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**SACRAMENTALISM IN THE ROMAN  
CATHOLIC CHURCH**

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**A Thesis Presented to  
The Faculty of Concordia Seminary  
Department of Systematic Theology**

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**In Partial Fulfillment  
of the Requirements for the Degree  
Bachelor of Divinity**

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by

**Jack H. Ruff**

**May 1947**

Approved by:

*J. E. Mayan*  
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## SACRAMENTALISM IN THE ROMAN CATHOLIC CHURCH

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The religious situation, as well as every part of the mission of the Church, is fundamentally sacramental. The sacramental system is the central point of the Church's life. It has become clear that the sacramental system is not a mere external form, but a living reality. The sacramental system is the central point of the Church's life. It has become clear that the sacramental system is not a mere external form, but a living reality. The sacramental system is the central point of the Church's life. It has become clear that the sacramental system is not a mere external form, but a living reality.

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## PREFACE

In religious circles, as well as among some of the editors of the more popular weekly magazines, the term "Proselytizing Fulton Sheen" has become a byword. It has become almost a fad for the socially prominent to be converted by this noted Catholic Monsignor. During the past year Sheen has added the ex-communist, Louis Budenz, and Clare Boothe Luce to his list of converts which already included such notables as Henry Ford II, Heywood Broun and the politician, Horace Mann. Periodically the press carries a fresh crop of rumors about who will be the next to fall under the influence of the monsignor's teachings.

The Roman Catholic Church has been very vocal in publicizing these "prominent" gains. From all reports their campaign has been successful. Months after her conversion, in response to the "thousands" who wrote her letters at the time of her conversion, Clare Boothe Luce is publishing an account of her union with Holy Mother Church in the columns of a popular woman's magazine.<sup>1</sup>

There has also been much discussion and a good deal of comment in the local press about the charges and counter-charges arising from a claim that Catholic chaplains were more efficient in the performance of their duty. More fuel has been added to the fire by a recent article

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1. McCall's Magazine, February and March Issues, 1947.

in the Christian Century. John Ruskin Clark, ex-chaplain and creedless Unitarian, writing under the caption Chaplains in Combat, bitterly complained: "The reason Protestant chaplains received less recognition is a clue to the reason Protestant churches as a whole make less impression on the channels of public persuasion." Unitarian Clark claims that the drama and symbolism of the Roman sacramentary system is the cause of Rome's success in the publicity field.<sup>2</sup>

Mr. Clark's evaluation may be one-sided and subjective, but there is a good grain of truth in what he has to say. There are a variety of reasons why people are attracted to the Catholic fold. The intellectuals, no doubt, find satisfaction in the Neo-Thomist philosophy of the Church. The cry against communism is probably another consideration which is winning friends for Rome. But at bottom, I think the sacramental system and its correlative, a pompous sacerdotalism with its arrogant claims, are the most important factors.

At any rate, the sacramental system is the chief subject of current propaganda for mass consumption. The vast majority of the Knight's of Columbus advertisements deal with the "seven wonders of the Church" and "Christ's blessings received through the mediation of the priesthood of Holy Mother Church."

The need of security, magnified by the war years, can be satisfied in the sacramental system according to Catholic claims. Clare Luce admits that the failure of political systems and the inadequacy of the new liberalisms were important considerations in her retreat to Rome. A visible kingdom with visible signs of grace for every time of life is appealing.

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2. John Ruskin Clark, "Chaplains in Combat," The Christian Century, November 27, 1946, Volume lxxiii, No. 48, p. 1435 ff.



The Romanists make capital of these claims and offer insurance for the soul from the crib to the coffin.

The flamboyancy with which they make these claims is typified by the following often told Catholic tale.

A British Catholic chaplain and a Protestant officer were lifting a dying German, whose rosary, round his neck, betokened him a Catholic. The priest knew no German; the officer spoke it well. The dying boy wished to make his confession, and implored the officer to hear it and translate it. He insisted, though the priest declared that no such method need be taken. Having then thus confessed and absolved him, he gave him the Last Sacraments, aided by the officer, down whose face the tears were pouring. In that hour of radiant death, the young man begged to be made a Catholic. "Come back with me," said the priest, "and I will give you what instruction I can." "No," said he, "I can never believe better than I do, after what I have seen. Who knows how long I have got? Receive me now." The priest did so, and the lad was killed the next day.

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In view of the current wave of Romanist propaganda, the purpose of this paper is to re-examine the sacramental system of Rome in the light of the Scriptures and history. Objective examination will show that: a) The sacraments have become the shackles to bind men to the Church of Rome, b) The sacramentalism of the Romanists leads to doubt or carnal security, c) The papists' system is inadequate as shown by the very practice of the Catholic Church.

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3. Father Cuthbert, Editor, God and the Supernatural, p. 292.

## I. Rome's Sacramental System Contrasted with the Teachings of the Lutheran Church.

The purpose of this first section of the thesis is not to engage in a lengthy apology in favor of the Lutheran position on the means of grace. Neither is it the writer's purpose to attempt a thorough-going refutation of the Romanist dogma. Melancthon's treatment of the subject in the Apology of the Augsburg Confession is more than adequate from this point of view.

The purpose of this chapter is to set the two opposing views side by side for purposes of comparison. Since the main emphasis is to be placed on the Catholic teaching, the material will be arranged according to the Romanist's approach. Only by a recognition of the fundamental tenets embraced by the Romanists can the sacramentary system of the Catholic Church be fully understood. There are three basic concepts involved in a discussion of the Roman Catholic sacraments: a) attitude toward the Scriptures, b) concept of faith, and c) the concept of the sacraments.

### A. The Word

On April 18, 1521, Luther stood before the emperor, Charles V, at Worms, and declared:

Unless I am convinced by testimony from Scripture or evident reason — for I believe neither the Pope nor the Councils alone, since it is established that they have often erred and contradicted

themselves — I am conquered by the writings (that is, passages from Scripture) cited by me, and my conscience is captive to the Word of God; recent I will and can nothing since it is neither safe nor honest to do ought against conscience.

1

Ever since that day sole scriptura has been one of the firm foundations of the Lutheran Church. True Lutheran theologians and laymen recognize the canonical Scriptures of the Old and New Testaments as the only source and norm of doctrine. With Luther, we openly confess before all our adversaries:

Even though all saintly teachers had maintained this or that, it would mean nothing over against a single statement of Holy Scripture.

2

For — we firmly believe that all canonical Scriptures are the infallible and errorless Word of the Lord.

More than that! The Scriptures is not just a dead book of doctrines which Christians are in duty bound to assent to with the intellect. The Gospel promise of the Scriptures is an efficacious power of God, the only means of grace, which works faith in the hearts of men. Melancthon, in replying to the Confutation of the papists, clearly sets forth the true Christian doctrine.

But God cannot be treated with, God cannot be apprehended except through the Word. Accordingly, justification occurs through the Word, just as Paul says, Romans 1:16. The Gospel is the power of God unto salvation to everyone that believeth. Likewise 10,17: Faith cometh by hearing.

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1. Quoted by Dr. M. Reu, Luther and the Scriptures, p. 28.
  2. Ibid., p. 21.
  3. Apology of the Augsburg Confession, Concordia Triglotta, p. 139, IV (II).

In Lutheran theology the Word of God, the Scriptures, is all important! This, in brief, is the Lutheran attitude toward the Holy Scriptures. What an evident contrast we find between this concept of the Scriptures and the position of the Romanists!

Writing against the Confutation of the Catholic theologians, Melancthon charges that they set forth "human tradition" and "do not teach the Gospel." At the first glance at current Roman Catholic literature the reader might gather that Rome's doctrinal teaching on the Scriptures has been misrepresented in the Lutheran confessional writings. Cardinal Gibbons assures the laity: "It is our earnest wish that every word of the Gospel may be imprinted on your memory and on your heart."<sup>4</sup> The introduction to The Cofraternity of Christian Doctrine Edition of the New Testament promises the faithful an indulgence of three hundred days for reading "the Sacred Scriptures with the veneration due to the Divine Word and as a Spiritual reading."<sup>5</sup> But Rome has not changed its doctrine of the Scriptures, as this analysis will show. Cardinal Gibbons' statement is primarily for Protestant consumption, and Pope Leo's indulgence for reading the Scriptures is a straw man to deceive unwitting readers and to supply the Roman Catholic apologists with ammunition to use against those who say that the Romanists belittle the Scriptures. For every good Roman Catholic layman knows that he can receive his indulgences in a much easier manner than spending fifteen minutes a day with the Bible. A mere recitation of the ejaculation "My God, and my all!" will achieve the same end in a much quicker

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4. James Cardinal Gibbons, The Faith of Our Fathers, p. 77.

5. The Cofraternity of Christian Doctrine Edition of the New Testament, p. iv.

manner. "Lord, increase our faith," gives the faithful five hundred days indulgence, and if said every day for a month it gains a person a full plenary indulgence.<sup>6</sup> A short twelve line prayer to mother Mary is worth, not three hundred days indulgence, but three years indulgence!

These pompous pronouncements are mere gloss and cover up the real attitude of Rome toward the Scriptures. The charge of the Apology of the Augsburg Confession that the Romanists set forth "human tradition" and "do not teach the Gospel" still holds true.<sup>7</sup>

The Romanists belittle the Word of God and place it on a par with man-made tradition.<sup>8</sup> In the discussion on the origin of the seven sacraments of Rome they openly admit that the Scripture texts do not "prove conclusively" the sacramental nature of all seven rites. But they bolster up their contention with the assertion that these statements of Sacred Scripture must be taken in conjunction with the testimony of tradition, "which is as truly the word of God as are the written pages of the Bible."<sup>9</sup> Tradition also furnishes the only conclusive basis for the assertion that Jesus Christ instituted all seven of the sacraments recognized by the papists.<sup>10</sup> The Romanists make it a greater virtue to obey the tradition of the church by vowing celibacy than to obey God's Word and contract marriage.<sup>11</sup> Thus, they even place the tradition of man above the Word of God. This is not the worst violence they do to the Scriptures.

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6. N.C. Cassidy, Indulgenced Prayers and Ejaculations Approved by the Church.

