

Second Million.

The
Explanatory Catechism of
Christian Doctrine

CHIEFLY INTENDED FOR THE USE OF
Children in Catholic Schools

WITH AN APPENDIX

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OF THE

CATECHISM OF CHRISTIAN DOCTRINE.

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The

Explanatory Catechism of
Christian Doctrine

FAITH.

CHAPTER I.

1. Q. Who made you? A. God made me.

2. Q. Why did God make you? A. God made me to know Him, love Him, and serve Him in this world, and to be happy with Him for ever in the next.

To know God. By hearing instructions, reading good books, knowing what He is, and what He has done for us.

To love and serve God. By keeping His Commandments, and doing all we can to please Him.

3. Q. To whose image and likeness did God make you? A. God made me to His own image and likeness.

Image. That which exactly represents anything.

Likeness. That which resembles a thing, as a picture or a portrait.

4. Q. Is this likeness to God in your body, or in your soul? A. This likeness to God is chiefly in my soul.

5. Q. How is your soul like to God? A. My soul is like to God because it is a spirit, and is immortal.

Spirit. An immaterial living being, having free-will and understanding, as God, the Angels, our souls. We cannot touch or see a spirit.

Immortal. Not mortal, can never die. The soul has a two-

fold life—(1) *natural*, which it receives at its creation, and never loses; (2) *supernatural*, or the grace of God, received in Baptism, lost by mortal sin, but regained by a worthy reception of the Sacrament of Penance, or by an act of perfect contrition.

6. Q. What do you mean when you say that your soul is immortal? A. When I say that my soul is immortal, I mean that my soul can never die.

7. Q. Of which must you take most care, of your body or of your soul? A. I must take most care of my soul: for Christ has said, 'What doth it profit a man if he gain the whole world, and suffer the loss of his own soul?' (*Matt. xvi. 26.*)

Profit. That which is for a person's good.

Suffer the loss, &c. To lose one's soul and go to hell.

8. Q. What must you do to save your soul? A. To save my soul I must worship God by Faith, Hope, and Charity; that is, I must believe in Him, I must hope in Him, and I must love Him with my whole heart.

Worship. To adore, as in the case of Almighty God; to honour or respect, as in the case of the Angels, or of the Saints.

Faith. To believe: to have trust or confidence in what a person says. There are two kinds of faith—(1) *divine* faith, which is relying on the word of God; (2) *human* faith, which is relying on the testimony of man.

CHAPTER II.

9. Q. What is faith? A. Faith is a supernatural gift of God, which enables us to believe without doubting whatever God has revealed.

Without doubting, &c. We must believe firmly all that God has made known to us. *Firmness* and *entirety* are the two qualities of faith. The denial of an article of faith by one who has professed the Christian religion is called *heresy*; to renounce or turn away from our religion is called *apostasy*; denying the existence of God is called *infidelity*.

10. Q. Why must you believe whatever God has

revealed? *A.* I must believe whatever God has revealed because God is the very truth, and can neither deceive nor be deceived.

The very truth. God is truth itself; He is all truth.

Deceive. To cause a person to go wrong, or to try to make him believe that which is not true.

11. Q. How are you to know what God has revealed?

A. I am to know what God has revealed by the testimony, teaching, and authority of the Catholic Church.

Testimony. To bear proof or witness to anything. The Church tells us what she has been taught by our Lord.

Authority. The power or right to do a thing.

12. Q. Who gave the Catholic Church divine authority to teach? *A.* Jesus Christ gave the Catholic Church divine authority to teach, when He said, 'Go ye and teach all nations.' (*Matt. xxviii. 19.*)

THE APOSTLES' CREED.

13. Q. What are the chief things which God has revealed? *A.* The chief things which God has revealed are contained in the Apostles' Creed.

Contained. To be found or held in it.

Creed. A form of belief. There are five forms of the Creed—(1) the *Apostles'*, supposed to have been composed by the Apostles before they separated to preach the Gospel throughout the world; (2) the *Nicene*, composed at the Council of Nice; (3) the *Athanasian*; (4) the *Creed of Pope Pius IV.*, which was drawn up immediately after the Council of Trent, and (5) the anti-modernist Creed of Pope Pius X. The Creed teaches us our *faith*, or what we must believe in order to be saved.

14. Q. Say the Apostles' Creed. *A.* I believe in God, the Father Almighty, Creator of heaven and earth;—and in Jesus Christ, His only Son, our Lord;—who was conceived by the Holy Ghost, born of the Virgin Mary;—suffered under Pontius Pilate, was crucified, dead, and buried;—He descended into hell; the third day He rose again from the dead;—He ascended into heaven; sitteth at the right hand of God the Father

Almighty ;—from thence He shall come to judge the living and the dead.—I believe in the Holy Ghost ;—the Holy Catholic Church ; the Communion of Saints ;—the forgiveness of sins ;—the resurrection of the body ; and life everlasting. Amen.

Amen. 'So be it,' or 'May it be so.' This word at the end of prayers expresses a wish that what we have been praying for may be granted.

15. Q. How is the Apostles' Creed divided ? **A.** The Apostles' Creed is divided into twelve parts or articles.

Articles. Small parts or divisions, short clauses. The articles of the Creed may be divided into three parts—(1) the first article, which treats especially of God the Father and the work of *Creation* ; (2) from the second to the seventh inclusive, in which particular mention is made of God the Son and the work of *Redemption* ; (3) from the eighth to the twelfth, which treat of God the Holy Ghost and the work of *Sanctification*.

FIRST ARTICLE OF THE CREED.

16. Q. What is the first article of the Creed ? **A.** The first article of the Creed is 'I believe in God, the Father Almighty, Creator of heaven and earth.'

Almighty. Being able to do all things ; all-powerful.

Creator. One who produces or makes something out of nothing.

17. Q. What is God ? **A.** God is the supreme Spirit, who alone exists of Himself, and is infinite in all perfections.

Supreme. Greatest, highest, above all others. There can be only one who is supreme, and that one is God.

Exists of Himself. He depends on no one for His life or being. God is the origin of all life.

Infinite. Without end or limit in any way.

Perfections. Good qualities or attributes. God alone is perfect in all things. Some of God's perfections are—His *omnipotence*, or being able to do all things ; His *omniscience*, or knowing all things ; His *omnipresence*, or being in all places ; His *sternity*, or having neither a beginning nor an end ; His *goodness*, His *mercy*, His *justice*, &c.

18. Q. Why is God called Almighty? A. God is called 'Almighty' because He can do all things: 'With God all things are possible.' (*Matt. xix. 26.*)

Possible. That which one is able to do.

19. Q. Why is God called Creator of heaven and earth? A. God is called 'Creator of heaven and earth' because He made heaven and earth, and all things, out of nothing, by His word.

His word. God had only to command, and what He wished was done.

20. Q. Had God any beginning? A. God had no beginning; He always was, He is, and He always will be.

21. Q. Where is God? A. God is everywhere.

22. Q. Does God know and see all things? A. God knows and sees all things, even our most secret thoughts.

Secret. Hidden, concealed.

23. Q. Has God any body? A. God has no body: He is a Spirit.

24. Q. Is there only one God? A. There is only one God.

25. Q. Are there three Persons in God? A. There are three Persons in God: God the Father, God the Son, and God the Holy Ghost.

26. Q. Are these three Persons three Gods? A. These three Persons are not three Gods: the Father, the Son, and the Holy Ghost are all one and the same God.

27. Q. What is the mystery of the three Persons in one God called? A. The mystery of the three Persons in one God is called the mystery of the Blessed Trinity.

Mystery. The five chief mysteries of our faith are—the Unity and Trinity of God, who will render to every man according to his works; the Incarnation, Death, and Resurrection of our Lord. Besides these there are many other great mysteries, as the Creation, and the Holy Eucharist. We are bound to believe all the mysteries of our faith, because God commands us to do so.

Mystery of the Blessed Trinity. Three Persons in one God, equal to one another in every respect.

28. Q. What do you mean by a mystery? **A.** By a mystery I mean a truth which is above reason, but revealed by God.

29. Q. Is there any likeness to the Blessed Trinity in your soul? **A.** There is this likeness to the Blessed Trinity in my soul, that as in one God there are three Persons, so in my one soul there are three powers.

30. Q. Which are the three powers of your soul? **A.** The three powers of my soul are my memory, my understanding, and my will.

Memory. That power which helps us to retain or keep what we have learnt.

Understanding. That power of the soul by which it grasps the meaning of things.

Will. The power by which we determine our choice, or by which we act.

THE SECOND ARTICLE.

31. Q. What is the second article of the Creed? **A.** The second article of the Creed is 'And in Jesus Christ, His only Son, our Lord.'

And in Jesus Christ. The words 'I believe' are understood here after the word 'and.'

Our Lord. Jesus is our Lord—(1) because He has redeemed us by His Precious Blood; (2) because He preserves us from sin by the Sacraments; and forgives us our sins, and will judge us at the end of our life.

32. Q. Who is Jesus Christ? **A.** Jesus Christ is God the Son, made man for us.

33. Q. Is Jesus Christ truly God? **A.** Jesus Christ is truly God.

Is truly God. Jesus Christ is really God, and proved that He was so by His miracles, by what took place at His Baptism, and at His Transfiguration; by His Resurrection from the dead, and His Ascension into heaven.

34. Q. Why is Jesus Christ truly God? **A.** Jesus Christ is truly God because He has one and the same nature with God the Father.

35. Q. Was Jesus Christ always God? **A.** Jesus

Christ was always God, born of the Father from all eternity.

36. Q. Which Person of the Blessed Trinity is Jesus Christ? *A.* Jesus Christ is the Second Person of the Blessed Trinity.

37. Q. Is Jesus Christ truly man? *A.* Jesus Christ is truly man.

Is truly man. Jesus Christ is really man, because He has a human nature like ours, consisting of a body and a soul. Our Lord proved that He had a *body* by suffering the pains of the body, such as hunger, thirst, weariness, and death. He had a *soul*, for we learn that the sufferings of His passion and death began with His soul: 'My soul is sorrowful even unto death.' (*Matt. xxvi. 38.*)

38. Q. Why is Jesus Christ truly man? *A.* Jesus Christ is truly man because He has the nature of man, having a body and soul like ours.

39. Q. Was Jesus Christ always man? *A.* Jesus Christ was not always man: He has been man only from the time of His Incarnation.

Time of His Incarnation. Our Lord took unto Himself our human nature when His Blessed Mother said to the Angel Gabriel, 'Behold the handmaid of the Lord: be it done unto me according to thy word.' This occurred at the *Annunciation*, March 25th.

40. Q. What do you mean by the Incarnation? *A.* I mean by the Incarnation that God the Son took to Himself the nature of man: 'the Word was made Flesh.' (*John i. 14.*)

41. Q. How many natures are there in Jesus Christ? *A.* There are two natures in Jesus Christ, the nature of God, and the nature of man.

There are two, &c. The union of the divine with the human nature, in the person of God the Son, is called the 'Hypostatic Union.'

42. Q. Is there only one Person in Jesus Christ? *A.* There is only one Person in Jesus Christ, which is the Person of God the Son.

43. Q. Why was God the Son made man? *A.* God

the Son was made man to redeem us from sin and hell, and to teach us the way to heaven.

Redeem. To buy back, to save.

Hell. The place, or state of eternal punishment, set apart for the wicked, after death.

44. Q. What does the holy name Jesus mean? A. The holy name JESUS means Saviour. (*Matt. i. 21.*)

Saviour. One who saves others from evil.

45. Q. What does the name Christ mean? A. The name CHRIST means Anointed.

Christ. The Anointed, the Messiah. Our Lord is called 'Christ' because He is a king, a priest, and a prophet; the person chosen for either of these offices being always anointed. Jesus is King of Heaven: He offers Himself in sacrifice in the Mass, and is therefore a Priest: He prophesied when on earth, and taught the law of God, interpreted His will, and consequently is a Prophet.

46. Q. Where is Jesus Christ? A. As God, Jesus Christ is everywhere. As God made man, He is in heaven, and in the Blessed Sacrament of the Altar.

THE THIRD ARTICLE.

47. Q. What is the third article of the Creed? A. The third article of the Creed is 'Who was conceived by the Holy Ghost, born of the Virgin Mary.'

Conceived by the Holy Ghost. Our Lord was made man by the power of the Holy Ghost. He had no earthly father. St. Joseph was His Foster-Father.

The Virgin Mary. The Mother of our Lord, who by the power of God remained a virgin all her life. She was descended from King David.

48. Q. What does the third article mean? A. The third article means that God the Son took a Body and Soul like ours, in the womb of the Blessed Virgin Mary, by the power of the Holy Ghost.

49. Q. Had Jesus Christ any Father on earth? A. Jesus Christ had no Father on earth: St. Joseph was only his Guardian or Foster-Father.

Guardian. One who takes care of another.

Foster-father. One who takes the place of its father in bringing up a child.

50. Q. Where was our Saviour born? A. Our Saviour was born in a stable at Bethlehem.

Bethlehem. The City of David, about six miles from Jerusalem. Our Lord was born here on the 25th of December, as the prophet Micheas had foretold.

51. Q. On what day was our Saviour born? A. Our Saviour was born on Christmas Day.

THE FOURTH ARTICLE.

52. Q. What is the fourth article of the Creed? A. The fourth article of the Creed is 'Suffered under Pontius Pilate, was crucified, dead, and buried.'

Pontius Pilate. The Roman Governor who ruled over Judea, the southern part of Palestine.

Crucify. To put to death by fastening the body by the hands and feet to a cross.

53. Q. What were the chief sufferings of Christ? A. The chief sufferings of Christ were—*first*, His agony and His sweat of blood in the Garden; *secondly*, His being scourged at the pillar, and crowned with thorns; and *thirdly*, His carrying His cross, His crucifixion, and His death between two thieves.

Chief sufferings. The greatest or principal sufferings. There were many others besides these.

Scourging. Whipping with great severity. Our Lord was scourged in Pilate's hall. Here He was also crowned with thorns.

Carrying His cross. Our Lord carried his cross from Pilate's hall to the summit of Calvary. The 'Stations of the Cross' is a devotion in honour of this journey.

54. Q. What are the chief sufferings of our Lord called? A. The chief sufferings of our Lord are called the Passion of Jesus Christ.

55. Q. Why did our Saviour suffer? A. Our Saviour suffered to atone for our sins, and to purchase for us eternal life.

56. Q. Why is Jesus Christ called our Redeemer? A. Jesus Christ is called our Redeemer because His Precious Blood is the price by which we were ransomed.

Ransomed. Redeemed or bought back, and so made free.

57. Q. On what day did our Saviour die? A. Our Saviour died on Good Friday.

Good Friday. So called because on that day we were saved from sin and hell, and therefore a great good was done for us.

58. Q. Where did our Saviour die? A. Our Saviour died on Mount Calvary.

Mount Calvary. This is a hill just outside Jerusalem, and was used as a place of execution for criminals. Here St. Helen, the mother of Constantine the Great, erected the Church of the Holy Sepulchre. It was she who discovered the true cross, after it had remained hidden for a long time.

59. Q. Why do we make the sign of the cross? A. We make the sign of the cross—*first*, to put us in mind of the Blessed Trinity; and *secondly*, to remind us that God the Son died for us on the cross.

Sign of the cross. We make this sign—(1) to show that we are Christians, or followers of Christ; (2) to ask God's help in all that we do; (3) to arm ourselves against temptation. The cross is the sign of our Redemption.

60. Q. In making the sign of the cross how are we reminded of the Blessed Trinity? A. In making the sign of the cross we are reminded of the Blessed Trinity by the words, 'In the name of the Father, and of the Son, and of the Holy Ghost.'

In the name. This is to signify our belief in the *Unity* of God. *Of the Father, &c.* By using these three names we express our faith in the *Trinity* of God.

61. Q. In making the sign of the cross how are we reminded that Christ died for us on the cross? A. In making the sign of the cross we are reminded that Christ died for us on the cross by the very form of the cross which we make upon ourselves.

THE FIFTH ARTICLE.

62. Q. What is the fifth article of the Creed? A. The fifth article of the Creed is 'He descended into hell; the third day He rose again from the dead.'

Descend. To go down.

Hell. Here it means 'Luzbo,' where the souls of the just were

detained. The word 'hell' is now always used for the place where the devils and lost souls are punished.

63. Q. What do you mean by the words, 'He descended into hell'? **A.** By the words 'He descended into hell,' I mean that, as soon as Christ was dead His blessed Soul went down into that part of hell called Limbo.

64. Q. What do you mean by Limbo? **A.** By Limbo I mean a place of rest, where the souls of the just who died before Christ were detained.

The just. The souls of those who died in a state of grace.

Detained. Held back, kept shut in, not being able to leave.

65. Q. Why were the souls of the just detained in Limbo? **A.** The souls of the just were detained in Limbo because they could not go up to the Kingdom of Heaven till Christ had opened it for them.

66. Q. What do you mean by the words, 'The third day He rose again from the dead'? **A.** By the words, 'The third day He rose again from the dead,' I mean that, after Christ had been dead and buried part of three days, He raised His blessed Body to life again on the third day.

He raised His blessed Body, &c. By His own divine power our Lord raised His Body from death to life, thus proving that He was God, and that He had gained the victory over sin and death. Our Lord kept His five sacred wounds—(1) that they might be proofs of His Resurrection; (2) that He might present them to His heavenly Father as everlasting memorials of His Passion; (3) that we might meditate on them as the sources of grace and the refuge of sinners.

67. Q. On what day did Christ rise again from the dead? **A.** Christ rose again from the dead on Easter Sunday.

Easter Sunday. On this day Christians commemorate their deliverance from the slavery of sin and the devil through the Resurrection of their Saviour. The Resurrection of Jesus Christ is the foundation of our faith and our hope. This festival is therefore celebrated with great pomp and ceremony.

THE SIXTH ARTICLE.

68. Q. What is the sixth article of the Creed? A. The sixth article of the Creed is 'He ascended into heaven; sitteth at the right hand of God the Father Almighty.'

Ascend. To go up. As God, our Lord had always been in heaven; but as man, He was there only from the time of His Ascension.

At the right hand, &c. This means that Jesus is equal to the Father as God, and next to Him as man.

69. Q. What do you mean by the words, 'He ascended into heaven'? A. By the words, 'He ascended into heaven,' I mean that our Saviour went up Body and Soul into heaven on Ascension Day, forty days after His Resurrection.

On Ascension Day. Our Lord went to heaven—(1) to receive His reward as man; (2) to be our advocate; (3) to prepare a place for us; (4) to send the Holy Ghost.

70. Q. What do you mean by the words, 'Sitteth at the right hand of God the Father Almighty'? A. By the words, 'Sitteth at the right hand of God the Father Almighty,' I do not mean that God the Father has hands, for He is a spirit; but I mean that Christ, as God, is equal to the Father; and, as man, is in the highest place in heaven.

THE SEVENTH ARTICLE.

71. Q. What is the seventh article of the Creed? A. The seventh article of the Creed is, 'From thence He shall come to judge the living and the dead.'

From thence, &c. Our Lord will come from heaven to judge and pass sentence on all mankind.

72. Q. When will Christ come again? A. Christ will come again from heaven at the last day, to judge all mankind.

The last day. The end of the world, when the following signs will warn us that it is at hand—(1) the Gospel will be preached throughout the whole world (Matt. xxiv. 14);

(2) great numbers will forsake the faith; (3) the coming of Elias, Henoch, and Antichrist. (2 *The*. ii.)

