

**Mt. St. Michael
CATHOLIC DOCTRINE CLASS**

**“A Study of *Tumultuous Times* – Part II”
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***Part D – The Seven Sacraments and the new “Sacraments,” Baptism & Penance,
pp. 423-432***

A. Basic Sacramental theology

1. Four things absolutely needed for a valid Sacrament:
 - a. *Matter* the material needed
 - b. *Form* the correct, essential words of the Sacrament formula
 - c. *Intention* at the very least, that of “doing what Christ (or the Church) does”
 - d. *Minister* He must have the power to perform the Sacramental rite

B. The Sacraments established by none other than Jesus Christ

1. The Church has absolutely no authority over the substance of the Sacraments! No Pope can change anything essential in a sacramental rite (cf. Leeming, St. Pius X, Pius XII quotes)
2. Most probably, Our Lord determined the matter and form of each Sacrament, not just *in genere*, but even *in specie*, according to theologian Msgr. Joseph Pohle.
3. “These marvelous sacraments are enshrined in delicate elements: in the words of human speech, in symbolic actions and in sacred signs that depend for their very being on the ministry of men.”
4. Remember that Modernists DO NOT CARE about the essence of the Sacraments. According to their evil-teaching philosophical mentor, Immanuel Kant, we “can never know what things really *are*, but ONLY how they *appear* to us.” Hence, they have no scruple to experiment, play with, or alter sacramental rites.

C. Do heretical beliefs ruin the proper intention in giving a Sacrament?

1. As long as the heretical beliefs remain in the INTELLECT, and do not pass over into the WILL, the necessary intention for a valid Sacrament is still present.
2. Remember, the minister (giver) of a Sacrament does not necessarily have to INTEND as the Church INTENDS, but need only DO as the Church DOES. Here is what Pope Leo XIII teaches in paragraph 33 of *Apostolicae Curae* (Sept. 13, 1896), in which he examined and concluded that the Anglican rite of ordination was invalid:

Concerning the mind or intention, inasmuch as it is in itself something interior, the Church does not pass judgement: but in so far as it is externally manifested, she is bound to judge of it. Now if, in order to effect and confer a sacrament, a person has seriously and correctly used the due matter and form, he is for that very reason presumed to have intended to do what the Church does. This principle is the basis of the doctrine that a sacrament is truly a sacrament even if it is conferred through the ministry of a heretic, or of one who is not himself baptized, provided the Catholic rite is used.

3. Once the rite has been substantially altered, of course, then the intention of “doing what the Church does” is no longer of any use.

D. Heretical Ideas

1. Martin Luther altered the baptismal rite, but did not invalidate it *per se*.
2. Teilhard de Chardin went even further than did Luther. If any “priest” were infected with de Chardin’s heresies, the Baptism would still be valid, as long as the heretical ideas did not pass into his will as he was baptizing.

E. Is the Vatican II Rite of Baptism valid? Yes, as long as the book is conscientiously followed by the minister

1. *Matter* – as long as the water is poured over the forehead.
2. *Form* - unchanged
3. *Intention* – There is mention of bringing the child into the Church, setting him free from Original Sin, giving new life, etc., so we must conclude that the intention is sufficient.
4. *Minister* – Despite the invalidity of ordination, this is never a concern, because even an atheist can validly baptize!

F. Evil changes in the rite

1. Prayers of exorcism and anointing with oil of catechumens omitted (at least in some cases)
2. Name of saint is no longer required.
3. Non-Catholic baptisms seem to always be presumed valid! This is a most serious problem.
4. Non-Catholic sponsors are sometimes permitted.
5. Abjuration of Error and absolution from excommunication no longer required.

G. Other concerns

1. Modernist “priests” and “deacons” often feel entitled to experiment with the rite of Baptism!
2. Not infrequently, carelessness in the administration of the baptismal rite occurs. Remember, the new rites have options, options, and options!
3. Baptism by immersion is definitely valid, but not needed. Indeed, it is almost exclusively used by Protestant sects.
4. Every Vatican-II Baptism should be investigated as to validity.