce another to sin.
  - ii. Indirect scandal – occurs when a person does something that he foresees will at least likely induce another to sin; this is tolerated rather than desired.
- e. By the Principle of the Double Effect, indirect scandal is not sinful if done for a sufficiently serious reason.

G. The 6<sup>th</sup> and 9<sup>th</sup> Commandments.

1. Mr. O'Herron's handout:

**Sixth and Ninth Commandments:** (6<sup>th</sup>: CCC 2331-2400; 9<sup>th</sup> CCC 2514-33)

These commandments respectively forbid external and internal sins against chastity and modesty.

**Chastity** – the moral virtue which controls in the married, and altogether excludes in the unmarried, all voluntary expression (use) of the appetite for sexual pleasure.

Chastity is temperance regarding sexual pleasure, restraining it so that the voluntary experience of it is kept strictly within the divinely ordained limits of the married state. For the married, it is a sacred pleasure, intimately bound up with the responsibilities of married life. For everyone else, the voluntary enjoyment of sexual pleasure must be sacrificed, and cannot be had licitly.

**Modesty** – the virtue which controls those acts which, though not evil in themselves, may induce in oneself or in others an incitement to lust or venereal pleasure.

**General principles of the Catholic teaching on the morality of sex:**

- 1.) The sexual faculty in man, and the pleasure associated with its use, are intrinsically good. They are given to men and women by God for the noble work of continuing the race. The use of this power leads to new children, and it expresses the true love of the spouses to each other.  
The Church considers the reproductive powers of man sacred because through their lawful use, married couples are called to participate in the procreative power and work of God in bringing another person into the world – one destined for eternal life with God.  
And since Christ has elevated marriage to a sacrament, is sacred also because the marriage act sanctifies the married couple.
- 2.) The use of sex is for the Christian (and should be for anyone) essentially unselfish, being directed toward the spouse and ultimately toward the children God may give.  
So any selfish use of sex is distorted and perverted in its purpose, whether:  
- by oneself in solitary sins of self-abuse

- or with another outside of marriage, whether: by fornication, between unmarried persons; by adultery, with a married person not one's spouse, or by a married person with someone other than his spouse; by homosexuality, which has the additional malice of an unnatural act;
- or with one's spouse: by disregard for the dignity of the spouse, through abuse, lust or unnatural acts; or by contraception, which frustrates the primary purpose of sexual union.

As regards homosexuality, the Church recognizes a distinction between the attraction, which may not be under a person's control, and which in itself constitutes only a temptation, and the expression of that attraction in overt acts, which are always gravely evil. **CCC 2357-9.**

- 3.) there must be a morally good reason for any action that has as its effect sexual stimulation whether of oneself or of another. This is because the purpose of sexual stimulation is to prepare the person for sexual union.

Here we must distinguish between:

- direct sexual actions, those whose purpose is the stimulation of sexual pleasure. These are reserved for married persons only.
- indirect sexual actions, which are non-sexual actions of various kinds which have some other good purpose in themselves, but which also have the unintended effect of sexual stimulation. These are not sinful if there is a sufficiently serious reason to permit the evil effect of the sexual temptation, and if one neither intends nor consents to the sexual pleasure which may result.

#### **Rules of conduct for the unmarried regarding chastity in individual acts:**

- 1.) In external actions: To bring about deliberately even the slightest sexual pleasure, alone or with someone else, or to delight in it with the will if it is accidentally aroused, is always a mortal sin. (*There is no light matter in sins against chastity.*)
- 2.) in internal thoughts or desires: Deliberately to desire forbidden sexual pleasure, or to think with willful approval of impurity of any kind is a mortal sin, even if no physical pleasure arises.

#### **Rules of conduct governing modesty:**

- 1.) (regarding oneself) Granted that the danger of consent to any sexual pleasure which might be aroused is remote, any deliberate thought, imagination, reading, look, touch, or anything else which may arouse sexual feelings even if unwanted is a mortal or venial sin, or no sin at all, depending on the degree of sexual stimulation such acts cause in proportion to the reason for acting.  
(The three things to be checked are: 1.) the danger of consent to the consequent pleasure, 2.) the closeness of the connection of the act with sexual pleasure, and 3.) the reason for doing it. The closer the connection, the greater the danger, and therefore the greater the reason needed to justify the action).
- 2.) (regarding others) Any deliberate action which may arouse sexual pleasure, whether voluntary or involuntary, in another, is a mortal sin, venial sin, or no sin at all, depending on the sexually stimulating nature of the action in proportion to the reason for acting.

**To cultivate the virtue of chastity:** frequent prayer, mortification, frequent reception of Penance and Holy Eucharist, and devotion to the Blessed Mother

2. The Church's teaching on contraception
  - a. Contraception is an ancient practice
  - b. The first first-century non-canonical writing condemns it.
  - c. It was condemned by all denominations until 1930 (the Anglicans).
  - d. Immediately after the 1930 Anglican conference, Pius XII issued Casti Cannubii.
  - e. 1968 – Paul VI issued Humanae Vitae.
    - i. In § 11 – Each and every marriage act must remain open to life. The direct

interruption of the generative process already begun, most often in abortion, even therapeutic cases, are to be excluded. Equally to be excluded is any act which can render procreation impossible.

