

THE
SACRAMENTS
and
THE MASS



Nihil Obstat

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September 5, 1939

Imprimatur

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September 6, 1939

St. Paul, Minnesota

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42-64

THE SACRAMENTS and THE MASS



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Confraternity of Christian Doctrine
WEEK-DAY SCHOOL OF RELIGIOUS INSTRUCTION
Archdiocese of St. Paul

THE SACRAMENTS

(Means of Grace, Lesson 3; Catechism, Lessons 10, 13)

A Sacrament is:

1. an outward sign,
2. instituted by Christ,
3. to give grace.

The word sacrament means "something holy". We should keep in mind that everything about a Sacrament is holy. It is:

1. a HOLY thing, because it comes from
2. a HOLY Person (Jesus Christ), to fit us for
3. a HOLY place, namely, Heaven.

Outward Sign

We are creatures composed of body and soul. The body is material: we can know it through our senses, we can see it. The soul is spiritual: it cannot be seen or handled. The grace which Christ gives us through the Sacraments is likewise something spiritual, that cannot be seen. Christ has chosen to give us this grace through certain ceremonies which we can see. Every Sacrament has an outward sign for the inward grace which it gives. For instance, when we are in sin, we do not just pray to God for mercy and hope that He will forgive us. We go to confession and the priest gives us absolution. We actually hear the words of pardon and so we know that God has forgiven us and will give us the strength to do better.

Instituted by Christ

All of the Sacraments were instituted by Our Lord. We read in the Bible just when and where some of them were instituted. The Holy Eucharist, for example, was given to us at the Last Supper.

But not everything that Our Lord did is written in the Bible and we do not find there the exact time when all of the Sacraments were instituted. However, we do have in the New Testament or the writings of the early Fathers, very clear proof that all of the Sacraments were received by the faithful in the first ages of the Church. The early Christians received their religion from the Apostles, who, in turn, were taught directly by Our Lord. Therefore, we can be sure that what they practiced came from Christ.

To Give Grace

We need special help from God in order to get to Heaven. We call this help grace. When Jesus died for us on the cross, He earned, or merited, grace for us. Out of His infinite love, He gives us this wonderful gift.

Kinds of Grace

1. SANCTIFYING grace is that grace which makes the soul holy and pleasing to God. All the Sacraments either give or increase sanctifying grace in our souls.

Baptism and Penance are called "Sacraments of the dead." Before Baptism, our souls are spiritually dead, because of sin. When we are baptized, we receive sanctifying grace, which is the life of our souls. If we lose sanctifying grace by mortal sin, the Sacrament of Penance puts us back in the state of grace.

Confirmation, Holy Eucharist, Extreme Unction, Holy Orders and Matrimony are called "Sacraments of the living," because we must be living the life of grace when we receive them. They add more grace to what we already have. If we should receive one of these Sacraments in the state of mortal sin, we would only add more sin to our soul; we would commit a sacrilege.

2. ACTUAL grace is that special help of God which moves us to keep away from sin or to perform some good deed. For example, God may move the sinner to say to himself: "I had better go to confession and get back into God's friendship." This would be an actual grace. Without God's help, or grace, he would never be moved to say that.

Sacraments Which Can Be Received Only Once

Three Sacraments place a special mark on the soul: Baptism, Confirmation and Holy Orders. They can be received only once.

THE SACRAMENTS

Underline the word or words which makes the statement correct:

1. The sacraments were all instituted by (Christ, the Church).
2. There are (3, 5, 7) sacraments.
3. Grace was merited for us by (the Blessed Virgin, Christ, the saints).
4. A special mark is placed on the soul by the sacraments of (Baptism, Pen-
ance, Confirmation, Holy Orders).
5. We may receive (Baptism, Holy Eucharist, Penance, Matrimony) in the
state of mortal sin.

Fill in the missing word:

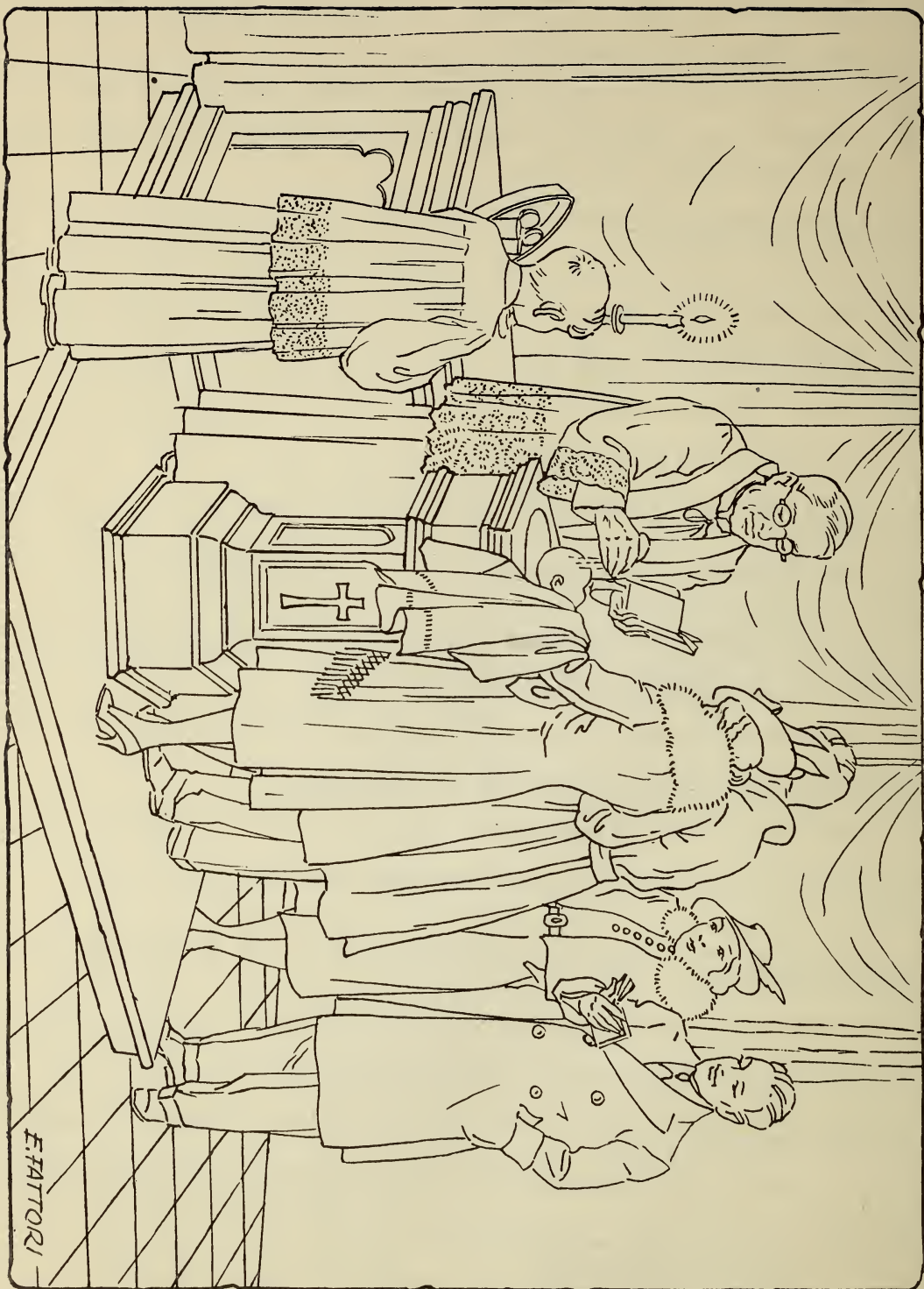
1. Baptism and Penance take away
2. Grace is the life of the
3. God gives us His grace because He us.
4. Every sacrament has an outward sign for the inward which
it gives.
5. Sanctifying grace makes the soul and pleasing to

Indicate which of the following are true (T) and which are false (F):

1. We can get to heaven without God's help.
2. The Bible gives a full account of the institution of each sacrament.
3. The early Christians received only six sacraments.
4. Everything about the sacraments is holy.
5. The grace which moves us to do some good deed, comes from God.

Put in the proper bracket the designating letter of the phrase which com-
pletes the sentence:

1. A sacrament is an outward sign instituted by Christ ().
2. There are two kinds of grace, sanctifying grace and ().
3. Confirmation, Holy Orders, Holy Eucharist, Extreme Unction, and Matri-
mony are called ().
4. If we receive one of the sacraments of the living in mortal sin, we commit
().
5. The outward sign of a sacrament is the ().
 - a) sacraments of the living
 - b) ceremony used in giving the sacrament
 - c) a sacrilege
 - d) to give grace
 - e) actual grace



E. FATTORI

BAPTISM

(Baierl, Lessons 1-6; Means of Grace. Lessons 4-5; Catechism, Lesson 14)

Baptism is a Sacrament which:

1. cleanses us from original sin,
2. makes us Christians,
3. children of God,
4. heirs of Heaven.

Institution

Once a ruler of the Jews, named Nicodemus, came to our Lord at night to ask Him about His miracles and His teachings. Jesus told him that "unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God." (John 3:5)

Before His ascension into Heaven, Christ gave His apostles the solemn command: "Going, therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. 28:19)

The Apostles did as they were told. After the Holy Ghost came down upon them, they went out and preached to the people. Saint Peter converted more than 3,000 that first day and they were all baptized. (Acts 2:37-41)

Baptism Is Necessary for Salvation

Thus we see how important and necessary Baptism is. It is the first Sacrament which we receive. We have to be baptized before we can receive any other Sacrament. We can receive Baptism only once, because it puts a spiritual mark on the soul and this mark shows that the soul belongs to God.

Babies are baptized as soon as possible after they are born; parents do not wish to take chances on death without Baptism for them. In that case they could not go to Heaven. This is not unjust on the part of God, for we have no right to Heaven. Heaven is God's and it is for Him to say, who shall enter there. Of course God does not punish unbaptized infants. They enjoy natural happiness in the Limbo of the Unbaptized. They do not see God, however, and this is a great loss.

Administration

The priest usually baptizes at the Church. If a baby is sick, he may be baptized at home. If the priest cannot get there in time, anybody can baptize the sick baby. If the baby gets well, he should be taken to Church and the priest will add the other ceremonies of Solemn Baptism.

Whoever baptizes, pours water on the head of the person to be baptized and says while pouring the water: "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost."

What Baptism Does

1. Takes away sin:
 - a) original sin—in the case of a baby,
 - b) original sin and actual sins—in the case of a grown-up;
2. Gives us sanctifying grace, and the Holy Ghost comes to live in our souls;
3. Makes us children of God and members of His Church;
4. Gives us a right to Heaven.

The Name of a Saint

We get the name of a saint in Baptism. We ought to follow the example of his holy life and ask him to help us to get to Heaven.

Baptismal Vows—Sponsors

Before being baptized, a person must promise to have nothing to do with what is sinful and profess his belief in Jesus Christ and all that His Church teaches. When we are babies, we cannot do this ourselves, so godparents make the promises to God for us. If parents die or neglect their children, godparents are to see to it that the children are taught their religion. The sponsors must be Catholics.

At the time of first Holy Communion and Confirmation, we should renew the promises which we could not make ourselves when we were baptized as babies.

Baptism of Desire and of Blood

Many good persons outside the Catholic Church really want to do God's will. If they understood that Baptism was necessary, they would be baptized. They will be saved by Baptism of Desire, if they love God and are sorry for their sins. Baptism of Desire makes them members of the soul of the Church. Also anyone who wants to be baptized, but who dies without having the chance, may be said to have received Baptism of Desire.

Any unbaptized person who is put to death for the sake of Christ, receives Baptism of Blood.

Either Baptism of Desire or of Blood has the same effect as Baptism of Water, if one cannot receive Baptism of Water.

BAPTISM

Underline the word (or words) which make the statement correct:

1. The sacrament of Baptism was instituted by (the Apostles, Christ).
2. (St. Peter, St. Lawrence) converted 3,000 on the day the Holy Ghost came down upon the Apostles.
3. If there is danger of death, a baby could be baptized by (a priest, sister, anybody).
4. We first receive sanctifying grace in (Confirmation, Baptism, Penance).
5. We become members of Christ's Church by (Baptism, Holy Orders, Matrimony).

Fill in the missing word:

1. To be born of water and the Holy Ghost, means to be
2. I baptize thee in the name of the Father, and of the Son, and of the
3. If a baby dies after being baptized, he goes straight to
4. Unbaptized babies do not suffer when they die, but they will never see
5. Before baptizing a person, the priest asks him whether he believes the principal truths taught by the Catholic Church. In the case of a baby, these questions are answered by the

Indicate which of the following are true (T) and which are false (F):

1. We can receive Baptism as often as we commit sin.
2. Baptism is necessary to get to heaven.
3. It is all right to have a non-Catholic for a godfather.
4. June, Daisy, Pansy are good names to give baby girls in Baptism.
5. We should learn something about our patron saint and try to follow his example.

Answer the following by a word or or a phrase:

1. Mrs. Jones has never been baptized because she does not understand that our Lord wants everyone to receive Baptism. She leads a good life and worships God in the way she thinks is right. Will she go to heaven? What kind of Baptism has she received?
2. A young American working in Mexico was taking instructions to become a Catholic, but was not yet baptized. One morning while he was at Mass the soldiers burst into the church and shot down the priest and several other persons. The young man was killed. Did he go to heaven? What kind of Baptism did he receive?
3. Mary and Jane were taking care of a little girl who had never been baptized. They decided to play that the baby was sick and baptize it. They poured water on her head and said the correct words at the same time. Was the baby really baptized?
4. A baby was dying. There was nobody there to baptize it except the nurse, who was not a Catholic. The mother told the nurse just how to baptize the baby and she did it correctly. Was this Baptism all right?
5. John's parents are both killed in an accident. His godmother could very well give him a home, but she lets him go with a non-Catholic aunt who will not bring him up Catholic. Is she doing her duty towards John?

CONFIRMATION

(Baierl, Lessons 7-14; Means of Grace, Lessons, 6-7; Catechism, Lessons 15-16)

In the Sacrament of Confirmation we receive the Holy Ghost to make us:

1. strong and perfect Christians,
2. soldiers of Jesus Christ.

After Jesus ascended into Heaven, the Apostles were very much afraid. They hid themselves in an upper room for nine days (the first novena) and on the tenth day the Holy Ghost came down upon them in the form of tongues of fire. After that they were brave and strong and not afraid to die for the truths which Jesus had taught them. The same Holy Ghost comes to us in Confirmation, to make us strong to fight against sin and to stand up for our faith.