73. Q. What are the things Christ will judge? A. Christ will judge our thoughts, words, works, and omissions.

74. Q. What will Christ say to the wicked? A. Christ will say to the wicked, 'Depart from Me, ye cursed, into everlasting fire, which was prepared for the devil and his angels.' (*Matt.* xxv. 41.)

75. Q. What will Christ say to the just? A. Christ will say to the just, 'Come, ye blessed of My Father; possess ye the kingdom prepared for you.' (*Matt.* xxv. 34.)

76. Q. Will every one be judged at death, as well as at the last day? A. Every one will be judged at death as well as at the last day: 'It is appointed unto men once to die; and after this, the judgment.' (*Heb.* ix. 27.)

Judged at death, &c. Every one must undergo two judgments—(1) the *particular* at the hour of death, when the soul is judged alone; (2) the *general* at the last day, when the body and soul will be again united. This will be held in the valley of Josaphat.

THE EIGHTH ARTICLE.

77. Q. What is the eighth article of the Creed? A. The eighth article of the Creed is 'I believe in the Holy Ghost.'

Holy Ghost. Holy Spirit. The Holy Ghost is God like the Father and the Son, and is a distinct Person in Himself. He proceeds from the Father and Son, and is equal to them in every respect. He is often called the 'Love of God,' the 'Paraclete' or Comforter, and the 'Dove.' He appeared in the form of a dove at our Lord's Baptism, and in the form of tongues of fire on the day of Pentecost.

78. Q. Who is the Holy Ghost? A. The Holy Ghost is the Third Person of the Blessed Trinity.

79. Q. From whom doth the Holy Ghost proceed? A. The Holy Ghost proceeds from the Father and the Son.

80. Q. Is the Holy Ghost equal to the Father and to the Son? A. The Holy Ghost is equal to the Father and to the Son, for He is the same Lord and God as they are.

81. Q. When did the Holy Ghost come down on the Apostles? A. The Holy Ghost came down on the Apostles on Whit-Sunday, in the form of 'parted tongues, as it were, of fire.' (Acts ii. 3.)

Whit-Sunday. This is also called 'Pentecost,' which means fiftieth, because it is the fiftieth day after Easter.

82. Q. Why did the Holy Ghost come down on the Apostles? A. The Holy Ghost came down on the Apostles to confirm their faith, to sanctify them, and to enable them to found the Church.

Confirm. To make firm or to strengthen.

Sanctify. To make holy and pleasing to God.

Enable. To help, to assist, to make able.

THE NINTH ARTICLE.

83. Q. What is the ninth article of the Creed? A. The ninth article of the Creed is 'The Holy Catholic Church; the Communion of Saints.'

Church. The whole body of Catholic Christians. It is divided into three parts—(1) the *Church triumphant*, composed of the Saints in heaven; (2) the *Church suffering*, composed of the holy souls in Purgatory; (3) the *Church militant*, composed of the faithful on earth.

84. Q. What is the Catholic Church? A. The Catholic Church is the union of all the faithful under one head.

Union. The being joined together.

The faithful. All those who have been baptized and who profess the true faith. The whole body of Catholics.

85. Q. Who is the Head of the Catholic Church? A. The Head of the Catholic Church is Jesus Christ our Lord.

86. Q. Has the Church a visible Head on earth?

A. The Church has a visible Head on earth—the Bishop of Rome, who is the Vicar of Christ.

Visible. That which we can see. Our Lord is the invisible Head of the Church. *Invisible* means that which we cannot see.

Bishop. An overseer, one who has charge of a diocese; a successor of the Apostles.

Rome. The residence of the Popes, and the chief city of Italy. St. Peter was the first Bishop of Rome.

Vicar. One who performs the office or duty of another; one who supplies the place of another.

87. Q. Why is the Bishop of Rome the Head of the Church? **A.** The Bishop of Rome is the Head of the Church because he is the Successor of St. Peter, whom Christ appointed to be the Head of the Church.

Successor. One who comes after or takes the place of another, and is equal to him in power and authority.

Appointed. Chosen or picked out, placed over.

88. Q. How do you know that Christ appointed St. Peter to be the Head of the Church? **A.** I know that Christ appointed St. Peter to be the Head of the Church, because Christ said to him: 'Thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it. And to thee I will give the keys of the kingdom of heaven.' (*Matt. xvi. 18, 19.*)

Peter. A rock. Our Lord added Peter to Simon's name.

Gates of hell. The chiefs of the fallen angels.

Prevail. To overcome or to conquer, to defeat.

The keys, &c. The power given to the Apostles and their successors to forgive sins, and to rule the Church.

89. Q. What is the Bishop of Rome called? **A.** The Bishop of Rome is called the Pope, which word signifies Father.

Pope. Father. The Pope has charge of our souls, and is therefore our *spiritual* Father.

90. Q. Is the Pope the spiritual Father of all Christians? **A.** The Pope is the spiritual Father of all Christians.

91. Q. Is the Pope the Shepherd and Teacher of all Christians? **A.** The Pope is the Shepherd and Teacher

of all Christians, because Christ made St. Peter the Shepherd of the whole flock when He said, 'Feed My lambs, feed My sheep.' He also prayed that his 'faith' might never fail, and commanded him to 'confirm' his brethren. (*John* xxi. 15-17; *Luke* xxii. 32.)

92. Q. Is the Pope infallible? **A.** The Pope is infallible.

93. Q. What do you mean when you say that the Pope is infallible? **A.** When I say that the Pope is infallible, I mean that the Pope cannot err when, as Shepherd and Teacher of all Christians, he defines a doctrine concerning faith or morals, to be held by the whole Church.

The Pope is infallible. The doctrine of the Infallibility was solemnly defined at the Vatican Council in 1870.

94. Q. Has the Church of Christ any marks by which we may know her? **A.** The Church of Christ has four marks by which we may know her: she is One—she is Holy—she is Catholic—she is Apostolic.

Marks. The signs or notes which distinguish the true Church from all others.

95. Q. How is the Church One? **A.** The Church is One because all her members agree in one Faith, have all the same Sacrifice and Sacraments, and are all united under one Head.

Because all her members, &c. The Church is *One* in faith, in worship, and in government. The members of the Church are those who belong to it, or form a part of it.

96. Q. How is the Church Holy? **A.** The Church is Holy because she teaches a holy doctrine, offers to all the means of holiness, and is distinguished by the eminent holiness of so many thousands of her children.

Because she teaches, &c. The Church is *Holy* in her doctrine, in her means of holiness, and in the effects of her teaching upon her children, which has made so many of them Saints. Those means which help us to become holy are the Sacraments, prayer, Holy Mass, good example, hearing instructions, reading good books, &c.

Distinguished. Marked out in a special manner.

Eminent. Rising above others, very remarkable.

97. Q. What does the word Catholic mean? A. The word Catholic means Universal.

Universal. Extending over the whole world or universe.

98. Q. How is the Church Catholic or Universal? A. The Church is Catholic or Universal because she subsists in all ages, teaches all nations, and is the one Ark of Salvation for all.

Because she subsists, &c. The Church is *Universal* in time, in place, and in doctrine.

99. Q. How is the Church Apostolic? A. The Church is Apostolic because she holds the doctrines and traditions of the Apostles, and because, through the unbroken succession of her Pastors, she derives her Orders and her Mission from them.

Apostolic. Coming down from the time of the Apostles.

Because she holds, &c. The Church is *Apostolic* in her doctrine, or teaching; in her orders, or priesthood; and in her mission, or that which she has been sent to do.

Pastors. The bishops and priests of the Church, who are the *shepherds* of the fold of Christ.

Unbroken. To go on without break or interruption.

100. Q. Can the Church err in what she teaches? A. The Church cannot err in what she teaches as to faith or morals, for she is our infallible guide in both.

To err. To make a mistake.

Faith. What we must *believe*. The Apostles' Creed teaches us the chief articles of our faith.

Morals. What we must *do*. The Commandments teach us morals.

Infallible guide. One who cannot deceive or lead in a wrong way. The Pope, when speaking to the Church *ex cathedra*, as the successor of St. Peter, cannot err in faith or in morals.

101. Q. How do you know that the Church cannot err in what she teaches? A. I know that the Church cannot err in what she teaches, because Christ promised that the gates of hell shall never prevail against His Church; that the Holy Ghost shall teach her all things; and that He Himself will be with her all days.

even to the consummation of the world. (*Matt.* xvi. 18; *John* xiv. 16-26; *Matt.* xxviii. 20.)

102. Q. What do you mean by the Communion of Saints? **A.** By the Communion of Saints I mean that all the members of the Church, in heaven, on earth, and in purgatory, are in communion with each other, as being one body in Jesus Christ.

Communion. To make common, to share, to join or unite together.

103. Q. How are the faithful on earth in communion with each other? **A.** The faithful on earth are in communion with each other by professing the same faith, obeying the same authority, and assisting each other with their prayers and good works.

104. Q. How are we in communion with the Saints in heaven? **A.** We are in communion with the Saints in heaven by honouring them as the glorified members of the Church; and also by our praying to them, and by their praying for us.

105. Q. How are we in communion with the souls in purgatory? **A.** We are in communion with the souls in purgatory by helping them with our prayers and good works; 'It is a holy and wholesome thought to pray for the dead, that they may be loosed from sins.' (2 *Macch.* xii. 46.)

Purgatory. A place for cleansing or purifying.

106. Q. What is purgatory? **A.** Purgatory is a place where souls suffer for a time after death on account of their sins.

107. Q. What souls go to purgatory? **A.** Those souls go to purgatory that depart this life in *venial* sin, or that have not fully paid the debt of *temporal* punishment due to those sins of which the guilt has been forgiven.

Debt. That which one owes to another.

Temporal. Lasting only for a time.

108. Q. What is temporal punishment? **A.** Tem-

poral punishment is punishment which will have an end, either in this world or in the world to come.

109. Q. How do you prove that there is a purgatory?

A. I prove that there is a purgatory from the constant teaching of the Church; and from the doctrine of Holy Scripture, which declares that God will render to every man according to his works; that nothing defiled shall enter heaven; and that some will be saved, 'yet so as by fire.' (*Matt. xvi. 27; Apoc. xxi. 27; 1 Cor. iii. 15.*)

Scripture. A writing; the books of the Bible, the written word of God.

Render. To pay back, to give.

Defiled. Corrupted or stained, polluted, made dirty.

THE TENTH ARTICLE.

110. Q. What is the tenth article of the Creed?

A. The tenth article of the Creed is 'The forgiveness of sins.'

111. Q. What do you mean by 'The forgiveness of sins'?

A. By 'The forgiveness of sins' I mean that Christ has left the power of *forgiving sins* to the pastors of His Church. (*John xx. 23.*)

112. Q. By what means are sins forgiven?

A. Sins are forgiven principally by the Sacraments of Baptism and Penance.

Principally, &c. Because sin is forgiven by worthily receiving other Sacraments, as the Holy Eucharist and Extreme Unction.

113. Q. What is sin?

A. Sin is an offence against God, by any thought, word, deed, or omission, against the law of God.

An offence. Something which displeases, either by doing a wrong, or neglecting to do good when we ought. We may offend God by *thinking* of what is bad, and desiring it, as in the case of the fallen angels; or by *saying* what is bad, as in the case of cursing, swearing, using bad language, telling lies; or by *doing* what is bad, as in the case of Cain killing his brother Abel; or by *omission*, which is neglecting to perform our duty, as in the case of missing Mass on Sunday.

114. Q. How many kinds of sin are there? A. There are two kinds of sin, original sin and actual sin.

115. Q. What is original sin? A. Original sin is that guilt and stain of sin which we inherit from Adam, who was the origin and head of all mankind.

Inherit. To receive or possess, as from an ancestor.

116. Q. What was the sin committed by Adam? A. The sin committed by Adam was the sin of disobedience when he ate the forbidden fruit.

117. Q. Have all mankind contracted the guilt and stain of original sin? A. All mankind have contracted the guilt and stain of original sin, except the Blessed Virgin, who, through the merits of her divine Son, was conceived without the least guilt or stain of original sin.

Conceived, &c. Not having the slightest stain of sin on the soul from the first moment of her existence.

118. Q. What is this privilege of the Blessed Virgin called? A. This privilege of the Blessed Virgin is called the Immaculate Conception.

Privilege. A particular favour or benefit.

119. Q. What is actual sin? A. Actual sin is every sin which we ourselves commit.

120. Q. How is actual sin divided? A. Actual sin is divided into mortal sin and venial sin.

Mortal sin. That sin which causes the death of the soul. Three conditions are necessary in order to make a mortal sin—(1) the matter must be grave; (2) the person who commits it must have a clear knowledge of the guilt of the action; (3) there must be full consent of the will.

Venial sin. That sin which does not contain the conditions necessary to make a mortal sin. No number of venial sins will destroy God's grace in the soul or make a mortal sin.

121. Q. What is mortal sin? A. Mortal sin is a grievous offence against God.

A grievous offence. A serious or great offence.

122. Q. Why is it called mortal sin? A. It is called mortal sin because it kills the soul and deserves hell.

123. Q. How does mortal sin kill the soul? A. Mortal sin kills the soul by depriving it of sanctifying grace, which is the supernatural life of the soul.

Depriving. Taking away from one that which he possesses.

Supernatural. Above nature.

124. Q. Is it a great evil to fall into mortal sin? A. It is the greatest of all evils to fall into mortal sin.

125. Q. Where will they go who die in mortal sin? A. They who die in mortal sin will go to hell for all eternity.

126. Q. What is venial sin? A. Venial sin is an offence which does not kill the soul, yet displeases God, and often leads to mortal sin.

127. Q. Why is it called venial sin? A. It is called venial sin because it is more easily pardoned than mortal sin.

THE ELEVENTH ARTICLE.

128. Q. What is the eleventh article of the Creed? A. The eleventh article of the Creed is 'The resurrection of the body.'

Resurrection. The act of rising again. The bodies of the just will be immortal and have the four gifts of—*impassibility*, which will prevent them suffering; *agility*, which will enable them to pass as swift as thought from one end of creation to the other; *brightness*, which will make them shine like stars for all eternity; and *subtlety*, which will enable them to overcome all obstacles.

129. Q. What do you mean by 'The resurrection of the body'? A. By 'The resurrection of the body' I mean that we shall all rise again with the same bodies at the day of judgment.

THE TWELFTH ARTICLE.

130. Q. What is the twelfth article of the Creed? A. The twelfth article of the Creed is 'Life everlasting.'

Everlasting. That which has a beginning, but no end.

THE EXPLANATORY CATECHISM

131. Q. What does 'Life everlasting' mean? A. 'Life everlasting' means that the good shall live for ever in the glory and happiness of heaven.

132. Q. What is the glory and happiness of heaven? A. The glory and happiness of heaven is to see, love, and enjoy God for ever.

To see, &c. This is called the 'Beatific Vision.'

133. Q. What does the Scripture say of the happiness of heaven? A. The Scripture says of the happiness of heaven 'That eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love Him.' (1 Cor. ii. 9.)

134. Q. Shall not the wicked also live for ever? A. The wicked also shall live and be punished for ever in the fire of hell.

HOPE.

CHAPTER III.

135. Q. Will Faith alone save us? A. Faith alone will not save us without good works; we must also have Hope and Charity.

Good works. To keep the Commandments; to go to the Sacraments; to attend at instructions and sermons; to read good books; prayer, fasting, and alms-deeds. In order to be saved it is necessary to perform good works: 'For even as the body without the spirit is dead, so also faith without works is dead.' (James ii. 26.)

136. Q. What is Hope? A. Hope is a supernatural gift of God, by which we firmly trust that God will give us eternal life and all the means necessary to obtain it, if we do what He requires of us.

Hope. To expect or desire anything. The sins against the virtue of Hope are—(1) *despair*, or a want of confidence in God, or distrusting God's goodness and His promises to us: Cain and Judas were guilty of this sin; (2) *presumption*,

which is a foolish expectation that God will give us salvation even if we do not make use of the proper means to obtain it.

137. Q. Why must we hope in God? A. We must hope in God because He is infinitely good, infinitely powerful, and faithful to His promises.

138. Q. Can we do any good work of ourselves towards our salvation? A. We can do no good work of ourselves towards our salvation; we need the help of God's grace. {

Of ourselves. By our own power, without the help of any one.

Grace. A gift, a favour. The principal kinds of grace are—

(1) *sanctifying or habitual grace*, which is the state of the soul possessed by the Holy Ghost, and which makes it holy and pleasing to God; (2) *actual grace*, or the action of the Holy Ghost upon the soul, by which God enlightens our understanding, and inclines our will to avoid evil and to do what is good; (3) *Sacramental grace*, which is the special and distinguishing grace conferred by each Sacrament.

139. Q. What is grace? A. Grace is a supernatural gift of God, freely bestowed upon us for our sanctification and salvation.

Freely bestowed. Given to us by the free will of God.

Sanctification. Making us holy and pleasing to God.

Salvation. Saving our souls and gaining heaven.

140. Q. How must we obtain God's grace? A. We must obtain God's grace chiefly by prayer and the holy Sacraments.

Prayer. Asking, beseeching. The two chief kinds of prayer are—(1) *mental*, or praying with the mind alone; (2) *vocal*, or praying with the voice as well as the mind.

PRAYER.

141. Q. What is prayer? A. Prayer is the raising up of the mind and heart to God.

142. Q. How do we raise up our mind and heart to God? A. We raise up our mind and heart to God by thinking of God; by adoring, praising, and thanking Him; and by begging of Him all blessings for soul and body

143. Q. Do those pray well who, at their prayers, think neither of God nor of what they say? **A.** Those who, at their prayers, think neither of God nor of what they say, do not pray well; but they offend God, if their distractions are wilful.

Distraction. A wandering of the mind, idle thoughts.

Wilful. That which is consented to.

144. Q. Which is the best of all prayers? **A.** The best of all prayers is the 'Our Father,' or the Lord's Prayer.

The Lord's Prayer. This prayer was made by our Lord in answer to the petition of the Apostles, 'Lord, teach us how to pray.' It was on the occasion of His preaching the 'Sermon on the Mount.' The prayer is divided into seven parts, the first three of which relate particularly to God, the others to ourselves and to our neighbours.

145. Q. Who made the Lord's Prayer? **A.** Jesus Christ Himself made the Lord's Prayer.

146. Q. Say the Lord's Prayer. **A.** Our Father who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven; give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation; but deliver us from evil. Amen.

'Our Father who art in heaven. These words form, as it were, the introduction to the petitions which follow.

147. Q. In the Lord's Prayer who is called 'Our Father'? **A.** In the Lord's Prayer God is called 'Our Father.'

148. Q. Why is God called 'Our Father'? **A.** God is called 'Our Father' because He is the Father of all Christians, whom He has made His children by Holy Baptism.

149. Q. Is God also the Father of all mankind? **A.** God is also the Father of all mankind, because He made them all, and loves and preserves them all.

Preserves. Keeps from harm, takes care of us.

150. Q. Why do we say 'Our' Father, and not 'My' Father? A. We say 'Our' Father, and not 'My' Father, because, being all brethren, we are to pray not for ourselves only, but also for all others.

151. Q. When we say 'Hallowed be Thy name,' what do we pray for? A. When we say, 'Hallowed be Thy name,' we pray that God may be known, loved, and served by all His creatures.

Hallowed. Made or kept holy; praised, honoured, revered.

152. Q. When we say 'Thy kingdom come,' what do we pray for? A. When we say, 'Thy kingdom come,' we pray that God may come and reign in the hearts of all by His grace in this world, and bring us all hereafter to His heavenly kingdom.

