

**CIHM  
Microfiche  
Series  
(Monographs)**

**ICMH  
Collection de  
microfiches  
(monographies)**



**Canadian Institute for Historical Microreproductions / Institut canadien de microreproductions historiques**

**© 1995**

## Technical and Bibliographic Notes / Notes technique et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming are checked below.

- Coloured covers / Couverture de couleur
- Covers damaged / Couverture endommagée
- Covers restored and/or laminated / Couverture restaurée et/ou pelliculée
- Cover title missing / La titre de couverture manque
- Coloured maps / Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black) / Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations / Planches et/ou illustrations en couleur
- Bound with other material / Relié avec d'autres documents
- Only edition available / Seule édition disponible
- Tight binding may cause shadows or distortion along interior margin / La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure.
- Blank leaves added during restorations may appear within the text. Whenever possible, these have been omitted from filming / Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Additional comments / Commentaires supplémentaires:

Pagination is as follows : [3]-103 p.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modifications dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured pages / Pages de couleur
- Pages damaged / Pages endommagées
- Pages restored and/or laminated / Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed / Pages décolorées, tachetées ou piquées
- Pages detached / Pages détachées
- Showthrough / Transparence
- Quality of print varies / Qualité inégale de l'impression
- Includes supplementary material / Comprend du matériel supplémentaire
- Pages wholly or partially obscured by errata slips, tissues, etc., have been refilmed to ensure the best possible image / Les pages totalement ou partiellement obscurcies par un feuillet d'errata, une pelure, etc., ont été filmées à nouveau de façon à obtenir la meilleure image possible.
- Opposing pages with varying colouration or discolourations are filmed twice to ensure the best possible image / Les pages s'opposant ayant des colorations variables ou des décolorations sont filmées deux fois afin d'obtenir la meilleure image possible.

This item is filmed at the reduction ratio checked below / Ce document est filmé au taux de réduction indiqué ci-dessous.

	10X		14X		18X		22X		26X		30X	
	12X		16X		20X		24X		28X		32X	

The copy filmed here has been reproduced thanks to the generosity of:

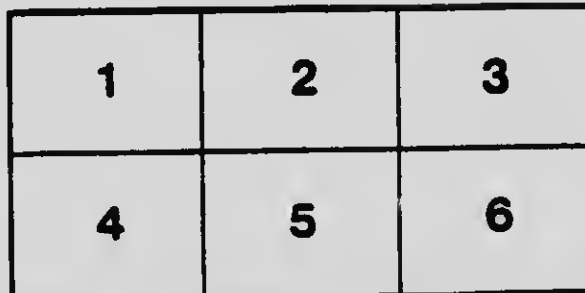
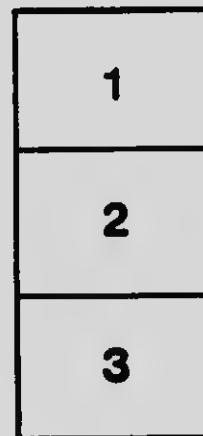
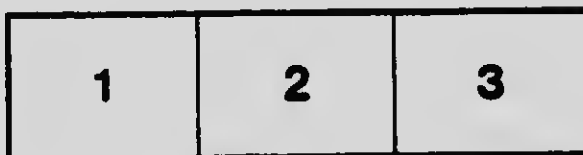
National Library of Canada

The images appearing here are the best quality possible considering the condition and legibility of the original copy and in keeping with the filming contract specifications.

Original copies in printed paper covers are filmed beginning with the front cover and ending on the last page with a printed or illustrated impression, or the back cover when appropriate. All other original copies are filmed beginning on the first page with a printed or illustrated impression, and ending on the last page with a printed or illustrated impression.

The last recorded frame on each microfiche shall contain the symbol  $\rightarrow$  (meaning "CONTINUED"), or the symbol  $\nabla$  (meaning "END"), whichever applies.

Maps, plates, charts, etc., may be filmed at different reduction ratios. Those too large to be entirely included in one exposure are filmed beginning in the upper left hand corner, left to right and top to bottom, as many frames as required. The following diagrams illustrate the method:



L'exemplaire filmé fut reproduit grâce à la générosité de:

Bibliothèque nationale du Canada

Les images suivantes ont été reproduites avec le plus grand soin, compte tenu de la condition et de la netteté de l'exemplaire filmé, et en conformité avec les conditions du contrat de filmage.

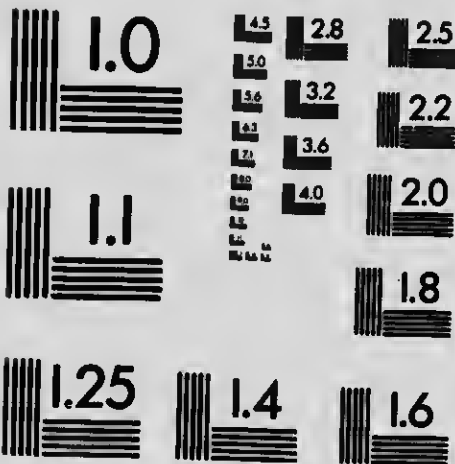
Les exemplaires originaux dont la couverture en papier est imprimée sont filmés en commençant par le premier plat et en terminant soit par la dernière page qui comporte une empreinte d'impression ou d'illustration, soit par le second plat, selon le cas. Tous les autres exemplaires originaux sont filmés en commençant par la première page qui comporte une empreinte d'impression ou d'illustration et en terminant par la dernière page qui comporte une telle empreinte.

Un des symboles suivants apparaîtra sur la dernière image de chaque microfiche, selon le cas: le symbole  $\rightarrow$  signifie "A SUIVRE", le symbole  $\nabla$  signifie "FIN".

Les cartes, planches, tableaux, etc., peuvent être filmés à des taux de réduction différents. Lorsque le document est trop grand pour être reproduit en un seul cliché, il est filmé à partir de l'angle supérieur gauche, de gauche à droite, et de haut en bas, en prenant le nombre d'images nécessaire. Les diagrammes suivants illustrent la méthode.

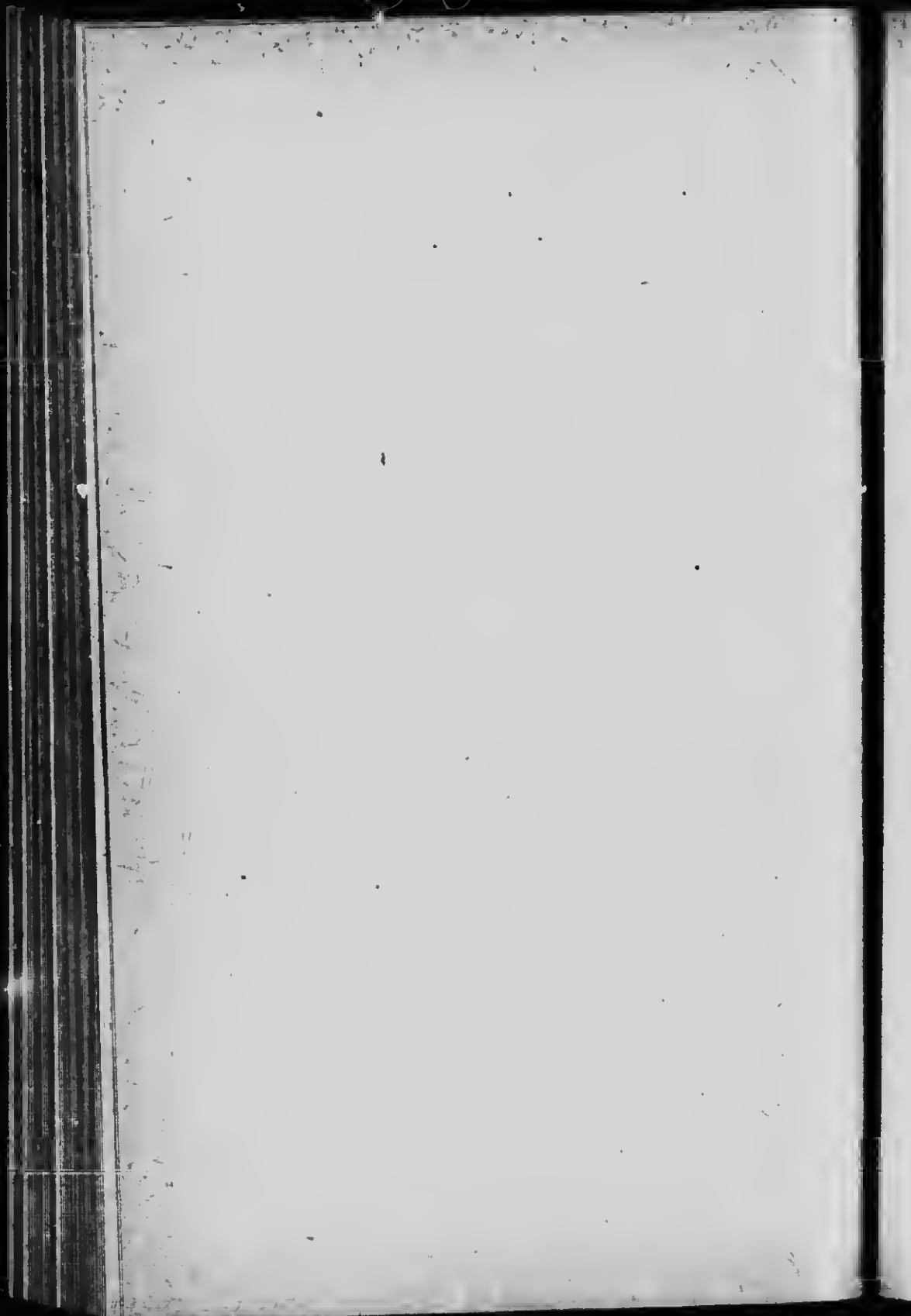
# MICROCOPY RESOLUTION TEST CHART

(ANSI and ISO TEST CHART No. 2)



**APPLIED IMAGE Inc**

1653 East Main Street  
Rochester, New York 14609 USA  
(716) 482 - 0300 - Phone  
(716) 288 - 5989 - Fax



# Catechism

OF

## Religious Controversy

---

### SECOND PART

- I. The Sacraments in general.
  - II. The Sacraments in particular: Baptism—Confirmation—Eucharist—Penance—Extreme Unction—Orders—Matrimony.
- 

Let a man so look upon us as  
the Ministers of Christ, and as  
the dispensers of the mysteries of  
God.

I Cor. IV, 1.,

QUEBEC  
J. P. GARNEAU  
Bookseller and Publisher  
1918

*Nihil obstat*

L. Lindsay, pter, can.  
censor deputatus.

**IMPRIMATUR**

† L. N. Card. Bégin, archbp of Quebec.

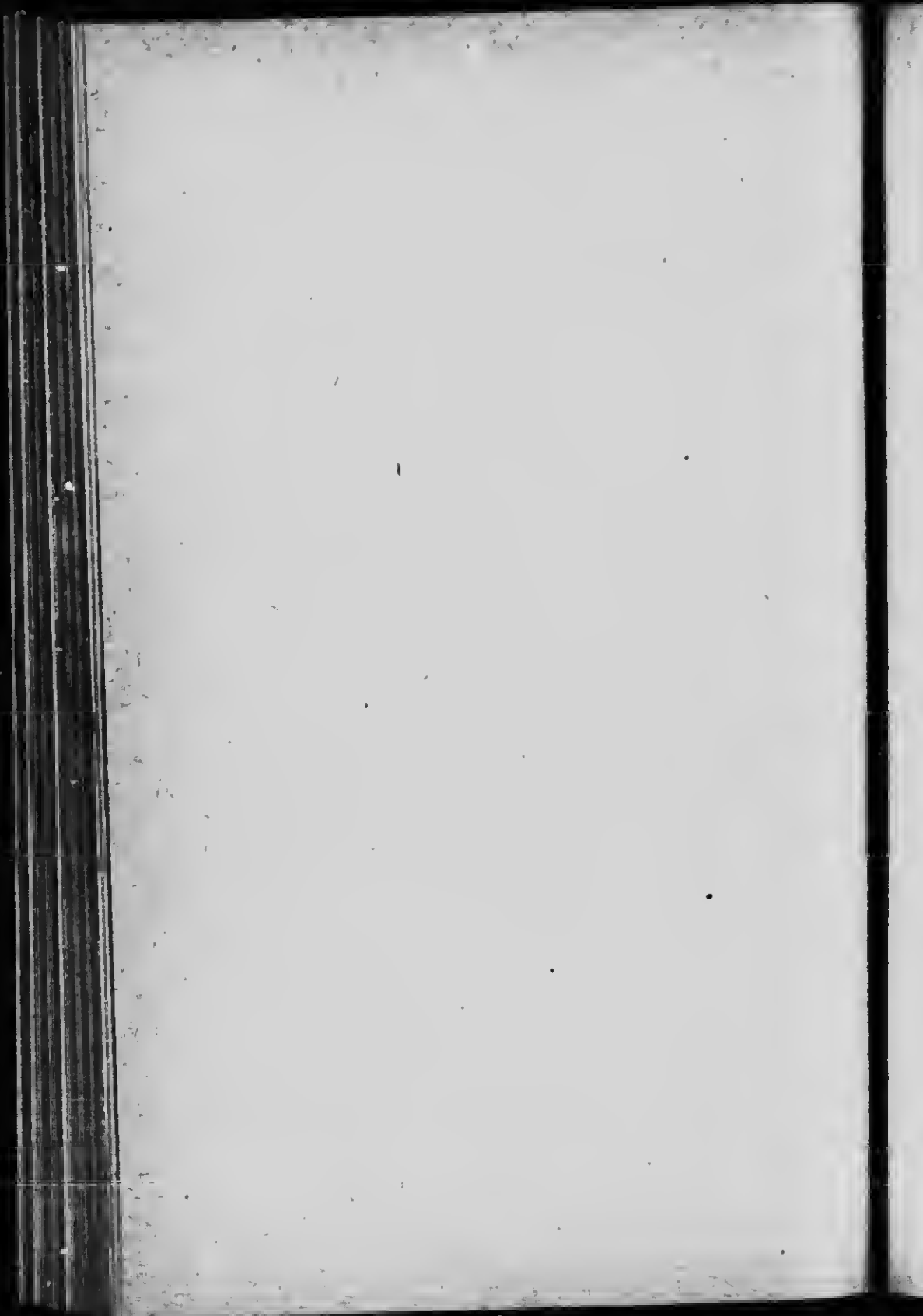
## TABLE OF CONTENTS

---

	PAGES
FIRST CHAPTER.—The Sacraments in general	7
SECOND CHAPTER.—Baptism.....	12
THIRD CHAPTER.—Confirmation.....	16
FOURTH CHAPTER.—The Sacrament of Eucharist.....	19
FIFTH CHAPTER.—Mass, or the Sacrifice of Eucharist.....	40
SIXTH CHAPTER.—Penance.....	56
SEVENTH CHAPTER.—Extreme Unction.....	73
EIGHTH CHAPTER.—Order.....	76
NINTH CHAPTER.—Celibacy of the priesthood.....	82
TENTH CHAPTER.—Marriage.....	94
Conclusion.....	102

---





## FIRST CHAPTER

---

### The Sacraments in General

---

#### SUMMARY

Definition of the Sacraments.—Their number always seven in the Catholic reckoning.—The ancient sects of the East have kept that same number.—The Protestants admit but two.—The seven Sacraments suit perfectly the various phases of our life.