7. Apology, Concordia Triglotta, p. 399, XXIV (XII).

8. The Rev. J. Waterworth, translator, Canons and Decrees of the Council of Trent, Session IV, p. 17.

9. Rev. Francis J. Connell, C.S.S.R., The Sacraments, pp. 4-5.

10. Ibid., p. 10.

11. The Rev. Francis J. Connell, C.S.S.R., Shepherds of Christ's Flock, p. 21.

The Roman Catholic Church claims sole authority to the key to the meaning of the Scriptures. The papists reserve the right to interpret the text as they see fit. 12

We cannot have God for our Father, if we do not have the Church for our mother. When a father writes a letter to his family living in a distant country, he directs the letter to the mother that she may impart the contents to the children. This is the way the faithful are to accept the Bible, the letter of the heavenly Father, from the hands of the Church. The Church as a wise mother, acts with discretion. To the younger children who will attend school and who are not in a position to understand the Father's whole letter, who might take harm from some passages, she relates in the Bible history, with her simple motherly words, the parts of the Father's letter that are most suited for children. And because many people in the way of religious thought never get essentially beyond this childish standpoint all through life, it would be well if such were satisfied with excerpts from the Bible. 13

Before 1870 Rome had placed an infallible council in the stead of the infallible Bible. Since July 18, 1870 Catholicism has had an "infallible pope" instead of an infallible council. The Pope alone, according to the decrees of the Vatican Council, has the right to define what men must believe for the salvation of their souls.

Unfortunately, the pope and his theologians, after reserving the authority of interpreting the Scriptures, rob the Scriptures of its meaning. No distinction is observed between Law and Gospel. The chief article of faith, the free remission of sins for Christ's sake through

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12. The Rev. J. Waterworth, op. cit., Session IV, Decrees Concerning the Canonical Scriptures, p. 17.

13. Algermissen, Konrad, (trans. by Joseph Grunder), Christian Denominations, p. 252.

faith, is perverted and denied. The content of Scripture is rationalized. On the one hand, the Romanists proclaim a divine inspiration for the Scriptures. On the other hand, they make "divine inspiration" meaningless by declaring that as a child of the times, the biblical writers could possess incorrect ideas in these matters (natural science, current popular views). <sup>14</sup> Under such a theory it is possible for the Jesuit fathers to deny Genesis One and allow an evolution theory for all forms of matter. The only creation that must be held is the "creation of the soul" which is a definitely defined doctrine of faith. <sup>15</sup> Again, the papal interpreters rationalize the Scriptures to their own ends. "Faith cometh by hearing...." means that oral tradition is divine. <sup>16</sup> This continued rationalization leads to hopeless, if not always apparent, contradictions. One of the arguments advanced for the existence of a purgatory is based on the idea of God as a just judge. Catholic apologists claim that it is only reasonable that God, just and holy as He is, could not take a soul of a sinner directly into heaven until the sinner has paid the temporal punishment for his sins. This argument they claim to base on the justice of God as manifested to man through the Scriptures. <sup>17</sup> Then, however, in arguing the value of baptism, they assert that if a brutal, condemned murderer were to make confession and receive the sacrament of baptism directly before his death and did not have opportunity to sin between the time of his baptism and his execution he would go straight to heaven. <sup>18</sup> The appeal to God's sense of justice is forgotten,

14. Konrad Algermissen, op. cit., pp. 1139-1140.

15. Bishop John F. Koll, Father Smith Instructs Jackson, p. 32.

16. Konrad Algermissen, op. cit., p. 254.

17. Cf. Article on "Purgatory" in the Religious Section of Our Sunday Visitor, (August 5, 1945).

18. Rev. Francis Connell, O.S.S.R., Rebirth of the Soul, p. 31.

in this instance, in their zeal to show the ex opere operato effect of the sacrament. Thus Rome wrests the Scriptures to its own end.

They lead poor souls astray in yet another respect.

The Romanists, for all intents and purposes, deny the power of the Word of God. To the papists, the Scriptures are "spiritual reading," a mere book of truth, which one must assent to with the intellect. For this reason the Catholic Church makes much of the ex opere operato effects of the mass and neglects the proclamation of the Gospel of Jesus Christ from the pulpit, as Melancthon points out in the Apology.<sup>19</sup> The discussion below, on the concept of faith in Lutheran and Catholic theology, will develop this point more fully.

#### B. Faith

In Lutheran theology, faith is a gift of God's grace.<sup>20</sup> Faith is the organ which accepts the benefits of Christ offered through the Word and Sacraments by knowledge of, assent to, and reliance on, the teachings and promises of the Gospel, and, especially, confidence in the Christ revealed and promised in Holy Scriptures.<sup>21</sup> This faith alone justifies,<sup>21</sup> but such faith is never alone. From the moment when justifying faith has been wrought by the Holy Spirit in the act of regeneration or conversion, the same Spirit of God also actuates such living faith in the divine work of sanctification.<sup>22</sup> As long as faith is present it produces good works. Faith is never an idle thought or mere knowledge.<sup>23</sup>

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19. Apology, Concordia Triglotta, p. 399, XXIV (XII).

20. Acts 11:17-18.

21. A. L. Graebner, Doctrinal Theology, p. 186.

22. Ibid., p. 195.

23. Apology, Concordia Triglotta, p. 399, XXIV (XII).



Even the devil and his angels have a knowledge of Christ and His work, but they have no faith. Knowledge once learned cannot be voluntarily cast off, but faith can be lost and the working of God's Holy Spirit through the Gospel promises can be thwarted by wicked men.

The best way of showing the sharp antithesis between Rome and Lutheran theology on this point is by contrasting the Canons of Trent with the pronouncements of the Apology of the Augsburg Confession. In defining faith the Apology states:

Nor, indeed, is this faith an idle knowledge, neither can it coexist with mortal sin, but it is a work of the Holy Ghost, whereby we are freed from death, and terrified minds are encouraged and quickened. 24

The Canons of Trent decree:

If any one saith, that, grace being lost through sin, faith also is always lost with it; or, that the faith which remains, though it be not a lively faith, is not a true faith; or, that he, who has faith without charity, is not a Christian; let him be anathema. 25

If any one saith, that by faith alone the impious is justified; in such wise as to mean, that nothing else is required to cooperate in order to the obtaining the grace of Justification, and that it is not in any way necessary, that he be prepared and disposed by the movement of his own will; let him be anathema. 26

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24. Apology, Concordia Triglotta, p. 399, XXIV (XII).

25. Rev. J. Waterworth, op. cit., p. 48, Canon xxviii, Session VI.

26. Ibid., Canons ix and x, Session VI, p. 27.

If any one saith, that men are just without the justice of Christ, whereby He merited for us to be justified; or that it is by that justice itself that they are formally just; let him be anathema.

27

The Catholic conception of faith and the Lutheran teaching on faith are poles apart. Melancthon states the Roman conception correctly when he says that they view faith as only a knowledge of history.<sup>28</sup> The Romanists make this quite clear by their writings. In speaking of the fruitful reception of baptism by an adult, an "act of faith" is mentioned as a necessary requirement. The papists do not mean by this that one must believe firmly in the free remission of sins, but simply "accepting all that God has revealed." Which phrase is interpreted as meaning that the recipient must, in this instance, know explicitly "at least two truths of the Christian revelation - that there is a God and that He rewards and punishes men according to their dues."<sup>29</sup>

That faith in Catholic theology is limited to a knowledge of Christian revelation can also be demonstrated from the canons of the Council of Trent cited above. A true faith, trusting in the merits of Christ, cannot coexist side by side with mortal sin. True faith in the heart means the acceptance of Christ's righteousness and the covering of all sins mortal and venial. Wherever faith exists all sins are

27. Rev. J. Waterworth, *op. cit.*, Canon x, Session VI.

28. *Apology, Concordia Triplotta*, p. 135, Article IV (II).

29. Rev. Francis Connell, O.S.S.R., *Rebirth of the Soul*, p. 23.

"It is probable that two other doctrines must be explicitly known @ the Holy Trinity and the Incarnation."

forgiven. Faith is always accompanied by love which is active in works. Not so in Roman Catholic theology. Canon xxviii states that faith and mortal sin can exist side by side. Faith is only lost through infidelity, that is, rejection of the historical knowledge as false and deceptive.<sup>30</sup> If, as the canon states, faith and mortal sin can coexist, then faith cannot be the vehicle which grasps the forgiveness of all sins but only a mere knowledge of Christian revelation.

In the final analysis, faith, according to Romanist dogma, is intellectually assenting to what the Church of Rome teaches. When one sees the discrepancy between this view and the Lutheran teaching it becomes quite evident that the power of the Word proclaimed by Paul, Romans 1:16, is made null and void. Hence, the chief means of grace, the Gospel promise, is disparaged.

### C. The Sacraments

"Where God's Word is pure, and the Sacraments are administered in conformity with the same, there certainly is the Church, and there are Christians."<sup>31</sup>

Lutheranism holds that the Word and Sacraments, the means of grace, bring with them the Church. For most certainly the Holy Spirit works seriously and efficaciously through these means establishing faith in the hearts of men.

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30. Rev. J. Waterworth, *op. cit.*, Session VI, Chapter 15.

31. Apology, Concordia Triglotta, p. 227, VII, VIII.

Primarily, the Word is the means of grace. Luther held that if he wished to use the term sacrament in the strictest sense, he would have only one sacrament, the Word, and three sacramental signs.<sup>32</sup> In Lutheran theology the sacraments, Baptism and the Lord's Supper, are seals or visible signs of the Word. As Saint Augustine expressed it: "...a picture of the Word, signifying the same thing as the Word."<sup>33</sup>

The sacraments are fulfilled when they are believed, not when they are merely observed.<sup>34</sup> This proposition is held in opposition to the Roman conception that the sacraments work ex opere operato, that is, by the mere performance of the sacrament. The Lutheran position has always been that the Word is an essential part of the sacrament. Yes, the sacraments are mere visible signs of the Word. Without the Word the performance of the rites of Baptism and the Lord's Supper are no sacraments but mere motions.<sup>35</sup> To be of value, the sacraments must distribute the merits of Christ to man. It was for this purpose that they were instituted. The merits of Christ and the remission of sins are offered to man only through the Gospel promise, and the promise of Christ can be grasped only through the Word.<sup>36</sup>

To gain any benefit from the sacraments the recipient must have faith. And again, faith comes only through the Gospel which is the power of God to salvation. Hence, it is evident that the Word cannot be divorced from the sacrament if the sacrament is to effect the end

32. Absolution, baptism, and the Lord's Supper. Martin Luther, The Babylonian Captivity, (Philadelphia Edition), Vol. II, p. 177.

33. Apology, Concordia Trielotia, p. 309, XIII (VII).

34. Martin Luther, op. cit., Vol. II, p. 228.

35. Ibid., Vol. II, p. 203.

36. Ibid., Vol. II, p. 201.

for which it was instituted.

The sacraments being in reality only another form of the Word, that is, the "signed Word" or the "visible Word," the Word is, in reality the only means of grace in Lutheran theology. Therefore, Lutheran theologians have always held that the sacraments are not unconditionally essential for salvation, for a man can attain faith through the Gospel without the sacraments. Luther rightly points out, in this connection, that faith and not the sacraments are essential. He quotes the Word of our Lord: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."<sup>37</sup> It is a lack of faith that damns, not a lack of the sacrament. One in possession of faith will, of course, seek baptism and not despise the words of Jesus.