Institution

We are not told in the Bible when Christ instituted the Sacrament of Confirmation, but a fact told in the Acts of the Apostles (Acts 8:5-25) shows clearly that the Apostles gave Confirmation. They were taught by Our Lord, so the Sacrament must have come from Him.

A deacon, named Philip, converted and baptized the people of Samaria. Then the Apostles sent Peter and John unto them. "Who, when they were come prayed for them, that they might receive the Holy Ghost. . . . Then they laid their hands upon them, and they received the Holy Ghost."

Administration

Thus we see that the Apostles gave Confirmation in the same way that the bishop does today:

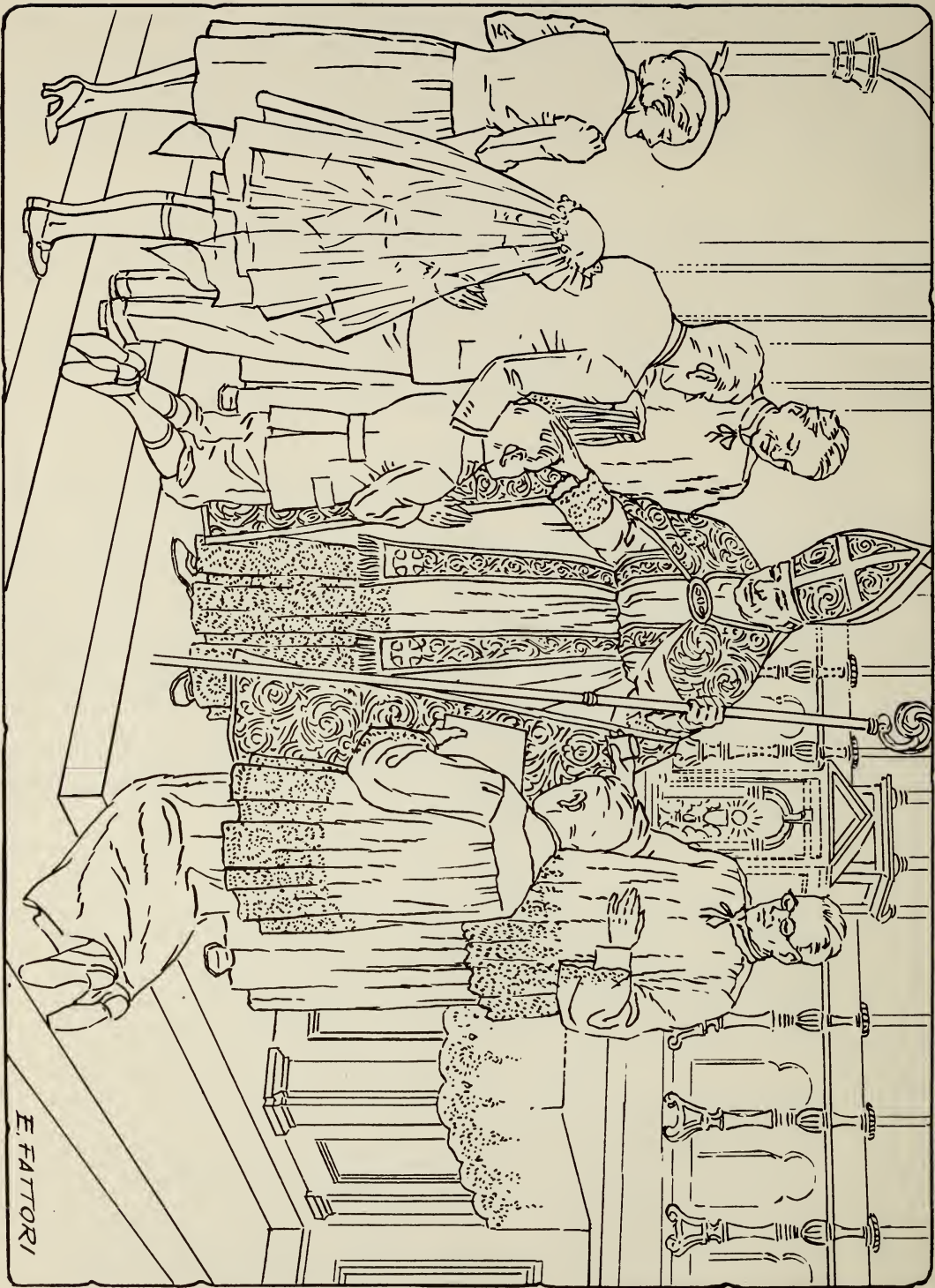
1. He extends his hands over those who are to be confirmed and prays that Almighty God may send upon them His Holy Spirit with His sevenfold gifts.
2. He makes the sign of the cross on the forehead of each with holy chrism and says; "I sign thee with the sign of the cross and I confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost. Amen." The cross is the mark of a Christian. Placed on the forehead, where all may see it, it reminds us that we must profess our faith openly.
3. He strikes each one on the cheek. He does not hit hard enough to hurt, but the slight blow which he gives, is a reminder that we must be ready to suffer for the sake of Christ.

Gifts of the Holy Ghost

1. WISDOM—gives us a liking for the things of God.
2. UNDERSTANDING—shows us more clearly the mysteries of our faith.
3. COUNSEL—warns us of the dangers to salvation.
4. FORTITUDE—strengthens us to do God's will.
5. KNOWLEDGE—helps us to know the will of God.
6. PIETY—makes us love and obey God as a father.
7. FEAR OF THE LORD—fills us with a dread of sin.

Fruits of the Holy Ghost

1. CHARITY—loving God and man.
 2. JOY—having interior happiness.
 3. PEACE—living at rest with God and man.
 4. PATIENCE—bearing sorrows and troubles for love of God.
 5. BENIGNITY—being kind to our neighbor.
 6. GOODNESS—doing good to our neighbor.
 7. LONGSUFFERING—being patient during the time of sorrow.
 8. MILDNESS—accepting all troubles caused by others.
 9. FAITH—being truthful in words and actions.
 10. MODESTY.
 11. CONTINENCY
 12. CHASTITY.
- } living in purity of thought, word, appearance, action.



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CONFIRMATION

Fill in the missing word:

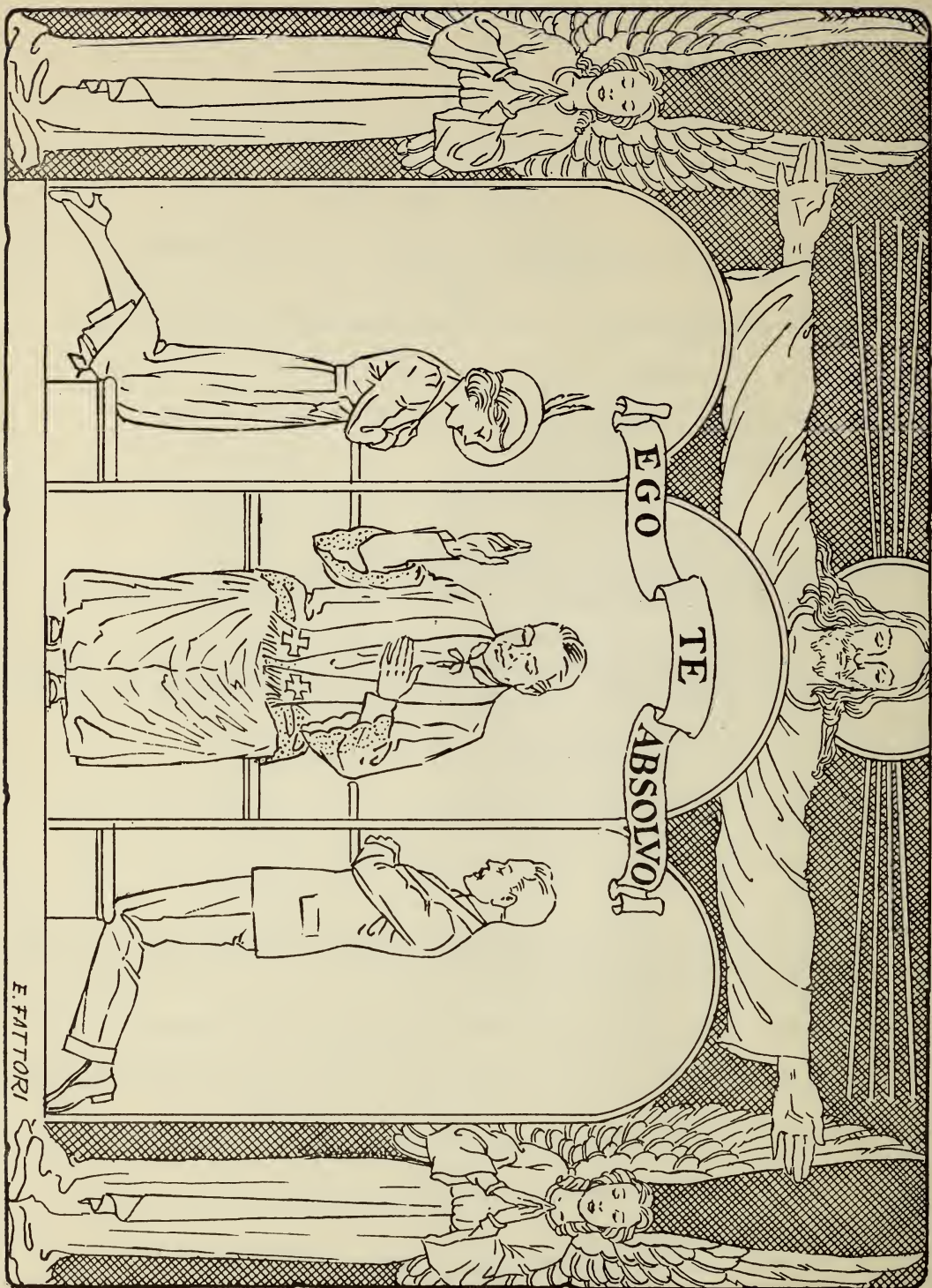
1. The Apostles hid themselves in an upper room and prayed for days before the Holy Ghost came down upon them.
2. This was the first
3. The Holy Ghost came in the form of of
4. This is called the feast of or
5. Pentecost comes days after Easter.
6. Confirmation makes us strong and perfect and soldiers of
7. The gift of Understanding shows us more clearly the mysteries of our
8. Fortitude strengthens us to God's will.
9. Knowledge helps us to the will of God.
10. Piety makes us love and obey as a Father.

Answer the following by a word or a phrase:

1. Does the Bible give an account of when Christ instituted Confirmation?
.....
2. The Bible tells about the Christians at Samaria receiving the Holy Ghost. Who came and laid hands on them, that they might receive the Holy Ghost?
.....
3. Were these men bishops or priests?
4. Who gives Confirmation in our day?
5. How many times can we receive Confirmation?

In the list below you will find words to complete the statements given. When you have found the right words put the designating letter of that group in the proper bracket:

1. The bishop extends his hands over those who are to be confirmed ().
2. He makes the Sign of the Cross with holy chrism on the forehead of each ().
3. He gives each one a slight blow on the cheek ().
4. In order to receive Confirmation worthily ().
5. To neglect Confirmation ().
 - a) to show that he must be ready to suffer for his faith.
 - b) we must be in the state of grace.
 - c) and prays that they may receive the Holy Ghost.
 - d) is a sin.
 - e) to make him strong to profess his faith in Jesus Christ.



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PENANCE

(Baierl, Lessons 15-21; Means of Grace, Lesson 8; Catechism, Lesson 17)

Penance is a Sacrament in which the sins committed after Baptism are forgiven.

Institution (John 20:22-23)

At the birth of Christ, angels sang: "Peace on earth to men of good will." After the resurrection, Our Lord's first greeting to the Apostles was: "Peace be to you. As the Father hath sent Me, I also send you." He had come on earth to bring mankind back to God by His death on the cross. Many times during His life He had brought peace to sinners by forgiving them their sins and now He was going to send the Apostles into the world to carry on His work. He breathed on them and said: "Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them; whose sins you shall retain, they are retained."

This power they handed down to the priests who came after them, because we who live today have just as much need to have our sins forgiven as the people who lived in the time of the Apostles.

Confession

The power to forgive or retain, as he sees fit, makes the priest a judge in the case of each person who comes to him for forgiveness. Before a judge can act on a case, he must know all about it. The only way he can get this information, is by the person himself making a confession. Then, if he is truly sorry, the priest will grant him absolution, or forgiveness, of his sins.

Or we may look upon the priest as a doctor for the soul. Our Lord once cured a man's bodily disease to prove that He had power to cure his soul. When we go to a doctor, we have to tell him what is wrong with us. So too, if we expect the priest to help us spiritually, we must confess our sins to him.

Confession is not new; God knew the sin of Adam and of Cain, but He made them confess to Him.

Five Steps Necessary for a Good Confession

When getting ready for confession, after praying to the Holy Ghost to help us, we must:

1. examine our conscience, that is, try to remember all the sins we have committed since our last good confession;
2. be sorry for our sins;
3. make up our mind not to sin again;
4. tell all our mortal sins to the priest and it is well also to tell our venial sins. (If we do not know whether something is a sin, we can ask the priest. If we have no sins to confess, we can mention some sin of our past life for which we are sorry. Whether we have any serious sins on our soul or not, we should go to confession often. The Sacrament of Penance gives us special grace, which helps us to keep from sin and to grow closer to Almighty God.);
5. accept the penance which the priest gives us.

Examination of Conscience

We should get the habit of examining our conscience every night when we say our prayers. It takes a few minutes only to think over what we have done during the day—at home, at school, at play. The following questions will help to bring to mind the sins that we are most likely to commit:

Did I get up today at the right time?

Did I say my prayers?

Did I do my work at school? Did I pay attention in class?

Did I obey father and mother immediately?

Was I saucy or impudent to my parents? To my teacher?

Was I friendly with my brothers and sisters and other children?

Did I keep hateful feelings in my heart?

Did I give in to angry feelings?

Was I modest in thought and word and deed?

Did I tell lies?

Did I take things secretly?

DID I FALL BACK INTO MY CHIEF FAULT?

Then we should think of all that Our Lord has done for us. We should tell Him that we are sorry for having offended Him and ask Him to help us to do better tomorrow, and every day we live.

We will find in our prayer-books a more complete examination of conscience to use in getting ready for confession.

Contrition or Sorrow for Sin

(Baierl, Lessons 22-29; Means of Grace, Lesson 9; Catechism, Lesson 18)

Contrition means sorrow for sin. It includes:

1. hatred for sin,
2. true grief for having hurt God,
3. a promise not to sin again.