- ii. Nothing may be done in the participation of the conjugal act or in its accomplishment, or in the development of its natural consequences.

f. 2 purposes of marital union

- Casti Canubii
- i. The procreation of children (“The procreative end”)
  - ii. The manifesting and fostering of the mutual love of the spouses and the safeguarding of fidelity (“the unitive end”)
  - iii. Any act which separates these ends and tries to attain one to the exclusion of the other is gravely evil. Contraception attempts this. So does in-vitro fertilization, surrogate motherhood, & human cloning.
  - iv. The use of marriage at infertile times is legitimate; it fosters love and fidelity.

Humanae Vitae §16 – The limitation of the use of marriage only to infertile times is lawful for serious reasons.

H. The 7<sup>th</sup> and 10<sup>th</sup> Commandments – The taking or desiring of what lawfully belongs to another.

- 1. The gospel teaches us the attitude toward worldly possessions: They’re good in themselves but we must not become attached to them. We must use them w/ reason and w/ care for the common good. relative to the person stolen from (\$20 from nauner > \$20 from Bill Gates)
- 2. Theft – The taking of what rightfully belongs to another against his reasonable will.
  - a. Has many forms: Keeping lost objects, dishonest business tactics, keeping excess change, exploiting public machines, cheating, using a service you should pay for
  - b. Stealing large amounts is a mortal sin and small amounts is a venial sin. Small thefts coalesce and can result in a mortal sin.
  - c. Every case of injustice (including theft) involves the guilt of sin and obligation of restitution.
    - i. Guilt is removed by contrition.
    - ii. The obligation of restitution is not removed by repentance.
      - α. If you can’t find whom you stole from, you still don’t own what you stole, and you must give it to charity.
      - β. If you damaged the stolen good, you must restore the value of the good to the owner.
      - γ. Justice is satisfied if the goods are put back in the control of the owner; it is not necessary to reveal oneself.
  - d. A Person in extreme need may, without sin, take enough of another’s goods to relieve the danger.

I. 8<sup>th</sup> Commandment – Thou shalt not bear false witness against thy neighbor.

- 1. The wording of the commandment focuses on the falsehood which harms one’s reputation, but all falsehood is forbade. Also forbade is the revealing of truths that harm a reputation of another, also the revealing of secrets, & calumny, & rash judgement.
- 2. Lying – A declaration expressed externally with the purpose of stating what is not on one’s mind. Thomas – a communication contrary to the mind.
  - a. Corrected definition in the catechism – To speak or act against the truth in order to lead someone into error (whether or not they’ve a right to know the truth).

3. 3 types:
  - a. Pernicious – Told to do harm
  - b. Officious – Told to accomplish a good.
  - c. Jocular – Told for the sake of humor.

Not considered: Obvious hyperbole, fiction, where humor is obvious.
4. All lies are sinful and non-justifiable because they're a perversion of the purpose of speech (to disclose one's thoughts to another).
5. Lies are ordinarily venial, but they can be mortal where serious harm is done.
6. A lie told for a good motive, though evil, has mitigated (reduced) evil due to its good intent, but no lie is justified. It is intrinsically evil in its nature and evil in its effects (deception, causing indignation).
7. Scripture against lying: Prov. 12:22, Sirach 12:23, Col. 3:9. If a lie were ever licit, how could we believe God's veracity?
8. Distinction
  - a. Speech deceptive in itself.
  - b. Speech that is not deceptive in itself, but results in deception – This we don't have to avoid.
  - c. Speech that expresses what is on one's mind is not deception, though the listener may take from it an incorrect meaning.
9. Speech depends on both words and context or circumstances.
10. Sometimes we're bound not to reveal the truth and sometimes refusing to answer an opportune question or silence would disclose that truth. The doctrine to solve this dilemma is called Mental Reservation.
 

It consists of using words which by virtue of being used in a certain context, carry a double meaning so that the listener may draw a false conclusion. A speaker may not use words with arbitrary meanings and there must be some external manifestation (clue to) his intended meaning either <sup>-in words</sup> <sup>-in circumstances</sup>. This is called Broad Mental Reservation. E.g. "The doctor isn't in" (not available).

- Second, if there is no way to infer the speaker's actual meaning, so that no one, no matter how wise, could discern what the speaker meant, then this is strict mental reservation and is a lie. E.g. "I didn't steal it [with my left hand]."

- Broad Mental Reservation is lawful provided there is a sufficient reason for employing it and permitting the misunderstanding that results.

- It may not be employed however, when the inquirer has a right to know.
11. Secrets – forms of hidden knowledge which cannot be revealed without causing harm or unjustifiable displeasure unless some higher right prevails.
  - a. Ordinarily, revealing would be a venial sin, unless someone has a right to know.
  - b. 3 types:
    - i. Natural secrets – Those that common sense tells us not to reveal. Most common type. We don't have to be put under secrecy to be obliged to keep them because the subject matter demands secrecy.
    - ii. Promised secret – One which we promise to keep after learning the info.
    - iii. Entrusted secret – Results from a commitment to secrecy made before the knowledge is revealed. This commitment can be implied (As w/ professionals or employees of companies).
  - c. The obligation to secrecy ceases if the info is (1) already made public or if it may

be presumed reasonably that the (2) person would allow his secret to be revealed; or (3) for natural and promised secrets, if keeping them would cause serious harm to someone, and for entrusted secrets, only to prevent one from great imminent harm.

- d. The Seal of Confession – no confessor may ever betray a penitent in any way for any reason whatever. Nothing of confessional matters (his identity, sins, or anything related to his sins) may ever be revealed to anyone for any reason without the expressed consent of the penitent.
  - i. A priest who does it is excommunicated and will never be allowed to hear confession again.
  - ii. He must never appear to break the seal.
  - iii. Confessional matters may not be even mentioned to the penitent outside of confession.
  - iv. With the penitent's expressed consent, the priest may speak to others, if necessary.

