

Canevin, Regis

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The

I **NQUIRER'S**
☆ **GUIDE**



**WHAT THE CATHOLIC CHURCH
IS... AND WHAT SHE TEACHES**

John Winton.

THE INQUIRER'S GUIDE

AN EASY WAY TO LEARN
WHAT THE CATHOLIC CHURCH IS,
AND WHAT THE CATHOLIC
CHURCH TEACHES

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PREFACE

This booklet aims to present the teachings of the Catholic Church in a short and simple form. The first part is made up of easy lessons in Christian Doctrine. The second part is a prayer-book, with an explanation of the Mass, and instructions for Confession and Holy Communion. The third part contains the profession of Faith, and other points which priests usually explain to persons who are preparing to enter the Church.

The Inquirer's Guide is intended to open an easy way into the Church for those who are not of the fold, and to make religion more clear and definite to all who study its pages. The cost is so little that copies can be distributed gratis to non-Catholics, or sold for a few cents at missions and at the door of churches.

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Truths Everyone Should Know

There is **one** God, Who will reward the good and punish the wicked.

In this one God there are three Persons: the Father, the Son, and the Holy Ghost.

God the Son was made man and died for us; He rose again and ascended into Heaven.



A Prayer for Light

(To be said by those seeking the truth.)

O Holy Spirit of God, take me as Thy disciple: guide me, illuminate me, sanctify me. Bind my hands, that they may do no evil; cover my eyes, that they may see it no more; sanctify my heart, that evil may not dwell within me. Be Thou my God; be Thou my guide. Whithersoever Thou leadest me I will go; whatsoever Thou forbiddest me I will renounce; whatever Thou commandest me in Thy strength I will do. Lead me then, unto the fulness of Thy truth. 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 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 rose again from the dead; He ascended into heaven, sitteth at the right hand of God, the Father Almighty; from thence He shall come to judge the living and the dead. I believe in the Holy Ghost; the Holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and life everlasting. Amen.

The Inquirer's Guide

PART FIRST

God Is the Creator and Lord of Heaven and Earth

"God said to Moses: I AM WHO AM. He said, Thus shalt thou say to the children of Israel: HE WHO IS, hath sent me to you." Exodus III, 13.

"Before the mountains were made, or the earth and the world was formed; from eternity and to eternity Thou art God." Psalm LXXXIX, 2.

There is one First and Greatest Being, a pure Spirit, perfect in every respect, called God, Who always was and always will be. All other things were created out of nothing, by His word only. God can do all things. God is everywhere present at all times; He knows and sees us, and always watches over each of us. God will reward the good and punish the wicked.

Q. Who made the world?

A. God made the world.

Q. Who is God?

A. God is the Creator and Lord of all things.

Q. Where is God?

A. God is everywhere.

Q. Does God see us?

A. God sees and watches over us.

The Blessed Trinity

"For there are three that give testimony in heaven; the Father, the Word, and the Holy Ghost: and these three are one." St. John V, 7.

"Go ye, therefore, and teach all nations; baptizing them in the name of the Father, and of the

Son, and of the Holy Ghost." St. Matthew XXVIII, 19.

There is only one true and living God, and in the one only God there are three Persons, called the Blessed Trinity. God the Father is the First Person; God the Son is the Second Person; God the Holy Ghost is the Third Person of the Blessed Trinity. Each Person is distinct from the other; each Person is equal to the other, because each Person is God.

Q. What means the Blessed Trinity?

A. Three Persons in one God.

Q. How do you call the three Persons?

A. God the Father, God the Son, God the Holy Ghost.

Q. Are the three Persons three Gods?

A. No; there is but one God.

Man Is One of God's Creatures

(A creature is any person or thing that is made out of nothing.)

"And He said: Let us make man to our image and likeness." Genesis 1, 26.

"Now this is eternal life; that they may know Thee, the only true God, and Jesus Christ, whom Thou hast sent." St. John XVII, 3.

We are creatures of God, composed of body and soul, and made to the image and likeness of our Creator. This likeness is chiefly in the soul, which is a spirit that can know, love and obey God. The soul will never die. God made us that we might know, love and serve Him in this world, and be happy with Him in heaven forever.

Q. What are you?

A. One of God's creatures.

Q. Why did God make you?

A. That I might know, love and serve Him in this world, and be happy with Him in heaven.

Q. What must we do to serve God?

A. We must believe in Him, hope in Him, obey His law, and love Him with all our hearts.

The Angels

“For if God spared not the angels that sinned but having cast them down into the place of torments delivered them into the chains of hell to be tormented, to be reserved unto judgment.”
2 St. Peter II, 4.

“For He hath given His angels charge over thee; to keep thee in all thy ways.” Psalm XC, 11.

In the beginning God created a vast number of pure spirits without bodies to adore and enjoy Him in heaven. These pure spirits, created to worship before the throne in heaven, and to be God's messengers to men on earth, are called angels. Some of the angels refused to serve their Creator, and with their leader, Satan, or the devil, were cast out of heaven and punished in the dreadful torments of hell. The good angels stood the trial, and were taken into the full and everlasting glory of God seen face to face.

Angels that watch over men with special care are called guardian angels.

Q. What are angels?

A. Pure spirits, without bodies, created to adore and enjoy God in heaven.

Q. What are the fallen angels called?

A. Devils or evil spirits.

Q. What are the angels that have care of us called?

A. Our guardian angels.

The Fall of Man

"Wherefore 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." Romans V, 12.

"And as in Adam all die, so also in Christ all shall be made alive." 1 Corinthians XV, 21.

The first man was Adam, and the first woman, Eve. God created them in a state of holiness and gave them the use of all the fruits of the earth except that of one tree. The devil, envying the happiness of our first parents, took the form of a serpent and tempted Eve to eat the forbidden fruit. Through Eve Adam was tempted, and in this way the first man and woman lost their holiness and innocence, and fell under the devil's power by eating the forbidden fruit.

This was the first sin. All mankind need a Redeemer or Savior, to save them from hell; because all come from Adam, and all, except the Blessed Virgin Mary, begin life in the guilt of original sin.

The Immaculate Conception means that God preserved the Blessed Virgin from every stain of original sin.

Q. Who were our first parents?

A. Adam, the first man, and Eve, the first woman.

Q. Did Adam and Eve obey God?

A. No; they sinned by eating the forbidden fruit.

Q. Who tempted them?

A. The devil in the form of a serpent.

Q. What do you call the sin we inherited from our first parents?

A. Original sin.

Q. Has Adam's sin done us any harm?

A. Yes; we all share in the sin and its punishments.

Actual Sin

"His own iniquities catch the wicked: and he is fast bound with the ropes of his own sins." Proverbs V, 22.

"He that committeth sin is of the devil." 1 St. John III, 8.

"There is a sin unto death." "A sin which is not to death." 1 St. John V, 16.

Original sin is not the only kind of sin. We ourselves can commit sin by breaking the known law of God, in thought, word, deed or omission, and such sins are called actual sins.

Those who die in mortal sin, that is, in grievous sin, are cast into hell forever. Those who die in venial sin, that is, in lesser sin, suffer for a time in purgatory before they can go to heaven.

Q. What is actual sin?

A. Any willful thought, word, deed, or omission against the law of God.

Q. How many kinds of actual sin are there?

A. Two: mortal and venial.

Q. Where shall they go who die in mortal sin?

A. To hell for all eternity.

Q. Where shall they go who die in venial sin?

A. To purgatory, for a time.

Purgatory

"It is, therefore, a holy and wholesome thought to pray for the dead, that they may be loosed from their sins." 11 Machabees XII, 46.

"Amen, I say to thee, thou shalt not go out from thence till thou repay the last farthing." St. Matthew V, 26.

Purgatory is a place of punishment where some souls suffer for a time, after death, before they enter heaven. Souls that depart this life in venial sin, or have not done full penance for repented and forgiven sins, must be punished in Purgatory before they can be happy with God forever. The Holy Scripture declares that nothing defiled shall enter heaven; that God will render to every man according to his works; that some shall be saved, "yet so as by fire." This leads us to believe that some sins may be forgiven, and some repentant sinners must pay the last farthing of their debt in a place of punishment, which we call Purgatory.

Q. What is Purgatory?

A. A place of punishment after death where souls, free from the guilt of mortal sin, are purified from venial sin and other stains which may defile them.

Q. Should we pray for the souls in Purgatory?

A. Yes. "It is a holy and wholesome thought to pray for the dead.

The Incarnation of God the Son

"And in thy seed shall all the nations of the earth be blessed." Genesis III, 15.

"Behold a virgin shall conceive and bear a son, and His name shall be called Emmanuel." Isaias VII, 14.

"This day is born to you a Savior, who is Christ the Lord, in the city of David." St. Luke II, 10.

Four thousand years after the fall of Adam, Jesus Christ, the Redeemer, came to atone for sin and to save us from hell.

Jesus Christ is true God and true man. He is God the Son, the Second Person of the Blessed Trinity, Who, by the power of the Holy Ghost, took a body and soul like ours and became the child of the Blessed Virgin Mary.

He was born on Christmas day in a stable at Bethlehem. He grew up under the care of His mother and Saint Joseph, and when thirty years of age began to teach in public the true religion which all men should obey.

After three years of public teaching He was nailed to a cross by His enemies, and, when He had hung three hours in agony, died to save sinners and re-open the gates of heaven, which had been closed by the sin of our first parents.

Q. Who became man to atone for sin and to save us?

A. God the Son, the Second Person of the Blessed Trinity.

Q. How did God the Son become man?

A. He was conceived by the Holy Ghost, and born of the Virgin Mary.

- Q. What do you call God the Son made man?
A. Jesus Christ.
- Q. Is Jesus Christ true God and true man?
A. Jesus Christ is true God and true man.
- Q. How did Jesus Christ end His life?
A. He died nailed to a cross.
- Q. Why did Christ suffer and die?
A. To atone for sin, and to save us from hell.

The Death, Resurrection and Ascension of Jesus Christ

“And when they were come to the place which is called Calvary, they crucified Him there.” St. Luke XXIII, 33.

“But now Christ is risen from the dead, the first fruits of them that sleep.” I Cor. XV, 20.

On Good Friday, Jesus Christ was crucified by His enemies; that is, His hands and feet were nailed to a cross. After hanging three hours in bitter suffering, He died to redeem and save us.

He raised Himself from the grave on Easter Sunday, the third day after His death; and remained on earth forty days to show that He was truly risen, and to establish His Church. On Ascension Day Jesus Christ went up, body and soul, into heaven. He will come again, on the last Day, to judge the living and the dead.

- Q. Did Christ rise from the dead?
A. Yes; on Easter Sunday, the third day after His death.
- Q. After Christ had remained forty days on earth where did He go?
A. He ascended into heaven.

The Coming of the Holy Ghost

"But you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto Me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost part of the earth." Acts 1, 8.

On Pentecost, ten days after He went up into heaven, Jesus Christ sent the Holy Ghost, the Third Person of the Blessed Trinity, upon twelve men called Apostles, who were chosen teachers in the Church, in order that the Holy Ghost would enable them, and their successors, to teach the true religion to all men until the end of the world.