Qualities of Contrition

1. **INTERIOR.** We must really mean it, when we say that we are sorry.
2. **SUPERNATURAL.** We must be sorry because sin offends God and causes us to lose Heaven and deserve Hell. To be sorry because we are afraid or ashamed of what people may say or do, is only natural sorrow. This is not enough.
3. **UNIVERSAL.** We must be sorry for all our mortal sins.
4. **SOVEREIGN.** We must hate sin and be more sorry for having offended God, than for any other evil that could happen to us.

Kinds of Contrition

1. **PERFECT.** Perfect contrition springs from the **LOVE** of God. We think only of God's great love for us and we are sorry because we love Him. An act of perfect contrition forgives even mortal sin, but we must receive the sacrament of Penance as soon as we can.
2. **IMPERFECT.** Imperfect contrition is based on the **FEAR** of God. We are sorry because we may lose Heaven and be condemned to Hell. Imperfect contrition is enough for a good confession.

Purpose of Amendment

If we are truly sorry for our sins, we will make up our mind firmly:

1. not to commit those sins again,
2. to keep away from all persons, places, or things that lead us to sin.

Confession of Sins

(Baierl, Lessons 30-34; Means of Grace, Lesson 10; Catechism, Lessons 19-21)

Confession is the telling of our sins:

1. to a duly authorized priest (A priest receives the power to forgive sin when he is ordained, but he must have the bishop's permission to hear confessions in a given diocese.),
2. for the purpose of being forgiven (If you told your sins to a priest in the course of a conversation, that would not be confession.).

Qualities of a Good Confession

1. **HUMBLE.** We must tell our sins with a sense of shame and sorrow for having hurt God.
2. **SINCERE.** We must tell our sins honestly and truthfully, just as they are—making them neither bigger nor lesser.
3. **ENTIRE.** We must tell all our mortal sins. It is well also to confess our venial sins. If we forget a mortal sin, our confession is good and all our sins are forgiven, but we must tell that sin in our next confession, if we think of it. If we knowingly keep back a mortal sin, we make a bad confession. None of our sins are forgiven and we add another mortal sin, because we are lying to God.

Penance and Absolution

After we have confessed our sins, the priest gives us a penance, usually some prayers which we must say. Then he says the words of absolution: "I absolve thee from thy sins, in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

This absolution forgives our sins, but we still have to do some penance to satisfy God's justice and make up for having offended Him. Besides the penance which the priest gives us in confession, we can satisfy for the temporal punishment due to our sins by fasting, almsdeeds, prayer, spiritual and corporal works of mercy, and by gaining indulgences. We also gain merit by bearing patiently and lovingly the sufferings and trials of our daily life.

We shall take up the punishment due to sin more fully in our next lesson on indulgences.

PENANCE

Fill in the missing word:

1. The sins that we commit after Baptism are forgiven in the Sacrament of
2. Christ instituted the sacrament of Penance when He said to the Apostles: "Whose sins you shall they are forgiven them, whose sins you shall they are retained."
3. To receive the sacrament of Penance worthily we must take five steps:
 1. examine our conscience to try to remember our
 2. be sorry for all our sins.
 3. make up our minds not to again.
 4. tell all our mortal sins to the in Confession.
 5. accept the which the priest gives us.
4. When we begin to get ready for Confession, we should first to the Holy Ghost to help us.
5. Every night when we say our prayers we should think over what we have done during the day. If we have offended God, we should tell Him that we are and ask Him to us to be good.

Underline the word (or words) which makes the statement correct:

1. Contrition is (hatred of sin, true sorrow for having hurt God, firm purpose of sinning no more).
2. Perfect Contrition springs from (love of God, fear of hell).
3. If we are sorry because we are afraid of going to hell, our sorrow is (perfect, imperfect, universal).
4. Our sorrow is interior when it comes from our (heart, lips).
5. Our sorrow is supernatural if we are afraid of going to (jail, hell).

Indicate which of the following are true (T) and which are false (F):

1. We are truly sorry for our sins when we go right back and do the same things over again.
2. It is all right to go with a crowd of boys who will tempt us to drink or steal.
3. In Confession it is good to make our sins out a little worse than they really are.
4. We must confess the kinds of sins we have committed and also the number of times we did each one.
5. Our Confession is humble when we tell our sins with a sense of shame and sorrow for having offended God.

Answer the following questions and give a reason for your answer:

1. John came from the movie when the priest was just about ready to go in to supper. He rushed into the confessional without taking time to examine his conscience. Is this the way to make a good Confession?
2. James tried to remember his sins, but he forgot one mortal sin. Was this sin forgiven? What must he do the next time he goes to Confession, if he thinks of it?
3. Mary was very much ashamed of a certain mortal sin and afraid that the priest would scold her for it, so she did not tell it in Confession. Did she make a good Confession? If she went to Holy Communion next day, what further sin did she commit? Every time she goes to Confession or receives any other sacrament while keeping back this sin, she commits a new sacrilege. What must she do to fix up the matter?
4. Mr. Smith stole a large sum of money from the bank where he works and it was found out. He is sorry because he has disgraced his family and will have to go to jail. Will God forgive him if he is sorry only for these reasons?
5. Jane did not have time to say her penance right after Confession and later on she forgot it. Was her Confession good?

INDULGENCES

(Baierl, Lessons 35-36; Means of Grace, Lesson 11; Catechism, Lesson 21)

An indulgence takes away all or a part of the **TEMPORAL PUNISHMENT** due to sin. It has nothing to do with forgiving sin. Our sins are forgiven in the Sacrament of Penance. We must be in the state of grace before we can gain an indulgence.

Punishments for Sin

For mortal sin there are two punishments:

1. **ETERNAL**—lasting forever,
2. **TEMPORAL**—lasting only for a time.

The eternal punishment is that which one would have to suffer forever in Hell, if one died in the state of mortal sin. This is taken away by the absolution of the priest, when one makes a good confession, or by an act of perfect contrition. Jesus Christ satisfied for the eternal punishment due to sin by His death on the cross.

Christ's death did not take away all the punishment due to sin, however. We still have to do some penance ourselves to satisfy God's justice. We may do this either here on earth or in Purgatory.

The penance which the priest gives us in confession takes away some of the temporal punishment due to our sins, but none of us would feel that by saying those few prayers, he had made up to God completely for his sins and was worthy to go to Heaven at once.

Penances in the Early Days of Christianity

In the first ages of the Church a regular penance was given for each sin. For instance, a person who talked in church, had to fast on bread and water for ten days. If he was disrespectful to his parents, his penance lasted forty days. Some penances were for a lifetime and many lasted from one to seven years. Sometimes a sinner would go to the Holy Father, or ask someone to speak for him, and the Pope would remit all or a part of the punishment that had been imposed by the Church. This was an indulgence.

The Pope has the right to do this because he is the keeper of the keys to the Kingdom of Heaven. Christ gave Peter and the Apostles the power to bind and loose. (Matt. 16:19) The Church can forgive sins and also remit the punishments due to sin.

Kinds of Indulgences

Now-a-days the Pope often says that whoever receives the Sacraments of Penance and Holy Eucharist and says certain prayers, will be granted an indulgence; that is, all or a part of the temporal punishment due to his sins will be taken away. There are two kinds of indulgences:

1. **PLENARY**—which take away all of the temporal punishment due to sin;
2. **PARTIAL**—which take away a part of the temporal punishment due to sin.

The Church does not give severe public penances any longer, but partial indulgences are measured in terms of these canonical penances. If you gain 100 days indulgence for saying a certain prayer, this means that you get the same credit for saying that prayer as the early Christians got for doing 100 days of harsh penance. It does not mean 100 days off the time you must spend in Purgatory, as some persons think.

We do not know just how much temporal punishment is taken away by an indulgence. It depends on how sorry we are for our sins and how well we say the prayers and receive the Sacraments required for gaining the indulgence. For this reason it is rather hard to know when one has gained a plenary indulgence.

Indulged Devotions

We should try to gain all the indulgences we can, both for ourselves and for the poor souls. We can form the intention in the morning of gaining all the indulgences that are attached to the prayers which we say that day.

Every time we make the sign of the cross we gain 50 days indulgence; with holy water, 100 days. Many short prayers, called ejaculations, are richly indulgenced:

“My Jesus, mercy!”—100 days.

“Jesus, meek and humble of heart, make my heart like unto Thine.”—300 days.

“Sweet Heart of Jesus, grant that I may love Thee more and more.”—300 days.

“Sweet heart of Mary, be my salvation.”—300 days.

“Jesus, Mary, Joseph.”—7 years, 7 quarantines (a quarantine means the lenten fast).

A plenary indulgence can be gained for making the Stations of the Cross, for saying the Rosary before the Blessed Sacrament, and for saying the Prayer before the Crucifix after Communion.

INDULGENCES

Answer the following questions:

1. After our sins are forgiven, do we still have to do penance for them?
2. Does the penance which the priest gives us in Confession make up for all the punishment due to our sins?
3. Did Christ, the Blessed Virgin, and the saints need all the suffering and penance which they did?
4. Can the Church apply their merits to our souls?
5. Can we gain Indulgences and offer our good works for the souls in Purgatory?

Underline the word or words which makes the statement correct:

1. We can satisfy for the punishment due to our sins by (prayer, going to a show, doing good to others, indulgences).
2. An Indulgence takes away all or part of the (temporal, eternal) punishment due to sin.
3. 100 days Indulgence means (100 days off our purgatory, taking away of as much temporal punishment as was satisfied for by 100 days of public penance).
4. We can gain an Indulgence for (making the Sign of the Cross, saying the rosary, helping our mothers, saying ejaculations).
5. To gain a plenary indulgence, we have to go to Confession, receive Holy Communion, and pray for the intention of the (bishop, pope, sisters).

Fill in the missing word:

1. If one died in mortal sin, he would have to satisfy for the eternal punishment due to his sin, in forever.
2. If we do not satisfy for all the temporal punishment due to our sins in this world, we must do so in
3. The eternal punishment due to a mortal sin is taken away by the absolution of the priest, when one makes a good
4. Christ satisfied for the eternal punishment due to sin by His on the cross.
5. A plenary Indulgence takes away of the temporal punishment due to sin.

In the list below you will find phrases to complete statements given. When you have found the right phrase put its designating letter in the proper bracket:

1. When the Church grants an Indulgence, she is applying to our souls ().
2. No one can gain an Indulgence who is in the state ().
3. An Indulgence can never ().
4. To gain some Indulgences we must say whatever prayers are enjoined ().
5. If one died after gaining a plenary Indulgence, he would go ().
 - a) take away sin.
 - b) the merits of Christ and the saints.
 - c) directly to Heaven.
 - d) of mortal sin.
 - e) with our lips.



F. FATTORI

HOLY EUCHARIST

Baierl, Lessons 37-47; Means of Grace, Lessons 12-13; Catechism, Lessons 22-23

The Holy Eucharist contains:

1. the Body and Blood, the Soul and Divinity, of Our Lord Jesus Christ,
2. under the appearances of bread and wine.

This is the most excellent of all the Sacraments. The other Sacraments give us grace, but in Holy Communion we receive the source of all grace, Jesus Christ, Himself.

Promise of True Bread from Heaven (John 6:22-59)

The day after Our Lord fed five thousand people with five loaves and a few fishes, He spoke to them about the "bread of life," which He would give them. They begged Him eagerly: "Lord, give us this bread." He replied: "I am the living bread which came down from Heaven. If any man eat of this bread, he shall live forever. And the bread that I will give, is My Flesh for the life of the world."

The people did not understand how this could be and so many of them left Our Lord. He did not call them back, however, to tell them that they had misunderstood Him. He meant exactly what He said and He fulfilled His promise at the Last Supper, the night before He died.

Institution of the Holy Eucharist

Jesus knew that He was going to die, but He worked a great miracle in order that He might always stay with us. He took bread and blessed it and said: "This is My Body." Then He took wine, blessed it and said: "This is My Blood." Only God could do this, but Jesus is God.

The Apostles received Our Lord's Body and Blood there at the Last Supper. It was their First Holy Communion. But Our Lord wanted us to have His Body and Blood too, so He made the Apostles priests and gave them the power to do what He had done. He told them: "Do this for a commemoration of Me." They handed down their power to other bishops and priests. These bishops ordained others, and so on. Thus the priests of today do exactly what Christ did at the Last Supper. They change bread and wine into the Body and Blood of Christ and give It to us in Holy Communion, just as Our Lord gave It to the Apostles.

It looks and tastes like bread and wine, but It is really and truly the Body and Blood of Jesus Christ.

We Should Receive Holy Communion Often

Our Lord gave us the Holy Eucharist under the form of ordinary food and drink. Just as we have to take food often to keep our bodies strong, so He wants us to receive Holy Communion frequently, to nourish our souls. We should have Our Lord come into our hearts once a week or every day, if possible, so that we may always have Him with us to help us to be good.

Preparation for Holy Communion

To receive Holy Communion worthily we must:

1. be free from mortal sin,
2. not eat or drink anything after twelve o'clock midnight.

We should prepare our hearts to receive Our Lord by saying acts of faith, hope, love and contrition.

Spiritual Communion

If we are not ready to receive Holy Communion at the altar railing, we can say: "Jesus, I wish I were ready to receive You. Come in spirit into my soul and give me Your grace." We can make this kind of Spiritual Communion any time, even before we have made our First Holy Communion.

The Real Presence on Our Altars

Jesus stays in the tabernacle day and night for love of us. He is our best Friend and He loves to have us visit Him in the church whenever we can. We would not pass the house of an earthly friend without running in for a few minutes at least. Neither should we pass Our Lord's house, the church, without paying Him a little visit.

Benediction of the Blessed Sacrament

Afternoon or evening services in the church usually close with Benediction of the Blessed Sacrament. A benediction is a blessing. People travel a long way to receive the blessing of the Pope, but many do not take the trouble to walk a few blocks to church to receive the blessing of Christ Himself.

For Benediction the priest takes the Sacred Host out of the tabernacle and places it in a large vessel called a monstrance. He incenses the Host and the people kneel and adore Our Lord while two hymns (usually "O Salutaris" and "Tantum Ergo") are sung. Then the priest takes the monstrance containing the Sacred Host and makes the sign of the cross with it over the people. We should regard it as a great privilege to be present at Benediction to receive the blessing of Christ, Himself.

Names for the Holy Eucharist

The Holy Eucharist is spoken of by various names. Here are some of the more common:

1. Sacrament of the Altar,
2. Most Blessed Sacrament,
3. Holy Communion,
4. Holy Eucharist (meaning Thanksgiving),
5. Holy Viaticum (meaning food for a journey or strength for the dying on their journey into eternity).