The Sacraments are sensible signs which Jesus Christ has ordained to confer grace to our souls and beget in us justice and sanctity. We do not object to the following definition which is found in certain Protestant catechisms: "*The Sacrament is a visible sign of an invisible grace*". Let it be so, if it be well understood that this visible sign is *efficacious* and *really productive* of the invisible grace signified by it.

Could not Jesus Christ have given us his graces through other means? Yes, of course; but by these, He condescended to help the weak-

## 8 CATECUISM OF RELIGIOUS CONTROVERSY

ness of man; for man is at the same time soul and body, composed, therefore, of two different substances, and requiring to be elevated to things supernatural by external things; God was pleased, moreover, to give us a token of His own faithful promises, as well as a proper way of confessing our faith. That is the reason of His invisible gifts communicated through visible channels.

We, Catholics, believe that Jesus-Christ has instituted seven sacraments; such has ever been the faith of the Roman Church, from Jesus-Christ to our days.

Such is still the actual faith, not only of the Greek Church, separated from us since the ninth century, but also of all the Oriental sects, (Nestorians, Eutychians, Monothelites, &c.) which have turned schismatical from the Roman Church more than fourteen centuries ago. It goes without saying that all those heretics have preserved, on this point, the Catholic tradition; for they would never have agreed to borrow from the Roman Church a doctrine invented by the latter Church after their own establishment, for instance in the Middle Ages; their hatred against her would constantly have been an insuperable obstacle thereto. Therefore, one cannot escape the conclusion that all those heretics, at the time of their rebellion against the Church, already believed

that the Sacraments instituted by Jesus-Christ were seven in number.

The Protestants, however, as a rule, acknowledge but two sacraments: Baptism and the Lord's Supper; and the worst of it is that to most of them, these two sacraments, instead of being sensible signs by which grace is produced, are merely signs which show forth our union with Christ and our belief in Him.

That number of seven sacraments is wonderfully adapted to the principal phases of our mortal existence. To our corporal birth in this world corresponds our new birth, or spiritual regeneration for heaven by *Baptism*.

If, by relapse into sin, we happen to fall away from that blissful state of grace, then we have a very easy means of recovery, in the sacrament of *Penance* by which, thanks to the infinite mercy of God, we are cleansed of our faults and delivered from eternal damnation.

As the danger of perdition increases with the number of years, and as man needs special aids to fight against the seductions of both the world and the devil, the Saviour has instituted the sacrament of *Confirmation* which communicates a divine strength to those who receive it.

To the corporal nourishment by which our earthly existence is sustained, corresponds the

## 10 CATECHISM OF RELIGIOUS CONTROVERSY

heavenly food which is given us in the *Holy Eucharist* to strengthen our souls.

But human kind, in the designs of God, must keep and propagate itself by wedlock; therefore Jesus-Christ, to sanctify that common state of life, has deigned to raise it to the dignity of a sacrament: this is *Marriage* which represents the indissoluble union of Jesus-Christ with His Church.

Conjointly with terrestrial life, the Christian and supernatural life was bound to be preserved and developed; persons specially called by God, were to be charged to maintain and multiply that spiritual life: to that intent we have the sacrament of *Order*, giving to such persons, ministers of Christ, particular graces which enable them to fulfil worthily their sublime functions.

Lastly, when death is drawing nigh, in that decisive hour when the soul severs its bodily chains to enter into its eternity, there is *Extreme Unction*, applied to the dying man, as a salutary balm, to heal the wounds of his soul, and to strengthen him against the pangs of his last breath and the terror of the judgment he is going to undergo. Through this sacrament he may even recover.

This admirable spiritual correspondence is altogether destroyed in Protestantism. Its teachers

began by the rejection of three sacraments, then of four, then of five; and now they admit but two, or rather none. In this last case, the sacramental rites are nothing but external ceremonies reminding man of the Saviour and of the faith which alone justifies the sinner. Against the deleterious action of free examination nothing can be proof. From principles to consequences the logical fall is inevitable: and the end of it is universal doubt, followed by negation and finally by rationalism.

Let us pass to the Sacraments in particular.

---

## SECOND CHAPTER

---

### Baptism

---

#### SUMMARY

Catholic doctrine and Protestant errors about : (a) the matter, (b) the form, (c) the necessity, (d) the effects of Baptism.—The Baptism of infants.—The Gorham imbroglio.

We are taught by the Holy Scripture that *water* is the matter of the Sacrament of Baptism. Luther had the conceit to baptize with milk, beer, alcoholic liquors, &c.: a sacrilegious departure.

The Holy Books prescribe that Baptism by be conferred *in the name of the Father, and of the Son, and of the Holy Ghost*; the founders of Protestantism, and many of their successors, hold that it suffices to baptize in the name of the Lord and to quicken faith by means of whatever good words may occur to the mind.

The Scripture affirms positively that *nobody shall enter the kingdom of heaven*, unless he be born again of water and the Holy Ghost; Calvin replies that this pretended necessity of Baptism is worth being scoffed at. And consequently, many modern Protestants make little of Baptism and do not have their children baptized at all.

Saint Peter said to the Jews: "Be baptized, every one of you, in the name of Jesus-Christ, for the remission of your sins." (Acts II, 38). And Saint Paul, speaking of the Saviour, says that "we are buried together with him by baptism *unto death*; that as Christ is risen from the dead by the glory of the Father, so we also may walk *in newness of life*; . . . knowing this that our old man is crucified with him, that the *body of sin may be destroyed*," to the end that *we may serve sin no longer*." (Rom. VI, 4-6). All that is clear. According to these passages and many others of the same kind at our disposal, Baptism regenerates the soul, cleanses it of its sins, and fits it out for a new life, that is a holy life. But if you hearken to Luther and the other great Reformers, whether ancient or modern, you will be told that Baptism does not blot out at all our sins, that it does not destroy the body of sin, that it does not prevent our actions, whatever they may be, from being sinful, that our souls are not reno-



## 14 CATECHISM OF RELIGIOUS CONTROVERSY

vated and sanctified by the grace thereof, and that this sacrament is but a sign of our admission into the Church.

Moreover, both Holy Scripture and the invariable tradition of the Church teach the obligation of administering Baptism to children, even before the use of reason, because this is the only means to cleanse them of original sin which debars them from salvation, Jesus-Christ having declared that *nobody shall enter the kingdom of heaven, unless he be born again of water and the Holy Ghost* (1). But listen to the outcries of a great many Protestants against the Baptism of infants. Either they pronounce it utterly useless, on the pretence that faith, the only means of justification, is impossible in young children; or they spurn it as a nonsense; and so, in a great many cases, when an infant has been baptized, they oblige him to be baptized again, when full grown, if he wants to be admitted at all into the Church.

Here is a sacrament still received and administered among most of the Protestant sects; and you see how many grave errors are prevailing among them, about its matter, its form,

---

(1) John, III, 5; Matth. III 7-16; XXVIII, 19; Mark I, 9-11; Luke III, 21-22; Mark XVI, 16; Acts VIII, 26-38; X, 47.

its effects, its necessity, errors in evident discrepancy from their Bible!

The Gorham imbroglio is a fine illustration of Protestant incoherence in this matter.

Gorham was an Anglican minister who denied the doctrine of baptismal regeneration. Having been appointed pastor of a certain church in the diocese of Exeter by the government, he was refused by the Bishop to occupy that parish. The Anglicans thereupon were divided in two camps, one party holding for the Bishop, and the other one for Gorham. The appointed pastor made an appeal to the Privy Council, the supreme authority in England in matters of religious controversies. The sentence came swiftly. The Privy Council had passed judgment that everybody was free to believe whatever pleased him concerning the nature and the effects of Baptism. The Anglican Bishop had to submit, and Gorham was inducted.

---

## THIRD CHAPTER

---

### Confirmation

---

#### SUMMARY

Errors of Protestants about Confirmation.—Catholic doctrine with respect to it, according to Holy Scripture and Tradition.

Human invention, bold imposture, oil tainted with the lies of the devil, &c., such are a few of the mild appellations given by Luther and Calvin to confirmation. It is plain enough that they did not deem it a sacrament. Rather more considerate are certain modern Protestants. They admit the antiquity of its existence; but they view it as an appendix of Baptism, or a simple ceremony wherein the faithful renew their profession of faith made in baptism, while the Bishop lays his hands over them. All Protestants have struck it off from the list of Sacraments.

Let us see whether that Protestant doctrine is consonant with the Bible or not. We read in the

Acts of the Apostles, about Saint Peter and Saint John, that they were sent to the inhabitants of Samaria who had heard the word of God. "When they were come, they prayed for them, that they might receive the Holy Ghost. For he was not yet come upon any one of them; but they were only baptized in the name of the Lord Jesus. Then, they laid their hands upon them, and they received the Holy Ghost." (1)

In this example, we see distinctly two sacraments and a *discrimination* between them, since they who received the Holy Ghost had already been baptized. The *sensible sign* lies in the imposition of the hands. Grace is produced by the reception of the Holy Ghost. And the ministers are the Apostles themselves, not the disciples who had already baptized the Samaritans.

Likewise we read of Saint Paul that he met at Ephesus disciples who, newly converted to the Gospel, had only received the baptism of John the Baptist. The Apostle "had them all baptised in the name of the Lord Jesus. And when Paul had imposed his hands on them, the Holy Ghost came upon them, and they spoke tongues and

---

(1) Acts VIII, 15-17.

prophesied". (1) Here again, we have the same sacramental sign, the same grace, and the same minister as in the foregoing example.

The tradition of the first centuries of Christianity confirms thoroughly the consequences just drawn from Holy Scripture. And more pointedly the ancient Fathers do speak not only of the laying on of hands, but also of the unction made by the Bishop with holy oil on the forehead of the confirmed.

From all that it is easy to conclude how wrong are the Protestants who reject Confirmation, since Confirmation, as a sacrament, is clearly indicated in the Bible and firmly supported by the teaching of the first centuries of the Church.

---

(1) Acts XIX, 6, 6]

---

## FOURTH CHAPTER

---

### The Sacrament of Eucharist

---

#### SUMMARY

Eucharist is a Sacrament; its nature.—Protestantism denies the real presence.—Proofs of the real presence of Jesus Christ in the Eucharist.—Refutation of Protestant difficulties.

According to the doctrine of the Council of Trent, which is the doctrine of the Catholic Church of all countries and all ages, the Eucharist is a Sacrament which contains truly, really and substantially the body, and the blood, the soul and the divinity of Our Lord Jesus-Christ, under the species or appearances of bread and wine.—By the words of Consecration which the priest pronounces all the substance of the bread and wine is changed into the substance of the body and blood of Our Lord: this conversion is called *Transubstantiation*.

The Eucharist is evidently a sacrament if it possesses all the conditions requisite for a sacrament, that is: a sensible sign, divine institution, production of grace. But these three conditions are realized in the Eucharist. Indeed, there is a sensible sign: the external species of bread and wine, such as shape, taste, colour. There is divine institution: Jesus-Christ, on the eve of His death, changed bread and wine into His body and blood, and commanded His disciples to continue to do the same in remembrance of Himself. There is a production of grace: God Himself, the author of all graces, becomes present in the Eucharist and gives both His body and blood to men as food.

Most Protestant sects have denied the real presence of Jesus-Christ in the Eucharist. They pretend that nothing is to be found there, but a sign, a figure, a remembrance of the Lord, a virtue emanating from His divinity. The Ritualists, and may be a few other sects, believe also in the real presence; but they reject generally transubstantiation, holding that Jesus-Christ becomes present in the bread or with the bread.