Canon 983 §2; c.f. 1388 v. Anyone else who obtains knowledge of confessional matters is bound in the exact same degree.

- 12. Detraction – The damaging of another's reputation by revealing something true about him. Reputation belongs to the person and may not be taken away unjustly, even if it is undeserved.
  - a. This is a sin of injustice, mortal if one reveals a serious secret sin of another and if the revelation is made to a large number of people, or venial. It is not seriously wrong to reveal the natural faults of a person.
  - b. Detraction requires reparation as far as possible, which is difficult, but one can try to by public apology, associating openly w/ him, or praising his qualities; but he cannot lie about what he said was true. The reparation must be made in the presence of those who heard the detraction.
  - c. We can sin by listening to serious detraction, venially if out of curiosity, or mortally if with intention, or by asking for the detraction.
  - d. It is usually a venial sin against charity (not justice) to speak of commonly known moral faults of another. e.g. "\_\_\_\_\_ drinks too regularly."
  - e. There are times when we may justly reveal something detrimental to someone
    - i. In defense of oneself or another.
    - ii. When made to a lawful superior.
    - iii. For the sake of getting advice or help.
    - iv. To prevent harm (if it is proportional) or to seek consolation
- 13. Calumny (slander) – The unjust damaging of another's reputation by falsely ascribing something wrong to him. This is a lie and never permissible. Reparation is even more urgent here, and a person may have to sacrifice his own reputation by revealing he was lying.
  - For both detraction and calumny, reparation isn't required if it is impossible, the damage no longer exists, or the offender is excused by the offender, or if the harm to the offender would be much greater to reveal it.
- 14. Rash judgement – entertaining an unquestioning conviction about another's bad conduct w/o sufficient reason.
  - a. It occurs when we go beyond the evidence to judge culpability, attribute evil

- motives, etc.
- b. Here the damage to another's reputation is in our own minds, but is still damage.
- c. Unfounded opinions or suspicions we have against people (as distinct from convictions) are sins against charity, but not rash judgments because it lacks the convictions.

### **XIII. Sacraments**

- A. An outward sign instituted by Christ to give grace – Baltimore Catechism
- B. It is a sign which symbolizes and makes present the supernatural reality of grace. This sign does what it symbolizes.
- C. They consist of a (1) material element (remote matter) and the (2) use made of it (proximate matter) and (3) words (the form of the sacrament) which more precisely express the sacred reality they signify.
- D. Since these signs were instituted by Christ, they cannot be essentially changed by anyone.
- E. A sacrament causes grace ex opere operato (by the essential sign being performed), in those who place no obstacle to its reception.
- F. It is the objective accomplishment of the sign which causes grace, not the work of men. Only Christ, (not the minister or recipient) causes grace through the signs. The only contribution that man makes is to remove obstacles to that grace.
  - a. Removing obstacles by contrition and right intention is a condition for receiving grace, but not the cause.
  - b. The disposition of the recipient is very important because the grace of the sacrament is received to the extent that spiritual reparation has removed obstacles. The more deeply we repent, the more grace we receive.
- G. Every sacrament confers sanctifying grace.
  - a. Baptism & Penance (Sacraments of the Dead) produce divine life in a soul supernaturally dead to serious sins.
  - b. Alia sacramenta produce an increase in divine life in a soul already in a state of grace. Exception: excommunication.
  - c. If a sacrament is received in mortal sin, the grace is not received, but when grace is restored, then the grace of the sacrament is received, w/ the probable exceptions of penance and the eucharist.
- H. In addition to sanctifying grace, every sacrament also confers a grace proper to it alone, called a sacramental grace. St. Thomas describes it as “a certain divine assistance in obtaining the end of the sacrament.” Most modern theologians consider that it is a title, a moral right, to the actual graces enabling a person to achieve the end (purpose) of the sacrament.
- I. Only God can institute a sacrament because only God can cause grace. God, in the person of Christ, is the one who determines what sensible things and actions will be used and what they will signify in supernatural terms.

All 7 sacraments were instituted by Christ without the mediation of the < - apostles  
- church

Thus, Christ personally determined, at least in a general way (confirmation and holy orders) and certainly at least sometimes in a specific way (baptism and the eucharist) the essence of each sacrament, i.e. the special signs to be used and the special means they carry. And it was Christ who bestowed on the sign the power to



do what they signify. This doesn't mean, however, that every detail of the rites of the sacrament were given by Christ.

J. For a sacrament to be administered you need...

1. An official deputed minister <
  - in other sacraments minister must be deputed by church via holy orders.
  - in baptism or matrimony this could be anyone.

2. The sacramental action must be carried out

- the material of the approved action must be done
- the words must be spoken.

3. The minister must have at least a virtual intention to do what the church does.

A virtual intention – One formerly made and which does <sup>cause</sup> govern the present action, even though the will is not explicitly brought to bear on that intention, the moment the action is performed. E.g. just coming to class by routine, not by deliberate decision.

Note: The spiritual condition of the minister has no effect on the valid administration of the sacrament, because it works ex opere operato. However, a mortal sinner commits grave sacrilege in administering a sacrament because

-He acts in the name of Christ

exception: baptism in necessity.

-The sacraments themselves are sacred things.

K. It is a dogma that Christ instituted 7 sacraments (matrimony, not marriage)

L. 3 sacraments (Bap. Conf. & H.O) imprint a permanent ineradicable character or mark on the soul of the one who receives it. These characters are produced by the valid administration of the sacrament, whether lawful or not. This is so even when other effects are not produced due to a lack of disposition (e.g. mortal sin) in the recipient.