HOLY EUCHARIST

Fill in the missing word (or words):

1. Holy Eucharist is the Body and Blood of Our Lord Jesus Christ, under the appearances of and
2. Our Lord instituted the Holy Eucharist the night before He died, at the
3. He took bread and blessed it and said: "This is My"
4. He took wine and blessed it and said: "This is My"
5. He gave the Apostles their first

In the list below you will find words to complete the statements given. When you have found the right words, put the designating letter of that group in the proper bracket:

1. When Christ said to the Apostles: "Do this for a Commemoration of Me," He gave them the power to do what He had just done; namely,
2. Christ had the power to change bread and wine into His own Body and Blood because
3. We need food every day. We should nourish our souls with Holy Communion
4. In Holy Communion we receive the Author of all grace
5. Spiritual Communion is asking Our Lord to come in spirit into our souls to ()
 - a) every day if possible.
 - b) give us His graces and blessings.
 - c) Jesus Christ Himself.
 - d) He was God.
 - e) to change bread and wine into His Body and Blood.

Indicate which of the following are true (T) and which are false (F):

1. The priest receives more than we do in Holy Communion because he receives both the Body and the Blood of Christ.
2. We should not go to Holy Communion if we have a venial sin on our souls.
3. If anyone is dying, he may receive Holy Communion without fasting.
4. Jesus does not care whether we ever come to visit Him in the church.
5. At Benediction of the Blessed Sacrament we receive the blessing of Christ Himself.

Answer the following questions:

1. If the blood were separate from the flesh, would a body be dead or alive?
2. Is Christ's Body dead or living now?
3. Can Christ's Body be divided then?
4. If we receive even a small piece of a Host, do we receive the whole Christ?
5. How long do we have to fast before Holy Communion?

THE HOLY SACRIFICE OF THE MASS

(Means of Grace, Lessons 14, 15)

What the Mass Is

The Mass is the same sacrifice as that of the cross. Jesus shed His Blood on the cross. The Mass is the unbloody sacrifice of the Body and the Blood of Christ. When we go to Mass, it is just the same as if we went with Our Saviour up the hill of Calvary and stayed with Him while He hung on the cross and died for us.

Let us think about this when we are at Mass. If we talk or play during Mass, we are insulting Our Lord just as the crowd of Jews and soldiers did on Mount Calvary. Let us rather pray with our Blessed Mother, Mary Magdalen, and Saint John as they stood beneath the cross in loving adoration.

When a person is living, blood flows all through his body. If he cuts his finger, it bleeds. When a person is dead, his blood is separate from the flesh. A dead body does not bleed. Thus consecrating the bread and wine separately, represents and reminds us of Christ's death.

But actually Christ is living now. Therefore His Body also contains His Blood. That is the reason that when the people receive Holy Communion only under the form of bread, they receive Christ, whole and entire, just as much as the priest does, who receives under the forms of both bread and wine.

The First Mass

The Last Supper was the first Mass. As we have the Mass today, the sacrifice is surrounded with prayers and ceremonies that have been added by the Church. However, if we compare what the priest does at Mass with what Christ did at the Last Supper, we shall see that the two are essentially the same. We find the three principal parts of the Mass also at the Last Supper:

The Mass

1. OFFERTORY—The priest takes bread and wine, blesses them and offers them to God.
2. CONSECRATION—The bread and the wine are changed into the Body and the Blood of Christ when the priest says: "This is My Body, This is My Blood."
3. COMMUNION—The priest and the people receive the Body and the Blood of Our Lord.

The Last Supper

1. Our Lord took bread and blessed it, also the chalice.
2. Christ changed the bread and the wine into His Body and His Blood when He said: "This is My Body, This is My Blood."
3. Our Lord gave His Body and His Blood to the Apostles.

Value of the Mass

The Mass is the highest form of worship in the Catholic Church. One Mass gives more glory to God than all the prayers of the angels and the saints in Heaven. Christ Himself is the real priest, praying and offering Himself to God, His Father, and Christ's prayer is the most perfect prayer.

The best way to assist at Mass is to unite our prayers with those of the priest by using a missal.

Four Ends for Which Mass Is Offered

1. ADORATION or WORSHIP—to honor and glorify God;
2. THANKSGIVING—to thank Him for all that He has done for us;
3. REPARATION or SATISFACTION—to make up for our sins;
4. PRAYER or PETITION—to ask for all the graces and the blessings we need.



THE ALTAR

(Means of Grace, Lesson 16)

For about three hundred years in the early ages of the Church, the Roman emperors persecuted the Christians. They did not dare to come together for services for fear of being arrested and put to death. So they dug tunnels, called catacombs, in the soft rock underneath the city of Rome. Here they buried their dead and they offered the Holy Sacrifice of the Mass on the tombs of the martyrs, those who had been put to death because they would not give up their religion. After the persecutions were over and the Christians could build churches, they buried the bodies of some of these martyrs underneath their altars. This gave rise to the rule that now every altar must have in it the relics of saints.

If it is a fixed altar, on a stone foundation, the relics are sealed right into the stone table of the altar. Otherwise they are placed in an altar-stone. If the altar is not a consecrated stone altar, it must have an altar-stone laid on it before Mass can be celebrated.

In the center of the altar is the tabernacle, where the Blessed Sacrament is kept. The inside is beautifully lined with silk.

Above the altar, where the priest and all the people can see it, is a crucifix. This reminds us that Jesus offers Himself in the Mass just as He did on the cross.

Preparing an Altar for Mass

The altar must be covered with three linen cloths. The top one should reach to the floor at both ends of the altar.

The large altar-card is placed in front of the tabernacle. On it are the Gloria, Credo, Offertory prayers, words of Consecration, etc. One small card, having on it the prayers for blessing the water and washing the priest's fingers, goes on the Epistle (right) side of the altar. The other, having on it Saint John's Gospel, goes on the Gospel (left) side.

The missal-stand with the missal is placed on the right side of the altar. The missal is the book from which the priest reads most of the Mass.

Two candles are lighted for a low Mass; six candles, for a high Mass.

On a table at the right of the altar, are two cruets, one filled with wine and the other with water; also a small basin and finger towel.

VESTMENTS

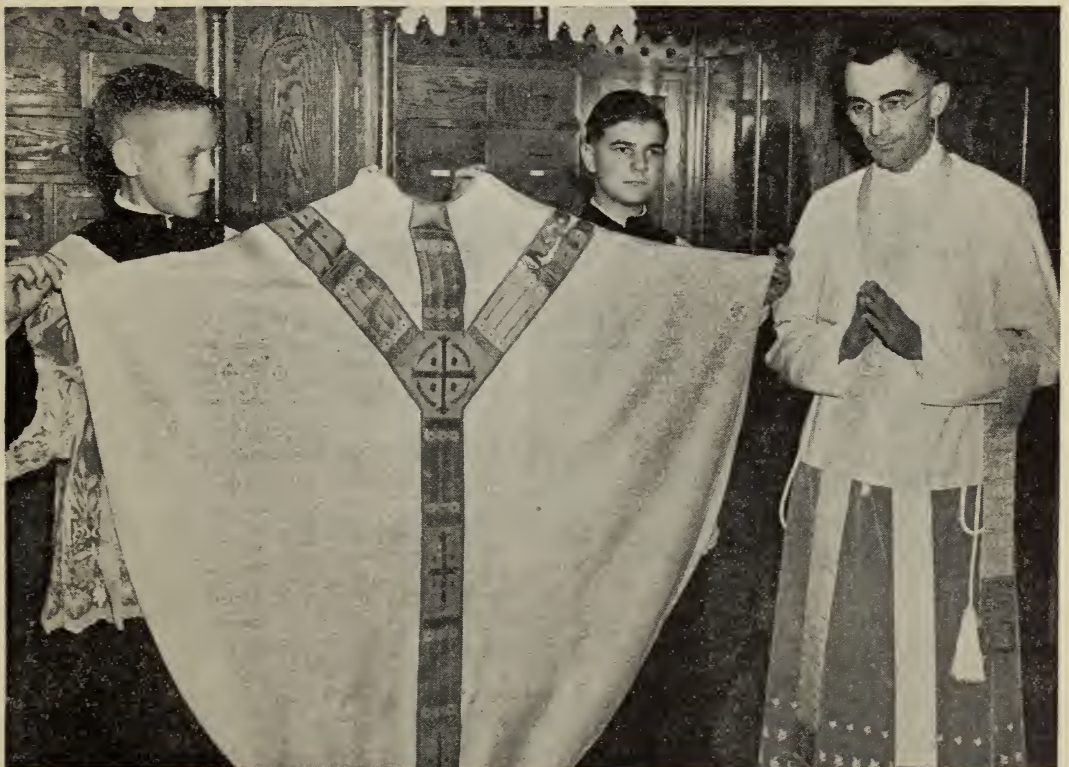
Vestments are the special robes worn by the priest while saying Mass.

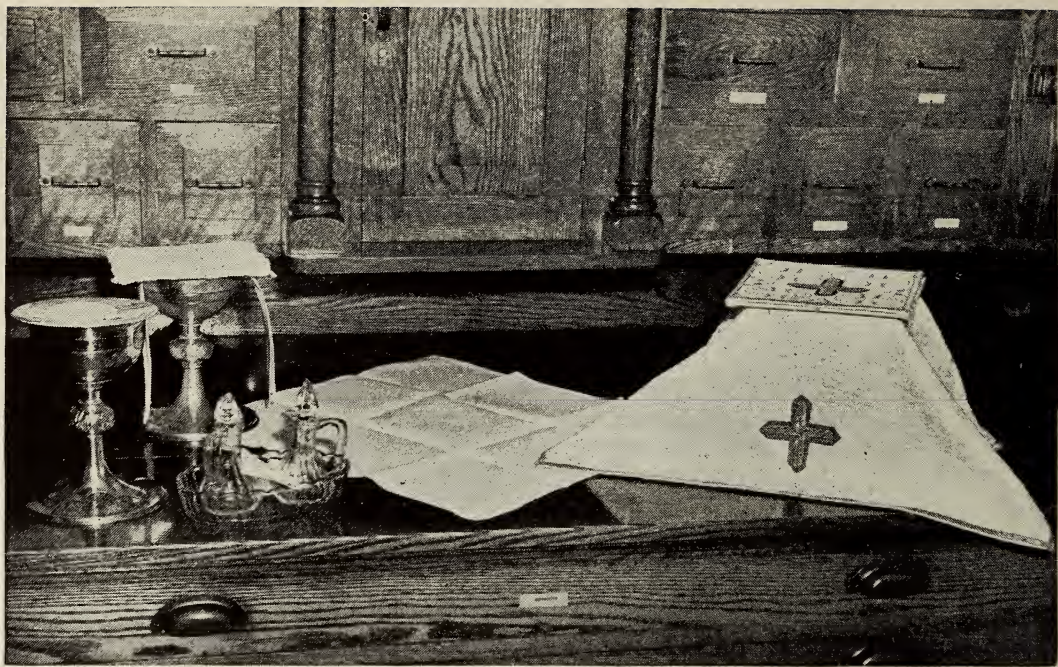
In the beginning, the clothes that the priest wore to say Mass were the same as the ordinary dress of the men. They were made as rich and beautiful as possible, however, and it came to be the custom to keep a special set of these garments just for Divine services. When the Romans began to wear close-fitting clothes, the Church continued to use the old garments, which gradually had been modified somewhat and had taken on a symbolical meaning. The priest says a special prayer as he puts on each one of the following vestments:

1. AMICE—rectangular piece of linen, worn over his shoulders;
2. ALB—full length white linen garment;
3. CINCTURE—girdle of cord, put around the waist to hold the alb in place;
4. MANIPLE—silk band, which hangs from the left arm;
5. STOLE—a longer strip of silk, worn around the neck;
6. CHASUBLE—originally a cloak—has now been shortened and cut away at the sides.

Maniple, stole and chasuble are made of the same silk. Different colors are used at different times. The priest wears:

1. WHITE (purity)—on feasts of Our Lord, the Blessed Virgin, angels, saints who are not martyrs;
2. RED (love of God, blood)—on feasts of the Holy Ghost and martyrs;
3. GREEN (hope)—on Sundays after Epiphany and Pentecost;
4. VIOLET or PURPLE (penance)—during Advent and Lent (ROSE is worn on one Sunday in the middle of each of these seasons);
5. BLACK (death)—on Good Friday and when saying Mass for the dead.





WHAT THE PRIEST NEEDS FOR MASS

The essentials for the sacrifice are:

1. **ALTAR BREAD**—a large host made of pure wheat flour and water;
2. **WINE and WATER**—the wine must be pure fermented grape juice.

The sacred vessels which are used during Mass are:

1. **CHALICE**—the cup which holds the wine and the water which are changed into the Blood of Christ;
2. **PATEN**—a small flat plate on which the host is placed.
The chalice and the paten are usually made of gold and must at least be gold-lined. Ordinarily no one but the priest may touch them.

Small altar-linens used for the celebration of Mass, include:

1. **PURIFICATOR**—a linen cloth which the priest uses to wipe the chalice after Communion;
2. **PALL**—a double square of linen with cardboard between to hold it stiff, covers the chalice during Mass;
3. **CORPORAL**—a linen cloth which the priest spreads on the altar before he sets down the chalice.

As the priest brings the chalice to the altar it is covered with the:

1. **CHALICE VEIL**—a square cloth of the same material as the chasuble;
2. **BURSE**—a flat case, also of the same material as the chasuble, which holds the folded corporal. It is laid on the top of the chalice.

EXTERNALS OF THE MASS

Fill in the missing word (or words):

1. An altar-stone has in it the relics of
2. The tabernacle is where the is kept.
3. Above the altar, where the priest can see it, is a
4. The crucifix reminds us that Christ offers Himself in the Mass just as He did on the
5. Originally the vestments which the priest wears at Mass were the ordinary of the men.