To ascertain the falseness of these Protestant doctrines, you have but to notice that the Saviour has not said: "This is the sign, or the figure, or the memorial of my body and of my blood."

Neither has He said: "With this bread and this wine (or in this bread and in this wine) are my body and my blood". He has pronounced these words, quite clear and for ever true: "This is my body; this is my blood."

The truth of the Catholic doctrine concerning the real presence is, indeed, unquestionably demonstrated by the Holy Scripture as follows.

THE FIRST PROOF of the real presence is drawn from Saint John (Chap. VI), relating the *words of the promise*. Our Lord, lately, had multiplied five loaves of bread and two fishes so as to feed five thousand people with them. His purpose, in this great miracle, was to prepare His disciples to faith in the mystery of the Eucharist. He has just fed them with a terrestrial bread; He recalls to their memory the manna given to their fathers in the wilderness; then He speaks to them of the bread of life come down from heaven; and this bread of life is Himself. Hearken to His words: "I am the bread of life: he that cometh to me shall not hunger; and he that believeth in me shall never thirst. Your fathers did eat manna in the desert, and they are dead. This is the bread which cometh down from heaven, that, if any man eat of it, he may not die. I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever;



## 22 CATECHISM OF RELIGIOUS CONTROVERSY

and the bread that I will give is my flesh for the life of the world".

The Jews, therefore, strove among themselves, saying: "How can this man give us his flesh to eat?" Then Jesus said to them: "Amen, amen, I say unto you: Except you eat the flesh of the Son of man, and drink His blood, you shall not have life in you. He that eateth my flesh, and drinketh my blood, hath everlasting life; and I will raise him up in the last day. For my flesh is meat indeed; and my blood is drink indeed. He that eateth my flesh and drinketh my blood, abideth in me, and I in him." (*Ibidem*).

It is plain that the Protestants are pretty near making the same objection as the Jews: "How can this man give us his flesh to eat? How can he be present in the Eucharist under the appearance of a little bread? How can bread and wine be changed into the body and blood of the Saviour?" All of these questions are so many blasphemies, because they mistrust the almightiness of God. Has not God created heaven and earth of nothing? Has He not changed Aaron's rod into a serpent? the waters of Egypt into blood? and water into wine at the wedding-feast of Cana? Has He not raised up His friend Lazarus and the son of the widow of Naim? Has He not raised Himself up by His own power? Protestantism admits all

those miracles related in the Bible: why does it not likewise admit the miracle of the Eucharist which Jesus-Christ declares so positively and so evidently?

The objection of the Jews makes it obvious that they understood Jesus-Christ as promising to them His true flesh to eat and His true blood to drink. Otherwise they would not have been deterred by any difficulty.—But far from dispelling any misconception of theirs, far from explaining His words in a figurative sense, that of *faith*, as the Protestants want it, Jesus repeats to them under all possible forms, that the bread of life which He is about to give them is Himself, His own *flesh* to be soon sacrificed on the Cross for the life of the world. But that flesh, sacrificed on the Cross for the redemption of the world, is neither a sign, nor a simple figure, nor a memorial of the Saviour. What is it? It is *His true body*, victim of the executioners.

He lays stress on this, that unless they eat His flesh, and drink His blood, they shall not have life in them; that he who receives them shall enjoy life everlasting and shall be raised up in the last day; that *His flesh* is *truly* a meat, and His blood *truly* a drink. Never could He have used a clearer language if he really wanted to give Himself to them, nor a darker language if He

intended to give only mere bread and mere wine. Has it ever occurred in the world that bread has been called human flesh, and wine human blood? Either Jesus meant His own true flesh and His own true blood, or by misleading, equivocal words, He would have purposely deceived not only the Jews, but all men to whom it was His special mission to teach the truth. The Catholics recoil before this horrible blasphemy. The Protestants do not!

It is impossible to suppose that Jesus would have let His disciples murmur against Him, even forsake Him, if He had noticed that they were taking a false interpretation of His words. By doing so, that is by letting them be mistaken, He would surely have induced into error, not only His immediate hearers and disciples, but likewise the millions of Christians who came after them and always understood the Saviour's words in the Jewish, that is in the Catholic sense.

Let us repeat it, such a supposition is impossible, absurd, repugnant to the usual ways of the Saviour. Indeed, we read often in the Scriptures that Jesus explains to His disciples whatsoever they have not well understood in His teachings. For instance, teaching the necessity of Baptism, He had said that one must be born again of water and the Holy Ghost; Nicodemus having under-

stood a new corporal birth, Jesus explains to him that the new birth is a spiritual one (1). When He says that Lazarus is sleeping, he notices that his disciples misunderstand Him, and He rectifies their mind by stating plainly that Lazarus is dead (2). With respect to the leaven of the Pharisees, He makes it plain that He means their doctrine, not their bread (3).

Ever and ever Jesus-Christ teaches truth and explains it so as to prevent error from creeping into the mind of those who follow Him and hear Him. It is therefore a self-evident truth that Jesus-Christ, foretelling the Eucharist, promised really His true flesh as a meat and His true blood as a drink.

All the Fathers of the Church have agreed in this same interpretation of the words of the Saviour. Whenever they speak of a *spiritual* eating, they do not preach a manducation by faith, as Protestants do; but they exclude the oddity of those heretics, the Capharnaïtes, who taught that Jesus-Christ had offered Himself to be eaten in His natural state. Then the spiritual

---

(1) John III, 1-5.

(2) John XI, 11-14.

(3) Matth. XVI, 6-12.

manducation is nothing else but the reception of Jesus-Christ in His supernatural condition.

THE SECOND PROOF of the real presence is taken from the *words of the institution* of the Eucharist, as a fulfilment of the promise made by Jesus one year previous.

The Evangelists relate that our Lord, on the eve of His passion, having celebrated the Pasch with His Apostles in the Cenacle, took bread, blessed it, broke it, and give it to His disciples, saying: "Take ye and eat: this is my body." And taking the chalice in which there was wine, and having given thanks to God, he gave it to them, saying: "Drink ye all of this: for this is my blood of the New Testament, which shall be shed for you and for many, unto remission of sins." Such is the substance of the narrative of Saint Matthew, Saint Mark and Saint Luke. Whereupon, the following remarks are to be made:

1o—It was not possible for the Saviour to express in clearer terms the reality of His body and blood; not possible, either, to use a more incomprehensible language, if He wanted to give us only bread and wine, as a mere remembrance of Himself.

2o—Never have bread and wine been used as a sign, a figure, a memorial of the body and of the blood of any man. To have His evident words

taken in a figurative sense, the Saviour should have made, first, a special declaration to that purpose. This He has not done.

30—All the Evangelists who relate the institution of the Eucharist, use exactly the same expressions: "This is my body, this is my blood." But it is inconceivable that, out of all those sacred writers, not one would have bethought himself of explaining such words, which, taken in the Protestant sense, were profoundly obscure and liable to deceive all those who eventually would read them with righteous intentions. For, in this case, the Catholic sense only is admissible.

40—Jesus-Christ was speaking to His beloved Apostles in a very solemn and momentous hour, the eve of His death; He was delivering to them, as it were, His last testament. But in a moment so extraordinary, Jesus owed it both to Himself and to His Apostles, to speak to them plainly, without figures and ambiguities.

50—As Moses, to confirm the covenant which God had made between Himself and His people, sprinkled the people with the real blood of victims, pronouncing these words: "*This is the blood of the Covenant which God has made with you* (Exod. XXIV, 8); in the same way Jesus-Christ, the Lamb of God, confirms the new covenant with the Christian people by means of His *real* blood,

when he presents the chalice to His Apostles, saying to them: Drink ye all of this, for *this is my blood, of the new Testament*, which shall be shed for many, for remission of sins (Matth. XXVI, 27-28).

60—Our Lord has said: "This is my body; this is my blood." We, Catholics, believe that, absolutely as said by the Lord. But Protestants hold the very contrary, pretending that the Eucharist is nothing but the sign, the figure, the remembrance of Christ's body and blood. Certainly the admission of the Catholic doctrine involves the admission of a great miracle. But this is not to be so wondered at, after all, as the public life of Jesus was an uninterrupted series of miracles.

70—The figurative sense which the Protestants of the sixteenth century have fancifully attributed to the words of Jesus-Christ, opens the door to preposterous consequences. Indeed, Our Lord would have unworthily deceived His Apostles, and after them, His whole Church, wherein the words of the institution of the Eucharist have ever been taken in the sense of real presence.

OBJECTION.—The Protestants often raise the following objection: "As Jesus-Christ spoke figuratively when he said: "*I am the door; I am the true vine*" (John XV, 1), and as Saint Paul

said to the Corinthians: "*The rock was Christ*"; in like manner the Saviour used the figurative sense at the last Supper; and consequently His words mean nothing else but: This represents my body, this is the sign, the figure of my body. And this interpretation, do they continue, is confirmed by the concluding words: "Do this for a commemoration of me." By these words, Jesus-Christ is shown to be absent, not present in the Eucharist, as any commemoration has for its object, not a person present, but a person absent."

ANSWER.

10—When Jesus-Christ said: "I am the door; I am the true vine", it is obvious, by the nature of such expressions, that he spoke figuratively. The Saviour, evidently, can be but a *spiritual* vine to which the branches must adhere intimately if they want sap and life. And the Evangelist remarks: "Jesus said to them that *parable*; but they did not understand it (John X, 6). Everybody knows that it is in the nature of a parable to signify or represent another thing, just as a photograph represents a person, a building, a landscape, &c. But this is not the case with the words of the institution of the Eucharist; nothing at all in them indicates that they must be taken



figuratively; on the contrary, a host of reasons point imperatively to the literal sense.

20—As to the word of Saint Paul: "The rock was Christ", this word is but the explanation of the figures of the Old Testament, and specially of what happened to the Hebrews in the desert. Let us read the context (I Cor. X. 1-6): "Our fathers did eat the same spiritual food, and all drank the same spiritual drink (for they drank of the spiritual rock that followed them, and the rock was Christ);... but all these things were done in a *figure* of us." It is self-evident by these last words that Jesus-Christ was called a *rock* only in a figurative manner.

30—When the Lord says: "Do this for a commemoration of me", He does not mean that He will not be present in the Eucharist; for he can be present there invisibly, though absent visibly; and being absent visibly, the commemoration is required to remind us of the invisible presence. Here is another example: God has said (Eccle. XXII, 1): "Remember thy Creator in the days of thy youth", and this word does not mean that God is not present in all other ages of our life. Of course He is ever present. Furthermore, we read in the Holy Scripture that something can be considered as a commemoration of itself: in this manner, manna was kept in the Ark of the

Covenant, together with Aaron's rod which Moses made use of to perform so many miracles. Such a preservation, for a self-commemoration, is still more possible in the Eucharist. Jesus, indeed, while He was visibly living upon earth, in His natural state, was passible and mortal; in the Holy Sacrament, on the contrary, on account of His supernatural state, He is impassible and immortal.

—The Protestants reply: "But Jesus-Christ needs not stay in the Eucharist to dispense His graces: He can impart them in many other ways. Moreover, the Scripture says that the Saviour is ascended into heaven: being in Heaven, He is not in the Eucharist".

There is not in that the slightest difficulty.

10—Forsooth, Jesus-Christ could have chosen a great many other ways to have us in communion with Himself; but the question is not about the means possible to God; it is only about the means He has in reality selected. He has been pleased to give Himself to us under the species of wine and bread: what are we bound to do but to admire His infinite goodness and to avail ourselves of His mercy? As a matter of fact, the species of bread and wine show forth splendidly that the Holy Eucharist must be like the daily nourishment of our souls.

20—Undoubtedly Jesus-Christ is in heaven since the day of His Ascension; but He is in heaven in a visible, extended and natural manner; while He is in the Eucharist as having a sacramental, that is an invisible and unextended existence. Jesus did not preclude this latter mode of existence when He said to His Apostles: "You shall have always the poor among you; but you will not always have Me"; for He meant His natural condition. And when Saint Paul said in the Areopagus: "God does not dwell in temples made by the hand of men", he did not allude to the Eucharist, to Jesus dwelling therein as a God-man in a sacramental state: He only refuted the opinion of the heathens concerning their false divinities, by teaching them that the true God, as a pure spirit, is not restricted within the limits of a material building. This passage, therefore, not more than the other, is an argument against the Eucharistic existence.

THE THIRD PROOF of the real presence is drawn from the doctrine of Saint Paul in his first epistle to the Corinthians (X, 16). He inquires of them: "The chalice of benediction which we bless, is it not the communication of the *blood of Christ*? And the bread which we break, is it not the partaking of the *body of the Lord*?" These words prove clearly that the Apostle was certain of the real

presence of the body and the blood of Jesus-Christ under the appearances of bread and wine. Otherwise, they would be quite incomprehensible.

Farther on (*Ibid.* XI, 23-30), Saint Paul writes: "For I have received of the Lord that which also I delivered to you, that the Lord Jesus, the night in which he was betrayed, took bread, and giving thanks, broke it and said: Take ye and eat; *this is my body which shall be delivered for you*; this do for the commemoration of me. In like manner, also the chalice, after he had supped, saying: This chalice *is the new Testament in my blood*: this do ye, as often as you shall drink, for the commemoration of me. For as often as you shall eat this bread, and drink this chalice, you shall show the death of the Lord, until he come. Therefore whosoever shall eat this bread or drink the chalice of the Lord unworthily, shall be *guilty of the Body and of the Blood of the Lord*. But let a man prove himself, and so let him eat of that bread and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment unto himself, *not discerning the Body of the Lord*."