1. Because of the indelible nature of this character, the sacraments that impart it cannot be repeated.

2. By these characters, one receives a likeness to Christ in his priesthood. This universal participation in the priesthood of Christ by baptism is called The Priesthood of the Faithful.

a. This isn't the ministerial priesthood of Holy Orders.

b. It entails a responsibility to show the world Christ's holiness in all one's conduct. This is a.k.a. the lay Apostolate.

#### XIV. Baptism

A. The sacrament of spiritual regeneration & Christian initiation.

B. The external washing symbolizes and produces the spiritual cleansing.

C. Matter – Natural water used in a washing action (pouring or immersion)

Form – Words pronounced while pouring. "...in the name of the Father and of the Son and of the Holy Spirit," not "... in the name of the Father and Son and Holy Spirit."

D. It is urgent not to delay baptism of infants. It is an assurance of their salvation.

1. You should baptize a dying child, even against the parent's will.

2. A child cannot place any obstacle to receiving, whereas an adult could by a tepid disposition.

E. Adults must have the intention (at least implicitly) of receiving the sacrament, they must have faith in the principle mysteries of the faith, and they must have at least attrition for their sins.

F. Effects on those who place no obstacle.

1. The baptized is reborn as a child of God and infused w/ new supernatural life.

invalid

2. He receives sanctifying grace for the first time, the infused virtues, and the gifts of the Holy Spirit, and a special sacramental grace enabling him to conform his life better to Christ and to die to sin.
  3. He receives remission of all his sins and all temporal punishment owed for sins.
  4. He is constituted a member of the church.
  5. It confers a spiritual ability to receive the other sacraments.
- G. We don't know for certain when Christ instituted baptism, although many think it is when he was baptized in the Jordan.
- H. For validity, anyone can baptize who can make the necessary intention.  
For licitness under ordinary conditions only a deacon or priest may baptize.
- I. Baptism requires a sponsor who is at least 16, confirmed, having received the eucharist,  
Canon 874 a practicing Catholic, leading a good life, and not a parent of the baptized.
- a. The sponsor assumes a solemn responsibility to assist the baptized to lead a Christian life and to fulfill its obligations.

## **XV. Confirmation**

- A. The sacrament of spiritual strengthening.
- B. The anointing w/ Chrism symbolizes and produces spiritual strength.
- C. Matter – Chrism (Vegetable oil & an aromatic substance) used in anointing in signo crucis with the laying on of the hand.  
Form – “Receive the seal of the gift of the Holy Spirit.”
- D. It isn't strictly necessary for salvation for the individual, but it is very useful.
- E. It can be administered to any unconfirmed baptized person of whatever age. In East, it is right after Baptism. In West, it is after age of reason and suitable instruction.
- F. Effects:
1. Confers an increase of Sanctifying Grace, and the Infused Virtues (esp. Fortitude), & the Gifts of the Holy Spirit.
  2. Confers a sacramental grace enabling us to bravely and firmly live the faith in public before men and to defend it when circumstances require.
  3. Gives the right to the actual graces needed to do this for the rest of our lives as the occasion requires.
- G. We don't know when Christ instituted this sacrament, except that he promised it in promising to send the Holy Spirit.  
There's evidence of its use in Acts 8:16-18.
- H. In the Western Church, the minister is ordinarily the bishop, but the church may constitute priests as ministers. In the East, the priest who baptizes is the minister.
- I. There is also a sponsor who is to see that the confirmed acts as a true witness to Christ and fulfills the obligations connected with this sacrament. He is to bring the person to maturity in faith by instruction and example if that aid is otherwise unavailable.  
Canon 892 Requirements to sponsor are the same as for baptism and it is desirable for the baptismal sponsor to also be the confirmation sponsor.

## **XVI. Holy Orders**

- A. A sacrament whereby certain spiritual powers are conferred, together with the grace to perform certain Ecclesiastical duties regularly.
- B. It makes one a priest of Christ, able to act in his person. It imparts the power to

- administer sacred things belonging to Christ's worship of God.
- C. The ordained are appointed to nourish the church.
- D. 3 Grades of Orders: Bishop, Priest, and Deacon.  
The fullness of the sacrament is found only in the bishop.
- E. Because the character of the orders is permanent, laicization is strictly impossible.  
laicization means that a man has been dispensed from priestly obligations and may not exercise priestly functions. But he doesn't lose the power to say mass. More rarely, laicization means that an ordination was invalid.
- F. The church has re-established the permanent diaconate, viz., the diaconate not in preparation for the priesthood. It is for married and unmarried men.
- G. For unmarried men, public commitment to celibacy must precede ordination to the diaconate. For a married man, he has no obligation to celibacy while his wife lives, but if she dies, he cannot remarry.
- H. One becomes incardinated in a diocese as a member of a certain bishop's clergy, when he is ordained a deacon (not a priest).
- I. Women cannot be ordained  
Paul VI & JP II (May 1994) said that women cannot be ordained.  
JP II in Ordinatio Sacerdotalis – declares that the church has no authority to ordain women because of Christ's divine constitution of the church. He calls for all the faithful to believe this.