Underline the word which makes the statement correct:

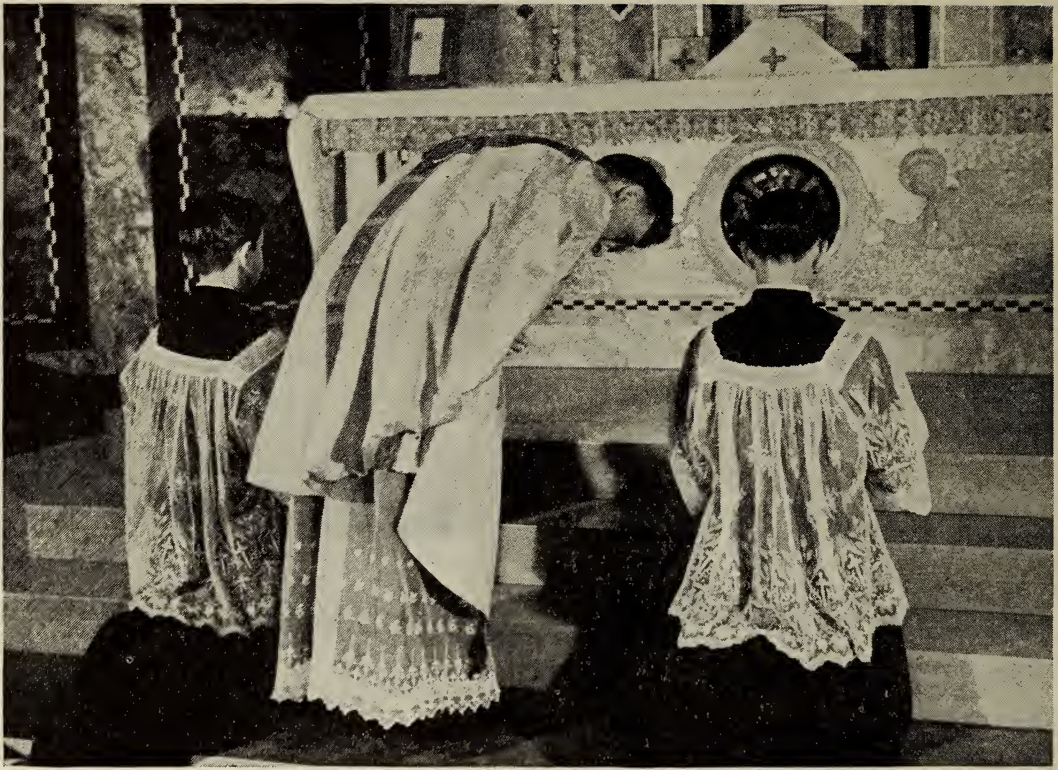
1. The small gold plate on which the Host rests is the (paten, monstrance, pall)
2. The golden cup which holds the wine is called a (ciborium, chalice).
3. The book which contains the prayers of the Mass is called the (prayer-book, bible, missal).
4. For a low Mass (2, 4, 6) candles are lighted.
5. Altar-breads are made of pure (wheat, rye, graham) flour and water.

In the list below you will find a word to complete the statements given. When you have found the right word in each instance, put the designating letter in the proper bracket:

1. The full length white linen garment worn by the priest at Mass is the—()
2. The long strip of silk worn around his neck and crossed on his chest, is a—().
3. The last vestment he puts on is a—().
4. The linen cloth with which the priest wipes the chalice, is the—().
5. The pocket which holds the corporal, is the—().
 - a) stole.
 - b) burse.
 - c) purificator.
 - d) alb.
 - e) chasuble.
6. Vestments worn during Lent and Advent are—().
7. On feasts of Our Lord, the Blessed Virgin, angels, and saints who were not martyrs, the priest wears—().
8. On feasts of the Holy Ghost and the martyrs he wears—().
9. On ordinary Sundays that have no special feast—().
10. On Good Friday and in masses for the dead,—().
 - a) green.
 - b) purple.
 - c) black.
 - d) white.
 - e) red.

PARTS OF THE MASS

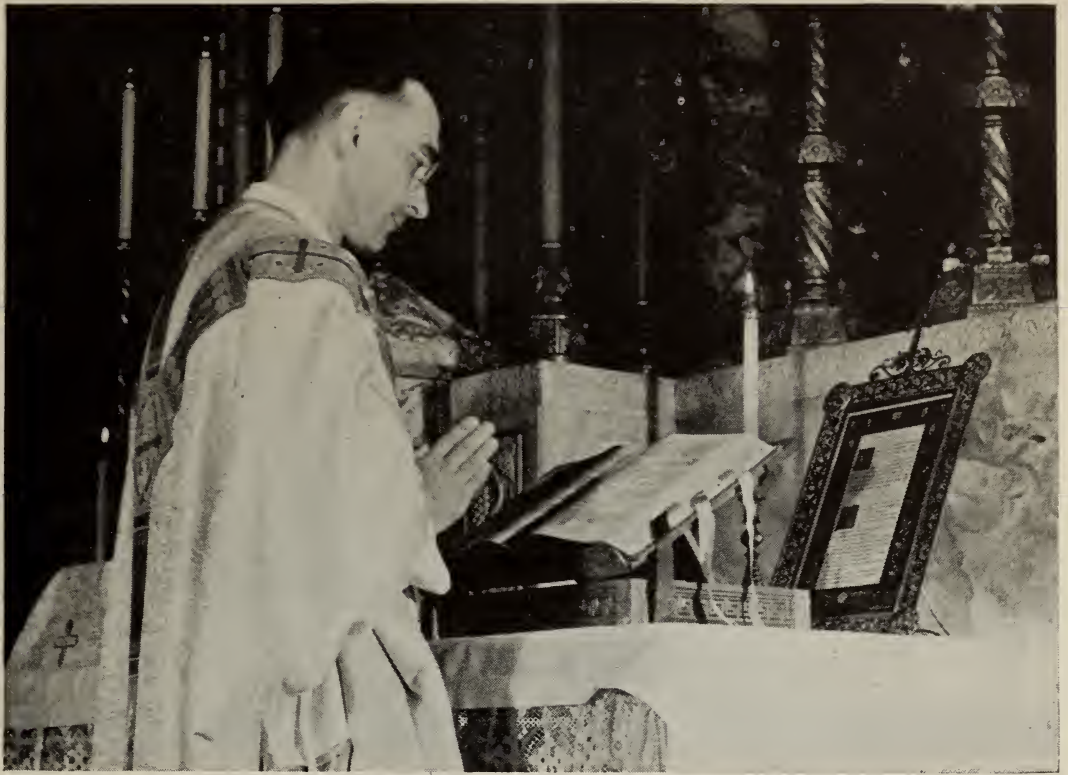
Before Mass begins we should say some prayers to prepare our hearts for the great sacrifice and think why it is offered. All during Mass we should join our prayers with those of the priest. We can do this best by using a missal.



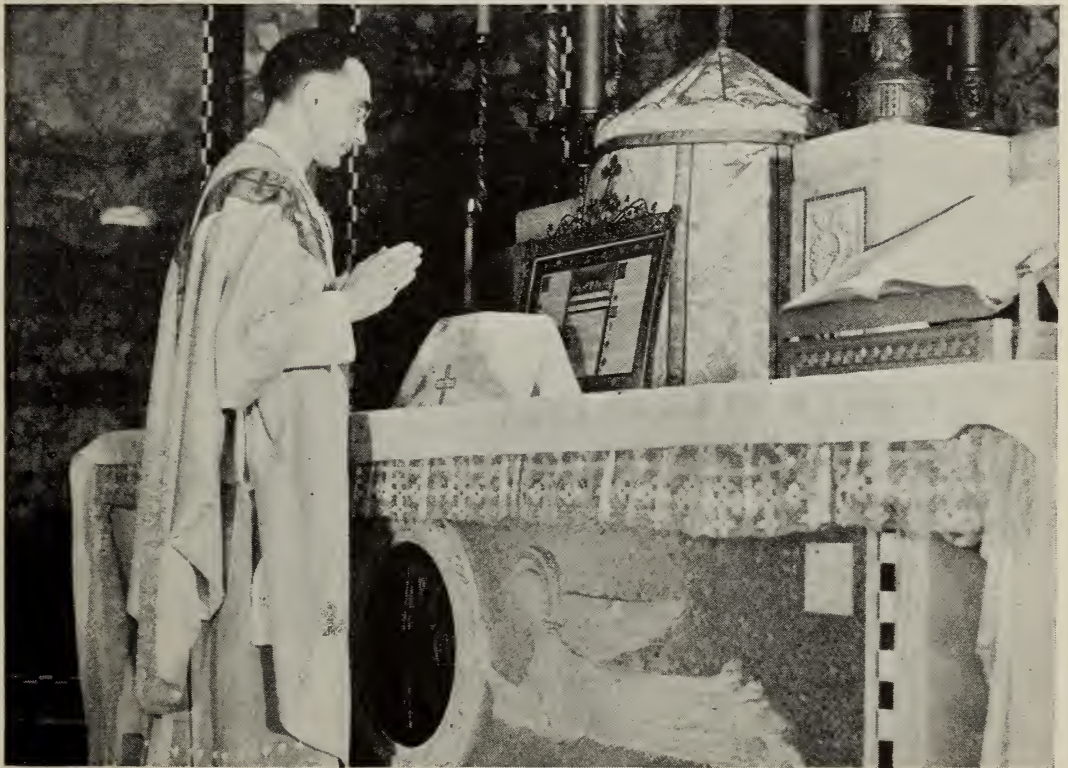
1. Mass begins at the foot of the altar when the priest makes the sign of the cross. Then he recites a psalm and the Confiteor. We confess to God that we have sinned and ask His pardon.



2. The priest goes up to the altar and kisses it.



3. The priest goes to the right side of the altar and reads a short prayer called the Introit.



4. The priest returns to the middle of the altar and prays the Kyrie eleison, "Lord, have mercy on us." Then he says the Gloria, a hymn of praise to God.



5. The priest goes again to the right side of the altar and reads a prayer called the Collect.



6. Then the priest reads the Epistle, which is usually part of a letter written by Saint Paul or one of the other Apostles to the early Christians.



7. When the priest goes to the left side of the altar, he reads a part of the life of Our Lord from the Gospel as written by Saint Matthew, Saint Mark, Saint Luke or Saint John.



8. The priest goes back to the middle of the altar to recite the Credo, which is an act of faith in the chief truths of our holy religion.

The First Principal Part of the Mass, the OFFERTORY



9. The priest offers up the bread for our sins. We should offer ourselves to God.



10. The priest pours wine and a little water into the chalice and offers this to the Lord.



11. The priest bows down and prays to God to accept the sacrifice which he offers to Him.



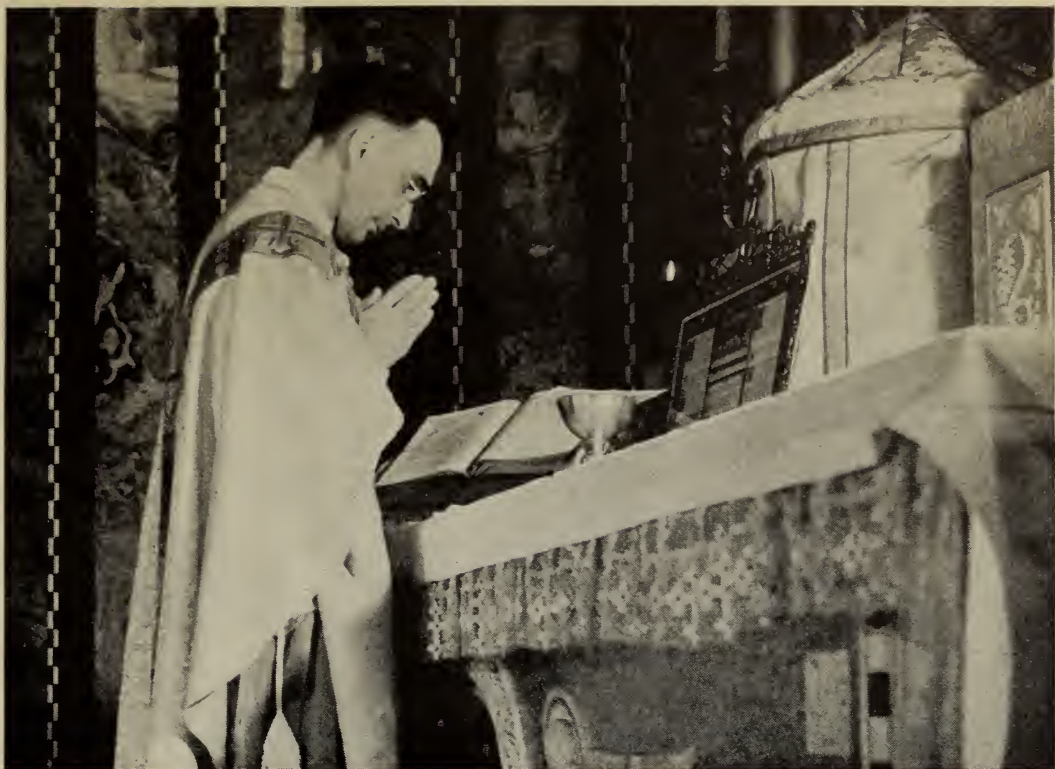
12. When the priest washes his fingers, we should ask God to wash away all sin from our souls.



13. When the priest turns around to say *Orate fratres*, he is inviting the people to pray with him that his and their sacrifice may be pleasing to God.



14. The Preface is a hymn of praise and thanksgiving to God. It closes with the *Sanctus* (Holy, holy, holy, Lord God of Hosts) and the bell rings three times.



15. The priest prays for all the faithful (especially the intention for which the Mass is offered) and asks the saints to pray for us.



16. When the priest extends his hands over the bread and wine, asking God to accept our offering, the bell rings **once** to warn us that Jesus Christ will soon be on the altar.

The Central Act of the Mass, the CONSECRATION



17. The priest bends low over the altar, takes the host in his hands and pronounces the words of consecration: **This is My Body.**"



18. The bell rings three times as the priest genuflects to adore Our Lord, raises the sacred Host above his head and genuflects again. When the priest holds up the Host, we should look at It and say: **"My Lord and my God!"**



19. The priest bows down and pronounces the words of consecration over the wine: **This is the Chalice of My Blood of the new and eternal testament: The mystery of faith: Which shall be shed for you and for many unto the remission of sins.**"



20. Again the bell rings three times as the priest genuflects, raises the Chalice for us to see and adore, then genuflects again. The Chalice now contains the Blood of Our Lord that was shed for our sins. Let us look at It and say: **"My Jesus, Mercy!"**



21. The priest now offers Christ to His Father as He offered Himself on the cross. The priest prays for the souls in Purgatory and strikes his breast as he asks that we sinners may be admitted into the company of the saints.



22. The priest lifts up the Host and the Chalice a little, as he offers praise and glory to God through Jesus Christ here present on the altar.