The late Dr. Reu beautifully illustrates the place of the sacrament of baptism, as a seal, in the life of the Christian.<sup>38</sup> He pictures baptism as a mighty fortress to which the Christian can always turn in time of weakness and doubt. Baptism never loses its efficacy, for the Word of promise is always present. In baptism God has made a solemn pledge to be our heavenly Father and to daily forgive our sins for the sake of the Lord Jesus. In the trials of this life the Christian may find himself doubting whether God still cares, whether God still is willing to receive him as a son and remit his sins. In moments like these, when our feelings are changeable and uncertain, God's Word stands before us. The act of baptism is past, but the pledge: He that believeth and is baptized shall be saved! still stands as a guarantee of God's grace.

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37. Mark 16:16.

38. Reu-Buehring, Christian Ethics, p. 165-6.

The Lord's Supper is not a sacrament to kindle faith, but to strengthen faith. The whole power of the Sacrament of the Altar consists in the Word of Jesus, in which He renews His promise that the remission of sins is bestowed on all who believe they receive His body and blood in the sacrament. As we leave the altar and go again to the affairs of this mundane life we take with us a shelter for the trials of life. For in this sacrament, too, we can have and use the Word apart from the sign.<sup>39</sup> In times of uncertainty and distress we can look back upon our participation at the Lord's Table and gain objective assurance of our salvation through the Word of Promise connected with the sacrament.

Finally, a word is in place about the "grace" received through the means of grace. By "grace" - in Lutheran theology - we mean simply the favor of God which, for the sake of Christ, remits sins to all who accept the gift by faith.

The sacramentary system of Rome stands in sharp contrast with the Lutheran doctrine of the means of grace. However, before contrasting Rome's concept of the sacraments with the Lutheran doctrine discussed above, it might be in place to briefly sketch the Romanists' plan of salvation. A knowledge of the Catholic way of salvation is imperative for a genuine understanding of the great gulf that exists between the scriptural doctrine of salvation by grace and the papist conception. Lutheran and Catholic doctors employ similar terminology. But, in most instances, all similarity in the teachings terminates with this external, phonetic likeness.

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39. Martin Luther, Babylonian Captivity of the Church, Vol. II, p. 204.

The papists teach a semi-Pelagianistic plan of salvation. Man, by birth, is pictured as a sinful being, but he is not totally depraved and helpless. On the contrary, every man has within his bosom great potential powers. Every man, to a certain extent, can pull himself up by his own bootstraps. Men have a free will and can determine to do that which is morally right. But sooner or later a man reaches a point beyond which he cannot soar without the supernatural aid of God.

It is at this point where Christ and the Church enter the picture. The Romanists explain the place of the work of Christ in the plan of salvation to the layman in this way. Jesus Christ's death was infinitely meritorious. All of the merits of Christ's work - as if they could be counted, weighed, and confined - are kept in store. The papists use the example of a huge reservoir. Now these merits of Christ are worthless as long as they lie dormant in the reservoir, just as water in a great storage tank is worthless if it cannot be put to use to irrigate the parched land. There has to be some means of applying these pent-up merits to mankind. The Church enters the picture at this point. The Church is the pipe line which conducts the merits of Christ to the people. The seven sacraments are the faucets, so to speak, out of which the merits of Christ flow.

One can see from the above description that the Roman Catholic Church does acknowledge that Jesus died for our sins, but unfortunately they bind and limit the benefits men receive as a result of the bitter suffering and death of Christ. In Lutheran theology the sinner simply clings to the promise of Jesus that his sins are all forgiven because of the vicarious atonement of our Lord. Faith in the person and work

of Christ bestows free and full forgiveness. The Roman Catholic doctrine is not as simple as this. The Romanists speak of receiving "grace" through the sacraments. The merits of Christ are distributed to men in the form of "graces." These "graces" vary from sacrament to sacrament. All of the sacraments infuse a "special grace" into the soul, that is, a power necessary to fulfill the purposes for which the sacrament was instituted. This grace is sometimes called "the sacramental grace" of the sacrament. The special grace of marriage, for example, is the grace to live in harmony with your partner and to be faithful to the duties imposed by marriage and to be obedient to the laws of God in regard to marriage. One of the special graces imparted by the Sacrament of Holy Orders is the ability to remain chaste and keep the vow of celibacy.<sup>39a</sup> In addition to these special graces, the sacraments bestow and infuse a "sanctifying grace." There are two kinds of sanctifying grace. Baptism and Penance bestow first sanctifying grace. The other five sacraments infuse second sanctifying grace. The sacraments of Baptism and Penance are the rites for the spiritually dead. Hence, when one is baptized or confesses and receives absolution the rite infuses a first grace into the soul making the recipient a Christian and equipping him to act meritoriously to save his own soul. You see, Christ's merits only change the finite ability of man into an infinite ability. This grace changes man into a superman, but the job of gaining heaven still is a task for man to work out. The bare merits of Christ are not sufficient. The other five sacraments - Confirmation, Marriage, Holy Orders, Eucharist and Extreme Unction - bestow second sanctifying grace. The first sanctifying grace is like a supply of fuel. It will soon be consumed. From time to time man must, so to speak, re-fuel. The

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<sup>39a</sup>. See Appendix I to VII for detailed documentation and further examples.



second sanctifying grace is the added fuel supply to enable man to continue his flight upward. Should a man fall, Penance restores him and enables him to make a new try in the long perilous climb toward the heavens. This, in brief, is the way of salvation in Roman theology.

Now for a survey of the Romish sacramentary system - To begin with, the sacraments do not bring with them the Church, but, on the contrary, the Church makes possible the presence of the sacraments. For, according to the Romanists, only the Church, that is, the bishops and priests of Rome, have the power to administer the sacraments efficaciously.<sup>40</sup> This claim is based on the assertion of the jurisdiction of the Pope and is enforced by holding that an indelible character is a prerequisite for the valid administration of the sacraments.<sup>41</sup> In the final analysis, Rome makes the Church the real power instead of the Word.<sup>42</sup>

In Catholic theology the sacraments take the place of the Word as the power of God. "The grace of God is obtained chiefly by prayer and the Sacraments."<sup>43</sup> In the administration of the sacraments the emphasis is on the correct performance of the act. Much is required in the way of precision and form. Endless regulations have been imposed by the Church of Rome to guarantee correct ceremonies. Nothing is said of the power of the Word. Nothing is said of true faith.<sup>44</sup> A correct

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40. Rev. J. Waterworth, op. cit., Canon x, Session VII. The exceptions are matrimony and baptism.

41. See Appendix One. Baptism and matrimony are exceptions.

42. Pohle-Preuss, The Sacraments, Vol. I, p. 164.

43. James Cardinal Gibbons, op. cit., p. 218.

44. Rev. J. Waterworth, op. cit., Session VII, Canon iv, v.

disposition and a historical knowledge is the only requirement to obtain the sacramental graces.

In Lutheran theology the sacraments are completely dependent on the Word. In Rome's thinking the sacraments work completely independent of the Word. The only importance attached to the Word is that the form, the words of the formula, of the sacrament must be correctly spoken. Whether the recipient of the sacrament hears and understands the words is of minor consequence. <sup>45</sup> This is only natural since faith in the Word of promise is not required for a fruitful reception of the sacraments. This teaching was officially promulgated by the Council of Trent when it decreed that grace is "conferred through the act performed (ex opere operato)."<sup>46</sup> This decree was re-enforced by the condemnation of the teaching "that faith alone in the divine promise suffices for the obtaining of grace."<sup>46</sup>

The Word is dethroned and made, at best, the source book from which Rome attempts to prove the authority for her sacraments. The very conception of what constitutes a sacrament demonstrates most conclusively the Catholic attitude toward the Word of God. Three elements are said to be necessary to constitute a sacrament. It must be (1) an outward sign, (2) instituted by Christ, (3) to give grace. No mention is made of the Gospel promise at all. <sup>47</sup>

The grace imparted through the sacrament is not the favor of God in remitting sins, but a "supernatural assistance" which Christ has merited. To obtain this grace it is necessary that one first become

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45. Martin Luther, Babylonian Captivity, op. cit., Vol. II, p. 200.

46. Pohle-Preuss, op. cit., Vol. II, p. 58. Trent, Session vii, Can. viii.

47. Pohle-Preuss, op. cit., Vol. I, p. 58.

48. Martin Luther, Babylonian Captivity, op. cit., Vol. II, p. 229.

worthy by an act of love. The supernatural grace does not work salvation, but is merely a special divine "help" to make it possible for a man to save his own soul.<sup>48</sup> As food is fuel for the physical body to enable a man to work and provide for his needs, so the grace of God is fuel for the soul to enable man to work and gain heaven.<sup>49</sup> The sacraments, then, depend on the Church and on the moral worthiness of the recipient, but never on the Gospel which Paul proclaims as the "power of God unto salvation."

#### Summary of Part One

While Lutheran theologians and Catholic dogmaticians both speak of "grace," "faith" and an "infallible Word of God," it is always necessary to bear in mind that these terms are used in a different sense by the two groups of religious scholars. Consequently, one must know how the terms are used to understand the respective doctrines correctly. In this first portion of the thesis, the writer has made an effort to point out the basic differences in the use of the terms: faith, grace, and the infallible Word of God. A proper understanding of these three concepts is absolutely essential if one is to grasp the great differences between Roman and Lutheran sacramentary teachings, for the terms are employed

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48. Martin Luther, The Babylonian Captivity, op. cit., p. 229. In the case of baptism of infants and those below the age of reason, the sacrament works complete redemption if no sin is committed after baptism. Rome claims that baptism cleans the slate if accepted worthily. A child or person without the use of reasoning powers cannot be unworthy or ill-disposed toward the sacrament. Hence, the sacrament, in such cases, always works fruitfully.

49. James Cardinal Gibbons, op. cit., p. 218 ff.

constantly in a discussion of the doctrine of the sacraments.

In this chapter, the writer has attempted to contrast the Romish sacramental system to the Lutheran Church's teaching on "the means of grace." It was pointed out that there is no real common grounds for comparing the two opposing teachings. Both groups use identical terms, but the terms are employed in a different sense by both parties.

In a study of the Romish sacramentary system, it has been shown that the papists dethrone the Word and elevate a sacramental system. The Lutheran theologians maintain that the Gospel of Jesus Christ, as presented in the Holy Scriptures, is clear, authoritative, and the power of God unto salvation. The papists speak of the Word of God as theological and devotional literature, but not one syllable is said about its power as a means of bestowing grace. On the contrary, the Roman Catholics place the sacraments on a pedestal and make them the source of all grace. We might say that they make the sacraments a substitute for the Word of God as a means of grace. But, as we said before, there is no common ground for comparison; hence, simply to say that Rome makes the sacraments the means of grace in place of the Word isn't giving an altogether accurate picture. In reality, Rome does not have a place for "a means of grace" as we understand the term. The basis of salvation in Rome's theology is not faith in the Gospel promise as a means of grace, but infused grace, a quality, which makes it possible for a person to work out his soul's salvation.