These words of the great Apostle call forth the following remarks.

10—The institution of the Eucharist is related thoroughly as in the Gospels. Had Saint Paul intended to convey the Protestant meaning, he should have explained or enlightened what was obscure in them, and said, for instance: "This is the figure or the commemoration of my body and of my blood." But this he has not done.

20—He rather confirms the Catholic interpretation by declaring that a Christian, if he receives communion unworthily, is guilty of *the Body and of the Blood of the Lord*, eats and drinks judgment to himself, namely his own condemnation, not discerning *the Body of the Lord*. Assuredly, if nothing more than bread and wine were to be found in the Eucharist, there should be no reason for that enormous guilt, that sentence of reprobation, and that necessity of a serious probation. But every thing is clear and bright with the real presence of Jesus-Christ.

30—Over the bread Jesus-Christ pronounced: "*This is my body which shall be delivered for you*". And Jesus-Christ has not delivered for us a mere likeness, or figure, or memorial of His Body, but His Body real, veritable and substantial. Nothing else then is expressed in this language of the Saviour but His real presence in the Eucharist. Likewise, when he says: "This is my blood which shall be shed unto remission of sins", He

necessarily means His real blood which He was going to shed for us on the cross; He could not mean the mere figure of His blood.

—All Protestants and all the incredulous exclaim: "HOW CAN WE BELIEVE IN THE REAL PRESENCE?"

ANSWER: How, rather, can you refrain from believing in it? Is not the Eucharist the realization of a multitude of promises, of prophecies and figures already set down in the Old Testament? Remember the tree of life planted in the terrestrial paradise, the ancient sacrifices and especially the sacrifice of Melchisedech who offered bread and wine, the Paschal lamb, the manna which the Hebrews were fed with in the wilderness, the mysterious bread which restored the strength of the Prophet Elias, and enabled him to continue his march up to mount Horeb. What were all those things? Were they not as many figures foreshadowing, long beforehand, the realities of the New Law, the Holy Eucharist, the adorable Sacrifice of our altars?

But the words of Jesus-Christ: THIS IS MY BODY, THIS IS MY BLOOD, are so clear that they force the assent of any upright mind free of prejudice. They have ever driven the heretics to desperation. Luther, once, could not help writing to the people of Strasburg: "If any man

could persuade me that nothing but bread and wine is in the Eucharist, he would greatly help me; for I have sweated a long time to reach that conclusion in the hope of doing great harm to the papacy by that means; *but I am chained, there is no way out of the evidence of the text: it is too clear.*"

A few Protestant leaders having attributed a figurative sense to the words of Jesus-Christ. Luther felt like vindicating the truth; he addressed to them this rude reproach! "There are German, Greek, Hebraic Bibles: let the Swiss exhibit a single version bearing: *This is the figure of my body.* If they cannot do so, they have but to hold their tongues. Scripture! Scripture! do they ever blurt out. But here is the Scripture: it cries loud enough and clearly enough these words which bark against them: *This is my body!* There is not a child of seven years of age that will give that text a different interpretation. Wretched men who do not understand each other! God, for our enlightenment, lets them bite, tear and devour one another. For we know that the Spirit of God is a Spirit of union, that His word is one; and therein we have the proof that all of those sacrament jugglers are not from God, but from the devil(1).—Schlussemberg, a Lutheran, aver-

---

(1) *Defensio de Cena Domini.*

red that the words of Jesus-Christ in the institution of the Eucharist are "so precise that no man on earth, no angel in heaven, could have spoken more plainly."

The Protestants have been compelled to violate the common laws of language, in order to deny the real presence. According to the first Sacramentarians, the Eucharist was but *a rite designed to perpetuate the remembrance of the Lord's Supper*; the Anabaptists reduced it to a mere ecclesiastical ceremony; the Quakers and a great many others have seen in it but a superstition to be gotten rid of. And in this wise, according to the expression of the Prophet Joel: "*That which the palmer-worm hath left the locust hath eaten; and that which the locust hath left, the bruchus hath eaten; and that which the bruchus hath left, the mildew hath destroyed.*" So much have the Protestants distorted the words of Jesus-Christ, so many and so different interpretations have they given to them, that finally they have found them void of any sense: a glaring evidence that they are altogether far from the true sense.

In order to have done with the objections of the Protestants, let us ask of them, with the Abbé Berseaux: "What is repugnant to your reason in the dogma of the real presence?"



*“Is it the change of the substance of bread and wine into the substance of the Body and Blood of Jesus-Christ? But is not every day the bread that we eat and the wine that we drink changed into our own body and blood? Is not God able to perform through the instrumentality of his ministers what He performs by means of corporal organs?”*

*“Is it the presence of Jesus-Christ whole and entire in every host? But is not the word of an orator wholly present in the ears of everyone of the hearers, howsoever numerous these may be? Is not our soul wholly present in every part of our body? Is not the substance of water wholly present in every drop of water? The substance of bread in every crumb? The substance of air in every globule thereof?”*

*“Is it the existence of the appearances of bread and wine wherein there is no longer bread and wine? But in the phenomenon of petrifications, do we not see the appearances of vegetables, of animals, though there may be neither vegetables of animals, but minerals only?”*

*“Infinite is the almighty power of God; all is possible to God, and God is the answer to all things.”*

Protestants are obdurate against the miracle of the Eucharist. But, boasting, as they do, about standing by the Bible alone, do they not admit

the Incarnation of the Word of God, the change of water into wine at the wedding-feast of Cana, the multiplication of loaves and fishes, the resurrection of Lazarus, of the Naïm widow's son, and of Jesus-Christ Himself? Do they not admit that God created the world out of nothing? Are not all those wonderful things so many striking miracles which reason is unable to account for? Why, then dare they refuse to believe in the miracle of the Eucharist which is so clearly set forth in the Bible? This is one of the numberless contradictions with which Protestantism is teeming.

---

## FIFTH CHAPTER

---

### Mass, or the Sacrifice of the Eucharist

---

#### SUMMARY

Existence of sacrifices among the Jews.—Prophecy of Malachy.—Nature of a sacrifice.—The sacrifice of Calvary.—Mass, or the Eucharist, is a sacrifice which continues the immolation made on Calvary.—The early Protestants have pulled down altars: the Ritualists rebuild them.—Objections: 1° “Jesus Christ has offered Himself but once.”—2° Mass not understood by the faithful because said in Latin.—3° Stipends for masses—Wealth of the clergy.

Most of the Protestants have misconceived and misrepresented our tenets regarding Mass, and have accused us of idolatry. It is therefore necessary to expound briefly the Catholic doctrine on this important matter.

Since man has issued from the hands of His Creator, he never ceased to offer sacrifices to God. Adam's sons were the initiators of that practice; Cain offered to God fruits of the earth;

Abel offered the first-born of his flocks; God was pleased with the offerings of Abel, displeased with those of Cain(1). By faith Abel offered to God a sacrifice exceeding that of Cain"; remarks Saint Paul(2).

—As soon as the deluge was over, Noe, coming out of the Ark, offered to God clean animals, and this sacrifice was agreeable to the Lord(3).—Melchisedech, as a priest, offered to God bread and wine; and Saint Paul tells us that this offering was a sacrifice, and that even the priesthood of Melchisedech was the figure of that of Jesus-Christ (4).—Abraham did offer sacrifices (5).—Jacob and Laban did the same (6).—Job offered everyday an holocaust for his children (7).—As to the Jews in particular, it suffices to peruse the Leviticus to be convinced that they had their sacrifices. It is therefore an absolutely certain fact that, in all times, the chosen people had a means to please God: that means was the use of sacrifices.

---

(1) Gen. IV, 3.

(2) Heb. XI, 4.

(3) Gen. VIII, 20-21.

(4) Hebr. VII, VIII.

(5) Gen. XV, 9.

(6) Gen. XXXI, 54.

(7) Job I, 5.

But to those imperfect sacrifices of the Old Law a more excellent sacrifice was to be substituted by our Lord coming down on earth to redeem and save us. This had been heralded by the Prophet Malachy: "I have no pleasure in you, and I will not receive a gift of your hand. For, from the rising of the sun even to the going down, my name is great among the Gentiles, and there is offered to my name a clean oblation." (1). This new and real sacrifice, clean in itself and offered everywhere, instead of the old sacrifices rejected by the Lord, can only be and really is the Holy Mass, the Sacrifice of the New Law. Such is the interpretation given to that text of the Prophet by the Fathers of the Church and the Holy Council of Trent.

According to the Apostle Saint Paul, Jesus-Christ has been established a Priest and a Pontiff after the order of Melchisedech. But "every high priest... is appointed for men... that he may offer up gifts and sacrifices for sins (2). Therefore Jesus-Christ, as a sacrificer, was bound to sacrifice, and even to sacrifice like Melchisedech whose special offering was bread and wine (3). It

---

(1) Malach. I, 10-11.

(2) Heb. V, 1.

(3) Gen. XIV, 18; Ps. CIX, 4.

was at the last Supper that Jesus-Christ used bread and wine; and this he did for the institution of the Eucharist. So the Eucharist is not only a Sacrament, it is also a Sacrifice.

A sacrifice is the external offering made to God, by a lawful minister, of a sensible thing, to acknowledge His sovereign dominion over all things, and for the expiation of sins. Since Adam's fault, the sacrifice has entailed expiation, and for this reason, bloody immolations took place, God Himself, in the Old Law, has prescribed different kinds of sacrifices, either to adore Him, or to give thanks to Him, or to ask pardon or to beg graces of Him.

All of those sacrifices were the type, the figure of the great and perfect Sacrifice, longed for during so many centuries, which Jesus-Christ was bound to offer upon the cross, that He might adore God worthily and expiate absolutely and thoroughly the sins of mankind.

The immolation of Our Lord on Calvary was, indeed, a genuine sacrifice; for in it, we find all the conditions requisite for a sacrifice. That is:

- 1o A *lawful minister*: Jesus-Christ, eternal Pontiff, the only Priest in truth, all other priests being but His delegates and representatives;
- 2o A *victim*: Our Lord, the true Lamb of God, who is charged with all the sins of the world; 3o

*A real immolation*: for the victim has shed all his blood, and has received the death-blow; 4o Finally, *the four ends of a sacrifice*: adoration, thanksgiving, atonement and prayer; all of them have been obtained.

But Jesus-Christ, intending to represent and continue, to the end of the world, the great and only Sacrifice of the cross, has instituted another Sacrifice, that of Mass, which is a faithful reproduction of the former: He did so on Holy Thursday, the eve of His death. For this purpose, He pronounced these words over bread and wine: "*This is my body which shall be delivered up for you; this is my blood which shall be shed for you*". Behold Jesus-Christ, a priest and a victim all at once, giving his body and blood to His Apostles, and He warns them that he does so on their account, for their salvation. Is it not a true sacrifice? And as a consequence of the words of the Saviour: *Do this for a commemoration of me*, such as interpreted by all ages and the Council of Trent, this sacrifice must endure until the end of the world. Let us explain more fully this doctrine.

Mass is the Sacrifice of the Body and of the Blood of Jesus-Christ, offered upon the altar, under the species of bread and wine, to represent and continue the Sacrifice of the Cross.

Mass is a true Sacrifice; for in it we have as on Calvary: 1o *A priest*: Jesus-Christ again, but represented and operating by the priest at the altar; 2o *A victim*: Our Lord again, but hidden, in the Sacrifice of Mass, under the sacramental appearances of bread and wine, which, at the Consecration, have been changed into His Body and Blood; 3o *A true immolation*: always the Saviour, the Lamb of God, offered really and immolated mystically, but really: for the words of the Consecration, as it were, give Him the death-blow; and He disappears by the communion of the priest, as disappeared the victim of olden times either by manducation or combustion; 4o *The four ends of a sacrifice*; for Mass is offered on the altar, as Jesus on the cross, to adore, to give thanks, to atone and to pray.

The Sacrifice of the altar represents the Sacrifice of the cross in this way: because bread and wine consecrated separately and kept separate one from the other, forcibly remind us of the separated Body and Blood of the Saviour, the Body on the cross and the Blood pouring on the ground; and because Jesus-Christ, on the altar as on the cross, is in an apparent state of immolation and death.

Consequently it is just the same Sacrifice in either case. The only discrimination lies in this:



1o on Calvary, Jesus-Christ offered up Himself, while on the altar He is offered by the agency of the priest; 2o on Calvary, the immolation was material and bloody, while on the altar it is mystical and unbloody.

A great many Protestants of the High Church in England, above all the Ritualists, believe in the real presence of Jesus-Christ, though they generally reject the dogma of transsubstantiation. Altars built after the fashion of Catholic altars are even found in their churches; and their Ritualist ministers thereon celebrate a religious office which, in their opinion, corresponds to the Mass of the Roman Catholics.

But a strange contradiction lies in this manner of action. What has become of the savage madness of old-time Protestants against the Holy Mass, when they hunted down the Catholic priests and forbade them, under pain of death, to celebrate the divine Sacrifice? History testifies, to evidence, that the Protestants, when taking possession of the Catholic churches, began by destroying the altars, so that Mass might be for ever extinct.