23. The priest breaks the Host and drops a small Piece into the Chalice.

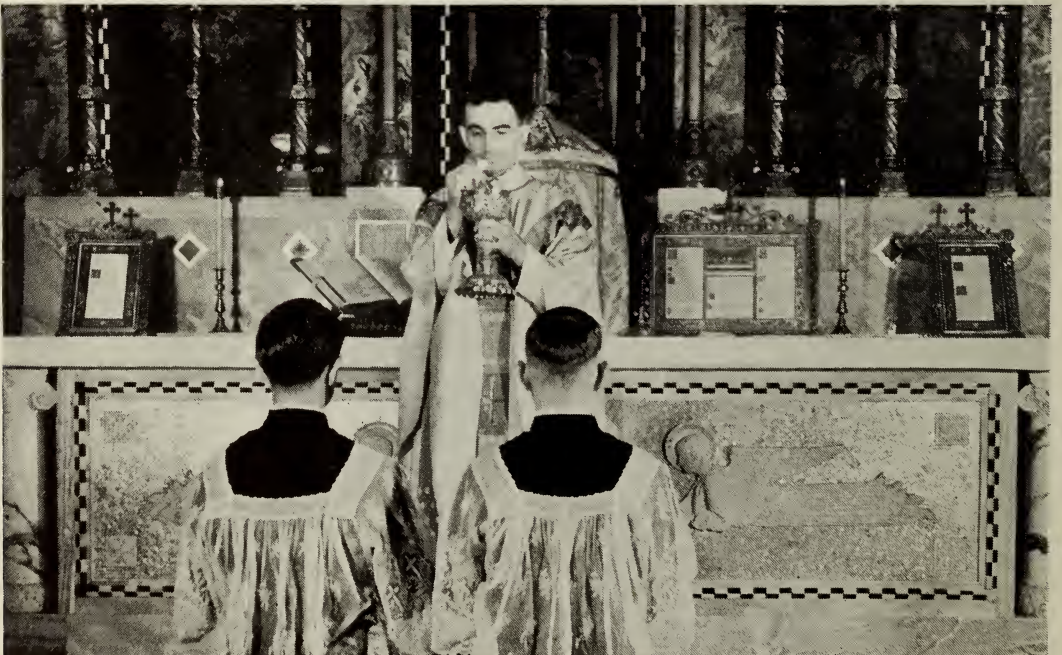


24. Before receiving Holy Communion the priest strikes his breast three times (bell rings three times) saying: "O Lord, I am not worthy that Thou shouldst enter under my roof; say but the word and my soul shall be healed."

The Completion of the Sacrifice, the COMMUNION



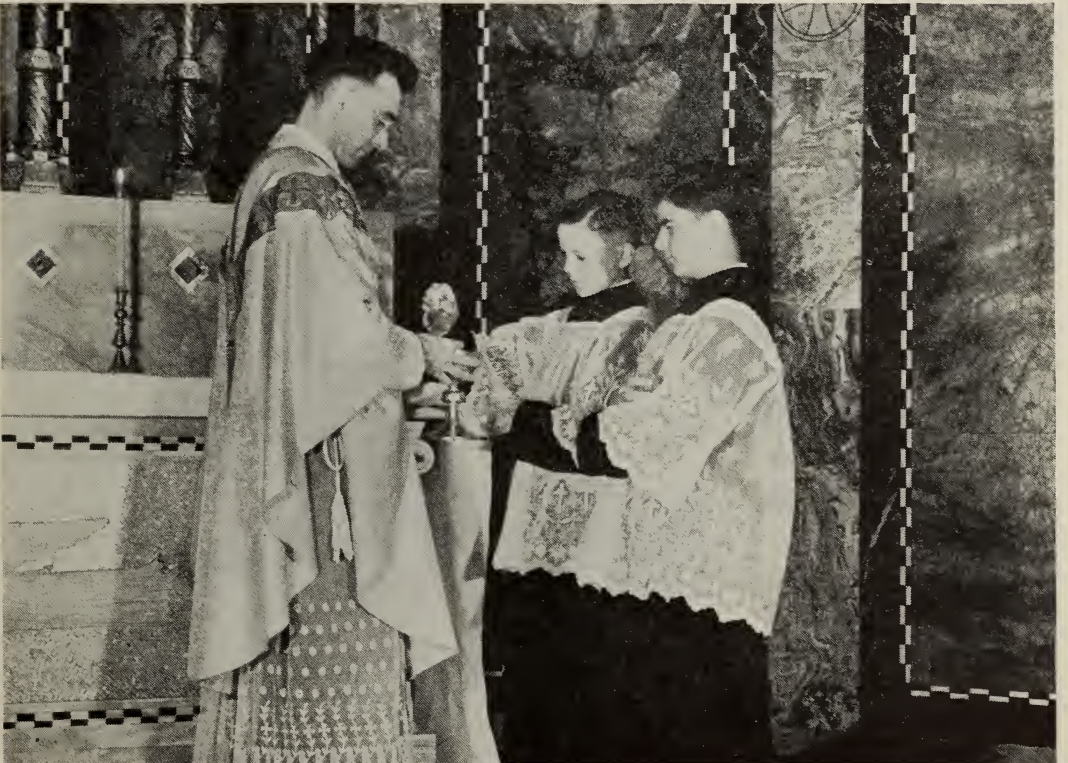
25. The priest receives Holy Communion, first the Body of Our Lord and then His Blood.



26. Before giving Holy Communion to the people, the priest holds up the Host over the chalice saying: "Behold the Lamb of God, Who taketh away the sins of the world."



27. The altar boy pours wine into the chalice and the priest drinks it.



28. The altar boy pours wine and water over the priest's fingers. He drinks this, then wipes and covers the chalice. While the priest is "purifying the chalice, we should thank our Lord for His wonderful goodness in coming to us and for all of His graces and blessings.



29. The priest reads some prayers at the right side of the altar and then gives his blessing to the people.



30. Going to the left side of the altar, the priest reads the last Gospel, usually the first fourteen verses of the Gospel of Saint John. We should not leave the Church until the priest has finished the prayers at the foot of the altar and left the sanctuary.

MASS

Answer the following questions:

1. When did Christ first sacrifice Himself for us?
2. When does He sacrifice Himself in an unbloody manner?
3. When was the first Mass celebrated?
4. Name the three principal parts of the Mass.
5. What is the highest form of worship in the Catholic Church?

Fill in the missing word (or words):

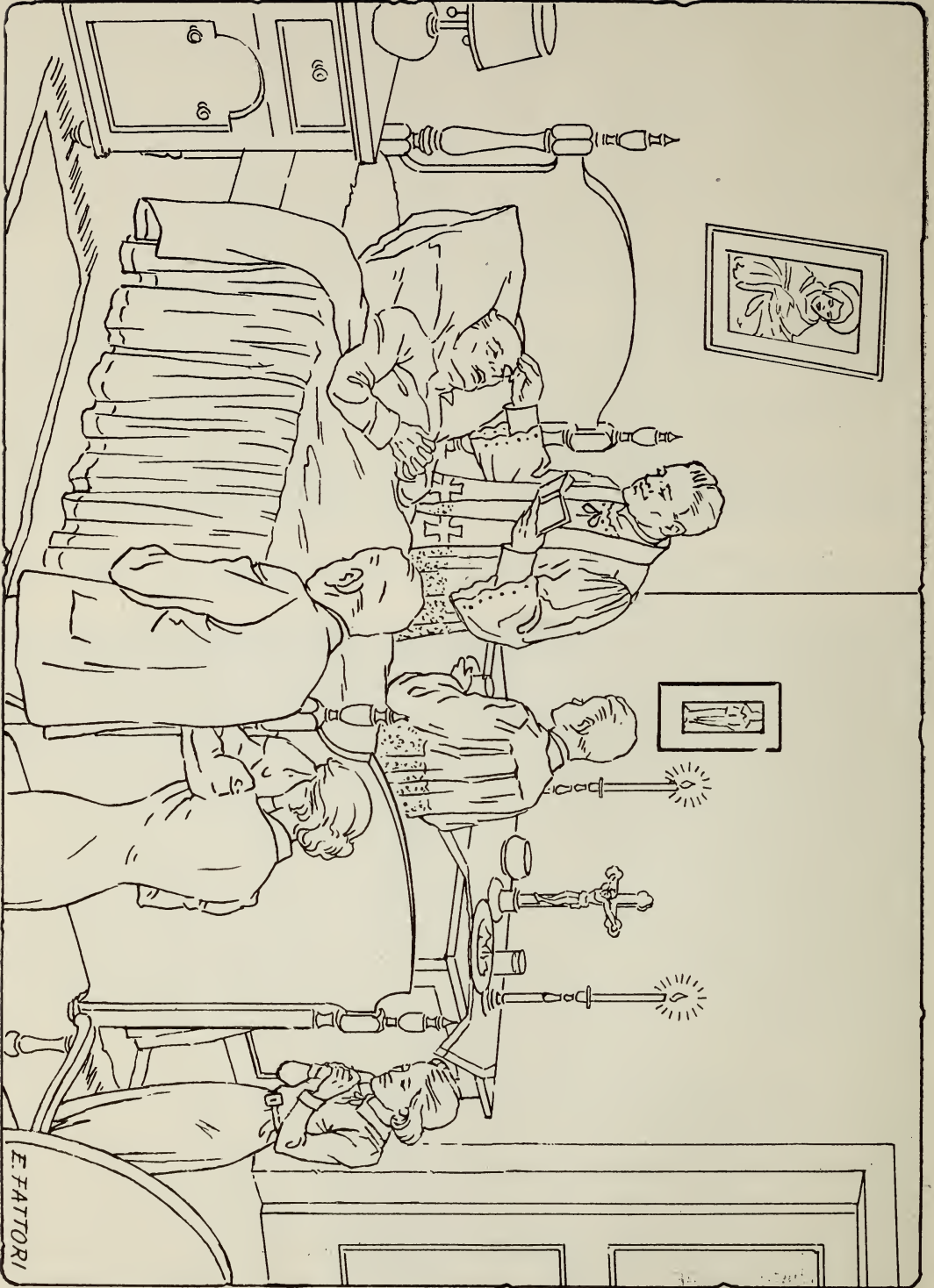
1. Consecrating bread and wine separately, represents Christ's
2. The best way to assist at Mass is to follow the prayers which the is saying at the altar.
3. When the bell rings once, this is a warning that the priest is almost ready for the
4. When the priest washes his fingers, we can ask God to take away all from our souls.
5. At Mass the priest prays for both the living and the

In the list below you will find a word (or words) which will complete the statements given. When you have found the right word put the designating letter in the proper bracket:

1. The priest blesses bread and wine and offers them to God at the ().
2. He changes bread and wine into the Body and Blood of Christ at the ().
3. He receives the Body and Blood of Our Lord at the ().
4. He reads part of the life of Our Lord at the ().
5. We praise God at the ().
6. We ask God to have mercy on us at the ().
 - a) Communion.
 - b) Offertory
 - c) Kyrie and Agnus Dei
 - d) Consecration.
 - e) Gospel.
 - f) Gloria.

The Holy Sacrifice of the Mass is offered for four ends:

1. To honor and glorify God, is ().
2. To thank Him for all that He has done for us, is ().
3. To make up for our sins, is ().
4. To ask for the graces and blessings we need, is().
 - a) thanksgiving.
 - b) reparation.
 - c) petition.
 - d) adoration.



1898
1899
1900

EXTREME UNCTION

(Baierl, Lessons 48-50; Means of Grace, Lesson 17; Catechism, Lesson 25)

Extreme Unction is the Sacrament which:

1. gives health and strength to the soul,
2. sometimes to the body,
3. when we are in danger of death from sickness, wound or accident.

Institution

When Jesus was on earth, He blessed the sick. Sometimes He cured them. We do not know when Extreme Unction was instituted, but Saint James writes: "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." (James 5:14-15) The Apostles must have been told by Our Lord to do this.

Administration

We usually commit sin through our senses. Therefore the priest anoints with oil eyes, ears, nostrils, mouth, hands and feet. He prays God to forgive the sick person the sins he has committed through these members of his body.

If the sick person is sorry for his sins, but cannot go to confession, Extreme Unction will forgive even mortal sin. In any case the Sacrament will comfort the sick person and strengthen him against temptation. Sometimes it will even make him well. If God wants him to die, Extreme Unction will help him to get ready for Heaven.

Send for the Priest IN TIME

When anyone is very sick, we should not wait until he is dying to go for a priest. The sick person cannot go to confession and receive Holy Communion after he is unconscious. Often persons are afraid that the priest will frighten the sick person. On the contrary, the Sacraments are a source of comfort and consolation to the sick. They are usually much happier after they have seen the priest.

The Sick-Room

When one is to receive the Last Sacraments, we should see to it that the patient is bathed and that everything in the sick-room is clean and neat. We should place a small table near the bed and cover it with a clean white cloth. On this table place:

1. a crucifix,
2. two blessed candles,
3. holy water,
4. a glass of fresh water and a spoon,
5. a napkin or a towel,
6. some cotton.

We should always have a crucifix, blessed candles, and holy water in the home.

Pray for the Grace of a Happy Death

The grace to die in the friendship of Almighty God is the greatest blessing that can ever come to us. Like Saint Joseph, we hope to die with Jesus and Mary beside us. We should pray for the blessed privilege of receiving Our Lord at the last, so that He will be our Food to strengthen us for the journey into eternity, and also that Mary, our Mother, will be praying for us. Let us often say the following prayer:

"Jesus, Mary, and Joseph, I give you my heart and soul.

"Jesus, Mary, and Joseph, assist me in my last agony.

"Jesus, Mary, and Joseph, may I breathe forth my soul in peace with you.

Amen."

EXTREME UNCTION

Fill in the missing word:

1. Extreme Unction may be received by those who are in danger of death from sickness, wound or
2. If possible, those who receive Extreme Unction should be in the state of sanctifying
3. Like all the sacraments of the living, Extreme Unction increases grace in the soul.
4. If the sick person cannot go to confession, but is sorry for his sins, Extreme Unction will forgive even sin.
5. Extreme Unction gives health and strength to the soul and sometimes to the, when one is very sick.