Reign. To have complete power over us, to rule.

153. Q. When we say, 'Thy will be done on earth as it is in heaven,' what do we pray for? A. When we say, 'Thy will be done on earth as it is in heaven,' we pray that God may enable us, by His grace, to do His will in all things, as the Blessed do in heaven.

154. Q. When we say, 'Give us this day our daily bread,' what do we pray for? A. When we say, 'Give us this day our daily bread,' we pray that God may give us daily all that is necessary for soul and body.

All that is necessary. Whatever we stand in need of—the grace of God and the Holy Communion for our souls; and food and clothing, &c., for our bodies.

155. Q. When we say, 'Forgive us our trespasses, as we forgive them that trespass against us,' what do we pray for? A. When we say, 'Forgive us our trespasses, as we forgive them that trespass against us,' we pray that God may forgive us our sins, as we forgive others the injuries they do to us.

Trespasses. Injuries, offences, doing what is wrong.

156. Q. When we say, 'Lead us not into temptation,' what do we pray for? A. When we say, 'Lead us not

into temptation,' we pray that God may give us grace not to yield to temptation.

Yield. To give way, to be overcome.

Temptation. Anything that may entice or provoke us to sin.

157. Q. When we say, 'Deliver us from evil,' what do we pray for? A. When we say, 'Deliver us from evil,' we pray that God may free us from all evil, both of soul and body.

Deliver. To liberate or set free.

158. Q. Should we ask the Angels and Saints to pray for us? A. We should ask the Angels and Saints to pray for us because they are our friends and brethren, and because their prayers have great power with God.

Saints. The souls of those who died in a state of grace, and are now with God in heaven. The word 'saint' means a holy person.

Angels. Those pure spirits first created by God, and who have remained faithful. They have free-will, reason, and understanding; but no bodies. The holy Angels are divided into nine orders or choirs--Seraphim, Cherubim, and Thrones; Dominations, Principalities, and Powers; Virtues, Archangels, and Angels. The word 'angel' means a messenger.

Brethren. Those belonging to the same family or society.

159. Q. How can we show that the Angels and Saints know what passes on earth? A. We can show that the Angels and Saints know what passes on earth from the words of Christ: 'There shall be joy before the angels of God upon one sinner doing penance.' (Luke xv. 10.)

Doing penance. Being sorry and trying to make satisfaction for sin.

160. Q. What is the chief prayer to the Blessed Virgin which the Church uses? A. The chief prayer to the Blessed Virgin which the Church uses is the Hail Mary.

The Hail Mary. This prayer is divided into three parts--
(1) the words used by the Angel Gabriel at the time of the Annunciation: 'Hail, full of grace, the Lord is with thee.'

(*Luke* i. 28); (2) the words used by St. Elizabeth at the time of the Visitation: 'Blessed art thou amongst women, and blessed is the fruit of thy womb' (*Luke* i. 42); (3) the words added by the Church at the Council of Ephesus: 'Holy Mary,' &c. The term 'Hail' is the same as 'Ave' or 'Salve,' and means 'Be well,' 'Health to thee,' or 'I salute thee.'

161. Q. Say the Hail Mary. *A.* Hail, Mary, full of grace; the Lord is with thee; blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen.

162. Q. Who made the first part of the Hail Mary? *A.* The Angel Gabriel and St. Elizabeth, inspired by the Holy Ghost, made the first part of the Hail Mary.

163. Q. Who made the second part of the Hail Mary? *A.* The Church of God, guided by the Holy Ghost, made the second part of the Hail Mary.

Guided. Directed, led, being shown the way.

164. Q. Why should we frequently say the Hail Mary? *A.* We should frequently say the Hail Mary to put us in mind of the Incarnation of the Son of God; and to honour our Blessed Lady, the Mother of God.

165. Q. Have we another reason for often saying the Hail Mary? *A.* We have another reason for often saying the Hail Mary,—to ask our Blessed Lady to pray for us sinners at all times, but especially at the hour of our death.

166. Q. Why does the Catholic Church show great devotion to the Blessed Virgin? *A.* The Catholic Church shows great devotion to the Blessed Virgin because she is the Immaculate Mother of God.

Devotion. Honour, love, reverence, great affection.

Immaculate. Free from the stain of original sin. By the 'Immaculate Conception' we mean that the Blessed Virgin, from the first moment of her existence, was, by a special privilege of God, preserved from original sin. The doctrine of the Immaculate Conception of our Lady was defined as an article of faith by Pope Pius IX. in 1854. We keep the

festival on the 8th December, the day of our Lady's Conception. The dogma was defined on this day.

167. Q. How is the Blessed Virgin Mother of God?

A. The Blessed Virgin is Mother of God because Jesus Christ her Son, who was born of her as man, is not only man, but is also truly God.

168. Q. Is the Blessed Virgin our Mother also?

A. The Blessed Virgin is our Mother also because, being the brethren of Jesus, we are the children of Mary.

CHARITY.

CHAPTER IV.

THE COMMANDMENTS OF GOD.

169. Q. What is charity? A. Charity is a supernatural gift of God by which we love God above all things, and our neighbour as ourselves for God's sake.

170. Q. Why must we love God? A. We must love God because He is infinitely good in Himself and infinitely good to us.

171. Q. How do we show that we love God? A. We show that we love God by keeping His Commandments; for Christ says, 'If you love Me, keep My commandments.' (*John* xiv. 15.)

172. Q. How many Commandments are there? A. There are ten Commandments.

173. Q. Say the ten Commandments. A. I am the Lord thy God, who brought thee out of the land of Egypt, and out of the house of bondage.

1. Thou shalt not have strange gods before Me. Thou shalt not make to thyself any graven thing, nor the likeness of anything that is in heaven above, or in the earth beneath, nor of those things that are in the

waters under the earth. Thou shalt not adore them nor serve them.

2. Thou shalt not take the name of the Lord thy God in vain.

3. Remember that thou keep holy the Sabbath day.

4. Honour thy father and thy mother.

5. Thou shalt not kill.

6. Thou shalt not commit adultery.

7. Thou shalt not steal.

8. Thou shalt not bear false witness against thy neighbour.

9. Thou shalt not covet thy neighbour's wife.

10. Thou shalt not covet thy neighbour's goods.

Ten Commandments. They are sometimes called the 'Decalogue,' which means ten words or precepts. They were written on two stone tables: the first three, relating particularly to God, being on one; and the remaining seven, which relate immediately to our neighbours and ourselves, being on the other. These Commandments are of themselves always binding under pain of sin. They teach us our *Morals*, or what we must do to be saved. They can never be altered.

Egypt. A country in the north-east of Africa, where the Jews were treated as slaves until delivered by Moses.

Bondage. Captivity, slavery, deprived of liberty.

174. Q. Who gave the ten Commandments? A. God gave the ten Commandments to Moses in the Old Law, and Christ confirmed them in the New.

I.

175. Q. What is the first Commandment? A. The first Commandment is, 'I am the Lord thy God, who brought thee out of the land of Egypt, and out of the house of bondage. Thou shalt not have strange gods before Me. Thou shalt not make to thyself any graven thing, nor the likeness of anything that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth. Thou shalt not adore them nor serve them.'

Strange gods. False gods or idols.

Graven. Carved or cut out, as an image.

176. Q. What are we commanded to do by the first Commandment? **A.** By the first Commandment we are commanded to worship the one, true, and living God, by Faith, Hope, Charity, and Religion.

Religion. As long as we live we must exercise the virtue of 'Religion,' which consists in giving to God the honour and service due to Him.

177. Q. What are the sins against Faith? **A.** The sins against Faith are all false religions, wilful doubt, disbelief, or denial of any article of Faith, and also culpable ignorance of the doctrines of the Church.

Culpable. Blamable, through one's own fault.

False religions. Those religions which do not teach the truth.

Disbelief. Not believing. There are three kinds of disbelief or infidelity—(1) *Paganism*, or the state of those who are altogether without faith, such as atheists, who deny the existence of God; idolaters, who worship false gods; deists, who believe in the existence of God, but deny His goodness and reject all revelation; and Mahometans, or the disciples of Mahomet. (2) *Judaism*, or the religious system of the Jews. (3) *Heresy*, or the denial of one or more articles of faith by one who has been baptized and has professed the Christian religion.

178. Q. How do we expose ourselves to the danger of losing our Faith? **A.** We expose ourselves to the danger of losing our Faith by neglecting our spiritual duties, reading bad books, going to non-Catholic schools, and taking part in the services or prayers of a false religion.

179. Q. What are the sins against Hope? **A.** The sins against Hope are despair and presumption.

180. Q. What are the chief sins against Religion? **A.** The chief sins against Religion are the worship of false gods or idols, and the giving to any creature whatsoever the honour which belongs to God alone.

Worship. To adore, to honour, to respect. There are three kinds of worship—(1) *Latria*, or supreme, paid to God only; (2) *Hyper-dulia*, or superior, given to the Blessed Virgin; (3) *Dulia*, or ordinary, given to the Saints and Angels.

181. Q. Does the first Commandment forbid the making of images? **A.** The first Commandment does not forbid the making of images, but the making of idols; that is, it forbids us to make images to be adored or honoured as gods.

Idols. Images of persons or things to which is given that worship which should be paid to God alone. Worshipping idols is called *idolatry*.

182. Q. Does the first Commandment forbid dealing with the devil and superstitious practices? **A.** The first Commandment forbids all dealing with the devil and superstitious practices, such as consulting spiritualists and fortune-tellers, and trusting to charms, omens, dreams, and such-like fooleries.

Dealing with the devil. Seeking after hidden or unknown things by the help of the devil.

Superstitious practices are habits of giving to certain things a power which they do not or cannot possess.

Fortune-tellers. Persons who pretend that they are able to tell us what will happen in the future.

Charms. Things worn which are thought to have the power of keeping away evil or bringing good.

Omens. Signs supposed to foretell what is to come.

Dreams. Thoughts or fancies during sleep; visions.

183. Q. Are all sins of sacrilege and simony also forbidden by the first Commandment? **A.** All sins of sacrilege and simony are also forbidden by the first Commandment.

Sacrilege. To treat with disrespect or irreverence any person, place, or thing set apart or dedicated to the service of God.

Simony. Selling any sacred office or thing, for gain. Simon Magus offered money to the Apostles to give him the sacred power which they possessed. (*Acts viii.*)

184. Q. Is it forbidden to give divine honour and worship to the Angels and Saints? **A.** It is forbidden to give divine honour or worship to the Angels and Saints, for this belongs to God alone.

185. Q. What kind of honour or worship should we pay to the Angels and Saints? **A.** We should pay to the Angels and Saints an inferior honour or worship,

for this is due to them as the servants and special friends of God.

Inferior honour. A lesser or lower kind of honour.

186. Q. What honour should we give to relics, crucifixes, and holy pictures? **A.** We should give to relics, crucifixes, and holy pictures a relative honour, as they relate to Christ and His Saints, and are memorials of them.

Relic. The bodies of the Saints, or anything that has belonged to them.

Crucifix. The representation of our Lord on the cross.

Relative. Being connected with or belonging to anything. We honour holy pictures, images, &c., on account of those they represent.

Memorial. That which serves to keep in the memory, a remembrancer.

187. Q. Do we pray to relics or images? **A.** We do not pray to relics or images, for they can neither see, nor hear, nor help us.

II.

188. Q. What is the second Commandment? **A.** The second Commandment is 'Thou shalt not take the name of the Lord thy God in vain.'

In vain. Without necessity, uselessly, not respectfully.

189. Q. What are we commanded by the second Commandment? **A.** By the second Commandment we are commanded to speak with reverence of God and all holy persons and things, and to keep our lawful oaths and vows.

Lawful. That which is according to the rule or law.

Oath. To call God to witness the truth of what we say. An oath must have the qualities of truth, judgment, and justice. (*Jer. iv. 2.*)

Vows. Deliberate promises made to God to do something supernatural, which we are not already bound to perform.

190. Q. What does the second Commandment forbid?

A. The second Commandment forbids all false, rash, unjust, and unnecessary oaths; as also blaspheming, cursing, and profane words.

False oaths. Those which are not true. Taking a false oath is called *perjury*.

Rash oaths. Those taken without sufficient judgment or reflection.

Unjust oaths. Those taken with the intention of doing wrong.

Unnecessary oaths. Those taken without sufficient reason.

Blaspheming. Speaking in an evil or impious manner of God or His Saints, or any holy thing relating to God.

Cursing. Calling down evil or harm on ourselves or our neighbour, or on any of God's creatures.

Profane words. Speaking in a light or joking manner, or making game of anything belonging to God or His service.

191. Q. Is it ever lawful to swear or to take an oath? **A.** It is lawful to swear, or to take an oath, only when God's honour, or our own, or our neighbour's good requires it

III.

192. Q. What is the third Commandment? **A.** The third Commandment is 'Remember that thou keep holy the Sabbath-day.'

Sabbath. The day of rest. The *seventh* day of the week among the Jews—set apart for rest from work, and kept holy in memory of God having rested on that day, and of their deliverance out of Egypt. Among Christians the *first* day of the week is kept holy, in memory of the Resurrection of our Lord, and the Descent of the Holy Ghost.

193. Q. What are we commanded by the third Commandment? **A.** By the third Commandment we are commanded to keep the Sunday holy.

194. Q. How are we to keep the Sunday holy? **A.** We are to keep the Sunday holy by hearing Mass and resting from servile works.

Hearing Mass. By this is meant that we must be bodily present in the place where Mass is being said, and in such a manner as to form part of the congregation, and pay great attention to all that is taking place upon the altar. The most important or solemn parts of the Mass are the

Offertory, the Consecration, and the priest's communion. We are excused from attending at Mass either by sickness, very bad weather, great distance from church, great poverty, &c.

Servile works. Such works as employ the body rather than the mind, and are usually done by servants and trades-people. There are two other kinds of work—viz., *liberal*, or that work in which the mind is more engaged than the body, as drawing, music, writing, &c.; and *common work*, or such as is followed by all classes, as fishing, hunting, shooting, &c.

195. Q. Why are we commanded to rest from servile works? A. We are commanded to rest from servile works that we may have time and opportunity for prayer, going to the Sacraments, hearing instructions, and reading good books.

Hearing instructions. Attending at sermons, catechism, Sunday-school, &c.

IV.

196. Q. What is the fourth Commandment? A. The fourth Commandment is 'Honour thy father and thy mother.'

197. Q. What are we commanded by the fourth Commandment? A. By the fourth Commandment we are commanded to love, reverence, and obey our parents in all that is not sinful.

To love our parents. To have a very great affection for them.

Reverence. To esteem, to respect or honour.

Obey. To do what we are told. We must not only obey our parents, but also all those who are lawfully placed over us, provided that such obedience is not sinful.

198. Q. Are we commanded to obey our parents only? A. We are commanded to obey, not only our parents, but also our bishops and pastors, the civil authorities, and our lawful superiors.

Civil authorities. Those who administer the law.

199. Q. Are we bound to assist our parents in their wants? A. We are bound to assist our parents in their wants, both spiritual and temporal.

Temporal wants. The wants of the *body*, such as food, clothing, and lodging.

Spiritual wants. The wants of the *soul*, such as instructions, the Sacraments, &c.

200. Q. Are we bound in justice to contribute to the support of our pastors? **A.** We are bound in justice to contribute to the support of our pastors; for St. Paul says, 'The Lord ordained that they who preach the Gospel should live by the Gospel.' (1 Cor. ix. 14.)

Contribute. To give something towards a person's expence
Ordained. Ordered, commanded, made it a law.

201. Q. What is the duty of parents towards their children? **A.** The duty of parents towards their children is to provide for them, to instruct and correct them, and to give them a good Catholic education.

Duty. What one ought to do, one's proper business.

202. Q. What is the duty of masters, mistresses, and other superiors? **A.** The duty of masters, mistresses, and other superiors is to take proper care of those under their charge, and to enable them to practise their religious duties.

203. Q. What does the fourth Commandment forbid? **A.** The fourth Commandment forbids all contempt, stubbornness, and disobedience to our parents and lawful superiors.

Contempt. To treat with disrespect, to despise, to slight.

Stubbornness. Being obstinate or self-willed, hard to move.

Disobedience. Neglecting or refusing to do as we are told.

Lawful superiors. Those who have a right to our obedience.

204. Q. Is it sinful to belong to a Secret Society? **A.** It is sinful to belong to any Secret Society that plots against the Church or State, or to any Society that by reason of its secrecy is condemned by the Church; for St. Paul says: 'Let every soul be subject to the higher powers; he that resisteth the power resisteth the ordinance of God; and they that resist purchase to themselves damnation.' (Rom. xiii. 1, 2.)

205. Q. What is the fifth Commandment? A. The fifth Commandment is 'Thou shalt not kill.'

Kill. To take away life, to put to death.

206. Q. What does the fifth Commandment forbid? A. The fifth Commandment forbids all wilful murder, fighting, quarrelling, and injurious words; and also scandal and bad example.

Wilful murder. Taking away human life purposely through spite or malice. A person's life may be lawfully taken away, either in self-defence, in a just war, or in a case of a criminal being executed. To kill a person accidentally would not break this Commandment.

Injurious words. Words said to vex or injure others.

Scandal. Willingly influencing or giving a person occasion to commit sin. The word 'scandal' means a snare or a stumbling-block.

Bad example. Saying or doing what is wrong before others.

207. Q. Does the fifth Commandment forbid anger? A. The fifth Commandment forbids anger, and, still more, hatred and revenge.

Anger. A strong but passing feeling of resentment or displeasure against those whom we believe to have done us an injury.

Hatred. A settled dislike of others, with the desire of injuring them.

Revenge. Returning evil for evil. This is the result of anger or hatred.

208. Q. Why are scandal and bad example forbidden by the fifth Commandment? A. Scandal and bad example are forbidden by the fifth Commandment, because they lead to the injury and spiritual death of our neighbour's soul.

VI.

209. Q. What is the sixth Commandment? A. The sixth Commandment is, 'Thou shalt not commit adultery.'

210. Q. What does the sixth Commandment forbid?

A. The sixth Commandment forbids all sins of impurity with another's wife or husband.

211. Q. Does the sixth Commandment forbid whatever is contrary to holy purity? **A.** The sixth Commandment forbids whatever is contrary to holy purity in looks, words, or actions.

212. Q. Are immodest plays and dances forbidden by the sixth Commandment? **A.** Immodest plays and dances are forbidden by the sixth Commandment, and it is sinful to look at them.

Immodest plays and dances. Any amusements by which we may commit sins against holy purity.

213. Q. Does the sixth Commandment forbid immodest songs, books, and pictures? **A.** The sixth Commandment forbids immodest songs, books, and pictures, because they are most dangerous to the soul, and lead to mortal sin.

Immodest books. Books which may lead us to commit sin, either in thought, word, or deed. The Commandment is broken by sins against the virtue of *Purity*.

VII.

214. Q. What is the seventh Commandment? **A.** The seventh Commandment is 'Thou shalt not steal.'

Steal. To take away unjustly anything belonging to another.

215. Q. What does the seventh Commandment forbid? **A.** The seventh Commandment forbids all unjust taking away, or keeping what belongs to another.

All unjust taking away. This may be done in several ways, viz., by *theft* or *robbery*; or by *fraud*, which consists in all kinds of cheating in buying or selling, in passing an inferior article as one of good quality, as in the case of bad money. We may also take away unjustly, by neglecting or performing carelessly any duty for which we are paid; by unjust lawsuits; by usury, which is demanding too high an interest for one's money; and by wilfully destroying another's property.

