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The Religious Guide

and

Church Calendar.

South Bend, St Joseph's Church

The

Parish of St. Joseph's Church.

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PARISH REGULATIONS.

ORDER OF SUNDAY SERVICES.

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High Mass and Sermon, 10 a. m.
Baptisms, 1:30 p. m.
Vespers, 3:00 p. m.
Catechism at 2:30 p. m.

HOLIDAYS OF OBLIGATION.

Masses at 5:00 and 9:00 a. m.

WEEK DAYS.

Mass, 8 a. m., except during vacation.

CONFESSIONS.

On Saturdays from 2 to 6 and from 7 to 9 p. m.
On Thursdays before first Fridays, 7 p. m.
Confessions at any reasonable time by appointment or request.

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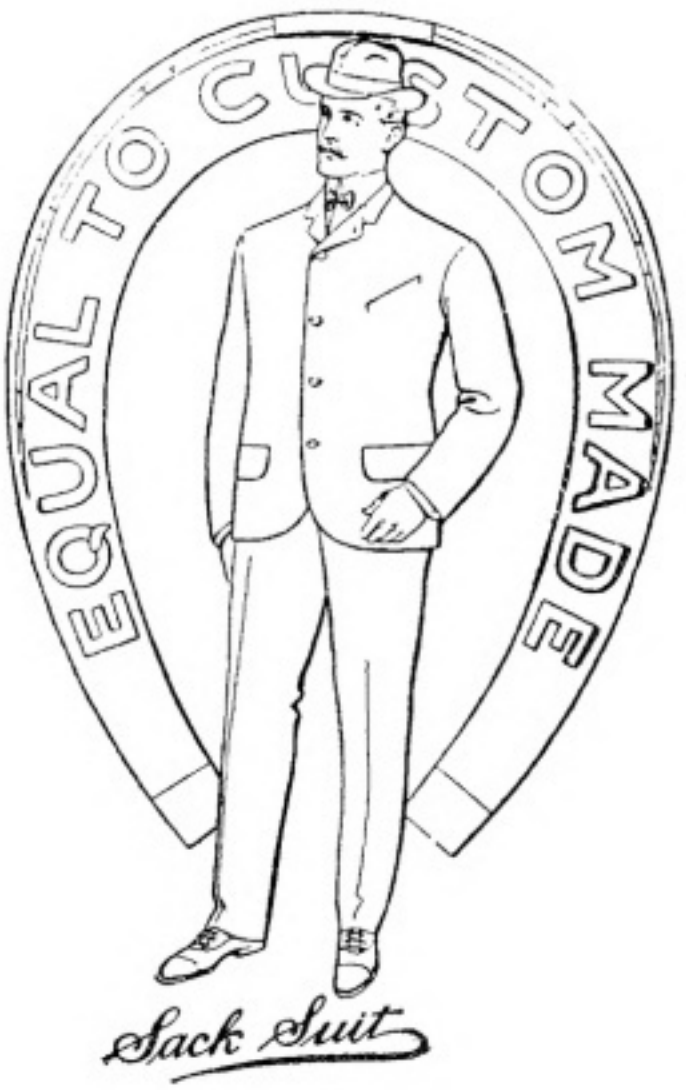

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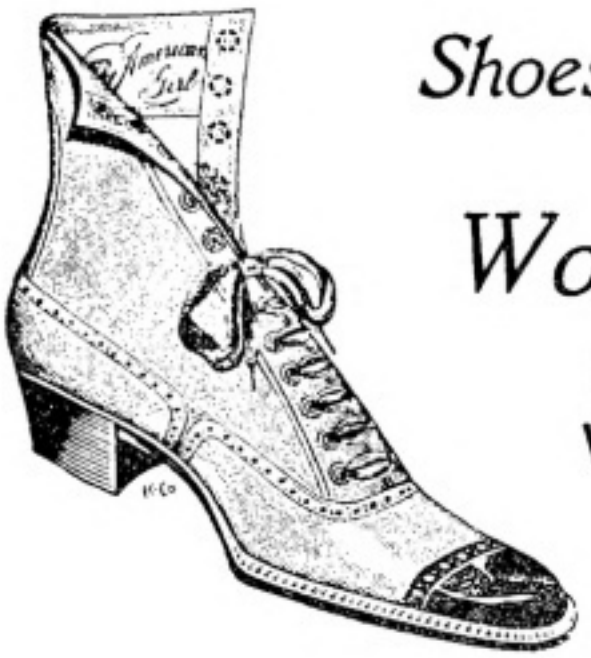

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MARRIAGES.