The papists destroy the means and pervert the grace. They destroy the means by their assertion that the sacraments work ex opere operato, that is, by the performance of the action. The layman is led to believe

that he receives a supernatural quality which will equip him to work his way into heaven, because the priest performed the actions of the sacramental rite in his behalf. The recipient is led to place his trust in the performance of the act by an authorized priest and not in the Word of the Gospel which is the true power of God unto salvation.

Scripture teaches that the only way to appropriate the merits of Christ is to accept, by faith, the Gospel promise of the remission of sins. The Romanists hold that faith is a mere intellectual knowledge of the facts of Christianity. Faith is necessary for salvation, according to the Romish theology, but faith alone does not save. The sacraments distribute the merits of Christ in the form of grace. The grace is necessary; one must possess grace if one wishes to gain the reward of heaven.

Lutheran theologians can subscribe to the proposition: Grace is the necessary element; one must possess grace if one wishes to gain heaven. But, again, the meaning of the proposition is used in a different sense by the Lutheran theologians. Lutherans hold that grace is nothing more than the favor of God in freely forgiving sins for the sake of Christ. Hence, it is true that grace is necessary for the obtaining of salvation. This grace is received by faith in Christ. The papists have a different conception of grace. To the Romish theologians, grace is a quality infused into the soul through the performance of the sacramental rite. This grace does not bestow salvation, but only enables one to earn his own salvation. Grace is limited in its powers. Grace is an important element in the Catholic plan of salvation - but grace is a very limited gift of God in the Romish system when compared with the value and importance Scripture places

on it. Instead of actually bestowing salvation, grace merely makes it possible to earn salvation.

These, in brief, are the salient points in a survey of the workings of Roman sacramentalism as compared with the teachings of the Lutheran Church.

## II. Roman Sacramentalism and Sacerdotalism

This chapter will be devoted to a study of the practical implications of Roman sacerdotalism. An effort will be made to show the practical aspects involved in Roman sacramentalism as far as the practical Catholic layman is concerned.

The reader will note that this portion of the thesis is titled: "Roman Sacramentalism and Sacerdotalism." A word of explanation seems in place. In the Roman Catholic Church sacramentalism and sacerdotalism are correlatives. The two concepts are virtually inseparable, for the papal sacramentalism is predicated on the foundation of historic sacerdotalism. Proof for this contention will become evident to the reader in the discussion which follows.

For the sake of convenience, this chapter has been subdivided into three sections.

### A. The Sacraments have become the Shackles to bind Men to the Church of Rome.

This contention can be proved historically, theoretically, and practically.

#### Historical Proof

The sacramentary system of Rome was the atomic bomb of the pre-Reformation period. By cleverly manipulating the sacramental system of the church, the popes were able to depose kings and fight bloodless wars of conquest. Through the perversion of the means of grace the pope was able to efficiently and effectively defy the king and all the king's men. This was done through the teachings of the medieval Catholic

Church, which teachings are still in force to this day!

Such destructive power was wielded through the use of the interdict.<sup>50</sup> It worked in this manner. According to the Roman Catholic plan of salvation, men need the grace bestowed by the sacraments if they are to effectively work out their soul's salvation. (Compare - Chapter I, page 17) Now the faithful were taught that valid sacraments could be administered only by a validly ordained priest in possession of the indelible character of Holy Orders acting with the permission of the pope. If a king would refuse to obey the dictates of the pope, his entire domain would be threatened with the interdict. This usually brought the ruler to his knees for fear of the effect the interdict would have on the attitude of the people toward their sovereign. More stout-hearted kings resisted. Then the greatest weapon of all time would be mercilessly employed by "Christ's Vicar on Earth." The pope would issue a bull laying the interdict over the domain of the king. This meant that all church bells would be silenced and the gates of heaven closed against the inhabitants. The priests were ordered to cease the administration of the sacraments, which the people believed to be the only divinely ordained means of salvation. Penance and the Eucharist were administered only to the dying. Christian burial was denied for all but priests, friars, and children below the age of two years. Marriage was forbidden. Even if a priest could be found who would defy the edict of the pope, his acts would not be valid because he would lack the necessary permission

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50. The interdict was first recognized as a Church institution by the Synod of Limoges in 1013 A.D.



of the pope. The pope had practically delivered the poor people into the hands of Satan. Only time was necessary before panic and fear seized a large enough segment of the population. The people would sooner or later force the ruler to mend his differences with the pope. <sup>51</sup>

There is only one reason why the interdict is not employed against entire countries in our day. <sup>52</sup> To be effective, the teachings of Rome on sacramentalism and sacerdotalism have to be accepted as true. Where there is no faith in the Roman sacramentary system the interdict loses its terrifying power.

The interdict worked effectively until Martin Luther came forth with a most potent set of defenses against the dread weapon of the popes. Luther broke the power of the interdict in his three chief Reformation writings, The Babylonian Captivity of the Church, <sup>53</sup> The Address to the Christian Nobility of the German Nation, <sup>54</sup> and On the Freedom of the Christian Man. <sup>55</sup> The Reformer rendered the interdict impotent through these writings by shattering the myth that the pope alone had jurisdiction over the valid administration of the sacraments. Luther showed what constituted a true sacrament. The Word of Promise contained in the Gospel was pointed to as the power

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51. Kurtz, Church History, Vol. II, p. 122.

52. Today the pope still uses the Edict of Excommunication for political purposes. Usually the Edict is limited to individuals because of the impotence of a general edict. For the most recent case see Newsweek Magazine, October 28, 1946.

53. See Appendix VIII, Written against sacramentalism.

54. See Appendix IX, Written primarily against sacerdotalism.

55. See Appendix X.

in the sacraments. Anyone could administer the sacraments, for they depend, not on a special magic character imprinted on the soul of a priest, but solely on the power of the Holy Spirit working through the Word. Luther exploded the theory that the pope alone had jurisdiction over the sacraments and showed that Christ instituted the means of grace for the use of all Christians. The Reformer showed that true faith in the Word of Promise was the only prerequisite for the remission of sins. Let the pope withhold penance! Those under the interdict could be objectively certain that their sins were forgiven by clinging with faith to the promise of God given them at baptism. As long as the people have the promise of God the priests of Rome cannot close the gate of heaven against them.

Luther's three great Reformation writings were effective. The shackles of Rome fell off the enlightened people of Saxony. No interdict against the land of Saxony for refusing to deliver up Luther would be worth the paper it was written on. The Reformer had struck a blow from which Rome has never recovered. Rome still holds the same teachings she did in the days prior to Luther, but the interdict has never been the terrifying weapon it was in pre-Reformation days.

We stress this point - Rome still holds the same teaching that made possible the dread interdict. The Church of Rome has not changed; it hasn't thrown off the authoritarian teachings of the Dark Ages. In fact, the Council of Trent confirmed the teachings under discussion. <sup>56</sup>

#### Proof from Rome's Theory

In our day Rome adorns its teachings with a sort of motherly

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56. Rev. J. Waterworth, op. cit., Session VII, Canons 4-5.

benevolence by mainly stressing the positive side of the sacramentary system. The Roman Church is propagandized as the dispenser of graces or helps <sup>57</sup> to assure a man of the ability to work out his own salvation. The Catholic Church advertises that it has the power <sup>58</sup> to insure against the fires of hell from the early stages in the womb to the early stages in the tomb. <sup>59</sup> Following is a typical popular description of the benevolence of the Church.

Through her divinely established sacramental system the Church is enabled to minister effectively to the spiritual needs of man all the way from the cradle to the grave. She comes to him at all the great crises in his life with sacraments designed to strengthen him with the particular grace needed to cope successfully with every emergency. Thus shortly after the individual is born, the Church brings him as a tender babe to the baptismal font, and pours over his brow the cleansing waters of baptism, washing away the stains of original sin and making him a child of God and an heir of heaven. Then when the budding petals of reason unfold, how carefully she prepares the child for his first Holy Communion. With the bread of Angels she nourishes and strengthens his spiritual life. With the sacrament of Confirmation she invigorates him and makes him a valiant soldier in the army of Christ, ready to do and die.

When the tempests of youthful passion have left him fallen and bruised amidst the thorns of life's highway, how tenderly she lifts him up and leads him to the tribunal of forgiveness where she breaths into his ear the words of pardon and of courage to rise and try again. When he

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57. Rev. Anthony L. Ostheimer, Instructions for Non-Catholics Before Marriage, p. 43.

58. See Appendix I.

59. See Appendix VII.

stands at the dawn of young manhood with the new emotion of conjugal love seeking to find expression in a union that will last until death, the Church brings him and his bride before God's altar and unites them in the indissoluble bond of Christian marriage. Then when life's fitful fever is over, and God sends His angels to lower upon his eyes "the curtain of death," how valiantly the priest stands at his bedside to strengthen him with the last anointing and to fortify him for his long journey into eternity with the Holy Viaticum of the body and blood of Jesus Christ. Thus does the Church stand at the side of her children at all the great crises and turning points in their lives with a sacrament specially instituted by Christ to supply the particular grace and strength needed to win the victory.

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A thorough-going plan providing help for every crises in a person's life! But, at the same time, the papists are making their faithful followers dependent on the Church at every stage of mortal existence. Baptism gives the right to be a child of God and bestows sanctifying grace, but this grace is not enough.<sup>61</sup> Not sufficient grace is given to embellish the soul and make it a really fit dwelling place for the Holy Ghost. The Sacrament of Confirmation is necessary to effect this.<sup>62</sup> After baptism, yes even after confirmation, sanctifying grace can be driven from the soul by a single mortal sin. There is no Word of promise connected with these sacraments to which a person may cling for the remission of sins. The power of the priesthood is the only means through which the eternal guilt of sin can be

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60. The Rev. John A. O'Brien, Ph. D., The Faith of Millions, p. 158.

61. The Rev. Joseph Jacobs, A.B., The Sacramentary Teachings of the Church, p. 38.

62. The Rev. Joseph Jacobs, A.B., op. cit., p. 71.

forgiven in heaven. Once grace is lost through sin another rite of Rome is absolutely essential to restore the lost grace.<sup>63</sup> No mortal sin committed after baptism can be forgiven except through the institution called Penance. Penance is the rite which one employs to obtain forgiveness of mortal sin after baptism. Take notice - Penance only remits the eternal guilt and punishment of sin, the temporal punishment due to sin remains. One must make satisfaction for the temporal punishment due sin. Constant use of the Eucharist gives man the grace to persevere and strive toward the goal. The Eucharist is very necessary, since with baptism and confirmation alone "man would therefore prove himself too weak to persevere in the supernatural life of grace."<sup>64</sup> For a valid marriage between Catholic lay people the priest must be a witness.<sup>65</sup> For the celibate clergy, the imposition of hands is necessary to impart the character required for the performance of the sacraments. Finally, when in danger of death, the devout Catholic will want the assurance that he has done all he can for his soul's welfare, "but once more this assurance cannot be had except through an institution designed by God for that purpose."<sup>66</sup>

In theory, Rome insists on the necessity of constantly using the sacraments and the services of the priesthood; hence, men are fettered to the church of they accept the Catholic sacramentary teachings.