Keeping what belongs to another. This may be done by refusing to give back what we have taken from another; by

not restoring things left in our care ; by refusing to pay our just debts ; by not taking means to find out the owner of anything we may have found ; by buying or receiving goods which we believe to have been stolen, viz., *ill-gotten goods*.

216. Q. Is all manner of cheating in buying and selling forbidden by the seventh Commandment? **A.** All manner of cheating in buying or selling is forbidden by the seventh Commandment, and also every other way of wronging our neighbour.

Cheating. Deceiving or defrauding ; being dishonest in one's actions ; imposing upon others.

217. Q. Are we bound to restore ill-gotten goods? **A.** We are bound to restore ill-gotten goods if we are able, or else the sin will not be forgiven ; we must also pay our debts.

Restore. To give back again, to make satisfaction. Restoring things obtained unjustly, or the value of them, is called *restitution*, which we are bound to make, if in our power, under pain of sin.

Debt. What one person owes to another.

218. Q. Is it dishonest in servants to waste their master's time and property? **A.** It is dishonest in servants to waste their master's time or property, because it is wasting what is not their own.

VIII.

219. Q. What is the eighth Commandment? **A.** The eighth Commandment is 'Thou shalt not bear false witness against thy neighbour.'

220. Q. What does the eighth Commandment forbid? **A.** The eighth Commandment forbids all false testimony, rash judgment, and lies.

False testimony. False witness—to swear falsely in a court of justice.

Rash judgment. Forming or expressing an evil opinion of others without sufficient reason or cause.

A lie. Saying anything which we believe to be false, with

the intention of deceiving those to whom we are speaking. There are three kinds of lies—(1) *jocose*, or those told in jest; (2) *officious*, or those told to escape some evil, to obtain some benefit, or to excuse either ourselves or others; (3) *malicious*, or those told with the intention of injuring our neighbour.

221. Q. Are calumny and detraction forbidden by the eighth Commandment? A. Calumny and detraction are forbidden by the eighth Commandment, and also tale-bearing, and any words which injure our neighbour's character.

Calumny. Saying what is not true of our neighbour, with the intention of injuring his character.

Detraction. Making known the sins of our neighbour, with the intention of injuring his character.

222. Q. If you have injured your neighbour by speaking ill of him, what are you bound to do? A. If I have injured my neighbour by speaking ill of him, I am bound to make him satisfaction by restoring his good name as far as I can.

Make him satisfaction. To do all in one's power to bring back the good name of one's neighbour—in the case of *calumny*, by contradicting the lie told; in the case of *detraction*, by doing all we can to restore the good opinion in which he had been held.

IX.

223. Q. What is the ninth Commandment? A. The ninth Commandment is 'Thou shalt not covet thy neighbour's wife.'

224. Q. What does the ninth Commandment forbid? A. The ninth Commandment forbids all wilful consent to impure thoughts and desires, and all wilful pleasure in the irregular motions of the flesh.

225. Q. What sins commonly lead to the breaking of the sixth and ninth Commandments? A. The sins that commonly lead to the breaking of the sixth and ninth Commandments are gluttony, drunkenness, and intemperance, and also idleness, bad company, and the neglect of prayer.

X.

226. Q. What is the tenth Commandment? A. The tenth Commandment is 'Thou shalt not covet thy neighbour's goods.'

227. Q. What does the tenth Commandment forbid? A. The tenth Commandment forbids all envious and covetous thoughts and unjust desires of our neighbour's goods and profits.

Covet. Unlawfully and unjustly desiring, or wishing for, anything which belongs to another.

CHAPTER V.

THE COMMANDMENTS OF THE CHURCH.

228. Q. Are we bound to obey the Church? A. We are bound to obey the Church, because Christ has said to the pastors of the Church, 'He that heareth you heareth Me, and he that despiseth you despiseth Me.' (*Luke x. 16.*)

He that heareth you, &c. Every one who attends to what the bishops and priests of the Church say, and follows their teaching, pleases God.

He that despiseth you, &c. Those persons who have a contempt for their pastors, or think little of their teaching, displease God.

229. Q. What are the chief Commandments of the Church? A. The chief Commandments of the Church are:

1. To keep the Sundays and Holydays of Obligation holy, by hearing Mass and resting from servile works.

The chief Commandments. The six principal ones given in the Catechism. There are many other precepts of the Church besides. These Commandments may be altered to suit different circumstances or different places, as the Head of the Church may think fit.

2. To keep the days of fasting and abstinence appointed by the Church.

3. To go to confession at least once a year.
 a year, and that at Easter or ~~increased~~ at least once
 5. To contribute to the support of our pastors.
 6. Not to marry within certain degrees of kindred,
 nor to solemnise marriage at the forbidden times.

230. Q. What is the first Commandment of the Church? *A.* The first Commandment of the Church is 'To keep the Sundays and Holydays of Obligation holy, by hearing Mass and resting from servile works.'

231. Q. Which are the Holydays of Obligation observed in England? *A.* The Holydays of obligation observed in England are Christmas-day, the Circumcision, the Epiphany, the Ascension, Corpus Christi, SS. Peter and Paul, the Assumption of our Lady, and All Saints.

232. Q. Is it a mortal sin to neglect to hear Mass on Sundays and Holydays of Obligation? *A.* It is a mortal sin to neglect to hear Mass on Sundays and Holydays of Obligation.

233. Q. Are parents, masters, and mistresses bound to provide that those under their charge shall hear Mass on Sundays and Holydays of Obligation? *A.* Parents, masters, and mistresses are bound to provide that those under their charge shall hear Mass on Sundays and Holydays of Obligation.

234. Q. What is the second Commandment of the Church? The second Commandment of the Church is 'To keep the days of fasting and abstinence appointed by the Church.'

Fasting. Eating only one full meal a day, which must not be taken before mid-day. No person is bound to fast before he has completed his 21st year, nor after he has entered his 60th year. Dispensations are granted by priests at Confession. We may be dispensed or freed from the obligation of fasting through sickness, great poverty, very hard work.

Abstinence. To refrain or keep from a thing; here is meant flesh-meat. All over seven years of age must abstain.

235. Q. What are fasting days? A. Fasting days are days on which we are all

236. Q. Which are the fasting days? A. The fast-days are the weekdays of Lent,* certain Vigils; and the Ember-days.

Lent. A time of fasting and penance, beginning on Ash Wednesday and ending at mid-day on Holy Saturday. It reminds us of the fast of our Lord for forty days in the desert, after his baptism.

Vigil. A watching, the fast-day before a certain great feast.

Ember. The ember days occur four times a year, viz., the Wednesday, Friday, and Saturday next after the first Sunday in Lent; in Whitsun-week; next after the 14th September; and next after the third Sunday in Advent. On these occasions we ask God's blessing on the fruits of the earth; and that He will grant good pastors to His Church, as it is at those times they are usually ordained.

237. Q. What are days of abstinence? A. Days of abstinence are days on which we are forbidden to take flesh-meat, and soups made from meat.

238. Q. Which are the days of abstinence? A. The days of abstinence are all Fridays† except any Friday on which a Holyday of Obligation falls; the Wednesdays of Lent (in England); the four Vigils (unless one falls on a Sunday); and the Ember-days.

239. Q. Why does the Church command us to fast and abstain? A. The Church commands us to fast and abstain that so we may mortify the flesh and satisfy God for our sins.

Mortify the flesh. To punish our bodies and weaken temptation, and thus make us more fit for prayer and meditation.

*Lent ends at mid-day on Holy Saturday. The Vigils are those of Pentecost, the Assumption, All Saints, and Christmas.

†1. When December 26th falls on a Friday the abstinence is at present dispensed in England.

2. When one day of abstinence immediately follows another leave is given to eat meat on the second, except in Lent.

240. Q. What is the third Commandment of the Church? A. The third Commandment of the Church is 'To go to confession at least once a year.'

At least once a year. We are bound to go *once*, but of course we ought to go several times.

241. Q. How soon are children bound to go to confession? A. Children are bound to go to confession as soon as they have come to the use of reason, and are capable of mortal sin.

Capable of mortal sin. Able to do it, and to know that it is a mortal sin.

242. Q. When are children generally supposed to come to the use of reason? A. Children are generally supposed to come to the use of reason about the age of seven years.

243. Q. What is the fourth Commandment of the Church? A. The fourth Commandment of the Church is 'To receive the Blessed Sacrament at least once a year, and that at Easter or thereabouts.'

Thereabouts. The time appointed in each diocese for fulfilling our Easter duties. This is usually between Passion Sunday and Low Sunday, but a Bishop may extend the time for his diocese.

244. Q. How soon are Christians bound to receive the Blessed Sacrament? A. Christians are bound to receive the Blessed Sacrament as soon as they are capable of distinguishing the Body of Christ from ordinary bread, and are judged to be sufficiently instructed.

245. Q. What is the fifth Commandment of the Church? A. The fifth Commandment of the Church is 'To contribute to the support of our pastors.'

246. Q. Is it a duty to contribute to the support of religion? A. It is a duty to contribute to the support of religion according to our means, so that God may be duly honoured and worshipped, and the kingdom of His Church extended.

247. Q. What is the sixth Commandment of the Church? **A.** The sixth Commandment of the Church is 'Not to marry within certain degrees of kindred, nor to solemnise marriage at the forbidden times.'

Certain degrees, &c. Certain states of relationship, as first or second cousins. In the Catholic Church none can contract matrimony who are related by blood up to the third degree inclusive, unless they obtain a *dispensation* or leave to do so.

Solemnise. To do anything in a religious or solemn manner, with all the ceremonies.

248. Q. Which are the times in which it is forbidden to marry with solemnity? **A.** The times in which it is forbidden to marry with solemnity without special leave are from the First Sunday of Advent till after Christmas Day, and from Ash-Wednesday till after Easter Sunday.

Ash Wednesday. So called because ashes are blessed and distributed on this day, to remind us of our origin and of our end.

THE SACRAMENTS.

CHAPTER VI.

249. Q. What is a Sacrament? **A.** A Sacrament is an outward sign of inward grace, ordained by Jesus Christ, by which grace is given to our souls.

Sacrament. Something that is sacred or holy. Three things are required in order to make a Sacrament—(1) *Outward sign*, which consists of two parts, viz., the matter, or the outward sensible things used in giving the Sacrament; and the form, or the words said when applying the matter. (2) *Inward grace*, or the invisible effect of the Sacrament on the soul. (3) *Instituted by Christ*; that is, it must have been ordained or appointed by our Lord as a means of giving grace to our souls.

250. Q. Do the Sacraments always give grace? *A.* The Sacraments always give grace to those who receive them worthily.

Worthily. With the proper dispositions.

251. Q. Whence have the Sacraments the power of giving grace? *A.* The Sacraments have the power of giving grace from the merits of Christ's Precious Blood, which they apply to our souls.

252. Q. Ought we to have a great desire to receive the Sacraments? *A.* We ought to have a great desire to receive the Sacraments, because they are the chief means of our salvation.

253. Q. Is a character given to the soul by any of the Sacraments? *A.* A character is given to the soul by the Sacraments of Baptism, Confirmation, and Holy Order.

254. Q. What is a character? *A.* A character is a mark or seal on the soul which cannot be effaced, and therefore the Sacrament conferring it may not be repeated.

255. Q. How many Sacraments are there? *A.* There are seven Sacraments: Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Order, and Matrimony.

There are seven. The Sacraments may be divided into two classes—(1) *Sacraments of the dead*, viz., Baptism and Penance. They are so called because they alone have the power of raising the soul from the death of sin to the life of grace. (2) *Sacraments of the living*, viz., Confirmation, Holy Eucharist, Extreme Unction, Holy Order, and Matrimony. In order to receive these five Sacraments worthily, the soul must be spiritually alive, that is, in a state of grace. There are some Sacraments which leave a special mark or character on the soul, viz., Baptism, Confirmation, and Holy Order. These can only be received *once*; the others may be received more than once. All the Sacraments, when received worthily, either give or increase sanctifying grace. A Sacrament is said to be received *validly* when the matter and form ordained by Christ are properly applied by the minister to one who is capable and willing to receive it.

A Sacrament is received *lawfully* or *fruitfully*, when besides what is wanted for its *valid* reception, there are in the person receiving it the dispositions required to obtain the grace of the Sacrament.

I.

256. Q. What is Baptism? A. Baptism is a Sacrament which cleanses us from original sin, makes us Christians, children of God, and members of the Church.

Baptism. This word means a washing. Baptism is the *most necessary* of all the Sacraments, as without it we cannot be saved or receive any of the others; it is the beginning of our spiritual life. There are three kinds of Baptism—(1) Baptism of water, which is the Sacrament; (2) Baptism of desire; (3) Baptism of blood, or martyrdom. A person may be baptized when there is a doubt about a former Baptism. The words, 'If thou art not already baptized,' are added to the usual form. This is called *Conditional Baptism*.

Outward sign. The matter is water blessed on Holy Saturday and on the eve of Whit-Sunday, and is applied in three ways—(1) by *immersion*, or being dipped in the water; (2) *effusion*, or having the water poured on the person; (3) *aspersion*, or being sprinkled with the water. Baptism by effusion is the mode chiefly in use. The *form* consists of the words, 'I baptize,' &c.

Effects. Cleanses the soul from original sin, and actual sin, if any; remits both the temporal and eternal punishment; gives habitual or sanctifying grace.

Institution. When instituted, not quite certain; but became of obligation after the Resurrection, when our Lord said to His Apostles, 'Going therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.' (*Matt. xxviii. 19.*)

Minister. A priest; in a case of necessity, any other person.

Christians. Followers of Christ. At Antioch, in Syria, the disciples were first named Christians. (*Acts xi. 26.*)

257. Q. Does Baptism also forgive actual sins? A. Baptism also forgives actual sins, with all punishment due to them, when it is received in proper dispositions by those who have been guilty of actual sin.

258. Q. Who is the ordinary minister of Baptism? A. The ordinary minister of Baptism is a priest; but

any one may baptize in case of necessity, when a priest cannot be had.

Case of necessity. When the person would most likely die before a priest could attend.

259. Q. How is Baptism given? *A.* Baptism is given by pouring water on the head of the child, saying at the same time these words, 'I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.'

260. Q. What do we promise in Baptism? *A.* We promise in Baptism to renounce the devil and all his works and pomps.

To renounce. To reject, to give up.

Works and pomps. The temptations of the devil to make us commit sin.

261. Q. Is Baptism necessary for salvation? *A.* Baptism is necessary for salvation, because Christ has said, 'Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God.' (*John* iii. 5.)

II.

262. Q. What is Confirmation? *A.* Confirmation is a Sacrament by which we receive the Holy Ghost, in order to make us strong and perfect Christians and soldiers of Jesus Christ.

Confirmation. Being made firm or strong in our faith.

Outward sign. The matter consists of the imposition of hands and the anointing of the forehead with chrism, which is made of olive-oil mixed with balm, and blessed by the Bishop on Holy Thursday. The form consists of the words 'I sign thee,' &c.

Effects. Gives the Holy Ghost and a special sacramental grace which strengthens and perfects the soul.

Institution. The exact time of institution is not given in the Gospels, but it is almost certain that it was after the Resurrection. Instances of its administration by the Apostles—(1) St. Peter and John, being sent to confirm the Samaritans, laid their hands upon them, and they received the Holy Ghost (*Acts* viii. 14-17); (2) St. Paul at Ephesus: 'And when Paul had imposed his hands on them, the Holy

Ghost came upon them, and they spoke with tongues, and prophesied.' (Acts xix. 6.)

Minister. A Bishop. The Pope may confer the power upon a priest to administer Confirmation in a case where it is very difficult to obtain a Bishop; but even then the chrism must have been blessed by a Bishop.

263. Q. Who is the ordinary minister of Confirmation? *A.* The ordinary minister of Confirmation is a Bishop.

Ordinary. Usual; the person who has the power in his own right.

Minister. The person who administers or gives a Sacrament.

264. Q. How does the Bishop administer the Sacrament of Confirmation? *A.* The Bishop administers the Sacrament of Confirmation by praying that the Holy Ghost may come down upon those who are to be confirmed; and by laying his hand on them, and making the sign of the cross with chrism on their foreheads, at the same time pronouncing certain words.

265. Q. What are the words used in Confirmation? *A.* The words used in Confirmation are these: 'I sign thee with the sign of the cross, and I confirm thee with the chrism of salvation; in the name of the Father, and of the Son, and of the Holy Ghost. Amen.'

III.

266. Q. What is the Sacrament of the Holy Eucharist? *A.* The Sacrament of the Holy Eucharist is the true Body and Blood of Jesus Christ together with His Soul and Divinity, under the appearances of bread and wine.

Holy Eucharist. Holy thanksgiving. This Sacrament is so called because at its institution our Lord gave thanks to His Father; also, because it is the chief act by which we praise and thank Almighty God. It is also called the 'Holy Communion,' the 'Holy Host,' the 'Viaticum,' &c. The Holy Eucharist is the *greatest* of all the Sacraments, for it contains our Lord Himself, from whom all graces come.

Outward sign. The *matter* consists of wheaten bread and wine of the grape. The *form* consists of the words: 'This is My Body;' 'This is the chalice,' &c.

Effects. Gives us our Lord Himself; increases sanctifying grace; and gives a special grace which nourishes the soul.

Institution. On Maundy Thursday, at the Last Supper, when Jesus took bread and blessed and broke it, and said, 'Take ye, and eat: this is My Body.' And taking the chalice, He said, 'This is My Blood of the new testament, which shall be shed for many unto remission of sins.' (*Matt.* xxvi. 26-28.)

Minister. A priest, or sometimes a deacon.

Under the appearances, &c. It looks, tastes, smells, and feels like bread and wine. These appearances are sometimes called the *accidents* of the Sacrament.

267. Q. How are the bread and wine changed into the Body and Blood of Christ? A. The bread and wine are changed into the Body and Blood of Christ by the power of God, to whom nothing is impossible or difficult.

268. Q. When are the bread and wine changed into the Body and Blood of Christ? A. The bread and wine are changed into the Body and Blood of Christ when the words of consecration, ordained by Jesus Christ, are pronounced by the priest in the Holy Mass.

Words of consecration. Over the bread: 'This is My body.'

Over the wine in the chalice: 'This is the chalice of My Blood of the new and eternal testament—the mystery of Faith—which shall be shed for you, and for many, to the remission of sins.'

269. Q. Why has Christ given Himself to us in the Holy Eucharist? A. Christ has given Himself to us in the Holy Eucharist to be the life and the food of our souls. 'He that eateth Me, the same also shall live by Me;' 'He that eateth this bread shall live for ever.' (*John* vi. 58, 59.)

270. Q. Is Christ received whole and entire under either kind alone? A. Christ is received whole and entire under either kind alone.

271. Q. In order to receive the Blessed Sacrament worthily what is required? A. In order to receive the Blessed Sacrament worthily it is required that we be in a state of grace, and fasting from midnight.

Fasting from midnight. The person to receive Holy Communion must not partake of any food or drink whatever from twelve o'clock the previous night. Those who are in danger of death may receive Holy Communion without fasting. It is then called the Viaticum, because it strengthens those who receive it at the end of their journey through life.

272. Q. What is it to be in a state of grace? A. To be in a state of grace is to be free from mortal sin, and pleasing to God.

273. Q. Is it a great sin to receive Holy Communion in mortal sin? A. It is a great sin to receive Holy Communion in mortal sin, 'for he that eateth and drinketh unworthily, eateth and drinketh judgment to himself. (1 Cor. xi. 29.)