All arrangements must in future be made in advance at the Priest house, and due time given for the publication of the Bans. This is to avoid confusions that arise when the contracting parties present themselves at the altar minus the license, the ring or the festive envelope. It is a rule of the church that Catholics should be married at mass. Life is so beset with troubles, and love so fickle and unstable that the parties to a contract so irrevocable need all the graces and blessings they can obtain. The church has therefore set apart a special Mass with prayers and blessing for the happiness and peaceful union of the contracting parties. No marriage in future will be otherwise performed unless for grave reasons. It leads to many abuses and much loss of time.

FUNERALS.

Catholics should be buried from the church with High Mass. All arrangements should be made with the Priest before advertising in the papers.

THE LORD'S PRAYER.

The Lord's Prayer breathes:—

A filial spirit—"Father."

A Catholic spirit—"Our Father."

A Missionary spirit—"Thy Kingdom Come."

An obedient spirit—"Thy will be done."

A dependent spirit—"Give us this day our daily bread."

A penitent spirit—"Forgive us our trespasses."

A forgiving spirit—"As we forgive them that trespass against us."

A watchful spirit—"Lead us not into temptation, but deliver us from evil.

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AN HOUR WITH GOD.

There are many so-called Catholics who complain they are so occupied in the struggle for a livelihood that they have no time for morning or evening prayer and no time for the holy sacrifice of the Mass on Sunday. They have no time for God and their souls. They know nothing of the uplifting still hour alone with God. And yet those who daily find time to attend the Mass or make some short visit to the Blessed Sacrament will assure you that it is the sweetest and best part of their day.

The young Catholic should make it a fixed rule of his life to find time for a still half hour in which to be alone with God every day of his life. It is well to let this half hour, if possible, be at the Holy Sacrifice of the Mass, which is early in the day, that the certain strength and helpfulness to be derived from this communion with God may carry you through the trials and duties of the day. It will be easier to fix your thoughts upon the theme you choose when body and mind are refreshed and alert.

WHERE TO GO IN TROUBLE.

How much suffering and sorrow would be avoided if we would only go to the Sacred Heart with our troubles; go with childlike confidence and ask for the help and grace we need. He has promised to help us, and His promise never fails. If poverty is our lot, He will help us to bear it, and make it helpful to our eternal salvation. If we are suffering from sickness, He will teach us how to gain graces by bearing it with resignation. In a word, He will cure all our ills and turn darkness into light and sorrow into joy.

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LOW MASS.

According to the Rubrics of the Missal, all assisting at Low Mass should kneel during the whole service, except at the Gospel. Custom, however, has modified the law as follows:

1. When the celebrant enters the sanctuary, all shall rise. They remain standing until the Priest descends from the Altar to begin Mass, when all shall kneel.

2. They remain kneeling until the Gospel. As the altar boy ascends to place the Missal on the left side of the Altar, all shall rise and remain standing during the Gospel (and during the Credo, should it be said) until the celebrant says "Dominus Vobiscum."

3. While the Priest is making the announcements or preaching, the people should be seated. If the Gospel is read to the congregation, they should stand.

4. Should the Credo be said, the congregation genuflects with the Priest at the words "et incarnatus est *** et homo factus est."

5. After "Dominus Vobiscum" all sit down and continue so till the "Sanctus," when they shall reverently kneel. Thus they remain during the Priest's Communion, and also during the Communion of the faithful, should there be any to receive.

