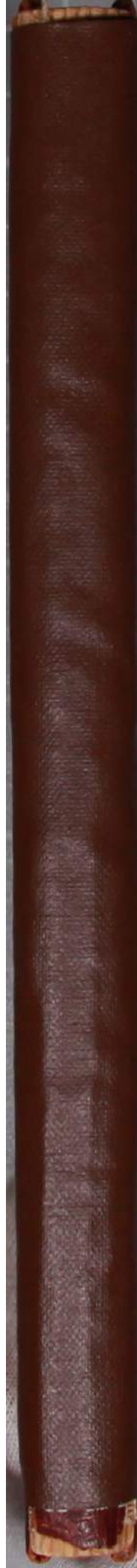


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ST. BENEDICT'S CATECHISM No. II.

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CATECHISM

OF THE

CATHOLIC RELIGION.

Preparatory to First Holy Communion.

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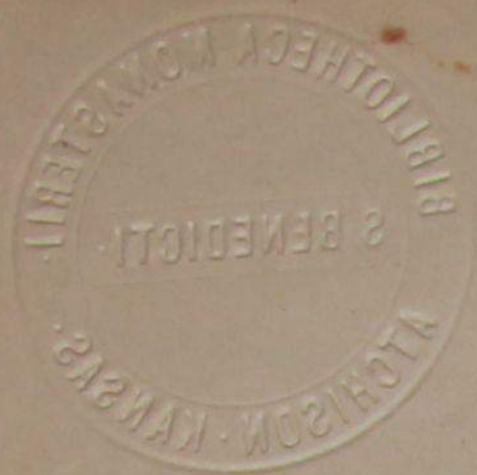
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PART FIRST.

Summary of Prayers, etc.

§ 1.

MORNING PRAYERS.

Prayers recommended for morning.

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

The Lord's Prayer.

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 those who trespass against us; and lead us not into temptation; but deliver us from evil. Amen.

The Angelic Salutation.

Hail Mary, full of grace, the Lord is with thee; blessed art thou among 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.

To the Holy Trinity.

Glory be to the Father who has created me!
Glory be to the Son who has redeemed me!
Glory be to the Holy Ghost who has sanctified me!
Blessed be the most holy and undivided Trinity,
now and forevermore. Amen.

To the Sacred Heart of Jesus.

O Jesus, through the immaculate heart of Mary, in union with the holy sacrifice of the Mass, I offer the prayers, work and sufferings of this day for all the intentions of Thy Divine Heart.

To the Blessed Virgin Mary.

O Mary, my Queen and my Mother! I offer myself entirely to thee, and in order to prove myself devoted to thee, I consecrate to thee this day my sight, my hearing, my speech, my heart, my whole being. Since, therefore, I am thine, O good Mother, preserve and defend me as thy property and possession.

The Angelus.

The Angel of the Lord declared unto Mary; and she conceived of the Holy Ghost. Hail Mary, etc.

Behold the handmaid of the Lord; may it be done unto me, according to Thy word. Hail Mary, etc.

And the Word was made flesh; and dwelt among us. Hail Mary, etc.

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 the resurrection through the same Christ, our Lord. Amen.

Our Father and Hail Mary.

An Act of Faith.

O my God! I firmly believe all the sacred truths which the Holy Catholic Church believes and teaches, because Thou hast revealed them, who canst neither deceive nor be deceived.

An Act of Hope.

O my God! relying on Thy infinite goodness and promises, I hope to obtain pardon of my sins, the help of Thy grace, and life everlasting, through the merits of Jesus Christ, my Lord and Redeemer.

An Act of Love.

O my God! I love Thee above all things, with my whole heart and soul, because Thou art all good and worthy of all love. I love my neighbor as myself for the love of Thee, I forgive all who have injured me, and ask pardon of all whom I have injured.

To My Guardian Angel.

Angel of God my Guardian dear,
To whom His love commits me here,
Ever this day be at my side,
To light and guard, to rule and guide. Amen.
In the name of the Father, etc.

§ 2.**EVENING PRAYERS.**

Prayers recommended for the evening:
In the name of the Father, etc.

An Act of Thanksgiving.

I give Thee thanks, O Lord, from the bottom of my heart for all the mercies and blessings, which Thou hast bestowed upon me and mine, and on Thy whole Church, through Jesus Christ, Thy Son. Amen.

The Glory be to the Father.

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.

The Lord's Prayer.

Our Father, etc.

The Angelic Salutation.

Hail Mary, etc.

The Apostles' Creed.

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, died and was buried. He descended into hell; the third day He arose 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.

The Angelus.

The Angel of the Lord etc. (as on page 3).

For the souls in purgatory. Our Father, Hail Mary, etc.

Eternal rest grant unto them, O Lord! and let perpetual light shine upon them. May they rest in peace. Amen.

An Act of Contrition.

O my God! I am heartily sorry for having offended Thee, and I detest all my sins, because I dread the loss of heaven and the pains of hell; but most of all, because they offend Thee, my God, who art all good and deserving of all my love. I firmly resolve, with the help of Thy grace, to confess my sins, to do penance and to amend my life. Amen.

The Evening Blessing.

May the Lord Almighty grant to us a quiet night and a perfect end. Amen.

In the name of the Father, etc.

§ 3.

VARIOUS EXERCISES.

The Ten Commandments of God.

1. I am the Lord Thy God; thou shalt not have strange gods before me.
2. Thou shalt not take the name of the Lord thy God in vain.
3. Remember that thou keep holy the Sabbath day.
4. Honor thy father and thy mother, that thou mayest be long lived.
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 neighbor.
9. Thou shalt not covet thy neighbor's wife.
10. Thou shalt not covet thy neighbor's goods.

The Six Chief Commandments of the Church.

1. To hear Mass on Sundays and Holydays of obligation.
2. To fast and abstain on the days appointed.
3. To confess our sins worthily, at least once a year.
4. To receive worthily the Holy Eucharist during the Easter time.
5. To contribute to the support of our pastors.
6. Not to marry persons who are not Catholics, or who are related to us within the fourth degree of kindred, nor privately without witnesses, nor to solemnize marriage at forbidden times.

Before meals say:

Bless us, O Lord and these Thy gifts, which we are about to receive from Thy bounty, through Christ, our Lord. Amen.

After meals say :

We give Thee thanks for all Thy benefits, O Almighty God, who livest and reignest forever. Amen.

When taking Holy Water, sprinkle yourself and say :

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

On passing a church, in which the Blessed Eucharist is kept, say :

O sacrament most holy! O sacrament divine!

All praise and all thanksgiving be every moment thine. Indulg.

Ejaculation in honor of the Sacred Heart of Jesus.

O sweetest heart of Jesus! I implore

That I may ever love thee more and more. Indulg.

Ejaculation in honor of the Blessed Virgin Mary.

O Mary, conceived without sin! Pray for us who have recourse to thee. Indulg.

§ 4.

Prayers ordered by Pope Leo XIII. to be said, kneeling,
after the celebration of Low Mass in all the
churches of the world.

The Priest with the people recites the Hail Mary thrice, then:

Salve Regina.

Hail! Holy Queen, Mother of Mercy, our life, our sweetness, and our hope! To thee do we cry, poor banished children of Eve; to thee do we send up our sighs, mourning and weeping in this valley 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 loving, O sweet Virgin 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.

O God! our refuge and strength, favorably look down upon a people crying out to Thee; and, through the intercession of the glorious and Immaculate Virgin Mary, Mother of God, of Blessed Joseph, her spouse, the Blessed Apostles Peter and Paul and all the saints, do Thou mercifully and graciously hear the prayers, which we pour forth for the conversion of sinners and for the liberty and exaltation of Holy Mother Church. Through Christ our Lord. Amen.

St. Michael Archangel, be our defence in conflict, and our protection against the malice and snares of the devil:

Restrain him, O God, we humbly pray: and thou, prince of the heavenly hosts, by the power of God, thrust into hell, Satan and other evil spirits, who go about the world for the destruction of souls. Amen.

INTRODUCTION.

1. Who created heaven and earth?

"God created heaven and earth" and all things.
Gen. 1. 1.

2. Why did God create us?

God created us to know Him, love Him and serve Him, and be happy with Him forever.

"This is eternal life that they know Thee, the only true God, and Jesus Christ, whom Thou has sent." Jno. 17. 3.

3. How can we know God?

We can know God by the visible world, the voice of conscience and chiefly by divine revelation.

4. What truths did God reveal?

God revealed the truths by which we shall know, love and serve Him and be happy with Him forever.

5. Where are the chief truths contained, which we must believe?

The chief truths we must believe, are contained in the Apostles' Creed, the sacraments, the commandments and in the Lord's prayer.

6. What is the book called which treats briefly of the chief truths of the faith?

The book which treats briefly of the chief truths of the faith is called a Catechism.

7. In how many parts does a Catechism treat of the chief truths of the faith?

A Catechism treats of the chief truths of the faith in four parts: on the creed, the sacraments, the commandments and prayer.

God the Father and the Creation of the World.

CHAPTER I.

§ 1.

On the Apostles' Creed in General.

8. Who made the Apostles' Creed?

The Apostles made the Creed before they separated to preach the Gospel to the world.

9. Of how many parts does the Creed consist?

The Apostles' Creed consists of twelve parts, called articles.

10. Of what great truths do the articles of the Creed treat?

The articles of the Creed treat of God the Father, of Jesus Christ, of the Holy Ghost, and of the work of each divine person.

11. Say the Apostles' Creed:

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, died and was buried. He descended into hell; the third day he arose 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.

§ 2.

The first article of the Creed.**ON FAITH.**

12. Say the first article of the Creed :

I believe in God the Father Almighty, Creator of heaven and earth.

13. What is the first act God requires of us in the Creed ?

The first act God requires of us in the Creed is faith, because it begins with the words "I believe."

14. What is faith ?

Faith is that supernatural virtue by which we firmly believe all the sacred truths the holy Catholic Church teaches as revealed by God.

"Faith is the substance of things hoped for." Hebr. 11. 1.

15. Who alone teaches infallibly what God has revealed ?

The Catholic Church alone teaches infallibly what God has revealed.

"If anyone, even an angel, preach to you a gospel besides that which you have received, let him be anathema." Gal. 1. 8-9.

16. Is faith necessary for salvation ?

Faith is necessary for salvation, as "Without faith it is impossible to please God." Heb. 11. 1.

17. Which are the most necessary truths of the faith ?

The most necessary truths of the faith are: That there is only one God, who will reward the good and punish the wicked.

That there are three divine persons in God, the Father, the Son and the Holy Ghost.

That God the Son became man and died on the cross for our salvation.

That the soul of man is immortal.

That the grace of God is necessary for salvation.

18. By what means does the Church hand down to us the truths of divine faith?

The Church hands down to us the truths of divine faith through the Bible and Tradition.

CHAPTER II.

On the Holy Bible.

19. What is the Bible?

The Bible is a collection of books written by holy men under the inspiration of the Holy Ghost, acknowledged by the Church as the word of God.

20. How is the Bible divided?

The Bible is divided into the books of the Old and of the New Testament.

21. On whose authority is the Bible received as the word of God?

The Bible is received as the word of God on the authority of the Church.

22. Is the Bible necessary for salvation?

The Bible is not necessary for salvation, as the faith was preached and believed long before any part of it was written; it is, however, good for instruction. 2. Tim. 3. 16.

23. Are Catholics allowed to read the Bible?

Catholics are allowed to read the Bible either in the original or in versions, vouched for as genuine by the Catholic Church.

CHAPTER III.

On Tradition.

24. What is Tradition?

Tradition is the unwritten word of God believed by the faithful in the Old and New Testament.

25. How is the divine tradition handed down to us?

Divine tradition is handed down to us by the living Church, that is by the infallible teaching of the Popes, the writings of the Fathers and the General Councils.

NOTE.—By the living tradition of the Church the written word of God is explained, as the actual life is the best interpreter of the written word.

26. What is the Catholic rule of faith?

The Catholic rule of faith is, to believe all, the Church proposes for our belief as revealed by God, be it written in the Bible or handed down by Tradition.

NOTE.—St. Vincent of Lerins († about 450) lays down the Catholic rule of faith in these words: "Such doctrine is truly Catholic as has been believed in all places, at all times and by all the faithful."

APPLICATION. Be grateful to God for the grace of having the divine faith, and practice it.

CHAPTER IV.

On God and the divine attributes.

§ 1.

27. Who is God?

God is the infinite perfect spirit, the Creator and Lord of heaven and earth, whom we must believe in, hope in and love.

28. Is there only one God?

"The Lord thy God is one Lord." Deut. 6. 4.

29. Can we see God?

We cannot see God because He is a spirit.

30. Why is God called the infinite perfect spirit?

God is called the infinite perfect spirit, because He has understanding, free will, and all perfections in an infinite degree, but no body.

"Great is the Lord and of His greatness there is no end."
Ps. 144. 3.

31. Had God a beginning?

God had no beginning; He is eternal.

"From eternity to eternity Thou art God." Ps. 89. 2.

§ 2.

32. Where is God?

God is everywhere.

33. Does God know and see all things?

God knows and sees all things, the past, present and future, even our most secret thoughts.

"Thy Father, who seeth in secret, will repay thee." Matt. 6. 4.

34. What is the meaning of "God is good"?

God is good, means that He is infinite goodness itself, by which He bestows numberless blessings on us and all His creatures. "God is love." 1. Jno. 4. 8.

35. What is the meaning of "God is holy"?

God is holy, means: He wills and loves what is good, and hates what is evil.

"Thou hast loved justice and hatedst iniquity." Ps. 44. 8.

36. What is the meaning of "God is just"?

God is just, means that "He will render to every one according to his works." Rom. 2. 6.

37. Will God render full justice to every one in this world?

God will not render full justice to everyone in this world, but in that which is our everlasting home.

NOTE.—Poor Lazarus, full of sores, lay at the door of the rich man, asking him for the crumbs that fell from his table; he died and was carried by the angels into paradise; the rich man also died, and was buried in hell. Luk. 16.

38. Will the just be forsaken and the wicked be happy in this world?

The just will not be forsaken, nor will the wicked man be really happy even in this world. Ps. 36. 23.

NOTE.—Aman, holding the highest office at the court of King Artaxerxes, and possessed of great wealth, was unhappy because Mardochai did not salute him, and he finally died on the gibbet. Esther 6.

39. Can God do all things?

God can do all things, He is almighty. "No word shall be impossible with Him." Luk. 1. 37.

NOTE.—By His almighty power God created the world and governs it; and by it He protects the Church to the end of time against all her enemies.

§ 3.

40. What is the meaning of God is all-wise?

God is all-wise, means that He disposes all things as best to attain His end.

"Commit thy way to the Lord and trust in Him; and He will do it." Ps. 30. 5.

NOTE.—Joseph was sold a slave and led into Egypt, of which he became the ruler. Genes. 41. Moses was saved from a watery grave and God made him the leader and lawgiver of the people of Israel. Exod. 3.

41. What is the meaning of God is merciful?

God is merciful, means, that He calls the sinner to repentance, and mercifully pardons every one that is sincerely penitent.

NOTE.—The good shepherd goes after the lost sheep and carries it back on his shoulders; The heavenly Father rejoices at the return of the prodigal son. Luk. 15.

42. What is the meaning of God is true?

God is true, means "it is impossible for God to lie." Hebr. 6. 18.

43. What is the meaning of God is faithful?

God is faithful, means, He fulfills His promises and His threats.

"Heaven and earth shall pass away; but my word shall not pass away." Matt. 24. 35.

APPLICATION. Human language can give but a faint idea of God. Remember His holy presence and strive to be perfect.

CHAPTER V.

On the Most Holy Trinity.

44. How many persons are there in God ?

In God there are three persons, the Father, the Son and the Holy Ghost; "and these three are one."
1. Jno. 5. 7.

45. What do we call the mystery of one God in three divine persons ?

The mystery of one God in three divine persons we call "the most holy Trinity."

NOTE.—Feast of the most holy Trinity.

46. Is each of the three divine persons God ?

Each of the three divine persons is God ; the Father is the first, the Son is the second and the Holy Ghost the third person of the most holy Trinity.

47. Are the three divine persons three Gods ?

The three divine persons, having but one and the same nature, are but one God.

48. Is any of the divine persons more ancient, more wise or more powerful than the others ?

No one of the three divine persons is more ancient, wise or more powerful than the others, as they are one and the same God.

49. Which chief works are attributed to each of the three divine persons ?

To the Father is attributed the work of creation ; to the Son the work of redemption ; to the Holy Ghost the work of sanctification.

APPLICATION. Adore with deepest humility the mystery of the Blessed Trinity, which neither angel nor man can ever fathom.

CHAPTER VI.

On the creation of heaven and earth.**50. Why is God called the Creator of heaven and earth?**

God is called the Creator of heaven and earth, because "In the beginning God created heaven and earth" and all things out of nothing. Gen. 1. 1.

51. Why did God make all things?

"The Lord hath made all things for Himself" and the good of his creatures. Prov. 16. 4.

52. In how many days did God create all things?

God created all things in six days and rested on the seventh day.

NOTE.—The six days are so many periods of time; and holy Scripture says: "A thousand years in Thy sight are as yesterday, which is past." Ps. 89. 4.

53. Did God leave the world to itself after He created it?

God did not leave the world to itself after He created it; but continuously preserves and governs it.

54. What do we call His continuous government of the world?

His continuous government of the world we call Divine Providence.

55. Are sins and evils in the world against Divine Providence?

Sins and evils in the world are not against Divine Providence, as even they must serve God to bring out His designs.

"You thought evil against me; but God turned it into good." Gen. 50. 20.

NOTE.—The malice of the devil against mankind by leading the first woman into sin, was baffled by the woman that was to be the Mother of God, and the sin of Adam brought out the infinite love of God through Jesus Christ. The death of Christ, by which godless Jews and the devil thought to triumph over him, was the means of the salvation of the world.

56. How did sin come into the world?

Sin came into the world by the envy of the devil and the abuse of man's free will. Wisd. 2. 24.

APPLICATION. Do your duty in the position God has assigned to you, "casting all your care upon the Lord, for He hath care for you." 1. Peter 5. 7.

CHAPTER VII.

On the Angels.

§ 1

57. Which are the chief creatures of God?

The chief creatures of God are angels and men.

58. What are angels?

Angels are pure spirits endowed with great natural and supernatural virtues.

59. What is a pure spirit?

A pure spirit is a supernatural and immortal being which has understanding and free will, but no body.

60. Why did God create the angels?

God created the angels to adore, love and serve Him.

"Adore Him all you, His angels." Ps. 96. 8.

61. Did God create the angels for any other purpose?

God created the angels also to watch over us and to preside over the visible world.

"He hath given His angels charge over thee." Ps. 90. 11.

62. In what state were the angels created?

The angels were created good and happy.

63. Did God create many angels?

God created a countless number of angels.

NOTE.—There are nine choirs of angels, divided into three hierarchies: Seraphim, Cherubim and Thrones; Dominations, Principalities and Powers, Virtues; Archangels and Angels.

64. Do the Angels concern themselves about the affairs of men?

The angels concern themselves about the affairs of men as holy Bible teaches, and men always have believed.

NOTE.—Cherubim drove Adam and Eve out of Paradise, Angels appeared to Abraham, Gabriel appeared to Blessed Virgin Mary, Angels announced the birth of Christ, etc.

65. Has God appointed any special angels to guard us personally?

God has appointed a guardian angel for each of us, to protect us by day and by night.

"Their angels always see the face of my Father who is in heaven." Matt. 18. 10.

66. What is our duty towards our guardian angel?

We should often pray to our guardian angel and "take notice of him and hear his voice." Exod. 23. 21.

67. Did all the angels remain faithful to God?

Not all the angels remained faithful to God; many sinned by pride.

68. How did God reward the faithful angels?

God rewarded the faithful angels by confirming them forever in grace.

APPLICATION. Thank God for having given you a guardian angel, and honor your own, as also the guardian angels of those, you are brought in contact with.

§ 2.

On the bad angels or devils.

69. How did God punish the bad angels?

God punished the bad angels by casting them out of heaven into the everlasting fire of hell.

"I saw satan as lightning falling from heaven." Luke 10. 18.

70. How does the devil act towards us?

"The devil goeth about as a roaring lion, seeking whom he may devour," tempting us to sin, and trying to ruin us body and soul. 1. Pet. 5. 8.

71. How should we resist the devil?

We should resist the devil by watching, praying and a strong faith. Matt. 26. 41. 1 Peter 5. 9.

NOTE.—Against the influence of the devil have recourse to the holy names of Jesus and Mary and to prayer; make the sign of the cross, use holy water, etc.

CHAPTER VIII.

On the creation of man and on his fall.

§ 1.

72. Which are the chief creatures of God after angels?

The chief creatures of God after angels are men.

73. Of what does man consist?

Man consists of body and soul.

74. Why did God create man?

God created man to know, love and serve Him and be happy with Him forever,

"This is eternal life, that they know Thee, the only true God and Jesus Christ, whom thou hast sent." Jno. 17. 2.

75. Who were the first man and woman, the first parents of all men?

The first man and woman, the first parents of all men, were Adam and Eve.

76. How did God create Adam?

God formed the body of Adam of the slime of the earth, and breathed into it a living soul. Gen. 2. 7.

77. How did God make Eve?

God made Eve out of Adam whilst sleeping. Gen. 2. 21.

NOTE.—The creation of Eve typifies that of the Church out of Christ's side, whilst he slept the sleep of death on the cross, when his heart was pierced with a lance. Man was created on Friday; on Friday Christ redeemed him.

78. To whose image and likeness did God make man?

God made man to his own image and likeness. Gen. 1. 26.

79. Are the image and likeness of God in the soul or in the body?

God's image and likeness are chiefly in the soul.

80. In what does the image of God in man consist?

The image of God in man consists in man's natural gifts.

81. Which are man's natural gifts?

Immortality of the soul and free will.

82. In what does the likeness of God in man consist?

The likeness of God in man consists in the supernatural gifts with which he was endowed.

83. Which are the supernatural gifts of man?

Sanctifying grace, wisdom, freedom from misery, death and inclination to evil.

NOTE.—The supernatural gifts were lost by Adam's sin; the natural were greatly impaired.

84. In what state did Adam and Eve come from the hand of God?

Adam and Eve came from the hand of God in a state of innocence and happiness; "God walking with them." Gen. 3. 8.

85. Where did God place Adam and Eve?

God placed Adam and Eve "in a paradise of pleasure." Gen. 2. 15.

86. Would the happy state of our first parents have continued?

The happy state of our first parents would have continued, if they had not eaten of the forbidden fruit.

87. Who forbade our first parents to eat of a certain fruit?

God forbade our first parents to eat of a certain fruit, to try their obedience.

