

**THE SACRAMENTS: A
DOGMATIC TREATISE, VOL. I.
THE SACRAMENTS IN GENERAL.
BAPTISM. CONFIRMATION**

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The Sacraments: A Dogmatic Treatise, Vol. I. The Sacraments in General. Baptism.
Confirmation by Joseph Pohle & Arthur Preuss

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JOSEPH POHLE & ARTHUR PREUSS

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THE SACRAMENTS

A DOGMATIC TREATISE

BY

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BY

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INTRODUCTION

The justification of the sinner, with which we have dealt in a previous treatise,¹ is ordinarily not a purely internal and invisible process or series of acts, but requires the instrumentality of external visible signs instituted by Jesus Christ, which either confer grace² or augment³ it.

Such visible means of grace are called Sacraments.⁴

The source and well-spring of all grace under the present dispensation is the Sacrifice of the Cross, from which redemptive power flows into the souls of men through the Sacraments and the Mass. This consideration led St. Thomas to regard the Passion of Our Divine Saviour as the foundation-stone of the dogmatic treatise on the Sacraments. The importance of this treatise, from both the theoretical and the practical point of view, is in turn evident from the fact that the

¹ *Grace, Actual and Habitual*, St. Louis, Mo., 1915.

² In this sense justification is called *iustificatio prima*.

³ In this sense it is called *iustificatio secunda*.

⁴ Prayer and sacrifice are also means of grace, but in a different

sense, and are therefore treated elsewhere — prayer in moral and ascetic theology, sacrifice partly in Soteriology (cfr. Pohle-Preuss, *Soteriology*, pp. 111 sqq.) and partly in the dogmatic treatise on the Holy Eucharist, Part III, "The Holy Eucharist as a Sacrifice."