Go through England, Germany and other countries which the would-be Reformation of the sixteenth century has invaded; enter the Protestant temples which, most of them, are but

ancient churches violently wrested from the Catholic worship: everywhere, you will find walls from which all the masterpieces of painting and sculpture, their former ornaments, have been taken away. Above all, you will find no altar in most sanctuaries. The destroyers have taken special pains to suppress all things that served in the Holy Sacrifice, even anything that could make one remember it. Even the altars have been removed and converted into pavements at the very threshold of the desecrated churches. These churches have become something like concert-halls or rail-road stations. Nothing has been left in them to move the heart, to raise the soul heavenward.

But if the Protestants—save perhaps the Ritualists—repudiate the Holy Sacrifice of Mass, why then have they felt so much put out by the solution which Our Holy Father, Pope Leo XIII, gave to the question of the validity of Anglican ordinations? This is one more of those awkward, puzzling contradictions which ever signalize the character of the Reformation. How many chapters could the great Bossuet add to his *History of Variations*, if he came back on earth and wished to complete his immortal work!

It is obvious that the former Anglican Bishops could not intend to invest candidates for ordina-

tion with the power of offering the Holy Sacrifice, since there was no sacrifice in Protestantism. And how could they have conferred an order without having the intention to do so?—Besides, according to the Apostle Saint Paul, the priest, essentially, is a sacrificer. But no priests are needed where the sacrifice is wanting. What would be their function? Would it be the reading of the Bible, every Sunday, to the people, and the arbitrary interpretation thereof, according to the practice of Protestant ministers? But in order to read the Bible and explain it fancifully, erroneously most of the time, as admitted by many Protestants, no priesthood is required, no priest is needed; every individual can assume to himself that easy function and fulfil it to the more or less practical gratification of his hearers, who, in all such cases, have nothing to gain, but rather all to lose, even their faith, in the maze of a thousand conflicting opinions.

Count Gasparin, a Protestant, relates that in certain Protestant countries, he saw pastors celebrating mass with as much splendor as the Roman priests. "Germany, says he, now has images, crucifixes, altars, even a wafer instead of bread. In like manner England has seen the resurrection of convents, of sacerdotal vestments, of church paintings, of incense. In the same strain, she has

seen Puseyism drawing practical consequences from liturgy, and striving to introduce among ecclesiastics, even among the higher classes of society, the notions of a clergy distinct from the laymen, of a justification by means of the Sacraments, of the material presence of Christ in the Host." (1) Forsooth, it was well to mention that impartial testimony showing forth so vividly the changes that have taken place in the ideas of a great many Protestants. They come nearer and nearer to Catholicism by a series of ceaseless variations. And this is a striking proof that they are in error; for truth, which is God, is immutable as God.

The Protestants have several objections to propose.

FIRST OBJECTION.—"If Mass is a sacrifice, how do you account for the words of Saint Paul: *Jesus-Christ was offered once* (Hebr. IX, 28)? How is it that with the Catholics, Jesus-Christ is offered everyday and everywhere on the altars?"

ANSWER.—The Sacrifice of the Eucharist is but a renewal of the Sacrifice of the Cross; this renovation is necessary to us for the application of the merits thereof. It is quite true that

---

(1) *L'Ecole du doute*, pp. 300-370.

Jesus Christ is the only Sovereign Pontiff of the New Law, the only one whose priesthood, is eternal and who shall eternally discharge the office of the priesthood. He need not renew every day, in a bloody manner, the sacrifice which He offered once upon the Cross. But as He intercedes continually for us with His Father, so He continually offers to Him the merits of His blood for the salvation of mankind. As He is the "Lamb of God slain from the beginning of the world" (Apoc. XIII, 8), such He will be to the end of time, not only in heaven, but on earth also. That is the essential feature of His eternal priesthood which He exercises by Himself in heaven and by His priests upon earth. An example will make this truth more intelligible. Here is an apothecary with an infallible remedy which can heal you of your ailment. Use that remedy, and you shall be cured. If you do not, you remain in sickness. Now, the remedy, in our case, is the immolation of Jesus-Christ on the Cross: that immolation alone can cure us of all our infirmities; but to be effective it must be applied to us through the means of prayer, the sacraments and the Sacrifice of the altar. Then it is always the only sacrifice of Calvary which yields its fruits of salvation and opens the door of heaven; but the merits thereof become

effective by the sacraments, above all by the Sacrifice of Holy Mass. (Franche).

**SECOND OBJECTION.**—"Why, in her liturgy, and especially at mass, does the Church use Latin, a language unknown to the people? Is it not running counter to the Apostle Saint Paul who forbids to speak in foreign and incomprehensible tongues? (I Cor. XIV)."

**ANSWER.**—Saint Paul, in that chapter, refers to privileged Christians endowed sometimes with the supernatural gift of tongues and not understood by anybody when they spoke in the Church. In order to suppress that abuse, the Apostle enjoins on them to pray God that they may be able to interpret their oracles, and thus be of good help to the faithful. He allows them to use foreign languages provided they interpret their speeches, or somebody else explains them in their place. With the Catholics, all instructions are given in the vernacular tongue; even the prayers of the sacred liturgy are translated, explained to the people and contained in most of our prayer-books. And the Catholics, therefore, are sufficiently apprised not only of the Catholic doctrine but still of all the actions of the priest at the altar.

20—The Church has constantly kept, for her divine office, the same tongue in which it has been primitively introduced, namely: Greek in

the East, and Latin in the West. The Gospel has been preached and the Holy Mass celebrated everywhere, in Arabia, in Persia, in Africa, in the Gauls, in England, in the countries of the North; but never have the liturgical prayers of the Church been made in the vernaculars of those peoples.

30—Between themselves, the Catholic peoples form a society and partake of the same Mysteries and the same Sacraments. Hence a same language is indispensable to them for the expression of their religion. The identity of the liturgical language helps a great deal to the maintenance of identity of doctrine and to the gathering of the peoples one with the other and all with the centre of Catholicity.

40—The perpetual changes which take place in living languages would entail with them continual variations in the formulas of divine worship and of the administration of sacraments.

50—In the cities, full of persons appertaining to all nations known, and speaking the most dissimilar languages, it would be practically impossible for the priests to learn so many tongues and to recommence indefinitely the divine office for the accommodation of everyone of those nationalities. For this reason and all the other

reasons given above, Our Church rightfully keeps her primitive language: the Latin.

THIRD OBJECTION.—Our Lord has said (Matth. X, 8) : "*Gratis you have received, gratis give*". And Saint Peter, rebuking Simon the magician, said to him in thundering accents : "*May thy money perish with thee, because thou hast esteemed the gift of God to be purchased with money* (Acts VIII, 20). How can you conciliate such word, with the stipends exacted for masses and burials?"

ANSWER.—When Our Lord bids His Apostles to give gratis what they have received gratis, He is careful to warn them that "*the workman is worthy of his meat*" (Matth, X, 10). And Saint Paul teaches the same when he says: "*Who serveth as a soldier at any time at his own charges? ... Who planteth a vineyard and eateth not of the fruit thereof? . . . He that plougheth should plough in hope . . . If we have sown unto you spiritual things, is it a great matter if we reap your carnal things? . . . Know ye not that they who work in the Holy place eat the things that are of the Holy place, and they who serve the altar partake with the altar? so also the Lord ordained that they who preach the Gospel should live of the Gospel*" (I Cor. IX, 7-15). Like the priests of the Old Law, the priests of the New Law must live of the altar. When Our Lord commanded His Apostles to give gratis what they



had received gratis, He spoke of the gift they had received of healing the sick and the leprous, of casting out evil spirits. In like manner, if Catholic priests perform miraculous cures, they accept for this no money.

But when they work at the altar, they beg, not the price of the spiritual graces afforded by them, but a simple fee. The price of an object is paid according to the value of the object, while a fee is given to a person devoted to the public weal, or to any person in particular, irrespective of the value of the services rendered by that person. Then it cannot be said that the priest receives the price of his services. And he should be surely excommunicated if he dared value the spiritual things at money price, as did Simon the magician. Besides, nobody compels the faithful to have masses said or to indulge in pompous funerals. Everebody is perfectly free in that respect. And furthermore, it must be remembered that the priest uses his savings in good works, in the foundation of burses for poor students, in help to the needy, to hospitals, orphanages, &c.

Very ungraciously do the Protestants criticize the financial incomes of the Catholic Clergy, when the huge fortunes of some of their ministers give occasion to the most compromising and significant avowals.

Let us quote the Anglican Moore Capes, formerly a member of the University of Oxford, now a convert to Catholicism: "The Protestantism of England and Ireland cannot help feeling disgusted when they gloat over the enormous fortunes gathered without let or hindrance by Anglican Bishops and Archbishops. It is little, it is nothing for one of them to leave after him an estate of fifty thousand pounds (two hundred and fifty thousand dollars). The Episcopal savings are reckoned by hundreds of thousand pounds (half a million)... All the endeavor of a new prelate is to lay by, for his widow and children, a gentlemanly competency". (*Four years of Cath. rel. exp.* p. 38). Many other instances of clerical mammon among the Protestants could be here adducet. Let this one be sufficient.

---

## SIXTH CHAPTER

---

### Penance

---

#### SUMMARY

Acts of the penitent.—Confession is not a human invention.—Is is a divine institution.—Proofs from Holy Scripture.—from Tradition of all times.—The Protestants cannot show who could have been the inventor of confession, at what time, in what country it could have been invented. False is the objection that those who go to confession are not worth better than those who do not.

God infinitely merciful has deigned to institute a Sacrament to remit all sins committed after Baptism; and He bids us to have recourse to it every time our conscience is guilty.

By the Sacrament of Penance, the sinner is purified of his faults, delivered from his bonds and reinstated in the grace and friendship of God. But in order that the Sacrament may be so highly efficacious, it is necessary for the sinner to bring thereto the required dispositions. He must lo have *Contrition*, that is a veritable sorrow for

all his mortal sins ; 2o *Confess* them all without concealing a single one; 3o be ready to satisfy divine justice by the accomplishment of the *Penance* imposed by the confessor.

These three acts of the penitent are the *matter* of this Sacrament : the second of the three, *Confession*, is the one which the Protestants have mostly and most violently cried down. Let us see the worth of their censure.

"Confession, do they pretend, is not a divine institution, it is a human invention." But they are entirely and grossly mistaken.

In the Gospel of Saint John (XX, 21-23), you read these words of Our Lord to His Apostles: "As the Father hath sent me, I also send you . . . Whose sins you shall forgive they are forgiven them; and whose sins you shall retain, they are retained". It is plainly seen that Our Lord discriminates between two classes of sinners: those to whom their sins must be forgiven, and those whose sins are to be retained. But to discern that double class of sinners, it is necessary to pass a judgment, therefore to know previously who are those whose sins are to be forgiven, and those of whom the sins are to be retained. But how can a reasonable and sound judgment be passed in this matter without the knowledge of the internal dispositions of the culprits? If that

knowledge is wanting, there is evidently a danger of remitting the sins when they ought to be retained, and of retaining them when they ought to be remitted. But there is only one way for the priest to be acquainted with these internal dispositions of the sinners: that only way is *Confession*, in other terms: the avowal of the penitents. Now, Jesus-Christ has founded a public ministry whose function is either the remission or the retaining of sins, and you cannot escape the conclusion that He has established *Confession*. *Confession* therefore, is a divine institution, and not at all a human invention.

This judiciary power was also conferred on the Apostles by Our Lord when He said to them: "Whatsoever you shall bind upon earth shall be bound also in heaven, and whatsoever you shall loose upon earth, shall be loosed also in heaven" (1).

It is also related in the Acts that "*many of them that believed came confessing and declaring their deeds*"(2). Disregarding the Holy Scripture, Protestants exhibit their stupendous audacity when they pretend that *Confession* was invented

---

(1) Matth. XVIII, 18

(2) Acts XIX, 18.

and imposed by the IVth Council of Lateran, in 1213.

This notion is the fruit either of a profound ignorance or of a signal wickedness. To annihilate it, we have but to hear the testimony of some writers anterior to that Council. Let us retrace the course of ages.

Saint Bernard (1091-1153) writes: "What is the use of declaring one part of your sins and concealing the other? of standing half purified and half sullied? Is not everything plain to the eyes of God? What! you presume to hide something to him who keeps the place of God in so great a sacrament!"

Saint Anselm (1033-1109) speaks as follows in his homily about the ten lepers: "By an humble confession, declare faithfully to the priests all the blemishes of your internal leprosy, that you may be cleansed thereof". Elsewhere he writes: "As original sin is remitted in baptism, so actual sins are remitted in confession."

Saint Peter Damian (988-1072) says: "Confession must be made with sincerity. It is not right to declare one part of the sins and to conceal the other, to confess the slight sins and to withhold the grievous ones; for Jesus-Christ wants all of our sins to be declared."

In the canons of Edgar, King of England, in 967, one reads: "If any man goes to confession, let him go with courage: he must not be ashamed of declaring his crimes, accusing himself, because there is no remission without confession."

A Council of Châlons, held in 813, enjoins on the priests to instruct the faithful about the manner of confessing their sins, even their most secret ones in order to have them remitted.

The Venerable Bede (673-735) writes: "Sins cannot be remitted without confession."

Saint Gregory the Great (540-604) warns us in this way: "Why do you keep your sins in the bottom of your conscience? Come out from the abyss by confession, and you shall be delivered by the ministry of the priests, as Lazarus was freed from his bandages by the hands of the Saviour's disciples."

Saint John Climacus (525-605) tells the story of a thief who confessed his sins, and he adds: "I quote this example to induce sinners to confess; for without confession nobody can obtain the forgiveness of his faults."