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63. The Rev. Joseph Jacobs, A.B., op. cit., p. 176.

64. Ibid., p. 31.

65. Appendix V.

66. The Rev. Joseph Jacobs, A.B., op. cit., p. 135-6. The propaganda can be made terrifying, too. Compare the description of the agony of a dying soul on the pages cited above.

No matter how the teachings of the Catholic Church are presented, this dictum is always appended in large print: "The administration of the sacraments was entrusted to the Church to which Christ gave complete jurisdiction over the deposit of divine truth and over the means of satisfaction."<sup>67</sup> Rome has not changed - her teachings remain the same.

#### Proof from Actual Practice

The binding force of the papal system can be demonstrated, as to its practical effect on the practicing Catholic, in other respects. By probing the various factors in the system we can show that the papists use the sacraments as shackles.

In the doctrine of baptism, Rome has changed the biblical teachings-- He that believeth and is baptized shall be saved; but he that believeth not shall be damned.<sup>68</sup> The Romanists contend: He that is not baptized shall be damned. Baptism is made absolutely essential for salvation.<sup>69</sup> Faith in the promise of the remission of sins for 'Jesus' sake does not save. Baptism is the absolute requirement. Catholic doctors and nurses are under instructions to carefully examine the matter after a miscarriage and baptize the fetus by emersion regardless of the stage of its development. The unfortunate parents of a dead unbaptized child are promised, on the basis of scholastic reasoning, that their child is not in hell

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67. The Rev. J. O'Brien, Ph.D., op. cit., p. 151.

68. Mark 14:14.

69. The Rev. J. Waterworth, op. cit., Session VII, Canon v.

but in the limbus infantum where they are enjoying a happy normal life, being merely deprived of the beatific vision of God. <sup>70</sup>

Another innovation, the ex opere operato doctrine, <sup>71</sup> keeps men under papal domination. This invention of the Romanists holds men to the Church by removing the objective promise attached to the sacrament. The sacraments are said to work their effect by the mere performance of the act, independently of the merits of the recipient. <sup>72</sup> The only things that can prevent the valid working of the rite is the lack of an intention on the part of the priest to perform the act or the malicious, conscious rejection of the rite by the recipient. <sup>73</sup> Anyone without the use of reason cannot resist. This is the perversion which makes faith an unnecessary concomitant. By virtue of the doctrine the papists can claim an efficacious power for extreme unction as they recite the necessary formula and apply the essential oil to the limp, cold body of an electrocuted convict. It is evident that the criminal will not place an obex in the way of the sacrament! <sup>74</sup>

A Christian can always cling to the promise of Christ that his sins were all washed away in baptism. Not so the consistent Catholic layman! He has no word of promise. When in despair the Catholic must resort to the priest who alone can absolve him of the guilt and the

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70. Cf. Appendix I.

71. The Rev. J. Waterworth, op. cit., Session VII, Canon viii.

72. Pohle-Preuss, op. cit., Vol. I, p. 122.

73. The Rev. Joseph Jacobs, A.B., op. cit., p. 41.

74. The dead person must be presumed to have had a previous intention. The claim is made that the soul hovers over the body. Hence, within four hours after death the rite can be performed.

eternal punishment of sin.

Through the perversion of the Eucharistic doctrine, a strong incentive is provided for at least daily visits to the parish church. The doctrine of transubstantiation provides the papists with a "sacramental God" who is always present on the altar. The people are enjoined to visit Christ several times daily, for He can help them as they bow down to adore Him.

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The sacerdotal inventions of the papacy also bring with them several claims to tie men to the papal domain.

The first of these is the doctrine of the "indelible character" of ordination. The teaching of Rome states that through the imposition of the bishop's hands and the spoken formula as indelible character is imprinted upon the soul of the recipient. This character makes it possible for the priest to change bread and wine into the body and blood of Christ and to perform validly the rites of the church. The implication of such assertions are quite evident. With the exception of baptism and marriage, which do not require a priest as minister, no sacrament is valid without the services of a priest. In Penance the forgiveness of sins is made to depend on the good services of a man. In all of the sacraments, the infusion of grace so necessary for meritorious action is made to depend entirely on priestly mediation.

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By virtue of the rite of ordination, the priest is also placed on a different level of society. If a cleric is accused of crime he has the right to be tried in an ecclesiastical, rather than a civil court.

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75. The Rev. Joseph Jacobs, A.B., *op. cit.*, p. 110.

76. Pohle-Preuss, *op. cit.*, p. 90. Vol. I.

77. See Appendix I and V.

78. The Rev. Francis J. Connell, O.S.S.R., *Shepherds of Christ's Flock*, p. 18, "Of course, in a non-Catholic country the privilege would not be acknowledged."



The head of state in Yugoslavia is, at present, under "minor excommunication" for this reason. The news dispatch announcing the excommunication of Marshal Tito stated:

"According to church law, members of the clergy and especially bishops are excommunicated from judgment of any kind in civilian tribunals unless the Vatican grants permission that they be placed on trial," the source explained. "This was not the case of the primate of Croatia, Stepinac, who was arbitrarily arrested and placed on trial at Zagreb."

"For the time being he is no longer considered a member of the Catholic church, will no longer be granted the holy sacraments and is banned from all church functions," the Vatican source said.

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It is evident that the papists do not wish their clerics bound by any lay civil governments. The clergy is never to be dependent on any institution but the church.

Another of the ties that bind is the fiction of papal jurisdiction. The general assertion is that for the valid exercise of the rites of the church the permission of the pope is absolutely necessary. Thus, a priest, in possession of the indelible character, but lacking papal permission, cannot forgive sins validly. Again, all Anglican Church rites, save baptism and marriage, are declared null and void. The Anglican Church claims to trace the line of succession directly to the apostles, but the pope asserts that the Episcopal Church of England lacks jurisdiction.<sup>80</sup> The sixteenth century bishops of the Anglican Church, in addition, did not have the intention of imparting the Holy

79. Cf. Post Dispatch of St. Louis, Missouri, October 7, 1946, United Press Dispatch.

80. Because the pope has not spoken "it is believed" that the Oriental Church can validly administer sacraments; "it is believed" that the pope grants them jurisdiction. It's not official and sure.

Orders in the Christian sense; hence, Anglican priests do not have the necessary character. All English sacramental rites, save baptism and marriage, are made a mockery. <sup>81</sup>

The claims of the Romanists as to the extent of this jurisdiction are unbounded. <sup>82</sup> The valid administration of baptism bestows a character on the souls of men. The character of baptism automatically places one under the jurisdiction of Holy Mother Church. This pronouncement of Rome has far reaching practical effects - especially for people living in the state of marriage or a state of divorce. <sup>83</sup>

The papists assert that any marriage in which baptized persons participate is sacramental whether the participators realize it or not. Hence, the jurisdiction of the pope and church is in effect. This makes Rome the sole judicial authority in matters pertaining to the marital estate. The Church alone - not the civil magistrates - is empowered to render decisions concerning the validity or dissolution of the marital tie. <sup>84</sup>

According to the Catholic Church's pronouncements, any baptized person - Catholic or Protestant - enjoying the conjugal estate under the following conditions is living in mortal sin (subject to eternal damnation) and gross adultery.

1. Any male who contracted his marriage under sixteen years of age.
2. Any female who contracted marriage under fourteen years of age.

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81. The Rev. F. Connell, O.S.S.R., Shepherds of Christ's Flock, p. 20.

82. The pope exercises the right of jurisdiction by withholding from the lower clergy the right to absolve from certain sins, e.g. abortion, illegal marriage.

83. The Rev. F. Connell, O.S.S.R., Marriage - Human Or Divine?, p. 25.

84. Ibid., p. 27.

3. A member of the Latin rite with the character imparted by Holy Orders.
4. A married person, who committed adultery, married to the person with whom he had extra-marital relations. This holds true even after the death of the lawful partner.
5. A person married to a member of the direct line of his dead spouse.
6. Any person married to his baptismal godfather, god-mother, or the person who baptized him or her.
7. Any person previously divorced.

The Church's legislation concerning divorce also applies to all baptized persons. The blanket rules are few, but extensive.

1. There can be no divorce between two baptized persons. The Church recognizes one exception to this rule. The Catholic Church grants a divorce in a case where the Pauline privilege can be invoked. Paul allowed the spouse of an unbeliever who hinders his or her spiritual welfare to leave the unbeliever. The Catholic Church can and does grant a divorce under such conditions.
2. The Catholic Church alone can grant such a divorce. The services of the civil magistrate are not recognized.
3. While Rome states that there can be no divorce, the Catholic Church does sever or nullify marriages. This is done by declaring that no real valid marriage ever took place.
4. The Church severs a marriage between two baptized persons or a baptized and an unbaptized person provided it has never been consummated.
5. The Church can dissolve a marriage between a baptized and an unbaptized person even after the marriage has been consummated.
6. The Church can sever the marital tie between two persons married before their baptism. 85

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85. See Appendix V.

This assertion of jurisdiction poses no real question for persons who steadfastly refuse to recognize the Roman Catholic Church's authority. However, it places a good many snares and doubts in the consciences of some who embrace Catholicism after marriage. Points four and five (above) present an especially delicate problem. Many times converts are in doubt as to the validity of their non-Catholic baptism - as is evident by Rome's practice of conditional baptism. Rome admits that not even the Catholic Church can, through legislation, dissolve a valid marriage between baptized persons. A divorced person entering the Catholic fold, uncertain of the validity of a baptism administered before his first marriage, will be ever in doubt as to his relation to his second wife or husband. Not even the pope can alter the divine law of no divorce for baptized persons. How will such a person attain the surety that he is not living in gross adultery and mortal sin? Should he remain with his partner, or should he separate? Who can answer these questions that bind conscience?

This church legislation also poses a serious question for the non-Catholic living in the conjugal state with a Catholic party. The Catholic party is bound by law to obtain the permission of the Church prior to marriage. Before the consent is given, the non-Catholic must sign a contract binding his conscience to the observance of Rome's laws concerning marriage and divorce. Hence, the non-Catholic party can never divorce and remarry during the life time of his Catholic partner, even though there might be legitimate grounds for so doing.<sup>86</sup> The Catholic party is similarly bound. Should the non-Catholic, on

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86. Adultery and malicious desertion.

the advice of a Protestant clergyman, obtain a divorce for a valid reason, his Catholic partner would not be permitted to remarry.