NOTE.—"Of every tree of paradise thou shalt eat. But of the tree of knowledge of good and evil thou shalt not eat." Gen. 2. 16—17.

88. Who tempted our first parents to eat of the forbidden fruit?

The devil, in the disguise of a serpent, tempted Eve to eat of the forbidden fruit; she ate and gave to Adam who also ate of it. Gen. 3.

NOTE.—The devil treated with Eve, the mother of all the living, for their ruin; St. Gabriel treated with Mary for their redemption. Eve believed the devil and disobeyed God; the blessed Virgin Mary believed the archangel and obeyed God.

89. Was the disobedience of our first parents a grievous sin?

The disobedience of our first parents was a grievous sin, and was followed by the terrible punishments with which God had threatened them. Gen. 2.

90. How were our first parents punished for their disobedience?

Our first parents were deprived of sanctifying grace, expelled from paradise and subjected to misery and death.

91. What other punishments were visited on our first parents?

Their understanding was dimmed, their will weakened and inclined to evil.

92. Did the sin of our first parents pass upon all men?

The sin of our first parents and its punishment passed upon all men, because they descend from them.

"As by one man sin entered into this world and by sin death; and so death passed upon all men, in whom, all have sinned." Rom. 5. 12.

93. Who alone was preserved from sin?

The Blessed Virgin Mary alone was preserved from sin, because she was to be the mother of God.

"Mary conceived without sin, pray for us!" Litanies BV.

NOTE.—Feast of the Immaculate Conception.

94. Did the dreadful consequences of the sin of our first parents fall also on other creatures?

The dreadful consequences of the sin of our first parents fell also on all creatures made for their use and benefit.

"Cursed is the earth in thy work. Gen. 3. 17.

NOTE.—To take away the curse from creatures the Church makes use of sacramentals.

CHAPTER IX.

On original sin.

95. What is the sin called which passes from our first parents upon all men?

That sin which passes from our first parents upon all men, is called original sin.

96. What is original sin?

Original sin is that sin which, with its punishments, passes from our first parents, "upon all men, in whom all have sinned," the Blessed Virgin Mary alone excepted.

97. Why is it called original sin?

It is called original sin because it is in us from our beginning or origin.

"Behold I was conceived in iniquities." Ps. 50. 7.

98. For what other reason is it called original sin?

It is called original sin because it also is the origin of the sins of man and of all his misery. Gen. 2. 16—17.

99. Is original sin a mortal sin?

Original sin is truly and properly a mortal sin, which closes heaven against us.

"We all were by nature children of wrath." Eph. 2. 3.

CHAPTER X.

The second article of the Creed.

God the Son, the Redeemer of the world.

100. Say the second article of the Creed:

"And in Jesus Christ, his only Son, our Lord."

101. What does the second article teach?

It teaches that Jesus Christ is the Son of God, the second person of the Blessed Trinity and our Savior.

102. Did God promise the Savior to man after his fall?

God promised the Savior to man after his fall.

NOTE.—"I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head and thou shalt lie in wait for her heel" Gen. 3. 15.; God said to the old serpent in paradise, when he promised the divine Redeemer to be the Son of the Blessed Virgin Mary, who was to crush the power of the devil.

103. Did God renew the promise of the Savior?

God renewed the promise of the Savior many times.

NOTE.—The Savior was promised to Abraham, the promise was renewed to Jacob. Gen. 22. 16—18; 28. 12. The prophets often spoke of the coming of the Redeemer till St. John the Baptist pointed to him with his finger, saying: "Behold the Lamb of God . . . who taketh away the sin of the world." Jno. 1. 29.

104. How long after the promise did the divine Savior come?

The divine Savior came about four thousand years after the promise made in paradise.

NOTE.—The four Sundays in Advent remind us of the four thousand years before the coming of Christ.

105. Why did the divine Savior delay his coming so long?

The divine Savior delayed his coming so long that man might learn that "there is no salvation in any other" and prepare for his coming. Acts 4. 22.

§ 2.

106. Who is the promised Redeemer?

The promised Redeemer is Jesus Christ.

107. What is the meaning of "Jesus"?

Jesus means Savior or Redeemer.

"Thou shalt call his name Jesus, for he shall save his people from their sins." Matt. 1. 21.

108. What is the meaning of "Christ"?

Christ means *the Anointed*. "The spirit of the Lord . . . hath anointed me." Luk. 4. 18.

NOTE.—The anointed in the Old Law were the High priest, prophets and kings. As Jesus is our High priest, Prophet and King, he is called the Christ.

109. Why is Jesus Christ called the "only Son of God"?

Because Jesus Christ, as the second person of the Blessed Trinity, is the only Son of God, of the same nature and substance with God the Father.

110. Why is Jesus Christ called "Our Lord"?

Jesus Christ is called *Our Lord* because he is God, and has purchased us with his precious blood. Heb. 9. 12.

111. How many natures are there in Christ?

In Christ there are two natures, the divine and the human.

112. How long is Jesus Christ true God?

Jesus Christ is true God from all eternity, being the same God with the Father and the Holy Ghost. Nicene Creed.

113. Since what time is Christ true man?

Christ is true man since he became the Son of the Blessed Virgin Mary, his blessed Mother.

114. How many persons are there in Jesus Christ?

Jesus Christ is only one person, the second person of the Blessed Trinity. Matt. 16. 16.

APPLICATION. Often make use of the indulgenced salutation: "Praise be to Jesus Christ" or "Praise be to Jesus and Mary", particularly when you bid "Good morning" or "Good night" to your parents, or meet a priest or a religious person.

CHAPTER XII.

The third article of the Creed.

§ 1.

115. Say the third article of the Creed?

"Who was conceived of the Holy Ghost, born of the Virgin Mary."

116. What does the third article of the Creed teach?

The third article of the Creed teaches that the Son of God, through the power of the Holy Ghost, became man.

117. What is meant by: "the Son of God became man"?

By "the Son of God became man" is meant, that God the Son took to Himself a human body and soul.

118. What do we call this mystery?

We call this mystery the Incarnation.

119. What is the name of God the Son after becoming man?

The name of God the Son, after becoming man is Jesus Christ.

120. Why is the incarnation of God the Son attributed to the Holy Ghost?

Because it is an especial effect of the mercy and love of God towards man.

"God so loved the world as to give his only begotten Son." Jno. 3. 16.

§ 2.

121. Why did the Son of God become man?

The Son of God became man to save us from sin and lead us to heaven.

"This day is born to you a Savior." Luk. 2. 11.

122. Where was Christ born?

Christ was born in a stable at Bethlehem.

123. When does the Church celebrate the birth of Christ?

The Church celebrates the birth of Christ on Christmas day, December 25.

124. Who is the mother of Christ?

The Mother of Christ is the Blessed Virgin Mary.

"Of whom was born Jesus, who is called Christ." Matt. 1. 16.

125. By what name must we call the Blessed Virgin?

We must call the Blessed Virgin Mary the Mother of God.

"Holy Mary, Mother of God, pray for us . ." Liturg. Prayer.

126. Has Jesus a father?

Jesus has a divine but no human father.

127. Who was St. Joseph?

St. Joseph was the spouse of the Blessed Virgin Mary, and the foster-father and protector of Christ.

"Take the child and his Mother and fly into Egypt." Matt. 2. 13.

128. Why does the Creed say: born of the Virgin Mary?

Because Mary was a Virgin before, at and after the birth of her divine Son.

"After child-birth thou didst remain a pure Virgin! O Mother of God intercede for us." Liturg. Prayer.

§ 3.

129. How did God make known the birth of our Divine Savior?

God made known the birth of our Divine Savior to the Jews by an angel and to the heathens by a star.

130. From what grand event do all christian people count the years?

All christian people count the years from the birth of our Lord Jesus Christ.

131. How many years have now passed since the birth of our Lord?

From the birth of our Lord one thousand eight hundred and . . . years have passed.

§ 3.

132. By what special prayer do we honor the mystery of the incarnation?

By saying the Angelus.

133. When should we say the Angelus?

We should say the Angelus, morning, noon and

evening, to which holy exercise the Church has attached many indulgences.

NOTE.—The "Angelus" bell rings morning, noon and nightfall.

§ 4.

134. At what age did Christ begin his public life?

Christ began his public life when he was about thirty years of age.

NOTE.—Before Christ began his public life he received the baptism of St. John, went into the desert, where he fasted forty days and forty nights, and allowed himself to be tempted by the devil.

135. How long did the public life of Christ last?

The public life of Christ lasted about three years and a half.

136. What did Christ do during his public life?

Christ went about preaching what we must do and believe in order to be saved.

137. How did Christ confirm his heavenly doctrine?

Christ confirmed his heavenly doctrine by his holy life, his prophecies and miracles.

"If I had not done among them the works, that no other man hath done, they would not have sin." Jno. 15. 24.

§ 5.

138. What offices did Christ fulfil as our Savior?

Christ fulfilled the three offices of priest, teacher and pastor.

139. How does Christ as our Savior continue these three offices after his ascension into heaven?

Christ continues these offices through His Church to the end of time.

"As the Father hath sent me so I send you." Jno. 20. 21.

APPLICATION. Thank Jesus for his labors for our salvation. Be faithful to his Church in which he continues his work, the salvation of mankind.

CHAPTER XIII.

The fourth article of the Creed.

§ 1.

140. Say the fourth article of the Creed?

"Suffered under Pontius Pilate, was crucified, died and was buried."

141. What does the fourth article of the Creed teach?

The fourth article of the Creed teaches that Jesus Christ suffered, died on the cross and was buried for us.

142. Who condemned Christ to death?

Pontius Pilate, the Roman governor of Judea, condemned Christ to death, to satisfy the malice of the Jews.

"Pilate knew that through envy they had delivered him up." Matt. 27. 18.

143. Did Christ suffer and die voluntarily?

Christ suffered and died voluntarily, out of love for us.

"Who loved me and delivered himself for me." Gal. 2. 20.

144. Why did Christ suffer and die?

Christ suffered and died to save us from sin and to lead us to heaven.

"When we were enemies, we were reconciled to God by the death of his Son." Rom. 5. 10.

145. Where did Christ die?

Christ died on the cross on Mt. Calvary, near Jerusalem.

NOTE.—Isaac carrying to Mt. Moria the wood on which he was to be offered, is a figure of Christ carrying his cross to Mt. Calvary.

146. When did Christ die?

Christ died on a Friday, which is now called Good Friday.

NOTE.—On Friday God created man.

§ 2.

147. For whom did Christ die?

Christ suffered and died for the whole world.

"He is the propitiation for our sins." Jno. 2. 2.

148. If Christ suffered and died for all, will all be saved?

Not all will be saved, because of their bad will and neglect of the graces, which God has given them.

149. Which extraordinary events took place at the death of Christ?

At the death of Christ all nature mourned.

"The sun was darkened, the earth quaked, the rocks were rent, the graves opened and the veil of the temple was rent in two." Matt. 27. 51.

APPLICATION. Think of the infinite sufferings of Christ and murmur not at the little trials, God may send you; they are a pledge of His love for you.

CHAPTER XIV.

The fifth article of the Creed.

§ 1.

150. Which is the fifth article of the Creed?

"He descended into hell; the third day he arose again from the dead."

151. What is meant by "he descended into hell?"

By "he descended into hell" is meant, that the soul of Christ after his death, descended into the abodes, in which the souls of the just were detained before heaven was opened by Christ.

152. Why did Christ descend into hell?"

Christ descended into hell "to preach to the spirits of the just, that were in prison . . . their redemption; and that every knee should bend in his name." 1. Peter 3. 19. Phil. 2. 10.

153. By what is that place called in which the souls of the just before Christ, waited for their redemption?

By the name of Limbo of the Fathers.

§ 2.

Limbo.

154. What is meant by Limbo of the Fathers?

By Limbo of the Fathers is meant that place, in which the souls of the just, who died before Christ, waited for their redemption.

155. Why were the souls of the just in Limbo?

The souls of the just were in Limbo because, by Adam's sin, heaven was closed against all men, till it was opened by Christ.

§ 3.

On Purgatory.

156. What is purgatory?

Purgatory is that fire in which the souls of just men who have not fully satisfied for their sins in this life, suffer for a time, before they are admitted into heaven.

§ 4.

157. For what do the souls suffer?

The souls suffer for their sins for which they have not fully satisfied in this life, till full satisfaction has been made for them.

"Thou shalt not go out from thence till thou pay the last farthing." Matth. 5. 26.

158. In what do the sufferings of the souls in purgatory consist?

The sufferings of the souls in purgatory consist in the privation of the sight of God and in the pain of fire.

"He himself will be saved, yet so as by fire." 1. Cor. 3. 15.

159. How do we know that there is a purgatory?

That there is a purgatory we know from the teaching of the Church, holy Bible and sound reason.

160. Can the souls in purgatory do anything themselves to shorten their sufferings?

The souls in purgatory cannot do the least for themselves, because they are not in the state of doing meritorious works.

"The night cometh, when no man can work." Jno. 9. 4.

161. How can the faithful assist the souls in purgatory?

The faithful can assist the souls in purgatory by prayer, fasting, alms-deeds, holy indulgences, and especially by the sacrifice of Mass.

162. When will purgatory cease?

Purgatory will cease with the general judgment; after which there will be only heaven and hell.

"The wicked shall go into everlasting punishment; the just into life everlasting." Matt. 25. 46.

APPLICATION. The Church prays for the faithful departed in every Mass. Let no day pass without remembering the Suffering Souls; assist at Mass, have Mass said, sprinkle holy water in their behalf, in imitation of the Church.

§ 5.

On Hell.

163. What is hell?

Hell is a place and state of unspeakable misery and torments.

"Where their worm dieth not and the fire is not extinguished." Mark 9. 45.

164. How long will hell last?

Hell will last forever; out of hell there is no redemption.

165. For whom was hell made?

Hell was made for the devil, his angels and all who die in mortal sin.

166. What does the doctrine on hell teach us?

The doctrine on hell teaches us the infinite justice of God and the grievousness of mortal sin, which we must avoid.

NOTE.—Fear hell, and earnestly beseech God to keep you from sin and the neglect of your duties, so as to avoid the eternal punishment of hell.

§ 6.**167. What is the meaning of “the third day he arose again from the dead”?**

“The third day he arose again from the dead” means that Christ by his own power reunited his soul with his body and gloriously arose from the dead.

NOTE.—Easter Sunday. Jonas having been vomited out on dry land, after having been three days in the belly of the fish, is a figure of Christ's resurrection.

168. How long did Christ remain on earth after his resurrection?

Christ remained on earth forty days to prove that he was truly risen from the dead, to instruct his Apostles and organize his Church.

169. What lesson does the resurrection of Christ teach us?

The resurrection of Christ teaches us faith in his divinity, and the hope of our own resurrection.

“As in Adam all die, so also in Christ all shall be made alive.” 1. Cor. 15. 22.

NOTE.—The resurrection of Christ is the cause of our own resurrection.

APPLICATION. From the resurrection of Christ we should derive the important lesson, to begin a new life of piety.

CHAPTER XVI.

The Sixth article of the Creed.

§ 1.

170. Which is the sixth article of the Creed?

The sixth article of the Creed is: "He ascended into heaven, sitteth at the right hand of God the Father Almighty."

171. When did Christ ascend into heaven?

Christ ascended into heaven on the fortieth day after his resurrection.

NOTE.—Ascension Thursday.

172. From where did Christ ascend into heaven?

Christ ascended into heaven from Mt. Olivet, where he began his sacred sufferings.

NOTE.—Christ led his Apostles to Bethania and lifting up his hands, he blessed them . . . Whilst he blessed them . . . he was carried up to heaven. Luke 24. 50—51.

173. How did Christ ascend into heaven?

Christ ascended into heaven with great majesty, accompanied by the souls of the just to whom he had preached in Limbo.

174. What is meant by "sitteth at the right hand of God the Father Almighty"?

By the words "sitteth at the right hand of God" is meant that Christ, as man, partakes of the power and glory of the divine majesty. John 5. 22.

NOTE. In the power and divine majesty, of which Jesus partakes with the Father, his royal power of Christ consists.

CHAPTER XVII.

The Seventh article of the Creed.

175. Say the seventh article of the Creed :

“From thence he shall come to judge the living and the dead.”

176. What does the seventh article of the Creed teach?

The seventh article of the Creed teaches that Christ will come again at the end of the world to judge all men, both the good and the bad.

177. What is the judgment at the end of the world called ?

The judgment at the end of the world is called the general judgment.

“And the Father hath given him power to do judgment because He is the Son of man.” John 5. 26.

178. How will Christ come to judge ?

Christ will come “in the clouds of heaven with great power and majesty.” Matt. 24. 30.

179. What is that judgment called at which every one will be judged after death ?

The judgment, at which every one will be judged after death, is called the particular judgment. Hebr. 9. 27.

180. How will every one be judged ?

Every one will be judged according to his thoughts, words, deeds and omissions.

181. Where will every one go after his judgment ?

After his judgment every one will go either to purgatory, heaven or hell.

CHAPTER XVIII.

The eighth article of the Creed.**THE HOLY GHOST THE SANCTIFIER
OF THE WORLD.**

§ 1.

182. Which is the eighth article of the Creed?

“I believe in the Holy Ghost.”

183. Who is the Holy Ghost?

The Holy Ghost is the third person of the Blessed Trinity, who proceeds from the Father and the Son as from one source. Symb. Const. 381.

184. Is the Holy Ghost equal to the Father and the Son?

The Holy Ghost is equal to the Father and the Son, being the same God.

NOTE.—“We are baptized in the name of the Father and of the Son and of the Holy Ghost.” Matt. 28. 19.

§ 2.

185. What works are specially attributed to the Holy Ghost?

The works specially attributed to the Holy Ghost are the guidance of the Church, the strengthening of the faithful and the sanctification of the world.

186. Was the Holy Ghost promised?

The Holy Ghost was promised by Christ: “I send the promise of my Father upon you.” Luk. 24. 49.

187. When did the Holy Ghost come upon the Apostles?

The Holy Ghost came upon the Apostles on Pentecost, the fiftieth day after Easter, in the form of fiery tongues.

“All were filled with the Holy Ghost.” Acts 2. 4.

NOTE.—On the fiftieth day, after the departure of the Israelites from Egypt, God published the ten commandments on Mt. Sinai.

138. Was the Holy Ghost promised also to the faithful?

The Holy Ghost was also promised to all the faithful.

"You shall receive the gift of the Holy Ghost, for the promise is made to you and to your children." Acts 2. 38-39.

189. What graces does the Holy Ghost give to the faithful?

The Holy Ghost sanctifies, enlightens, strengthens and comforts the faithful in their various states and duties of life.

190. Which are the twelve fruits of the Holy Ghost?

The twelve fruits of the Holy Ghost are these: "charity, joy, peace, patience, benignity, goodness, long-suffering, mildness, faith, modesty, continency, chastity." Gal. 5. 22.

191. How is the grace of the Holy Ghost lost?

The grace of the Holy Ghost is lost by every mortal sin.

"The Holy Spirit of discipline . . . shall not abide, when iniquity cometh in." Wisd. 1. 5.

APPLICATION. Pray fervently for the gifts of the Holy Ghost in important affairs.

CHAPTER XIX.

The ninth article of the Creed.

192. Which is the ninth article of the Creed?

"The holy Catholic Church; the Communion of Saints."

193. What is the Catholic Church?

The Catholic Church is the congregation of the faithful, who being baptized, profess the same faith, partake of the same sacraments, and are governed by their lawful pastors under the Pope, her visible head.

194. Who founded the Catholic Church?

Christ founded the Catholic Church.

195. How did Christ found his Church?

Christ founded his Church by preaching the kingdom of God, choosing Apostles and disciples and instituting the sacraments.

196. Why did Christ found his Church?

Christ founded his Church to continue the salvation of the world till the end of time.

197. Who was the visible head of the faithful before Christ ascended into heaven?

Christ himself was "the head of the body, the Church." Coloss. 1. 18.

198. Whom did Christ promise to make the foundation of his Church?

Christ promised to make St. Peter the foundation of his Church.

"Thou art Peter (which means: Rock) and upon this rock I will build my Church." Matt. 16. 18.

CHAPTER XX.

The head and foundation of the Church. The Pope.

§ 1.

199. When did Christ make St. Peter the head of his Church?

Christ made St. Peter the head of his Church when after his resurrection he commissioned him to "feed his lambs and his sheep." Jno. 21. 15—17.

NOTE.—As a flock consists of sheep and lambs, so does the flock of Christ, his Church, consist of the clergy and laity, all of whom are given to St. Peter to feed.

200. Who is the visible head of the Catholic Church after St. Peter?

The visible head of the Church after St. Peter is the Bishop of Rome, called the Pope.

NOTE.—Pope is the english rendering of "Papa", which means "Father."

201. Why is the Pope the visible head of the Catholic Church?

The Pope is the visible head of the Catholic Church because he is the direct successor of St. Peter, who lived and died as the first Bishop of Rome.

§ 2.

202. What special powers did Christ give to the Pope?

Christ gave through St. Peter to the Pope primacy of authority, infallibility in teaching and perpetuity of succession.

203. What does primacy of authority mean?

Primacy of authority means the supreme power of the Pope of governing the whole Church. "Feed my lambs, feed my sheep." Jno. 21. 15-17.

204. Has Christ promised such power?

Christ promised such power to St. Peter saying: "To thee will I give the keys of the kingdom of heaven." Matt. 16. 19.

"Whatsoever thou shalt loose on earth, shall be loosed also in heaven; whatsoever thou shalt bind on earth, shall be bound also in heaven." Matt. 16. 19.

205. What is meant by infallibility of the Pope?

By infallibility is meant that the Pope cannot err when teaching a doctrine of faith or morals to the whole Church.

206. Who gave the Pope the power of infallibility?

Christ gave the Pope the power of infallibility by his prayer for St. Peter, that his faith would not fail, and the command to strengthen his brethren.

"And the Lord said: Simon, Simon, Satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee, that thy faith fail not, and thou being once converted, confirm thy brethren." Luk. 22. 31—32.

207. What is meant by perpetuity of succession of the Pope?

By perpetuity of succession is meant that the powers given St. Peter, as visible foundation of the Church, pass to his successors until the end of time.

"Go ye, therefore, and teach all nations . . . ; and behold I am with you all days, even to the consumation of the world." Matt. 28. 19—20.

CHAPTER XXI.

§ 1.

The Body of the Church.

208. Who are the successors of the other Apostles?

The successors of the other Apostles are the Bishops.

209. Of what two great bodies does the Church consist?

The Church consists of two great bodies: "the Clergy and the Laity, the teaching and the hearing Church, "sheep and lambs."

210. Who are members of the Church?

All those are members of the Church, who are baptized and neither have nor were separated from her.

§ 2.

On the soul or spiritual part of the Church.