Q. Who is the Holy Ghost?

A. The Third Person of the Blessed Trinity.

Q. Why did Christ send the Holy Ghost upon the Apostles?

A. To teach and preserve the true Church.

Q. What do you call the true Church?

A. The Holy Catholic Church.

Q. Who belong to the true Church on earth?

A. All baptized persons who follow the religion of Christ, under one visible Head.

Q. Who is the visible Head of the Church?

A. Our Holy Father, the Pope.

The One Church of Christ

"Thou art Peter, and upon this rock I will build My church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the Kingdom of Heaven." St. Matthew XVI, 18, 19.

"Going, therefore, teach ye all nations; . . . and behold I am with you all days, even to the con-

summation of the world." St. Matthew XXVIII, 18.

"One Lord, one faith, one baptism. One God and Father of all." Ephesians IV, 3.

Jesus Christ taught the Catholic religion and established the Catholic Church, which all men are bound to believe and obey. That Church was founded to be the infallible teacher of truth for all ages, and to endure until the end of time. Christ promised that His Church could never go astray and could never be destroyed. Our Holy Father, the Bishop of Rome, is the successor of St. Peter, whom our Lord appointed His vicar on earth, and chief teacher and supreme judge among men in matters of faith and morals; that is, in matters pertaining to the doctrines and duties of religion. All men should belong to the Catholic Church, because it alone has Jesus Christ for its Founder, and it alone was instituted to preach the Word of God, to dispense the graces and merits of Christ, to sanctify and save souls.

Q. What is the Catholic Church?

A. The union of all the faithful under one head.

Q. Who is the head of the Church?

A. Jesus Christ, represented on earth by His Vicar, the Pope.

Q. Who was the first Pope?

A. St. Peter, head of the Apostles and first Bishop of Rome.

The Holy Scriptures

"All Scripture divinely inspired, is profitable to teach, to reprove, to correct, to instruct in justice." 2 Timothy III, 17.

"In which (St. Paul's Epistles) are some things hard to be understood, which the unlearned and unstable wrest, as also the other Scriptures, to their own perdition." 2 St. Peter III, 16.

"Hold the traditions which you have learned, whether by word or by our epistles." 2 Thessalonians II, 14.

The Bible contains the Holy Scriptures, or the written word of God. The Bible is divided into the Old Testament and the New Testament. The Old Testament was written before the coming of Christ. The New Testament was written after the ascension of Christ into heaven. The Bible has God for its Author, because the sacred writers were inspired by the Holy Ghost to write what God wished them to write, and were preserved from error in what they wrote.

The Bible does not contain all the truths that God reveals through His Church, which is "the pillar and ground of truth." The Church alone can interpret many of the deep mysteries contained in Holy Scripture, and Catholics should often read some portion of the divine Book, but read and interpret its difficult passages as explained by the approved teachers of the Church.

Q. What is the Bible?

A. The written Word of God.

Q. What are the unwritten teachings of Christ and the Apostles which have been handed down in the Church, called?

A. Tradition, or, the unwritten Word of God.

The Ten Commandments

"Do not think that I am come to destroy the law, of the prophets. I am not come to destroy but to fulfill." St. Matt. V, 17.

"If you love Me, keep My commandments." St. John XIV, 15.

"If thou wilt enter into life, keep the commandments." St. Matthew XIX, 17.

To be true followers of Christ—that is, to be true Christians—we must not only believe what the Church teaches, but to save our souls we must also keep the commandments.

The commandments of God are ten:

I. I am the Lord thy God. Thou shalt not have strange gods before me.

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

III. Remember thou keep holy the Sabbath day.

IV. Honor thy father and thy mother.

V. Thou shalt not kill.

VI. Thou shalt not commit adultery.

VII. Thou shalt not steal.

VIII. Thou shalt not bear false witness against thy neighbor.

IX. Thou shalt not covet thy neighbor's wife.

X. Thou shalt not covet thy neighbor's goods.

Q. Say the ten commandments.

The Ten Commandments Explained

In the first commandment God commands us to know and adore Him. We must believe in Him,

hope in Him, pray to Him, love Him with all our heart, and fear to sin against His law.

The **second commandment** forbids all words which insult the name of God or holy things. It forbids blasphemy, perjury, cursing, and profane language of any kind.

The **third commandment** teaches us to keep the Sunday holy by hearing Mass, by pious conduct, and by resting from unnecessary servile work.

The **fourth commandment** teaches us to love, respect, and obey parents and superiors in all things not sinful.

The **fifth commandment** forbids murder, fighting, hatred, anger, drunkenness, and leading others into sin.

The **sixth commandment** forbids immodest looks, words, actions; or anything that would lead to sins against chastity, such as bad books, pictures, songs, immoral amusement or company.

The **seventh commandment** forbids us to unjustly take, or keep, or destroy what belongs to another.

The **eighth commandment** forbids us to speak evil of any one, or to tell lies.

The **ninth commandment** forbids us to keep any immodest thought or desire in our mind.

The **tenth commandment** forbids any unjust wish to take, or keep, or destroy what belongs to another.

The ten commandments may be reduced to these two precepts of charity: THOU SHALT LOVE THE LORD THY GOD WITH THY WHOLE HEART, AND THY NEIGHBOR AS THYSELF.

Commandments of the Church

"Obey your prelates, and be subject to them. For they watch as being to render an account of your souls." Hebrews XIII, 17.

"He that heareth you heareth Me; and he that despiseth you despiseth Me." St. Luke X, 16.

The following laws are called commandments, or precepts, of the Church:

I. To hear Mass on Sundays and holydays of obligation.

II. To fast and abstain on the days appointed by the Church.

III. To confess at least once a year.

IV. To receive worthily the Blessed Eucharist within the Easter time.

V. To contribute to the support of Religion.

VI. Not to marry any person forbidden by the Church; nor to marry at any time, nor in any way, forbidden by the Church.

Explanation of the Commandments of the Church

It is a mortal sin for any one who has come to the use of reason to miss Mass, or to hinder others from hearing Mass, on a Sunday or holyday of obligation, without sufficient cause.

Holy-days of obligation are: Christmas; the Circumcision, or New Year's Day; the Ascension; the Assumption of the Blessed Virgin, August 15; All Saints, November 1; Immaculate Conception, December 8.

On Fridays and other days of abstinence all persons over seven years of age are bound to ab-

stain from meat, unless they have special permission.

On fast days persons over twenty-one and under sixty years of age, unless dispensed, are allowed but one full meal, to be taken about noon; a light supper, not exceeding ten ounces is permitted in the evening, and two ounces of bread in the morning, with tea, coffee, or some similar drink.

All precepts of the Church bind under pain of mortal sin in matters of grave importance.

Grace

"Being justified freely by His grace, through the redemption that is in Christ Jesus." Romans III, 24.

"My grace is sufficient for thee; for power is made perfect in infirmity." 2 Corinthians XII, 9.

"Ask and it shall be given you; seek and you shall find; knock and it shall be opened to you." St. Luke XI, 9.

To keep the commandments and gain heaven, we need the help of God. This help of God, without which no one can be saved, is called grace. Through Jesus Christ, all men receive from God the free gift of grace, which, if rightly used, helps them to serve God and save their souls.

Grace is obtained chiefly by prayer and the sacraments.

Q. Can we keep the commandments and save our souls without the help of God?

A. No; we need the help of God.

Q. What is this help called?

A. The grace of God.

Q. Which are the best means to obtain grace?

A. Chiefly prayer and the sacraments.

Q. What is prayer?

A. Prayer is an act by which we turn to God, adore Him, and beg Him to assist us.

The Seven Sacraments

But where sin abounded, grace hath abounded more. That as sin hath reigned unto death: so also grace might reign by justice unto everlasting life, through Jesus Christ Our Lord." Romans V, 20.

"Let a man so look upon us as the ministers of Christ, and the dispensers of the mysteries of God." 1 Corinthians IV, 1.

Christ has left in His Church seven sacraments, by means of which the true life of grace is given to the souls of men. A sacrament is an outward sign instituted by Jesus Christ to give grace to our souls. The sacraments are: Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Orders, and Matrimony.

Through the merits of Christ, a sacrament never fails to give grace to those who receive it worthily.

Q. What is a sacrament?

A. An outward sign, instituted by Christ to give grace.

Q. Do the sacraments always give grace?

A. Yes; if we receive them worthily.

Baptism

"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." St. Matthew XXVIII, 19.

"For as many of you as have been baptized in Christ, have put on Christ." Galatians III, 27.

Baptism is the first and most necessary sacrament, in which, by water and the word of God, we are cleansed from all sin, made Christians and children of God.

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.

Q. What is Baptism?

A. Baptism is a sacrament which frees the soul from all sin, and makes us Christians.

Q. Who are Christians?

A. Those who belong to the Church of Christ.

Confirmation

"But the Paraclete, the Holy Ghost, whom the Father will send in My name, He will teach you all things, and bring all things to your mind, whatsoever I shall have said to you." St. John XIV, 26.

"Then they (the Apostles) laid their hands upon them, and they received the Holy Ghost." Acts VII, 17.

Confirmation is a sacrament in which, through the laying on of the bishop's hands, prayer, and anointing, those who have been baptized are made strong and perfect Christians; that is, they are strengthened by the Holy Ghost so that they may firmly profess their faith, and sincerely live up to it as soldiers of Jesus Christ.

Q. What is Confirmation?

A. A sacrament which makes us strong and perfect Christians.

Penance

“Whatsoever you shall bind upon earth, shall be bound also in heaven; and whatsoever you shall loose upon the earth, shall be loosed also in heaven.” St. Matthew XVIII, 18.

“Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained.” St. John XX, 20.

To those who fall into sin after Baptism, our merciful Lord has left a means of pardon in the sacrament of Penance. Penance is a sacrament in which the sins committed after Baptism are forgiven to those who are heartily sorry, confess their sins sincerely, and are ready to do penance.

To receive the sacrament of Penance worthily, we must: (1) Examine our conscience; (2) have sorrow for our sins; (3) firmly purpose not to sin again; (4) confess our sins to the priest; (5) accept the penance which the priest gives us.

Q. What sacrament forgives the sins committed after baptism?

A. Penance.

Q. What must we do to obtain forgiveness in the sacrament of penance?

A. We must make a good confession.

Q. What sins are we bound to confess?

A. All our mortal sins, as nearly as we can remember.

Q. Is it a great sin to conceal a mortal sin, or not to have true sorrow, or to make a bad confession?

A. It is a very great sin.

Q. What must he do who has made a bad confession?

A. He must repent, and confess all mortal sins he committed since his last good confession.

Preparation for Confession

"For whereas wickedness is fearful, it beareth witness of its condemnation: for a troubled conscience always forecasteth grievous things." Wisdom XVII, 10.

"They that fear the Lord, will prepare their hearts, and in His sight will sanctify their souls." Ecclesiasticus II, 20.

If we wish to receive the sacrament of penance worthily, we must begin by asking God to help us to know our sins clearly, and to confess them with sincere sorrow.

First, we examine our conscience, to find how often, since our last good confession, we may have sinned against the law of God, in thought, word, deed, or omission, by any of the seven deadly sins: Pride, Covetousness, Lust, Anger, Gluttony, Envy, Sloth.

Then we consider whether we have sinned against the Ten Commandments.

Sins against the Commandments

First Commandment: Neglect to learn or believe the truths of religion. Idolatry or false worship. Neglect of prayer, catechism, or other duties of religion.

Second Commandment: Sinful swearing, cursing, or words insulting to God, the saints, the Church, or anything holy.