274. Q. Is the Blessed Eucharist a Sacrament only? A. The Blessed Eucharist is not a Sacrament only; it is also a sacrifice.

275. Q. What is a sacrifice? A. A sacrifice is the offering of a victim by a priest to God alone, in testimony of His being the Sovereign Lord of all things.

276. Q. What is the Sacrifice of the New Law? A. The Sacrifice of the New Law is the Holy Mass.

The Mass. The oblation or offering made or sent to God by the ministry of the priest. As a sacrifice, the Holy Eucharist is commonly called the 'Mass.' In the Mass the Blood of our Lord is not visibly shed as it was on Mount Calvary.

277. Q. What is the Holy Mass? A. The Holy Mass is the Sacrifice of the Body and Blood of Jesus Christ, really present on the altar under the appearances of bread and wine, and offered to God for the living and the dead.

278. Q. Is the Holy Mass one and the same Sacrifice with that of the Cross? A. The Holy Mass is one and the same Sacrifice with that of the Cross, inasmuch as Christ, who offered Himself, a bleeding Victim, on the Cross, to His Heavenly Father, continues to offer Himself in an unbloody manner on the altar, through the ministry of His priests.

279. Q. For what ends is the Sacrifice of the Mass offered? *A.* The Sacrifice of the Mass is offered for four ends: first, to give supreme honour and glory to God; secondly, to thank Him for all His benefits; thirdly, to obtain the grace of repentance; and fourthly, to obtain all other graces and blessings through Jesus Christ.

The ends. The objects for which it is offered.

Benefit. A favour, a good deed.

280. Q. Is the Mass also a memorial of the Passion and Death of our Lord? *A.* The Mass is also a memorial of the Passion and Death of our Lord, for Christ at His last Supper said, 'Do this for a commemoration of Me.' (*Luke xxii. 19.*)

IV.

281. Q. What is the Sacrament of Penance? *A.* Penance is a Sacrament whereby the sins, whether mortal or venial, which we have committed after Baptism are forgiven.

Penance. This word is used in three different senses—(1) as a moral virtue which leads us to hate and avoid sin; (2) as the penalty which we suffer for past sin; (3) as the Sacrament by which the sins committed after Baptism are forgiven.

Outward sign. The matter consists of the acts of the penitent, viz., contrition, confession, and satisfaction. The form is the priest's absolution.

Effects. Takes away actual sin and eternal punishment due to sin; it also restores habitual grace and the merits of good works done in a state of grace.

Institution. 'Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained.' (*John xx. 22, 23.*)

Minister. A priest approved by the Bishop.

282. Q. Does the Sacrament of Penance increase the grace of God in the soul? *A.* The Sacrament of Penance increases the grace of God in the soul, besides forgiving sin; we should, therefore, often go to confession.

283. Q. When did our Lord institute the Sacrament

of Penance? **A.** Our Lord instituted the Sacrament of Penance when He breathed on His Apostles and gave them power to forgive sin, saying, 'Whose sins you shall forgive they are forgiven.' (*John xx. 23.*)

284. Q. How does the priest forgive sins? **A.** The priest forgives sins by the power of God, when he pronounces the words of absolution.

Absolution. Pardon; taking away of guilt, and at least in part, of punishment.

285. Q. What are the words of absolution? **A.** The words of absolution are: 'I absolve thee from thy sins, in the name of the Father, and of the Son, and of the Holy Ghost.'

286. Q. Are any conditions for forgiveness required on the part of the penitent? **A.** Three conditions for forgiveness are required on the part of the penitent: Contrition, Confession, and Satisfaction.

287. Q. What is Contrition? **A.** Contrition is a hearty sorrow for our sins, because by them we have offended so good a God, together with a firm purpose of amendment.

Contrition. A deep sorrow for sin, with the determination of avoiding it in the future. There are two kinds of Contrition—(1) *perfect*, or that felt for having offended God alone; (2) *imperfect*, or the sorrow we feel for our sins because by them we lose heaven and deserve hell: this is also called *attrition*. Sorrow for sin must be *inward*—that is, it must come from the heart; it must be *supernatural*—that is, it is not enough to be sorry from a human or natural motive; it must be *universal*—that is, it must extend to at least *all* mortal sins of which we are guilty.

288. Q. What is a firm purpose of amendment? **A.** A firm purpose of amendment is a resolution to avoid, by the grace of God, not only sin, but also the dangerous occasions of sin.

Occasion of sin. Anything that may lead us into sin.

289. Q. How may we obtain a hearty sorrow for our sins? **A.** We may obtain a hearty sorrow for our sins by earnestly praying for it, and by making use of such considerations as may lead us to it.

Earnestly. Having a strong desire ; being fervent and sincere, with intensity.

Such considerations, &c. Such thoughts as will help us to be truly sorry for our sins—such as thinking on the goodness of God, the sufferings of our Lord on account of our sins, the happiness of heaven, the misery of hell, &c.

290. Q. What consideration concerning God will lead us to sorrow for our sins? A. This consideration concerning God will lead us to sorrow for our sins, that by our sins we have offended God, who is infinitely good in Himself and infinitely good to us.

291. Q. What consideration concerning our Saviour will lead us to sorrow for our sins? A. This consideration concerning our Saviour will lead us to sorrow for our sins, that our Saviour died for our sins, and that those who sin grievously ‘crucify again to themselves the Son of God, making Him a mockery.’ (*Heb. vi. 8.*)

292. Q. Is sorrow for our sins, because by them we have lost heaven and deserved hell, sufficient when we go to confession? A. Sorrow for our sins, because by them we have lost heaven and deserved hell, is sufficient when we go to confession.

293. Q. What is perfect contrition? A. Perfect contrition is sorrow for sin arising purely from the love of God.

294. Q. What special value has perfect contrition? A. Perfect contrition has this special value—that by it our sins are forgiven immediately, even before we confess them ; but nevertheless, if they are mortal, we are strictly bound to confess them afterwards.

295. Q. What is confession? A. Confession is to accuse ourselves of our sins to a priest approved by the Bishop.

Confession. To make known our sins. We are bound to confess all our mortal sins.

To accuse ourselves. To lay the blame on ourselves ; to tell our sins ; to acknowledge, as from an inferior to a superior. We must make our confession humbly, truthfully, and briefly.

296. Q. What if a person wilfully conceal a mortal

in a confession? *A.* If a person wilfully conceal a mortal sin in confession he is guilty of a great sacrilege, by telling a lie to the Holy Ghost in making a bad confession.

Conceal. To keep secret; to hide completely.

297. *Q.* How many things have we to do in order to prepare for confession? *A.* We have four things to do in order to prepare for confession: first, we must heartily pray for grace to make a good confession; secondly, we must carefully examine our conscience; thirdly, we must take time and care to make a good act of contrition; and fourthly, we must resolve by the help of God to renounce our sins, and to begin a new life for the future.

298. *Q.* What is satisfaction? *A.* Satisfaction is doing the penance given us by the priest.

Satisfaction. Making atonement or payment for; repairing a wrong done. The penance given by the priest in confession usually consists in the saying of some particular prayers or doing some good work. The guilt of sin and its eternal punishment are taken away by a good confession; the temporal punishment may be taken away by performing the penance given by the priest, by prayer, fasting, alms-deeds, and Indulgences.

299. *Q.* Does the penance given by the priest always make full satisfaction for our sins? *A.* The penance given by the priest does not always make full satisfaction for our sins. We should therefore add to it other good works and penances, and try to gain Indulgences.

300. *Q.* What is an Indulgence? *A.* An Indulgence is a remission, granted by the Church, of the temporal punishment which often remains due to sin after its guilt has been forgiven.

Indulgence. A releasing or letting off from punishment.

There are two kinds of Indulgences—(1) *plenary*, when the whole of the punishment is remitted or forgiven; (2) *partial*, when only a part of the temporal punishment is taken away. Conditions for gaining an Indulgence are—(1) the person seeking it must be a Catholic; (2) he must have the intention of gaining it; (3) he must be in a state of grace; (4) he must perform the necessary good works ordered for gaining it.

V.

301. Q. What is the Sacrament of Extreme Unction?

A. The Sacrament of Extreme Unction is the anointing of the sick with holy oil, accompanied with prayer.

Extreme Unction. The last anointing, being given only in danger of death by sickness.

Outward sign. The *matter* consists of oil of olives blessed by a Bishop; the *form* consists of the words used by the priest whilst anointing the sick person: 'By this holy anointing, and of His own most tender mercy, may the Lord forgive thee whatever thou hast committed by thy sight.' The eyes, ears, nostrils, mouth, hands, and feet are each anointed, and the form of words repeated, except in cases of urgent necessity, when one form of words is sufficient for all.

Effects. Cleanses the soul from venial sin; takes away guilt of unknown mortal sins which have not been forgiven in any other way; increases habitual grace; restores health where God sees it to be desirable.

Institution. Used in the time of the Apostles, according to James (v. 14, 15): 'Is any man sick among you,' &c.

Minister. Each priest in his own parish.

Anointing. Pouring or rubbing oil on anything.

302. Q. When is Extreme Unction given? **A.** Extreme Unction is given when we are in danger of death by sickness.

303. Q. What are the effects of the Sacrament of Extreme Unction? **A.** The effects of the Sacrament of Extreme Unction are to comfort and strengthen the soul, to remit sin, and even to restore health, when God sees it to be expedient.

Expedient. When it is fit.

304. Q. What authority is there in Scripture for the Sacrament of Extreme Unction? **A.** The authority in Scripture for the Sacrament of Extreme Unction is in the 5th chapter of St. James, where it is said: 'Is any one sick among you? Let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the Name of the Lord. And the prayer of faith shall save the sick man; and the Lord shall raise him up: and if he be in sins, they shall be forgiven him.' (St. James v. 14, 15.)

VI.

305. Q. What is the Sacrament of Holy Order? A. Holy Order is the Sacrament by which Bishops, priests, and other ministers of the Church are ordained, and receive power and grace to perform their sacred duties.

Holy Orders. The ministry, consisting of seven degrees, viz., Porter, Reader, Exorcist, Acolyte, Sub-deacon, Deacon, and Priest. The first four are called the *minor* or lesser orders; the remaining three are called the *holy* or greater orders. The Priesthood has two degrees of power and dignity—(1) that of the *Bishop*, whose office it is to govern the particular district given to him (called a diocese), to give Confirmation and Holy Order, inflict censures, pronounce excommunications, grant Indulgences, &c.; (2) that of the *Priest*, whose office it is to offer sacrifice, preach to the people, administer the Sacraments, &c.

Outward sign. The *matter* consists of the imposition of the Bishop's hands. The *form* consists of the prayer said by the Bishop; in the case of a priest—'Receive power to offer sacrifices for the living and the dead, in the name of the Father, and of the Son, and of the Holy Ghost.'

Effects. Increases habitual grace: gives power to exercise sacred functions. The orders lower than the diaconate were probably instituted by the Church and therefore do not give grace.

Institution. Time of institution not certain. Its sacramental character proved from the following: 'Neglect not the grace that is in thee, which was given by prophecy with imposition of the hands of the priesthood.' (1 *Tim.* iv. 14.) And again: 'I admonish thee that thou stir up the grace of God which is in thee by the imposition of my hands.' (2 *Tim.* 1.6.)

Minister. A Bishop only, in the case of the greater orders.

VII.

306. Q. What is the Sacrament of Matrimony? A. Matrimony is the Sacrament which sanctifies the contract of a Christian marriage, and gives a special grace to those who receive it worthily.

Matrimony. The contract or agreement by which marriage is blessed and made holy and pleasing to God.

Outward sign. The *matter* consists of the mutual giving up of the contracting parties to each other. The *form* consists of the words and outward signs by which the man and woman accept each other as husband and wife.

Effects. Increases habitual grace, and helps parents to bear the burdens and difficulties of the marriage state and bring up their children in a Christian manner.

Institution. It is not known exactly when this Sacrament was instituted, but it is supposed by some to have been when, in speaking of marriage, our Lord said: 'What God hath joined together, let no man put asunder.' (*Matt.* xix. 6.) Others say it was raised to the dignity of a Sacrament at the marriage-feast at Cana.

307. Q. What special grace does the Sacrament of Matrimony give to those who receive it worthily? *A.* The Sacrament of Matrimony gives to those who receive it worthily a special grace, to enable them to bear the difficulties of their state, to love and be faithful to one another, and to bring up their children in the fear of God.

308. Q. Is it a sacrilege to contract marriage in mortal sin, or in disobedience to the laws of the Church?

A. It is a sacrilege to contract marriage in mortal sin, or in disobedience to the laws of the Church, and, instead of a blessing, the guilty parties draw down upon themselves the anger of God.*

309. Q. What is a 'mixed marriage'? *A.* A 'mixed marriage' is a marriage between a Catholic and one who, though baptized, does not profess the Catholic faith.

310. Q. Has the Church always forbidden mixed marriages? *A.* The Church has always forbidden mixed marriages, and considered them unlawful and pernicious.

Pernicious. Hurtful, very injurious.

311. Q. Does the Church sometimes permit mixed marriages? *A.* The Church sometimes permits mixed marriages, by granting a dispensation, for very grave reasons and under special conditions.

Dispensation. An exemption or freeing from some law or duty.

312. Q. Can any human power dissolve the bond of

*For the marriage of a Catholic to be valid there must be present: (1) either the Bishop or the Parish-Priest or another Priest duly delegated, and (2) two witnesses.

marriage? *A.* No human power can dissolve the bond of marriage, because Christ has said, 'What God hath joined together let no man put asunder.' (*Matt. xix. 6.*)

Human power. The power of man, like that used in a divorce court, which may be allowed by the law of the land, but is certainly forbidden by the law of God.

Dissolve. To undo; to separate; to loosen.

Bond. Anything that binds or fastens together.

CHAPTER VII.

OF VIRTUES AND VICES.

313. Q. Which are the Theological Virtues? *A.* The Theological Virtues are 'Faith, Hope, and Charity.' (*1 Cor. xiii. 13.*)

Theological. Belonging or relating to God. Faith, Hope, and Charity have God for their direct object and motive. The matter on which our faith is exercised is called the *object*; why we believe is termed the *motive*.

Virtue. Doing one's duty; the opposite to *vice*, which is a blemish or fault.

314. Q. Why are they called Theological Virtues? *A.* They are called Theological Virtues because they relate immediately to God.

315. Q. What are the chief mysteries of Faith which every Christian is bound to know? *A.* The chief mysteries of Faith which every Christian is bound to know are the Unity and Trinity of God, who will render to every man according to his works; and the Incarnation, Death and Resurrection of our Saviour.

316. Q. Which are the Cardinal Virtues? *A.* The Cardinal Virtues are 'Prudence, Justice, Fortitude, and Temperance.' (*Wisd. viii. 7.*)

Cardinal. Principal or chief, from Latin *Cardo*, a hinge. All other virtues either depend or spring from them.

Prudence. This virtue enlightens our mind, and leads us to take proper and effectual means for securing our salvation.

Justice. Giving what is due to God, our neighbours, and ourselves.

Fortitude. Having courage to resist anything which may hinder our salvation, and to bear bravely all trials for the love of God.

Temperance. Being moderate in all things. 'He that is abstinent, saith the wise man, shall increase in life.' (*Ecol.* xxxvii.)

317. Q. Why are they called Cardinal Virtues? A. They are called Cardinal Virtues because they are, as it were, the hinges on which all other moral virtues turn.

318. Q. Which are the seven gifts of the Holy Ghost?

A. The seven gifts of the Holy Ghost are: 1. Wisdom; 2. Understanding; 3. Counsel; 4. Fortitude; 5. Knowledge; 6. Piety; 7. The fear of the Lord. (*Isa.* xi. 2, 3.)

319. Q. Which are the twelve fruits of the Holy Ghost? A. The twelve fruits of the Holy Ghost are:

1. Charity; 2. Joy; 3. Peace; 4. Patience; 5. Benvignity; 6. Goodness; 7. Longanimity; 8. Mildness; 9. Faith; 10. Modesty; 11. Continency; 12. Chastity. (*Gal.* v. 22.)

320. Q. Which are the two great precepts of Charity?

A. The two great precepts of Charity are: 1. 'Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind, and with thy whole strength.' 2. 'Thou shalt love thy neighbour as thyself.' (*Mark* xii. 30, 31.)

Precept. A commandment, a maxim.

321. Q. Which are the seven Corporal Works of Mercy? A. The seven Corporal Works of Mercy are:

1. To feed the hungry; 2. To give drink to the thirsty; 3. To clothe the naked; 4. To harbour the harbourless; 5. To visit the sick; 6. To visit the imprisoned; 7. To bury the dead. (*Matt.* xxv. ; *Tobias* xii.)

Corporal works. Those done for the benefit of the body.

322. Q. Which are the seven Spiritual Works of Mercy? A. The seven Spiritual Works of Mercy are:

1. To convert the sinner; 2. To instruct the ignorant; 3. To counsel the doubtful; 4. To comfort the sor-

rowful; 5. To bear wrongs patiently; 6. To forgive injuries; 7. To pray for the living and the dead.

Spiritual works. Those done for the benefit of the soul.

323. Q. Which are the eight Beatitudes? A. The eight Beatitudes are: 1. 'Blessed are the poor in spirit; for theirs is the kingdom of heaven. 2. Blessed are the meek; for they shall possess the land. 3. Blessed are they that mourn; for they shall be comforted. 4. Blessed are they that hunger and thirst after justice; for they shall have their fill. 5. Blessed are the merciful; for they shall obtain mercy. 6. Blessed are the clean of heart; for they shall see God. 7. Blessed are the peacemakers; for they shall be called the children of God. 8. Blessed are they that suffer persecution for justice' sake; for theirs is the kingdom of heaven.' (*Matt. v. 3-10.*)

Eight Beatitudes. Eight blessings. The virtues pronounced blessed by our Lord in His Sermon on the Mount.

324. Q. Which are the seven capital sins or vices and their contrary virtues? A. The seven capital sins or vices and their contrary virtues are: 1. Pride; 2. Covetousness; 3. Lust; 4. Anger; 5. Gluttony; 6. Envy; 7. Sloth. Contrary virtues: 1. Humility; 2. Liberality; 3. Chastity; 4. Meekness; 5. Temperance; 6. Brotherly Love; 7. Diligence.

Lust means impurity; *sloth* means idleness.

325. Q. Why are they called capital sins? A. They are called capital sins because they are the sources from which all other sins take their rise.

326. Q. Which are the six sins against the Holy Ghost? A. The six sins against the Holy Ghost are: 1. Presumption; 2. Despair; 3. Resisting the known truth; 4. Envy of another's spiritual good; 5. Obstinacy in sin; 6. Final impenitence.

Obstinacy in sin. Being determined to go on living in sin.

Final impenitence. Not repenting even at the hour of death.

327. Q. Which are the four sins crying to heaven for vengeance? A. The four sins crying to heaven for vengeance are: 1. Wilful murder (*Gen. iv.*); 2. The sin of Sodom (*Gen. xviii.*); 3. Oppression of the poor (*Exod. ii.*); 4. Defrauding labourers of their wages (*James v.*).

Oppression. Being very unjust or cruel, harming a person.

Defrauding. Taking away by deceit or by cheating.

328. Q. When are we answerable for the sins of others? A. We are answerable for the sins of others whenever we either cause them, or share in them, through our own fault.

329. Q. In how many ways may we either cause or share the guilt of another's sin? A. We may either cause or share the guilt of another's sin in nine ways: 1. By counsel; 2. By command; 3. By consent; 4. By provocation; 5. By praise or flattery; 6. By concealment; 7. By being a partner in the sin; 8. By silence; 9. By defending the ill done.