211. Is the Church an outward body only?

The Church is not an outward body only, but is endowed with a spirit, that is her soul.

212. Who belong to the soul of the Church?

All those belong to the soul of the Church who live in sanctifying grace.

NOTE.—As Christ is the invisible head, so is the Holy Ghost the heart of the Church.

CHAPTER XXII.

213. What special gifts does the Church, united to her head, possess?

The Church possesses these special gifts: authority, infallibility and indefectibility.

214. What is meant by authority of the Church?

By authority is meant that the Bishops in communion with the Holy See have the power to teach and govern the faithful.

"As the Father hath sent me, I send you." Matt. 18. 8.

215. Why is the Church infallible?

The Church is infallible because her head, the Pope, is infallible.

216. When does the Church exercise her infallibility?

The Church exercises her infallibility when teaching us a doctrine of faith or morals, either through the Pope alone or when he presides over a general Council.

"Thou (Peter) being once converted, confirm thy brethren." Luk. 22.

217. What does indefectibility of the Church mean?

Indefectibility means, that the Church shall remain the same as Christ has established her.

"The gates of hell shall not prevail against her." Matt. 16. 18.

218. How long will the Church last?

The Church will last until the end of time."

"I am with you . . . to the consummation of the world." Matt. 28. 20.

CHAPTER XXIII.

On the marks of the Church.

219. How can the true Church be known?

The true Church can be known by these four marks: she is one, holy, catholic and apostolic. Conc. Const. 381.

220. Which Church has these four marks?

These four marks no one has but the Roman Catholic Church.

221. Did Christ establish more Churches than one?

Christ established but one Church. "On this rock I will build my Church." Matt. 16. 18.

222. How is the catholic Church one?

The catholic Church is one, because she is the same as established by Christ, is governed by the successor of St. Peter, has the same sacraments and sacrifice, and teaches the same doctrine.

NOTE.—St. Cyprian † 258 says: "There is only one God, one Christ, one Church, one chair, established by the Word of God on the Rock."

223. How is the catholic Church holy?

The catholic Church is holy, because her Founder, Christ, is the source of her holiness, of her doctrine and of the means of grace; the holiness of thousands of her children God has proved by miracles.

224. How is the Church catholic or universal?

The Church is catholic or universal, because she exists in all ages, teaches all nations and all truth.

225. How is the Church apostolic?

The Church is apostolic because she is "built upon the Apostles," is governed by their lawful successors, and teaches their doctrine. Eph. 2. 20.

CHAPTER XXIV.

Out of the Church no salvation.

226. Is it necessary to be a member of the true Church to save our soul?

It is necessary to be a member of the true Church,

because Christ has said: "He that believeth and is baptized shall be saved; he that believeth not, shall be condemned." Mark 16. 16.

227. Can any one be out of the Church without risking his salvation?

No one can, knowingly, be out of the Church, without risking his salvation.

"Whosoever shall not hear your words . . . it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment." Matt. 10. 14—15.

NOTE.—Sodom and Gomorrah were destroyed from the face of the earth on account of their wickedness. "The Lord rained brimstone and fire" upon them. Gen. 19.

228. Is it great grace to be a member of the Church?

It is one of the greatest graces, God can give us, to be members of His church, because we become members of Christ.

"I am the vine, you are the branches." Jno. 15. 5.

CHAPTER XXV.

Communion of Saints.

229. What is meant by Communion of Saints?

By Communion of Saints is meant, that those living in sanctifying grace, are united with one another in Christ as members of one body.

"We being many are one body in Christ, and each one, members of one another." Rom. 12. 5.

230. Who belong to the Communion of Saints?

To the Communion of Saints belong the saints in heaven, the faithful on earth and the souls in purgatory.

NOTE.—The saints in heaven are the Church triumphant, the faithful on earth the Church militant and the souls in purgatory the Church suffering.

CHAPTER XXVI.

§ 1.

Tenth article of the Creed.

231. Say the tenth article of the Creed?

“Forgiveness of sins.”

232. What does the tenth article of the Creed teach?

The tenth article of the Creed teaches, that in the Catholic Church we can obtain forgiveness of all sins and of their punishments.

233. What is required on our part, to obtain forgiveness of sins?

To obtain forgiveness of sins we must be sorry for them, and worthily receive the proper sacraments, which Christ has instituted.

234. What sacraments did Christ institute for the forgiveness of sin?

Christ instituted for the forgiveness of sins the sacraments of baptism and penance.

§ 2.

On actual sin in general.

235. Is there any other kind of sin besides original sin?

Besides original sin there is actual sin, by which we ourselves offend God.

236. Is sin a great evil?

Sin is the greatest of all evils.

237. What is actual sin?

Actual sin is any wilful thought, word, deed or omission by which we knowingly offend God.

238. Are all actual sins alike?

Actual sins are not all alike; some are mortal, others are venial sins.

NOTE.—Holy Writ compares mortal sins to beams, venial sins to motes in the eye. Matt. 7. 3.

§ 3.

On mortal sin.

239. What is mortal sin?

Mortal sin is any wilful thought, word, deed or omission, by which we knowingly offend God in a grievous matter.

240. Why are grievous offences against God called mortal sins?

Grievous offences against God are called mortal sins, because they deprive us of sanctifying grace, which is the life of the soul, and bring everlasting death upon us.

"Thou hast the name of being alive, and thou art dead." Apoc. 3. 1.

241. What other evils does mortal sin bring upon us?

Mortal sin deprives us of our merits; often brings upon us a premature death and other punishments.

"Sin, when it is completed, begetteth death." James 1. 15.

§ 4.

On venial sin.

242. What is venial sin?

Venial sin is any wilful thought, word, deed or omission by which we offend God in a small matter; or, without sufficient knowledge and consent, in a grievous manner.

243. Why are such sins called venial sins?

They are called venial sins, because they do not deprive the soul of sanctifying grace, and can be forgiven by the devout use of sacramentals, without confession.

244. Is a venial sin a great evil?

Venial sin is, after mortal sin, the greatest of all evils, because it is likewise an offence against God.

"He that contemneth small things, shall fall little by little." Eccl. 19. 1.

CHAPTER XXVII.

On the different species of sin.

§ 1.

245. How are actual sins divided?

Actual sins are divided into: the seven capital sins; the six sins against the Holy Ghost; the four sins that cry to heaven for vengeance; and the nine ways of becoming accessory to the sins of others.

246. Which are the seven capital sins?

The seven capital sins are: pride, covetousness, lust, anger, gluttony, envy and sloth.

247. Which are the six sins against the Holy Ghost?

The six sins against the Holy Ghost are: presumption on God's mercy, despair of God's grace, impugning the known truth, envy at the spiritual good of others, obstinacy in sin and final impenitence.

NOTE.—These sins are called sins against the Holy Ghost, because we resist by them the grace of God in a special manner. Cain, the impenitent thief and Judas are sad examples of the sins against the Holy Ghost.

§ 2.

248. Which are the four sins crying to heaven?

The four sins crying to heaven are: wilful murder, sodomy, oppression of the poor, widows and orphans and defrauding laborers of their wages.

NOTE.—These sins cry to heaven for vengeance on account of their enormous malice.

249. In how many ways do we become accessory to another person's sin?

We become accessory to another person's sin in nine ways: By counsel, command, consent, provocation, praise or flattery, concealment, silence, partaking and defending the evil done.

250. Which are the last four things we should remember, in order to keep from sin?

The four last things we should remember are: death, judgment, heaven and hell.

"In all thy works remember thy last end, and thou shalt never sin." Eccles. 7. 40.

APPLICATION. Never profane your body, the dwelling place of your soul, by any mortal sin; the body is the co-worker of the soul.

CHAPTER XXVIII.

The eleventh article of the Creed.

§ 1.

251. Which is the eleventh article of the Creed?

"The resurrection of the body."

252. What does the eleventh article teach?

The eleventh article teaches, that after our death we shall rise again with the same body we had in this world.

"I shall rise out of the earth, and in my flesh I shall see my God." Job. 19. 26.

253. When will the resurrection of the body take place?

The resurrection of the body will take place on the last day.

"As in Adam all die, so also in Christ all shall be made alive." 1. Cor. 15. 22.

254. Will all the dead rise alike?

Not all will rise alike; "some shall awake to eternal life, others to eternal reproach." Dan. 12. 2.

§ 2.

On the Catholic Cemetery.

255. What is the catholic cemetery?

The catholic cemetery is a place blessed or consecrated by the Church as the last resting place for the faithful, who have died a christian death.

256. How should we regard the catholic cemetery?

We should regard the catholic cemetery as the holiest place after the church.

APPLICATION. Show religious veneration for the cemetery and visit it, particularly in the month of November, and specially pray over the graves of those that you should pray for.

CHAPTER XXIX.

The twelfth article of the Creed.

§ 1.

257. Say the twelfth article of the Creed :

"And life everlasting." Amen.

258. What does the twelfth article teach?

The twelfth article teaches that the present life will be followed by everlasting life, which the just will forever possess in heaven. Matt. 25. 46.

259. What is heaven?

Heaven is the place and state of unspeakable everlasting happiness.

"Eye hath not seen, nor ear heard, neither hath it entered into the heart of man what God hath prepared for them that love Him." 1. Cor. 2. 9.

260. Will every one receive the same reward?

"Every one shall receive his reward according to his own labor." 1. Cor. 3. 8.

"In my Father's house are many mansions." Jno. 14. 2.

§ 2.

261. Shall the wicked also live forever?

The wicked also shall live forever, but in hell-fire.

"Depart from me, ye cursed into everlasting fire." Matt. 25. 41.

262. What does the word "Amen" signify?

The word "Amen" signifies "So be it" "So I firmly believe."

263. Why do we conclude the Creed with Amen?

We conclude the Creed with Amen to declare, that we firmly believe all the Creed contains, and are willing to live and die by it.

APPLICATION. Live in accordance with your divine faith to obtain everlasting life.

PART SECOND.

CHAPTER I.

On grace in general.

§ 1.

1. For what end did God create us?

God created us for a supernatural end. Jno. 17. 3.

2. Can we gain our supernatural end of ourselves?

We cannot gain our supernatural end of ourselves.

"It is God who worketh in you, both to will and to accomplish." Philip. 2. 12.

3. What do we need to gain our supernatural end?

To gain our supernatural end we need the grace of God; for "Without me you can do nothing." Jno. 15. 5.

4. What is grace?

Grace is a supernatural gift of God, bestowed on us through the merits of Jesus Christ, for our salvation.

"Being justified freely by grace through the redemption that is in Jesus Christ." Rom. 3. 24.

5. How many kinds of grace are there?

There are two kinds of grace, the actual and sanctifying.

§ 2.

On actual grace.

6. What is actual grace?

Actual grace is that supernatural assistance of God which enlightens our mind, moves our will and strengthens us to avoid evil, and do good.

7. Does God give sufficient grace to all men?

God gives all men sufficient grace; for "He will have all men to be saved, and to come to the knowledge of the truth." 1. Tim. 2. 4.

8. Can we resist the grace of God?

We can resist the grace of God, against which the Holy Ghost warns us.

"To-day when you hear His voice harden not your hearts." Ps. 94. 8.

NOTE.—Pharao hardened his heart against God.

§ 3.

On sanctifying grace.

9. What is sanctifying grace?

Sanctifying grace is that supernatural gift of God which frees us from sin, and renders us just and pleasing to God.

"Being now justified by his blood." Rom. 5. 9.

10. Who has merited sanctifying grace for us?

Jesus Christ has merited sanctifying grace for us by his life, sufferings and death.

"We have redemption by his blood." Eph. 1. 7.

11. Through what means chiefly is sanctifying grace applied to our soul?

Sanctifying grace is applied to our soul chiefly through the sacraments, for which reason they are called the means of grace.

12. How is sanctifying grace lost?

Sanctifying grace is lost through mortal sin.

"The Holy Spirit of discipline . . . shall not abide when iniquity cometh in." Wisd. 1. 5.

13. How do we persevere in the grace of God?

We persevere in the grace of God by keeping the commandments.

"If thou love me keep my commandments." John 14. 15.

14. Why must we do good works?

We must do good works because "faith, if it hath not works, is dead in itself." Jas. 3. 17.

NOTE.—The barren fig-tree was cursed by our Divine Lord. Mark 11. 13.

15. When is a work meritorious?

A work is meritorious when it is done in the state of grace and with a good intention.

16. Are works done, whilst in sin, useless?

Works, done in sin, are not useless; they often turn aside temporal punishments, and dispose us to receive God's grace.

NOTE.—The inhabitants of Niniveh, by their penance and humility, turned away the chastisement with which God had threatened them. Jon. 3. 10.

17. What good works are specially recommended in Holy Scripture?

The good works specially recommended are: prayer, fasting and alms-deeds. Tob. 12. 8.

Good intention.**18. What is a good intention?**

A good intention is a purpose to honor God in our works.

19. How can we make a good intention?

We can make a good intention by saying: "May God be glorified in all things." "O Jesus all for thee." "All for the greater honor of God."

NOTE.—It is recommended to make a good intention in the morning, and to use for that purpose the intention of the League of the Sacred Heart.

CHAPTER II.

§ 1.

On the Sacraments in general.**20. What is a sacrament?**

A sacrament is an outward sign, instituted by Christ, to signify and to give grace.

21. What things are necessary for a sacrament?

For a sacrament three things are necessary: an outward sign, inward grace, and its institution by Christ.

22. What graces do the sacraments confer?

Each of the sacraments confers or increases sanctifying grace, besides that grace which is proper to each. (Sacramental grace.)

23. Whence have the sacraments the power of giving grace?

The sacraments have the power of giving grace from Jesus Christ, who instituted them.

24. How many sacraments did Christ institute?

Christ instituted seven sacraments: Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Orders and Matrimony.

25. How are the sacraments divided?

The sacraments are divided into sacraments of the living and sacraments of the dead; also into such, as can be received but once, and such as can be received oftener.

26. Which are the sacraments of the living?

The sacraments of the living are: Confirmation, Holy Eucharist, Extreme Unction, Holy Orders, and Matrimony.

27. Why are they called sacraments of the living?

They are called sacraments of the living, because we must be in the state of grace, which is the life of the soul, to receive them worthily.

§ 2.

28. Which are the sacraments of the dead?

The sacraments of the dead are these two: Baptism and Penance.

29. Why are baptism and penance called sacraments of the dead?

Baptism and penance are called sacraments of the dead, because we are not required to be in the state of grace, to receive them worthily.

30. Which sacraments can be received but once?

Baptism, confirmation and holy orders can be received but once, because they imprint an indelible mark in the soul.

31. How must we receive the sacraments?

We must receive the sacraments worthily and after due preparation.

32. Is it a great sin to receive any sacrament unworthily?

It is a great sin and a sacrilege to receive any sacrament unworthily.

"Give not that which is holy to dogs; neither cast ye your pearls before swine." Matt. 7. 6.

33. How should we appear in person and dress when we receive any sacrament?

We should appear neat and clean in person and dress, when we receive any sacrament.

APPLICATION. Thank God often and fervently for the institution of the sacraments. Always prepare yourself well for receiving them.

CHAPTER III.

On Baptism.

§ 1.

34. Which is the first and most necessary sacrament?

The first and most necessary sacrament is baptism.
“He that believeth and is baptized shall be saved.”
Mark 16. 16.

35. Why is baptism the first sacrament?

Baptism is the first sacrament because no other sacrament can be received before it.

36. Why is baptism the most necessary sacrament?

Baptism is the most necessary sacrament because we cannot be saved without it.

“Unless a man be born again out of water and the Holy Ghost, he cannot enter the kingdom of God.” Jno. 3. 5.

37. What is baptism?

Baptism is that first and most necessary sacrament, in which, by water and the Holy Ghost, we are cleansed from original and every other sin, are born children of God and heirs to the kingdom of heaven.

38. Does baptism also remit the punishment due to sin?

Baptism remits also the punishment due to sin.

39. Who instituted baptism?

Jesus Christ instituted baptism when he said to his Apostles: “Go ye therefore and teach all nations baptizing them in the name of the Father and of the Son and of the Holy Ghost.” Matt. 28. 19.

40. For whom did Christ institute baptism?

Christ instituted baptism for all men, be they adults or infants.

§ 2.

41. How often can baptism be received?

Baptism can be received but once, as it imprints an indelible mark in our soul.

42. How many baptisms are there ?

There is only "one baptism" as there is only "one Lord, one faith, and one God and Father of all." Ephes. 4. 5-6.

43. Who is the ordinary minister of baptism ?

The priest is the ordinary minister of baptism.

44. Who can baptize in case of necessity ?

In case of necessity, any one having the use of reason, can and should baptize.

§ 3.

45. How is Baptism given ?

Baptism is given by pouring water on the head of the person to be baptized, and saying at the same time: "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost."

46. Can baptism, in danger of death, be supplied by anything else ?

In danger of death the baptism of water can be supplied by that of desire or blood.

47. In what does the baptism of desire consist ?

The baptism of desire consists in an ardent longing for baptism together with perfect contrition.

"Many sins are forgiven her, because she loved much." Luk. 7. 47.

48. In what does the baptism of blood consist ?

The baptism of blood consists in the shedding of one's blood for the sake of Christ at the hands of persecutors.

"Whosoever shall confess me before men, I will also confess him before my Father, who is in heaven." Matt. 10. 32.

49. How soon should infants be baptized ?

Infants should be baptized without any unnecessary delay.

50. What did we promise in baptism ?

We promised in baptism to believe the catholic faith, and to renounce the devil, all his works and pomps.

NOTE. — These promises are called "baptismal vows," which the sponsors make in the name of the infants, their god-children.

51. Who should be taken as sponsors at baptism ?

As sponsors at baptism practical Catholics only, who have been confirmed, should be taken.

52. What name should be given in baptism ?

In baptism, the name of a saint should be given as an intercessor with God, and an example for imitation.

§ 4.

Ceremonies before baptism.

1) The priest receives the person to be baptized at the church-door and gives him the name of a saint, to be his model for imitation and his protector; 2) the priest breathes on him, signifying the reception of the spirit of God and the expulsion of the devil; 3) salt is put into the mouth of the person to be baptized, expressive of the wisdom of christian life; 4) then follow the exorcisms, the introduction of the child into the Church and the touching of his ears and nostrils with spittle, to signify the opening of his ears to the word of God and his running after the good odor of Jesus Christ, Mark 7. 33. 5) This is followed by the baptismal vows, and 6) the anointing of the chest and shoulders with the holy oils of catechumens, signifying docility and willingness to receive Christ into his heart and submission to his sweet yoke. Matt. 11. 30.

§ 5.

Ceremonies after baptism.

1) The anointing with holy chrism of the head of the baptized person signifies his elevation to the dignity of king and priest in their widest sense, for offering to God the sacrifice of prayer, fasting and alms-deeds and for governing his passions for the love of Jesus Christ; 2) the laying on of a white garment, signifies sanctifying grace infused into the

soul; and the handing of a burning wax candle expresses the command of Jesus "let your light so shine before men, that they may see your good works, and glorify your Father, who is in heaven." Matt. 5. 16.

APPLICATION. Thank God for the grace of baptism, and renew your baptismal vows when making your first holy Communion; on your feast-day, on changing your state of life, etc.; it will always bring you blessings.

CHAPTER IV.

On the sacrament of penance.

§ 1.

53. What is the sacrament of penance?

Penance is a sacrament in which the sins, committed after baptism, are forgiven us by the absolution of the priest, when we confess them worthily. "If we confess our sins, He is faithful and just to forgive us our sins." 1. Jno. 1. 9.

54. To whom did Christ give the power of forgiving sins?

Christ gave the power of forgiving sins to his Apostles when, in the evening of his resurrection, he breathed on them and said: "Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained." 20. Jno. 22-23.

55. With whom does the power of forgiving sins remain?

The power of forgiving sins remains with the priesthood until the end of time.

56. By whose power does the priest forgive sins?

The priest forgives sins by the power of Christ, received in his ordination.

57. Does the priest really forgive sins, or only declare, that God has forgiven them?

The priest really forgives sins. "Whose sins you shall forgive, they are forgiven them." Jno. 20. 23.

58. Can all sins be forgiven?

All sins and their eternal punishment can be forgiven. "Whatsoever thou shalt loose upon earth shall be loosed also in heaven." Matt. 16. 19.

§ 2.

59. Is the sacrament of penance necessary for salvation?

The sacrament of penance is necessary for salvation for all men who have committed a grievous sin after baptism.

60. Which are the necessary parts of the sacrament of penance?

The necessary parts of the sacrament of penance are contrition, confession with absolution, and satisfaction.

61. Can the sacrament of penance ever be supplied by anything, when it is impossible to receive it?

The sacrament of penance can be supplied by an act of perfect contrition with the firm purpose of going to confession, when it is impossible to receive it.

"A contrite and humble heart, O God, Thou wilt not despise." Ps. 50. 19.

62. What are the effects of the sacrament of penance?

The effects of the sacrament of penance are the forgiveness of the sins committed after baptism together with the eternal, and, at least, part of their temporal punishment.

63. Does penance give any other blessing?

Penance increases sanctifying grace, gives us peace of mind and many other graces to enable us to lead a holy life.

64. What is meant by eternal punishment?

By eternal punishment is meant that of hell, which every mortal sin deserves. "In what day soever thou shalt eat of it, thou shalt die the death." Gen. 2. 17.

65. What should we do to receive the sacrament of penance worthily?

We should pray to the Holy Ghost that we may know our sins; examine our conscience, make an act of contrition with the firm purpose of sinning no more; confess our sins to the priest, and accept the penance which he gives us.

CHAPTER V.**On the examination of conscience.****66. How do we begin the examination of our conscience?**

We begin the examination of our conscience by saying: O Holy Ghost! enlighten me, that I may know my sins; move my heart to a sincere sorrow for them, that I may worthily confess them and truly amend my life. Amen.

NOTE.—We may add the "Hail Mary" three times, to obtain the assistance of the Blessed Mother of God.

67. What is meant by examination of conscience?

By examination of conscience is meant an earnest thinking over our past life, since our last worthy confession, to find out how often and in what we have offended God by thought, word, deed or omission.

68. On what must we examine ourselves?

We must examine ourselves on the commandments of God and His Church, on the different species of sin, our predominant passion, and our state of life.

69. Must we examine ourselves also as to the number and circumstances of our sins?

We must examine ourselves as to the number of our sins and those circumstances, at least, which change any of them into a more grievous, or different sin altogether.

70. What must we do after examining our conscience?

After examining our conscience we must make an act of contrition with the firm purpose of sinning no more.

CHAPTER VI.

On contrition.

§ 1.

71. How many kinds of sorrow for sins are there?

There are two kinds of sorrow for sins, the natural and the supernatural.

72. When is our sorrow natural?

When it comes from natural motives, such as the loss of health, reputation, property or the like.