Third Commandment: To miss Mass on Sun-

day or Holy-day, to come too late to hear Mass, to assist at Mass with willful distraction, or to do servile work without necessity.

Fourth Commandment: Not to love, honor, or obey parents, pastors, teachers, and others placed over us by God.

Fifth Commandment: Murder, anger, hatred, evil wishes, threats, quarrels, blows, drunkenness, scandals.

Sixth and Ninth Commandments: To dwell willfully on immodest thoughts and desires. Immodest words, looks, actions, alone or with others.

Seventh and Tenth Commandments: To steal, cheat, injure, keep, or unjustly covet the property of others.

Eighth Commandment: To tell lies, or to speak evil of others.

Against the Commandments of the Church:

To eat meat on any day of abstinence; or, if over twenty-one years of age, to neglect to keep the fast days.

To fail to go to confession at least once a year; or to fail to receive Holy Communion within the Easter time.

To marry against the laws of the Church.

Finally, to receive any sacrament unworthily is a great sin—a sacrilege.

Method of Confession

“And many of them that believed, came confessing and declaring their deeds.” Acts XIX, 18.

“If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all iniquity.” 1 St. John I, 9.

After examining your conscience, make an act

of true contrition; be heartily sorry for having offended God; resolve never to sin again, and always to shun anything that might easily lead you into sin.

Then go into the confessional, kneel down and say: "I confess to Almighty God, and to you, Father." Tell how long it is since your last confession, and whether in it you received absolution or not, and whether you performed the penance. For example: "It is one month since my last confession. I received absolution and performed my penance."

Then confess your sins. Tell the name of each grievous sin you have committed, and the number of times such sin was committed, as far as you can. At the end of your confession, listen to the advice of the priest and the penance he enjoins—usually some prayers—and while he gives you absolution make once more an act of sincere contrition. After confession say some prayers before leaving the church.

Indulgences

"Whatsoever thou shalt loose upon earth, shall be loosed also in heaven." St. Matthew XVI, 19.

"If I have pardoned anything, for your sakes I have done it in the person of Christ." 2 Corinthians II, 10.

After the guilt of sin has been forgiven in the Sacrament of Penance, there generally remains a penance, or temporal punishment, which the sinner must undergo either in this life or in purgatory.

An indulgence is the remission or forgiveness,

by the Church, in whole or in part, of this temporal punishment?

Q. What is an indulgence?

A. An indulgence is the remission, in whole or in part, of the temporal punishment due to sin.

Q. What must we do to gain an indulgence?

A. To gain an indulgence we must be in the state of grace and perform the works enjoined.

The Holy Eucharist

“And whilst they were at Supper, Jesus took bread, and blessed, and 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 unto the remission of sins.” St. Matthew XXIV, 26.

At the Last Supper, the night before His death, Jesus Christ changed bread and wine into His own body and blood, and left Himself to us in the Holy Eucharist.

The Holy Eucharist is the sacrament we receive when we go to Holy Communion. It is also called the Blessed Sacrament. It is the real, true, living body and blood of Jesus Christ under the appearance of bread and wine. That is, what to us looks like bread, and tastes like bread, is really the true living Body and Blood of Christ. Jesus Christ Himself has declared: “This is my Body,” “This is my Blood.”

To receive Holy Communion worthily our souls must be free from every grievous sin; and, except when in danger of death, we must be fasting from midnight.

Q. What is the Holy Eucharist, or Blessed Sacrament?

A. The Holy Eucharist, or Blessed Sacrament, is Jesus Christ, true God and true man, living under the appearance of bread and wine.

Q. What is Holy Communion?

A. Receiving the Body and Blood of Christ.

Q. What preparation is necessary for a good Communion?

A. To be free from mortal sin, and to be fasting from midnight.

Holy to Receive Holy Communion

“Let a man prove himself: and so let him eat of that bread, and drink of the chalice.” “For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord.” 1 Corinthians XI, 28, 29.

“He that eateth My flesh, and drinketh My blood, abideth in Me, and I in him.” St. John VI, 57.

Having prepared by prayer and a good confession, you will, with the permission of your confessor, go to receive the Sacrament of the Holy Eucharist. Your Holy Communion is the receiving of the Body and Blood of Jesus Christ under the appearance of bread. In the Mass the priest receives under the form of bread and under the form of wine.

To receive the Body and Blood of Jesus Christ worthily, you must be in the state of grace and fasting from midnight. To eat one crumb of bread, or to drink one drop of water, after twelve o'clock the night before, would prevent you from receiving the Holy Eucharist. Except when in

danger of death, no food or drink of any kind can be taken before Communion.

Spend the morning in silence and prayer until the time for Holy Communion arrives. With hands joined (gloves should not be worn), approach the altar, kneel down at the railing, and place your hands under the Communion cloth in such a way that it would catch any particle of the Blessed Sacrament which might chance to fall. When the priest is about to give you Holy Communion, raise the head slightly, open the mouth and extend the tongue so as to cover the lower lip.

When the priest has placed the Blessed Sacrament on your tongue, close your mouth, return to your pew, taking care to swallow the Sacred Host as soon as you can. If the Sacred Host should stick to the roof of your mouth, remove it gently with your tongue, and be careful not to put your finger into your mouth, or to spit for some time after you have swallowed the Blessed Sacrament.

After Mass remain in your place for some moments at least, to adore our Lord, to thank Him, saying again and again: "May the Body of our Lord Jesus Christ preserve my soul to everlasting life."

The Holy Mass

"And taking bread, He gave thanks, and broke: and gave to them, saying: This is My body which is given for you. Do this for a commemoration of Me." St. Luke XXII, 7.

"The chalice of benediction which we bless, is it not the communion of the blood of Christ? And the bread which we break, is it not the partaking of the body of the Lord?" 1 Corinthians X, 16.

The Mass is the most solemn act of religious worship, in which the same Christ who offered Himself for us in a bloody manner on the Cross continues to offer Himself by the hands of His priests for the living and the dead, in an unbloody manner, under the appearance of bread and wine, as He did at the Last Supper.

Q. What is the Mass?

A. The Mass is the unbloody sacrifice, or offering, of the Body and Blood of Christ under the appearance of bread and wine.

Q. When are the bread and wine changed into the Body and Blood of Christ?

A. At the consecration in the Mass.

Q. How should we hear Mass?

A. By thinking of Jesus, Who offers Himself for us, and praying devoutly.

Extreme Unction

"And going forth they preached that men should do penance: and they cast out many devils, and anointed with oil many that were sick, and healed them." St. Mark VI, 12.

"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." St. James V, 14.

The last sacrament given to the dying to strengthen them in their passage out of this life, and prepare them for the glory of heaven, is called Extreme Unction, or the last anointing.

Extreme Unction is a sacrament which, through

the anointing with holy oil, and the prayer of the priest, gives grace and strength to the soul, and sometimes health to the body, when we are in danger of death from sickness.

Q. What is Extreme Unction?

A. A sacrament which gives grace, and sometimes restores health to those who are in danger of death from sickness.

Q. How should we receive the sacrament of Extreme Unction?

A. In the state of grace; with faith, hope, and charity, and resignation to the will of God.

Holy Orders

“Peace be to you. As the Father hath sent Me, I also send you. When He had said this He breathed on them: and He said to them: Receive ye the Holy Ghost.” St. John XX, 21.

“And when they had ordained to them priests in every church, and had prayed with fasting, they commended them to the Lord, in whom they believed.” Acts. XIV, 22.

Holy Orders is a sacrament by which bishops, priests, and other ministers of the Church are ordained and receive the power and grace to perform their sacred duties.

Matrimony

“Nevertheless let every one of you in particular love his wife as himself; and let the wife reverence her husband.” Ephesians V, 22.

“What God hath joined together, let no man put asunder.” St. Matthew XIX, 6.

“Everyone that putteth away his wife, and marrieth another, committeth adultery; and he that marrieth her that is put away from her husband, commiteth adultery.” St. Luke XVI, 18.

Matrimony is a sacrament in which a single man and a single woman are united as husband and wife, and receive grace from God to fulfill the duties of their state faithfully until death.

Q. What is Matrimony?

A. A sacrament which unites and sanctifies a Christian man and woman in lawful marriage.

Q. Can the bond of Christian marriage be broken?

A. Never; except by the death of the husband or wife.

Sacramentals

"For every creature of God is good, and nothing to be rejected that is received with thanksgiving; for it is sanctified by the word of God and prayer." 1 Timothy IV, 5.

A sacramental is anything blessed and set apart by the Church to increase devotion in our hearts, and to protect us from evil; such as holy water, blessed candles, palms, ashes, crucifixes, rosaries, and scapulars.

The Last Things

"It is appointed for men once to die, and after this the judgment." Hebrews IX, 27.

After death follows the particular judgment. In this judgment the souls that are perfectly pure are admitted to the presence of God face to face. Those souls that are not perfectly free from every stain, but are not in mortal sin, suffer for a time, in purgatory before they are admitted to the joys of heaven. Those who die in mortal sin are condemned to eternal punishment in hell.

At the end of the world all men shall arise in their own bodies and stand together before Christ

in the general judgment, when He will come to judge all mankind.

After the general judgment the just shall go, body and soul, into the everlasting joy of heaven. The wicked shall depart, body and soul, into the everlasting torments of hell.

Q. When will Christ judge us?

A. Immediately after death, and on the last day.

Q. What do you mean by the last day.

A. The day of general judgment.

Q. What will Christ say to the good on the last day?

A. Come, ye blessed of My Father, possess the kingdom prepared for you.

Q. What will Christ say to the wicked on the last day?

A. Depart from Me, ye cursed, into everlasting fire, which was prepared for the devil and his angels.

Q. What is hell?

A. A state of punishment without end.

Q. What is purgatory?

A. A state of suffering, where some souls are detained for a time after death, before they enter heaven.

Q. What is heaven?

A. A state of happiness without end, in which we shall see God face to face.

Q. Will our bodies share in the reward or punishment of our souls?

A. Yes; after the general judgment our bodies will share in the reward or punishment of our souls.

PART SECOND

Daily Prayers

(These prayers should be committed to memory.)

THE SIGN OF THE CROSS

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.

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 rose again from the dead; He ascended into heaven, sitteth at the right hand of God, the Father Almighty; from thence He shall come to judge

the living and the dead. I believe in the Holy Ghost; the Holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and life everlasting. Amen.

DOXOLOGY

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

ACTS OF FAITH, HOPE AND CHARITY

N. B.—It is the strict duty of every Christian to make sometimes acts of Faith, Hope, Charity and Contrition.

AN ACT OF FAITH

O my God! I firmly believe all the sacred truths which Thy 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 the pardon of my sins, the assistance of Thy grace, and life everlasting, through the merits of Jesus Christ, our Lord and Savior.

AN ACT OF LOVE

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

AN ACT OF CONTRITION

O my God! because Thou art so good I am very sorry that I have sinned against Thee, and I will not sin again. Because I dread the loss of heaven and the pains of hell, O my God, I detest all my sins, and I am firmly resolved by the help of Thy grace to confess them, to do penance, and to amend my life.

Morning Prayers

As soon as you awake, say:

Holy, Holy, Holy, Lord God of Hosts; the earth is full of Thy glory. Glory be to the Father, glory be to the Son, glory be to the Holy Ghost. Amen.

When dressed, kneel and say:

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

Come, Holy Ghost, fill the hearts of Thy faithful and kindle in them the fire of Thy love.

