

Christ the King Abbey

(Traditional Benedictines)

(St Francis of Assisi Chapel)

Cullman, Alabama

Every Sunday

6:00 A.M. and 10:00 A.M.

6:00 A.M. Daily

Holy Days:

6:00 A.M.; 8:00 A.M.; 7:00 P.M.

Our Lady of Lourdes Chapel

Montgomery, Alabama

10:45 A.M.

Only on first Sunday

of each month

St Pius V Chapel
Birmingham, Alabama

9:30 A.M.

Every Sunday except
first Sunday of each month

SIXTH SUNDAY AFTER PENTECOST

July 20, 2003 -- Green

Weekly Bulletin #786

Mass of Sunday; Gl; Cr; Pref. Trinity; Comm. Ss Jerome, Æmilian, Joseph, and John De La Salle

OF EXTREME UNCTION

Part 2

Concerned Care for the Dying

*(Continuation of the instruction taken from the book entitled,
"Of Sacrament and Sacrifice," by Father Clifford Howell, S.J., 1952).*

"... It seems much more probable that they (the souls of Catholics who, before dying, receive the sacrament of extreme unction in really proper dispositions) leap, so to speak, out of their death-beds straight into their thrones in heaven!"

"This was the common opinion of theologians, almost without exception, from the patristic age right down till the Council of Trent. From that time theologians seem rather reluctant to admit that extreme unction wipes out the debt of temporal punishment due to forgiven sin because they had to defend, against protestant attacks, both the existence and the necessity of purgatory. They were so busy proving this that they "soft-pedaled" the traditional doctrine that the debt of punishment (to wipe out which is the purpose of purgatory) could be remitted by extreme unction before death.

Later theologians (though by no means all of them) have just copied them and each other. And though none of them go so far as to say that everybody who reaches heaven will do so by way of purgatory, that is the *impression* which has grown and gained practical acceptance in the popular mind.

There are weighty names in support of the older, longer persisting, and never abandoned teaching. St. Albert the Great says: "The substantial effect of this sacrament is the clearing away of whatever effects of sin there may be as impediment to immediate glory." His still greater pupil, St. Thomas Aquinas calls this sacrament "*unction ad gloriam*" ("anointing for glory") and says: "By extreme unction a man is prepared for immediate entry into glory." This would hardly be true if the anointed man were forthwith cast into the flames! Again St. Thomas says: "By this sacrament the spiritual healing of man is brought to completion, and the temporal punishments of sin are remitted, in order that nothing may remain in him which might hinder his soul from attaining glory when it leaves the body."

Both St. Albert the Great and St. Thomas Aquinas were Dominicans. Many Jesuits could be quoted as agreeing with them. The most important is Suarez who writes, after giving his reasons: "It is quite obvious that this sacrament has been instituted for the purpose of making a man ready for glory." Or if you want a modern Jesuit, how about Father Capello? He says that the efficacy of extreme unction to wipe out the debt of temporal punishment is a manifest inference from the whole purpose of the sacrament. Its purpose is "perfect health of the soul for its immediate entrance into glory, unless bodily recovery of the dying man is even more advantageous."

With Dominicans and Jesuits in agreement nobody could fairly say that this is dangerous doctrine!"

(Part three in next week's Bulletin. Please save this Bulletin and the one for next week to maintain continuity.)