73. When is our sorrow for sins supernatural?

When it comes from supernatural motives, such as the love of God, the fear of hell or the hatred of sin.

74. What kind of sorrow is necessary to receive absolution from our sins?

Supernatural sorrow is necessary to receive absolution from our sins.

75. Is natural sorrow for sin not sufficient to receive absolution?

Natural sorrow for sins is not sufficient to receive absolution from our sins.

76. What do we call a supernatural sorrow for sins?
A supernatural sorrow for sins we call contrition.

§ 2.

77. What part of the sacrament of penance is contrition?

Contrition is the first and most necessary part of the sacrament of penance.

78. What is contrition?

Contrition is a detestation of sin and a true grief of the soul for having offended God, with the firm purpose of offending Him no more.

79. Why is contrition the most necessary part of penance?

Contrition is the most necessary part of penance because it cannot be supplied by anything else, not even in case of necessity.

80. How must our contrition be?

Our contrition must be interior, universal and sovereign.

81. When is our contrition interior?

Our contrition is interior, when our grief comes from the heart, not from the lips only.

82. When is our contrition universal?

Our contrition is universal, when we are sorry, at least, for all our mortal sins.

"If the wicked do penance for all his sins, he shall live."
Ezech. 18. 21.

83. When is our contrition sovereign?

Our contrition is sovereign, when we grieve over our sins more than over anything else in the world.

§ 3.

84. How many kinds of supernatural contrition are there?

There are two kinds of supernatural contrition, the perfect and the imperfect.

85. When is our contrition perfect?

Our contrition is perfect, when we grieve over our sins out of love of God, our Sovereign Good, worthy of all love.

"Be converted with thy whole heart." Joel 2. 12.

NOTE.—Mary Magdalen grieved over her sins out of love of God.

86. When is our contrition imperfect?

Our contrition is imperfect, when we grieve over our sins from motives such as the fear of hell, the loss of heaven or the malice of sin.

87. What contrition is sufficient in the sacrament of penance?

Imperfect contrition is sufficient in the sacrament of penance; we should, however, earnestly strive to excite ourselves to perfect contrition.

88. What does perfect contrition remit when we cannot go to confession?

Perfect contrition with the firm purpose of going to confession, remits mortal sins, and is a substitute for a worthy confession in case of necessity.

"A contrite and humble heart, O God, Thou wilt not despise." Ps. 50. 19.

89. Must we have contrition when we have venial sins only to confess?

When we have venial sins only to confess, we must have contrition, at least, for one of them; otherwise we would receive absolution unworthily.

NOTE.—It is very advisable to mention in our confessions some of our mortal sins, we have already confessed, to excite ourselves to greater contrition.

90. When must we make an act of contrition for confession?

We must make an act of contrition after the examination of our conscience; or, at least, before we receive absolution.

91. Should we make an act of perfect contrition on other occasions?

We should make an act of perfect contrition, also in danger of death, when we have fallen into mortal sin, and when saying our night prayers.

§ 4.

On the firm purpose of sinning no more.

92. What is a necessary part of contrition?

A necessary part of contrition is the firm purpose of sinning no more.

93. What must we do, when we have a firm purpose?

We must be determined to avoid sin and the occasions that lead to it; and to use the necessary means to render satisfaction for it to God and man.

CHAPTER VII.

On Confession.

§ 1.

94. Which is the second necessary part of the sacrament of penance?

The second necessary part of the sacrament of penance is confession.

95. What is confession?

Confession is the humble telling of our sins to a priest for the purpose of receiving absolution.

96. Is confession necessary for the forgiveness of sins?

Confession is necessary for the forgiveness of sins as God has demanded it from the beginning. (Gen. 3. 9—18.)

NOTE.—The act of confessing one's sins is as ancient as sin, and is demanded by God through the law of nature, which urges the sinner to confess his sins to find peace. The first confession was that of Adam and Eve after their fall in paradise. Gen. 3. God demanded confession through the law of Moses. "When a man or woman shall have committed any of the sins men are wont to commit, they shall confess their sin." Numb. 5. 6—7. The Jewish Highpriest had to confess the sins of the people. Lev. 16. 20—21. The Holy Ghost admonishes in general: "Be not ashamed to confess thy sins." Eccles. 4. 31, and states as a fact, "that the just is first accuser of himself." Prov. 18. 17. Even non-catholic parents and teachers insist on their children and pupils to acknowledging their faults; on their so doing, they readily forgive them. Is this not an echo of God's law in their heart!

97. What sins must we confess?

We must confess, at least, our mortal sins, we can think of, together with their number and such circumstances as change any into a more grievous, or a different sin altogether.

98. Is it not sufficient to confess our sins in secret to God?

It is not sufficient to confess our sins in secret to God to obtain their forgiveness, because Christ has given that power to his Apostles. (St. Augustine.)

§ 2.

99. How must a good confession be?

A good confession must be humble, sincere and entire.

100. When is our confession humble?

Our confession is humble when we tell our sins with a deep sense of sorrow and shame.

101. When is our confession sincere?

Our confession is sincere when we confess as we know ourselves guilty before God without excusing, disguising or concealing anything.

102. What should the penitent think of who is ashamed to make a sincere confession?

The penitent should think how by a bad confession he obtains neither forgiveness of sins, nor peace of conscience, but adds a sacrilege to his other sins.

103. What else should the penitent consider, when ashamed to make a sincere confession?

The penitent should consider, that it is better to confess his sins to the priest, bound to perpetual secrecy, than to have them made known before the whole world at the last judgment and be damned forever.

104. When is our confession entire?

Our confession is entire when we confess our mortal sins, which we can think of, together with their number and the circumstances which change their species.

105. Are we bound to confess our venial sins?

We are not bound to confess our venial sins; yet it is well to do so.

106. What must we do, when we can not remember the exact number or circumstances of any of our sins?

When we cannot remember the exact number or circumstances of any of our sins, we must confess them to the best of our recollection.

107. What must we do when we have forgotten a sin in our confession?

When we have forgotten a sin we must mention it in our next confession. "Brethren confess your sins." Jas. 5. 16.

108. What must we do when we do not know whether any sin be venial or mortal?

When we do not know whether a sin be venial or mortal, we must ask the Father Confessor.

109. Is it advisable to again confess a grievous sin of our life when we have but venial sins to confess?

When we have none but venial sins it is advisable to confess again a grievous sin of our past life.

§ 3.

110. What is a general confession?

A general confession is that in which we repeat all or some of our former confessions.

111. When is a general confession necessary?

A general confession is necessary, whenever any of our former confessions was bad.

112. Why are confessions bad?

Confessions are bad because of bad examination of conscience, of bad contrition, or of the wilful concealment of a mortal sin in confession.

113. When is a general confession advisable?

A general confession is advisable for first holy communion, a new state of life, preparation for death, in a Mission or Jubilee.

114. Is it a mortal sin, wilfully to conceal a grievous sin in confession?

It is a mortal sin and a sacrilege, wilfully to conceal a grievous sin in confession.

"Thou hast not lied to man, but to the Holy Ghost." Acts 5.4.

115. What must he do who has wilfully concealed a mortal sin in confession?

He who has wilfully concealed a mortal sin in confession, must confess it, and all the sins and sacraments he received since his last worthy confession.

NOTE.—It must be mentioned in how many confessions a sin has been concealed wilfully.

116. Is it advisable to go often to confession?

It is advisable to go often to confession according to the direction of our pastors or confessors.

NOTE.—Good christians try to go to confession monthly; priests, religious and others desirous of advancing in piety more and more, go weekly.

117. How should we enter and leave the confessional?

We should enter and leave the confessional with hands joined over our chest and with eyes cast down.

118. How should we commence our confession?

We should kneel in the confessional and say: "In the name of the Father and of the Son and of the Holy Ghost. Amen. Bless me father! I confess to Almighty God and to you, father, that I have sinned. I was to confession . . . ago. Since then I have . . .

119. How should we end our confession?

After telling our sins we should say: For these and all the other sins of my life I beg pardon of God and penance and absolution of you, father! make an act of contrition and listen attentively to whatever the priest may say to us.

APPLICATION. Make it a rule to go to confession at stated times, for instance once a month, on great feasts, the first Friday of the month, and let nothing prevent you.

CHAPTER VIII.

On satisfaction imposed by the Father Confessor.

120. What is meant by satisfaction in the sacrament of penance?

By satisfaction is meant the penance given by the priest in confession.

121. Why does the priest give a penance?

The priest gives a penance that we may satisfy God for the temporal punishment of our sins, and amend our life.

122. What is meant by temporal punishment for our sins?

By temporal punishment for our sins is meant, what we may have to suffer on earth or in purgatory, till full satisfaction be made for them to the Divine Justice.

123. Is not all punishment forgiven with the sins?

The eternal, but not all the temporal, punishment is forgiven with the sins.

"The Lord hath taken away thy sin; nevertheless the child . . . shall surely die." 2. Kings. 12. 13—14.

124. When should we perform our penance?

We should perform our penance as soon as possible.

APPLICATION. When you have sinned go to confession as soon as possible.

CHAPTER IX.

On Indulgences.

§ 1.

125. By what special means can we satisfy God for the temporal punishment of our sins?

We can satisfy God for the temporal punishment of our sins by praying, fasting, alms deeds, patient suffering and especially by gaining indulgences.

126. What is an indulgence?

An indulgence is the full or partial remission of the temporal punishment of our sins.

127. What are we bound to believe concerning indulgences?

We are bound to believe concerning indulgences, that the Church has the power to grant them, and that they are most useful to christian people.

128. From whom has the Church the power of granting indulgences?

The Church has the power of granting indulgences from Christ.

"Whatsoever thou shalt loose upon earth, shall be loosed also in heaven." Matt. 16. 19.

§ 2.

129. What is required in general for gaining indulgences?

For gaining indulgences is required to have, at least, a general intention of gaining them, be in the state of grace, and devoutly perform the works prescribed.

130. Does an indulgence forgive any sins at all?

An indulgence forgives no sin whatever; sins must have been forgiven before an indulgence can be gained.

NOTE.—The devil, "a liar from the beginning," has through his malicious or ignorant tools circulated the lie, that an

indulgence is a licence to sin, and injury to the practice of good works; and has led astray many who could so easily find the truth.

131. How many kinds of indulgences are there?

There are two kinds of indulgences, plenary and partial.

132. What is a plenary indulgence?

A plenary indulgence is the remission of all the temporal punishment of our sins.

133. What is a partial indulgence?

A partial indulgence is the remission of a part of the temporal punishment of our sins.

134. What is an indulgence of forty days, seven years, etc.

An indulgence of forty days, seven years, etc., is the remission of so much of the temporal punishment.

135. Can indulgences be gained for the Souls in purgatory?

Indulgences can be gained for the souls in purgatory, when the Church so declares them.

NOTE.—In order to gain a plenary indulgence in the full sense of the term, we must be free from all, even venial sins, and from all affection to them. Indulgences can be applied to the souls in purgatory by way of suffrage only.

CHAPTER X.

On the holy Eucharist.

§ 1.

The institution of the holy Eucharist.

136. Which is the greatest of all the sacraments?

The greatest of all the sacraments is the holy Eucharist.

137. Why is the holy Eucharist the greatest of all the sacraments?

The holy Eucharist is the greatest of all the sacraments, because it contains the author of all grace, Christ our Lord.

138. What is the holy Eucharist?

The holy Eucharist is the body and blood, soul and divinity of our Lord Jesus Christ, under the appearances of bread and wine, or of either of them.

NOTE.—The chief names of the holy Eucharist are: the Blessed Sacrament, Sacrament of the Altar, Bread of Angels, Holy Communion, Corpus Christi, the Sacrifice and the Holy Viaticum.

139. Was the holy Eucharist foreshadowed in the Old Testament?

The holy Eucharist was foreshadowed in the Old Testament by holy signs expressive of its wonderful effects.

NOTE.—The tree of life, the sacrifice of Melchisedech, the manna, etc.

140. How did Christ prepare his Apostles and the people for the institution of the holy Eucharist?

Christ, after having fed a great multitude with a few loaves of bread, promised to give them a bread that would be his own flesh. Jno. 6.

141. Did the Jews understand Christ as promising to give them his own flesh to eat?

The Jews understood Christ as promising to give them his own flesh, for they said: "how can this man give us his flesh to eat." Jno. 6. 52.

142. Did the Jews believe the words of Christ?

The Jews did not believe the words of Christ, for many left him on this account. Jno. 6. 67.

NOTE.—When the Jews disbelieved the words of Christ, St. Peter expressed the faith of the Church when he answered Jesus: Lord, to whom shall we go? . . . we have believed . . .

§ 2.

143. When did Jesus Christ institute the holy Eucharist?

Christ instituted the holy Eucharist at the last supper, the evening before he died.

144. How did Christ institute the holy Eucharist?

“Jesus took bread, blessed, broke and gave to his disciples and said: Take ye and eat, this is my body. And taking the chalice, he gave thanks and gave to them saying: Drink ye all of this. For this is my blood of the New Testament, which shall be shed for many for the remission of sins.” Matt. 26. 26—28.

145. What took place at the words: “This is my body, this is my blood?”

At the words “This is my body,” “This is my blood” the bread and wine were changed into the body and blood of Christ.

146. What remained of the bread and wine after they had been changed into the body and blood of Christ?

After the bread and wine had been changed into the body and blood of Christ nothing remained of them but their appearances or species.

147. What is meant by the appearances of bread and wine?

By the appearances of bread and wine are meant their form, color, taste and whatever appears to our senses.

NOTE.—Faith recognized Jesus Christ as the Savior of the world, in the manger and on the cross. Faith recognizes him under the appearances of bread and wine on the altar. The appearances of bread and wine must remain, because we are saved by faith, which attains its greatest height in the mystery of the holy Eucharist, which Christ declared to be his flesh for the life of the world. Jno. 6. 52.

148. Is Christ present under the appearance of either, the bread or the wine?

Christ is really present under the appearance of either, the bread *or* the wine. "Whosoever shall eat this bread *or* drink the chalice of the Lord unworthily, shall be guilty of the body *and* blood of the Lord." 1. Cor. 11. 27.

149. Is the body or blood of the Lord divided when the species of the bread or the wine are divided?

When the species of the bread or the wine are divided, Christ is whole and undivided in each part, as he is in heaven.

150. By what name does the Church express the change of the bread and wine into the body and blood of Christ?

The Church expresses the change of the bread and wine into the body and blood of Christ by Transubstantiation.

NOTE.—Transubstantiation means the total change of the substance of bread and wine into the substance of the body and blood of Christ.

151. How long does Christ remain present in the holy Eucharist?

Christ remains present in the holy Eucharist as long as the species of the bread or wine remain. "The bread I will give you is my flesh." Jno. 6. 52.

NOTE.—The Church orders a light to be kept perpetually burning wherever the holy Eucharist is present on an altar, to express her faith in the real presence of Jesus in the holy Eucharist; for which reason a catholic church is really a house of God, not simply a meeting house or a lecture and preaching hall; and a tabernacle is a throne of grace

§ 3.

152. How do we know that Christ is really present in the holy Eucharist?

That Christ is really present in the holy Eucharist we know from the words of his promise and institution and the teaching of the Apostles.

153. By what special comparison did Christ declare the holy Eucharist to be real blood?

Christ declared the holy Eucharist to be real blood by calling it the blood of the New Testament; now as the blood of the Old Testament, being the blood of animals, was real blood, so must that of the New Testament be real blood.

§ 4.

154. To whom did Christ give the power to change the bread and wine into his body and blood?

Christ gave the power to change bread and wine into his body and blood to his Apostles at the last supper when he said: "Do this for a commemoration of me." Luk. 22. 19.

155. To whom did this power pass from the Apostles?

This power passed from the Apostles to their successors in the priesthood, that is to say, to bishops and priests.

156. When do bishops and priests exercise this power?

Bishops and priests exercise this power when at Mass they pronounce the words of consecration.

157. For what purpose did Christ institute the holy Eucharist?

Christ instituted the holy Eucharist, to be with us to the end of time, as our spiritual nourishment in holy Communion, and as our perpetual sacrifice.

158. What does the real presence of Christ in the holy Eucharist require of us?

The real presence of Christ in the holy Eucharist requires of us to offer him, our most humble and fervent adoration.

"When the Father introduceth His first begotten into the world, He saith: "Let all the angels of God adore him." Hebr. 1. 6.

CHAPTER XI.

§ 1.

On holy Communion.

159. What is holy communion?

Holy communion is the receiving of the body and blood, soul and divinity of Jesus Christ, under the appearance of bread and wine or of either, for the nourishment of our soul.

160. Are we bound to receive holy communion?

We are bound to receive holy communion because Christ says: "Unless you eat the flesh of the Son of man and drink his blood, you shall not have life in you." Jno. 6. 54.

161. Must we receive holy communion under both the bread and wine?

We need not receive holy communion under both, bread and wine, as Christ is truly and really present whole and undivided under either kind. "If any man eat of this bread, he shall live forever." Jno. 6. 52.

162. If one kind is sufficient, why did Christ institute the holy Eucharist under both?

Christ instituted the holy Eucharist under both kinds, because it is not only a sacrament, but also a sacrifice, for which both kinds are required.

163. What is necessary to receive holy communion worthily?

To receive holy communion worthily it is necessary to be in the state of grace, and to be fasting from midnight.

164. What must we do when we are not in the state of grace?

When we are not in the state of grace, we must first make a good confession.

"Let a man prove himself and so let him eat of that bread, and drink of the chalice." 1. Cor. 11. 28.

165. What does it mean: to be fasting from midnight?

To be fasting from midnight means, that we must not have eaten or drunk anything whatever from midnight.

166. Is any one allowed to receive holy communion without being fasting?

Any one who is dangerously ill, is allowed to receive holy communion without being fasting.

167. How should we appear in person and dress when we receive holy communion?

We should appear neat and clean in person and dress, showing the greatest devotion and reverence for the holy Eucharist in our whole exterior.

§ 2.

168. What graces does holy communion give to our soul?

Holy communion unites us most intimately with Jesus, increases sanctifying grace and strengthens us in the practice of virtues.

169. What other graces does holy communion give to our soul?

Holy communion cleanses us from venial sins, weakens our evil inclinations, preserves us from mortal sin, and is a pledge of our future resurrection, and our everlasting joy in heaven.

170. Does every one receive the same graces in holy communion?

Every one receives graces according to his preparation, disposition and fervor; the unworthy receiver, however, "eateth and drinketh judgment to himself, not discerning the body of the Lord." 1. Cor. 11. 29.

171. Who receives communion unworthily?

He receives communion unworthily, who receives it in the state of mortal sin.

172. What sin does the unworthy receiver of communion commit?

The unworthy receiver of communion commits a sacrilege, being "guilty of the body and blood of the Lord." 1. Cor. 11. 29.

173. What evils follow unworthy communions?

Eternal damnation, spiritual blindness, hardness of heart, loss of faith, sometimes sudden death, follow unworthy communions.

He "eateth and drinketh judgment to himself." 1. Cor. 11. 29.

174. How should we go to and return from holy communion?

We should go to and return from holy communion with hands joined over our chest, with eyes cast down and with the greatest reverence.

175. What should we do after communion?

After communion we should spend sometime in prayer; adore our Lord, thank Him and ask of Him graces for ourselves and others.

176. Is it advisable to go often to holy communion?

It is advisable to go often to holy communion, and nothing is more conducive to a holy life.

"He that eateth this bread shall live forever." Jno. 6. 52.

CHAPTER XII.

On sacrifice in general.

177. Which is the greatest act of religion?

The greatest act of religion is sacrifice.

178. What is a sacrifice?

A sacrifice is a visible gift offered to God by a priest who destroys it, to acknowledge God's supreme dominion over life and death and to appease his wrath.

179. Were sacrifices offered to God at all times?

Sacrifices were offered to God at all times. The first mentioned in Holy Writ were those of Cain and Abel. Gen. 4.

180. How many kinds of sacrifices were there before Christ?

Before Christ there were the bloody and the unbloody sacrifices; the more important of which were the bloody sacrifices.

181. How long were those sacrifices to continue?

Those sacrifices were to continue till they would be fulfilled by the bloody sacrifice of Christ "on the cross." Matt. 5. 17.

182. Which is the sacrifice of the New Law?

The sacrifice of the New Law is the bloody sacrifice of Christ on the cross, which he offered to his heavenly Father for us.

"Who by his own blood entered once into the sanctuary." Hebr. 9. 12.

183. How is the sacrifice of the New Law continued?

By the sacrifice of Mass.

CHAPTER XIII.

On the sacrifice of the Mass.

§ 1.

184. What is Mass?

Mass is the perpetual unbloody sacrifice of Christ, under the appearances of bread and wine, by which he renews and renders present his bloody sacrifice on the cross and applies its fruits for the remission of our sins.

NOTE.—St. Leonard of Port Maurice says: "The bloody sacrifice was the instrument of our redemption; the unbloody puts us in possession of it. The bloody sacrifice threw open the door to the merits of Christ; the unbloody affords the practical use of that treasure."

185. Is Mass the same sacrifice as that of the cross?

Mass is the sacrifice of the cross rendered present and available to us; the priest and the victim in both being Christ. They differ only as to the manner of offering.

186. How do the sacrifice of the cross and that of Mass differ as to the manner of offering?

On the cross Christ shed his precious blood for our redemption: in Mass he renews and renders the shedding of his blood present in a sacramental manner.

187. How does Christ render the shedding of his blood present?

By the double consecration of his body and of his blood.

188. Why did Christ institute the sacrifice of Mass?

Christ instituted the Mass to leave to his Church a visible sacrifice to renew and represent his bloody sacrifice on the cross, to continue its memory till the end of time, and to apply its fruits for the remission of our sins.

§ 2.

189. Was the sacrifice of the Mass foretold in the Old Testament?

The sacrifice of the Mass was foretold by the Prophet Malachy as the clean oblation, offered to God everywhere and all day.

"I have no pleasure in you, saith the Lord of hosts, and I will not receive a gift of your hand." For from the rising of the sun even to the going down, my name is great among the nations: and in every place there will be sacrifice and there will be offered to my name a clean oblation." Mass is celebrated at every hour of the day on thousands of altars, as foretold by St. Malachy. 1. 10—11.

NOTE.—The sacrifice of Melchisedek was a figure of the sacrifice of Mass.

190. When did Christ institute the sacrifice of the Mass?

Christ instituted the sacrifice of the Mass at the last supper, when he offered his flesh and blood, under the appearances of bread and wine, to his heavenly Father to show forth his death on the cross. 1. Cor. 11. 26.

191. To whom did Christ give the power to offer the sacrifice of the Mass?

Christ gave this power to his Apostles and their successors in the priesthood, when at the last supper he commanded them: "Do this for a commemoration of me." Luk. 22. 19.