MORNING OFFERING

O Jesus, through the Immaculate heart of Mary, I offer Thee all the prayers, works, and sufferings of this day, for all the intentions of Thy divine Heart in union with the Holy Sacrifice of the Mass, in reparation for all sins.

Then say:

The Lord's Prayer.

The Hail Mary.

The Apostles' Creed.

The Doxology.

The Acts of Faith, Hope, Charity, and Contrition.

Direct, we beseech Thee, O Lord, our actions by Thy holy inspirations, and carry them on by Thy gracious assistance; that every prayer and work of ours may always begin from Thee, and by Thee be happily ended; through Christ our Lord. Amen.

(To these prayers may be added the Litany of the Holy Name of Jesus, page 53, and Prayers for the Dead, page 61.)

PRAYER BEFORE MEALS

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

GRACE AFTER MEALS

We give Thee thanks, Almighty God, for these and all the benefits which we have received from Thy bountiful hands. Amen.

May the souls of the faithful departed, through the Mercy of God, rest in peace. Amen.

THE ANGELUS

(In honor of the Incarnation.)

To be said morning, noon and night.

The Angel of the Lord declared unto Mary;
And she conceived of the Holy Ghost.

Hail Mary, Etc.

Behold the handmaid of the Lord.

Be it done unto me according to Thy word.

Hail Mary, Etc.

And the Word was made Flesh,
And dwelt amongst 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 as we have known the Incarnation of Christ Thy Son by the message of an Angel, so, by His Passion and Cross, we may be brought to the glory of His resurrection: through the same Christ our Lord. Amen.

May the Divine assistance remain always with us; and may the souls of the faithful departed, through the mercy of God, rest in peace. Amen.

Night Prayers

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

Blessed be the holy and undivided Trinity, now and forever. Amen.

Come, Holy Ghost, fill the hearts of Thy faithful and kindle in them the fire of Thy love. Send forth Thy Spirit and they shall be created, and Thou shalt renew the face of the earth.

O God, Who by the light of the Holy Ghost didst instruct the hearts of Thy faithful, grant that by the same Holy Spirit we may ever be truly wise and always enjoy His divine consolation; through Jesus Christ our Lord. Amen.

Then say:

The Lord's Prayer.

The Hail Mary.

The Apostles' Creed.

The Doxology.

Ask for grace to know your sins and to be sorry for them.

Enlighten my mind, O Lord, that I may know the sins I have this day committed in thought,

word, and deed, and grant me the grace of true contrition.

Examine your conscience. Think how you have spent the day, how you have done your work and performed all your duties. Recall your willful thoughts, your words, your actions.

THE CONFITEOR

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

May the Almighty God have mercy on me, and forgive me my sins, and bring me to everlasting life. Amen.

May the Almighty and merciful Lord grant me pardon, absolution and remission of all my sins. Amen.

Recite the Act of Contrition.

AN ACT OF THANKSGIVING

With all my heart I thank Thee, O Lord, for all the mercies and blessings Thou hast bestowed upon me and upon Thy whole Church. I thank Thee particularly for having watched over me this day, for having preserved me from so many evils, and for having bestowed upon me so many graces and blessings. O, let me never be ungrateful, my God, who art so good and gracious unto me.

Say the Acts of Faith, Hope, and Charity.

Hear, O Lord, my prayers for the Church, for our Holy Father the Pope, our Bishops, our pastors, our country and its rulers, and for all who have authority over us.

Bless my relatives and friends. Help the poor, the sick, the dying—convert sinners and unbelievers. Have mercy on the souls of the faithful departed, particularly on those for whom I am bound to pray, or who have no one to pray for them.

Bless, O Lord, the rest I am about to take, that my strength being renewed, I may be better able to serve Thee. Amen.

(To these prayers may be added the Litany of the Blessed Virgin, page 58, and Prayers for the Dead, page 61.)

The Holy Sacrifice of the Mass

The Mass is the most solemn action of Christian worship, not a mere form of prayer. The Mass is the same offering as the Sacrifice of the Cross. It is nothing less than the offering of Jesus Christ by Himself as a sacrifice to God for sinners. The Last Supper was the first Mass. At the Last Supper, there were: first, the Preparation; second, the Offering of the bread and wine; third, the Consecration or change of the bread and wine into the Body and Blood of Christ, and fourth, the Communion.

THE BEGINNING, OR THE PREPARATORY PART OF THE MASS

When the Priest begins Mass before the altar, the following prayer may be said:

O my God, give me grace to assist with attention and devotion at this solemn act of religion,

by which the Church intends to worship Thee in a manner worthy of Thee. O God be merciful to me, a sinner.

THE INTROIT

The *Introit* (entrance), is the first prayer the Priest reads at the right, or epistle side of the altar.

Let the name of the Lord be blessed both now and forever. From the rising to the setting of the sun let all praise be given to 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 GLORIA IN EXCELSIS

The Priest, standing at the middle of the altar, recites the solemn hymn of praise and joy called the *Gloria*.

Glory be to God on high, and on earth peace to men of good will. We praise Thee; we bless Thee; we adore Thee; we glorify Thee. We give Thee thanks for Thy great glory, O Lord God, heavenly King, God the Father Almighty. O Lord Jesus Christ, the only begotten Son; O Lord God, Lamb of God, Son of the Father, who takest away the sins of the world, receive our prayers; Thou who sittest at the right hand of the Father, have mercy on us. For Thou only art holy; Thou only art the Lord; Thou only, O Jesus Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

At the end of the *Gloria* the Priest turns to the people and says: "Dominus vobiscum (the Lord be with you)." The server answers: "Et cum spiritu tuo (and with Thy spirit)."

THE COLLECTS

The Priest goes to the book at the Epistle side of the altar, and beginning with the word "oremus (let us pray)" offers up prayers for the wants and cares of the Church and her children. He collects, as it were, all the intentions and needs of the faithful and lays them before God.

PRAYER

O merciful God and Father, hear the prayers of Thy children and of Thy Church. We beg of Thee to help us. Give us Thy grace, without which we can not keep from sin, or do any good. Help us to get what we need for our bodies. Help us to love Thee with our whole hearts, and bring us all to Thy heavenly kingdom. Through Jesus Christ our Lord. Amen.

THE EPISTLE

This part of the Mass is often taken from one of the letters of the Apostles.

While the priest reads the Epistle you may say:

Thou hast taught us, O Lord, Thy sacred truths by Thy Prophets and Apostles: Grant that we may so improve by their doctrine and example in the love of Thy holy name and of Thy holy Law, that we may show forth by our lives that we are Thy disciples. May we no longer follow the corrupt inclinations of the flesh, but subdue all our passions. May we be ever directed by Thy light, and strengthened by Thy grace to walk in the way of Thy commandments and serve Thee with pure hearts, through our Lord Jesus Christ. Amen.

THE GOSPEL

The Mass Book, or Missal, is carried to the left, or Gospel side of the altar, where the Priest reads a selection from one of the four gospels. At the Gospel all stand as a sign of reverence for the word of God and willingness to obey Him. Each one makes the sign of the Cross on the forehead, lips, and breast, to signify that he believes the truth of the Gospel and will proclaim it with his lips, and with upright heart will love and abide by it.

P. The Lord be with you.

R. And with thy spirit.

The following is from the gospel according to St. Matthew:

At that time Jesus said to His disciples: All power is given to me in heaven and on earth. Going therefore teach ye all nations: baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world.

R. Praise be to Thee, O Christ.

On Sundays and holy-days the sermon is usually preached after the Gospel.

THE NICENE CREED

The Nicene Creed is a profession of faith which is said on all Sundays and higher feast days. At the words "Et homo factus est (and was made man)" we genuflect in reverence for Christ's Incarnation. When the Priest recites the Creed, say:

O my God, I believe this Creed and all the definitions of faith made by the Holy Catholic Church, which Thou hast appointed to teach Thy revealed truth to all mankind, and which Thou dost assist in a special manner that she can never lead us astray; and in this faith of Thy Saints I wish to live and die.

THE OFFERTORY, OR OFFERING

(The First Principal Part of the Mass)

The first part of the action of the Holy Sacrifice is the Offertory. It is called the Offertory, because the bread and wine are now offered to God to be changed into the Body and Blood of Jesus Christ. We should offer them along with the Priest and with them offer ourselves also to be entirely devoted to the love and service of God.

The Priest takes the veil off the chalice, and, holding up first the paten (a silver or gold plate), with the bread, and then the chalice (a silver or gold cup); after having poured wine into it, begs of God to receive this offering for the welfare of the world.

At the Offertory say:

O God, I offer Thee this holy sacrifice for the same ends for which the Church offers it to Thee. To Thy honor and glory. In thanksgiving for all the benefits we have received from Thee. To obtain pardon for my sins and for those of all men. To obtain more graces for myself and for all others. I offer it also for all here present in this Church, as well as for all faithful Christians, both living and dead, that it may help both them and me to gain eternal life.

(REMARK. Those who enter the church after the Offertory do not hear Mass. They are obliged on Sundays and holy-days of obligation, under pain of mortal sin, to attend another Mass, if they can do so.)

THE LAVABO AND THE PREFACE

The Priest washes his hands, at the Epistle side of the altar, to indicate the purity of soul with which we should assist at Mass. He then returns to the middle of the altar, bows in prayer, turns to the congregation and says "Orate fratres."

"Brethren, pray that my sacrifice and yours may be acceptable to God the Father Almighty."

After praying in a low tone, the Priest raises his voice and recites the Preface. The Preface is a solemn hymn of praise and thanksgiving. It closes with the thrice-repeated salutation of the Angels in heaven:

"Holy, Holy, Holy art Thou, Lord God of Hosts. Heaven and earth are full of Thy glory. Blessed is He Who cometh in the name of the Lord."

At the end of the Preface the bell is rung to give warning that the most solemn act of the Mass is about to take place.

THE CONSECRATION

(The Second Principal Part of the Mass.)

The second part of the action of the Holy Sacrifice is called the Consecration. The Consecration is the most solemn part of the Mass, because by this act the power of God changes the bread and wine into the Body and Blood

of Jesus Christ. The bell is rung before the consecration, and at each elevation, to call special attention to what is taking place. The raising aloft of the Sacred Host and the Chalice for the adoration of the people is called the Elevation. Contemplate Jesus, the Victim of Love, and say:

He is truly present on the Altar in the Flesh and Blood, before Whom angels bow and devils tremble.

O Eternal Father, I offer to Thee the most precious Blood of Thy beloved Son Jesus Christ in expiation of my sins, for the wants of Holy Church, in thanksgiving for all the benefits ever imparted to us, and in order to obtain still more graces and benefits for soul and body.

PRAYER FOR THE DEAD

Be mindful, O Lord, of Thy servants, who are gone before us, with the sign of faith, and sleep in the sleep of peace. O most merciful Lord Jesus, give unto them eternal rest.

Pater Noster. 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.

Agnus Dei. Lamb of God, Who takest away the sins of the world, have mercy on us.

Lamb of God, Who takest away the sins of the world, have mercy on us.

Lamb of God, Who takest away the sins of the world, grant us peace.

THE COMMUNION

(The Third Principal Part of the Mass)

The Priest says thrice, "Domine non sum dignus," and then gives himself Holy Communion, first the Sacred Host, then the Precious Blood.

Lord, I am not worthy that Thou shouldst enter under my roof: say but the word, and my soul shall be healed.