6. When the Priest receives the first ablution, all may sit down.

7. They kneel again, however, as soon as he goes to the Book.

8. After the blessing, all rise and stand during the last Gospel, genuflecting at "Et Verbum caro factum est."

9. When the Priest descends from the Altar, they kneel and recite with him the prayers after Mass.

10. Not until the Priest has retired from the Sanctuary should any person leave the church or his place therein.

HIGH MASS.

11. On the entrance of the celebrant all rise.

12. The congregation kneel when the Priest intones the Asperges me, and stand when he sprinkles them with holy water, and remain standing until the prayer is sung. They may sit down while the Priest is vesting.

13. As the Priest descends from the Altar to begin Mass, they kneel.

14. At the intonation of the "Gloria," all stand, and as the celebrant takes his seat, all sit down.

15. When he reascends the Altar, all rise and stand during the singing of the prayers. (It is customary to kneel during the prayer for the departed, in Masses of Requiem.)

16. When he begins to read the Epistle, all sit down, and arise as the altar boy ascends with the Missal to the Gospel side.

17. Should there be a sermon they kneel during the "Veni Creator," and stand while the preacher reads the Gospel.

18. When the celebrant leaves his seat to intone the "Credo," all rise and remain standing while he recites it, genuflecting at "et incarnatus est," and sitting down when the celebrant is seated.

19. During the singing of "et incarnatus est *** et homo factus est,"

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all kneel, and at its close reseat themselves. A different custom exists in many well-regulated churches.

20. As the Priest again ascends the Altar, all rise and sit down again after he has sung "Oremus."

21. When he sings "Per omnia saecula saeculorum," at the Preface, all rise and stand until the Sanctus, when they kneel and remain kneeling till after the Communions of both Priest and people, and then sit down during the purification and covering of the chalice.

22. When the celebrant goes to the Book, all stand. They stand during prayers, kneel for blessing, and during the last Gospel, at the end of which they kneel and remain so till the celebrant has left the Sanctuary.

SOLEMN HIGH MASS.

The rules are the same as for High Mass. Note, however:

23. That the people do not stand while the celebrant reads the Gospel, but only when the Deacon commences with "Dominus Vobiscum" to sing it.

24. When the Altar boy incenses the congregation at the Offertory, all should stand.

SCCIETIES AND SODALITIES.

St. Aloysius' Sodality, for boys. Communion second Sunday of the month.

Altar Sodality, married ladies. Communion first Sunday of the month.

C. K. of A. Regular meeting day Tuesday of the first week of the month.

Children of Mary's Sodality. General communion day the third Sunday of the month.

HOLY DAYS OF OBLIGATIONS IN THE UNITED STATES.

On which every Catholic who has come to the age of reason is obliged to hear Mass and to rest from servile work, unless hindered by sickness or other sufficient cause.

1. All Sundays in the year.
2. The Circumcision of Our Lord, on New Year's Day, January 1.
3. The Ascension of Our Lord, May 16.
4. The Assumption of the Blessed Mary, August 15.
5. All Saints, November 1.
6. The Immaculate Conception of the Blessed Virgin, December 8.
7. The Nativity of Our Lord, December 25.

DAYS OF ABSTINENCE.

On which we are not allowed to eat flesh meat.

All Fridays in the year, and all fasting days of obligations, excepting those on which the use of flesh meat is expressly allowed by the proper

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authorities. Soldiers and Sailors in the service of the United States, however, are exempted from the rule of abstinence all through the year, excepting upon Ash Wednesday, upon Thursday and Friday in Holy Week, and upon the vigils of the Assumption and Christmas.

FASTING DAYS.

Binding on every Catholic who has reached the age of 21, and is not lawfully excused.

All the week-days of Lent, beginning on Ash Wednesday, Feb. 20. The Fridays in Advent. The Ember Days, four times a year, viz.: the Wednesdays, Fridays and Saturdays: 1. Next after the first Sunday in Lent; 2. In Whitsunweek; 3. Next after the 14th of Sept.; 4. Next after the third Sundays of Advent. Also the vigils of Pentecost; of the Assumption, Aug. 14; of All Saints, Oct. 31; of Christmas, Dec. 24. When a feast falls on Monday, the vigil is kept on the Saturday preceding.*

When Christmas day falls on Friday, no fast or abstinence is to be observed.