NOTE.—The Bible mentions that "the faithful persevered in the doctrine of the Apostles and in the breaking of bread." Acts. 2. 42.

192. To whom is the sacrifice of the Mass offered?

The sacrifice of the Mass is offered to God alone.

193. For whom is the Mass offered to God?

Mass is offered to God for the living and the dead.

194. Can Mass be offered in honor of Angels and Saints?

Mass can be offered in honor of Angels and Saints, to thank God for the graces He bestowed on them, and to obtain their assistance and prayers for us.

195. For what ends is Mass offered to God?

Mass is offered to God as a sacrifice of adoration, thanksgiving, atonement and petition.

196. Which are the principal parts of the Mass?

The principal parts of the Mass are the Offertory, Consecration and Communion.

§ 3.

197. Of what spiritual value is Mass?

Mass in itself is of an infinite spiritual value; but in its application it is limited by the will of God and our own disposition.

198. Is assistance at Mass a very meritorious and important act of religion?

Assistance at Mass is a very meritorious and important act of religion, as Mass is the center of all religious worship.

199. Is it of great spiritual benefit to hear Mass daily?

It is of great spiritual benefit to hear Mass daily, when one is not prevented by other obligations.

"Hear Mass daily if you can." St. Charles Borrom.

200. How do we participate in the merits of the sacrifice of Christ at Mass?

We participate in the merits of the sacrifice of Christ by devoutly assisting at Mass and especially by going to holy Communion at it.

NOTE.—The Church desires the faithful to go to holy communion during Mass; and for a reasonable cause outside of Mass.

201. How should we assist at Mass?

We should assist at Mass with great recollection and piety, and every outward mark of devotion.

NOTE.—We should follow the priest, pay attention to the principal parts of Mass, read the prayers out of a prayer-book or say the Rosary. During Low Mass we should kneel unless unable to do so.

§ 4.

Ceremonies of Mass.

202. Why did the Church surround Mass with so many ceremonies?

The Church surrounded Mass with so many ceremonies to increase our devotion and explain its effects and meaning.

203. Why is Mass said in Latin?

Mass is said in Latin, because it is the language of Rome, whose Bishop is the visible head of the Church.

204. For what other reason is Latin used at Mass?

Latin is used at Mass also because it is now an unchangeable language, which expresses the unchangeableness of the divine faith and the unity of the Church, irrespective of place or time.

205. Why does the priest use special vestments at Mass?

The priest uses special vestments to express that he says Mass in the name and power of Christ for the needs of the Church and her children.

NOTE.—God himself ordained the vestments which Aaron and the High Priest of the Old Law had to use when ministering in His Sanctuary.

There are five colors used in vestments:

WHITE signifies innocence and spiritual joy, and is used on the feasts of our Lord and His Blessed Mother, and Saints that are not Martyrs.

RED signifies the fire of love, and is used on feasts of the Holy Ghost, of the Apostles and Martyrs.

GREEN for Sundays having no special feast, is the symbolic color of hope.

PURPLE signifies penance and is used chiefly in Lent and Advent.

BLACK is used in Masses for the dead.

The Altar represents Calvary; the Altar-stone chiefly Christ. The chasuble and the other different sacred articles, the priest puts on for saying Mass, signify different phases in the sufferings of Jesus Christ, partly his garments, partly articles used by the Jews to torment or ridicule him. The Altar-stone (called also table) is consecrated by a Bishop, and relics of holy Martyrs are placed in it. On that stone over the relics of holy Martyrs, the divine sacrifice is offered. The Relics enclosed signify that the Sacrifice of Christ includes all the sacrifices of the Martyrs "who were slain for the word of God and for the testimony which they held." Apoc. 6. 9.

CHAPTER XIV.

On Confirmation.

§ 1.

206. What is confirmation?

Confirmation is a sacrament which increases sanctifying grace and gives us spiritual strength to profess our divine faith by word and deed as soldiers of Christ.

"The charity of God is poured out into our hearts by the Holy Ghost who is given to us." Rom. 5. 5.

207. Who has the power to confirm?

Bishops, as successors of the Apostles, have the power to confirm.

NOTE.—The people of Samaria had been converted to the faith through the preaching of St. Philip the Deacon; Saints Peter and John went there to administer to them confirmation. Acts 8. The holy See sometimes empowers priests to give confirmation in those places in which no bishops can be had.

208. What graces do we receive by confirmation?

By confirmation we receive an increase of sanctifying grace, the seven gifts of the Holy Ghost for the strengthening in the faith, and an indelible mark. 2. Cor. 21—22.

209. Which are the seven gifts of the Holy Ghost?

The seven gifts of the Holy Ghost are: "wisdom, understanding, counsel, fortitude, knowledge, piety and fear of the Lord." Isai. 11. 2—3.

210. For whom has confirmation been instituted?

Confirmation has been instituted for the faithful.

211. How often can confirmation be received?

Confirmation can be received once only, as it imprints an indelible mark in the soul.

212. How must confirmation be received?

Confirmation must be received in the state of grace.

213. In what should persons be instructed for receiving confirmation?

Persons of an age to learn should be instructed in the chief mysteries of the faith and in their christian duties.

214. Why is it sinful to neglect confirmation?

It is sinful to neglect confirmation because we deprive ourselves of the sacramental strength of confirmation for professing our faith.

215. Who should be taken as sponsors in confirmation?

As sponsors in confirmation practical catholics, who have been confirmed, should be taken.

NOTE.—A spiritual relationship is contracted in confirmation as in baptism. The sponsor puts his right on the right shoulder of his god-child, whilst he is confirmed.

§ 2.

216. Why does the Bishop extend his hands over those to be confirmed?

To signify the coming of the Holy Ghost upon those who are to be confirmed.

217. Why does the Bishop make the sign of the cross on every one he confirms?

To signify that every one confirmed receives the sacramental strength to confess the catholic faith of which he should never be ashamed.

218. Why does the Bishop give a slight blow on the cheek of him who was confirmed?

To remind him as soldier of Christ to suffer patiently for the name of Christ.

219. Of what is holy chrism composed which is used in confirmation?

Holy chrism is composed of oil of olives and balsam, consecrated by a Bishop on every Holy Thursday.

220. What does the oil in holy chrism signify?

Oil signifies the unction of the Holy Ghost poured into the souls of the faithful by confirmation.

221. What does the balsam in holy chrism signify?

Balsam signifies the sweet odor of virtues as fruits of the Holy Ghost, and the freedom from the corruption of the world.

NOTE.—The twelve fruits of the Holy Ghost on page 39.

APPLICATION. Thank God for the institution of confirmation; if you are not confirmed yet, prepare yourself. Assist others to be confirmed.

CHAPTER XV.

On Extreme Unction.

§ 1.

222. What is extreme unction?

Extreme unction is a sacrament in which the sick receive health of the soul and often of the body, through the anointing with holy oil and the prayer of the priest.

223. How do we know that extreme unction is a sacrament?

We know from holy scripture and the constant faith and teaching of the church that extreme unction is a sacrament.

NOTE.—“Is any man 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.” Jas. 5. 14–15.

224. For whom is extreme unction instituted?

Extreme unction is instituted for the faithful, who have come to the use of reason, and are in danger of death from sickness.

225. How should extreme unction be received?

Extreme unction should be received in the state of grace, with a living faith and resignation to the will of God.

NOTE.—St. Joseph is honored as patron of the dying.

226. How often can extreme unction be received?

Extreme unction can be received once in each dangerous illness, and upon relapse into it.

§ 2.

227. Who can give extreme unction?

The priests of the Church can give extreme unction. "Let him bring in the priests of the Church." Jas. 5. 14.

228. What graces does extreme unction give to the soul?

Extreme unction increases sanctifying grace, cleanses from venial sins and the remains of sin and gives strength against temptation, especially in the last agony.

"If he be in sins they shall be forgiven him." Jas. 5.

229. Does extreme unction remit any mortal sins?

Extreme unction remits mortal sins, when the sick person has, at least, an imperfect contrition, and is not able to confess.

230. What are the remains of sin?

The remains of sins are the inclination to evil and the weakness of will, which remain after sin has been forgiven.

§ 3.

Preparations to be made for extreme unction.

The sick person, as well as his room and bed, should be clean. A table covered with white linen, should be surmounted by a crucifix, near which one or two lighted blessed wax candles should be placed. A vase with holy water must

be near the crucifix. Cotton batting for removing the oil from the places which were anointed; a towel and water for washing the priest's hands after this sacred function. The persons present should say the Litanies of the Saints, or other suitable prayers, whilst the priest anoints the sick person.

APPLICATION. Let us often ask of the Blessed Virgin and St. Joseph, that neither we ourselves, nor any of those in our charge, may die without receiving extreme unction.

CHAPTER XVI.

On holy order.

231. What is the sacrament of holy order?

Holy order is a sacrament by which bishops, priests or other ministers of the Church are made and endowed with the power and grace to fulfil their sacred office. Matt. 26. 26.; Acts 13. 3.

232. Who can give holy order?

The bishops only, as successors of the apostles, can give holy orders. Tit. 1. 5.

233. Which are the principal powers of the priesthood?

The principal powers of the priesthood are: to say mass and administer the sacraments; to preach, bless and rule the faithful.

"Every priest is appointed to offer gifts and sacrifices." Hebr. 8. 3.

234. Can a priest lose his ordination?

A priest can never lose his ordination; holy order imprints an indelible mark in the soul.

"Thou art a priest forever according to the order of Melchisedek." Ps. 109. 4.

235. Is the priesthood a great dignity?

The priesthood is so great a dignity that we must glorify "God, who has given such power to men." Matt. 9. 8.

236. Who should become priests?

Those should become priests who have a divine vocation. Hebr. 5. 4.

237. How should we look upon priests?

We should look upon priests as messengers of God, as dispensers of His graces and blessings and as our spiritual fathers.

APPLICATION. "With all thy soul fear the Lord, and reverence His priests." Eccles. 7. 31. During ember weeks generally priests are ordained; pray that the Lord may send good laborers into his harvest." Matt. 9. 38.

CHAPTER XVII.

On the sacrament of matrimony.

§ 1.

Promise of marriage and proclamation of Banns.

238. By what is marriage generally preceded?

Marriage is generally preceded by a promise of marriage and the proclamation of banns.

239. Is a promise of marriage binding under sin?

A promise of marriage is binding under grievous sin, if there was no impediment.

240. Why are the banns of marriage published?

The banns are published to discover impediments, honor the catholic marriage, and give ample time for its reception.

NOTE.—The laws of the church require that the banns be published on three succeeding Sundays in the churches of the respective parties. A holy day of obligation intervening, is counted for a Sunday.

241. In which marriages is the proclamation of banns not allowed?

The proclamation of banns is not allowed in mixed marriages.

§ 2.

Marriage Impediments.

242. What are marriage impediments?

Marriage impediments are circumstances that render a marriage unlawful or invalid, unless a dispensation be granted.

243. When does the Church grant dispensations?

The Church grants dispensations only when she finds the reasons for them just and grave.

NOTE.—Remember the sixth commandment of the Church.

CHAPTER XVIII.

§ 1.

244. What is matrimony?

Matrimony is a sacrament which unites in marriage till death an unmarried christian man and an unmarried christian woman, who are free to marry, sanctifies their union, and gives them the grace for the duties of their state.

245. Can a lawful marriage ever be dissolved?

A lawful marriage can be dissolved by death only; because "what God hath joined together, let no man put asunder." Matt. 19. 6.

NOTE.—A catholic marriage represents in the flesh the indissoluble and spiritual union between Christ and his Church, on account of which it is a sacrament. Eph. 5. 32.

246. Where should a catholic marriage take place?

A catholic marriage should take place in church at mass.

"We are the children of saints and we must not be joined together like heathens that know not God." Tob. 8. 5.

247. How must the sacrament of matrimony be received, to obtain God's blessing?

The sacrament of matrimony must be received in the state of grace and in compliance with the laws of the Church, to obtain God's blessing.

248. What is a marriage Mass?

The Mass appointed by the Church to call down a special blessing on the married couple.

§ 3.

249. What are the general duties of married persons to each other?

The general duties of married persons are chaste love, fidelity till death, mutual assistance in spiritual and temporal affairs and prayer.

NOTE.—The married couple should not forget to honor their fathers and mothers-in-law. Tob. 12. 13.

250. Which was the happiest marriage on earth?

The happiest marriage on earth was that of the Blessed Virgin and St. Joseph, which is the model for all married people.

NOTE.—The foundation for a happy family life are compliance with religious duties, family prayer, reverence of the married couple for each other and love for home. The holy family retained so great a love for their home, that angels carried it from Nazareth on May 10th, 1291, to prevent its profanation by the Turks, who had taken full possession of the holy land. In the same manner it was finally placed at Loretto, September 7th, 1295, where the Popes and all the faithful honored it as the holy house.

251. Why are many marriages unhappy?

Many marriages are unhappy because they were contracted more for pleasure and temporal reasons, than for duty and religion.

CHAPTER XIX.

**On mixed marriages, and on marriages
before a civil magistrate or a
heretical minister.**

252. What are mixed marriages ?

Mixed marriages are those between catholics and non-catholics.

253. Are mixed marriages forbidden ?

Mixed marriages are and always were forbidden. "We have sinned against our God and have taken strange wives of the people of the land." 1. Esd 10. 2.

254. Why does the Church forbid mixed marriages ?

Because mixed marriages do not truly represent the union of Christ with his Church ; they generally lead to indifference, the loss of faith and the neglect of the catholic education of the children.

255. How does the Church show her disapproval of mixed marriages ?

The Church shows her disapproval of mixed marriages by forbidding their taking place in church, any publication of banns, and any religious ceremony.

256. Does the Church sometimes grant dispensations for mixed marriages ?

The Church, for grave and just reasons, sometimes grants dispensations for mixed marriages.

257. Under which conditions does the Church sometimes grant dispensations for mixed marriages ?

Under the conditions that the offspring be brought up in the catholic religion, the catholic party enjoy liberty of conscience, and endeavor by word and example to bring the non-catholic to the catholic faith.

258. Why is it a grievous sin to be married by a civil magistrate?

Because the laws of the Church are defied, the faithful are scandalized and a sacrament is treated like a worldly affair.

NOTE.—Those “that shut out God from themselves and their minds, over them the devil hath power.” Tob. 6. 17.

259. Is it a mortal sin to contract marriage before a heretical minister?

It is a mortal sin to contract marriage before a heretical minister, and is forbidden under pain of excommunication.

APPLICATION. The best assurance of a happy marriage is a chaste and pious life. Avoid unsuitable company, ask your parents' advice before changing your state of life, and be guided by the pious advice of your father confessor.

PART THIRD.

THE TEN COMMANDMENTS OF GOD.

CHAPTER I.

On the Commandments of God in General.

1. Is it enough, to only believe what God teaches us by His Church, in order to be saved?

It is not enough, to only believe what God teaches us; we must also keep his commandments.

"If you wilt enter into life, keep the commandments."
Matt. 19. 17.

2. Which are the commandments of God?

The commandments of God are these ten:

1. I am the Lord Thy God; thou shalt not have strange gods before me.
2. Thou shalt not take the name of the Lord thy God in vain.
3. Remember that thou keep holy the Sabbath day.
4. Honor thy father and thy mother, that thou mayest be long lived.
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 neighbor.
9. Thou shalt not covet thy neighbor's wife.
10. Thou shalt not covet thy neighbor's goods.

3. What do the ten commandments contain?

The ten commandments contain our duties to God, ourselves and our neighbor.

4. In which two are all the commandments of God contained?

All the commandments of God are contained in these two: to love God above all things and our neighbor as ourselves. Mark 12. 30—31.

5. If these two commandments contain all, what more do the ten contain?

The ten commandments contain, and more fully explain, how we must love God, ourselves and our neighbor.

CHAPTER II.

The first commandment of God.

§ 1.

6. Say the first commandment of God?

"I am the Lord thy God; thou shalt not have strange gods before me." Exod. 20.

7. What does God command us by the first commandment?

God commands us to adore Him alone.

8. How do we adore God?

We adore God by faith, hope and charity and the virtue of religion.

9. What does God forbid by the first commandment?

God forbids all sins against faith, hope and charity and the virtue of religion.

10. What virtues are faith, hope and charity called?

Faith, hope and charity are called the divine virtues.

11. Make an act of faith!

O my God! I firmly believe all the sacred truths which the Holy Catholic Church believes and teaches, because Thou hast revealed them, who canst neither deceive nor be deceived.

12. How do we sin against faith?

We sin against faith by apostacy, infidelity and heresy.

NOTE.—Infidelity is an endeavor to deny the existence of God. "The fool said in his heart: there is no God." Ps. 13.
1. The emperor Julian, who had been a christian, renounced the christian religion, and became an apostate.

13. How else can we sin against faith?

We also sin against faith by reading or circulating irreligious books, or papers, and by listening to language against the faith.

14. What is heresy?

Heresy is the obstinate clinging to a christian faith which is false and opposed to the catholic faith.

15. Is it sinful to assist at any heretical religious act?

It is sinful to assist at any heretical religious act.

16. In what other ways do we sin against faith?

We sin against faith also by not believing all the Church teaches, by wilful doubts against the faith or by neglecting to acquire the necessary religious knowledge.

CHAPTER III.

On Hope.**§ 1.****17. What is hope?**

Hope is a divine virtue by which we confidently expect through the merits of Christ, what God has promised us.

18. Make an act of hope!

O my God! relying on Thy infinite goodness and promises, I hope to obtain pardon of my sins, the help of Thy grace, and life everlasting, through the merits of Jesus Christ, my Lord and Redeemer.

19. What should we hope for from God?

We should hope for forgiveness of sins, the assistance of divine grace and life everlasting.

"He shall save them because they have hoped in Him." Ps. 36. 40.

20. Should we also hope for temporal goods, which we ask of God?

We should hope for temporal goods, which we ask of God, as far as they are no hindrance to salvation.

"Your Father knoweth that you have need of all these things." Matt. 6. 32.

NOTE.—The hope of obtaining temporal blessings, such as health, etc., causes great multitudes to visit holy places; and their hope has in many cases been fulfilled, as is shown by public records. "Cast thy care upon the Lord, and He shall sustain thee." Ps. 54. 23.

21. Why should we hope for all these graces?

We should hope for all these graces, because God has promised and Christ has merited them for us.

22. Should the wicked hope for eternal salvation?

The wicked should hope for eternal salvation and use the means necessary to that end.

"If the wicked do penance for all his sins . . . living he shall live and shall not die." Ezech. 18. 21.

NOTE.—It is very advisable often to make acts of faith, hope and charity, but especially when we say our morning and evening prayers.

§ 2.

23. How do we sin against hope?

We sin against hope by neglecting to make an act of hope when necessary; and by presumption and despair.

24. Are the sins against hope grievous sins?

The sins against hope are grievous sins, as God's mercy and justice are denied.

25. How do we sin by presumption?

We sin by presumption when we expect our salvation without using the proper means to obtain it.

NOTE.—The slothful servant, who did not use the talent he received from his Lord, but hid it in the earth, was cast out into the exterior darkness, where there was weeping and gnashing of teeth." Matt. 26. 24—30.

26. What is despair?

Despair is a distrust in God's mercy, and a sin against the Holy Ghost.

"My iniquity is greater than that I may deserve pardon" said Cain. Gen. 4. 13.

APPLICATION. A fruitful source of despair is a sinful life, particularly a life of impurity.

CHAPTER IV.**On the Love of God.****§ 1.****27. Which is the greatest of the three divine virtues?**

The greatest of the three divine virtues is charity.

"Now there remain faith, hope and charity, these three: but the greatest of these is charity." 1. Cor. 13. 13.

28. Make an act of charity?

O my God! I love Thee above all things, with my whole heart and soul, because Thou art all good and worthy of all love. I love my neighbor as myself for the love of Thee. I forgive all who have injured me, and ask pardon of all whom I have injured.

29. What does charity require of us?

Charity requires of us that we love God above everything. "Thou shalt love the Lord, thy God, with thy whole heart." Mark 12. 30.

30. When do we love God above everything ?

We love God above everything, when we are willing to lose all, even life itself, rather than to displease Him by sin.

"Neither death nor life . . . shall be able to separate us from the love of God . . ." Rom. 8. 38—39.

31. How many kinds of love of God are there ?

There are two kinds of love of God, the perfect, when we love God for His own sake ; and the imperfect, when we love Him for the sake of His gifts.

32. When should we make an act of love ?

We should often make an act of love, but particularly in time of temptation and on such other occasions.

33. How is the love of God lost or lessened ?

The love of God is lost by mortal sin, and lessened by venial sin.

CHAPTER V.

On Moral Virtues.

§ 1.

34. How many kinds of virtues are there ?

There are two kinds of virtues, the divine and the moral.

35. What are moral virtues ?

Moral virtues are those which we acquire by constant practice, and by which we regulate our conduct according to the will of God.

36. Which is the first of all moral virtues ?

The first of all moral virtues is that of religion.

37. What is the virtue of religion ?

Religion is that virtue which prompts us to render to God the worship and honor due Him as our Creator and Sovereign Lord.

38. What acts does religion demand of us ?

Religion demands of us prayer, sacrifice and reverence for the things of God.

§ 2.

39. How do we sin against religion ?

We sin against religion by want of religion, superstition and sacrilege.

40. Is it sinful to consult fortune-tellers ?

It is sinful to consult fortune-tellers, or to believe in them, or in similar superstitious practices.

41. What is a sacrilege ?

A sacrilege is the profanation of a sacred person, place or thing.

42. Which is the most notorious irreligious society, forbidden by God ?

The most notorious irreligious society is freemasonry which has many branches and auxiliaries.

43. Are we forbidden to join the sect of freemasonry ?

We are forbidden under pain of mortal sin and excommunication to join freemasonry or any of its kindred societies.

44. Are we not allowed to join any non-catholic societies forbidden by the Church ?

We are not allowed to join any non-catholic forbidden societies, because we must obey the Church : "He that heareth you, heareth me." Luk. 10. 16.

45. Which are the proper societies for Catholics?

The proper societies for catholics are catholic societies, which are helps to religion.

§ 3.

On the love of ourselves and our neighbor.

46. What does Christ teach on the love of ourselves and our neighbor?

Christ teaches: "Love thy neighbor as thyself." Matt. 22. 39.

47. How should we love ourselves?

We should love ourselves by first caring for our soul. "What doeth it profit a man, if he gain the whole world, and lose his own soul." Matt. 16. 26.

48. Should we also love our body?

We should also love our body, take proper care of it and not expose it to any danger without necessity.

"No man ever hated his own flesh." Eph. 5. 29.

49. When should we not hesitate to expose our life to danger?

We should not hesitate to expose our life to danger, when it is necessary to profess our faith, or when bound to procure the salvation of a soul that otherwise would certainly perish.