Counsel. To give advice or direction to a person.

Provocation. To incite another to do something.

Defence of the ill done. Taking the part of a bad person or of his wicked actions, and trying to justify them.

330. Q. Which are the three eminent Good Works? A. The three eminent Good Works are Prayer, Fasting, and Alms-deeds.

Eminent. Remarkable, being above others.

Alms-deeds. Works of charity.

331. Q. Which are the Evangelical Counsels? A. The Evangelical Counsels are voluntary Poverty, perpetual Chastity, and entire Obedience.

Evangelical. Being in accordance with the doctrine of the Gospel. The writers of the Gospels are called *Evangelists*; they are SS. Matthew, Mark, Luke, and John.

Voluntary. Of one's own free will or choice.

Perpetual. Going on without ceasing.

Entire Obedience. Being obedient in everything that is not sin.

332. Q. What are the four last things to be ever

remembered? *A.* The four last things to be ever remembered are Death, Judgment, Hell, and Heaven. (*Ecc.* vii.)

CHAPTER VIII.

THE CHRISTIAN'S RULE OF LIFE.

333. Q. What rule of life must we follow if we hope to be saved? *A.* If we hope to be saved, we must follow the rule of life taught by Jesus Christ.

334. Q. What are we bound to do by the rule of life taught by Jesus Christ? *A.* By the rule of life taught by Jesus Christ we are bound always to hate sin and to love God.

335. Q. How must we hate sin? *A.* We must hate sin above all other evils, so as to be resolved never to commit a wilful sin, for the love or fear of anything whatsoever.

336. Q. How must we love God? *A.* We must love God above all things, and with our whole heart.

337. Q. How must we learn to love God? *A.* We must learn to love God by begging of God to teach us to love Him: 'O my God, teach me to love Thee.'

338. Q. What will the love of God lead us to do? *A.* The love of God will lead us often to think how good God is; often to speak to Him in our hearts; and always to seek to please Him.

339. Q. Does Jesus Christ also command us to love one another? *A.* Jesus Christ also commands us to love one another—that is, all persons without exception for His sake.

Without exception. Not leaving out one.

340. Q. How are we to love one another? *A.* We are to love one another by wishing well to one another, and praying for one another; and by never allowing ourselves any thought, word, or deed to the injury of any one.

341. Q. Are we also bound to love our enemies?

A. We are also bound to love our enemies; not only by forgiving them from our hearts, but also by wishing them well, and praying for them.

342. Q. Has Jesus Christ given us another great rule? **A.** Jesus Christ has given us another great rule in these words: 'If any man will come after Me, let him deny himself, and take up his cross daily and follow Me.' (*Luke ix. 23.*)

343. Q. How are we to deny ourselves? **A.** We are to deny ourselves by giving up our own will, and by going against our own humours, inclinations, and passions.

Humours. Our own dispositions.

Passions. The natural inclinations of the soul

344. Q. Why are we bound to deny ourselves? **A.** We are bound to deny ourselves because our natural inclinations are prone to evil from our very childhood; and if not corrected by self-denial, they will certainly carry us to hell.

Prone. Inclined or disposed to do a thing.

345. Q. How are we to take up our cross daily? **A.** We are to take up our cross daily by submitting daily with patience to the labours and sufferings of this short life, and by bearing them willingly for the love of God.

Submit. To resign or to yield, to give way.

346. Q. How are we to follow our Blessed Lord? **A.** We are to follow our Blessed Lord by walking in His footsteps and imitating His virtues.

347. Q. What are the principal virtues we are to learn of our Blessed Lord? **A.** The principal virtues we are to learn of our Blessed Lord are meekness, humility, and obedience.

348. Q. Which are the enemies we must fight against all the days of our life? **A.** The enemies

which we must fight against all the days of our life are the devil, the world, and the flesh.

349. Q. What do you mean by the devil? A. By the devil I mean Satan and all his wicked angels, who are ever seeking to draw us into sin, that we may be damned with them.

350. Q. What do you mean by the world? A. By the world I mean the false maxims of the world, and the society of those who love the vanities, riches, and pleasures of this world better than God.

351. Q. Why do you number the devil and the world amongst the enemies of the soul? A. I number the devil and the world amongst the enemies of the soul because they are always seeking, by temptation and by word or example, to carry us along with them in the broad road that leads to damnation.

352. Q. What do you mean by the flesh? A. By the flesh I mean our own corrupt inclinations and passions, which are the most dangerous of all our enemies.

Most dangerous of all our enemies. Because we always carry them in our hearts, and can never get rid of them. The Sacraments cleanse our souls from sin itself, but the inclination to commit sin, or *concupiscence*, as it is called, always remains.

353. Q. What must we do to hinder the enemies of our soul from drawing us into sin? A. To hinder the enemies of our soul from drawing us into sin, we must watch, pray, and fight against all their suggestions and temptations.

Suggestion. Something proposed or hinted.

354. Q. In the warfare against the devil, the world, and the flesh, on whom must we depend? A. In the warfare against the devil, the world, and the flesh we must depend not on ourselves, but on God only: 'I can do all things in Him who strengtheneth me.' (*Philip. iv. 13.*)

CHAPTER IX.

THE CHRISTIAN'S DAILY EXERCISE.

355. Q. How should you begin the day? **A.** I should begin the day by making the sign of the cross as soon as I awake in the morning, and by saying some short prayer, such as 'O my God, I offer my heart and soul to Thee.'

356. Q. How should you rise in the morning? **A.** I should rise in the morning diligently, dress myself modestly, and then kneel down and say my morning prayers.

Diligently. Attentively, industriously.

Modestly. With decency.

357. Q. Should you also hear Mass if you have time and opportunity? **A.** I should also hear Mass if I have time and opportunity, for to hear Mass is by far the best and most profitable of all devotions.

358. Q. Is it useful to make daily meditation? **A.** It is useful to make daily meditation, for such was the practice of all the Saints.

Meditation. To consider thoughtfully.

359. Q. On what ought we to meditate? **A.** We ought to meditate especially on the four last things, and the Life and Passion of our Blessed Lord.

360. Q. Ought we frequently to read good books? **A.** We ought frequently to read good books, such as the Holy Gospel, the Lives of the Saints, and other spiritual works, which nourish our faith and piety, and arm us against the false maxims of the world.

361. Q. And what should you do as to your eating, drinking, sleeping, and amusements? **A.** As to my eating, drinking, sleeping, and amusements, I should use all these things with moderation, and with a desire to please God

362. Q. Say the grace before meals. A. 'Bless us, O Lord, and these Thy gifts, which we are going to receive from Thy bounty, through Christ our Lord. Amen.'

363. Q. Say the grace after meals. A. 'We give Thee thanks, Almighty God, for all Thy benefits, who livest and reignest, world without end. Amen. May the souls of the faithful departed, through the mercy of God, rest in peace. Amen.'

364. Q. How should you sanctify your ordinary actions and employments of the day? A. I should sanctify my ordinary actions and employments of the day by often raising up my heart to God whilst I am about them, and saying some short prayer to Him.

365. Q. What should you do when you find yourself tempted to sin? A. When I find myself tempted to sin I should make the sign of the cross on my heart, and call on God as earnestly as I can, saying, 'Lord, save me, or I perish.'

366. Q. If you have fallen into sin what should you do? A. If I have fallen into sin I should cast myself in spirit at the feet of Christ, and humbly beg His pardon by a sincere act of contrition.

367. Q. When God sends you any cross, or sickness, or pain, what should you say? A. When God sends me any cross, or sickness, or pain, I should say, 'Lord, Thy will be done; I take this for my sins.'

368. Q. What little indulgenced prayers would you do well to say often to yourself during the day? A. I should do well to say often to myself during the day such little indulgenced prayers as—

Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen.

In all things may the most holy, the most just, and the most lovable Will of God be done, praised, and exalted above all for ever.

O Sacrament most holy, O Sacrament divine, all
praise and all thanksgiving be every moment thine.

Praised be Jesus Christ, praised for evermore.

My Jesus, mercy ; Mary, help.

369. Q. How should you finish the day? A. I
should finish the day by kneeling down and saying
my night prayers.

370. Q. After your night prayers what should you
do? A. After my night prayers I should observe due
modesty in going to bed ; occupy myself with the
thoughts of death ; and endeavour to compose myself
to rest at the foot of the cross, and give my last
thoughts to my crucified Saviour.

APPENDIX.

A SHORT FORM OF MORNING PRAYERS.

IN the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Blessed be the Holy and Undivided Trinity now and for ever. Amen.

O my God, I believe in Thee; do Thou strengthen my Faith. All my hopes are in Thee; do Thou secure them. I love Thee with my whole heart; teach me to love Thee daily more and more. I am sorry that I have offended Thee; do Thou increase my sorrow.

O my God, how good hast Thou been to me, and how little have I done for Thee! Thou hast created me out of nothing, redeemed me by the death of Thy Son, and sanctified me by the grace of Thy Holy Spirit. Thou hast called me into Thy Church, and Thou givest me all the graces necessary for my salvation. Thou hast preserved me during the night past, and given me the present day, wherein I may serve Thee. What return can I make to Thee, O God, for all that Thou hast done for me? I will bless Thy holy Name, and serve Thee all the days of my life.

I offer to Thee, O my God, all my thoughts, words, actions, and sufferings; and I beseech Thee to give me Thy grace, that I may not offend Thee this day, but that I may faithfully serve Thee and do Thy holy will in all things.

Our Father. Hail Mary. I believe in God.

An Act of Faith.—I firmly believe that there is one God; and that in this one God there are three Persons, the Father, the Son, and the Holy Ghost; that the Son took to Himself the nature of man, from the Virgin Mary's womb, by

the power of the Holy Ghost ; and that in this our human nature He was crucified and died for us ; that afterwards He rose again and ascended into heaven ; from thence He shall come to repay the just with everlasting glory, and the wicked with everlasting punishment. Moreover, I believe whatsoever else the Catholic Church proposes to be believed ; and this because God, who is the sovereign Truth, who can neither deceive nor be deceived, has revealed all these things to this His Church.

An Act of Hope.—O my God, relying on Thy almighty power and Thy infinite mercy and goodness, and because Thou art faithful to Thy promises, I trust in Thee that Thou wilt grant me forgiveness of my sins, through the merits of Jesus Christ Thy Son ; and that Thou wilt give me the assistance of Thy grace, with which I may labour to continue to the end in the diligent exercise of all good works, and may deserve to obtain the glory which Thou hast promised in heaven.

An Act of Charity.—O Lord my God, I love Thee with my whole heart, and above all things, because Thou, O God, art the sovereign Good, and for Thine own infinite perfections art most worthy of all love ; and for Thy sake I also love my neighbour as myself.

An Act of Contrition.—O my God, I am sorry, and beg pardon for all my sins, and detest them above all things, because they deserve Thy dreadful punishments, because they have crucified my loving Saviour Jesus Christ, and, most of all, because they offend Thine infinite goodness ; and I firmly resolve, by the help of Thy grace, never to offend Thee again, and carefully to avoid the occasions of sin.

Holy Mary, be a Mother to me.

O my good Angel, whom God has appointed to be my guardian, enlighten and protect me, direct and govern me during this day.

All ye Angels and Saints of God, pray for me.

May our Lord bless us, and preserve us from all evil, and bring us to life everlasting ; and may the souls of the faithful departed, through the mercy of God, rest in peace.
Amen.

A SHORT FORM OF NIGHT PRAYERS.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Our Father. Hail Mary. I believe in God.

I confess to Almighty God, to blessed Mary ever a Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, and to all the Saints, that I have sinned exceedingly in thought, word, and deed, *through my fault, through my fault, through my most grievous fault.* Therefore I beseech the blessed Mary ever a Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, and all the Saints, to pray to the Lord our God for me.

O my God, I believe that Thou art here present; and that Thou observest all my actions, all my thoughts, and the most secret motions of my heart. I adore Thee and I love Thee with my whole heart.

I return Thee thanks for all the benefits which I have ever received from Thee, and particularly this day. Give me light, O my God, to see what sins I have committed this day, and grant me grace to be truly sorry for them.

Here examine whether you have offended God during the day, by any thought, word, or deed, or by neglect of any duty.

O my God, who art infinitely good in Thyself, and infinitely good to me, I beg pardon from my heart for all my offences against Thee. I am sorry for all my sins, and detest them above all things, because they deserve Thy dreadful punishments, because they have crucified my loving Saviour Jesus Christ, and because they offend Thy infinite goodness; and I am firmly resolved, by the help of Thy grace, never to offend Thee for the time to come, and carefully to avoid the occasions of sin.

Here put yourself in the disposition you desire to be found in at the hour of death.

O my God, I accept of death as an act of homage and adoration which I owe to Thy Divine Majesty, as a punish-

ment justly due to my sins, in union with the death of my dear Redeemer, and as the only means of coming to Thee, my beginning and last end.

Into Thy hands, O Lord, I commend my spirit; Lord Jesus, receive my soul.

O Holy Mary, be a mother to me.

May the Blessed Virgin Mary, St. Joseph, and all the Saints pray for us to the Lord, that we may be preserved this night from sin and all evils. Amen.

O my good Angel, whom God has appointed to be my guardian, watch over me during this night.

All ye Angels and Saints of God, pray for me.

May our Lord bless us, and preserve us from all evil, and bring us to life everlasting; and may the souls of the faithful departed, through the mercy of God, rest in peace. Amen.

THE FIFTEEN MYSTERIES OF THE ROSARY.

THE JOYFUL MYSTERIES.

1. The Annunciation of the Blessed Virgin.
2. The Visitation.
3. The Nativity of our Blessed Lord.
4. The Presentation of our Lord in the Temple.
5. The Finding of our Lord in the Temple.

THE SORROWFUL MYSTERIES.

1. The Agony of our Lord in the Garden.
2. The Scourging of our Lord at the Pillar.
3. The Crowning of our Lord with Thorns.
4. The Carrying of the Cross by our Lord.
5. The Crucifixion.

THE GLORIOUS MYSTERIES.

1. The Resurrection of our Lord.
2. The Ascension of our Lord.
3. The Descent of the Holy Ghost on the Apostles.
4. The Assumption of the Blessed Virgin into heaven.
5. The Coronation of our Blessed Mother in heaven.

SALVE REGINA.

Hail, holy Queen, Mother of mercy ; hail, our life, our sweetness, and our hope. To thee do we cry, poor banished children of Eve. To thee do we send forth our sighs, mourning and weeping in this vale of tears. Turn, then, most gracious Advocate, thine eyes of mercy towards us ; and after this our exile, show unto us the blessed fruit of thy womb, Jesus. O clement, O pious, O sweet Virgin Mary.

THE ANGELUS.

To be said morning, noon, and night, in memory of God the Son becoming man for our Salvation.

1. The Angel of the Lord declared unto Mary :
And she conceived by the Holy Ghost.—Hail Mary, &c.
 2. Behold the handmaid of the Lord :
Be it done unto me according to Thy word.—Hail Mary.
 3. And the word was made Flesh :
And dwelt amongst us.—Hail Mary.
- V. Pray for us, O Holy Mother of God.
R. That we may be made worthy of the promises of Christ.

Let us pray.

Pour forth, we beseech Thee, O Lord, Thy grace into our hearts, that we to whom the incarnation of Christ, Thy Son, was made known by the message of an Angel, may, by His Passion and Cross, be brought to the glory of His resurrection, through the same Christ our Lord. Amen.

May the Divine assistance remain always with us.

And may the souls of the faithful departed, through the mercy of God, rest in peace. Amen.

THE DIVINE PRAISES.

Blessed be God.

Blessed be His Holy Name.

Blessed be Jesus Christ, true God and true man.

Blessed be the Name of Jesus.

Blessed be His most Sacred Heart.

Blessed be Jesus in the most Holy Sacrament of the Altar.

Blessed be the great Mother of God, Mary most holy.

Blessed be her Holy and Immaculate Conception.

Blessed be the name of Mary, Virgin and Mother.

Blessed be Saint Joseph, her most chaste Spouse.

Blessed be God in His Angels and in His Saints.

CHIEF HERESIES.

- 1. The Arians**, founded by Arius, an ambitious cleric of Alexandria, who denied the divinity of our Lord, and said that He was not begotten of the Father, but made by Him ; that He was not equal to, but inferior to, the Father. These heretics were condemned at the *Council of Nice*, a town in Bithynia, A.D. 325, under Pope S. Sylvester I. The *Nicene Creed* was drawn up at this Council.
- 2. The Manicheans**, who taught that our Lord did not take to Himself a *real* body, but only the appearance of a body, something similar to what the angels assumed when they visited holy persons, &c., as mentioned in Scripture. They also said that there were *two* gods, a good one and a bad one. These heresies were commenced about A.D. 326.
- 3. The Macedonians**, founded by Macedonius, who had usurped the See of Constantinople. He denied the God-head of the Holy Ghost, and said that He was only a creation like the angels, but of a higher order. This heresy was condemned at the *First Council of Constantinople*, A.D. 381, under Pope S. Damasus.
- 4. The Pelagians**, founded by Pelagius, a native of Britain. He denied the existence of original sin in the soul of man, and taught that without the aid of grace man is perfectly able to fulfil the law of God. This heresy was condemned at a council of African Bishops held at Carthage, A.D. 416 ; the decision of the council being confirmed by Pope S. Innocent.
- 5. The Nestorians**, founded by Nestorius, Bishop of Constantinople. He taught that there were *two separate*

persons in our Lord, one the Son of God, and the other the son of man; and that the Blessed Virgin was not the Mother of God, but of the man Christ. This heresy was condemned at the *Council of Ephesus*, A.D. 431, under Pope S. Celestine I.

6. **The Eutychians**, founded by Eutyches, who taught that there was only *one nature*, the divine, in our Lord. He said, that at the moment of the Incarnation the human nature was absorbed by, or changed into, the divine. This heresy was condemned at the *Council of Chalcedon*, A.D. 451, under Pope S. Leo the Great.
7. **The Semi-Pelagians** taught that the beginning of Faith and first desire of virtue came from the powers of man alone, unassisted by divine grace. They also said that the grace of final perseverance can be merited by our own efforts, and is not a free gift of God. This heresy was first taught by some priests of Marseilles. It was condemned at the *Second Council of Orange*, A.D. 529; the decrees of the council being confirmed by Pope Boniface II.
8. **The Monothelites** said that Jesus Christ had no separate human will, but only a divine one. They were condemned at the *Third Council of Constantinople*, A.D. 680, under Pope S. Agatho.
9. **The Iconoclasts**, or breakers of holy images, rejected the use of holy images and pictures, and the practice of paying them due respect. They were condemned at the *Second Council of Nice*, A.D. 757, under Pope Adrian I.
10. **The Greek Heresy and Schism** was commenced by Photius, who, though not a priest, took unjust possession of the See of Constantinople. This schism was consummated in A.D. 1054, by Michael Cerularius, who broke entirely away from the supremacy of the Popes, and established what is called the 'Greek Church.' The Greeks say that the Holy Ghost proceeds from the Father alone, instead of from the Father and the Son, as taught by the Catholic Church from the beginning. Photius was deposed and condemned at the *Fourth Council of Con-*

stantinople, A.D. 870, under Pope Adrian II., and S. Ignatius was restored to his See.