Saint Sidonius, Bishop of Clermont (430-488), writing to a chief magistrate a letter in which he said that the Bishops have the charge of lancing the secret ulcers of consciences, concludes by these words: "At your tribunal, he who confesses

his crimes is condemned; but at our own, he who confesses to us confesses to God, and he is absolved."

Saint Augustine (354-430) said to the faithful of his time: "Let nobody excuse himself saying: 'I do penance secretly before God: it is enough that God, who is the forgiver, know the penance that I do in the bottom of my heart.'" If it were so, Jesus-Christ would have said to no purpose: "Whose sins ye shall remit, they are remitted unto them"; and in vain would He have given the keys of heaven to His Church. Therefore it is not enough to confess to God; one must also confess to those who have received from God the power of either binding or unbinding." —In his book (*Visit to the sick*, II, ch. 4), he says again: "Some men there are who fancy that it is sufficient to confess their sins to God, to whom nothing is hidden, and who knows the innermost recesses of conscience. That is wrong. Go to the priest and reveal to him the secrets of your conscience. Do not let yourself be deceived by that false notion that to be saved, it is sufficient to confess to God, without the help of the priests... If it were so, how could be accomplished this oracle of the written Law, the Law of Grace: *Go ye, and show ye to the priests*; and this other one: *Confess your sins one to another*? Put then the



priest in the place of God, as judge of the sores of your soul; let him know all your deeds; and he will apply thereon the remedy of conciliation."

Hear Saint Jerome (346-429): "Has the infernal serpent inflicted on a man a secret wound; has he, in secrecy, without witnesses, instilled the venom of sin in his heart; and does that unfortunate man obdurately refuse to show his sore to his brother and master, this master, though he possess the words of healing, shall not be more helpful to him than the physician is to the sick man who blushes and won't let him know his shameful condition; for any sickness that the physician ignores, he cannot cure."

Hearken to Saint John Chrysostom (347-407): "No man, whosoever he be, who is guilty of a crime, can stifle the reproach of his conscience. He knows his crime, even though he be sure that the rest of mankind does not know it: this thought throws him in endless troubles. Is there any means of availing oneself of the remorse of a stricken conscience, of soothing that burning sore, of silencing that internal executioner tormenting the sinner night and day? Yes: that means is the humble confession of your crime to a man who shall not revile you for it, but will tender to you the proper medicine that you want. Alone with him, and without hearers, reveal

your secret to that man; tell him all with a perfect exactness. Go and show your sore to the spiritual physician, and he will see to it that you be cured. Confession of sins is the healing and expunging thereof."

Listen to Saint Gregory of Nyssa (332-400): "Without any fear disclose to your spiritual father your most hidden feelings; let him probe the bottom of your conscience, as you would let a physician probe your most secret bodily sores."

Hear Saint Ambrose (340-397): "What you conceal, God will reveal; what you reveal, God will conceal. You won't disclose your sins to a man sitting in his place in the Chair of Moses: He will disclose them to the universe."

Saint Ephrem (313-378): "You are ashamed to confess your sins: be rather ashamed for having committed them."

Saint Cyprian (200-258): "You shrink from penance, after having sacrificed (to the idols) and having bought certificates of the magistrates (testifying that you were not Christians): how much more praiseworthy are those who, having had but a thought of doing so, come and confess their weakness to the priests of God!"—He says moreover that all men must confess before dying, when their confession is yet admissible, when the satisfaction to be made by themselves and the

absolution given by the priest are yet efficient to please God."

Origen (185-253) likens the sinner to the sick man who, oppressed by indigestible food, is only relieved by the ejection of what is hurting his stomach. Advising the Christians to follow out that example, and to confess their sins, to be unloaded of them, he warns them that they must choose with the greatest care the depository of the secrets of their conscience.

Saint Irenæus (140-202) speaks of several Christian women who, having been enticed into heresy by a seducer," repented, came back to Church and confessed that sin with their other faults."

Tertullian (160-240) teaches unmistakably that confession is a divine institution. He reproves those who, through a false shame, refuse to confess their iniquities, as though they would hide them to God, while hiding them to the priest. He asks: "Is it preferable to be damned secretly than to be absolved publicly?" He likens those who, ashamed, do not make the avowal of their sins, to ill advised sick who blush to discover their sores to the physician and die of their shame. "What! does he exclaim, you cannot stand the shame of giving satisfaction to an offended God, that you may be, thereby, reinstated in your

rights of salvation which you have forfeited! What a paltry excuse! You have lived in crime with head erected, and now you won't incline your brow to beg for mercy! As to me, I do not sacrifice to shame, when I am better off by sacrificing shame itself!"

Saint Clement the Roman, who lived in the first century, writes as follows: "Does any man want to save his soul? He must not blush to confess his sins to the priest, in order to be relieved of them by the word of God and a salutary counsel." He adds that Saint Peter taught the faithful that it is necessary to confess even evil thoughts. Then he says positively: "While we are in this world, able to atone, let us be converted heart and soul, and renounce the misdeeds we have reveled in. That is the only way to be saved; for in the other world, after we have departed from this one, there will be no confession and no penance possible."

Those who should happen to need further testimonies, still more numerous and more developed, of the Holy Fathers, and of other writers of the thirteen first centuries of the Church, have but to purchase the *Catechism* of Canisius, translated by Abbe A.-C. Pelletier (3d edition, Vol. III, published by Vivès, Paris, in 1865). They will

find therein ample matter to justify thoroughly the doctrine of the Catholic Church and to refute the Protestant errors about the origin of sacramental confession. The quotations already made, however, are fully sufficient to demonstrate that the practice of the confession of sins began at the very cradle of the Church and prevailed in all centuries. The fourth Council of Lateran, consequently, has not invented it, going no farther than putting it into regular order, by commanding all the faithful having reached the age of reason to confess all their sins at least once every year.

Quite rightfully, then, has the Holy Council of Trent issued the following canon, in its XIVth session. Ch. 5: "As a consequence of the institution of the Sacrament of Penance just explained, the Universal Church has ever understood that the confession of all sins has been thereby instituted by our Lord, and is necessary by divine ordinance to all those who, since their baptism, have fallen into sin. For our Lord Jesus-Christ, before leaving the earth to ascend into heaven, has appointed the priests as vicars, to judge or preside in His place: therefore all the faithful are obliged to submit to them all the sins they may be guilty of, so that the priests, by virtue of the power of the keys with which they are invested, may pass

a just sentence, that is remit or retain the sins revealed to them. For it is self-evident that they could not judge correctly if they had not previously examined the case, and could not, likewise, observe equity in the imposition of penances, if they knew the sins but in a general way, not in detail and in particular. It follows therefrom that penitents are bound to declare in confession all the mortal sins they feel guilty of. after an accurate examen of their conscience."

If again, in spite of a constant practice of eighteen centuries, Protestants blurt out that confession has been invented by men, we shall now challenge them to exhibit convincing proofs of their conceit. They must either do so or acknowledge that they are wrong and that we are right.

Were Confession a human invention, the inventor thereof could not help being known; for such a practice is of so particular a character that history, which preserves so many names of no value, should not have failed to publish and to hand down the illustrious name of the originator of such an institution. The name of the man who gave the alphabet to the Greeks is known: it is Cadmus. The name of the man who introduced in France, for the first time, the cultivation of the potato, is known: it is Parmentier. The name of the inventor of Confession ought to

be known in like manner. That name ought to be found out in the books of universal Biography. What is it? Is it Thomas, Anselm, Bonaventure? . . . You do not answer! If, on the one hand, history is bound to tell us the name of the inventor of Confession, and if, on the other hand, that name is not known, not found anywhere, is it not a foregone conclusion that this inventor of Confession whom the Protestants make so much of, did never exist, that instead of being an historical personage, he is nothing but a freak of the imagination, an invented myth? " (Abbé Berseaux).

Those Protestants make themselves ridiculous, asserting that Confession has been invented by the fourth Council of Lateran, in the thirteenth century. It is as though they asserted that Quebec was founded in the nineteenth century. The above quoted testimonies are glaring evidence that confession has always existed since the origin of Christianity. The Council of Lateran did nothing else than order all the faithful to go to Confession at least *once every year*. The law of Confession was in existence before; the Council solely determined the application thereof.

In short, Protestantism can tell us neither *the name of the would-be inventor* of confession, nor *the century* in which Confession was invented,

*nor the country* wherein such an extraordinary invention has taken place. Is it not a crushing proof that no man took any part in the institution of confession, that its origin can be assigned to nobody else but Jesus-Christ, who granted to His Apostles the power of binding and loosing, of remitting and retaining sins? And if Our Lord Himself has instituted confession, is it not by all means necessary to reckon with it, to have recourse to it and to confess our sins?

Confession, as an essential part of the Sacrament of Penance, is the great means given us to atone for our sins, to purify our soul, to restore in our heart the peace and the joy of the children of God, to help us practise all moral virtues, and to reopen for us the gates of heaven. Said Jean-Jacques Rousseau: "Of how many restitutions and reparations Confession is the cause among Catholics! How many alms and reconciliations take place at the approach of the days of communion!"

Hearken now to the declaration of Voltaire, another famous miscreant: "The enemies of the Roman Church who have assailed such a salutary institution (Confession) seem to have deprived men of the greatest possible curb to their crimes." As you see, those fierce enemies of religion have been compelled, as it were, against their will, and



in spite of their spirit of lying and slander, to pay homage to the Catholic truth in this matter.

Dissenters make sometimes the following objection: "A great many Catholics there are who go to confession and are not worth better than other people who do not."

We reply to this captious argument: It is unfair and foolish to jump at the conclusion that sacramental Confession is inefficacious, from the fact that it does not put an end to all vices. With such a reasoning, the most sacred and necessary things on earth should be doomed and rejected, as medicine because it does not cure all ailments, eloquence because it does not convince all hearers, reason because it does not preserve from all errors, even the tribunals because they do not always reach the criminal or avenge the honest folk!

It is not fair to compare any individual who confesses with any individual who does not. Make rather the comparison between the whole mass of those who confess and the whole number of those who do not. Such a comparison is altogether in favor of confession.

"There is more loyalty, more chastity, more respect for the reputation of neighbors, in short, more virtue among those who use confession than among those who do not use it. Statistics bear out that statement. It is not mostly in the

ranks of those who confess that the inmates of prisons and penitentiaries are recruited. In the sixteenth century, the outcome of the abolition of confession, in Germany, was a most dreadful increase of bad morals; so great a corruption that the Reformers, bitterly deploring it, accounted for the mishap by the new fangled theories on justification and the abandonment of Confession. Erasmus wrote to the physician Henry Stromer: "The new Gospel, at least, can show us a new kind of men, haughty, impudent, deceitful, blasphemers, opposing each other, pernicious, worthless, given to strife, seditious, enraged; and these men, in a word, are so repugnant to me that if I knew of a place in the world where that plague would not thrive, I should instantly go and stay there".

To be just, you ought to compare not the worst of the men who confess with the best of those who do not, but rather the least perfect with the least perfect, or the most perfect with the most perfect in each camp. If you do so, is it not true that the most perfect of the Christians who do not practise are but honest men, while the most perfect of the Christians who do practise are saints? Is it not true again that the least perfect of the Christians who practise are men who, though not faultless, show forth virtues,

while the least perfect of the Christians who do not practise are arch-scoundrels? Generally, is it not true that the Christians who do not confess are worth infinitely less than the great majority of those who do? It is not doubtful 1o that those men who do want to give themselves up to vice and disorder, give up confession immediately; 2o that any man who wishes to be chaste and pure is so generally if he goes to confession; 3o that anybody who longs to come back to good morals after a disorderly life, stands a good chance of doing so, if he begins by resorting to the ministry of the priest, in order to be absolved of the past." (Abbé Berseaux).

We do not deny the fact that there are Christians who misuse confession; but it does not follow therefrom that confession is bad. What things do men not misuse? How many persons take food amiss! This is no proof that food is bad. Abuses of all kinds spring from liberty. They are condemned by respective institutions. Not, therefore, to the institutions must they be ascribed, but to the aberrations of free will.

---

## SEVENTH CHAPTER

---

### Extreme Unction

---

#### SUMMARY

Extreme Unction proven by the Holy Scriptures.—  
Erroneous interpretation of the sacred text by Protestants.—All the constitutive elements of a sacrament contained in the words of the Apostle Saint James.

Protestantism has also cast off this sacrament, decrying it in vile and blasphemous terms. The Bible, however, very clearly mentions it. For the Apostle Saint James, in his epistle, now acknowledged by most Protestants as inspired of God, says: "Is any man sick among you? Let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick man... and if he be in sins, they shall be forgiven him (James V, 14)."

Certain Protestants have imagined that the there was question in this text about a remedy

to be applied to the sick. Quite unwarrantable is that pretension. Let any reasonable man answer: How this unction, made with oil, if it were but a corporal remedy, could be a panacea, a physic for all ailments, even deadly ones? How could this unction produce a spiritual effect, that is the remission of sins? And why should it be required that this remedy be administered by a priest, not by a layman?

Our adversaries cannot, either, imagine that this unction was practised only to operate miraculous cures and was to end with the age of miracles in the Church; for the Apostles, in that supposition, should have used it every time they healed the sick in a miraculous manner; and this they failed to do. Furthermore, in the primitive Church, not only the Apostles, the Bishops and priests, but also the deacons, and even the laymen sometimes, were endowed with the gift of miracles; however all of them are not called, but the priests only, to make that unction upon the sick, according to the positive injunction of Saint James.