50. When is our self-love sinful?

Our self-love is sinful when we care for the body to the injury of our soul or of our neighbor.

§ 4.

51. How must we love our neighbor?

We must love our neighbor as ourselves.

52. Who is our neighbor?

Our neighbor is every man without exception.

53. Must we love also our enemies?

We must, for the sake of Christ, love also our enemies, do good to them that hate us and pray for them that persecute and calumniate us. Matt. 5. 44.

54. Who have a special claim on our charity?

A special claim on our charity have the poor, widows, orphans and all those that are in great spiritual or bodily need.

§ 5.

The works of mercy.

55. How do we prove our charity for our neighbor?

We prove our charity for our neighbor by doing corporal and spiritual works of mercy for them.

"Let us not love in word, nor in tongue, but in deed and in truth." 1. Jno. 3. 18.

56. How many kinds of works of mercy are there?

There are two kinds of works of mercy, the corporal and spiritual.

57. Which are the corporal works of mercy?

The corporal works of mercy are these seven: To feed the hungry and give drink to the thirsty; to clothe the naked and harbor the harborless; to ransom prisoners, visit the sick and bury the dead.

58. Which are the spiritual works of mercy?

The spiritual works of mercy are these seven: To give good counsel and instruct the ignorant; to admonish sinners and comfort the afflicted; to forgive injuries, bear wrongs patiently and pray for the living and the dead.

NOTE.—We comply with the works of mercy by assisting others according to our means.

§ 6.

Cardinal Virtues.

59. Which are the cardinal virtues on which all the others depend?

The cardinal virtues are these four: prudence, justice, fortitude and temperance. Wisd. 8. 7.

The virtues opposed to the seven capital sins.

60. Which virtues are opposed to the seven capital sins?

The virtues opposed to the seven capital sins are these: humility, liberality, chastity, meekness, temperance, benevolence and diligence.

APPLICATION. Love God above all things by faithfully keeping His commandments. Suppress your wicked inclinations and endeavor to acquire christian virtues.

CHAPTER VI.**On christian perfection.**

§ 1.

On christian perfection for people of the world.

61. In what does christian perfection consist?

Christian perfection consists in the imitation of Christ: "Come after me." Matt. 4. 19.

62. How many ways to follow Christ, are there?

There are two ways to follow Christ, the ordinary and the extraordinary.

63. Which is the ordinary way to follow Christ?

The ordinary way to follow Christ is, to "keep the commandments." Matt. 19. 17.

64. In what is the spirit of the imitation of Christ contained?

The spirit of the imitation of Christ is contained in the eight Beatitudes.

65. Say the eight beatitudes:

Blessed are the poor in spirit; for theirs is the kingdom of heaven.

Blessed are the meek; for they shall possess the land.

Blessed are they that mourn; for they shall be comforted.

Blessed are they that hunger and thirst after justice; for they shall be filled.

Blessed are the merciful; for they shall obtain mercy.

Blessed are the clean of heart; for they shall see God.

Blessed are peacemakers; for they shall be called the children of God.

Blessed are they that suffer persecution for justice sake; for theirs is the kingdom of heaven. Matt. 5. 3—10.

§ 2.

On the religious state.

66. Which is the extraordinary way to follow Christ?

The extraordinary way to follow Christ is, to keep the commandments and also the evangelical counsels.

"If thou wilt be perfect, go, sell what thou hast and give to the poor, and thou shalt have treasure in heaven; and come, follow me." Matt. 19. 21.

67. Which are the evangelical counsels?

The evangelical counsels are: voluntary poverty, chastity and obedience under a spiritual superior.

68. In which state of life chiefly are the evangelical counsels observed?

The evangelical counsels are observed chiefly in the religious state.

NOTE.—The divine call to the religious state is called a vocation.

APPLICATION. Think that the words God spoke to Abraham, are addressed also to you: "Walk before me and be perfect." Gen. 17. 1.

CHAPTER VII.

§ 1.

On the veneration and invocation of saints.

69. What does the Church teach regarding the veneration and invocation of the saints?

The Church teaches that it is good and useful to honor the saints, and to pray to them, to obtain help from God through their prayers.

NOTE.—The Church celebrates feasts of some saints on every day throughout the year, and on November the first the feast of All Saints.

70. What is the difference between the honor we render to God and that we render to His saints?

The honor we render God is adoration and for His own sake as our Sovereign Lord; the honor we render the saints is for His sake as His faithful servants and friends.

NOTE.—By adoring God as our Sovereign Lord and honoring His saints for their fidelity to Him "we render honor to whom honor is due."

71. Do we comply with the will of God by honoring His saints?

We comply with the will of God by giving God's saints the honor due them.

NOTE.—By honoring our parents we comply with the command and order of God, and honor Him; whilst by dishonoring our parents we would dishonor and disobey God. We honor in our priests God who is the author of the priesthood; we honor in our civil rulers, God from whom all power comes; do we thereby detract from the honor which is due to God? Out of gratitude the American people greatly honor George Washington as father of the country and celebrate his birth-

day every year; to his wife alone they give the title of Lady Washington. Have they, by so doing, detracted from the honor due him and not rather added to it?

72. Whom of all the saints should we honor most?

Of all the saints we should honor most the Blessed Virgin Mary, who, as mother of God, surpasses all the angels and saints in grace, virtue and glory.

§ 2.

On the intercession of the saints.

73. Do the saints pray for us?

The saints do pray for us.

74. Do the saints and angels know of our prayers to them?

Our angels always see the face of God, and there is "great joy in heaven upon one sinner that doeth penance." Luk. 15. 7.

75. Whose intercession is the most powerful of all the saints?

The intercession of the Blessed Virgin Mary is the most powerful of all the angels and saints.

§ 3.

On holy Relics.

76. What are relics of saints?

Relics of saints are their bodies or parts thereof.

NOTE.—Instruments of their torture or anything the saints used whilst living, are also considered sacred.

77. Should we honor the relics of saints?

We should honor the relics of saints because God honors them and often does miracles through them.

NOTE.—The relics are the earthly remains of living temples of God, that will rise up in glory on the last day.

NOTE.—"And God wrought special miracles by the hand of Paul. So that even there were brought from his body to

the sick, handkerchiefs and aprons, and the diseases departed from them and the wicked spirits went out of them." Acts 15. 12. The Old and New Testament bear witness to the same truth. The most precious of all relics is the true cross.

§ 4.

On holy images, etc.

78. Should we honor images and statues of our Lord and His saints?

We should honor images or statues of our blessed Lord and of His saints, because they remind us of their originals in heaven.

79. What is forbidden in regard to images by the first commandment of God?

The making of images for the sake of adoring them as idols, is forbidden by the first commandment of God.

"Thou shalt not adore nor serve them." Exod. 20.

80. Do catholics adore images?

No catholic thinks of adoring a picture or a statue.

81. Were pious images always held in veneration by the Church?

Pious images were always held in veneration by the Church, and were placed in churches and dwellings of the faithful and even on public places and highways.

NOTE.—The sect of image breakers (iconoclasts) encouraged by emperors of the Eastern empire (Constantinople) carried on a war against sacred pictures from 746 to 842; in the sixteenth century the devil again waged war against holy images through Luther and those who followed and imitated him. History in no case states that the image breakers of the eighth or sixteenth century made war against bad pictures, but only against those of Jesus and Mary and of the saints in general. "By their fruits you shall know them." Matt. 7. 16.

82. Do we pray to holy images?

We do not pray TO holy images but BEFORE them, as by these pious representations our thoughts are turned heavenwards, where the saints reign with Christ.

APPLICATION. Honor the saints and especially the Blessed Virgin Mary, St. Joseph and your guardian angel. The sacred images of our Lord, his blessed mother and his other saints keep in your dwelling and say your prayers before them.

CHAPTER VIII.

On the second commandment of God.

83. Say the second commandment of God ?

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

84. What does God forbid by the second commandment ?

God forbids the profanation of His holy name, of His saints and of all holy things.

85. What does God command us by the second commandment ?

God commands us to speak reverently of Him, His saints and of all holy things and to keep our lawful oaths and vows.

86. How is the name of God profaned ?

The name of God is profaned by pronouncing it irreverently; by cursing, swearing, blaspheming and profane words.

87. How else is the name of God profaned ?

By breaking our lawful oaths or vows.

88. What is cursing ?

Cursing is wishing evil to oneself, or any other being, whereby the name of God is frequently profaned.

“A man that sweareth much shall be filled with iniquity.”
Ecclus. 23. 12.

89. What is an oath ?

An oath is the calling upon God to witness that we speak the truth, or keep our promise.

90. Who can demand an oath?

The Church and State alone can demand an oath.

NOTE.—No christian can take an oath without sin against the second commandment of God, which secret societies require of their dupes.

91. When do we sin by taking an oath?

We sin by taking a false or doubtful oath; to do evil or to continue in it, or when we swear without necessity.

“Thou shalt swear in truth, and in judgment and in justice.” Jer. 4. 2.

NOTE.—An oath is allowed in an important matter, when the honor of God, the public or our own good, make it necessary.

CHAPTER IX.

On vows.

92. What is a vow?

A vow is a free and deliberate promise made to God to do something which is of a higher order and more pleasing in His sight, than its opposite.

NOTE.—A firm purpose, resolution or pledge are not vows.

93. Are we bound to keep a vow or a lawful oath?

We are bound under pain of mortal sin to keep a vow or a lawful oath, unless properly released from it.

“If thou hast vowed anything to God, defer not to pay it.” Eccclus. 5. 3.

APPLICATION. Pronounce the holy name of God, Jesus Christ, heaven, or of any thing holy, with the greatest reverence, never in jest or in anger. Do not befoul your lips by uttering the devil's name; for “He that toucheth pitch shall be defiled with it.” Eccclus. 13. 1. Do not make any vow before first consulting your Father Confessor.

CHAPTER X.

The third commandment of God.

§ 1.

94. Say the third commandment of God:

“Remember thou keep holy the Sabbath day.”

95. What day of the week is the christian Sabbath?

The christian Sabbath is the first day of the week, called the Lord's day or Sunday.

96. Why do Christians celebrate the Sunday instead of the Sabbath?

Christians celebrate the Sunday, or the Lord's day, because the Apostles have so introduced it.

“On the first day of the week, when we assembled to break bread.” Acts 20. 7.

NOTE.—As in the Old Testament, the seventh day, or Sabbath, was kept holy in remembrance of the rest of God after the work of creation had been finished: so in the New Testament the first day, or Sunday, is kept holy in memory of the resurrection of Christ from the dead, and of the coming of the Holy Ghost upon the Apostles, when the establishment of the Church was proclaimed to the world.

97. What does God command us by the third commandment?

By the third commandment God commands us to keep holy the Sunday.

98. How must we keep the Sunday holy?

We must keep the Sunday holy by assisting at Mass with devotion and by resting from work.

NOTE.—Keep you my Sabbath; for it is holy unto you; he that shall profane it shall be put to death; he that shall do any work on it, his soul shall perish out of the midst of his people.” Exod. 31. 14.

99. By what other good works should we keep the Sunday holy?

We should keep the Sunday holy also by hearing the word of God, assisting at the public devotions of the Church, receiving the sacraments and by works of mercy, as circumstances may allow us.

100. Does God attach special blessing to the faithful observance of Sunday?

God attaches spiritual and temporal blessing to the faithful observance of Sunday.

NOTE.—Spiritual blessings: God says: "Keep my Sabbaths and reverence my Sanctuary. I will set my tabernacle in the midst of you, and my soul shall not cast you off." Lev. 26. 2—12. Temporal blessings: "I will give you rain in due season. And the ground shall bring forth its increase, and the trees shall be filled with fruit." Lev. 26. 3.

101. What does God forbid us by the third commandment?

By the third commandment God forbids us to miss Mass, or engage in any unnecessary work or amusement by which the Lord's day is profaned.

102. What circumstances excuse us from hearing Mass on Sunday?

Impossibility or charity towards our neighbor, which cannot be postponed, excuse us from hearing Mass on Sunday.

NOTE.—For instance when we have to wait on a person in danger of death.

103. When is any work allowed on the Lord's day?

Work is allowed on the Lord's day, when the honor of God or an urgent necessity require it.

NOTE.—It is a grievous sin to do unnecessary hard work on Sunday, as if it were a weekday; God severely punishes such profanation of His day.

104. Are we allowed any amusements on Sundays?

We are allowed innocent amusements after complying with our religious duties.

APPLICATION. By all means assist at Mass, and, as far as may be in your power, at the other devotions, and hear the word of God on the Lord's day. The conscientious observance of the Sunday brings spiritual and temporal blessings.

CHAPTER XI.

The fourth commandment of God.

§ 1.

Children to honor father and mother.

105. Say the fourth commandment of God?

"Honor thy father and thy mother, that thou mayest be long lived."

106. What does God command us by the fourth commandment?

God commands us to render due honor to our parents, their representatives, our spiritual and temporal rulers and aged persons.

107. What does God forbid us by the fourth commandment?

God forbids us to refuse the honor which we owe to our parents, or their representatives, our superiors or aged persons.

108. What honor do we owe our parents?

We owe our parents reverence, obedience and love.

109. How long must children honor their parents?

Children must honor their parents to the end of their life.

"Son support the old age of thy father and grieve him not in his life." Ecclus. 3. 14.

110. What blessings has God promised to the children that honor father and mother?

God has promised the children that honor father and mother, long life and other temporal and spiritual blessings.

"The father's blessing establisheth the houses of the children." Ecclus. 3. 11.

§ 2.

Children who fail in their duty towards father and mother.

111. What have those children to expect who grievously fail in their duty towards father and mother?

Children who grievously fail in their duty towards father and mother, have to expect the curse of God in this life and in the life to come.

"Cursed be he that honoreth not his father and mother." Deut. 27. 16.

NOTE.—Cham, who mocked at his father, was cursed in his children. Gen. 4.

APPLICATION. Children should be trained from their infancy to honor, love and obey their parents.

CHAPTER XII.

Our duties towards our spiritual and temporal superiors.

§ 1.

112. What are our duties towards our spiritual superiors?

We should honor, love, obey and support them and pray for them, as our spiritual fathers.

"With all thy soul fear the Lord, and reverence His priests." Ecclus. 7. 31.

113. How should we conduct ourselves towards aged persons?

We should render aged persons the respect due to age, piety or wisdom.

"Rise up before the hoary head, and honor the person of the aged man, and fear the Lord, thy God." Lev. 19. 32.

114. How should laborers act towards their employers?

Laborers should fulfil their part of all just and freely made contracts, care for their property and avoid all acts leading to riot or bloodshed.

"In simplicity of heart, fearing God." Col. 3. 22.

NOTE.—St. Isidore, a farmhand was a great saint, for whose sake God blessed the estate of his master. Joseph of Aegypt faithfully governed the house of his master, whom God blessed for the sake of Joseph. Gen. 39.

§ 2.

The rights of laborers.

115. Have laboring men a right to form associations for mutual protection?

Laboring men have a right to form associations for mutual protection, as great benefits for themselves and the general public may be derived from them.

NOTE.—Labor associations should guard themselves against getting under the control of secret societies, politicians or riotous men, otherwise they lose their good influence and become even dangerous to the public.

CHAPTER XIII.

Our duties as citizens.

116. How should we act towards our country?

We should love our country, obey its just laws, support it in case of need even with our blood, pay our lawful taxes and exercise our franchise.

"Let every soul be subject to higher powers; for there is no power but from God." Rom. 13. 1.

117. How do we sin against our country?

We sin against our country by conspiracy, treason, rebellion and resistance to just laws, or by not voting as we should.

NOTE.—When the State passes laws that are against the natural or revealed law of God, “we must obey God rather than men.” Acts 4.

CHAPTER XIV.**Duties of parents, superiors, employers, etc****§ 1****118. Does the fourth commandment of God bind children and inferiors, as well as parents and superiors?**

The fourth commandment of God binds children and inferiors as well as parents and superiors.

119. Which are the duties of parents towards their children?

Parents must love their children and provide for their spiritual and temporal welfare, which duties they can neither surrender nor allow themselves to be deprived of.

§ 2.**On home education.****120. How must parents provide for the education of their children?**

Parents must provide for the education of their children at home and at school.

“Hast thou children? Instruct them, and bow down their neck from childhood.” Eccl. 7. 25.

121. How do parents provide for education at home?

Parents have to teach their children the duties to God and their neighbors, watch over them, correct and set them a good example.

"Bring up your children in the discipline and correction of the Lord." Eph. 6. 6.

NOTE.—Heli did not correct his sons Ophni and Phinees who led scandalous lives. God punished both their father and them with sudden death, as He had threatened. 1. Kings 2.

§ 3.

On catholic schools.

122. To whom does the education of children belong by divine right?

The education of children belongs by divine right to the parents.

"Teach thy children . . . when thou liest down and when thou risest up." Deut. 11. 19.

123. Whom did God appoint to teach both parents and children?

God appointed His Church to teach both, parents and children.

"Teach all nations." Matt. 28. 19.

124. What does the Church command parents in regard to schools?

The Church commands parents to procure for their children a truly christian and catholic education in catholic schools, wherever possible.

§ 4.

On the duties of employers, masters, etc.

125. What duties have employers towards workmen?

Employers must respect in workmen the image of God, and guard them against corrupt influences or danger of life.

126. What other duties have employers towards workmen?

Employers must also give workmen time for the practice of religion, and pay them a just recompence for their labor.

"Masters! do your servants that which is just and equal, knowing, that you also have a master in heaven." Col. 4. 1.

CHAPTER XV.

The fifth commandment of God.

127. Say the fifth commandment of God?

“Thou shalt not kill.”

128. What does God forbid by the fifth commandment?

God forbids murder and all injury to ourselves and others in body and soul.

129. What does God command by the fifth commandment?

God commands us to take proper care of our health, be kind to our neighbor and seek his temporal and spiritual welfare according to our circumstances.

130. Is wilful murder a grievous sin?

Wilful murder is a grievous sin, which cries to heaven for vengeance.

“The blood of thy brother Abel crieth to me from the earth.” Gen. 4. 10.

131. What other injury of the body does God forbid by the fifth commandment?

God forbids also all unnecessary and dangerous exposure of life, and all excesses by which it is unjustly shortened.

132. Are we never allowed to expose our life or health to danger?

We are allowed to expose our life and health to danger to profess our faith, defend our country, ourself or family.

133. Does God forbid only outward injury to the body?

God forbids not only outward injury, but also thoughts and words of envy, anger, hatred and revenge.

“Whosoever is angry with his brother, shall be guilty of the judgment.” Matt. 5. 22.

NOTE.—Cain was angry with his brother Abel and killed him. Gen. 4.

On scandal.

134. When do we injure others as to the soul?

We injure others as to the soul by giving scandal; that is, by wilfully giving them an occasion to sin, or leading them into it.

"Woe to the world because of scandals." Matt. 18. 7.

NOTE.—Balaam advised Balac to lead Israel to sin in order to overcome them. Num. 31.

135. Is scandal a grievous sin?

Scandal, by which others are tempted to mortal sin, is a grievous sin.

"He that shall scandalize one of these little ones . . . it were better for him . . . he were drowned in the depth of the sea." Matt. 18. 6—7.

NOTE.—Eleazar chose to die, rather than by feigning to transgress the Law of God, to lead others into sin. 2. Mach. 6.

136. What must we do if we have injured our neighbor in body or soul?

When we have injured our neighbor in body or soul we must repair the injury as far as we can.

APPLICATION. Be kind to your neighbor; beware of giving scandal to any, especially to little ones. Be kind even to animals; for "the just regardeth the lives of his beasts; but the bowels of the wicked are cruel." Prov. 12. 10.

CHAPTER XVI.

The sixth commandment of God.

137. Say the sixth commandment of God?

"Thou shalt not commit adultery."

138. What does God forbid by the sixth commandment?

God forbids every kind of impurity in thought, word and deed, as also everything that leads to it.

"Fornication and all uncleanness, let it not so much as be named among you." Eph. 5. 3.

139. What does God command us by the sixth commandment?

God commands us to be pure in thought, word and deed.

"Blessed are the clean of heart for they shall see God." Seventh Beatitude.

140. What means should we use against impurity?

We should use prayer and the sacraments, resist temptations at their beginning and avoid the occasions.

"As I knew that I could not otherwise be continent, except God gave it, . . . I besought Him." Wisd. 8. 21.

NOTE.—In temptation pronounce the holy name of Jesus and Mary.

APPLICATION. Love chastity and avoid all that may endanger it. "How beautiful is the chaste generation with glory." Wisd. 4. 1.

CHAPTER XVII.

§ 1.

On the seventh commandment of God.

141. Say th seventh commandment:

"Thou shalt not steal."

142. What does God forbid by the seventh commandment?

God forbids us to injure our neighbor in property.

"Neither thieves, nor the covetous, shall possess the kingdom of God." 1. Cor. 6. 10.

143. What does God command by the seventh commandment?

God commands us to give to every one what belongs to him and respect his property.

144. How do we injure our neighbor in property?

We injure our neighbor in property by stealing, cheating, robbery, usury and other unjust acts.

145. In what other ways do we sin against the seventh commandment?

We sin against the seventh commandment, also by gambling or extravagance, by unlawfully injuring our neighbors in business, property or the like.

§ 2.

On restitution.

146. What must those do who have injured their neighbor in property?

Those who have injured their neighbor in property must make restitution and repair the injury done as far as they are able.

147. To whom must restitution be made?

Restitution must be made to the owner or his heirs. If they cannot be found, it must be given in alms.

NOTE.—The father confessor should be consulted, and his direction followed.

148. How soon must restitution be made?

Restitution must be made without any unnecessary delay.

APPLICATION. "In labor and in toil, we worked night and day, lest we should be chargeable to any of you." 2. Thess. 3.8.

CHAPTER XVIII.

The eighth commandment of God.

§ 1.

149. Say the eighth commandment?

"Thou shalt not bear false witness against thy neighbor."

150. What are we forbidden by the eighth commandment?

We are forbidden lying and all other sins by which we injure the good name of our neighbor.

151. What are we commanded by the eighth commandment?

We are commanded to speak the truth, bridle our tongue, and be careful of our own reputation, and that of others.

"If any man think himself to be religious, not bridling his tongue, this man's religion is vain." Jas. 1. 26.

152. In how many ways do we sin against the eighth commandment?

We sin against the eighth commandment by lying and hypocrisy; by slander, back-biting, talebearing, rash judgment, false suspicion and insult.

153. What is lying?

Lying is telling what we know to be false, in order to deceive.

"A lie is a foul blot in a man." Eccles. 20. 26.

154. Is it sinful to listen to slander against our neighbor?

It is sinful to listen with pleasure to slander against our neighbor, or encourage it.