#### XVII. Eucharist – The central mystery of Catholic Worship.

- A. The word Eucharist means "Thanksgiving." It means either that:
  1. Christ gave thanks at its institution
  2. It is the highest gratitude of Christian thanks to God.
- B. 3 Aspects: (1) The real presence, (2) Eucharist as a sacrifice, (3) Eucharist as the sacrament of holy communion.
- C. The Real Presence – The words at the Last Supper establish that Christ is truly and substantially present (body, blood, soul, and divinity) in the Eucharist. The Eucharist is Christ.
 

by Concomitance

  1. By the words of institution, Christ changed the substance of bread into His body and the substance of wine into His blood. This church refers to this miraculous change as Transubstantiation.
  2. The Church has always taken this strictly literally not < <sup>-figuratively</sup> <sub>-symbolically</sub>
  3. The presence to which we refer is presence in the fullest sense, substantial presence.
  4. The church has fought against Eucharistic heresies repeatedly:
    - CT 712 a. 1079 – Berengarius
    - CT 728-31 b. Council of Trent's canons – An only symbolic interpretation is Heretical.  
Also heretical – that he's only in the sacrament while being received.  
Council says that Christ is only present as long as it appears to still be bread or wine (i.e. presence is negated by digestion, souring, burning-don't do this)
- D. The Sacrifice of the Mass
  1. At the Last Supper, Christ made clear that he was instituting a sacrifice. His body would be given up and His blood would be poured out. The Church has always fulfilled Christ's intention to have His sacrificial death perpetuated ritually until the end of time.

2. The Mass is the true sacrifice; it is the re-presentation of the sacrifice of Calvary. It is the making present again of the reality of Christ's sacrificial death.
  - a. The priest, Christ, is the same.  
In the mass, Christ acts through the ministry of the priest.
  - b. The victim is the same. In the Mass, Christ's death is memorialized and presented by the separation of His body & blood effected by the consecration.
  - c. Only the manner of offering is different. Calvary was bloody; now He can suffer no more because He is glorified in Heaven, so the Mass is an unbloody sacrifice.
3. Christ's death on the cross was sufficient for all time and attained enough merit for the salvation of all men once and for all. Protestants then ask, "Why the Mass?"

\* Ask Protestants, "How are the merits of the cross applied to you?"  
 - Just by considering Calvary?  
 - By accepting Christ as your Lord and Savior?  
 - Or does it require something more substantial, more real?

- a. The Mass is offered in obedience to "Do this in memory of me." He willed it to be so as a (1) perpetuation and (2) memorial of His death, "as the supreme instrument whereby the merits won by the divine redeemer on the cross are distributed to the faithful" – Pius XII, *Mediator Dei*.
  - b. Trent said that "the benefits of the bloody oblation are received in abundance through this unbloody oblation." So the Mass doesn't detract from Calvary. It doesn't imply any deficiency in the salvific value of Calvary as though that had to be supplemented.
4. The honor & thanksgiving given to God are given infallibly in the Mass because the Mass is Christ's act of worship to the Father. But the effects for men are not infallibly produced because men can place obstacles by sin or inattention. So if we're to receive the full benefit available, we must participate as fully as possible.
- E. The Eucharist as the sacrament of Holy Communion:
1. Like any sacrament, the Eucharist produces what it symbolizes. It symbolizes:
    - a. Nourishment – the command to eat & drink, bread & wine (ordinary foods). It produces the nourishing effect through the presence of Christ and the grace He bestows; and through the Eucharist we're nourished in holiness.
    - b. Unity – Many grains of wheat into one bread, many grapes into one wine. The Unity of the community is symbolized by the common sharing in the Eucharistic meal. It produces unity, chiefly through love, in the personal union w/ Christ and through Him w/ each other.  
 It is a serious mistake to consider the Unity of the Faithful as something that can be produced by extra-liturgical embellishments. Unity is a mystical reality, not a feel-good thing.
  2. There's a divine command that we eat Christ's flesh and drink His blood. The Church specifies this command by (1) requiring us to receive at least once a year, and at least during Eastertime (1<sup>st</sup> Sun. of Lent to Trinity Sun. in the U.S.). We're also commanded to (2) receive viaticum when in danger of death. The church however recommends daily communion.
    - a. For lawful reception, one must be a baptized Catholic, in a state of grace, believing the Church's teaching on the Eucharist. Canon 916 gives a qualification that one in mortal sin who can't go to confession should make an act of perfect contrition, resolve to confess, and go to communion.
    - b. As a penitential prep. and as a sign that we're receiving our Lord we must fast for one hour before communion. Water and Medicine are OK.