*N. B.—When a fasting day falls upon Sunday, the fast is observed on the preceding Saturday.

The following words were taken from a disclosure by the late Cardinal Newman:

"How many are the souls in distress, anxiety or loneliness, where the one need is to find a being to whom they can pour out all their feelings unheard by the world; Tell them out they must. They cannot tell them to those they see every hour; they want to tell them and not to tell them. And they want to tell out, yet be as if they were not told; they wish to tell them to one who can at once advise and sympathize with them; they wish to relieve themselves of a load in order to gain a solace; to receive the assurance that there is one who thinks of them; and one to whom in thought they can recur; to whom they can betake themselves, if necessary, from time to time, while they are in the world.

"How many a Protestant heart would leap at the news of such a benefit, putting aside all ideas of sacramental ordinance or of a grace! If there is a heavenly idea in the Catholic Church—looking at it simply as an idea—surely, next after the Blessed Sacrament, confession is such. And such it is ever found, in fact; the very act of kneeling, the low and contrite voice, the sign of the cross hanging, so to say, over the head bowed low—and the words of peace and blessing. Oh, what a soothing charm there is there, which the world could neither give nor take away! Oh, what a piercing, heart-subduing tranquillity, provoking tears of joy, is poured almost substantially and physically upon the soul—when the penitent at length rises, his God reconciled to him, his sin rolled away forever. This is confession as it is in fact, as those who bear witness to it know by experience.

Four things are necessary to Confession—the examination of conscience, contrition, confession, and satisfaction, or the performance of the penance imposed by the Priest.

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IT IS THE CORRECT THING

To always be in time for mass and other services of the church.

Catholic parents should send their children to a Catholic school, in order that the child through example and precept may be brought up as a good practical Catholic.

To take Holy Water on entering the Church.

To make the sign of the cross on the person and not in the air.

To genuflect on the right knee, and to have it touch the floor.

To remember that the King of kings is present on the Altar, and to conduct one's self accordingly.

To avoid whispering, laughing and looking about in Church.

To walk gently up the aisle, if one is unavoidably detained after the services have begun.

To make a short act of adoration on bended knees after entering the pew.

To be devout and recollected at the different parts of the Mass.

To remember that bodily presence in the Church, with the mind wandering to temporal concerns, does not fulfill the precept of hearing Mass.

To pay attention to the sermon, and make it the subject of one's thoughts during the day, as also during the week.

To remember when special collections are to be taken up, and to have your contribution ready in your hand.

To make a practice of putting something in the Offertory contribution box every Sunday. This should never be omitted at Holy Mass. This collection is of apostolic origin.

To train children to this practice.

To listen to the music as a means of elevating the heart of God.

For a gentleman occupying a pew to move in or to rise and let ladies pass in before him.

For pew holders to offer seats in their pews to strangers.

For men too stingy to have seats of their own in Church, to occupy the free pews, and not blockade the entrance by standing, or kneeling on one knee, around it.

To avoid coughing, moving the feet around, or making any noise to the annoyance of the clergy and people.

To be punctilious in following the ceremonies of the Church, standing, kneeling, etc., at the proper times.

For non-Catholics who go to Catholic Churches to conform to the service, and to remember that this is a requirement of good breeding.

For members of the choir to sing for the glory of God, and not for their own.

To take an earnest Protestant to hear a good sermon.

To remain kneeling until the last prayers have been said and the Priest has retired to the Sacristy.

IT IS NOT THE CORRECT THING:

To be late for Mass or any Church service.

To stalk hurriedly and noisily up the aisle.

To ignore the Holy Water font at the entrance.

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To make the sign of the cross as if fanning the flies.

To give a little bobbing courtesy instead of the proper genuflection, before entering one's pew.

To whisper, cough, or cause distraction to those around.

To deliberately turn around, stare up at the choir, or at those entering the Church.

To go to sleep, or read the prayer book during the sermon. This is unpardonable.

To be in an ecstatic condition of devotion when the contribution box approaches.

To forget all about the special collections for the Orphans, the Church Debt, the Pope, etc.