There are other practical implications. Rome may never be able to bind men to the Catholic Church through her marriage and canon law, but, unfortunately, in Catholic countries, she can bind the consciences of non-Catholic Christians. If Rome only voiced her assertion, the effects would not be too disastrous, but in predominantly Catholic countries the civil marriage laws and divorce laws reflect the canon law of Rome. In Italy and France, for instance, divorce is unobtainable even for legitimate reasons. Thorez, the Communist leader in France, gives us an example of the practice that is resorted to. The Paris papers recently reported the birth of his child by a mistress. His wife cannot obtain a divorce for adultery. Even though Rome cannot always tie men to the visible church of the pope, she nevertheless uses her sacramental system to trouble consciences of innocent men.

Then, too, Rome uses the institution of marriage to gain converts for the Catholic Church. Since 1908 every Catholic must have his marriage witnessed by a priest, even though his or her partner, may be a non-Catholic. If this requirement is not fulfilled the marriage is declared null and void. The most pernicious practice in this connection - long practiced by the Church - is the requirement that all children of a union contracted before a priest be brought up in the Roman Catholic faith. This is required even if one of the parties is non-Catholic. In the case of a mixed marriage the non-Catholic party is required to sign a contract pledging to fulfill all

the stipulations mentioned above. <sup>87</sup>

Rome has not changed. The weapons of the Dark Ages are still potentially present. Thanks to Martin Luther, the effectiveness is not as wide spread as in former days.

B. The Sacramentalism of the Romanists leads to Doubt or Carnal Security.

The theology of the papists leaves men groping in uncertainty. Rome not only publicly proclaims, "Nobody is infallibly certain and sure of salvation," <sup>88</sup> and pronounces anathemas on all who teach otherwise. <sup>89</sup> The papists also render certainty impossible by the invented doctrines they have imposed on the sacramentary system.

The most vicious inventions are the ex opere operato teachings (treated in the preceding section) and the doctrine of intention. <sup>90</sup>

If the doctrine of intention is taken seriously, the confusion and doubt it causes will be endless. The Council of Trent teaches that for the valid administration of the sacraments the minister must have the intention of doing at least what the Catholic Church does - the will must be operative. The Romanists have classified those incapable of having a right intention: one who is demented, drunk, asleep, or in a stupor that prevents a rational act, one who goes through all the forms of the external ceremony in mockery, mimicry, or in play is not acting as a rational minister. <sup>91</sup> Children who have not the

87. F. E. Mayer, To Sign or Not to Sign ?

88. Algemissen, Nonrad, op. cit., p. 457.

89. The Rev. J. Waterworth, op. cit., Session VI, Chapter 9, Canon xvi.

90. Ibid., Session VII, Canon xi.

91. The Catholic Encyclopedia, Vol. 13, p. 303.

full use of reason are incapable of administering a sacrament.<sup>92</sup> The learned theologian Bellarmine states point blank: "No one can be certain, with the certainty of faith, that he has received a true sacrament, since no sacrament is performed with out the intention of the minister, and no one can see the intention of another."<sup>93</sup> Pretty conclusive evidence that salvation in the Roman Catholic Church is uncertain!

Let us see how this works out in practice. Baptism is absolutely and unconditionally necessary for salvation. No one can be sure that the person who baptized him had the right intention. If you are not baptized none of the other sacraments can be made to work efficaciously in your behalf!

Again, if one commits mortal sin after baptism only the absolution at the hands of a priest can remove the eternal guilt of my sin. Even if I go to a certain pious priest and put my trust in him there is no certainty. How am I to know whether or not my sins are validly forgiven? The priest may have the proper intention - in fact he may take an oath to that effect - but how can one be sure that the priest has the true indelible character and is capable of performing a valid act? The bishop who consecrated the bishop who laid his hands upon this pious priest may not have had the intention of imparting Holy Orders in the Christian sense. Perhaps the minister who baptized the priest who is absolving my sins had no intention of baptizing him. In that case, the bishop could not impart the indelible character of Holy Orders

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92. Pohle-Preuss, *op. cit.*, Vol. I, p. 162. The age of reason is said to be seven years of age.

93. Bellarmine's Works, Vol. I, p. 488.

on our priest even if he had the intention of doing so, for a valid baptism is necessary before any of the other sacraments take effect.

If I am a practicing Catholic and daily receive Penance and the Eucharist and bow down before the "sacramental God," I am uncertain that the priest has the intention of absolving me from sin, that I have the requisite character to receive the absolution, yes, I even have my doubts as to whether the "Eucharistic God" is not a mere piece of bread. Who knows whether the priest has the character necessary to make a sacramental God? Rome answers: "No one!"

This has far reaching consequences in yet another way. If I am living in the marital state, my partner was the minister at my marriage. Did my spouse really have the intention of marrying me? If he was going through a mockery, was intoxicated, or not in possession of the full use of reason, I am living in adultery. And Dr. Bellarmine assures one and all: "...no one can see the intention of another."

Historically, it is objectively impossible to prove that any certain person lacked the intention - although the popes maintain that the sixteenth century English bishops lacked the intention to confer Holy Orders. However, history provides enough evidence to knock any attitude of cocksure certitude out of a Catholic layman's mind. Luther's description of the mockery practiced by the priests at Rome is only one example of the evidence that can be adduced. Then, too, we have such examples as the case of Giovanni de Medici who became an abbot at the age of seven <sup>94</sup> with the blessing of the pope, Sixtus IV. Did Giovanni, who became "the cardinal boy" at the age of thirteen, have the full use of reason necessary for a proper intention?

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94. Seven is said to be the age of reason.



No one can say for a certainty, but it is a rather precarious position to hold that your soul's salvation may depend on the intention of some thirteen year old child way back in the Dark Ages.

The only argument the Romanists produce to dissolve this dark cloud is stated thus: "We have a perfect trust in God's general providence, and a perfect confidence in the church's extreme watchfulness with regard to the administration of the sacraments, that frees us from all worry in the matter."<sup>95</sup> But the doubt remains!

Another shadow is cast by the many forms that are required. The matter of Extreme Unction is oil. To work efficaciously the Romanists require that the oil must be that blessed and set aside on Holy Thursday by the Bishop. The matter in Penance is contrition and confession.<sup>96</sup> Matter and form are necessary to constitute a valid sacrament. When is the matter present in Penance? To be a true matter it is necessary for the person to confess every mortal sin.<sup>97</sup> Not only is the kind of sin required to be named, but the penitent must enumerate each occasion when the offense was committed. In addition, the circumstances which might effect the nature of the sin must be stated so that the correct amount of punishment due the sin may be known. The priest must know these facts to prescribe the proper satisfactions. For example, it is a sin against the fifth commandment to beat a person, but if a son beats his father, a sin against the fourth commandment is also committed. All such details must be stated else

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95. Father Conway, The Question Box, p. 237.

96. Satisfaction is not a necessary part of Penance.

97. The Rev. J. Waterworth, op. cit., Session XIV, Chapter 5, Canon vii.

the sacrament lacks the proper matter, and matter and form are essential to constitute a sacrament. When is a person sure that he has the proper matter in the sacrament of Penance ?

The sacraments are valid without the worthiness of the recipient, but to be fruitful, the faithful must have the right disposition. This means a worthiness on the part of the recipient is necessary if a man is to receive the full measure of grace that the sacraments impart, which grace is necessary to enable one to act meritoriously enough to gain heaven. Some folks possessing tender consciences - such as Luther had - might find themselves in a quandary as to when they have done enough to merit the grace necessary to earn salvation. But in all fairness to the Romanists, we must admit that there is no real problem here for one who accepts the teachings of the Church of Rome as defined by the Council of Trent. To be worthily disposed, the minimum requirement is that one must be sorry for his sins for fear of hell fire which he justly deserves (attrition). This attrition must extend "at least to all mortal sins!"<sup>98</sup> Anyone who accepts the Roman Church's doctrine of hell won't have to prod himself much to attain this conviction. The infusion of grace through Penance and the Eucharist mechanically changes attrition to contrition. Contrition, in its more perfect form, is love of God - "sorrow arising from the realization that God is the Supreme Good and that sin is opposed to His goodness." A perfect act of contrition takes sin away even before the absolution is announced.

These graces bestowed by the sacraments only equip one to act meritoriously.<sup>99</sup> Once a man has the sanctifying grace instilled into his

98. The Rev. F. Connell, O.S.S.R., Thy Sins are Forgiven, p. 15.

99. Konrad Algermissen, op. cit., p. 452.

soul he must cooperate actively to save his own soul. This is where doubt crops out again. The same vicious circle is inaugurated - When has a man done enough to save himself? Rome answers: "Nobody knows!"

The sacramentary system of the Roman Catholic Church, as is evident, makes salvation a dread uncertainty. But, paradoxically enough, the sacramental teachings of Rome also may lead to carnal security. That some followers are made to feel secure is not the desire of the Romish theologians! But the sacramentary teachings themselves present this strange contradiction. By its very nature Roman sacramentarianism is semi-Pelagianistic. The sacraments only confer a grace which makes it possible to merit salvation by works. Any such teaching must, of necessity, minimize the nature of sin. That is exactly what Rome does. Man is not constituted, since the fall, with an old Adam inclined only to sin, but with a neutral nature capable of the good as well as the bad. It is possible to obey the laws of God.<sup>100</sup> One can do more than enough to merit eternal life.<sup>101</sup> Sins are looked upon, not as the result of an evil nature, but as separate acts which can be carefully counter-balanced by like separate meritorious actions. Despite the teachings of Rome regarding the uncertainty of salvation, its laymen are liable to the same carnal feelings experienced by the pagan who believes he can save his soul through his own merits.

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100. The Rev. J. Waterworth, *op. cit.*, Session VI, Chapter xi.

101. Compare the doctrine of the Treasury of the Merits of the Saints.

### C. The Inadequacy of the Sacramental System

Despite the glorious propaganda of Rome concerning the benevolence of the Church, the reader, no doubt, has attained the conviction from the preceding discussion that the Romish teachings leave the average layman with a feeling of hopeless inadequacy. This contention can be demonstrated historically.

Away back in Luther's day, Frederick the Wise benevolently shepherding the souls of Saxony, provided 5005 relics, richly indulgenced, so that his lay people could attain sufficient merit to save their precious souls. But we don't have to go back through the centuries to gather evidence that the Catholic layman is groping for a more sure way of salvation. Indeed, Rome has always been quick to supply an opiate for doubts and misgivings.

The "sacramentals" are one remedy for doubts and misgivings. Through the years Rome has added a host of "sacramentals" to its system of salvation. A "sacramental" is inferior to a sacrament. The sacraments are rites instituted by Jesus Christ to bestow grace ex opere operato, that is, directly by the performance of the act. The sacramentals produce their effects only indirectly. One must have faith in their use. There are three general types of sacramentals - exorcisms, blessings, and blessed objects. The sacramental objects are such things as religious medals, holy water, blessed pictures, and sacred images. <sup>102</sup> Most sacramentals are indulgenced. By using them one can gain merits and obtain a measure of comfort and security.