Indicate which of the following are true (T) and which are false (F):

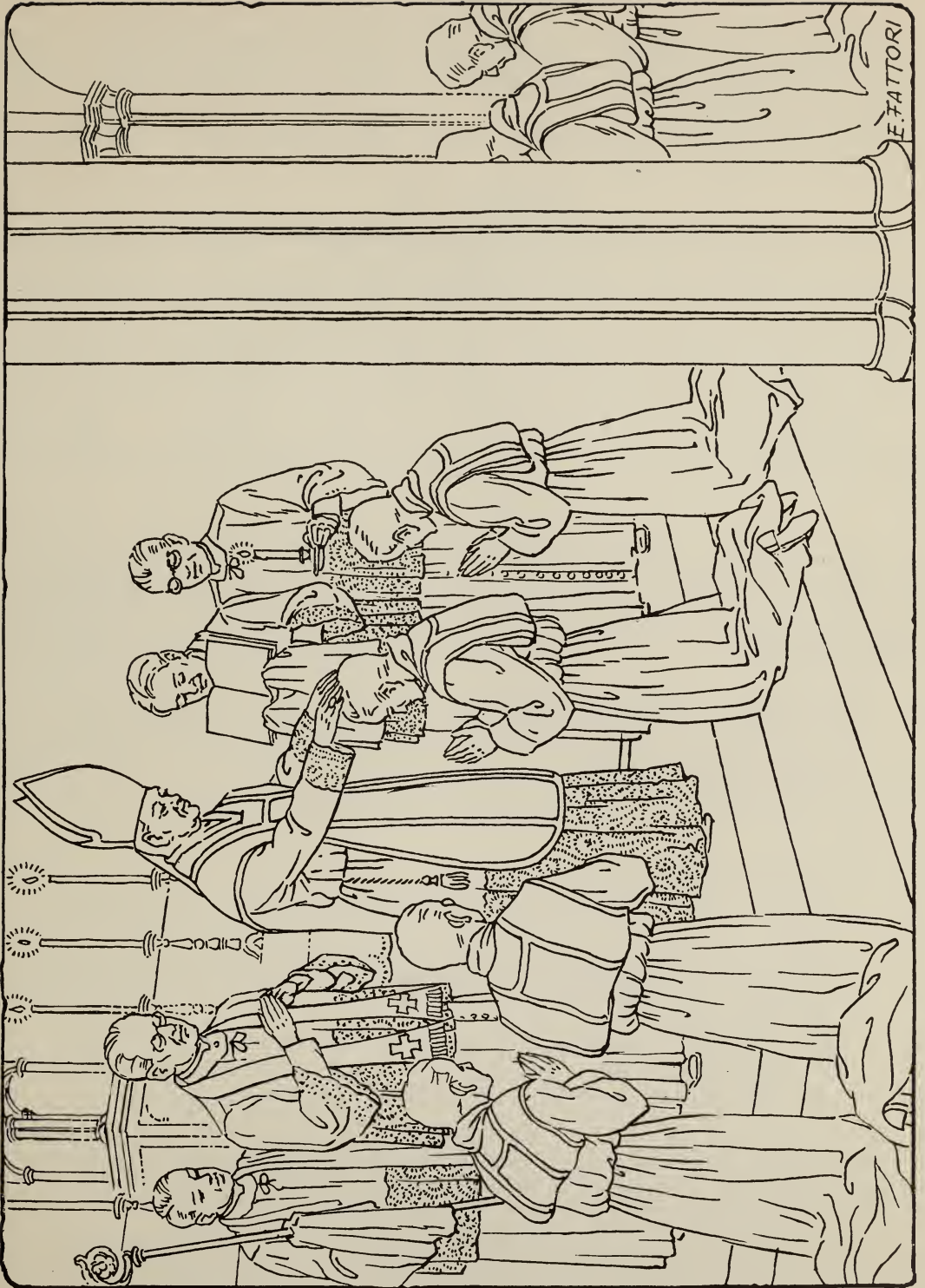
1. When we speak of the "last sacraments," we mean Baptism, Confirmation, and Matrimony.
2. It is not necessary to call the priest until a sick person is really dying.
3. Sick people usually feel comforted after they have received the sacraments.
4. In giving Extreme Unction, the priest makes the sign of the cross with oil on the eyes, ears, nostrils, mouth and feet of the sick person.
5. As he anoints the eyes, he asks God to forgive the sins which the person may have committed through sight.

Underline the word (or words) which makes the statement correct:

1. (Peter, James, Paul) says in his Epistle that we should call in the priest, if anyone is sick.
2. If the apostles gave Extreme Unction, they must have been told to do so by (Our Lord, the Blessed Virgin, Saint Peter).
3. When the priest is going to give the last sacraments, you should have a table beside the bed, covered with a clean cloth. On it you place (a crucifix, two blessed candles, orange juice, holy water).
4. When Saint Joseph died, he probably had with him (Jesus, Mary, the Pope).
5. We pray to (Jesus, Mary, Joseph) to be with us in our last agony.

Answer the following questions:

1. John Brown is about to be hanged for murder. May he receive Extreme Unction?
2. Soldiers going into battle are in danger of death. May they receive Extreme Unction?
3. Mr. Jones is very old and may die suddenly almost any time. May he be anointed?
4. The priest comes to your house to give the last sacraments to someone who is very sick. May the family stay in the room while the priest hears the sick person's confession?
5. Should the family be ready to come in, kneel down, and pray, while the sick person receives Holy Communion and Extreme Unction?



HOLY ORDERS

(Baierl, Lesson 51; Means of Grace, Lesson 18; Catechism, Lesson 25)

Holy Orders is the Sacrament which gives a man the power to do sacred things.

A Priest Forever

A man can receive this Sacrament only once, for it makes him a priest forever. He can never leave the priesthood and become a layman. He can never marry. He belongs entirely to God and he must be free to give all his time and energy to God's work.

We should pray for our priests, respect them, and help them in the work of the parish whenever we can.

Powers of the Priesthood Given to the Apostles

The Apostles were the first bishops of the Church. Our Lord kept them with Him all during His public life. Before His ascension into Heaven, He gave them the power to carry on His work in the world. The various powers of the priesthood were not all given at one time. At the Last Supper Christ gave the Apostles the power to change bread and wine into His own Body and Blood; that is, to offer the Holy Sacrifice of the Mass. The night of His resurrection He granted them the power to forgive sins. Just before His ascension He gave them the final command to go out and teach and baptize all nations.

A few days later the Apostles chose and ordained Matthias to take the place of Judas. (Acts 1:15-26) Ever since these first days of the Church, bishops have been ordaining others to carry on Christ's work.

The Meaning of Orders

The Sacrament of Holy Orders is not all given at one time. There are several degrees or "orders": four minor and three major orders. As preparation for minor orders, the ceremony of tonsure raises the candidate from the state of a layman to that of a clergyman. It consists in the cutting of a little hair in the form of a cross.

Minor orders include the following:

1. PORTER or DOORKEEPER—formerly took care of the church;
2. LECTOR—has the right to read the Scriptures and other holy books during divine services;
3. EXORCIST—has power to drive out the devil;
4. ACOLYTE—can carry lights and serve Mass.

The three major orders are:

1. SUBDEACON—takes the vow of chastity and must say the Divine Office for life. He may touch the sacred vessels and sing the Epistle at Mass.
2. DEACON—may sing the Gospel at Mass and has power (with permission) to preach, administer solemn Baptism and give Holy Communion.
3. PRIEST—has power to:
 - a) offer Mass,
 - b) administer some Sacraments,
 - c) preach and bless,
 - d) care for souls.

The Bishop

There are two grades to the order of priesthood: ordinary priest and bishop. A bishop possesses in greater fulness the order of priesthood. He:

1. administers Confirmation and Holy Orders,
2. has authority over the priests and churches of his diocese.

There is no order higher than that of bishop. An archbishop merely ranks higher in dignity than an ordinary bishop.

The Pope is the bishop of Rome. As the successor of Saint Peter, he is head of the whole Catholic Church.

The office of cardinal is a dignity only. Cardinals are appointed by the Pope. They help and advise him in the government of the Church. They elect the Pope.



E. FATTORI

MATRIMONY

(Baierl, Lessons 52-53; Means of Grace, Lesson 19; Catechism, Lesson 26)

Matrimony is the Sacrament which unites a Christian man and a Christian woman in lawful marriage.

Jesus showed that He considered marriage something sacred, by performing His first miracle at the wedding feast at Cana.

Marriage Lasts until Death

The sacrament of Matrimony unites the man and the woman for life, because Jesus said: "What God hath joined together, let no man put asunder." Sometimes the Church may allow husband and wife to separate, if they cannot live together peaceably, but such a Catholic is never free to marry again while the other party is living.

Effects of the Sacrament of Matrimony

Our Lord gives special graces to husband and wife through the Sacrament of Matrimony, because He wants their home to be a HOLY place, like the home of the Holy Family at Nazareth. He wants married people to be good, so that they and their children will live according to His commandments and some day glorify Him in Heaven.

Nuptial Mass

Catholics should be married at Mass. The Church has a special Mass for a bride and groom, called a nuptial Mass. Even after the consecration the priest stops twice during a nuptial Mass to give a special blessing to the bride. The married couple should also receive Our Lord in Holy Communion, for He is the very source of all blessings.

Valid Marriage Must be Before a Priest

Catholics must be married before the pastor or a priest authorized by him and two witnesses. Those who are not married by a priest commit a very serious sin. They do not receive the Sacrament of Matrimony and so do not receive the grace which Christ would give them through this Sacrament.

If a Catholic has been married by a Justice of the Peace or a Protestant minister, he is not married at all in the eyes of the Church. The couple should go to a priest and be properly married, so that they will get the grace for which Christ died, but which they have so far refused.

Mixed Marriages

Our Catholic faith is the most precious thing that we have. If a Catholic marries a non-Catholic, there is danger that the influence of the non-Catholic may cause the Catholic to grow careless about practicing his religion and that their children may not be brought up in the Catholic faith. The Church, therefore, forbids a Catholic to marry a non-Catholic, although the bishop may grant a dispensation for such a marriage to take place. In that case the non-Catholic must give a written promise that he will not interfere with the religion of the Catholic party and that all their children will be brought up Catholics.

Vocations

God has a special work in life for each of us. We call it our vocation. God calls some of us to the married state; others serve Him without being married; some are called to be priests, brothers, or sisters. The last named is the highest vocation of all.

We should ask God to help us to know which vocation He wishes for us. When a boy wants to become a priest, he should pray every day and ask God to help him. He should speak to his confessor about it. When a girl wants to be a sister, she should do the same. When we plan to get married, we should pray for guidance and ask the advice of our parents and our confessor.

MATRIMONY

Fill in the missing word (or words):

1. Matrimony is a sacrament which unites a Christian man and a Christian woman in lawful
2. Jesus performed His first miracle at a feast in Cana.
3. Young people should pray to to direct them before entering on a new state of life.
4. If a boy has a desire to become a priest, he should pray hard and speak to a about it.
5. Boys and girls who plan to get married should pray too and ask the advice of their pastor and

Answer the following questions:

1. Who said: "What God hath joined together, let no man put asunder?"
.....
2. Will the Church ever allow a Catholic man and his wife to live apart from each other?
3. Does this mean that the Catholic would be free to marry again while his or her partner is living?
4. Before whom should Catholics be married?
5. If a Catholic gets married before a Protestant minister or a Justice of the Peace, is he married at all in the eyes of the Church?

In the list below you will find a word (or words) to complete the statements given. When you have found the right word (or words), put its designating letter in the proper bracket:

1. Husband and wife receive special grace in the Sacrament of Matrimony, to help them to make their home—().
2. The Catholic home should be modeled after the home of—().
3. Catholics must be married before a priest and—().
4. Catholics should be married at—().
5. A nuptial Mass is a wedding Mass. In it the priest calls down a special blessing—().
 - a) two witnesses.
 - b) a holy place.
 - c) on the bride.
 - d) Jesus, Mary and Joseph.
 - e) Mass.

Underline the word (or words) which makes the statement correct:

1. (The Church, city, county) has a right to make laws governing the SACRAMENT of Matrimony.
2. Catholics should marry (Catholics, Protestants, Jews).
3. If a Catholic wants to marry a non-Catholic, he must get permission from the (judge, priest, bishop).
4. Before the dispensation will be granted, the non-Catholic must give a written promise that he will not keep his Catholic partner from practicing his or her religion and that (the boys, girls, all the children) will be brought up to be Catholics.
5. If a Catholic has been married outside the Church, he should go to a (priest, minister, Christian Brother) and be properly married.

SACRAMENTALS

(Baierl, Lessons 55-56; Means of Grace, Lesson 20; Catechism, Lesson 27)

A sacramental is anything set apart or blessed by the Church:

1. to excite good thoughts,
2. to increase devotion,
3. through these movements of the heart, to remit venial sins.

Once Jesus was preaching to the Jews when some mothers brought their little children to Our Lord for His blessing. Our Lord laid His hands upon them and prayed.

The Church sometimes blesses the faithful with special ceremonies and blesses certain objects and prayers which help our devotion. These are called sacramentals. They are altogether different from the sacraments.

Sacraments

1. Instituted by Christ,
2. Give grace of themselves.

Sacramentals

1. Instituted by the Church,
2. Stir up our devotion.

Commonly Used Sacramentals

1. THE SIGN OF THE CROSS. The words express the unity and trinity of God. The cross reminds us that Christ became man and died for us.
2. HOLY WATER. Holy water is water blessed by the priest with prayers begging God's blessing and protection on those who use it.
3. HOLY OILS. Holy oils are blessed by the bishop for use in some of the Sacraments and various ceremonies.
4. BLESSED CANDLES. These symbolize Christ, Who is the Light of the World.
5. THE CROSS and CRUCIFIX. The cross is the emblem of our redemption.
6. STATUES and PICTURES. Such representations bring Christ and the saints vividly before our minds.
7. MEDALS and SCAPULARS. These, too, remind us of the saints. They are badges showing our membership in religious societies.

SACRAMENTALS

Underline the word (or words) which makes the statement correct:

1. Sacramentals were instituted by (Christ, the Church).
2. Sacramentals (give grace, stir up our devotion).
3. The following are sacramentals: (holy water, Baptism, blessed candles, crucifixes, Confirmation, blessed statues and pictures).
4. The rosary is a devotion to (the Little Flower, St. Rita, the Blessed Virgin).
5. The Sign of the Cross reminds us of Christ's (death, resurrection, ascension)

Indicate which of the following are true (T) and which are false (F):

1. A man who has a St. Christopher medal can drive as recklessly as he wants to and he will never have an accident.
2. A boy who wears a medal around his neck cannot get drowned.
3. The scapular of Our Lady of Mount Carmel is a badge which shows that we belong to a society whose members are devoted to the Blessed Virgin.
4. Our Lord will bless the home where a picture of His Sacred Heart is honored.
5. Looking at the crucifix helps us to realize how much Our Lord suffered for us.

PRAYER

(Means of Grace, pp 244-245; Catechism, Lesson 28)

One of the best ways of obtaining God's grace is by prayer. Prayer is the lifting up of our minds and hearts to God to adore Him, to thank Him for His benefits, to ask His forgiveness, and to beg of Him all the graces we need whether for soul or body. Let us take up the various parts of this definition in order:

1. **PRAYER IS THE LIFTING UP OF OUR MINDS AND HEARTS TO GOD.** The words which we use are not the all-important thing about prayer; it is how much we put our whole heart and soul into what we are saying, that counts. One form of prayer is meditation, which is just thinking about some holy subject without any set form of words at all. We can pray very well by talking to God in our own words.
2. **TO ADORE HIM.** Too often we think of prayer as asking God for something. This should be the last rather than the first thought in our minds, when we pray. The first object of our prayer should be to worship God.
3. **TO THANK HIM FOR HIS BENEFITS.** Many of us forget that everything we have comes from God. When all is going well, we take our blessings for granted. We seldom stop to thank God for His goodness to us. Let us often remember to say to Him: "Thank You, God, for everything."
4. **TO ASK HIS FORGIVENESS.** All of us offend God, thoughtlessly, if not deliberately. If we think at all about what Our Lord suffered for us, we will be deeply sorry for our sins and will beg God to have mercy on us.
5. **TO BEG OF HIM ALL THE GRACES WE NEED.** Our Lord tells us: "Ask and you shall receive." God knows our needs, of course, but He is pleased when we acknowledge Him as the source of all blessings and turn to Him for help.