To go to High Mass simply to listen to the music, as one would go to the opera.

For a person occupying the end seat to scowl forbiddingly at those who seek to enter the pew.

For a person to go to a private pew without an invitation.

To make a rush for the door before the Priest has descended the Altar to begin the concluding prayers.

To go to Church at the last moment and to leave it at the first.

To kneel on only one knee, or to emulate the position of the bear when saying one's prayers.

For members of the choir to forget that the choir loft is part of the Church, and that talking, laughing, giggling, chewing gum, and other practices have been known to prevail in some choirs, are strictly out of place. It has been remarked that in choir conduct Catholic members, to their shame, suffer in comparison with Protestants.

For members of the congregation to find fault with the sermon, criticise the clergyman, and retail gossip on their way from Church, as is done in China and other places in the Orient.

ON INDULGENCES.

An Indulgence is the remission which the Church, in virtue of the powers she has received from Jesus Christ, grants of the temporal punishment due to sins, pardoned in the sacrament of penance, and for which we must satisfy, either in this world or in the next.

Indulgences do not dispense us from doing penance, nor are they a license to commit sin; but they supply for penances which we cannot perform. To gain Indulgences it is necessary to fulfill the conditions to the letter; and we must be in the state of grace, that is, to be without mortal sin.

A Plenary Indulgence remits all punishment due to sin, if it be gained in all its value, which, however, is very rare. A portion may always be gained in proportion to the fervor with which we have fulfilled the conditions prescribed.

Partial Indulgences, which remit only a certain number of days or years, of course, remit only a portion of the punishment. How great a part is known only to God. The number of these days and years correspond with those which formerly constituted public penances for certain sins.

Indulgenced articles, such as rosaries, crosses or medals, are indulgenced only in favor of the persons for whom they have been blessed; no one else can gain the indulgence.

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E. B. REYNOLDS, Vice-President. C. L. ZIGLER, Asst. Cashier.

First National Bank,

South Bend, Ind.

Capital	$105,000 00
Surplus and Profits	64,775 00

COMPARATIVE STATEMENT OF DEPOSITS.

February 6, 1896	$230,443 18
February 6, 1897	303,781 34
February 5, 1898	408,863 36
February 6, 1899	453,490 37
February 7, 1900	498,900 02
February 6, 1901	656,459 70

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TABLE OF PLENARY INDULGENCES WHICH MAY BE GAINED ANY DAY IN THE MONTH.

1. Indulgence for the daily recital of the Acts of Faith, Hope and Charity.

2. The prayer to the Angel Guardian, "O Angel of God," etc.

3. The Memorare.

4. The Invocation, "Sweet Heart of Mary, be My Salvation."

5. The invocation, "May the most holy and adorable sacrament be every moment praised and blessed!"

6. The invocation, "Holy, holy, holy, Lord God of Hosts! Heaven and earth are full of Thy Glory, O God! Glory be to the Father, glory be to the Son, glory be to the Holy Ghost!"

7. Tne prayer to the Sacred Heart, said before a picture of the Sacred Heart, "My Sweet Jesus, to prove my gratitude to you, and in reparation for my infidelities, I give you my heart, and consecrate myself entirely to You, and I purpose, with Your Holy Grace, never more to offend You."

8. The prayer, "Soul of Jesus, sanctify me," etc.

9. "The Angelus" (at least once a day at the sound of the bell, or near to the hour it rings, if you should happen not to hear it).

10. Morning and evening, the prayer, "O Mary, my Queen, my Mother," preceded by a Hail Mary.

11. The Rosary on blessed and indulgenced beads.

12. The prayer for the agonizing, "O most merciful Jesus!"

13. A pater and ave accorded to members of the Propagation of the Faith (two indulgences a month).

14. "Agonizing Heart of Jesus, have pity on the dying."

PRAYER AFTER COMMUNION, TO WHICH IS ATTACHED A PLENARY INDULGENCE, IF SAID BEFORE A CRUCIFIX.