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102. The Rev. F. J. Connel, O.S.S.R., The Sacramentals, p. 5-9.

We smile at the thought of the relics of Frederick - milk from the virgin's breast - but any American can obtain an indulgenced relic for the price of a penny postal card. <sup>103</sup>

The practice that a man prays to the saint for help in remaining faithful and converted to God is encouraged. Sacred images of the saints are provided as an incentive.

The cult of Mary, fostered by the Jesuit fathers, and the Scapular Society of the Carmelite Order are also good medicine for fear filled souls. The Scapular superstition practically does away with the Romish teaching that certainty is not possible. The sacramental scapulars are one of the most popular types of "object" sacramentals.

For a very nominal fee, (this is not a money making proposition,) a practicing Catholic can be enrolled in the Carmelite Order. By joining the order - "wearing the scapular, saying the Rosary daily, and fulfilling the requirements of the Sixth and Ninth Commandments in a spirit of atonement to the Immaculate Heart of Mary, you obtain:

1. Assurance of your salvation.
2. Assurance of your release from purgatory on the first Saturday.
3. The conversion of Russia and peace." <sup>104</sup>

The myth on which all these promises are predicated is related in a book bearing the imprimatur of the Bishop of Camden, New Jersey. The Society has been richly blessed by Popes Leo X, Pius IX, Leo XIII, and Benedict XV.

We could enumerate a multiplicity of societies and rites instituted to dull the pangs of doubt aroused by Romish sacramentary teachings. However,

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103. Write Blessed Saint Martin Guild, 141 E. 65th St., New York, 21, N.Y.  
 104. The wording on the card to which the Scapular is attached. It bears the imprimatur of Cardinal Spellman, October 10, 1945.

these samples should suffice to demonstrate two points - that there is a feeling of inadequacy on the part of the laity, and that the hierarchy is quick to supply an antidote for the people's fears and misgivings.

### Conclusions

Our findings bring out this basic fact - the Roman Catholic Church has not changed its tenets held prior to the Lutheran Reformation. The doctrines which made possible the dread interdict - sacramentalism and sacerdotalism - are still upheld by Rome. The great reformation writings of Luther exposed the false tenets of the papists and lessened the effectiveness of the interdict as a weapon in the hands of the church officials. Today the Romanists usually impose the ban on individuals instead of on provinces or whole nations. While we do not charge the papists with designing their teachings for the purpose of fettering the people to "Holy Mother Church," we definitely do charge them - and we prove the charge - with using their doctrines to bind men to the Roman Church.

Our investigation also shows that Rome's doctrine leads to doubt or fleshly security. Again, we do not say that the Romanists planned their doctrine to that end. On the contrary, the papists emphatically warn against carnal security. They do advocate the principle that no one can be certain of the salvation of his soul. It follows from this principle that conscientious men will be led to despair. Such was the experience of Martin Luther. On the other hand, contrary to the warning of Rome, it is possible for a follower

of Rome to fall into carnal security. The semi-Pelagianism of the Catholic Church which minimizes sin makes such an attitude of mind possible.

To one grounded in Luther's beliefs, the most odious perversion is the dishonor heaped upon Christ and His Passion. The Lord Jesus is relegated to a minor position in the order of salvation. The hierarchical order and the external rites are placed on a pedestal. The hope of salvation is made to depend on the good services of men.

Vos Deus Impleat Odio Papae

## APPENDIX I

The Sacrament of Baptism**Subject**

Any human soul at any stage of life. This designation includes the unborn fetus, since the soul is thought to be created by God at conception. 1

To receive the sacrament validly, all who have attained the use of reason must have the intention of receiving it. Consciousness is not necessary if the person had previously expressed the desire for baptism.

**Matter**

Water is the remote matter of baptism. The application of the water is called the proximate matter. Any kind of true natural water, suitable for the purpose of ablution suffices. Saliva, tears and perspiration do not suffice for a valid baptism.

**Form**

The words: "I baptize thee in the name of the Father and of the Son and of the Holy Ghost," constitute the form. The Catholic Church also recognizes the form employed by the Oriental Churches, both Catholic and non-Catholic; the form is: "The servant of God is baptized in the name of the Father and of the Son and of the Holy Ghost."

**Minister**

Any human being, heathen or heretic, Catholic or non-Catholic. In a particular case, God could employ an angel (or a saint in heavenly glory) for this office. The practice of employing a lay person to perform the baptism is frowned upon where it is at all possible to obtain the services of a priest. A person may not administer the sacrament to himself.

**Grace**

The grace of this sacrament is first, sanctifying grace.

**Sacramental Grace**

The sacramental grace of baptism is a claim to those special divine helps that are necessary for the fulfillment of the duties imposed by this particular sacrament. A character is also imposed by baptism.



### Rulings Applying to the Validity of the Sacrament

1. The matter and form must be applied together for the sacrament to be valid.
2. The intention of the priest or administrator is necessary to make the sacrament valid.
3. The same person must perform the actions of pouring the water and pronouncing the words.
4. The one administering the sacrament must personally and physically apply the water.
5. The sacrament is only valid when given of the head, because this is the principle part of the body.
6. Sufficient water must be applied so that the water actually flows for the sacrament to be valid.
7. Baptism is absolutely necessary for salvation.
8. Baptism is not valid if repeated. It is a sacrilege to be re-baptized.

### Other forms of Baptism

By scholastic gymnastics the Romanists have produced two new forms of baptism no where mentioned in the Scriptures. First, there is a baptism which in some respects "excells baptism by water."<sup>2</sup> The Romanists refer to it as a baptism by blood.

Anyone suffering death for the sake of Jesus Christ is saved by this mode of baptism should he lack baptism by water. The Church has never formally pronounced on this form of baptism.

The other invented form of baptism is baptism by desire. A person is said to have the baptism of desire when he knows by divine revelation that there is a God and wishes to do all that that God requires for salvation. If such a person should later learn of the baptism by water he must receive it.<sup>3</sup>

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All material not documented is found in The Rebirth of the Soul, The Rev. F. J. Connell, O.S.S.R.

1. The Rev. J. F. Splaine, The Catholic Sick Room, p. 11
2. Pohle-Preuss, The Sacraments, Vol. I, p.251
3. Ibid., p. 243.

## APPENDIX II

The Sacrament of Confirmation**Subject**

Any human being at any stage of life who has the indelible character infused by baptism.

To receive the sacrament validly all who have attained the use of reason must have the intention of receiving it. Consciousness is not necessary if the person has previously expressed the desire for it.

**Matter**

The remote matter of the sacrament is the crism, a mixture of olive oil and balsam. The proximate matter is the actual anointing with the imposition of hands.

**Form**

"I sign thee with the Sign of the Cross and I conform thee with the chrism of salvation in the name of the Father and of the Son and of the Holy Ghost. Amen."

**Minister**

The ordinary minister of the sacrament is the bishop. With the special permission of the Pope, a priest can confer confirmation. "By a decree dated September 14, 1946, the Sacred Congregation of the Sacraments declared that priests, acting as 'extraordinary ministers' may administer the Sacrament of Confirmation to those in danger of death from serious illness."<sup>1</sup>

**Grace**

The grace of the sacrament is second, sanctifying grace.

**Sacramental Grace**

The sacramental grace consists chiefly of light and strength for the intellect and will. A character which gives the recipient a certain measure of priestly activity is imparted - that is, the priestly duty to proclaim and defend the Faith.

## Rulings Effecting the Validity and Fruitful Use of the Sacrament

1. The matter and form must be applied together or else the sacrament loses its validity.
2. The intention of the bishop or administrator is necessary for the validity of the sacrament.
3. To receive the sacrament fruitfully one must be in the state of sanctifying grace.
4. The administrator must have both the "indelible character" of Holy Orders and the proper jurisdiction.

The Catholic Church admits the validity of this sacrament as conferred in the Oriental churches, even those separated from Catholic unity, because the proper ritual of Holy Orders has been observed in these churches at all times, so that their bishops and priests possess the same sacred powers as the bishops and priests of the Catholic Church.

The Anglican Priesthood lacks the "indelible character" of Holy Orders.

The popes allow jurisdiction to the Oriental Churches, so that the members of those denominations, though separated may not be deprived of the sacrament.

5. The sacrament cannot be repeated.

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1. The Catholic World, December 1946, page 274.

All material not documented may be verified by The Power of the Holy Ghost, The Rev. F.J. Connell, O.S.S.R.

## APPENDIX III

### The Sacrament of Penance

#### Subject

Any human being who has attained the use of reason and who is in possession of the indelible character imparted by baptism.

#### Matter

The essential matter of the sacrament is: confession and contrition. Satisfaction is an integral matter, that is, not absolutely necessary.

#### Form

"I absolve thee from thy sins in the name of the Father and of the Son and of the Holy Ghost."

#### Minister

Any priest in possession of the indelible character of Holy Orders.

#### Grace

The grace imparted is first, sanctifying grace.

#### Sacramental Grace

A special spiritual vigor annexed to the sanctifying grace, which enables the forgiven sinner to withstand temptation and remain faithful to God.

#### Rulings Effecting the Validity of the Sacrament.

1. The intention of the priest is necessary for a valid sacrament.
2. The administrator must have the indelible character of Holy Orders and the proper jurisdiction.
3. It is conceded that the Greek Orthodox priests are granted jurisdiction by the Catholic Church.
4. When a person is in danger of death he may be absolved from all sins and censures by any priest. Even a priest who himself has come under the ban of the Church and is deprived of jurisdiction possesses full powers of absolution in such circumstances.

5. Anglican absolution is not valid.
6. There are certain sins which the priest cannot absolve from. These sins are called reserved sins because the power to absolve from them is reserved for the bishop or pope.
7. Mortal sins must be confessed according to their number and their specific nature. In confessing the specific nature of his sins the penitent must mention any circumstances that may have changed their nature., that is, those factors which add to the specific guilt of sins of one kind another kind of culpability. To be effective contrition or attrition must extend to all mortal sins.
8. Absolution is absolutely necessary for salvation for one who has fallen into mortal sin.

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All material presented here may be found in Thy Sins are Forgiven, The Rev. F. J. Connell, O.S.S.R.

## APPENDIX IV

### The Eucharist

#### Subject

Any human being at any stage of life who has acquired the indelible character of baptism.

To receive the sacrament validly all who have attained the age of reason must have the intention of receiving it. Consciousness is not necessary if the person can be assumed to have the intention (such is the assumption on the case of a practicing Catholic.).

#### Matter

The body and blood of Christ under the "appearance" of bread and wine.

#### Form

"This is my body; this is my blood."