11. **Heresy of Berengarius**, who was Archdeacon of Angers. He said that the Body and Blood of our Lord are not really present in the Holy Eucharist, but only in figure. He was condemned at Rome A.D. 1078.
12. **The Albigenses** taught that there were two Gods and two Christs; they condemned marriage, denied all the Sacraments and the Resurrection of the Body. It was whilst preaching to these heretics that the devotion of the 'Rosary' was revealed by the Blessed Virgin to S. Dominic.
13. **The Waldenses** taught that it was a heinous sin for a magistrate to condemn to death for any crime; that it was a mortal sin to take an oath; and that the clergy became reprobates by holding one farthing's worth of property. The Albigenses and Waldenses were condemned at the *Third Lateran Council*, under Pope Alexander III., A.D. 1179.
14. **Heresy of Wickliff**. This man taught that the Pope is not the Head of the Church; that Bishops have no pre-eminence over simple priests; that all ecclesiastical powers are either forfeited or are in abeyance during mortal sin; that man is bound to sin; that God approves of sin; that confession is quite useless; and that temporal princes should cut off the head of any ecclesiastic who sinned, &c. These doctrines were, after the death of Wickliff, preached by *John Huss* and his followers in the towns and villages of Bohemia. Condemned at the *Council of Constance*, A.D. 1414.
15. **Heresy of Luther**. Luther was a monk of the Order of S. Augustine, and professor in the University of Wittenberg. Pride and jealousy induced him to attack the Ancient Faith, and invent a new creed. Pope Leo X. having granted a plenary indulgence, Luther was annoyed that the commission to preach it was given to the Dominicans and not to his own Order. He then attacked the doctrine of indulgences itself. He also taught that

Faith alone will save mankind ; that the sacrifice of the Mass is an abomination ; that there is no necessity for confession, abstinence, fasting, or any mortification whatever. He said that priests might marry ; he denied the supremacy of the Pope ; he wrote against purgatory, free-will, and almost every article of Christian belief.

16. **Calvin**, who is regarded as second only to Luther, was the founder of *Presbyterianism*. His chief stronghold was Geneva. He taught, among other things, that God created mankind on purpose to damn the greater number of them ; that God predetermined the Fall of Adam with its consequences ; and that man has practically no free-will. He renounced not only the Pope, but bishops and priests also.

At the *Council of Trent*, held from 1545 to 1563 A.D., the heresies of Luther, Calvin, and others were condemned. The 'Creed of Pope Pius IV.' was drawn up at this council.

17. **The Jansenists**, so called after their leader Jansenius, Bishop of Ypres, in Flanders. He maintained that man was not free ; that it was impossible to keep some of God's commandments ; that all good works of unbelievers are but sins ; that God will punish us for not practising virtues which are not in our power ; that our Lord died to save only a few privileged souls, and not the whole human race. Two illustrious French Bishops, *Bossuet* and *Fénelon*, defended the truth against these heretics. *Christopher de Beaumont*, Archbishop of Paris (1746-1781), was also a great champion of the true faith, and by his virtues and exertions did much to put down this heresy, which had already been condemned by the Holy See.
18. **The Modernists**, who attempted to explain the faith by rationalising it. Condemned by Pope Pius X.

COUNCILS.

A COUNCIL is an assembly of the Prelates of the Church, called together by their lawful head, in order to decide questions concerning Faith, or Morals, or ecclesiastical discipline. The following are the chief kinds of Councils :—

1. A General or Œcumenical Council, being one to which the Bishops of the whole world are lawfully summoned by the Pope, or with his consent, and presided over by him or by his legates. Its decrees must also have the approval of the Sovereign Pontiff. General Councils are Infallible—that is, they cannot teach us anything wrong in Faith or in Morals. 2. A Provincial Council, which is a meeting of the Bishops of one province. 3. A National Council, which is a gathering of the Bishops of one country. 4. A Diocesan Council, which is a Council composed of the Bishop and clergy of a diocese, and is usually called a *Synod*.

The following are the names of the General Councils which have been held up to the present time. The first eight were held in Asia, or the *Eastern* part of Christendom; and the remainder in Europe, or the *Western* part:—

1. First of Nice, A.D. 325, condemned heresy of Arius.
2. First of Constantinople, A.D. 381, condemned heresy of Macedonius.
3. Council of Ephesus, A.D. 431, condemned heresy of Nestorius.
4. Council of Chalcedon, A.D. 451, condemned heresy of Eutyches.
5. Second of Constantinople, A.D. 553, condemned books of Theodorus favouring Nestorian heresy.
6. Third of Constantinople, A.D. 680, condemned heresy of Monothelites.
7. Second of Nice, A.D. 787, condemned heresy of Iconoclasts.
8. Fourth of Constantinople, A.D. 870, condemned and deposed Photius, author of Greek Schism.
9. First Lateran, A.D. 1123, regulated rights of Church and Emperors in election of Bishops and Abbots.
10. Second Lateran, A.D. 1139, condemned heresies of Peter of Bruys and Arnold of Brescia.
11. Third Lateran, A.D. 1179, condemned heresies of Waldenses and Albigenes.
12. Fourth Lateran, A.D. 1215, for general legislation.
13. First of Lyons, A.D. 1245, decreed a general crusade.
14. Second of Lyons, A.D. 1274, decreed the double procession of the Holy Ghost.

15. Council of Vienne, A.D. 1312, abolished order of Knights Templars.
16. Council of Florence, A.D. 1439-45, a reconciliation of the Greeks took place.
17. Fifth Lateran, A.D. 1512, for re-establishment of discipline in Church.
18. Council of Trent, A.D. 1545-63, heresies of Luther, Calvin, and others condemned.
19. Vatican Council, A.D. 1869-70, solemnly decreed the infallibility of the Pope in the following words: ' We teach and define that it is a dogma divinely revealed: That the Roman Pontiff, when he speaks *ex cathedra* —that is, when, in the discharge of his office of pastor and teacher of all Christians, by virtue of his supreme apostolic authority, he defines a doctrine regarding faith or morals, to be held by the Universal Church —is, by the divine assistance promised to him in blessed Peter, possessed of that infallibility with which the Divine Redeemer willed that the Church should be endowed in defining doctrine regarding faith or morals; and that, therefore, such definitions of the Roman Pontiffs are of themselves, and not from the consent of the Church, irreformable.'

PRINCIPAL FEASTS.

1. * **The Nativity** is a solemn feast kept on the 25th of December, in honour of the birth of Christ. It is also called *Christmas* from the Mass of the birth of Christ. On this day priests are allowed to say three Masses in honour of the three births of our Lord: (1) His *eternal* birth in the bosom of His Father; (2) His *temporal* birth in the stable at Bethlehem; (3) His *spiritual* birth in the hearts of the just.
2. * **The Circumcision** is a feast in memory of the day upon which our Lord received the adorable name of JESUS, brought down from heaven and made known to

NOTE.—The Feasts marked with an asterisk * are the Holidays of Obligation in England.

the Blessed Virgin by the angel Gabriel. This festival is kept on the eighth day after Christmas, and is a very ancient one. In the sixth century the Church made it a solemn feast, in order to atone in some way for the crimes committed by the Pagans on that day, which is the first in the year, and is consequently called *New Year's day*.

3. * **The Epiphany** is a feast kept on the 6th of January, in honour and memory of Christ's manifestation to the Gentiles, represented by the three kings of the East, Gaspar, Melchior, and Baltassar, who, guided by a miraculous star, came to adore Him. This festival is also called *Twelfth-day*, because it is celebrated on the twelfth day after Christmas.
4. **The Purification** is a feast kept on the 2nd of February, in honour of (1) the Purification of the Blessed Virgin in the Temple at Jerusalem, and (2) the Presentation of our Lord on the same occasion, according to the law of Moses. This feast is also called *Candlemas*, because before the Mass of this day the Church blesses candles and makes a procession with blest candles, in the hands of the faithful, in memory of the divine light with which Christ illuminated the whole Church at His Presentation, when the aged and holy Simeon called Him, 'A light to the revelation of the Gentiles, and the glory of His people Israel' (*S. Luke ii. 32*).
5. **The Resurrection** is a feast in honour of our Lord's rising again from the dead by His own power on the third day after His Crucifixion. It is kept on the first Sunday after the first full moon following the 21st of March, and occurs sometimes a day and sometimes a few weeks after that date. It is called *Easter*, from 'Oriens,' which signifies the East or Rising, and is one of the titles of Christ: 'And His name shall be called ORIENS' (*Zach. iv. 12*).
6. **The Annunciation** is a feast kept on the 25th of March, in memory of the angel Gabriel being sent to our Lady to announce to her that she should be the mother of God. At this time our Lady was living at Nazareth.

7. * **The Ascension** is a feast kept on the fortieth day after Easter, in memory of our Lord's Ascension into heaven from the top of Mount Olivet, in presence of His Blessed Mother and His Apostles and disciples. He took with Him the souls of the just who had died before His coming.
8. **Pentecost** is a solemn feast kept on the fiftieth day after Easter in honour of the coming of the Holy Ghost upon the heads of the Apostles, in the form of fiery tongues. The word 'Pentecost' means *fiftieth*. The time from Easter to Trinity Sunday is the Paschal time, which is a joyful preparation for this feast. It is also called *Whitsunday*, from the Catechumens, who were clothed in white, and were admitted on the eve of this feast to the Sacrament of Baptism.
9. **Trinity Sunday** is the first Sunday after Whitsunday, and is a day on which the Church honours in an especial manner one God in three persons. The 'Gloria Patri' is a prayer in honour of the Blessed Trinity. This devotion began about the end of the ninth century.
10. * **The Feast of SS. Peter and Paul** is kept on the 29th of June, in honour of the prince of the Apostles and the great Apostle of the Gentiles, who were both martyred on this day at Rome. S. Peter was crucified with his head downwards, as he felt himself unworthy to die in the same manner and posture as his divine Master. S. Paul, being a Roman citizen, was beheaded.
11. **The Invention of the Holy Cross** is a feast established in memory of the miraculous cross which appeared to Constantine, A.D. 312, and of the finding of the true cross by S. Helena, A.D. 326, after it had been hidden and buried by the infidels for 180 years. This feast is kept on the 3rd of May.
12. * **Corpus Christi** is a feast instituted by the Church in honour of the Body and Blood of Christ, really present in the most holy Sacrament of the Eucharist. The festival is kept on the first Thursday after Trinity Sunday. The observance of this feast became general

about the year 1312, after the Council at Vienne. It was established in order to assist in making reparation for the sins committed against our Lord in the Blessed Sacrament; and to reanimate the devotion of Christians towards that adorable mystery.

13. **The Visitation** is in memory of the Blessed Virgin's visit to her cousin S. Elizabeth. This feast was established by Pope Urban VI., and was afterwards extended to the whole Church, in the fourteenth century, by Pope Boniface IX. The 2nd of July is the day on which the feast is kept.
14. ***The Assumption** is kept on the 15th of August, and is in memory of our Lady being assumed or taken up into Heaven, both soul and body, after her death.
15. **The Nativity of our Lady** is a feast in honour of her birth, and is kept on the 8th of September. It is of very ancient origin.
16. **The Exaltation of the Holy Cross** is a feast established in the seventh century in memory of the exaltation or setting up of the Cross by Heraclius the emperor, who regained it from the Persians. He carried it on his own shoulders to Mount Calvary. This feast is kept on the 14th of September.
17. **The Feast of Michaelmas** is kept on the 29th of September, and is in honour of S. Michael, prince of the heavenly host, who remained faithful to God, and defeated Lucifer and the apostate angels in a great battle fought in heaven in defence of God's honour (*Apoc.* xii. 7).
18. ***The Feast of All Saints** is kept on the 1st of November, and was established at Rome by Pope Boniface IV. On this day we honour *all* the Saints, especially those who have no fixed festivals during the year.
19. **Commemoration of All Souls** is a day set apart by the Church in memory of all the faithful departed, and upon which special prayers are said that they may be freed from their suffering, and soon obtain everlasting rest in heaven. On this day priests may say three masses for the dead.

- 20. The Presentation of our Lady** is a feast kept on the 21st of November in honour of Mary, who was presented in the Temple of Jerusalem by her parents, S. Joachim and S. Anne.
- 21. Palm Sunday** is the Sunday immediately preceding Easter Sunday, and is in honour of our Lord's triumphal entry into Jerusalem. It receives its name from the circumstances of palm branches having been thrown under the feet of our Lord, the people crying out, 'Hosanna to the Son of David' (*S. Matt.* xxi. 15). On this day palms are blessed and distributed to the faithful.
- 22. Maundy Thursday** is a feast in memory of our Lord's Last Supper, when He instituted the Holy Eucharist and washed His disciples' feet. During Mass on this day the Bishop most solemnly blesses the holy oils used in the administration of the Sacraments. There is only one Mass on this day in each church. The priest consecrates two Hosts, one of which he receives, and the other is placed in a chalice and carried in solemn procession to an altar prepared for its reception, called the 'Altar of Repose' or the 'Sepulchre.' Here it remains till Good Friday, when it is taken back to the High Altar, where the priest communicates.
- 23. Ash Wednesday** is a day of public penance, and is so called from the ceremony of blessing ashes on that day, with which the priest signs the people with a cross on their foreheads, at the same time saying, 'Remember, man, thou art but dust, and to dust thou shalt return.' Lent begins with this day.
- 24. The Rogation Days** are the Monday, Tuesday, and Wednesday of the fifth week after Easter. They are days on which special supplication is made for pardon of sins, peace, fruits of the earth, temperateness of the seasons, &c.
- 25. Holy Saturday** is the day before Easter Sunday. On this day the new fire, the Paschal candle, and the baptismal font are blessed.

VESTMENTS, &c.

1. **The Amice** is a white linen veil which the priest first passes over his head and then covers his shoulders with. It represents the veil with which the Jews covered the face of Christ when they buffeted Him in the house of Caiphas and bade Him prophesy who it was that struck Him (*S. Luke xxii. 64*).
2. **The Alb** is a large white tunic which descends to the feet. It represents the white garment that Herod put on our Lord.
3. **The Girdle** is a cord passed round the waist and used for holding up the Alb.
4. **The Maniple** is a vestment which the priest carries upon his left arm.
5. **The Stole** is a vestment which the priest passes around his neck and crosses over his breast. The girdle, maniple, and stole represent the cords and bands with which our Lord was bound during His Passion.
6. **The Chasuble**, or outward vestment, represents the purple garment with which Jesus was clothed in derision as a mock king in the house of Pilate. Upon this garment is a large cross to remind us of that which Christ bore to Calvary.
In these vestments the Church makes use of five colours, viz. (1) *White* on the feasts of our Lord, the Blessed Virgin, of the angels, and of saints that were not martyrs. (2) *Red* on the feasts of Pentecost, of the finding and exaltation of the cross, and of the apostles and martyrs. (3) *Purple*, which is the penitential colour, is used in the penitential times of Advent and Lent, and upon Vigils and Ember-days. (4) *Green* on most other Sundays and ordinary days throughout the year. (5) *Black* on Good Friday and in Masses for the Dead.
7. **The Corporal** is a square piece of linen upon which the Host rests from the Offertory to the priest's Communion.

9. **The Pall** is a square piece of linen, by which the cup of the chalice is covered. The corporal, the pall, and the altar-cloths, of which there are three, represent the linen in which the dead body of Christ was shrouded and buried.
9. **The Chalice** is the cup which the priest uses at the altar, in which to consecrate, and from which to receive. the precious Blood of our Lord.
10. **The Paten** is a golden plate upon which the priest puts the Host, which he offers and consecrates in the Mass.
11. **The Ciborium** is a sacred vessel resembling a chalice, closed with a lid, in which the Holy Eucharist is kept for the use of Communicants.
12. **The Monstrance** is a kind of portable tabernacle made in such a manner that the Blessed Sacrament may be distinctly seen by the faithful. This vessel is sometimes called the 'Remonstrance.'
13. **Lighted Candles** are always upon the altar during Mass (1) to honour the victory and triumph of Jesus by these lights, which are tokens of our joy and of His glory; and (2) to denote the *light of faith* with which we are to approach Him, and to signify that Christ is 'the true light which enlighteneth every man that cometh into the world.'
14. **The Missal** is the Mass-book wherein the holy service is contained.
15. **A small bell** is occasionally rung during Mass to give notice to such as cannot see the altar of the more solemn parts of the sacrifice.
16. **Incense** is symbolical of prayer, according to the words of David: 'Let my prayer, O Lord, be directed as incense in Thy sight.' The priest is incensed because he is the representative of Jesus Christ. To offer incense to a person was a mark of great honour among the ancients.
17. **The Tabernacle Veil** is to remind us of the presence of our Lord in the Blessed Sacrament of the Altar.

THE HIERARCHY.

THE Church on earth is composed of two great parts, viz., those who teach, and those who are taught. The former consists of—

1. **The Pope**, who is the visible head of the Church, the successor of St. Peter and Bishop of Rome. His chief advisers are the *Cardinals* or princes of the Church. They are seventy in number, and mostly reside in the neighbourhood of the Holy See. The Pope is elected by the College of Cardinals.
2. **The Bishops**, who are the successors of the Apostles. Each bishop rules a district called a *diocese*. Several dioceses form a *province*, and the Bishop who governs the chief diocese in the province is called an Archbishop. A diocese is divided into *parishes* or *missions*, in which live one, or two, or more priests.
3. **The Priests** are men who have received Holy Orders. A priest chosen to be Bishop is raised to this high office by consecration. The faithful in each parish or mission are under their priests, who have to preach the Word, administer the Sacraments, offer sacrifice, and direct in the way of salvation those committed to their charge. The priests are under their Bishops, and all the Bishops are under the Pope. There are several Popes who have occupied the pontifical throne over twenty-three years each.

PRINCIPAL DEVOTIONS.

1. **The Stations of the Cross** is a devotional exercise instituted as a means of helping us to meditate on, and have sympathy for, the sufferings of our Divine Lord. The early Christians had the deepest love and veneration for those places made sacred by the sufferings and presence of Jesus Christ. Devout pilgrims went to the Holy Land, from the farthest parts of the earth, to visit

Jerusalem, the Garden of Olives, and Mount Calvary. To encourage the piety and devotion of her children, the Church granted many and great indulgences to those who with true sorrow visited the scenes of our Lord's Passion. Now there were many who wished to share in this devotion, as well as the spiritual blessings attached to it, but who, through various causes, were unable to do so; therefore the Church sanctioned the establishment in churches of the 'Stations of the Cross,' which are *fourteen* in number. The same indulgences are granted to persons who practise this devotion as are granted to those who visit the Holy Places.

2. **The Three Hours' Agony** is a devotion specially practised on Good Friday, in honour of the three last hours of the life of our Lord. We meditate upon His sufferings on the Cross, and upon His seven last words. The devotion usually begins at twelve o'clock, the hour our Lord was nailed to the Cross, and finishes about three o'clock, being the time He died.
3. **The Sacred Heart.** We owe to the Sacred Heart of our Lord the same worship of adoration that we owe to His Humanity, for it is personally united to the Divinity. By practising this devotion, we honour the infinite love of the Heart of Jesus for all mankind, and, in some measure, repair the outrages to which He is exposed in the Blessed Eucharist. This devotion was revealed to Saint Margaret Mary Alacoque, of the monastery of Paray-le-Monial, who lived in the seventeenth century. This festival is kept on the Friday after the octave of Corpus Christi.
4. **The Five Wounds.** We honour the Five Sacred Wounds of our Lord, and have devotion to them, because they are the channels through which the Precious Blood flowed for our redemption.
5. **The Precious Blood.** We honour the Precious Blood of our Lord, and have devotion to it, because it is the price of our redemption, and our salvation is due to its merits. This festival is kept on the 1st of July.