### **XVIII. Sacrament of Penance.**

- A. Christ instituted Penance on Easter evening (John 20:30). By this act, Christ communicated to His apostles, His authority to remit or retain sins and His power to do so.
- B. The matter = the acts of the penitent (contrition, confession, satisfaction)  
The form = the words of absolution of the priest.
- C. The penitent's sorrow symbolizes the destruction of his past sins through his desire to be rid of them and the sacrament achieves that.  
The effects:
  - 1. The restoration of divine grace for one in grave sin or an increase in it for one in grace at the time of the sacrament.
  - 2. The destruction of his past sins. Forgiveness begins with the grace of repentance which God grants. Then the sinner must respond with contrition, confession, and satisfaction; then the priest applies the form to these actions and completes the sacrament. repentance
    - a. Without contrition, there can be no forgiveness.
    - b. For Catholics, the sacrament is necessary to forgive mortal sins, unless it cannot be approached, in which case perfect contrition must involve an intention to receive the sacrament.
    - c. There is no sin unforgivable by this sacrament. Some sins are called unforgivable, viz., sins against the Holy Spirit. They are grave offenses which carry a stubborn resistance to the grace of the Holy Spirit. Their sins are unforgivable precisely because they refuse to repent. These sins are: Despair of one's salvation, envy of another's spiritual good, opposing known truths of the faith, obstinacy in sin, presumption on God's mercy, and final impenitence.
  - 3. Penance remits the debt of eternal punishment which we owe for mortal sins, but the debt of (1) temporal punishment remains in varying degrees, and (2) bad habits may remain.
- D. For Venial sins, the sacrament isn't required for forgiveness, although contrition is. Venial sins can be forgiven via devout reception of sacraments or devout prayer, or sacramentals.
  - 1. While each mortal sin must be detested as much as possible, only a general sincere desire to seek God and turn away from sin is necessary to forgive venial sins: You don't need to recall every venial sin.
  - 2. It is possible to be sorry for some venial sins and not for other → some not forgiven
  - 3. For someone guilty of both mortal & venial sins, penance is required to forgive any sin because venial sins cannot be forgiven if mortal sins remain.
- E. When we're forgiven our mortal sins, the lost merit is restored. It is disputed whether it is restored fully or in proportion to the degree of restored grace. But merit for good actions which were performed during mortal sins is never acquired.
- F. Parts of the Sacrament
  - 1. Contrition – Trent: "Heartfelt sorrow and detestation of sin with a firm purpose not to sin again"
    - a. It must include the purpose of (1) confessing and of (2) making satisfaction and (3) amendment.
    - b. It must be (1) supernatural and (2) universal -i.e. must extend to every mortal sin.

- c. Contrition (not perfect) is necessary even if only venial sins are going to be confessed. (1) Perfect contrition takes away all sin even when confession is impossible provided we intend to confess. (2) Attrition (Imperfect contrition) for some lesser motive than love of God suffices in the sacrament for the forgiveness of sins. (3) Natural motives (regrets & sorrow) aren't sufficient.
- 2. Confession – the telling of one's sins to an authorized priest for the purpose of obtaining absolution.
  - a. We're obliged by church law to go to confession at least once a year if mortal sin is present. We're also obliged to confess mortal sin if we're preparing for a sacrament.
  - b. A confession must be complete: All mortal sins must be told. This is called integrity. 2 kinds:
    - i. Material Integrity – present when the confession includes every mortal sin since baptism which has not yet been completely forgiven.
    - ii. Formal Integrity – present when a confession includes all the mortal sins which a penitent can and should confess here and now and taking all circumstances into account.
    - iii. For a confession to be valid, formal Integrity is necessary: What must be confessed: the (1) specific kinds of sin, the (2) number of sins of each kind as far as possible to determine (the number or frequency), the (3) external act of sinning if the intention to sin was carried out (its not 2 sins <sup><to intend to rob></sup>, but 1 sin), and (4) any evil effects which were foreseen and intended.
    - iv. Material integrity may be lacking and the confession be valid because it may sometimes be morally or physically impossible
      - α – physically, due to illness or speech problems, lack of time, forgetfulness
      - β – morally, when recital of the sins would result in grave physical or moral danger. e.g. to break the seal by confessing in a crowded place, or the spreading of an epidemic, or the danger of sinning by confessing, or due to the danger of scrupulosity. Shame however, does not excuse.
    - v. If formal integrity was lacking, the whole confession must be repeated together w/ the sin of a bad confession. No sins were forgiven.  
If only material integrity was lacking, it is valid; absolution is given for all sins including those not recited; but the omitted sins, if remembered, must be mentioned in the next confession.
- 3. Satisfaction – The penitent is obliged to make satisfaction for his sins by freely undertaking penance, by patiently bear w/ the temporal punishments sent by God, and by doing the penance given by the priest. Satisfaction is necessary for the sacrament and the penitent is obliged to accept any penance proposed as soon as is conveniently possible.
  - a. Sacramental penances shouldn't be considered lightly. They have a unique power to remit temporal punishment much greater than voluntary penances.
  - b. We're absolved at the time of absolution, not at the time of doing the penance. Satisfaction is still necessary in that it must be intended at the moment of absolution.
- G. The confessor must be a priest w/ jurisdiction to absolve in that place.
  - 1. Today canon law gives any priest with jurisdiction anywhere jurisdiction

- everywhere unless the bishop says otherwise. It used to be that priests had to get permission.
2. In danger of death, any priest anywhere may absolve lest someone lose his soul forever. Includes laicized priests and those w/o jurisdiction.