#### Minister

Any priest in possession of the indelible character of Holy Orders. In extraordinary cases the Eucharist may be delivered to the sick by a layman, since the priest at mass has already changed the bread into the body of Christ.

#### Various rulings concerning the Eucharist

1. The intention of the priest is necessary to effect the presence of Christ.
2. Evidently in this sacrament the matter and form do not have to be administered jointly as is the rule of the Catholic Church, for they claim that the consecrated bread can be given at any time.
3. The Catholic Church admits the validity of the sacrament of the Oriental Churches, but not the sacrament of the Anglican fold.
4. To receive the sacrament fruitfully one must be in the state of sanctifying grace.
5. After the consecration, "The various parts of His (Christ's) body and blood - head, trunk, limbs, etc. - are present in their full perfection and proportion, entirely distinct from one another."

6. The cup is withheld from the laity. Christ body and blood is said to be present in its entirety under the form of the bread by "concomitance."
7. The rule that no one may administer the sacrament to himself is abrogated in this instance. The priest does commune himself under both species.

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All material presented here may be found in the pamphlet, The Divine Gift, The Rev. F.J. Connell, O.S.S.R.

## APPENDIX V

Marriage as a Sacrament**Subject**

Baptized members of the opposite sex. See restrictions below for more detailed rulings.

**Matter**

The words of the marriage contract of one's partner are the matter in the sacrament.

**Form**

The words spoken by one of the partners in marriage is the form for the one speaking the words and the matter for the other party.

**Minister**

The contracting parties in marriage are the ministers. The priest is a necessary witness for a valid sacrament between Catholics or between a Catholic party and a non-Catholic (but baptized) party.

**Grace**

The grace bestowed is second, sanctifying grace.

**Sacramental Grace**

The sacramental grace is a claim to the supernatural helps that the couple need in the course of their married life to be faithful to their duties and obedient to the Laws of God.

**Rulings Governing the Sacrament**

1. Marriage can be valid without being a sacrament. The non-baptized are validly married. Their marriage is not a sacrament.
2. The contracting parties being the ministers of matrimony, an intention on their part is required for the validity of the act. The parties must both have attained to the age of reason and be conscious at the time of the ceremony.
3. To receive the sacrament fruitfully one must be in the state of sanctifying grace.



4. A valid marriage between any two baptized persons, Catholic or non-Catholic, is a sacramental marriage.
5. The Roman Catholic Church claims authority over the marriage of all baptized persons non-Catholic as well as Catholic.
6. Since 1908 any Catholic who goes through the marriage ceremony before a non-Catholic clergyman or civil magistrate is not validly married.
7. If two baptized persons who are second cousins contract marriage the marriage is not valid.
8. A boy under sixteen and a girl under fourteen cannot validly marry.
9. Affinity and spiritual relationships invalidate marriage.
10. A marriage between a Catholic and an unbaptized person would not be valid.
11. A marriage between a Catholic and a Catholic holding membership in a secret society is not valid.
12. A marriage between a Catholic and a Catholic who has fallen away from the practice of his religion is not valid.
13. Divorces between baptized persons come under the jurisdiction of the Roman Catholic Church and not the civil courts. Any baptized person granted a divorce by the civil government without the consent of the Church is committing adultery.
14. No divorce is allowed with the exception of the cases where the Pauline privilege can be employed.
15. Separation is allowed in a case of adultery.
16. The Church claims the right to dissolve marriages:
  - a) if both were unbaptized at the time of their marriage and the marriage was consummated, then later both received baptism but did not subsequently have marital relations.
  - b) between one who is baptized and one who is unbaptized, even after the union has been consummated.
  - c) between two baptized persons provided it has never been consummated - that is, provided the two have never had sexual union prior to the marriage.

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All material taken from Marriage - Human or Divine ?, The Rev. F.J. Connell, O.S.S.R.

## APPENDIX VI

### The Sacrament of Holy Orders

#### Subject

Any male human being possessing the indelible character of baptism. Church law places restriction over and above these qualifications. See below.

#### Matter

The imposition of hands is the very minimum. There is dispute over whether this constitutes the entire matter of Holy Orders.

#### Form

"Receive the power to offer sacrifice to God and to celebrate Masses both for the living and for the dead, in the name of the Lord." "Receive ye the Holy Ghost. Whose sins thou shalt forgive, they are forgiven them; and whose sins thou shalt retain, they are retained."

#### Grace

Second, sanctifying grace.

#### Sacramental Grace

The divine helps that the priest needs to lead a holy life in the sacred ministry. The ordination imparts a character to enable the priest to validly administer the sacraments.

#### Minister

The bishop.

#### Rules Governing the Sacrament

1. To receive the intention validly the recipient must have the right intention.
2. To receive the sacrament fruitfully the recipient must be in a state of sanctifying grace.
3. The ordination of the Oriental Churches is recognized, but not that of the Anglican Church.

4. The following impediments bar one from receiving Holy Orders: blindness, lack of a hand, birth out of wedlock, previous service as an executioner.
5. Minimum age for the legitimate ordination is twenty-one years of age for the subdiaconate, for the diaconate twenty-two years, for the priesthood twenty-four years, and for the episcopate thirty years.
6. These laws refer only to the legitimate, not the valid reception of Holy Orders.

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See Shepherds of Christ's Flock, The Rev. F.J. CONNELL, O.S.S.R. All facts here quoted are found in the pamphlet.

## APPENDIX VII

### Extreme Unction

#### Subject

The subject must be a baptized person having attained to the use of reason. To receive the sacrament a person must be in danger of death from some cause that is actually affecting the bodily condition. (A criminal about to be executed would not receive extreme unction while alive.)

#### Matter

The oil is the remote matter. The unction is the proximate matter.

#### Form

"Through this holy unction and of His most tender mercy, may the Lord pardon thee whatsoever sins thou hast committed by sight." (Repeat substituting: "by hearing," "by smell," "by taste," "by touch," and "by footsteps.")

#### Minister

Any priest possessing the indelible character.

#### Grace

Second, sanctifying grace is bestowed by this sacrament.

#### Sacramental Grace

A special mode of supernatural help annexed to the sanctifying grace, enabling the recipient to attain the purpose of the particular sacrament...strengthening the soul of the sick person, so that he is able to endure the sufferings of his last hours with serenity. (Some sophists would free a person from purgatory through this sacrament - The mind of the church is not of this opinion though.)

#### Rulings Concerning Extreme Unction

1. Extreme unction may be applied validly after death within the first four hours. This is done in the case of an execution and in cases where one is instantly killed in an accident.
2. Extreme Unction can only be administered once during each illness.
3. If a person recovers, he may receive the sacrament at a later time.
4. The sacrament is null and void if unblessed oil is used.

5. The person receiving the sacrament must have the intention of receiving the sacrament. He may be unconscious. In such a case, the intention is presupposed. If he were conscious he would have the intention.
6. To render a valid sacrament the priest must have the right intention.
7. To receive the sacrament fruitfully the recipient must be in a state of grace.

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All material here cited can be found in Death Can Be Joyous, The Rev. F. J. Connel, O.S.S.R. or The Catholic Sick Room, The Rev. F. Splaine, S.J. (The latter has a complete ceremony for the last rite.)

## APPENDIX VIII

The Babylonian Captivity of the Church

This treatise is one of the three great Reformation writings of Martin Luther. Through this writing Luther undermined the teachings which supported the power of the interdict. In this particular writing Luther attacks the Roman Catholic conception of the sacraments. This writing of Luther was attacked by Henry VIII of England. The pope awarded Henry the title of "Defender of the Faith" for his reply to Luther.

In this work Luther holds that there are only three sacraments, not seven. The Scriptural sacraments are Baptism, the Lord's Supper and Absolution. Luther denied that marriage, holy orders, confirmation and extreme unction are instituted by Christ to bestow grace and give the sinner pardon.

Luther charges that the doctrine of transubstantiation is an invention of the Romanists.

The power of the Word of God is emphasised as the chief element in the sacrament. The Reformer relates the Word and faith and denies the Roman doctrine of the ex opere operato.

The people, upon reading this treatise, lost their fear of the papal interdict. They now knew that as long as they had the Word and faith no pope could close the gates of heaven to them. Let the pope take away the sacraments. The Pope could not take away the faith in their hearts.

## APPENDIX IX

An Open Letter to the Christian Nobility of the German Nation  
Concerning the Reform of the Christian Estates.

This is one of the first writings of Luther after the time when he recognized the split between himself and the Catholic Church was complete and likely to be permanent. It is one of the three great Reformation writings.

Luther stands as more than theologian in this writing, he is also the Gorman. He groans against the Italian money grabbers: "I believe that Germany now gives much more money to the Pope at Rome than it gave at former times to the emperors." And in a similar vein: "We have the name of the empire, but the pope has our wealth, honor, body, life, soul, and all that is ours."

Shrewd Luther recognized that God's help more than force of arms was essential to avert disaster. His purpose in this writing is to throw light on the wickedness of the adversary and thus render their wickedness ineffective. He wants to give counsel so that the princes will seek God's help in dealing with the enemy and thus gain real victory.

The exhortation has two parts. First, Luther enumerates and tears down the three walls of protection the Romanists have built. Second, individual shortcomings and vices are assailed, and the princes are given advice as to how to effect a reformation of the evils.

The walls of the Romanists: "First, when pressed by the temporal power, they have made decrees and said the temporal power has no jurisdiction over them, but, on the other hand, that the spiritual is above the temporal power. Second, when the attempt is made to reprove them out of the Scriptures, they raise the objection that the interpretation of the Scriptures belongs to no one except the pope. Third, if threatened with a council, they answer with the fable that no one can call a council but the pope."

To level the first wall of supremacy of the Roman hierarchy, Luther shows that we are all kings and priests. "A priest in Christendom is nothing more than an officeholder." "Through baptism all of us are consecrated to the priesthood...."

Against the second wall of papal authority over the Scriptures, Luther asserts the right of private interpretation based on I Cor. XIV and the fact that the pope has erred many times.

The third wall concerning the rights of the pope over a council, Luther proves that this is a fable from history.

The pope is named outright in this writing as the anti-Christ.

## APPENDIX X

A Treatise on Christian Liberty With A Letter to  
Pope Leo X. (1520)

The treatise is a gift to Pope Leo X from Luther...."as an omen of peace and of good hope."

Luther describes it as the type of "studies I would prefer to be more profitably engaged" with. The content is "the whole of Christian living in brief form."

The subject briefly stated is: "A Christian man is a perfect free Lord of all, subject to none. A Christian man is a perfectly dutiful servant of all, subject to all."

Faith and only faith is again the core of this writing. The relation of faith and works is defined and illustrated and made plain. The reader is led around the circuit. Luther first explains the meaning of sola fide and shows how this makes a man a king and priest. Then the Christian king and priest is led to abdicate his powers and follow the example of Christ who took on the form of a servant that he might serve men.



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