6. The 'Quarant' Ore' or 'Forty Hours' Prayer is a most solemn form of Exposition of the Blessed Sacrament. This devotion was first instituted in Milan in 1534, and received the formal sanction of Pope Clement VIII. in 1592. It begins and ends with a High Mass and procession, and accompanied with particular prayers.

7. The **Benediction** is a short and less solemn kind of Exposition, which takes place after Mass sometimes, but usually after Vespers, or as an evening service. After the 'Tantum Ergo' has been sung, the priest makes the sign of the cross with the Blessed Sacrament over the people.

8. **Vespers and Compline** form a part of what is called the 'Divine Office,' which all priests are bound to say every day, and which is divided into seven hours or portions to be said at certain hours. Of these the evening hours are 'Vespers,' which means 'evening'; and 'Compline,' which means 'finishing,' because it finishes the Office.

The order of Vespers is as follows: (1) Five psalms, with antiphons; (2) the Capitulum, or Little Chapter; (3) a hymn; (4) Versicle and Response; (5) the Magnificat, with its antiphon; (6) the Prayer; (7) Conclusion, after which comes an anthem to the Blessed Virgin. Of these there are four, which are taken in turn according to the season.

The order of Compline is as follows: (1) The Confiteor, etc.; (2) three psalms, with one antiphon; (3) a hymn; (4) a little Chapter; (5) the song of holy Simeon, the 'Nunc Dimittis'; (6) the prayer; (7) one of the four anthems used at Vespers.

9. The **Angelus** is a devotion in honour of the Incarnation of Jesus Christ. It consists of three versicles or little verses, each followed by a 'Hail Mary.' This devotion reminds us how the mystery of our Lord's coming into this world was made known to Mary; and how, on her giving her assent to be the Mother of God, the Incarnation actually took place. It receives its name from the first word with which it commences.

10. The **Rosary** is an easy form of vocal and mental prayer in honour of our Lady. It is divided into three greater

parts, called respectively the Joyful, Sorrowful, and Glorious Mysteries. Each of these is again divided into five smaller parts, which commemorate some event either in the life of our Lord or in that of the Blessed Virgin. Whilst meditating upon each of these mysteries we say one 'Our Father,' ten 'Hail Marys,' and one 'Glory be to the Father.'

The devotion was revealed by our Lady to S. Dominic in the thirteenth century whilst he was preaching to the Albigenes in France. There are several indulgences attached to its recitation, and a special festival has been instituted in its honour, which is kept on October 7th.

There is another form of this devotion, called the '*Living Rosary*,' which has many indulgences attached to it. The fifteen mysteries are divided among fifteen people. Each person says one mystery every day for a month, when a new distribution takes place for the next month, and so on throughout the year. In saying the Rosary it is the practice to use a set of beads made specially for this devotion, which help us to say the right number of 'Hail Marys,' &c., without being distracted by counting, or thinking of the number. Indulgences may be gained by using blessed beads.

- 11. The Scapular** consists of two square pieces of woollen stuff, joined to each other by two strings, so that one piece may hang over the breast, and the other over the back, of the wearer. It represents the *habit*, or dress of a religious order. The scapular must be blessed, and put on each person in due form, by those who have the right of investing with it. If the scapular is worn out, or lost, you may make another for yourself, and wear it with the same advantages and privileges as at first without having it newly blessed. This does not apply to the scapular of the Blessed Trinity, which must be blessed every time it is renewed. The scapulars are each made of a different coloured material. The following are the chief scapulars :
- (1.) *The Scapular of our Lady of Mount Carmel*, the colour of which is BROWN, and is the one mostly in use. It was revealed by our Lady to S. Simon Stock, superior of the

Carmelites, in the beginning of the thirteenth century. On the 16th of July, the day the vision took place, the Church keeps the feast of our Lady of Mount Carmel.

- (2.) *The Scapular of the Seven Dolours*, the colour of which is BLACK, was founded in the thirteenth century by seven gentlemen residing in Florence, whom the Blessed Virgin herself, in a vision, ordered to wear a black habit in memory of her dolours.
- (3.) *The Scapular of the Immaculate Conception*, the colour of which is BLUE, was instituted by S. Cajetan of Vicenza, and by John Peter Caraffa, Archbishop of Chieti, who was afterwards Pope Paul IV., and died in 1559.
- (4.) *The Scapular of the Blessed Trinity*, the colour of which is WHITE, was instituted in France in the twelfth century by S. John of Matha and S. Felix of Valois. To the latter our Lady herself appeared wearing this scapular.
- (5.) *The Scapular of the Passion and of the Sacred Hearts of Jesus and Mary*, the colour of which is RED, was revealed to a nun belonging to the Sisters of Charity of S. Vincent de Paul by our Lord on the 26th of July 1846.

Each of the above Scapulars is connected with some particular religious order. The brown scapular is connected with the Carmelites; the black with the Order of Servites; the blue with the Order of Theatines, or Clerks Regulars; the white with the Order of Trinitarians for the redemption of captives; and the red with the community of the Sisters of Charity of S. Vincent de Paul. A Scapular medal may now be worn in place of a Scapular.

12. The 'Agnus Dei' is a tablet of wax on which the figure of our Lord, as the '*Lamb of God*,' is stamped. These tablets are solemnly blessed by the Pope, on the Saturday after Easter, in the first and every seventh year of his Pontificate.

SACRAMENTALS AND CEREMONIES.

SACRAMENTALS are certain pious practices and things which are not in themselves Sacraments, but bear a

kind of relation or resemblance to them. The principal difference between them is, that the Sacraments were instituted by our Lord as the channels of grace, which they give to all who receive them worthily; whereas the Sacramentals were instituted by the Church, and do not of themselves give grace, but produce their effects by the prayers and blessings of the Church, and depend chiefly on the pious intentions of the persons who make use of them. Religious ceremonies are certain signs or actions established by the Church for the more solemn celebration of the Divine Service. They assist us in elevating our souls to God and to the contemplation of holy things. They represent in a visible manner mysteries invisible in themselves, and thereby make it easier for us to meditate on them. The following are some of the principal Sacramentals and Ceremonies:—

1. **Holy Oils**, which are employed in administering several of the Sacraments. They are of three kinds, viz., *Oil of the Sick*, which is used for the Sacrament of Extreme Unction, and with which the different senses are anointed; *Oil of Catechumens*, which is used at Baptism, the person to be baptized being anointed with it on the breast and between the shoulders; and *Chrism*, which is used at Confirmation, at the consecration of a Bishop, and of some things specially set apart for the service of God. The Holy Oils are all olive oil; but the Chrism is oil mixed with balsam.
2. **Holy Water** is natural water mixed with a little salt and blessed by a priest. It reminds us of our Baptism, and strengthens us against the evil of wicked spirits. It is in constant use among Catholics. We use it in going in and coming out of church: in the morning when we rise, and at night when we retire to rest. When we go to High Mass the first thing is the '*Asperges*,' or sprinkling of the people with holy water by the priest, to remind us that we should be pure and holy when we appear in the presence of God, and assist at Mass with attention, innocence, and piety. At the entrance of every Catholic church is placed a '*holy-water stoup*,' and whenever anything is blessed it is almost always sprinkled with holy

water. Ever since the time of the Apostles holy water has been in use. Pope Alexander I., who was but the seventh Pope from S. Peter, makes mention of it in one of his epistles.

3. **Blessed Candles.** On the feast of the Purification candles are blessed before the Mass of the day and distributed among the people, and lighted and carried in procession. This is to remind us that our Saviour, who is the light of the world, appeared for the first time on that day in the Temple. It is customary for Catholics to keep blessed candles and palm-branches in their houses.
2. **Blessed Ashes.** On Ash Wednesday ashes are blessed and placed on the foreheads of the people to remind them that they are only dust and ashes, and that they ought to enter upon the holy season of Lent, of which this is the first day, with a humble and mortified spirit.
5. **Blessed Palms.** On Palm Sunday, the first day of Holy Week, which is the name given to the week of our Lord's Passion, branches of palm and of other trees are blessed and carried in procession to remind us of the triumphal entry of Jesus Christ into Jerusalem. Some of these are afterwards burned to make the Ashes for the Ash Wednesday of the following year.
6. **The Paschal Candle** is blessed and set up on Holy Saturday, and is the first symbol placed before us on that day of our Saviour risen from the grave. The five grains of incense which are inserted represent the five wounds of our Lord and the 'sweet spices' which embalmed His Body. This candle is lighted, during the time of the high Mass and Vespers on Sundays and Festivals in Paschal time, to remind us of the apparitions which Christ made to His disciples during that period.
7. **The Altar** is the place of sacrifice—as it were, another Calvary whereon is celebrated the memorial of Christ's passion and death by the pure and unbloody sacrifice of the Mass. It also represents the table used for the Last Supper.

8. **The Crucifix**, or image of our Saviour on the cross, is placed upon the altar, that, as the Mass is said there in remembrance of our Lord's passion and death both the priest and the people may have before their eyes during this sacrifice the image which puts them in mind of those mysteries.
9. **The Tabernacle** contains our Lord really present under the appearance of bread in the consecrated Host; therefore we bend the knee in homage and adoration when we enter or depart from the church.
10. **The Fifteen Lights** set on a triangular figure on Wednesday, Thursday, and Friday in Holy Week, during the office of Tenebræ, correspond to certain parts of the office. The triangular figure signifies that all light of grace and glory comes from the Blessed Trinity. The light put under the altar at the end of the office is to signify the burial of our Lord and the darkness that overspread the earth at His death. The noise made is to remind us of the earthquake and the rending of the veil of the Temple, which happened at the same time.
11. **The Drop of Water** put into the wine in the chalice by the priest signifies the union of the divine and human natures in Jesus Christ.
12. **The Consecrated Elements** are elevated by the priest in the Mass, to represent the elevation of the cross after our Lord was nailed to it.
13. **The Blessing** at the end of Mass by the priest represents the benediction which our Saviour gave to His disciples before He ascended into heaven from the Mount of Olives.
14. **The Latin Language** is used in the celebration of Mass and most of the other ceremonies of the Western Church, in order that the service of God may be everywhere the same; that the same words and prayers may be used, in order to avoid the changes to which all living languages are so subject; that the Pastors in all countries may understand one another; and that Catholics passing from one country to another may have no difficulty in joining in the public service, it being the same everywhere.

THE GIFTS OF THE HOLY GHOST.

1. **Wisdom**, which teaches us to direct our whole lives and actions to the honour of God and the salvation of our souls.
2. **Understanding**, which enables us to comprehend more perfectly the great mysteries of our faith.
3. **Counsel**, which leads us to make a right choice in things relating to our salvation, and to avoid the deceits of the devil.
4. **Fortitude**, whereby we are enabled to undergo and despise all dangers for God's sake, and to be firm and constant in the performance of our Christian duties.
5. **Knowledge**, by which we know and understand the will of God, and learn the duties of religion, and distinguish good from evil.
6. **Piety**, which makes us devout and zealous in the service of God, and faithful to Him in all things, and put the duties of our religion in practice.
7. **Fear of the Lord**, which checks our rashness, keeps us from sin, and makes us obedient to the law of God, and dread ever offending him.

THE FRUITS OF THE HOLY GHOST.

1. **Charity**, which enables us to love God above all things, and our neighbours as ourselves, for God's sake.
2. **Joy**, which enables us to serve God with cheerful hearts.
3. **Peace**, which keeps us unmoved in our minds, and helps us to enjoy a perpetual calmness of conscience, in the midst of the storms and tempests of the world.
4. **Patience**, which enables us to suffer willingly and with resignation all the trials of this life for the love of God.
5. **Longanimity**, by which we persevere steadfastly in our duty; and never stop or grow weary whatever trials we may have to endure.

6. **Goodness**, by which we avoid injuring others, and are always ready to be of service to others.
7. **Benignity**, which causes us to conduct ourselves towards others with kindness and sweetness of temper, both in our manners and conversation.
8. **Mildness**, which keeps back all motions of passion and anger, and makes a person really amiable, and beloved both by God and man.
9. **Fidelity**, which enables us to keep to our engagements and fulfil our promises.
10. **Modesty**, which enables us to observe a becoming deportment and reservation in all our outward actions, and avoid bestowing an undue amount of praise upon ourselves.
11. **Continence**, which enables us to restrain and resist carnal inclinations, and become abstemious both in our meat and drink.
12. **Chastity**, by which we are enabled to keep a pure soul in a pure body, and have a great love and esteem for angelic purity.

THE HOLY SCRIPTURES AND TRADITION.

THE Holy Scripture, or *Bible*, is the *written* word of God. From the beginning the Church has considered the Holy Scriptures as a treasure entrusted to her keeping. The Bible is divided into the Old and the New Testaments.

1. **The Old Testament**, which consists of twenty-one *Historical Books*, relating to the history of the early ages of the world, or to that of the Jewish nation; seven *Moral Books*, consisting of prayers and holy maxims; and seventeen *Books of Prophecies*.

The Historical Books are: The Pentateuch, or five Books of Moses, viz., Genesis, Exodus, Leviticus, Numbers, Deuteronomy; the Book of Josue; the Book of Judges; the Book of Ruth; the four Books of Kings; the

two Books of Chronicles or of Paralipomenon ; the Book of Esdras ; the Book of Nehemias ; the Book of Tobias ; the Book of Judith ; the Book of Esther ; and the two Books of the Maccabees.

The Moral Books are : The Book of Job ; the Psalms ; the Proverbs ; Ecclesiastes, or the Preacher ; the Canticle of Canticles ; the Book of Wisdom ; and Ecclesiasticus.

The Books of Prophecies are those of Isaias, Jeremias, Baruch, Ezechiel, Daniel, Osee, Joel, Amos, Abdias, Jonas, Micheas, Nahum, Habacuc, Sophonias, Aggeus, Zacharias, and Malachy.

2. **The New Testament**, which consists of the *four Gospels*, or histories of the life of our Saviour Jesus Christ, viz., the Gospel of S. Matthew, that of S. Mark, that of S. Luke, and that of S. John ; of *the Acts of the Apostles*, by S. Luke ; of *fourteen Epistles* of S. Paul, viz., one to the Romans, two to the Corinthians, one to the Galatians, one to the Ephesians, one to the Philipians, one to the Colossians, two to the Thessalonians, two to Timothy, one to Titus, one to Philemon, and one to the Hebrews ; of one Epistle of S. James, two Epistles of S. Peter, three Epistles of S. John, and one Epistle of S. Jude, and the Book of the *Apocalypse*.

It belongs to the Church alone to explain to us the meaning of the Holy Scriptures.

Tradition consists of the truths of the Catholic Faith revealed by Jesus Christ to His Apostles, and handed down to us through the teaching of the Church and the writings of the holy Fathers and Doctors. The Fathers and the Doctors of the Church were men distinguished by their writings in explanation or in defence of Revelation. Some of the chief ones among them were the following : *S. Athanasius*, Patriarch of Alexandria, who endured from the Arians a long and severe persecution in defence of the true faith ; died A.D. 373. *S. Basil the Great*, Archbishop of Cæsarea ; d. 379. *S. Gregory Nazianzen* ; d. 389. *S. John Chrysostom* ; d. 407. *S. Cyril* of Alexandria ; d. 444. *S. Ambrose*, Archbishop of Milan ; d. 397. *S. Jerome* ; d. 420. *S. Augustine*, Bishop of Hippo in Africa ; d. 430. *Pope S. Leo the Great* ;

d. 461. *S. Gregory the Great*; d. 604. *S. Bernard* (O.S.B.), Abbot of Clairvaux; d. 1153. *S. Thomas Aquinas* (O.P.); d. 1272. *S. Bonaventure* (O.S.F.); d. 1274. *S. Francis of Sales*; d. 1622. *S. Alphonsus Liguori*; d. 1787.

FORM OF CONFESSION.

After you have prayed to God for His grace to help you to make a good confession, and carefully examined your conscience, repeat the Act of Contrition; then enter the Confessional, and, kneeling down, make the sign of the Cross, and say: 'Pray, father, give me your blessing, for I have sinned.' Then say the 'Confiteor' down to 'through my most grievous fault.' After you have done this, tell the priest how long it is since your last confession, and accuse yourself of your sins, taking care to tell, to the best of your recollection, the number of times you have committed each, or any circumstance which may add to its guilt.

When you have told all your sins, say: 'For these, and all my other sins which I cannot recollect, I most humbly ask pardon of God, and penance and absolution of you, my ghostly father.' The priest will give you a penance, which you must take care to perform in due time and in a penitential spirit. He will then pronounce over you the words of absolution, during which you will say the Act of Contrition, and afterward leave the confessional, and give God thanks for having allowed you to partake of the grace of this great Sacrament.

O SALUTARIS.

1. O salutaris Hostia,
 Quæ cœli pandis ostium ;
 Bella premunt hostilia,
 Da robur, fer auxilium.

2. Uni trinoque Domino
 Sit sempiterna gloria,
 Qui vitam sine termino
 Nobis donet in patria. Amen.

LITANY OF THE BLESSED VIRGIN.

Kyrie eleison.
 Christe eleison.
 Kyrie eleison.
 Christe audi nos.
 Christe exaudi nos.
 Pater de cœlis Deus,
 Fili Redemptor mundi Deus,
 Spiritus Sancte Deus,
 Sancta Trinitas, unus Deus,
 Sancta Maria,
 Sancta Dei Genitrix,
 Sancta Virgo Virginum,
 Mater Christi,
 Mater divinæ gratiæ,
 Mater purissima,
 Mater castissima,
 Mater inviolata,
 Mater intemerata,
 Mater amabilis,
 Mater admirabilis,
 Mater boni consilii,
 Mater Creatoris,
 Mater Salvatoris,
 Virgo prudentissima,
 Virgo veneranda,
 Virgo prædicanda,
 Virgo potens,
 Virgo clemens,
 Virgo fidelis,
 Speculum justitiæ,
 Sedes sapientiæ,
 Causa nostræ lætitiæ,
 Vas spirituale,

Miserere
Nobis.

Ora pro Nobis.

Vas honorabile,
 Vas insigne devotionis,
 Rosa mystica,
 Turris Davidica,
 Turris eburnea,
 Domus aurea,
 Fœderis arca,
 Janua cœli,
 Stella matutina,
 Salus infirmorum.
 Refugium peccatorum,
 Consolatrix afflictorum,
 Auxilium Christianorum,
 Regina Angelorum,
 Regina Patriarcharum,
 Regina Prophetarum,
 Regina Apostolorum,
 Regina Martyrum,
 Regina Confessorum,
 Regina Virginum,
 Regina Sanctorum omnium,
 Regina sine labe originali concepta,
 Regina Sacratissimi Rosarii,
 Regina pacis,
 Agnus Dei, qui tollis peccata mundi,
 Parce nobis Domine.
 Agnus Dei, qui tollis peccata mundi,
 Exaudi nos Domine.
 Agnus Dei, qui tollis peccata mundi,
 Miserere nobis.
 V. Ora pro nobis, sancta Dei
 Genitrix. R. Ut digni efficiamur
 promissionibus Christi.

Ora pro nobis.

TANTUM ERGO.

1. Tantum ergo Sacramentum
 Veneremur cernui :
 Et antiquum documentum
 Novo cedit ritui :
 Præstet fides supplementum
 Sensuum defectui.

2. Genitori, Genitroque,
 Laus et jubilatio,
 Salus, honor, virtus quoque
 Sit et benedictio,
 Procedenti ab utroque
 Compar sit laudatio. Amen.

V. Panem de cœlo præstitisti eis. [Alleluia.] R. Omne delecta-
 mentum in se habentem. [Alleluia.]

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