The server rings the bell to give notice of the Communion, and to remind those who are to receive that it is time to approach the altar rail.

O Jesus, I firmly believe that Thou art truly present in this Blessed Sacrament. I see Thee therein full of love, willing to pardon us, and anxious to dwell within us, and to be very closely united to us. I wish most earnestly to answer to this Thy desire and love. I detest all my sins by which I have offended Thee. Pardon me, O Lord, and purify my soul in Thy Precious Blood: I love Thee, O Lord, and I wish to love Thee more and more. With all the love I have, I cling to Thee. Guard me from falling into sin, that I may never be separated from Thee, but may remain united with Thee forever.

Dear Jesus, wash my soul in Thy Precious Blood. May the Blood of our Lord Jesus Christ preserve my soul to life everlasting. Eternal Father, I offer Thee the Precious Blood of Jesus Christ in satisfaction for my sins, and for the needs of Thy Holy Church. Amen.

After Communion the Priest has wine and water poured into the chalice and upon his fingers. He drinks these ablutions so that no part of the Blessed Sacrament may remain unconsumed. The chalice is covered with the veil, as it was at the beginning of the Mass. He then reads at the Epistle side of the altar prayers called the Communion and post-Communion.

POST COMMUNION

My God, I thank Thee for all Thou hast done for me. Jesus, meek and humble of heart, make my heart like unto Thine. O Sacred Heart of Jesus, I implore that I may love Thee daily more and more. O Mary, conceived without sin, pray for us who have recourse to Thee. St. Joseph, friend of the Sacred Heart, pray for us.

The Priest goes to the middle of the altar, turns to the people and says:

The Lord be with you. And with Thy spirit. Go: the Victim has been offered. Thanks be to God.

After kissing the altar, the Priest turns and blesses the people. (In Masses for the dead the blessing is not given.)

May Almighty God, the Father, Son, and Holy Ghost, bless you.

Going to the Gospel side, while the people rise and make the sign of the cross on their foreheads, lips and breast, the Priest says:

THE LAST GOSPEL

P. The beginning of the holy Gospel according to St. John.

R. Glory be to Thee, O Lord.

In the beginning was the Word, and the Word was with God, and the Word was God: the same was in the beginning with God. All things were made by Him, and without Him was made nothing that was made: in Him was life, and the life was the light of men: and the light shineth in the darkness, and the darkness did not comprehend it.

There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the light, that all men might be-

lieve through him. He was not the light, but came to give testimony of the light. He was the true light which enlighteneth every man that cometh into this world.

He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them He gave the power to become the sons of God: to those that believe in His name, who are born, not of blood, nor of the will of flesh, nor of the will of man, but of God. **AND THE WORD WAS MADE FLESH (Here the Priest and people kneel down),** and dwelt among us; and we saw His glory, as it were the glory of the Only-Begotten of the Father, full of grace and truth.

R. Thanks be to God.

After low Mass the Priest kneels before the altar and recites some short prayers in English.

Do not leave the church after Mass until the Priest has left the sanctuary. Observe this rule after all public services.

Vespers and Benediction

Vespers are the afternoon or evening form of Church services. They usually consist of five psalms, a hymn, the Magnificat (or song of the Blessed Virgin), and a prayer.

Benediction of the Blessed Sacrament is an act of divine worship, in which the Blessed Sacrament, placed in a gold or silver vessel called a monstrance (or ostensorium), is exposed during the singing of hymns and prayers for the adoration of the people, and is afterwards lifted up by the Priest to bless them.

The Way of the Cross

The Way of the Cross is a devotion to the Sacred Passion, in which we accompany, in spirit, our Blessed Lord in His sorrowful journey from the house of Pilate to Calvary, and recall to mind, with sorrow and love, all that took place from the time when He was condemned to death to His being laid in the Tomb. There are fourteen Stations, or spots, in this Way of the Cross at which something took place which it is well for us to call to mind, and to think over. At each of them we should say the Our Father and Hail Mary, and think, with love and sorrow for our sins, on the suffering of our Lord represented to us at the station. Many Indulgences are attached to this devotion; to gain them we must be in the state of grace, must visit each station in order, thinking over what is represented, and must pray for the intentions of the Holy Father.

- I. Jesus is condemned to death.
- II. Jesus receives the Cross.
- III. Jesus falls the first time under the Cross.
- IV. Jesus is met by His Blessed Mother.
- V. The Cross is laid upon Simon of Cyrene.
- VI. Veronica wipes the face of Jesus.
- VII. Jesus falls the second time.
- VIII. Jesus speaks to the women of Jerusalem.
- IX. Jesus falls the third time.
- X. Jesus is stripped of His garments.
- XI. Jesus is nailed to the Cross.
- XII. Jesus dies on the Cross.
- XIII. Jesus is taken down from the Cross.
- XIV. Jesus is laid in the sepulchre.

Litany of the Most Holy Name of Jesus*

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Jesus, hear us.

Jesus, graciously hear us.

God, the Father of heaven,
God, the Son, Redeemer of the world,
God, the Holy Ghost,
Holy Trinity, one God,
Jesus, Son of the living God,
Jesus, splendor of the Father,
Jesus, brightness of Eternal Light,
Jesus, King of Glory,
Jesus, Sun of justice,
Jesus, Son of the Virgin Mary,
Jesus, most amiable,
Jesus, most admirable,
Jesus, mighty God,
Jesus, Father of the world to come,
Jesus, Angel of the great counsel,
Jesus, most powerful,
Jesus, most patient,
Jesus, most obedient,
Jesus, meek and humble of heart,
Jesus, lover of chastity,
Jesus, lover of us,
Jesus, God of peace,
Jesus, Author of life,
Jesus, Model of virtues,
Jesus, zealous for souls,

Have mercy on us.

* Indulgence of 300 days for those who say it devoutly.

Jesus, our God,
 Jesus, our refuge,
 Jesus, Father of the poor,
 Jesus, treasure of the faithful,
 Jesus, good Shepherd,
 Jesus, true Light,
 Jesus, eternal Wisdom,
 Jesus, infinite Goodness,
 Jesus, our Way and our Life,
 Jesus, joy of Angels,
 Jesus, King of Patriarchs,
 Jesus, Master of Apostles,
 Jesus, Teacher of Evangelists,
 Jesus, strength of Martyrs,
 Jesus, light of Confessors,
 Jesus, purity of Virgins,

Have mercy on us.

Jesus, Crown of all Saints, **have mercy on us,**
 Be merciful unto us,
Spare us, O Jesus.
 Be merciful unto us,
Graciously hear us, O Jesus.

From all evil,
 From all sin,
 From Thy wrath,
 From the snares of the devil,
 From the spirit of uncleanness,
 From everlasting death,
 From the neglect of Thy inspirations,
 Through the mystery of Thy holy
 incarnation,
 Through Thy nativity,
 Through Thine infancy,
 Through Thy most divine life,
 Through Thy labors,

Jesus, deliver us.

Through Thine agony and Passion,
 Through Thy Cross and dereliction,
 Through Thy faintness and weariness,
 Through Thy death and burial,
 Through Thy resurrection,
 Through Thine ascension,

} Jesus, deliver us.

Through Thy joys, Jesus, deliver us.

Through Thy glory, Jesus, deliver us.

Lamb of God, who takest away the sins of the world,

Spare us, O Jesus.

Lamb of God, who takest away the sins of the world,

Graciously hear us, O Jesus.

Lamb of God, who takest away the sins of the world,

Have mercy on us, O Jesus.

Jesus, hear us,

Jesus, graciously hear us.

Let us pray.

O Lord Jesus Christ, Who hast said: Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you; grant, we beseech Thee, unto us who ask, the gift of Thy most divine love, that with all our hearts, words, and works we may ever love Thee, and never cease to praise Thee.

Make us, O Lord, to have a perpetual fear and love of Thy holy Name; for Thou never failest to govern those whom Thou dost solidly establish in Thy love: through Jesus Christ our Lord. Amen.

THE DIVINE PRAISES

Blessed be God.

Blessed be His holy Name.

Blessed be Jesus Christ, true God and true Man.

Blessed be the Name of Jesus.

Blessed be His Most Sacred Heart.

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

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

Blessed be her holy and Immaculate Conception.

Blessed be the name of Mary, Virgin and Mother.

Blessed be God in His Angels and in His Saints.

Devotions to the Blessed Virgin

THE HOLY ROSARY

The Rosary is a devotion to the Incarnation of our Lord and to His Blessed Mother. It is composed of fifteen decades, each decade consisting of the Our Father, ten Hail Marys, and the Glory be to the Father, and each being recited in honor of some mystery in the life of our Lord and of His Blessed Mother. During each decade we should call to mind the mystery which it is intended to honor, and pray that we may learn to practice the virtue specially taught us by that mystery.

Many indulgences can be gained by saying the Rosary devoutly.

-
- I. **The Five Joyful Mysteries:**
1. The Annunciation.
 2. The Visitation.
 3. The Nativity.
 4. The Presentation.
 5. The Finding in the Temple.
- II. **The Five Sorrowful Mysteries.**
1. The Agony in the Garden.
 2. The Scourging at the Pillar.
 3. The Crowning with Thorns.
 4. The Carrying of the Cross.
 5. The Crucifixion.
- III. **The Five Glorious Mysteries:**
1. The Resurrection.
 2. The Ascension.
 3. Descent of the Holy Ghost upon the Apostles.
 4. The Assumption of the Blessed Virgin.
 5. The Coronation of the Blessed Virgin.

The Litany of the Blessed Virgin

(Also called "The Litany of Loretto.")

We fly to thy patronage, O holy Mother of God. Despise not our petitions in our necessities; but deliver us from all dangers, O ever glorious and blessed Virgin.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

God, the Father of heaven, have mercy on us.

God, the Son, Redeemer of the World, have
mercy on us.

God, the Holy Ghost, have mercy on us.

Holy Trinity, one God, have mercy on us.

Holy Mary,

Holy Mother of God,

Holy Virgin of virgins,

Mother of Christ,

Mother of divine grace,

Mother most pure,

Mother most chaste,

Mother inviolate,

Mother undefiled,

Mother most amiable,

Mother most admirable,

Mother of Good Counsel,

Mother of our Creator,

Mother of our Redeemer,

Virgin most prudent,

Virgin most venerable,

Virgin most renowned,

Virgin most powerful,

Virgin most merciful,

Virgin most faithful,

Mirror of justice,

Seat of wisdom,

Cause of our joy,

Spiritual vessel,

Vessel of honor,

Singular vessel of devotion,

Mystical rose,

Tower of David,

Tower of Ivory,

Pray for us.

House of gold,
 Ark of the covenant,
 Gate of heaven,
 Morning star,
 Health of the sick,
 Refuge of sinners,
 Comfortress of the afflicted,
 Help of Christians,
 Queen of Angels,
 Queen of Patriarchs,
 Queen of Prophets,
 Queen of Apostles,
 Queen of Martyrs,
 Queen of Confessors,
 Queen of Virgins,
 Queen of all Saints,
 Queen conceived without original sin,
 Queen of the most holy Rosary,
 Queen of Peace,

Pray for us.

Lamb of God, who takest away the sins of the world, spare us, O Lord.

Lamb of God, who takest away the sins of the world, graciously hear us, O Lord.

Lamb of God, who takest away the sins of the world, have mercy on us.