Behold, O good and sweet Jesus, I throw myself on my knees in your presence, praying and conjuring you to imprint upon my heart lively sentiments of faith, hope and charity, and repentance for my sins, and firm purpose of amendment, whilst I mentally consider and contemplate with great affection and sorrow your five sacred wounds, having before my eyes the words which David spoke in prophecy: "They have pierced my hands and my feet, they have numbered all my bones."

You must then say Our Father and Hail Mary for the intentions of the Pope and the wants of the Holy Church.

SPECIAL DEVOTIONS.

During the months of May and October, devotions in honor of the Blessed Virgin Mary, every morning after Mass.

EASTER DUTY.

The time for the Easter Duty expires Trinity Sunday. Every member of the parish should fulfill this obligation immediately.

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TABLE OF PARTIAL INDULGENCES, WHICH ARE THE MOST EASILY GAINED.

1. Acts of Faith, Hope and Charity. (Seven years and seven quarantines.)

2. "May the most just, most high, and most adorable will of God be everywhere done, and eternally praised and exalted in all things." (One hundred days.)

3. "My Jesus, Mercy!" (100 days.)

4. "O most sweet Jesus, be not my judge but my Savior!" (50 days.)

5. "Sweet Heart of Mary, be my salvation!" (300 days.)

6. "Jesus, Mary!" (25 days.)

7. "Blessed be the holy and immaculate conception of the Blessed Virgin Mary." (100 days.)

8. "Jesus, Mary and Joseph, I give you my heart and my soul! Jesus, Mary and Joseph, assist me in my last agony! Jesus, Mary and Joseph, may I breathe forth my soul in peace to you." (100 days.)

9. Litany of the Blessed Virgin. (300 days.)

10. The Angelus. (100 days.)

11. The Memorare. (300 days.)

There are several Indulgences, both partial and plenary, granted to those who wear the blue scapular and others, and to members of the Confraternity of the Sacred Heart, and other religious societies.

RELIGIOUS INSTRUCTION.

Religious instruction is acquired by the study of the Catechism, and by strict attention paid to lectures and sermons, which are but the developments of the Catechism. This little book is the most beautiful of all books after the Gospel; it is a resume of the doctrines of Jesus Christ; it is the code of our morals, of our duties, of our life, and our belief.

"Any man who obeyed the Catechism," said a philosopher, "would be a man of sense, or honor, and of amiability."

And not only as a rule for our conduct, but as an epitome of the science of religion, is the Catechism so valuable. Every Catholic should possess a thorough knowledge of the Catechism, and cherish it in his home as a beacon to light him on his way.

DEVOTED TO THE BLESSED VIRGIN.

THE ROSARY.

Every Catholic is recommended to encourage a love and devotion to the Holy Mother of God. St. Bernard said: "Why should you fear to go to Mary? Are you afraid to be consoled? Oh! There is no austerity, nothing terrible about her; she is all sweetness and goodness to those who fly to her." Richard of St. Lawrence said: "Mary's power is in a manner like to the power of Jesus, only Jesus is all-powerful by nature, and Mary is all-powerful by grace; that is to say, her power is not of herself, but obtained of God."

There can be no more beautiful devotion than that of the Rosary.

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Do You Know that the liability to accident or sickness is constant, that you cannot get away from it whether you are asleep or awake?

Do You Know that it costs *you* something to carry this risk, (liability) and that *you must* pay for it?

Do You Know that it costs you much less to pay a good insurance company to carry it than to carry it yourself? You may never have thought much about these propositions, but they are *solid facts* verified every day by the experience of men who get injured or are taken sick.

Our Business is to carry the risk for you, to make good to you the money loss that accrues because of the accident or sickness, and to do it at the lowest possible cost. When our agent calls let him tell you about it, or call at our office 115 N. Main Street and we will tell you.

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It has been called the Queen of Devotions. It is a treasury of prayers from which every species of intelligence may draw to offer to God its tribute of homage, its meed of expiation. The learned may, in meditating its wonderful mysteries, rise to the greatest heights of contemplation, whilst the poor who cannot read find in it words and feelings to speak to God of the love in their hearts. All are strengthened, comforted and assured of Mary's powerful protection by this never-failing source of devotion.