155. What must we do when we have injured our neighbor by false tales?

When we have injured our neighbor by false tales we must repair the injury done him and ask his forgiveness.

"A good name is better than great riches." Prov. 22. 1.

156. What must we do when we have unjustly injured anyone by truthful tales?

When we have unjustly injured any one by truthful tales we must repair the injury by other fair means.

APPLICATION. Always tell the truth, speak charitably of your neighbor. "In the multitude of words, there shall not want sin; but he that refraineth his lips is most wise." Prov. 10. 19.

CHAPTER XIX.

The ninth commandment of God.

157. Say the ninth commandment?

“Thou shalt not covet thy neighbor’s wife.”

158. What does God forbid by the ninth commandment?

God forbids all immodest thoughts, desires, and wilful occasions to them.

“Whosoever looketh on a woman to lust after her, hath already committed adultery with her in his heart.” Matt. 5. 28.

159. What are we commanded by the ninth commandment?

We are commanded to harbor holy and chaste thoughts.

“Blessed are the clean of heart, for they shall see God.” Matt. 5. 8.

160. What should we do when we are tempted by impure thoughts?

When we are tempted by impure thoughts we should earnestly resist them, ask God and the Blessed Virgin to assist us, and turn our mind to something innocent and pleasant.

APPLICATION. “The flesh lusteth against the spirit.” Gal. 5. 17, but “my soul hath coveted to long for thy justifications at all times.” Ps. 118. 20.

CHAPTER XX.

The tenth commandment of God.

161. Say the tenth commandment:

“Thou shalt not covet thy neighbor’s goods.”

162. What does God forbid by the tenth commandment?

God forbids all covetous thoughts and unjust desires of our neighbor's goods.

"Covetousness is the root of all evils." 1. Tim. 6. 10.

NOTE.—Ahab desired the vineyard of Naboth, whom he murdered to get possession of it. 3. Kings 21.

163. What does God command us by the tenth commandment?

God commands us to be content with our own.

"For they, who would become rich, fall into temptation, and into the snare of the devil." 1. Tim. 6. 9.

NOTE.—There are many saints whose lives preached the poverty of Jesus, as for instance St. Francis, St. Joseph B. Labre and others.

APPLICATION. "That Thou wouldst lift up our minds to heavenly desires: We beseech Thee, hear us!" Litany of the Saints.

CHAPTER XXI.

On the commandments of the Church.

164. Must we keep any other commandments besides those of God?

Besides the commandments of God, we must keep also those of the Church.

165. Which are the principal commandments of the Church?

The principal commandments of the Church are these six:

To hear Mass on Sundays and Holydays of obligation.

To fast and abstain on the days appointed.

To confess our sins worthily at least once a year.

To receive worthily the Holy Eucharist, at least, during the Easter time.

To contribute to the support of our pastors.

Not to marry persons, who are not Catholics, or who are related to us within the fourth degree of kindred, nor privately without witnesses, nor to solemnize marriage at forbidden times.

166. How do the commandments of the Church bind us?

The commandments of the Church bind us like those of God.

CHAPTER XXII.

The first commandment of the Church.

167. Which is the first commandment of the Church?

The first commandment of the Church is: to hear Mass on Sundays and Holydays of obligation.

168. What are we commanded by the first commandment of the Church?

We are commanded under pain of mortal sin, to hear Mass with attention and devotion on Sundays and Holydays of obligation, and to rest from work.

169. Should we also hear a sermon?

We should also hear a sermon, which is an important duty of Christians.

"He who is of God, heareth the word of God." Jno. 8. 47.

170. Should we assist also at other public religious exercises on Sundays and Holydays?

We should assist also at other public religious exercises, especially Vespers and Benediction, as often as circumstances may allow us.

171. Which are the Holydays of obligation in the United States?

The Holydays of obligation are these six: New Year, Ascension of our Lord, Assumption of the Blessed Virgin, All Saints, Immaculate Conception of the Blessed Virgin and Christmas.

CHAPTER XXIII.

Second commandment of the Church.

172. Say the second commandment of the Church?

“To fast and abstain on the days appointed.”

173. What does the Church command us by the second commandment?

The Church commands us to fast and abstain from the use of flesh-meat on certain days.

174. What is meant by fasting?

By fasting is meant abstinence from flesh-meat, with but one full meal a day.

175. Who are obliged to fast?

All are obliged to fast between the years of twenty-one and sixty, who are not dispensed or excused by a lawful reason.

176. Which are the days of fasting appointed by the Church?

The days of fasting are all the days of Lent except Sundays; the Ember days and the day before Christmas, Pentecost, the Assumption of the Blessed Virgin and All Saints.

NOTE.—The fast on the eves of the above mentioned great feasts is called vigil-fast.

177. What is meant by days of abstinence?

By days of abstinence is meant, that, on certain days, we must abstain from the use of flesh-meat, but are allowed our usual number of meals.

178. Which are the days of abstinence?

The days of abstinence are the Fridays and Saturdays throughout the year, and the Sundays in Lent.

NOTE.—When Christmas falls on a Friday, the use of flesh-meat is allowed. By Papal dispensation flesh-meat is allowed on the Sundays of Lent; and for a certain time also on Saturdays throughout the year, except in the Ember weeks and on vigil-fasts.

179. Who are bound to keep the days of abstinence?

All the faithful who have reached the years of understanding, are bound to keep the days of abstinence.

180. What sin do those commit who break the commandment of fasting or abstinence?

Those who break the commandment of fasting or abstinence, commit a mortal sin, unless dispensed or excused by a lawful reason.

NOTE.—Eleazar chose death rather than life and defilement by eating meat forbidden by the law of God; and holy Scripture praises his act. 2. Mach. 7. When you cannot fast or abstain, apply to your father confessor or your parish priest, for a dispensation or for the appointment of some other good work which you can fulfil instead of fasting or abstinence. You cannot dispense yourself.

181. Why does the Church command us to fast and abstain?

To honor the fast and sufferings of Our Lord, to mortify our passions and satisfy for sin.

182. Since when are fasting and abstinence observed in the Church?

Fasting and abstinence are observed in the Church, since the time of Christ and the Apostles. “And when they were fasting the Holy Ghost said to them, etc. Acts. 13. 2.

NOTE.—God commanded Adam in paradise to abstain from eating of the forbidden fruit.

CHAPTER XXIV.

The third commandment of the Church.

183. Say the third commandment of the Church?

“To confess our sins at least once a year.”

184. What does the Church command us by the third commandment?

The Church commands us to make a worthy confession of our sins, at least once a year, to a priest authorized by the Bishop to hear confessions.

185. At what age should children go to confession?

Children should go to confession, when they have reached the years of understanding and are sufficiently instructed.

CHAPTER XXV.

The fourth commandment of the Church.

186. Say the fourth commandment of the Church?

“To receive worthily holy communion, at least, during the Easter time.”

187. Within what time can we comply with our Easter duty?

We can comply with our Easter duty from the first Sunday in Lent to Trinity Sunday.

188. What sin is it to neglect our Easter communion?

To neglect our Easter Communion is a mortal sin.

CHAPTER XXVI.

The fifth commandment of the Church.

§ 1.

189. Say the fifth commandment of the Church:

“To contribute to the support of our pastors.”

190. What does the Church command us by the fifth commandment?

The Church commands us to contribute, according to our means, to the support of our pastors, to enable them to further the necessary work of religion.

191. Who are our pastors?

Our pastors are our Bishop and parish priests.

192. Are all the faithful bound in conscience to support their pastors?

All the faithful, that are able, are bound in conscience to support their pastors, as "the Lord ordained that they, who preach the gospel, shall live by the gospel." 1. Cor. 9. 14.

§ 2.

The sixth commandment of the Church.

193. Which is the sixth commandment of the Church?

"Not to marry persons who are not Catholics, or who are related to us within the fourth degree of kindred, nor privately without witnesses, nor to solemnize marriage at forbidden times."

194. When are the forbidden times?

The forbidden times are between the first Sunday in Advent and January the sixth, as also between Ash-Wednesday and the first Sunday after Easter, inclusive.

PART FOURTH.

CHAPTER I.

ON PRAYER.

§ 1.

Prayer necessary to salvation.

1. Is prayer necessary to salvation?

Prayer is necessary to salvation for all who have come to the use of reason.

NOTE. — "All the Saints in heaven (infants excepted) became Saints through prayer; all the damned were lost because they did not pray." St. Alphonse.

2. Must we pray in order to make our needs known to God?

We must pray, not to make our needs known to God, but to acknowledge our dependence on Him as the Giver of every good gift.

3. What is prayer?

Prayer is the raising of our minds and hearts to God, to adore, praise, thank, and ask Him for all the graces and blessings we need for soul and body.

4. How should we pray?

We must pray with faith, devotion and humility, with resignation and perseverance.

5. Will prayer always be heard?

Prayer, when properly said, will always be heard, because Christ has promised it. "Ask and it shall be given you." Matt. 7. 8.

6. In what state must we pray to obtain a supernatural reward?

We must pray in the state of grace, to obtain a supernatural reward.

7. Will the prayer of sinners be heard?

The prayer of sinners will be heard, and they can obtain the grace of their conversion.

NOTE.—The penitent thief on the cross prayed, and Jesus promised him paradise. Luk. 23. 42—43.

§ 2.

8. At what particular times should we pray?

We should pray morning and evening, before and after meals, at divine service and the ringing of the "Angelus."

9. On what other occasions should we pray?

In temptation, danger, affliction and in joy.

"We ought always to pray and not to faint." Luk. 28. 1.

10. For whom should we pray?

We should pray for ourselves and for all mankind, the living and the dead.

"Pray for one another that you may be saved." Jas. 5. 16.

11. Are prayers said with wilful distractions of any avail?

Prayers said with wilful distractions are of no avail.

12. To what manner of praying has Christ promised special blessings?

Christ has promised special blessings to prayers, said by several persons in common.

"Where there are two or three gathered together in my name, there I am in the midst of them." Matt. 18. 20.

NOTE.—The fruits of prayer are these: We honor God, remember His presence, advance in spiritual life and become heavenly minded. We also gain strength against sin and temptation, disarm God's anger, receive comfort in trials, help in time of need and the grace of perseverance.

"I never feel more confident of my salvation, than when I pray." St. Alphonse.

CHAPTER II.

The Lord's Prayer.**13. Which prayers are most recommended to us?**

The prayers most recommended to us are The Lord's Prayer, or the Our Father and the Hail Mary, the Apostles' Creed, the acts of Faith, Hope, Charity and Contrition.

14. Which is the best of all prayers?

The best of all prayers is the "Our Father" or the Lord's Prayer.

15. Why is the Lord's Prayer the best of all prayers?

The Lord's Prayer is the best of all prayers because the Lord himself has taught it. Matt. 6. 9—13.

16. Of how many parts does the "Our Father" consist?

It consists of an "invocation" and seven petitions with the word "Amen."

NOTE.—Say the "Our Father" as on page 3.

CHAPTER III.

§ 1.

The Hail Mary or the Angelic Salutation.**17. Why do we usually say the "Hail Mary" after the "Our Father?"**

We usually say the "Hail Mary" after the "Our Father," to ask the Blessed Virgin to assist our poor prayers by her powerful intercession.

18. Of how many parts does the "Hail Mary" consist?

The Hail Mary consists of three parts; of the words of the Archangel Gabriel, of those of St. Elizabeth and the petition added by the Church.

NOTE.—Say the "Hail Mary" as on page 3.

§ 2.

Morning Prayers.

19. How should we begin the day?

We should begin the day by saying our morning prayers.

20. Does God command us to pray in the morning?

God commands us to bless Him before the rising of the sun, and adore Him at the dawning of light. Wisd. 16. 28.

21. What prayers are specially recommended for the morning?

The prayers at the beginning of the catechism, are specially recommended to us for the morning.

§ 3.

Night Prayers.

22. How should we end each day?

We should end the day by saying our night prayers.

23. Does God command us to say night prayers?

God commands us "in the night to lift up our hands and bless the Lord." Ps. 133.

24. What prayers are recommended to us for the night?

As night prayers are recommended to us those at the beginning of the catechism.

NOTE.—Good christians endeavor to examine their conscience and make an act of contrition before retiring for the night.

§ 4.

On saying grace before and after meals.

25. Should we pray before and after meals?

We should pray before and after meals.

"When thou hast eaten and art full, thou bless the Lord thy God." Deut. 8. 10.

NOTE.—Say the prayers before and after meals as on pages 7 and 8.

26. Who has taught us to pray at meals?

Christ has taught us by word and example to pray at meals.

"He took the five loaves and the two fishes; and looking up to heaven, he blessed and brake." Matt. 14. 19.

27. Why should we pray at meals?

We should pray at meals in imitation of Christ to obtain God's blessing upon ourselves and our food and to thank Him for it.

"Lest when they have eaten and are full, they forget the Lord, their God." Deut. 8. 12—15.

NOTE.—Whether you eat or drink, do all for the glory of God." 1. Cor. 10. 31.

§ 5.

On divers Prayers.

28. By what particular short prayer do we honor one God in three divine persons?

We honor God in three divine persons, in particular by the prayer: 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.

29. How may we briefly salute the Blessed Sacrament on passing a church?

By devoutly saying: "O sacrament most holy, O sacrament divine, all praise and thanksgiving be every moment thine." Indulg.

30. How may we briefly adore the sacred host at the elevation ?

“Hail, Savior of the world, sacrificed for me on the altar of the cross! I believe in Thee; I hope in Thee; I love Thee with all my heart!”

31. How may we briefly adore the precious blood in the chalice ?

“Hail, most precious blood of my Savior, shed for me on the altar of the cross! I believe in Thee; I hope in Thee; I love Thee with all my heart!”

32. What prayers may we say before receiving Holy Communion ?

Before receiving Holy Communion we may say with the priest: “Lord, I am not worthy that Thou shouldst enter under my roof; say but the word and my soul shall be healed.”

NOTE.—When the Blessed Sacrament is exposed for adoration, imitate the holy shepherds and the Magi by offering Jesus your gifts of adoration, thank him for all his graces, and ask him to bless you and yours, the living and the dead.

CHAPTER IV.

§ 1.

On the Holy Rosary.

33. What is the holy rosary ?

The holy rosary is a pious form of meditating on the chief mysteries of the faith, whilst saying the Our Father and the Hail Mary a certain number of times.

34. How many mysteries are there in the holy rosary?

In the holy rosary there are the five joyful, the five sorrowful, and the five glorious mysteries.

35. Which are the five joyful mysteries ?

1. The angel Gabriel declared unto Mary: and she conceived of the Holy Ghost.
2. Mary entered into the house of Zachary: and saluted Elizabeth.
3. Mary gave birth to her first born: and placed him in a manger.
4. When his parents brought Jesus to the temple to offer him to the Lord: Simeon took him in his arms and praised God.
5. His parents sought Jesus: and after three days they found him in the temple in the midst of the doctors.

36. Say the five sorrowful mysteries !

1. Jesus began to be sad: and his sweat in the garden was as drops of blood.
2. Pilate took Jesus: and scourged him.
3. The soldiers platted a crown of thorns: and placed it on his brow.
4. Jesus carried his cross: on his shoulders.
5. Jesus died: on the cross.

37. Say the five glorious mysteries !

1. Rejoice O Virgin Mother: Christ arose from the dead.
2. God ascended with jubilee: and with the sound of trumpet.
3. The spirit of the Lord: filled the whole earth.
4. Mary was taken up into heaven: the angels rejoiced, praised and blessed the Lord.
5. The Virgin Mary was exalted above the choirs of angels: and a crown of twelve stars was placed on her brow.

NOTE.—The wording of the mysteries of the holy rosary is an almost literal translation of them as given by Pope Leo XIII. in the office of the holy rosary. The persons leading in prayer should say the forepart to the ;; the others the latter part.

38. Does the Church greatly desire the faithful to recite the holy rosary?

The Church greatly desires the faithful often to recite the holy rosary and grants many indulgences to this pious exercise.

§ 2.

Manner of saying the rosary.

Begin the rosary by saying: In the name of the Father, etc., "I believe in God the Father, etc." on the cross or medal, which is followed by "Glory be to the Father, etc. On the following large bead say the "Our Father" and on the three small beads recite the "Hail Mary" three times. After which say "Glory be to the Father" to be followed by one of the mysteries. On the large bead recite the "Our Father" and on the following ten small ones "Hail Mary" ten times. In the same manner continue the beads and the other mysteries.

CHAPTER V.

Sacramentals.

§ 1.

39. What are sacramentals?

Sacramentals are holy rites instituted by the Church, and things blessed by her for divine worship, our own pious use, and for withdrawing persons and things from the influence of the devil.

40. How many kinds of sacramentals are there?

There are three kinds of sacramentals; exorcisms, blessings and consecrations.

41. What are exorcisms?

Exorcisms are sacred acts of the Church by which any of God's creatures are withdrawn from the influence of the devil.

"In my name you shall cast out devils." Mark 16. 17.

NOTE. — Exorcisms are used in baptism and in many solemn consecrations; also for casting out devils from persons possessed, etc.

42. What are blessings ?

Blessings are prayers of the Church by which a special divine blessing is called down on persons and things.

NOTE.—The nuptial blessing ; blessing of houses, fields, seed, herbs, bread, wine, salt, etc., things which are for the use of man.

43. What are consecrations ?

Consecrations are religious acts of the Church by which persons or things are set apart for the exclusive use of religion.

44. Whence do the sacramentals derive their power ?

The sacramentals derive their power from the merits of Christ, through the institution and the prayers of the Church.

45. From whom has the Church the power to institute sacramentals ?

The Church has the power from Christ to institute sacramentals, and to attach to them certain supernatural blessings, because she is his living representative.

“As the Father hath sent me, I send you.” Jno. 20. 21.

§ 2.

On the sign of the Cross.

46. Make the sign of the cross ?

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

NOTE.—When you bless yourself put your left hand below your chest and with your right touch your forehead saying: *In the name of the Father*, then your chest, at the words: *And of the Son*, then your left shoulder at the words: *And of the Holy*, then your right shoulder at the word: *Ghost*. Join your hands over your chest when saying: *Amen*. When you join your hands for prayer, put the right thumb over the left in the shape of a cross; and let your hands point upwards whither your prayer should ascend. For making the sign of the cross with devotion, the Church grants an indulgence of fifty days; when using holy water with it an indulgence of one hundred days. Racc.

47. Which is another manner of blessing ourselves with the sign of the cross?

Another manner of blessing ourselves is by making with our right thumb a small cross on our forehead, lips and chest, saying: In the name of the † Father, and of the † Son, and of the † Holy Ghost. Amen.

NOTE.—This manner of blessing ourselves is generally used when the Gospel is read at Mass, and may be used on all other occasions.

48. For which purposes do we use the sign of the cross?

We use the sign of the cross to profess our faith, to bless ourselves, our actions and things we use, and to protect ourselves against dangers and the wiles of the devil.

49. Which mysteries of the faith do we specially profess by making the sign of the cross?

By making the sign of the cross we profess our faith specially in the Unity and Trinity of God, in the Incarnation and death of our Lord on the cross for our salvation.

50. Why do we use the sign of the cross to bless and protect ourselves?

Because by the sign of the cross Christ has overcome the power of the devil and has merited all blessings for us.

NOTE.—“We adore thee O Christ and bless thee! Because by thy cross thou hast redeemed the world.”

51. When should we make the sign of the cross?

We should often make the sign of the cross; especially at the beginning and end of prayer, on rising and retiring, on beginning any work of importance and in temptation.

APPLICATION. The enemies of Christ teach us how dear the cross should be to us. Every anti-christian movement, wherever it came into power, made war on the cross. “By their fruits you shall know them.” Be not ashamed of making the sign of the cross devoutly.

§ 3.

On holy water.**52. What is holy water?**

Holy water is water blessed by the Church for sacred uses of the faithful.

53. How should we use holy water on ourselves?

By sprinkling ourselves and devoutly saying: In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

54. What blessings do we obtain by a devout use of holy water?

By a devout use of holy water, we obtain actual grace, forgiveness of venial sin and its punishment; health and other blessings for our body.

55. Does holy water restrain the influence of the devil?

Holy water restrains the influence of the devil over man and things sprinkled with it.

56. When should we sprinkle ourselves with holy water?

We should sprinkle ourselves with holy water on rising and retiring, on entering or leaving a church, or our own house.

57. On what other occasions should we use holy water?

We should use holy water on the sick, specially in their agony, on our dwellings, fields and gardens, in dangerous storms and the like.

58. How should we apply holy water for the benefit of the faithful departed?

We should sprinkle holy water saying: "Eternal rest grant unto them, O Lord: And let perpetual light shine upon them." "May they rest in peace." Amen.

APPLICATION. Always keep holy water in your house, and often renew it. Sprinkle yourself with it, at least, on rising and retiring. Use it also on your house and fields, and for the benefit of the suffering souls.

§ 4.

On blessed Lights.

59. Why are lights used at divine service?

Lights are used at divine service, to express the divine mysteries of religion and to heighten their solemnities.

NOTE.—Have wax candles blest on Candlemass day and use them in your dwellings, in sickness, at prayer on great feasts, in storms, etc.

60. For what purpose are sodalities, etc., established by the Church?

Sodalities are established for mutual prayer, good example, and the performance of good works in honor of some mystery of our Lord, his blessed Mother, or of some saint; they are enriched with many spiritual privileges.

NOTE.—The Leagues of the Sacred Heart and of the Holy Family are specially recommended in our time.

61. What are scapulars?

Scapulars are religious badges, blessed by the Church in honor of some mystery of the faith, the Blessed Virgin or some saint, to whose devout wearing great spiritual privileges are attached.

§ 5.

On Processions.

62. Why are religious processions held?

Religious processions are held to publicly honor God, obtain His blessing or turn away His anger, and encourage the spirit of devotion in both priests and people.

§ 6.

On Ceremonies.**63. What are ceremonies?**

Ceremonies are certain rules and directions given by the Church for the worthy celebration of the divine mysteries, the administration of the sacraments and of other holy functions.

64. Why have ceremonies been instituted?

Ceremonies have been instituted to excite devotion and reverence for the divine mysteries and sacraments, and to signify and explain their effects.

65. Have ceremonies any meaning?

Ceremonies are full of meaning; our blessed Savior himself used them and in the old law they were ordered by God Himself.

APPLICATION. Observe a pious deportment when at Church or when praying. "Serve ye the Lord with fear: and rejoice unto Him with trembling." Ps. 2. 11.

N. B. Having finished this Catechism, take No. III.

APPENDIX.

MANNER OF SERVING AT LOW MASS.