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 as we have known the Incarnation of Christ Thy Son by the message of an Angel, so, by His Passion and Cross, we may be brought to the glory of His resurrection: through the same Christ our Lord. Amen.

Act of Consecration to St. Joseph

O dearest St. Joseph, I consecrate myself to thy honor and give myself to thee, that thou mayest always be my Father, my Protector, and my Guide in the way of Salvation. Obtain for me a great purity of heart, and a fervent love of the interior life.

After thy example, may I do all my actions for the greater glory of God, in union with the Divine Heart of Jesus, and with the Immaculate Heart of Mary. And do thou, O blessed St. Joseph, pray for me, that I may share in the peace and joy of thy holy death. Amen.

St. Joseph, Friend of the Sacred Heart, pray for us. (100 days indulgence once a day.)

Prayers for the Dead

THE PSALM OF "DE PROFUNDIS"

Out of the depths have I cried unto Thee, O Lord: Lord, hear my voice.

Let Thine ears be attentive to the voice of my supplication.

If Thou, O Lord, wilt mark iniquities: Lord, who shall abide it?

For with Thee there is merciful forgiveness; and by reason of Thy law I have waited for Thee, O Lord.

My soul hath relied on His word; my soul hath hoped in the Lord.

From the morning watch even until night: let Israel hope in the Lord.

Because with the Lord there is mercy: and with Him is plenteous redemption.

And He shall redeem Israel from all its iniquities.

Eternal rest give to them, O Lord, and let perpetual light shine upon them.

Let us pray.

O God, the Creator and Redeemer of all the faithful, grant to the souls of Thy servants departed the remission of all their sins, that through pious supplications they may obtain that pardon which they have always desired: who livest and reignest for ever and ever. Amen.

May they rest in peace. Amen.

Confession

This holy and salutary institution is grounded on the words of Jesus Christ: Whose sins ye shall forgive, they are forgiven them, and whose sins ye shall retain, they are retained. John xx. 21, etc.)

In these words Jesus Christ gave to His Apostles, and to their lawful successors, power and authority to absolve from all sin those who sincerely repent of their offences. The priests who forgive sins are the legitimate successors of the Apostles and derive their power from them.

PRAYERS BEFORE CONFESSION

O Most merciful God, I most humbly thank Thee for all Thy mercies unto me; and, particularly at this time, for Thy forbearance and long suffering with me, notwithstanding my many and grievous sins. It is of Thy great mercy that I have not fallen into greater and more grievous sins than those which I have committed, and that I have not been cut off and cast into hell.

O my God, although I have been so ungrateful to Thee in times past, yet now I beseech Thee to accept me, returning to Thee, with an earnest desire to repent, and to devote myself to Thee, my Lord and my God, and to praise Thy holy Name for ever.

Grant me, I beseech Thee, perfect contrition for my sins, that I may detest them with the deepest sorrow of heart. Send forth Thy light into my soul, and discover to me all those sins which I ought to confess at this time. Assist me by Thy grace, that I may be able to declare them to the priest fully, humbly, and with a contrite heart, and so obtain perfect remission of them all through Thine infinite goodness. Amen.

O most gracious Virgin Mary, beloved Mother of Jesus Christ, my Redeemer, intercede for me with Him. Obtain for me full remission of my sins, and perfect amendment of life, to the salvation of my soul, and the glory of His Name.

Now try to find out your sins, and how often you have committed them.

(See also Preparation for Confession, page 25)

How long is it since your last confession? Did you keep back any sin in your last confession? Did you say your penance? Did you go to Holy Communion without preparing yourself, or after having broken your fast? Have you said your morning and night prayers? Have you used bad words? Did you stay away from Mass on Sundays or Holy-days through your own fault? Have you been disobedient to your parents or superiors? Have you called them names? or grumbled at them? or struck them? Have you been angry

or in a passion? Have you quarreled? or struck any one? Have you borne malice to any one? Have you done anything wrong by thought, word or deed against purity or modesty? Have you got others to do wrong? Have you stolen anything? or done any willful damage? or kept that to which you had no right? Have you told lies? Have you injured your neighbor's character by speaking ill of him without reason? Have you eaten meat on Fridays or other days on which it is forbidden? Have you been proud? or despised others? Have you committed sin by drinking? Have you wasted your money in drink? or frequented taverns? or gone in bad company? Have you been jealous of others? Have you been idle or slothful? Have you done anything else that you ought to confess?

CONSIDERATIONS FOR SORROW

God is very good. He made you and gave you your soul and body, and everything that you have. He is also very holy and just, and He hates sin. He made heaven for the good, and hell for the wicked. He loves you very much. He was made man for you, and died upon the Cross, with great nails in His hands and feet, and a crown of thorns upon His head, to help you to be good and to get to heaven. And when you sin you offend this good God who loves you so much.

Try now to be very sorry for your sins, and make up your mind not to sin any more.

ACTS OF CONTRITION

O Lord Jesus Christ, lover of our souls, who, for the great love wherewith Thou hast loved

us, willest not the death of a sinner, but rather that he should be converted and live, I grieve from the bottom of my heart that I have offended Thee, my most loving Father and Redeemer, unto whom all sin is infinitely displeasing; who hast so loved me that Thou didst shed Thy Blood for me, and endured the bitter torments of a most cruel death.

O most merciful and forgiving Lord, for the love of Thee I forgive all who have ever offended me. I firmly resolve to forsake and flee from all sins, and to avoid the occasion of them; and to confess, in bitterness of spirit, all those sins which I have committed against Thy divine goodness, and to love Thee, O my God, for Thine own sake, above all things for ever. Grant me grace so to do, O most gracious Lord Jesus. O my God! I am very sorry that I have offended Thee, because Thou art so good; and I will not sin again.

My Lord and my God, I sincerely acknowledge myself a vile and wretched sinner, unworthy to appear in Thy presence; but Thou have mercy on me, and save me.

Most loving Father, I have sinned against heaven and before Thee, and am unworthy to be called Thy child; make me as one of Thy servants, and may I, for the future, be ever faithful to Thee. I am now resolved, with the help of Thy grace, to be more watchful over myself, to amend my faults and fulfill Thy law. Look down on me with the eyes of mercy, O God, and blot out my sins.

Say the Confiteor.

DIRECTIONS FOR CONFESSION

Approach the Confessional in a humble and contrite spirit, and kneel down by your Confessor. Then, making the sign of the Cross, say, **Father, bless me, for I have sinned. I confess to Almighty God, and to you, Father. It is (one month) since my last confession. I received absolution and performed my penance; since then—**. Here name all the sins which you have recalled to mind since your last confession.

1. Let your confession be **entire, i. e.**, do not knowingly conceal even one mortal sin.

2. Let your confession be **sincere**. Let everything be made clear. Avoid all excuses and take care not to throw blame on any one else, or mention or hint at the name of any third person.

3. Let your confession be **humble**, remembering that you are in the presence of God.

After you have confessed all your sins, say: For these, and all my other sins, I am heartily sorry, and humbly ask pardon of God, and Penance and Absolution of you, Father.

Then listen attentively and humbly to the direction of your Confessor, and be fully resolved to do whatever he bids you do. While he is giving you Absolution, recite the Act of Contrition.

PRAYERS AFTER CONFESSION

O Almighty and most merciful God, who, according to the multitude of Thy tender mercies, hast been pleased once more to receive me, after so many times going astray from Thee, and to admit me to this Sacrament of forgiveness, I

give Thee thanks with all the powers of my soul for this and all other mercies, graces and blessings bestowed on me; and casting myself at Thy Sacred Feet, I offer myself to be henceforth forever Thine. Let nothing in life or death ever separate me from Thee. I renounce, with my whole soul, all the sins of my past life. I renew my promise made in baptism, and from this moment I give myself eternally to Thy love and service. Grant that for the time to come I may hate sin more than death itself, and avoid all such occasion and company as have unhappily brought me to it. This I resolve to do by the aid of Thy divine grace, without which I can do nothing. I beg Thy blessing on these my resolutions, for, O Lord, without Thee I am nothing but misery and sin. Supply, also, by my confession, and give me grace to be now and always a true penitent; through Jesus Christ Thy Son. Amen.

Mary, Mother of God, be a mother to me!

Now say your penance.

Holy Communion

Our Blessed Redeemer, having instituted this adorable Sacrament of the Eucharist, ordained His Apostles Priests of the new law, and gave to them and their lawful successors power and authority to do what He had done—that is, to change bread and wine into His Body and Blood.

(Read also page 29)

PRAYERS FOR HOLY COMMUNION

1. Say these prayers slowly, a few words at a time.
2. It is well to stop after every few words, that they may sink into the heart.
3. Each prayer may be said several times.

BEFORE HOLY COMMUNION

Prayer for Help.—O my God, help me to make a good Communion. Mary, my dearest Mother, pray to Jesus for me. My dear Angel Guardian, lead me to the Altar of God.

Act of Faith.—O God, because Thou hast said it, I believe that I shall receive the Sacred Body of Jesus Christ to eat, and His Precious Blood to drink. My God, I believe this with all my heart.

Act of Humility.—My God, I confess that I am a poor sinner; I am not worthy to receive the Body and Blood of Jesus on account of my sins. Lord, I am not worthy that Thou shouldst enter under my roof; say but the word, and my soul shall be healed.

Act of Sorrow.—My God, I detest all the sins of my life. I am sorry for them, because they have offended Thee, My God, who art so good. I resolve never to commit sin any more. My good God, pity me, have mercy on me, forgive me. Amen.

Act of Adoration.—O Jesus, great God, present on the Altar, I bow down to Thee, I adore Thee.

Act of Love and Desire.—Sweet Jesus, I love Thee. I desire with all my heart to receive Thee. Most Sweet Jesus, come into my poor soul, and give me Thy Flesh to eat and Thy Blood to drink. Give me Thy whole Self—Body, Blood, Soul, and Divinity, that I may live forever with Thee.

ON RECEIVING HOLY COMMUNION

1. In going to the Altar-rails, and returning to your place, keep your hands joined, your eyes cast down, and your thoughts on Jesus Christ.

2. At the Altar-rails, take the Communion cloth and spread it before you under your chin.

3. Hold your head straight up, keep your eyes closed, your mouth well open, and your tongue out, resting on the under lip. Then with great outward reverence, receive the Sacred Host, saying in your heart, with all the faith of St. Thomas—"My Lord and my God."

AFTER HOLY COMMUNION

Act of Faith.—O Jesus, I believe that I have received Thy Flesh to eat and Thy Blood to drink, because Thou hast said it, and Thy word is true.

Act of Adoration.—O Jesus, my God, my Creator, I adore Thee, because from Thy hands I came, and with Thee I am to be happy forever.

Act of Humility.—O Jesus, I am but dust and ashes, and yet Thou hast come to me, and my poor heart may speak to Thee.

Act of Love.—Sweet Jesus, I love Thee; I love Thee with all my heart. Thou knowest that I love Thee, and wish to love Thee daily more and more.

Act of Thanksgiving.—My good Jesus I thank Thee with all my heart. How good, how kind Thou art to me, Sweet Jesus. Blessed be Jesus in the most Holy Sacrament of the Altar.

Act of Offering.—O Jesus, receive my poor offering. Jesus, Thou hast given Thyself to me, and now let me give myself to Thee.

I give Thee my body, that it may be chaste and pure.

I give Thee my soul, that it may be free from sin.