## **XIX. Matrimony** <sup>a contract</sup>

- A. Marriage is an institution of natural law established by God in the beginning and elevated by Christ to a sacrament.. It is a contract, the essential nature of which consists in the consent mutually given and exteriorly manifested whereby a man and a woman give and accept the exclusive right over each other in regard to acts suited by nature to produce children.
  1. If this right to the procreation of children is withheld by either party, then there is no contract, no marriage, and no sacrament. So if someone entered marriage intending only (not some) contraceptive intercourse, it would be invalid.
  2. Primary purpose: Procreation & education of children.  
Secondary purpose: Mutual help and solace and a remedy for concupiscence.
  3. Permanence is a quality of any valid marriage whether sacramental or not. It is a quality of the marriage bond itself. This means that the parties cannot singly or jointly dissolve the marriage bond. Also means that civil authority has no authority whatever over the marriage bond. Marriage is an effect of natural law, not civil law.
  4. The state's power with regard to marriage is limited to the civil effects of marriage: citizenship, inheritance, property, child custody, etc. It has no power over the bond.
  5. A marriage is absolutely indissoluble by any authority, including the church if:
    - a. It is between 2 baptized persons
    - b. It is a valid contract
    - c. It is consummated by normal sexual union after the marriage.
  6. There are other cases when the church can dissolve a valid marriage:
    - a. A non-consummated marriage can be dissolved.
    - b. The Pauline privilege (I Cor. 7:12-17) – Canon 1143-1147 – Applies to a marriage between two pagans, one of whom is baptized, and the other of whom departs or won't allow the baptized party to live in peace w/o offense to the creator
    - c. The Petrine privilege – Concerns various cases of the marriage of a polygamous pagan who has converted to Catholicism.
  7. Since marriage is a sacrament for baptized persons, the church can legislate concerning the marriage contract and has the power to determine conditions for validity and lawfulness.
    - a. If either party is a baptized Catholic and hasn't formally defected, the marriage must be before the church (cleric + 2 witnesses + & celebrated according to the form of the church) to be valid.
    - b. The canons don't specify what a formal act of defection would be, but it doesn't involve privately lapsing. It must be public.
  8. Marriages can be invalid (i.e. it never came into existence) by virtue of (1) impediments or by (2) defect of consent.

- a. In the old code there were 2 types of impediments. In new code only one type: diriment impediments. Impediments are by God's law (non-dispensable) or by Church's law (dispensable). E.g.'s of diriment impediments: holy orders, antecedent and perpetual impotence, disparity of cult, a certain age (men-16 & women –14), perpetual public vows of chastity in a religious institute, previous marriage, having killed the former spouse of either party.
  - b. Mixed marriages – are forbidden, but not invalid; you need a dispensation. It used to be called a prohibitive impediment in the old code. You can't marry 1<sup>st</sup> cousins.
  - c. Defects of consent – Lack of reason (canon 1095 §1), grave lack of discretionary judgement concerning essential matrimonial rights (1095 §2), incapacity to assume essential obligations of marriage (1095 §3), ignorance of essential obligations of marriage (canon 1096), ignorance of whom you're marrying, force or grave fear imposed from outside, or deceit concerning some quality which of its nature could disrupt some aspect of conjugal life (1096).
  - d. If any diriment impediment or defect of consent is present, the church can declare the marriage invalid. A declaration of nullity (commonly called an annulment).
9. The church also permits, for a serious reason, Catholics to obtain a civil divorce; but it doesn't recognize that the divorce has any effect on the marriage bond; Catholics so divorced cannot remarry.
- B. Matrimony as a sacrament.
1. The actual external sign of mutual expressed consent symbolizes and produces the union w/ the spouse.
  2. It is a symbol of our union w/ God and of the union of Christ w/ the church. This is a mysterious union and the way that matrimony is symbolic of it is also mysterious. This is a teaching Paul.
  3. Marriage and the sacrament of matrimony are the same for baptized persons. Thus any two baptized persons who validly marry receive the sacrament, whether they intend to or not. This is because Christ elevated marriage to a sacrament, so the sacrament will take place in every marriage, unless there be an obstacle by a lack of baptism. If only one is baptized, the sacrament occurs when the 2<sup>nd</sup> spouse is baptized, but not before. It can't be a sacrament for just one party. However, just one can receive the below graces.
  4. Matter – the offer of dominion over one's body for procreative acts.  
Form – the acceptance of this offer.  
Ministers – the spouses (it would be sacrilege if one was in mortal sin).  
The ordained minister assists at the marriage (i.e. he asks for and receives the consent of the parties in the name of the church.)  
Effects:
    1. An increase in sanctifying grace, in the infused virtues, and in the gifts of the Holy Spirit.
    2. Further, the right to the actual graces needed to assist the spouses in meeting the needs and difficulties of married life.
    3. The grace of conjugal union – a sacramental grace which enable the spouses to live a life together which makes visible the sacramental bond symbolic of



Christ's union w/ His church, and which unites the spouses more closely to each other and to God. Also, it helps to overcome the disorder of sexual concupiscence, left from original sin, not merely by providing for lawful use of the sexual faculty, but also (and more radically) by reducing the disorder itself.

- a. This grace is lost by serious sin and restored by penance, so it is very important for a spouse to quickly repent if they fall into serious sin because only this matrimonial grace produces this.

**XX. Anointing of the Sick** – The traditional name which has been restored since Vat II. Extremunction was a relatively modern name.

1. Anointing is a sacrament by which through the anointing w/ oil and the prayer of the priest, health is conferred on the soul and sometimes the body of one of the faithful who has reached the age of reason and who is in danger of death by illness, or weak by virtue of old age, in other words, someone whose health is seriously impaired.

For those who've reached the age of reason, because of the relation of the sacrament to the forgiveness of sin.

2. Biblical basis: James 5:14 – If any is sick, let the priests of the church pray over him, anointing him with oil in the name of the Lord, and the prayer of faith will save the sick, and the Lord will raise him up, and if he be in sins, they'll be forgiven him.
3. Matter – An anointing with oil (olive oil or some other vegetable oil) that has been blessed by the bishop, or in a case of necessity, by a priest in the actual administration of the sacrament. This oil symbolizes spiritual strength (it was classically a sign of health).  
Form – the words which the church prescribes.  
Minister – any priest and only a priest. Greek is *πρεσβυτερος*, and Trent has defined this word to mean priest.
4. Who may receive the sacrament – any member of the faithful who has reached the age of reason and who is in danger of death from sickness or old age; it isn't necessary to be visibly sick.
  - a. Sickness includes chronic sickness, fatal disorders arising from wounds, injuries, poison, etc.
  - b. So long as the danger of death arises from intrinsic causes, one is eligible for the sacrament. A sick person should be anointed before surgery whenever a dangerous illness is the reason for the surgery.
  - c. It isn't ministered to the unbaptized, nor to children younger than the age of reason (because they can't sin), nor to someone who is only impaired, nor to one in danger of death from extrinsic causes such as battle, execution, or a plane wreck. These latter aren't sick and don't need healing. Nor to someone who obstinately persists in grave sin.
5. The sacrament may be repeated when, after recovery, a person falls into sickness again, or when a more serious crisis develops in the same illness.
6. It isn't good to delay reception of the sacrament until death is imminent.  
The person might be unable to prepare himself so as to receive the maximum benefit

from the sacrament.