DIRECTIONS: 1. The server assists the priest to vest, takes the Missal, makes a profound bow to the cross and a moderate one to the priest, goes before him to the altar, carrying the Missal. On entering the sanctuary he presents holy-water to the priest. On reaching the altar he receives the cap from the priest, makes a genuflection, raises the front of the alb, puts the Missal on the stand, bows to the priest and descends to the foot of the altar; he carries the biretta to the bench.

2. When the priest begins Mass at the foot of the altar, the server kneels on the floor, below the lowest step of the altar, till the priest goes up to the altar, when he raises the front of the alb.

3. The server always kneels on the opposite side of the Missal, during the whole Mass, except where specially stated otherwise. He should have his hands joined on his chest, and answer slowly the prayers marked with S.

Priest. In nomine Patris, ad altare Dei.

Server. Ad Deum qui laetificat juventutem meam.

P. Judica me, Deus; erue me.

S. Quia tu es, Deus, fortitudo mea, quare me repulisti? et quare tristis incedo, dum affligit me inimicus?

P. Emitte lucem in tabernacula tua.

S. Et introibo ad altare Dei: ad Deum qui laetificat juventutem meam.

P. Confitebor tibi conturbas me?

S. Spera in Deo, quoniam adhuc confitebor illi, salutare vultus mei, et Deus meus.

P. Gloria Patri, etc.

S. Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

P. Introibo etc.

S. Ad Deum qui laetificat juventutem meam.

P. Adjutorium nostrum etc.

S. Qui fecit coelum et terram.

P. Confiteor Deo, etc.

S. Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducatur te ad vitam aeternam.

Bow your head a little turning to the priest.

P. Amen.

S. Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus Sanctis et tibi, Pater [*here turn your head towards the Priest, and then say*], quia peccavi nimis cogitatione, verbo et opere [*striking your breast thrice, say*], mea culpa, mea culpa, mea maxima culpa: ideo precor beatam Mariam semper Virginem, beatum Michaellem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctos, et te, Pater, [*here turn again towards the Priest*], orare pro me ad Dominum Deum nostrum.

Make a profound bow whilst saying the "Confiteor" till you have answered "Amen", then kneel erect.

P. Misereatur vestri, etc.

S. Amen. [*kneel erect.*]

P. Indulgentiam, etc.

S. Amen.

During the following answers the server should moderately bow to the altar.

P. Deus tu etc.

S. Et plebs tua laetabitur in te.

P. Ostende nobis etc.

S. Et salutare tuum da nobis.

P. Domine, exaudi orationem meam.

S. Et clamor meus ad te veniat.

P. Dominus vobiscum.

S. Et cum spiritu tuo.

The server raises the front of the alb when the priest ascends the steps of the altar, then returns and kneels on the lowest step on the Gospel side and answers the following:

- P. Kyrie eleison.
 S. Kyrie eleison.
 P. Kyrie eleison.
 S. Christe eleison.
 P. Christe eleison.
 S. Christe eleison.
 P. Kyrie eleison.
 S. Kyrie eleison.
 P. Kyrie eleison.
 P. Dominus vobiscum; *or*, Flectamus genua.
 S. Et cum spiritu tuo; *or*, Levate.
 P. Per omnia saecula saeculorum.
 S. Amen.

When the priest bows his head, or blesses himself during the "Gloria", the server does so likewise. At the end of the Epistle when the priest lowers his voice, the server says:

S. Deo gratias,

makes a genuflection, when passing the tabernacle, and goes up to the Missal.

When the priest leaves the Missal, the server makes a moderate bow to the priest, takes the book and carries it to the Gospel side, descends one step below the platform and answers to:

- P. Dominus vobiscum.
 S. Et cum spiritu tuo.
 P. Initium, *or*, Sequentia, sancti Evangelii, etc.

Here he makes the sign of the cross—on his fore-head, lips and breast and says:

S. Gloria tibi, Domine,

and returns to the Epistle side, stands before the lowest step, and says at the end of the Gospel.

S. Laus tibi, Christe.

During the CREED he kneels.

P. Dominus vobiscum.

S. Et cum spiritu tuo.

When the priest says: "Oremus," and begins to uncover the chalice at the "Offertory," the server rises, goes directly to the side table for the cruets, presents them to the priest with a moderate bow, kissing the cruets before presenting, and again on receiving them, and replaces both cruets on the side-table.

In Masses for the dead the kissing of the cruets is omitted.

The server now places the finger-towel unfolded over his left arm, takes the basin in his left, and the water-cruet in his right, goes up to the highest step on the Epistle side, pours water on the priest's fingers, moderately bowing before and after, receives the finger-towel over his left arm, returns to the side-table, where he places basin, cruet and finger-towel, and returns to his usual place on the Epistle side, without going to the middle, and answers to the

P. Orate fratres, etc.

S. Suscipiat Dominus sacrificium de manibus tuis ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiae suae sanctae.

At the Preface.

P. Per omnia saecula saeculorum.

S. Amen.

P. Dominus vobiscum.

S. Et cum spiritu tuo.

P. Sursum corda.

S. Habemus ad Dominum.

P. Gratias agamus Domino Deo nostro.

S. Dignum et justum est.

At the SANCTUS he rings the little bell three times. When the priest spreads his hands over the chalice, he rings the little bell once, takes the bell in his right hand, goes to the middle without making a genuflection, ascends the steps, and kneels on the edge of the platform near the priest, takes the bell in his left, and with his right raises the chasuble a little.

At the ELEVATION. The server bows his head when the priest makes a genuflection, and thrice rings the little bell at each Elevation. After the Elevation the server rises, and returns to his place at the Epistle side and answers to the following:

P. Per omnia saecula saeculorum.

S. Amen.

P. Et ne nos inducas in tentationem.

S. Sed libera nos a malo.

P. Per omnia saecula saeculorum.

S. Amen.

P. Pax Domini sit semper vobiscum.

S. Et cum spiritu tuo.

At the DOMINE NON SUM DIGNUS, he rings the bell thrice, where it is the custom. When the priest makes a genuflection before drinking the chalice, the server rises, makes a genuflection, on the floor, goes to the side-table for the cruets, ascends to the highest step of the altar, near the Epistle side, makes a bow whilst the priest drinks of the Precious Blood. Then he goes up to the platform and pours wine into the chalice with his right hand, makes a moderate bow to the priest, returns to the highest step, having the wine cruet in his right, and the water in his left, and pours wine and water into the chalice at the second ablution, making a moderate bow, both before and after, and replaces the cruets on the side-table. Afterwards the server returns to the middle, genuflects, ascends to the platform at the Gospel side and removes the Missal stand with the Missal to the Epistle side, returns to the middle, genuflects and kneels at his place on the Gospel side. (The server should not carry the veil of the chalice to the Gospel side.)

P. Dominus vobiscum.

S. Et cum spiritu tuo.

P. Per omnia saecula saeculorum.

S. Amen.

P. Dominus vobiscum.

S. Et cum spiritu tuo.

P. *Ite, missa est ; or, Benedicamus Domino.*

S. Deo gratias.

NOTE.—In Masses for the Dead, the Priest says,

P. Requiescant in pace.

S. Amen.

He removes the book if left open, kneels in the middle of the altar and receives the priest's blessing.

P. Pater, et Filius, et Spiritus Sanctus.

S. Amen.

P. Et ne nos inducas in tentationem.

S. Sed libera nos a malo.

P. Per omnia saecula saeculorum.

S. Amen.

P. Pax Domini sit semper vobiscum.

S. Et cum spiritu tuo.

At the DOMINE NON SUM DIGNUS, he rings the bell thrice, where it is the custom. When the priest makes a genuflection before drinking the chalice, the server rises, makes a genuflection, on the floor, goes to the side-table for the cruets, ascends to the highest step of the altar, near the Epistle side, makes a bow whilst the priest drinks of the Precious Blood. Then he goes up to the platform and pours wine into the chalice with his right hand, makes a moderate bow to the priest, returns to the highest step, having the wine cruet in his right, and the water in his left, and pours wine and water into the chalice at the second ablution, making a moderate bow, both before and after, and replaces the cruets on the side-table. Afterwards the server returns to the middle, genuflects, ascends to the platform at the Gospel side and removes the Missal stand with the Missal to the Epistle side, returns to the middle, genuflects and kneels at his place on the Gospel side. (The server should not carry the veil of the chalice to the Gospel side.)

P. Dominus vobiscum.

S. Et cum spiritu tuo.

P. Per omnia saecula saeculorum.

S. Amen.

P. Dominus vobiscum.

S. Et cum spiritu tuo.

P. *Ite, missa est*; or, *Benedicamus Domino*.

S. Deo gratias.

NOTE.—In Masses for the Dead, the Priest says,

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He removes the book if left open, kneels in the middle of the altar and receives the priest's blessing.

P. Pater, et Filius, et Spiritus Sanctus.

S. Amen.

He rises.

P. Dominus vobiscum.

S. Et cum spiritu tuo.

P. Initium, *or*, Sequentia sancti Evangelii secundum, etc.

S. Gloria tibi, Domine.

Then he goes for the priest's cap.

At the end of the Gospel he answers.

S. Deo gratias.

He gives the priest his cap, kissing it before presenting it.

When Communion is being given to any of the people, the server should spread the Communion cloth, and say the Confiteor, etc., instead of going to the side-table.

During the Communion of the people, he should kneel on the side steps of the altar facing the Gospel side. When the priest returns to ascend the altar steps, he should raise the front of the alb.

HYMNS.

FROM THE ROMAN HYMNAL.

BY FR. PUSTET & CO.

1.

At Benediction.

1. O Salutaris hostia,
Quae coeli 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.

Tantum ergo sacramentum
Veneremur cernui,
Et antiquum documentum
Novo cedat ritui:
Praestet fides supplementum
Sensuum defectui.

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

- V. Panem de coelo etc.
- R. Omne delectamentum in se habentem.

2.

Sacred Heart of Jesus.

1. To Jesus' heart all burning
With fervent love for men,
My heart with loudest yearning,
Shall raise the joyful strain.

(Chorus.)

While ages course along,
Blest be with loudest song:
The sacred heart of Jesus
By every heart and tongue
The sacred heart of Jesus.

2. As Thou art meek and lowly,
And ever pure of heart.
So may my heart be wholly
Of Thine the counterpart.

(Chorus.)

3. When life away is flying,
And earth's false glare is done,
Still, Sacred Heart! in dying
I'll say I'm all Thine own.

(Chorus.)

3.

Stabat Mater.

Stabat mater dolorosa,
Juxta crucem lacrymosa,
Dum pendebat filius.

Cujus animam gementem,
Contristatam et dolentem,
Pertransivit gladius.

Sancta mater, istud agas,
Crucifixi fige plagas,
Cordi meo valide.

Quando corpus morietur,
Fac ut animae donetur,
Paradisi gloria. Amen.

4.

Stabat Mater

for the Stations of the Cross.

At the Cross her station keeping.
Stood the mournful Mother weeping,
Close to Jesus to the last.

Through her heart His sorrow sharing,
All His bitter anguish bearing
Now at length the sword had passed.

Holy Mother! pierce me through;
In my heart each wound renew
Of my Savior crucified.

5.

O Sanctissima.

O Sanctissima, O piissima
Dulcis Virgo Maria.
Mater amata, intemerata
Ora, ora pro nobis.

Tu solatium, et refugium,
Virgo, Mater Maria!
Quidquid optamus, per te speramus;
Ora, ora pro nobis.

6.

Daily, daily, sing to Mary.

Daily, daily, sing to Mary,
Sing, my soul, her praises due;
All her feasts, her actions worship,
With the heart's devotion true.
Lost in wond'ring contemplation,
Be her majesty confessed;
Call her Mother, call her Virgin,
Happy Mother! Virgin blest!

Sing, my tongue, the Virgin's trophies,
Who for us her Maker bore,
For the curse of old inflicted,
Peace and blessing to restore.
Sing in songs of praise unending,
Sing the world's majestic Queen;
Weary not, nor faint in telling
All the gifts, she gives to men.

All our joys do flow from Mary,
All then join her praise to sing;
Trembling sing the Virgin Mother,
Mother of our God and King.
While we sing, her awful glory
Far above our fancy's reach,
Let our hearts be quick to offer
Love, the heart alone can teach.

7.

Hail Virgin.

Hail Virgin! dearest Mary,
Our lovely Queen of May,
O spotless blessed Lady,
Our lovely Queen of May.

(Chorus.)

Thy children humbly bending
Around thy shrine so dear,
With heart and voice ascending,
Sweet Mary, hear our prayer.

We'll gather fresh bright flowers,
To bind our fair Queen's brow,
From gay and verdant bowers,
We haste to crown thee now.

(Chorus.)

The rose and lily wreathing,
The humble violet fair,
To thee their perfumes breathing,
With sweetness scent the air.

8.

Hail, holy Joseph, hail!
 Hail, holy Joseph, hail!
 Chaste spouse of Mary, hail.
 Hail, holy Joseph!
 Pure as the lily flower,
 In Eden's peaceful vale.
 Hail, holy Joseph!

Hail, holy Joseph, hail!
 Father of Christ esteemed;
 Hail, holy Joseph!
 Father be thou to those
 Thy Foster Son redeemed!
 Hail, holy Joseph!

9.

St. Patrick.

All praise to St. Patrick, who brought to our mountains
 The gift of God's faith, the sweet light of His love!
 All praise to the Shepherd, who showed us the fountains
 That rise in the heart of the Savior above!

For hundreds of years,
 In smiles and in tears,
 Our saint has been with us, our shield and our stay!
 All else may have gone
 St. Patrick alone

He has been to us light, when earth's lights were all set;
 For the glories of faith, they can never decay,
 And the best of our glories are bright with us yet,
 In the faith and the feast of St. Patrick's day.

10.

Christmas Hymn.

Adeste fideles, laeti triumphantes,
 Venite, venite in Bethlehem.
 Natum venite, regem angelorum,
 Venite adoremus, venite adoremus,
 Venite adoremus Dominum.

Chorus: Natum, etc.

Deum de Deo, lumen de lumine,
Gestant puellae viscera.

Deum verum genitum non factum,
Venite adoremus, venite adoremus,
Venite adoremus Dominum.

Chorus: Deum, etc.

Cantet nunc Io, chorus angelorum,
Cantet nunc aula coelestium.

Gloria, Gloria in excelsis Deo!
Venite adoremus, venite adoremus,
Venite adoremus Dominum.

Chorus: Gloria, etc.

11.

Come Holy Ghost.

Come Holy Ghost, Creator blest,
And in our hearts take up thy rest;
Come with thy grace and heavenly aid,
To fill the hearts, which thou hast made.

Praise we the Father, and the Son
And Holy Spirit, Three in One;
And may the Son on us bestow
The gifts that from the Spirit flow.

12.

Te Deum.

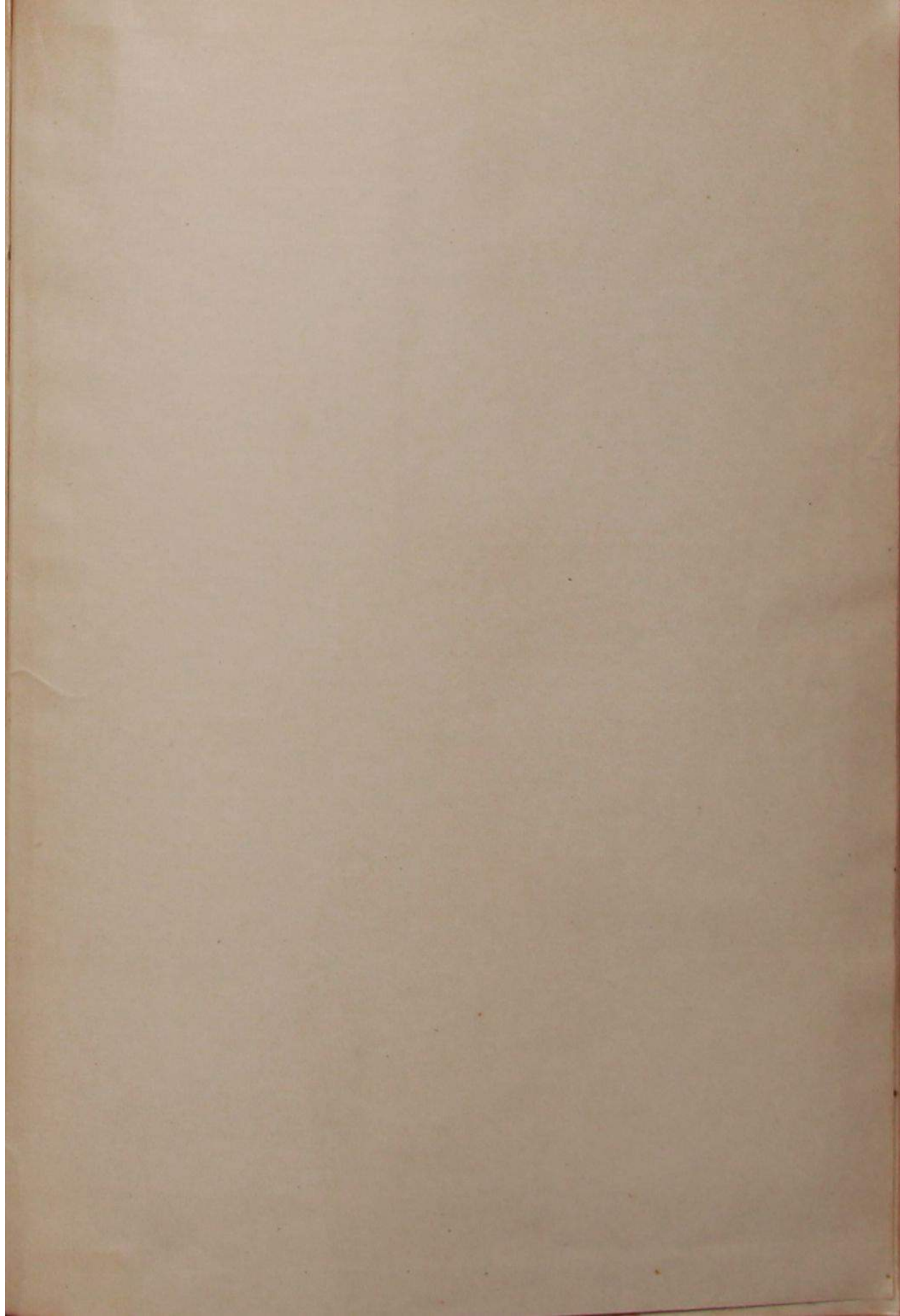
Holy God, we praise Thy name!
Lord of all, we bow before Thee!
All on earth Thy sceptre claim,
All in Heaven above adore Thee,
Infinite Thy vast domain,
Everlasting is Thy reign.
Repeat: Infinite, etc.

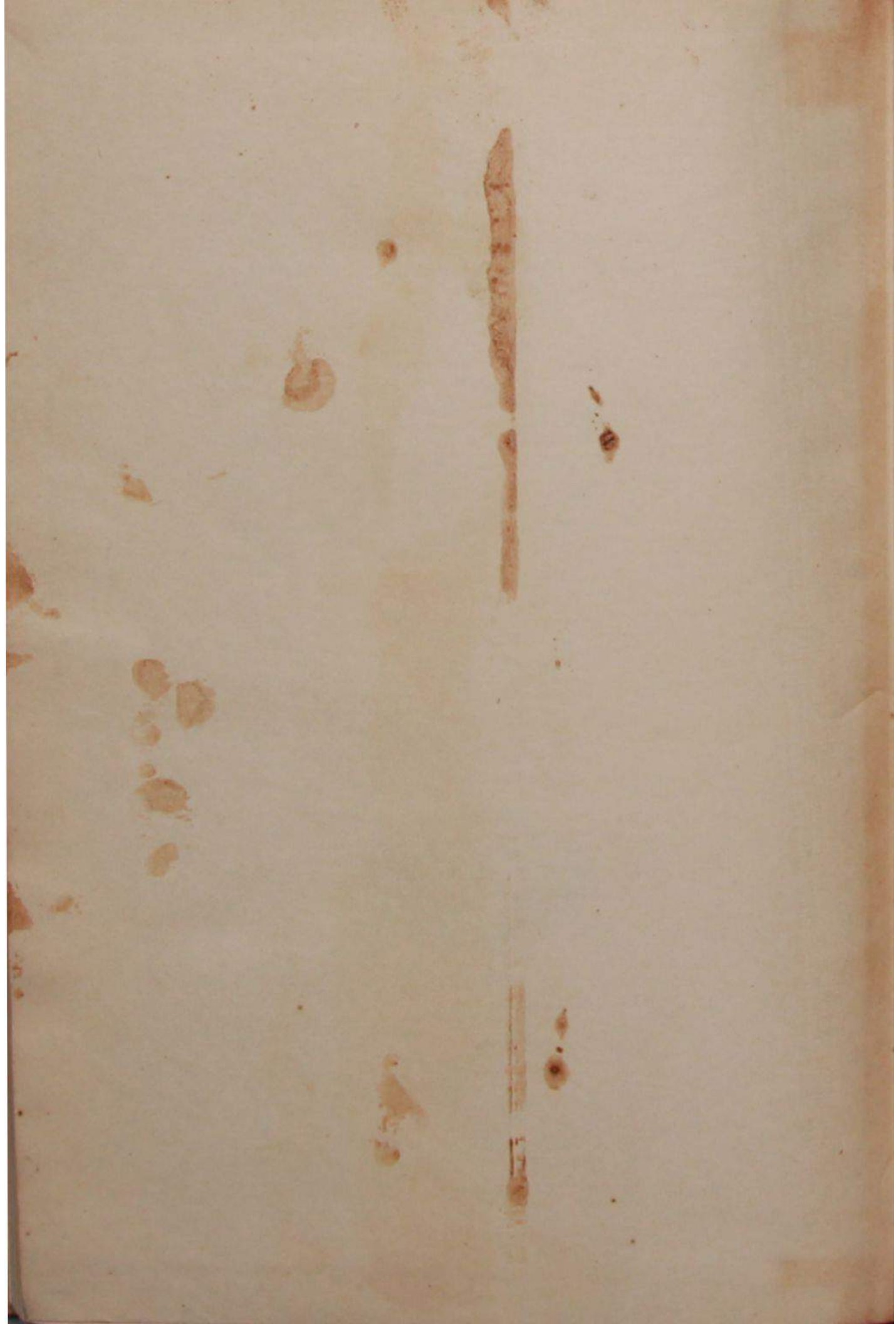
Hark! the loud celestial hymn,
Angel choirs above are raising!
Cherubim and seraphim,
In unceasing chorus praising,
Fill the heavens with sweet accord.
Holy, holy, holy Lord!
Repeat: Fill, etc.

Lo! the Apostolic train
Join Thy sacred name to hallow;
Prophets swell the loud refrain,
And the white-robed Martyrs follow;
And from morn till set of sun,
Through the Church the song goes on.
Repeat: And from, etc.

U. I. O. D. G.







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