I give Thee my heart, that it may always love Thee.

I give Thee every breath that I shall breathe, and especially my last; I give Thee myself in life and in death, that I may be Thine for ever and ever.

O Jesus, wash away my sins with Thy precious Blood.

O, Jesus, the struggle against temptation is not yet finished. My Jesus, when temptation comes near me, make me strong against it. In the moment of temptation may I always say, "Jesus mercy! Mary, help!"

O Jesus, may I lead a good life; may I die a happy death. May I receive Thee before I die. May I say when I am dying, "Jesus, Mary, Joseph, I give you my heart and soul."

Listen now for a moment to Jesus Christ; perhaps He has something to say to you. There may be some promise you have made and broken, which He wishes you to make again and keep. Answer Jesus in your heart, and tell Him all your troubles.

PRAY FOR OTHERS

O Jesus, have mercy on Thy Holy Church; take care of it.

O Jesus, have pity on poor sinners, and save them from hell.

O Jesus, bless my father, my mother, my brothers and sisters, and all I ought to pray for, as Thy Heart knows how to bless them.

O Jesus, have pity on the poor souls in Purgatory, and give them eternal rest.

Sweet Jesus, I am going away for a time, but I trust not without Thee. Thou art with me by Thy grace. I will never leave Thee by mortal sin. I do not fear to do so, though I am weak, because I have such hope in Thee. Give me grace to persevere. Amen.

A Christian's Rule of Life

(To be closely followed.)

I. BE CAREFUL TO SAY YOUR MORNING AND EVENING PRAYERS; for prayer is necessary for perseverance and is certain to obtain it. "Ask and ye shall receive," says our Lord.

II. OFTEN CALL TO MIND THAT IT IS APPOINTED FOR YOU ONCE TO DIE—you know not when, nor where, nor how; only this you know, that if you die in mortal sin you will be lost forever; if you die in the state of grace, you will be happy forever.

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

III. NEVER NEGLECT TO HEAR MASS ON SUNDAYS AND HOLY-DAYS OF OBLIGATION. By uniting our hearts with all the faithful in Mass, we offer, 1st, an act of infinite adoration to God; and 2nd, we bring down the choicest blessings of heaven. A dark cloud hangs over the Catholic family that neglects Mass.

IV. BE CAREFUL ABOUT WHAT YOU READ, for bad reading is poison to the soul. Provide yourself with Catholic books. Take a Catholic newspaper.

V. REMEMBER THAT A MAN IS KNOWN BY HIS COMPANY. Fly from the danger of sin; for "he that loveth the danger shall perish in it."

VI. WHEN YOU ARE TEMPTED BY BAD THOUGHTS say quickly, "Jesus and Mary, help me!" Then say the Hail Mary till you have ban-

ished the temptation. God sees you at every instant.

VII. IF YOU ARE SO UNHAPPY AS TO FALL again into sin, be **NOT DISCOURAGED**; quickly beg pardon of GOD, and seek the first opportunity to go to Confession, and start again into new life. "He that shall persevere unto the end, he shall be saved."

VIII. GO TO CONFESSION AND COMMUNION OFTEN; ONCE A WEEK, if possible; at least never allow three months to pass without approaching the Sacraments. By Confession our souls are cleansed from sin, and strengthened to resist temptation. By Communion our souls are nourished by the Sacred Body and Blood of JESUS CHRIST. "He that eateth Me, the same also shall live by Me."



PART THIRD

Reception of a Convert

The person to be received kneels before the altar, places his right hand on the book of the gospels, and reads the following profession of faith in the presence of the officiating priest and sponsors.

PROFESSION OF FAITH

I , having before my eyes the Holy Gospels, which I touch with my hand, and knowing that no one can be saved without that faith which the Holy Catholic Apostolic Roman Church holds, believes, and teaches, against which I grieve that I have greatly erred, inasmuch as I have held and believed doctrines opposed to her teaching.

I now, with grief and contrition for my past errors, profess that I believe the Holy Catholic Apostolic Roman Church to be the only and true Church established on earth by Jesus Christ, to which I submit myself with my whole heart. I believe all the articles that she proposes to my belief, and I reject and condemn all that she rejects and condemns, and I am ready to observe all that she commands me. And especially I profess that I believe:

One only God in three divine Persons, distinct from, and equal to, each other—that is to say, the Father, the Son, and the Holy Ghost;

The Catholic doctrine of the Incarnation, Passion, Death, and Resurrection of our Lord Jesus Christ; and the personal union of the two natures, the divine and the human; the divine Maternity (1) of the most Holy Mary, together with her most spotless Virginitv:

The true, real, and substantial presence of the Body and Blood, together with the Soul and Divinity of our Lord Jesus Christ, in the most holy Sacrament of the Eucharist;

The seven Sacraments instituted by Jesus Christ for the salvation of mankind; that is to say, Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Order, Matrimony;

Purgatory, the Resurrection of the dead, Everlasting life;

The Primacy, not only of honor, but also of jurisdiction (2) of the Roman Pontiff, successor

(1) Mary, remaining always a spotless Virgin, is the Mother of a Divine Person, God the Son, made man.

(2) The Pope is Chief Bishop in the Church, not only in rank, but in power.

of St. Peter, Prince of the Apostles, Vicar of Jesus Christ; the veneration of the Saints, and of their images, (3) the authority of the Apostolic and Ecclesiastical Traditions, (4) and of the Holy Scriptures, which we must interpret, and understand only in the sense which our holy mother the Catholic Church has held, and does hold; and everything else that has been defined, and declared by the sacred Canons, and by the General Councils, and particularly by the holy Council of Trent, (5) and delivered, defined and declared by the General Council of the Vatican, especially concerning the Primacy of the Roman Pontiff, and his infallible teaching authority. (6).

With a sincere heart, therefore, and with unfeigned faith, I detest and abjure every error, heresy, and sect opposed to the said Holy Catholic and Apostolic Roman Church. So help me God, and these His holy Gospels, which I touch with my hand.

After reading the profession of faith the convert remains kneeling while the priest recites the psalm and prayers prescribed by the Ritual. At the end the priest enjoins a short penance, consisting of a prayer, a visit to a church, or something similar. This penance may be performed after Baptism, which is administered conditionally, if there is any doubt whether the person has been already baptized.

(3) It is right and good to honor the saints and their relics and images, because the saints are God's faithful servants and special friends, and their relics and images are memorials of them.

(4) Teachings handed down in the Church and accepted by all Catholics.

(5) A General Council held A. D. 1545-1563.

(6) The General Council of the Vatican, A. D. 1870, defined that the Vicar of Christ is preserved from error when, as head of the infallible Church, he teaches a doctrine of faith or morals.

Ceremonies of Infant Baptism*

Only sincere, exemplary Catholics should be taken as Sponsors.

The candidate is given a Saint's name, and should come to the Baptismal font with the collar or clothing about the neck arranged in such a way that it can be easily removed, when the priest is about to anoint the lower part of the neck above the breast and between the shoulders:

The priest begins:

N, What dost thou ask of the Church of God?

The candidate answers:

Faith.

What doth faith give thee?

Ans. Life everlasting.

The priest then prays over the candidate and breathes upon him three times, saying: "Depart from him, thou unclean spirit, and make way for the Holy Ghost, the Comforter." The sign of the Cross is made on the forehead and breast as a sign that the Christian belongs to the crucified Savior. A small quantity of salt is placed in the candidate's mouth, with the words, "Receive the salt of wisdom." Salt is a symbol of Christian Wisdom and a protection from the foulness of sin. Through repeated prayers, blessings, and the imposition of hands on the head, the priest shows the conquest of Grace over Satan, and the change of the sinner into a child of God. The Apostles' Creed and the Lord's Prayer are recited aloud by the candidate as a profession of faith.

*A shorter form is sometimes used for converts.

The priest, after the example of Jesus (St. Mark VII, 33), touches with spittle the ears and nose of the person to be baptized, saying, "Be thou opened." Man's spiritual sense is opened by Baptism to receive heavenly truths.

Satan, with all his works and pomps, must be renounced. The candidate declares, when questioned: **I do renounce him. I do renounce them.**

Next comes the anointing of the breast and shoulders with Holy Oil. Anointing with holy oils, in Holy Scripture and in the traditions of the Church, is a sign of spiritual strength and also of consecration to the service of God.

To the three questions, "Dost thou believe, etc.," the candidate answers, "I do believe." "Wilt thou be baptized?" Ans. "I will."

When the priest pours the water on the head, the Sponsors hold their right hands on the shoulders of the candidate.

After baptism the head is anointed with Chrism, because the person baptized is to take his place among Christians; he is one of Christ's anointed. A white cloth is placed upon the head to admonish the Christian to lead a pure and holy life. The lighted candle, which is placed in the hand, signifies the light of Christian Faith, Hope and Charity.

After conditional baptism, the convert goes to the confessional to confess his sins and receives conditional absolution.

LAY BAPTISM

Provided an infant, or an adult who desires to be a Catholic, is in danger of dying before a priest can be procured, any other person, whether

man, woman, or child, may baptize in the following manner: While pouring common water on the head or face of the person, pronounce the words: **I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost.**

Confirmation

(See page 23)

Before going to the Altar to receive Confirmation, recite the Acts of Faith, Hope, Charity, and Contrition, and other prayers.

Confirmation, like Baptism and Holy Orders, imprints a character, that is, an indelible mark on the soul, and, like Baptism and Holy Orders, can be received only once. In confirmation a Saint's name is taken, and sponsors are used. They should not be the same persons who acted as sponsors in Baptism.

The persons to be confirmed kneel before the Bishop, who holds his hands over them and prays that they may receive the Holy Ghost, with His sevenfold gifts: wisdom, understanding, counsel, fortitude, knowledge, piety, and fear of the Lord. The Bishop then lays his hand on the head and signs the forehead of each with holy Chrism, saying: "I sign thee with the sign of the Cross, and I confirm thee with the Chrism of Salvation; in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

He then gives a slight blow on the cheek to remind the Christian to be strong in faith, and ready to suffer all things for Christ's sake. The ceremony concludes with prayer and the Bishop's blessing.

Explanations and Definitions

ABSTINENCE. Days of abstinence are days on which flesh meat is not to be eaten. All the Fridays of the year are days of abstinence; and all fasting days, unless a dispensation is granted on account of hard work, sickness or some other reason.

ADVENT. Signifies coming, and is a time of devotion which begins the fourth Sunday before Christmas. It represents the waiting of mankind for the coming of the Redeemer, and is intended to prepare us to celebrate, in a worthy manner, the birth of our Savior at Christmas.

AGNUS DEI. Is a tablet of wax blessed by the Pope, on which the figure of our Lord, as the "Lamb of God," is stamped.

ALTAR. The Altar is the table or place of sacrifice. It is the table whereon Mass is celebrated.

ASHES. On Ash Wednesday ashes are blessed and placed on the foreheads of the people to remind them that they are only dust and ashes, and that they ought to be humble and do penance.

BEADS are small stones, or little balls of some hard material, strung on a chain and used to count the prayers of the Rosary.

CANDLEMAS, February 2, the day on which candles are solemnly blessed.

CANDLES. Lighted blessed wax candles are used on the altar (1) as a sign of the glory and triumph of Jesus Christ; (2) to denote that Christ is the true light of the world.