THE PROMISES OF OUR LORD TO THE BLESSED MARGARET MARY.

1. "I will give them graces necessary in their state of life.
2. "I will establish peace in their houses.
3. "I will comfort them in all their afflictions.
4. "I will be their secure refuge during life, and above all in death.
5. "I will bestow a large blessing upon all their undertakings.
6. "Sinners shall find in my heart the source and the infinite ocean of mercy.
7. "Tepid souls shall grow fervent.
8. "Fervent souls shall quickly mount to high perfection.
9. "I will bless every place where a picture of my heart shall be set up and honored.
10. "I will give to priests the gift of touching the most hardened hearts.
11. "Those who shall promote this devotion shall have their names written in My Heart never to be blotted out.
12. "I promise thee in the excessive mercy of My Heart that my all-powerful love will grant to all those who communicate on the first Friday in nine consecutive months, the grace of final penitence; they shall not die in My Disgrace nor without receiving the sacraments; My Divine Heart shall be their safe refuge in this last moment."

(From the authentic writings of Blessed Margaret Mary, examined by the Sacred Roman Congregation of Rites previous to Beatification.)

THE SPIRIT OF THE CHURCH IN THE CHRISTIAN YEAR.

The church is occupied during Advent in expecting Jesus Christ and in preparation for His coming; from Christmas to Lent with the infancy of our Infant Saviour; during Lent with the penance of Jesus in the desert, His Passion and Crucifixion; at Easter with the Resurrection of Jesus Christ; from Pentecost to Advent with the Life of Jesus in our souls by the Eucharist and by the Gospel.

PRAYER.

Prayer is the uplifting of our minds and hearts to God to adore Him, to thank Him for his benefits, to ask His forgiveness, and to beg of Him all the graces we need for soul and body.

At the awakening in the morning, our first thought should be of God,

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who has guarded us through the night and given us the priceless gift of life. Say your morning prayers with devotion, and go forth to your daily duties animated with faith, inspired by hope, and inflamed with charity.

THE ANGELUS.

When the bell rings for the Angelus, repeat that prayer in honor of the annunciation of the Blessed Virgin Mary.

THE PRAYER OF ST. BERNARD.

MEMORARE.

Remember, O most merciful Virgin Mary, that it has never been heard that anyone who came to Thee for refuge, implored Thy help, and sought Thy prayers, was forsaken. Animated with this confidence, I fly to Thee, O Virgin of virgins, Mother; coming to Thee, I stand sinful and sorrowful. O Mother of the world incarnate, despise not my petitions, but in Thy mercy hear and answer me. Amen.

THE MASS.

"The Mass was instituted," writes St. Liguori, "to honor God; to pay Him a tribute of gratitude; to obtain the remission of our sins, and for all the graces we stand in need of."

"The Mass is Calvary renewed," says the Council of Trent.

Holy Mass is the sacrifice of the Body and Blood of Jesus Christ which is offered to our Heavenly Father on the altar under the appearance of bread and wine. It was instituted by our Lord himself in order to represent and continue that sacrifice He made on the Cross.

The prayers which the Priest ordinarily reads in celebrating Mass form the Ordinary of the Mass. Some of these prayers are always the same; those, for instance, from the Sanctus until the Communion.

The Introit, the prayers before the Epistle, the Secret, the prayers after the Communion, the Epistle, the Gospel, the Preface, all vary according to the time of the year or the Saint whose festival is celebrated.

White is used when the feast is of the mysteries of Jesus Christ and of the Blessed Virgin, or any Saint except those who were martyrs; red is used on feasts of the Passion, of the Holy Ghost, and of the Martyrs; green marks a day when the Church does not keep the feast of any particular saint; violet is used in times of mourning and penance—Advent, Lent, Quarter Tense; and black is used when Mass is said especially for the dead, and on Good Friday.

PRIVATE BAPTISM.

Any person, whether man, woman, or child, may baptize an infant in case of danger or death, and ought to do so, without waiting for a priest, if the child may die before he arrives. If the child recovers, it should be taken to the Church, where the ceremonies will be supplied.

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