Now, the words of Saint James contain all the constitutive elements of a sacrament. The sacramental sign is the *unction* made with the *oil of the infirm* and the *prayer* of the priest. The grace produced is the moral and physical *relief* of the sick and the *remission* of their sins. The minister

is the *priest*. The text mentions an unction made in *the name of the Lord*. This word is the proof that Jesus-Christ Himself has instituted the rite of Extreme-Uncion productive of divine grace for the sick. Therefore it is clear that Saint James, when he wrote the above text, was only promulgating a Sacrament instituted by God Himself and administered by the Apostles in their missions.

Then, here again, is the Catholic Church in full accord with the Bible, besides agreeing with the tradition of the Holy Fathers who speak of that Uncion applied and conferring grace to the sick; and here again, contrariwise, the Protestants have fallen out with the Bible in one of its clearest passages.

---

## EIGHTH CHAPTER

---

### Order

---

#### SUMMARY

The leaders of the Reformation have rejected the Sacrament of Order.—The Holy Scripture is proof that Order is a sacrament.—Luther, Calvin, Zwinglius and others teaching universal priesthood.—Hierarchy in the Anglican Church but its Orders are invalid.

A great many of the so-called Reformers of the sixteenth century had received the sacerdotal character, had performed their sublime functions as such, and consecrated their lives to God. What a wonder, what a scandal to see them later on, violate openly their solemn vows, take back from God what they had freely given Him, revile their dignity by sinful deeds, endeavouring with infernal energy to debase themselves officially and to make of their degradation an article of faith! Luther, Oecolampadius, Bucer, were monks. Zwinglius and Carlostadt were priests ; Cranmer

was an Archbishop of Canterbury, &c. Very likely, if these false apostles had not felt obliged to cover up their scandalous deperiment, their rebellion against the Church and the violation of their vows, they would never have attempted to abolish the Sacrament of Order. They were bound either to cast off a sacrament or to renounce their honor and be classed among the disreputable: they took sides against the sacrament. Indeed, they set themselves again in contradiction with their Bible; but what does that matter? So much the worse for the Bible: let it be twisted to the needs of their cause.

We read in Holy Scripture that Our Lord confided to His Apostles the mission of teaching with authority all nations, of preaching the Gospel in the whole world, of baptizing, of either remitting or retaining sins, of offering the Sacrifice of His Body and Blood; that He sent them as His Father had sent Him. These powers, granted to a few privileged men for the benefit of all Christians, could not but endure as long as the Church, and consequently be regularly transmitted to a series of successors. This transmission has taken place and does yet take place through ordination, or the Sacrament of Order, as we are going to see.

The Apostles, executing an order received of the Holy Ghost, "separated Saul and Barnabas



from the common of the faithful; and having fasted and prayed and imposed their hands upon them, they sent them for the work whereunto the Holy Ghost had taken them"(1). By this rite of the imposition of the hands of the Apostle, or of the Bishop, the priest is separated from other men and a special grace is conferred to him. This change is clearly expressed by Saint Paul writing in these terms to his disciple Timothy, Bishop of Ephesus: "Neglect not the grace that is in thee, which was given thee by prophecy (sacramental word), with the imposition of the hands of the priesthood (the clergy)(2)". And in a second letter he says to him: "I admonish thee, that thou stir up the grace of God which is in thee by the imposition of my hands" (3). A sacramental rite is there evidently expressed, for we have in it the *imposition of hands* made first by the Bishop and then by the priests or other Bishops attending, and the *divine grace* inherent in that external sign, a grace that must be kept carefully.

Saint Augustine speaks of Baptism and Order as being *two sacraments* given to man by a certain

---

(1) Acts XIII, 2-3.

(2) Tim. IV, 14.

(3) II Tim. I, 6.

consecration. Saint Ambrose says that a man imposes his hands and that God imparts His grace.

Saint Paul charges his disciple Titus to institute priests (or Bishops) in the several cities of Crete.—He enjoins on Timothy not to *impose his hands* lightly upon any man.—In another place, speaking to the *priests* of the Churches of Asia, assembled at Ephesus, he says to them: "Take heed to yourselves and to all the flock over which the Holy Ghost hath placed you Bishops to rule the Church of God, which he hath purchased with His own blood"(1).

According to all this, we have therefore a class of men charged with watching over the faithful; they are the successors of the Apostles, as the priests are of the simple disciples; they obtain through the imposition of hands the fulness of the priesthood; and their function is the government of the Church of God. The need of inferior ministers under the priests is soon felt, and then *deacons* are chosen and consecrated by the imposition of hands, to help the priests in their ministry, in the distribution of alms to the poor, &c. The Hierarchy is now established, as

---

(1) Acts XX, 28.

described by the Council of Trent, and expounded by the Fathers of the Church.

Luther squarely stood against this doctrine. He taught that all Christians are priests, and he damned him who discriminated between a priest and a simple Christian. He went so far as to say that all men who claim in the Church a priesthood by which they think themselves distinct from the laity are but "ministers of Satan and idols of perdition." Accordingly, any baptized person is vested with priesthood and can perform the sacred functions thereof. Calvin, Oecolampadius, Zwinglius admitted likewise universal priesthood, and assailed the Catholic priests with most injurious appellations, as though big words could serve instead of reasons to annihilate the Sacrament of Order. Soon, however, the need was felt, in Protestantism, of a certain hierarchy for the sake of regularity. Deacons, preachers, wardens, supervisors, even Bishops and Archbishops were therefore appointed, as in England and Prussia.

The Anglican Church has a somewhat problematical hierarchy; but we can fearlessly assert, with Cardinal Wiseman, that, "independently of all historical questions, the Anglican ordinations are certainly invalid and valueless." That is also the conclusion arrived at recently by the

Holy Father Pope Leo XIII, in the face of the world, after a most accurate study of that question.

In all Protestant countries, you see the King, or the Queen, or the chiefs of the State, filling the place of the Pope. To a divine and infallible authority, an authority merely human, and totally incompetent in religious matters, has been substituted.

---

## NINTH CHAPTER

---

### The Celibacy of the Priests

---

#### SUMMARY

Priests bound to chastity in the New Law.—Our Lord did practise, honor and recommend it.—Made necessary by the charges and functions of the priesthood.—The leaders of Protestantism rose up against celibacy and got married.—Objections drawn by the Protestants against celibacy from the Epistles of Saint Paul.—Answers to the same.—Celibacy not contrary to nature, still less to the interests of society.

One of the most important obligations contracted by the priests of the New Law is the vow of chastity or perfect continence.

This virtue has been held in great veneration, even with the heathens; the virgins were looked upon as superior beings, the only ones worthy of constant and intimate relations with God; they were overloaded with honors; people felt that their union with the divinity made them more

powerful to appease the wrath of the gods and to render them favourable.

This feeling seems quite natural. Christianity has fostered it, made it popular ; and now the Catholic Church possesses thousands of virgins, pure as angels, who are both her glory and consolation.

Our Lord has immensely heightened the natural beauty of chastity by His example and counsels. A virgin Himself, He is born of an Immaculate Virgin ; His fosterfather, Saint Joseph, is a virgin ; both His precursor and His beloved disciple are crowned with the halo of virginity. His Apostles, according to tradition, were also virgins; or, at least, separated from their wives, after their elevation to the apostolate. The Saviour and the sacred writers ever recommend perfect continence as a degree of perfection not accessible to all: therefore they make of it not a precept, but a counsel only.

It was quite natural that men invested with the dignity of the priesthood, representing Jesus-Christ on earth, should be bound to imitate their divine Master and to practise the highest possible perfection. Besides, all their charges, all their daily functions make it imperative that they be chaste and perfect.

Every morning the priest celebrates the Holy Sacrifice ; he holds in his hands the God of all purity ; He receives Him in his heart : how could he fulfil so sacred a ministry with a soul defiled by carnal affections ?

The priest is the depositary of the secrets of consciences. Temptations, spiritual sorrows, faults, the innermost recesses of the heart, all is open to him ; his must be an inviolable discretion ; he must apply to all those deep wounds of human souls the suitable remedy, the salutary balm that will heal them, and will preclude further falls, How could he, with a somewhat inquisitive wife beside him, keep the required secret ? How could he, not pure himself, lead others in the ways of purity ? The married Puseyist pastors urge their flocks to resort to confession : do they see many sheep coming and opening their conscience to them and confessing their trespasses ? Experience tells the uselessness of their unavailing efforts.

The priest is obliged to pray for the people and for those who do not pray ; he is the mediator between God and the sinner ; he must raise towards heaven hands both pure and supplicating ; how could he find the necessary time and recollection for that work, if he had to attend to household cares, the maintenance of a wife and children. the future of those dear ones ?

The priest is a true pastor and must, consequently, be ever ready to give up his life for his flock, if necessary. But, if he be married, how shall he jeopardize his precious life to assist a sick man dying of a contagious disease? Shall he feel like leaving his family in mourning and poverty for the sake of that unfortunate soul? No; again the facts bear out the statement that interested prudence and family ties have the upper hand over all other considerations: the duty of the minister yields to that of the husband.

The priest is the minister of Jesus-Christ, the salt of the earth, the light of the world : a great holiness, an inviolate purity, a complete detachment from the world and earthly affections, a perfect liberty of both heart and mind, are indispensable to him to uphold the interests of God in the midst of humanity, to preach the divine doctrine, enlighten consciences, prevent the corruption of morals. But it is not with the incessant troubles of a family that he could secure either that holy independence required by his redoubtable functions, or that spirit of prayer which alone can unite him to God without interruption.

The most ancient Fathers of the Church and the Councils have perfectly realized the importance of chastity for the priest. They ever made of it an imperative condition for their admission



to the priesthood. If married men, in the beginning, have been ordained priests, they were at once compelled to live apart from their wives. and the wives also were compelled to renounce the world and any further wedlock. The Church has never allowed a man promoted to the Holy Orders to take a wife afterwards.

Most of the promoters of the Reformation, Luther, Zwinglius, Oecolampadius, Bucer and others, yielding to the fury of their evil passions, became husbands after they had been priests; they broke the solemn and perpetual vow of chastity which they had freely made to God. To excuse themselves before the Christian world, they set to declaim against the celibacy of the priests; representing it as contrary to the teaching of the Holy Scriptures, of the Fathers of the Church, of the Councils, even contrary to nature and to the general interest of society. Let us briefly silence their loudest outcries.

FIRST OBJECTION.—“Saint Paul warns us that a Bishop must be of one wife, having his children in subjection with all chastity (1). Therefore the Bishops, and with stronger reason, the priests, can marry.”

---

(1) Tim. III, 2; Tit. I, 6.

ANSWER.—The sense of these words is that it is forbidden to elect as Bishop a man who previously has been married more than once, or may have at the time unruly and scandalous children. Saint Paul could not mean that a man, to become a Bishop or a priest, must be married, since he himself was not married, and since he wants everyone *to be like himself*, virgin and continent. He does not mean either that marriage is permissible to those who are candidates for the sanctuary: he only declares that if a Bishop be chosen among widowers having already a family, he must be chosen who has been married but once and has children trained in the Christian virtues.

SECOND OBJECTION.—“Saint Paul wrote to the Corinthians: “Have we not power to lead about a woman, a *sister*, as well as the rest of the Apostles (1)?” Therefore the Apostles were married.”

ANSWER.—All the most ancient Fathers of the Church tell us that the Apostles were virgins, except Saint Peter who was married before being called to the apostleship, and renounced his marital rights when he was called. How inconsequent are the Protestants holding the contrary, when Saint Paul declares positively that he him-

---

(1) I Cor. IX, 5.

self was not engaged in wedlock ! Perchance, would they presume to be better informed in this matter, after nineteen centuries, than the Fathers of the fourth or third century ? Preposterous pretension !—The women *sisters* in question were pious women who, out of their personal means, assisted the preachers of the Gospel in their temporal wants and peregrinations.

THIRD OBJECTION.—“Here is a clear and formal precept: “Because of fornication, let every man have his own wife, and let every woman have her own husband (1)”. You fall foul of this precept, you abettors of celibacy !”

ANSWER.—It is self-evident that the great Apostle does not make it a precept to get married, since he would have been the first to disregard it, remaining single throughout his whole life and counseling everybody to do the same. He does not urge bachelors to get married: he only wants every man, already in wedlock, to live with his wife, and every married woman to live with her husband, lest they fall in adultery.

FOURTH OBJECTION.—“Marriage is preferable to celibacy according to this other precept of Saint Paul: “If they do not contain themselves,

---

(1) Cor. VII, 2.

let them marry; for it is better to marry than to burn" (1).

ANSWER.—In this place the Apostle speaks of the free, that is of the persons bound neither by wedlock nor by a vow of virginity. In regard to such, he declares that rather than being burnt by the fire of passions and offending God grievously, it is better to get married. That is exactly the Catholic standing. But if any one has already contracted engagements towards another in marriage, or towards God through an irrevocable consecration to Him, he is never allowed to break them: that should be contrary to the doctrine of the same Apostle; that man is advised to resort to prayer, to watchfulness, to mortification, to the use of the sacraments, as to so many divine safeguards against the temptations of the Evil one.

FIFTH OBJECTION.—“Has not Saint Paul written to his disciple Timothy that “the younger should marry” (2) and that “forbidding to marry” is a diabolical doctrine (3)?”

ANSWER.—Saint Paul says here that, as a general rule, forbidding to marry is a diabolical

(1) I Cor. VII, 9.

(2) I Tim. V, 14.