EMBER DAYS occur four times a year. They are the Wednesday, Friday and Saturday after the third Sunday in Advent; after the first Sunday in Lent, after Pentecost, and after the 14th of September. On these days the faithful fast and pray that God may bless the fruits of the earth, and bless the Church with good priests, as priests are usually ordained on Ember days.

FASTING DAYS are days on which all persons over twenty-one and under sixty years of age are allowed but one full meal, and forbidden flesh meat, unless dispensed.

Fasting days are the forty days of Lent; Ember Days, and certain vigils for days before a great feast day.

HOLY-DAYS OF OBLIGATION. Christmas Day. New Year's Day. Ascension Thursday, forty days after Easter, The Assumption of Our Lady, August 15. All Saints, November 1. The Immaculate Conception, December 8. To miss Mass on Sunday or on one of the above-named

Holy-Days, through one's own fault, is a mortal or grievous sin. To be absent from one of the principal parts of Mass is not hearing Mass at all.

HOLY OILS. Three kinds of holy oils are blessed by the Bishop on Holy Thursday: **Oil of the Sick**, used for Extreme Unction. **Oil of Catechumens**, used at Baptism and Holy Orders. **Chrism**, used at Baptism, Confirmation, and some blessings. The holy oils are all olive oil. Chrism is olive oil mixed with balsam.

HOLY WATER is natural water mixed with a little salt and blessed by a priest. It is used in blessing persons, places and things and to invoke the divine protection against evil spirits. We sprinkle ourselves with it and make the sign of the Cross on going into Church, when we rise in the morning, at night when we retire to rest, and in time of temptation and danger. Holy Water was used in the Old Law, and it has been used by Catholics ever since the time of the Apostles.

HOLY WEEK is the week beginning with Palm Sunday and ending with Holy Saturday. In Holy Week we commemorate the events of our Lord's Passion and death. The Thursday of this week is Holy Thursday, or Maundy Thursday, the day on which the Blessed Eucharist was instituted, and on which the holy oils are blessed every year by the bishop. On Good Friday, Jesus Christ was put to death by crucifixion on Mount Calvary..

INDULGENCES. By means of indulgenced prayers and good works, the Church opens her treasury and gives the penitent sinner a share in the merits of Christ and the prayers, sufferings and good works of the Blessed Virgin and all the Saints.

An Indulgence of seven years, one hundred days, or forty days, does not mean that seven years, or one hundred days, or forty days, are taken from the sinner's purgatory; but it does mean that the indulgenced prayers or good works of a repentant and forgiving sinner, equal those penances which formerly confessors imposed upon sinners for seven years, one hundred days, or for forty days, according to their guilt.

LENT begins on Ash Wednesday and ends at noon on Holy Saturday. It is a season of forty days' fasting and penance, to honor the forty days' fast of Jesus in the desert, to do penance for sin, and to prepare to celebrate Easter worthily.

NOVENA. A devotion practiced for nine days to prepare for some festival or to obtain some special blessing.

PALMS are blessed on Palm Sunday to remind us of the triumphal entry of Jesus into Jerusalem. Some of these blessed palms are afterwards burned to make ashes for Ash Wednesday of the following year.

RELICS are the dead bodies or bones of holy persons, or also other things connected with them during life. God is sometimes pleased to make relics the instruments of healing and other favors to those who honor them.

SCAPULAR. The Scapular consists of two small pieces of woolen stuff, joined to each other by two strings, so that one piece may hang over the breast, and the other over over the back of the wearer. It represents the habit or dress of a religious order, and entitles the person who is invested with it properly to certain indulgences and spiritual favors.

THE TABERNACLE is the vessel, or apartment, in the center of the Altar, which contains the Lord really present in the Consecrated Host; therefore we bend the knee to adore Jesus Christ when we pass before the tabernacle, or enter, or leave a pew in the church.

VESTMENTS. As in the Old Law, so in the New Law, from the time of the Apostles, priests have worn special Vestments or garments when officiating at the Altar.



A Parting Word

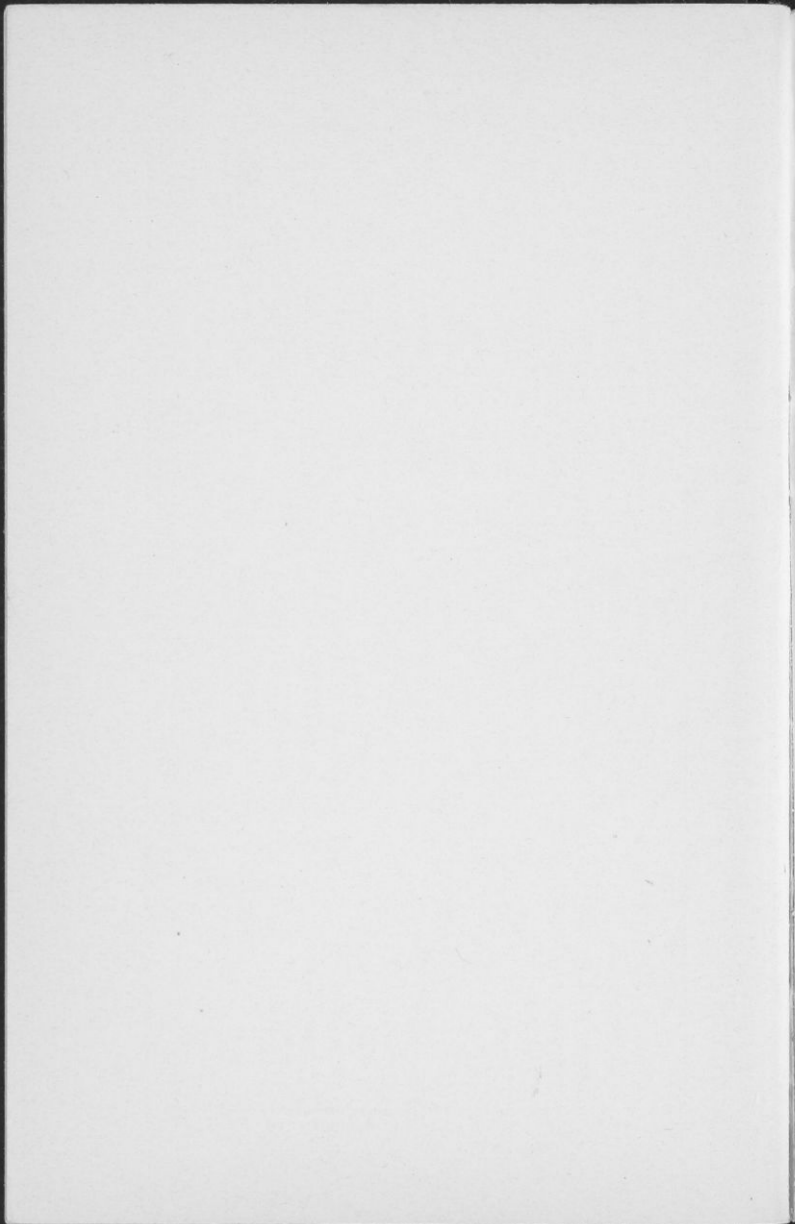
When you meet a sincere inquirer who wishes instruction in religion or an explanation of the doctrines and practices of the Catholic Church, give him a copy of the Inquirer's Guide, and tell him to go to a priest and state his doubts and difficulties.

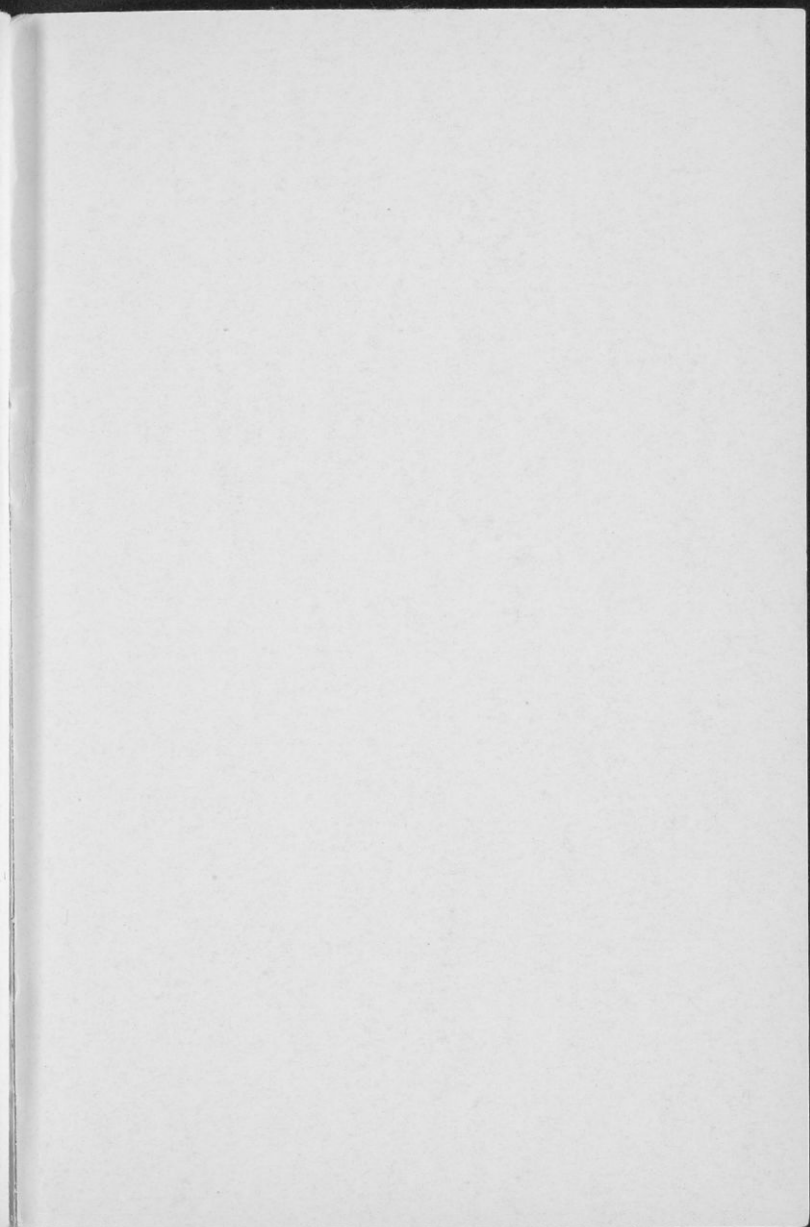
Priests are always ready to answer questions and assist those who are seeking the true way of salvation.

**ORIGIN OF THE CATHOLIC CHURCH
AND OF THE LARGEST PROTESTANT SECTS**

NAME	FOUNDER	YEAR	PLACE OF ORIGIN
CATHOLIC CHURCH	JESUS CHRIST	33	JERUSALEM
Anabaptists	Nicholas Stork	1521	Germany
Lutherans	Martin Luther	1524	Germany
Episcopalians	Henry VIII	1534	England
Unitarians	Celarius	1540	Germany
Presbyterians	General Assembly	1560	Scotland
Congregationalists	Robert Browne	1583	England
Baptists	Roger Williams	1639	Rhode Island
Quakers	George Fox	1647	England
Quakers	William Penn	1681	America
Methodist Episcopalians	John Wesley	1739	England
Free Will Baptists	Benjamin Randall	1780	New Hampshire
Campbellites	Alexander Campbell	1813	Virginia
Seventh Day Baptists and so forth	General Conference	1833	United States







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