If there is doubt about whether a person has reached the age of reason or is dangerously ill, or is dead, the sacrament should be given.

#### 7. Effects

- a. It grants an increase in sanctifying grace, the infused virtues, and the gifts of the Holy Spirit.
- b. It forgives sins, venial sins (provided there is contrition), but it can also forgive mortal sin for one who is unable to receive penance, and for one who has at least habitual attrition for his mortal sins, i.e. an elicited act of imperfect contrition, made after the last mortal sin committed, and which has never been retracted.
- c. Further, it is more important to administer anointing to a person who is unconscious than it is to administer penance (conditional absolution) because penance is doubtfully valid if there's no external sign of contrition whereas no external sign of contrition is necessary for the validity of anointing. Also anointing can forgive mortal sins, like penance, but it has other important effects.
- d. It remits temporal punishment due for sins in proportion to the intensity of charity and penance in the recipient. (Hence, the importance of self-preparation)
- e. The distinctiveness of this sacrament is that it heals the sickness of sin and cures the soul from weakness due to sin: e.g. the disposition to certain sins, the lack of vigor in resisting further evil, the loss of confidence in God's mercy, fear of the judgement, the weakness of the intellect and will resulting from past sin which makes the last battle with the Devil more difficult. The sacrament heals these wounds and restores spiritual strength.

### XXI. Indulgences

Canon 992,  
Enchiridion of  
Indulgences.

- A. Def. – The remission before God of temporal punishment due for sins already forgiven as far as their guilt is concerned.
- B. They don't remove the guilt of sin; they remove some or all of the punishment for sins whose guilt has already been forgiven.
- C. Presuppositions of the doctrine of indulgences.
  1. Sins have penalties even after they've been forgiven which must be satisfied on earth or in purgatory.
  2. They can be expiated by the sinner or, if he's in purgatory, by others for him.
  3. Sins are expiated by the merits of Christ, of which there is a treasury in the custody of the church; the church has the right of dispensing these merits.
- D. 2 kinds: Partial or plenary according to whether they remove part or all of the temporal punishments due. Both kinds can be obtained for ourselves or for the holy souls in purgatory, but not for other living persons.
  1. partial indulgences are no longer designated by periods of time.
- E. To be capable of gaining an indulgence, one must be baptized, not excommunicated, and in a state of grace at least by the time of completion of the prescribed work. To gain an indulgence, one must have:
  1. The general intention to gain indulgences
  2. Performed the work in the manner prescribed.
- F. Only 1 plenary indulgence a day unless at the moment of your death.

G. Conditions to acquire a plenary indulgence:

1. One must be in a state of grace
2. Must have intention.
3. Must perform the work to which the indulgence is attached.
4. Must fulfill 3 conditions: Sacramental confession, Holy Communion, prayer for the intentions of the Pope.
5. Must have a disposition of mind and heart which totally excludes all affection or attachment to any venial sin.
  - a. If #4 or #5 is lacking, it becomes partial.
  - b. The 3 conditions may be fulfilled several days (about 20) before or after doing the prescribed work. It is fitting but not necessary that communion and prayer for the pope be done on the same day.
  - c. A single confession suffices for gaining several plenary indulgences, but communion and prayer for the pope must be done for each plenary indulgence.
  - d. The prayer for the pope's intention is left to the choice of the faithful, but it is satisfied by reciting one Hail Mary and one Our Father.

H. 3 General Grants of Indulgences for Partial Indulgences:

1. If the faithful, in the performance of their duties, and in the bearing of the trials of life, humbly raise their minds to God and add a pious invocation.
2. To those who in a spirit of mercy give of themselves or to their brothers in need.
3. To those who in a spirit of penance voluntarily deny themselves of some pleasure.

I. Other Partial indulgences: Visit to the Blessed Sacrament (Plenary if for ½ hour) or a cemetery (Plenary Nov. 1<sup>st</sup> to 8<sup>th</sup>). Plenary to those who devoutly kiss the cross on Good Friday. Partial to those who teach and learn Christian doctrine. Plenary if 3 days in retreat. Plenary if you make a 1<sup>st</sup> communion or assist at a ceremony of 1<sup>st</sup> communion. Plenary to priests and faithful present at a 1<sup>st</sup> Mass of a priest. Plenary if a rosary (5 decades) is said (accompanied by pious meditation on mysteries) in church in public or w/ family or oratory; partial otherwise. Partial if reading scripture (Plenary if for ½ hour). Plenary to faithful who make the pious exercise of the way of the cross before stations legitimately (14 crosses required) erected

J. To the faithful in danger of death, the church grants a plenary indulgence if faithful, at the moment of death, they are properly disposed, in a state of grace, with perfect disposition, and if they've been in the habit of reciting certain prayers during their lifetime. Works even if a priest isn't present.