(3) I Tim. IV, 3.

doctrine, as did, in his time, certain heretics who regarded marriage as essentially unclean; but he does not teach that those who are bound, outside of marriage, by sacred ties, are obliged to break them and contract new ones in the opposite direction. The Catholic Church does not forbid any class of persons yet free, younger or older, to marry. On the contrary, she looks upon marriage as a sacrament procuring grace to those who receive it worthily. She prohibits it only to those who are freely and irrevocably consecrated to God. Concerning the "younger persons", the Apostle means the young widows, more addicted to worldly pleasures than devoted to God's service. He declares that such younger widows should marry and be safe against deplorable downfalls.

The whole doctrine of Saint Paul, like that of Jesus-Christ, is condensed in the following points: 1o Unity and indissolubility of the Sacrament of Marriage. "To them that are married, not I, but the Lord commandeth that the wife depart not from her husband. . . And let not the husband put away his wife!" (I. Cor, VII, 10)—2o Virginity preferable to the state of marriage and counseled as more perfect: "I would that all men were even as myself (unmarried); but every one hath his proper gift from God. . . I say to the unmarried

and to the widows: it is good for them if they so continue, even as I... Art thou loosed from a wife? seek not a wife... He that giveth his virgin in marriage doeth well; and he that giveth her not doeth better" (I Cor. ch. VII, 7, 8, 34, 38.)  
30—No admission to episcopacy or priesthood for any man who has been married more than once.

The advantage of celibacy in the priesthood is unquestionable. Were the priest married, could he entirely devote himself to the glory of God and the salvation of souls? Would he be often willing to endanger his life by the unflinching accomplishment of the duties of his ministry? History is the clear demonstration of the contrary with the heretics and the schismatics. The most distinguished theologians and writers, even among our separated brethren, readily acknowledge the superiority of an unmarried clergy over a married one, and the drawbacks of ministers with wife and children. Just as Saint Paul who tersely declares that "he who is without a wife is solicitous for the things that belong to the Lord, how he may please God, while he who is with a wife is solicitous for the things of the world, how he may please his wife, and he is divided (1)".

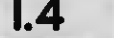
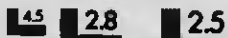
---

(1) I Cor. VII, 32, 33.



# MICROCOPY RESOLUTION TEST CHART

(ANSI and ISO TEST CHART No. 2)



**APPLIED IMAGE Inc**

1653 East Main Street  
Rochester, New York 14609 USA  
(716) 482 - 0300 - Phone  
(716) 288 - 5989 - Fax



**SIXTH OBJECTION.**—"Celibacy is contrary to nature; it is impossible. That is the cause of many disorders which would not take place if the Clergy were allowed to marry."

**ANSWER.**—How could celibacy be contrary to nature and impossible, when it is counseled by the Saviour and the Apostles, practised by Saint Paul, Saint John and myriads of religious, priests, virgins of all ages and conditions, who have made the Church illustrious during nineteen hundred years? With their pretensions, what should Protestants think of their ministers unmarried or widowers, of the ministers' widows, of all young persons who, for one reason or another, do not find their match? If such persons do not keep continence, they must live in crime: a consequence which the Protestants cannot escape. No, God does not command impossible things. His grace is never wanting to those who implore it, and by it man becomes strong against the temptations of the Evil One.

Our adversaries make much ado about certain disorders they espy in the Catholic clergy. But whatever they may say, the truth is that such disorders, thank God, are few and far between. However, if some do occur, this is not a matter for so great a surprise, considering that out of the twelve Apostles one, Judas, was a traitor.

But, for goodness sake, don't you see also disorders in the state of wedlock? If celibacy were to be abolished on account of abuses occurring in that state, should not also wedlock be abolished for the same reason? Or should not polygamy be permitted for the sake of adulterers? Because impure miscreants as Luther, Loyson, Chiniquy, and others of that kind, have sullied their priesthood by a sacrilegious alliance, you are not warranted to conclude that celibacy is impossible and tyrannical. The marriage ties are quite as indissoluble as those of ordination: if they are not tyrannical in the former state, why should they be so in the latter?

SEVENTH OBJECTION.—“Celibacy is contrary to the interests of population.”

ANSWER.—It is just the reverse that is borne out by the facts. For it is noticeable that in the countries where monks and nuns are in greatest number, there the population is most compact or increases most rapidly. Italy, Belgium, and also our Province of Quebec, are striking examples of that law. The reason thereof is quite simple: in the unmarried Clergy there is a moral strength, working for good morals, which prevents corruption, hallows matrimony and secures thereby to society the help of those numerous and patriarchal families which the whole world cannot help wondering at and admiring.

## TENTH CHAPTER

---

### Marriage

---

#### SUMMARY

Marriage is a real Sacrament.—Protestants have reduced it to a mere civil contract.—Unity and indissolubility of marriage.—Deplorable consequences of divorce.—Mixed marriages.

According to the Catholic doctrine, Marriage is not only a civil contract: it is also a veritable Sacrament, instituted by Jesus-Christ to hallow the alliance of spouses, and afford them any help that is necessary for the faithful accomplishment of their duties towards one another and towards their children whom they are bound to rear in the fear and love of God.

You find in Marriage all the requisite conditions of a Sacrament. The *sensible sign* is the mutual consent of the spouses, externally manifested and representing the mysterious union of Jesus-Christ with His Church. The *interior grace* is the help granted to them for the fulfilment of

their duties and to observe an inviolable mutual fidelity. The *divine institution* shines in these words uttered by the Creator at the beginning of the world : "Wherefore a man shall leave father and mother, and shall cleave to his wife, and they shall be two in one flesh. (1)"

These words have been repeated and confirmed by Jesus-Christ who continues by the following : "What therefore God has, joined together, let no man put asunder".—Hear now Saint Paul exclaiming : "This is a great *Sacrament* : I speak in Christ and in the Church". (2).

A few Protestants have ventured to substitute the word *mystery* for the word *Sacrament*. But, pray, what kind of a great mystery do they find in marriage? The ancient Fathers of the Church have translated as above; and Saint Augustine, in particular, ascribes to wedlock the sanctity of a *Sacrament*. Tertullian, Saint Cyril of Alexandria teach exactly the same doctrine. Protestantism, ranging marriage with the mere civil contracts, has therefore innovated, and run against the teaching not only of constant and universal tradition, but even of the Holy Books.

---

(1) Matth. XIX, 6;

(2) Eph. V, 31, 32.

The divine law of Marriage, as one and indissoluble, is therefore clearly set forth in the foregoing passages of the Bible; and by them is formally condemned divorce which Protestant countries authorize and practise so freely. The Lord says: "Whosoever shall put away his wife, ... and shall marry another, committeth adultery against her; and if the wife shall put away her husband and be married to another, she committeth adultery." (Mark X, 11-12). The Apostle Saint Paul teaches the same: "The woman that has a husband, while her husband is living, is bound to the law (of submission to her husband)... she shall be called adulteress if she be with another man; but, if her husband be dead... she is not an adulteress if she be with another man." (Rom. VII, 2-3)—And to the Corinthians he says: "To them that are married, not I, but the Lord commandeth that the wife depart not from her husband; and if she depart, that she remain unmarried, or be reconciled to her husband; and let not the husband put away his wife." (I Cor. VII, 10-11).

True, Jesus-Christ says: "Moses by reason of the hardness of your hearts permitted you to put away your wives"; but He adds immediately: "From the beginning it was not so." (Matth. XIX, 8). And He warns us that, now, whosoever

puts away his wife, even if she be unfaithful and marries another, commits an adultery; that even the man who marries a woman put away by her husband is likewise an adulterer. Therefore the Saviour, in the case of infidelity, authorizes the innocent party only to depart from the guilty one, and in no wise to contract wedlock anew, (unless eventually the guilty party be dead). All that is perfectly evident, if you honestly consider the very words of Jesus-Christ, such as related by Saint Luke, Saint Mark and Saint Paul. They all point out to the absolute indissolubility of the marriage tie.

Again, in this matter of divorce, Protestants have violated the sacred texts and the doctrine of all Christian centuries. They assume that in the case of proven adultery, the offended party can by all rights contract a new marriage. Frightful have been the results of this error: divorces wonderfully multiplied, the least family clashes provoking adultery, so that legal reasons be secured to break up unhappy marital situations. And the aggravating feature of that way of proceeding, as a matter of course, is that the innocent party suffers more, is often reduced to mendicity, while the guilty one knows very well how to ward off most of the inconveniences of divorce.

When the Lord says: "What God has joined, let no man put asunder," He teaches clearly that it is God Himself who joins the spouses and seals their union so that neither can break it. Why, then, in Protestantism, does man, or magistrate, or parliament, dare to separate the spouses? Is it not because they labor under the impression that *they* united them? Divorce is but a fatal consequence of civil marriage. Given that God has nothing to do with wedlock, man arrogates to himself the right of legislating over the contract, over the matrimonial tie, and of dealing with the whole matter of marriage according to his fancy. Hence the fact that in certain countries the marriage contract has less stability than any ordinary contract.

The Catholic Church alone, to whom the sacred ties of wedlock have been intrusted, has not let them be shattered in her hands. She commanded respect for that divine contract even from the most corrupt cities, from the latter Romans, from the barbarous nations and throughout the Middle Ages. During fifteen centuries her voice was heard and obeyed. The bold licentiousness of the great, as well as of the common people, was compelled to yield before her heroic resistance.

“But a day came when England and Germany were stirred more than ever by the evil passions which ruined Solomon and so many other kings. Henry VIII wants to marry Ann Boleyn while Catharine of Aragon is yet living; Philip of Hesse bethinks himself that he can have two wives at once; Albert of Brandebourg sunders the ties which bound him to the altar and takes up new ones in adultery and sacrilege. Luther counsels, approves, ratifies all these horrors; and the horror of his own example is the culmination of his doctrine. Marriage is doomed to desecration. The torrent rushes along. One after the other every country totters and falls : Denmark, Sweden, Saxony and Switzerland are divided and France is shaken. It seems that the world is going back to barbarity and sinking down into the abyss of corruption of a new heathenism. But fear not. The Church is watching over the nuptial bed and will save the honor thereof.

The Bishop John Fisher and the Chancellor Thomas More had to pay with their heads their resistance to the tyrannical freaks of Henry VIII. Far handsomer is the head of a Bishop when it falls for the sake of truth; and greater is the Chancellor who dies for justice.

“Pope Clement VII will rather sacrifice England and Germany than the intangible laws of Marriage.



He will let the bosom of the Church be lacerated, her members be cut to pieces rather than give up that sacramental contract of which he is the guardian. Fall down, rotten branches, fall down. After that, the trunk of the great tree shall only be more vigorous and strong.

O Luther, you are wrong, acclaiming divorce, polygamy, adultery, sacrilege. That mass of iniquities you call a reformation. But you are a liar. It is no reformation at all: it is nothing but treason, cowardice, dishonor. Alone, in the midst of the torrent stands the Church, fighting for truth, for justice, for the Gospel. Alone, she can open the divine Book and repeat fearlessly these words of Saint Paul: "Marriage (is) honorable in all; the (nuptial)bed undefiled. This is a great Sacrament, but I speak in Christ and in the Church". (Hebr. XIII, 4; Eph. V, 32).

How much these Holy words should increase our love and admiration for the Catholic Church, that Church of God which according to Saint Paul is "the pillar and the ground of the truth." (I Tim. III, 15).

The Church has always abhorred mixed marriages, that is marriages between Catholics and heretics. The obvious reason of that abhorrence is that they compromise the faith of the Catholic party, the faith of the children, the peace and

the union of the family. She permits them, however, for very grave reasons; but then the Catholic party is bound to do its utmost to retrieve the consort from heresy, and the heretic consort is obliged to promise solemnly in writing, ever to let the Catholic party practise without hindrance the Catholic religion, to have all the children issued from that marriage baptized and brought up in the Catholic Church. She never countenances by any means those mixed marriages wherein the boys adopt the religion of the father and the girls the religion of the mother; because it is giving up to heresy a part of the children, and accustoming the others to indifference in religious matters.

She formally reprovcs and condemns all marriages contracted before an heretical minister. All parties contracting such marriages commit a mortal sin, cause a great scandal, renounce their faith as it were, and are liable to the censures of the Church. Moreover, according to the recent legislation of the Church. such marriages are invalid.

If two Catholic parties, unworthy of that beautiful name, attempt to get married before a Protestant minister or a civil magistrate, be it known that their marriage is altogether null and invalid.

## CONCLUSION

---

The Roman Catholic Church, alone invested with her infallible authority, has ever been the faithful guardian of the teachings of the Saviour, as well as of the Sacraments which He has instituted for the salvation of mankind. Alone she has kept doctrinal unity in all times and in all places. In spite of all the persecutions assailing her, she has religiously kept the seven Sacraments which she possessed even from her origin and which she received from Christ Himself. That is the irresistible evidence that she continues to keep sedulously the deposit of the faith intrusted to her.

Luther, frightened by the disasters resulting from his would-be reformation and urged by the evidence of facts, could not help exclaiming: "Yes, it is in Papism that are found the true Holy Scriptures, the true Baptism, the true Sacrament of the altar, the true Keys that remit sins, the true preaching, the true catechism, the true articles of faith. I dare say that the true Christianity is in Papism." (*Oeuvres de Luther*, Protestant edition of Jena, p. 498).

**CATECHISM OF RELIGIOUS CONTROVERSY 103**

**Let us give thanks to God every day of our life, for having appointed our birth in the true Church of Jesus-Christ, and for having made us participants in the Sacraments which are the channels of His grace.**

---