How We Should Pray

1. **WITH ATTENTION.** It is an insult to Almighty God to just mumble words, without having our minds on what we are saying when we pray. We can hardly expect God to answer such prayers.
2. **WITH A SENSE OF OUR OWN HELPLESSNESS AND DEPENDENCE UPON GOD.** God owes us nothing. All blessings come from His boundless goodness. We should keep in mind, when we pray, that we depend on God for everything.
3. **WITH A GREAT DESIRE FOR THE GRACES WE BEG OF GOD.** If the favor we are asking for does not mean anything much to us, why bother to ask for it at all?
4. **WITH TRUST IN GOD'S GOODNESS.** Our Lord would gladly have suffered and died for me, if I were the only one in the world to be saved. When we realize this fact, we cannot reasonably doubt that He is interested in our welfare. He is most anxious to answer every earnest prayer that we offer to Him. God knows what is good for us, better than we do ourselves, however. Sometimes what we think we want so very much, would work out to our harm rather than to our good. Seeing this, God does not always give us what we ask for, but we can be sure that He will answer our prayer in some better way.
5. **WITH PERSEVERANCE.** Sometimes God tries our faith by not granting our request at once. But again, if we trust Him absolutely, and keep on praying, in the end He will reward our faith.

When We Should Pray

Our Lord once told His apostles to pray always. This does not mean, of course, that we should be always on our knees. We can turn everything we do into a prayer, however, if we offer it to God. In the morning we should make the following offering:

“O Jesus, through the Immaculate Heart of Mary, I offer Thee the prayers, works and sufferings of this day, for all the intentions of Thy Sacred Heart, in union with the Holy Sacrifice of the Mass throughout the world, in reparation for my sins, for the intentions of all our Associates, and for the general intention recommended this month.”

Then at night we should think over the happenings of the day, ask God's pardon for any sins we may have committed, thank Him for His blessings, and ask Him to keep us safe from harm. Whenever any danger or temptation or difficulty comes up during the day, we should ask God to help us.

PRAYER

Fill in the missing word:

1. Prayer is talking to
2. We can talk to God in our own, if we want to.
3. Mental prayer, or meditation, is just about some holy subject.
4. If we expect God to listen to our prayers, we must of what we are saying and mean it.
5. In time of danger or temptation, we should ask God to us.

In the list below you will find phrases to complete the given statements. When you have found the right phrase, put its designating letter in the proper bracket:

1. The prayer that Our Lord taught us Himself is the—().
2. We can turn everything that we do into a prayer, if we make—().
3. The first object of our prayer should be—().
4. Everything that we have comes from God; therefore we should—().
5. If we think of Christ's suffering and death, we will be sorry for our sins; we should ask God—().
 - a) to adore God.
 - b) thank Him.
 - c) the Morning Offering.
 - d) to forgive us.
 - e) Our Father.

Answer the following questions:

1. Who said: “Ask and you shall receive?”
2. Is it all right to ask God for things of this world, like a job or good health?
3. Should we also ask God for the grace to be good?
4. Does God always give us what we pray for?
5. Does He always answer every earnest prayer in some way?

Answer the following questions and give reasons for your answers:

1. John is trying to make the rest of the class laugh during prayer. Is God pleased with his prayer?
2. Tom gets angry very easily. He asks God every morning to help him overcome his quick temper. Is he likely to succeed?
3. Jim is lame and the doctors can do nothing to help him. His parents take him to the shrine of St. Anne and they all pray very earnestly for his cure. Is it certain that he will be cured?
4. Which would be better for Jim: to be lame all his life and always be a good boy, or, to be cured and then fall in with a gang of bad boys and learn to steal?
5. If Jim is not cured, will God reward the prayers of the family and bless them in some other way?

QUESTIONS AND ANSWERS OF THE CATECHISM

On the Sacraments in General

136. Q. What is a sacrament?
A. A sacrament is an outward sign instituted by Christ to give grace.
137. Q. How many sacraments are there?
A. There are seven sacraments; baptism, confirmation, Holy Eucharist, penance, extreme unction, holy orders, and matrimony.
138. Q. Whence have the sacraments the power of giving grace?
A. The sacraments have the power of giving grace from the merits of Jesus Christ.
139. Q. What grace do the sacraments give?
A. Some of the sacraments give sanctifying grace, and others increase it in our souls.
140. Q. Which are the sacraments that give sanctifying grace?
A. The sacraments that give sanctifying grace are baptism and penance; and they are called sacraments of the dead.
141. Q. Why are baptism and penance called the sacraments of the dead?
A. Baptism and penance are called sacraments of the dead, because they take away sin, which is the death of the soul, and give grace, which is its life.
142. Q. Which are the sacraments that increase sanctifying grace in our soul?
A. The sacraments that increase sanctifying grace in our soul are; confirmation, Holy Eucharist, extreme unction, holy orders, and matrimony; and they are called the sacraments of the living.
143. Q. Why are confirmation, Holy Eucharist, extreme unction, holy orders, and matrimony called sacraments of the living?
A. Confirmation, Holy Eucharist, extreme unction, holy orders, and matrimony are called sacraments of the living because those who receive them worthily are already living the life of grace.
144. Q. What sin does he commit who receives the sacraments of the living in mortal sin?
A. He who receives the sacraments of the living in mortal sin commits a sacrilege, which is a great sin, because it is an abuse of a sacred thing.
145. Q. Besides sanctifying grace do the sacraments give any other grace?
A. Besides sanctifying grace the sacraments give another grace, called sacramental.
146. Q. What is sacramental grace?
A. Sacramental grace is a special help which God gives, to attain the end for which He instituted each sacrament.
147. Q. Do the sacraments always give grace?
A. The sacraments always give grace, if we receive them with the right disposition.
148. Q. Can we receive the sacraments more than once?
A. We can receive the sacraments more than once, except baptism, confirmation, and Holy Orders.
149. Q. Why can we not receive baptism, confirmation, and holy orders more than once?
A. We cannot receive baptism, confirmation, and holy orders more than once, because they imprint a character in the soul.
150. Q. What is the character which these sacraments imprint in the soul?
A. The character which these sacraments imprint in the soul is a spiritual mark which remains forever.
151. Q. Does this character remain in the soul even after death?
A. This character remains in the soul even after death; for the honor and glory of those who are saved; for the shame and punishment of those who are lost.

On Baptism

152. Q. What is baptism?
A. Baptism is a sacrament which cleanses us from original sin, makes us Christian children of God, and heirs of heaven.

153. Q. Are actual sins ever remitted by baptism?
 A. Actual sins and all the punishment due to them are remitted by baptism, if the person baptized be guilty of any.
154. Q. Is baptism necessary to salvation?
 A. Baptism is necessary to salvation, because without it we cannot enter into the kingdom of heaven.
155. Q. Who can administer baptism?
 A. The priest is the ordinary minister of baptism, but in case of necessity anyone who has the use of reason may baptise.
156. Q. How is baptism given?
 A. Whoever baptizes should pour water on the head of the person to be baptized, and say, while pouring the water; I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.
157. Q. How many kinds of baptism are there?
 A. There are three kinds of baptism, baptism of water, of desire, and of blood.
158. Q. What is baptism of water?
 A. Baptism of water is that which 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.
159. Q. What is baptism of desire?
 A. Baptism of desire is an ardent wish to receive baptism, and do all that God has ordained for our salvation.
160. Q. What is baptism of blood?
 A. Baptism of blood is the shedding of one's blood for the faith in Christ.
161. Q. Is baptism of desire or of blood sufficient to produce the effects of baptism of water?
 A. Baptism of desire or of blood is sufficient to produce the effects of the baptism of water, if it is impossible to receive the baptism of water.
162. Q. What do we promise in baptism?
 A. In baptism we promise to renounce the devil with all his works and pomps.
163. Q. Why is the name of a saint given in baptism?
 A. The name of a saint is given in baptism in order that the person baptized may imitate his virtues and have him for a protector.
164. Q. Why are godfather and godmothers given in baptism?
 A. Godfathers and godmothers are given in baptism in order that they may promise, in the name of the child, what the child itself would promise if it had the use of reason.
165. Q. What is the obligation of a godfather and a godmother?
 A. The obligation of a godfather and a godmother is to instruct the child in its religious duties, if the parents neglect to do so or die.

On Confirmation

166. Q. What is confirmation?
 A. Confirmation is a sacrament through which we receive the Holy Ghost to make us strong and perfect Christians and soldiers of Jesus Christ.
167. Q. Who administers confirmation?
 A. The bishop is the ordinary minister of confirmation.
168. Q. How does the bishop give confirmation?
 A. The bishop extends his hands over those who are to be confirmed, prays that they may receive the Holy Ghost, and anoints the forehead of each with holy chrism in the form of a cross.
169. Q. What is holy chrism?
 A. Holy chrism is a mixture of olive - oil and balm, consecrated by the bishop.
170. Q. What does the bishop say in anointing the person he confirms?
 A. In anointing the person he confirms the bishop says; 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.

171. Q. What is meant by anointing the forehead with chrism in the form of a cross?
 A. By anointing the forehead with chrism in the form of a cross is meant, that the Christian who is confirmed must openly profess and practice his faith, never be ashamed of it, and rather die than deny it.
172. Q. Why does the bishop give the person he confirms a slight blow on the cheek?
 A. The bishop gives the person he confirms a slight blow on the cheek, to put him in mind that he must be ready to suffer everything even death, for the sake of Christ.
173. Q. To receive confirmation worthily is it necessary to be in the state of grace?
 A. To receive confirmation worthily it is necessary to be in the state of grace.
174. Q. What special preparation should be made to receive confirmation?
 A. Persons of an age to learn should know the chief mysteries of faith and the duties of a Christian, and be instructed in the nature and effects of this sacrament.
175. Q. Is it a sin to neglect confirmation?
 A. It is a sin to neglect confirmation, especially in these evil days when faith and morals are exposed to so many and such violent temptations

On the Gifts and Fruits of the Holy Ghost

176. Q. Which are the effects of confirmation?
 A. The effects of confirmation are an increase of sanctifying grace, the strengthening of our faith, and the gifts of the Holy Ghost.
177. Q. Which are the gifts of the Holy Ghost?
 A. The gifts of the Holy Ghost are wisdom, understanding, counsel, fortitude, knowledge, piety and fear of the Lord.
178. Q. Why do we receive the gift of fear of the Lord?
 A. We receive the gift of fear of the Lord to fill us with a dread of sin.
179. Q. Why do we receive the gift of piety?
 A. We receive the gift of piety to make us love God as a Father and obey Him because we love Him.
180. Q. Why do we receive the gift of knowledge?
 A. We receive the gift of knowledge to enable us to discover the will of God in all things.
181. Q. Why do we receive the gift of fortitude?
 A. We receive the gift of fortitude to strengthen us to do the will of God in all things.
182. Q. Why do we receive the gift of counsel?
 A. We receive the gift of counsel to warn us of the deceits of the devil, and of the dangers of salvation.
183. Q. Why do we receive the gift of understanding?
 A. We receive the gift of understanding to enable us to know more clearly the mysteries of our faith.
184. Q. Why do we receive the gift of wisdom?
 A. We receive the gift of wisdom to give us a relish for the things of God, and to direct our whole life and all our actions to His honor and glory.
185. Q. Which are the Beatitudes?
 A. The Beatitudes are: 1. Blessed are the poor in spirit, for theirs is the kingdom of heaven.
 2. Blessed are the meek, for they shall possess the land.
 3. Blessed are they that mourn, for they shall be comforted.
 4. Blessed are they that hunger and thirst after justice, for they shall be filled.
 5. Blessed are the merciful, for they shall obtain mercy.
 6. Blessed are the clean of heart, for they shall see God.
 7. Blessed are the peacemakers, for they shall be called the children of God.
 8. Blessed are they that suffer persecution for justice' sake, for theirs is the kingdom of heaven.

186. Q. Which are the twelve fruits of the Holy Ghost?
A. The twelve fruits of the Holy Ghost are charity, joy, peace, patience, benignity, goodness, long-suffering, mildness, faith, modesty, continency, and chastity.

On the Sacrament of Penance

187. Q. What is the sacrament of penance?
A. Penance is a sacrament in which the sins committed after baptism are forgiven?
188. Q. How does the sacrament of penance remit sin, and restore to the soul the friendship of God?
A. The sacrament of penance remits sins and restores the friendship of God to the soul by means of the absolution of the priest.
189. Q. How do you know that the priest has the power of absolving from the sins committed after baptism?
A. I know that the priest has the power of absolving from the sins committed after baptism, because Jesus Christ granted that power to the priests of His Church when He said: "Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them; whose sins you shall retain, they are retained."
190. Q. How do the priests of the Church exercise the power of forgiving sins?
A. The priests of the Church exercise the power of forgiving sins by hearing the confession of sins, and granting pardon for them as ministers of God and in His name.
191. Q. What must we do to receive the sacrament of penance worthily?
A. To receive the sacrament of penance worthily we must do five things:
1. We must examine our conscience.
2. We must have sorrow for our sins.
3. We must make a firm resolution never more to offend God.
4. We must confess our sins to the priest.
5. We must accept the penance which the priest gives us.
192. Q. What is the examination of conscience?
A. The examination of conscience is an earnest effort to recall to mind all the sins we have committed since our last worthy confession.
193. Q. How can we make a good examination of conscience?
A. We can make a good examination of conscience by calling to memory the commandments of God, the precepts of the Church, the seven capital sins and the particular duties of our state in life, to find out the sins we have committed.
194. Q. What should we do before beginning the examination of conscience?
A. Before beginning the examination of conscience we should pray to God to give us light to know our sins and grace to detest them.

On Contrition

195. Q. What is contrition, or sorrow for sin?
A. Contrition, or sorrow for sin, is a hatred of sin and a true grief of the soul for having offended God, with a firm purpose of sinning no more.
196. Q. What kind of sorrow should we have for our sins?
A. The sorrow we should have for our sins should be interior, supernatural, universal, and sovereign.
197. Q. What do you mean by saying that our sorrow should be interior?
A. When I say that our sorrow should be interior, I mean that it should come from the heart, and not merely from the lips.
198. Q. What do you mean by saying that our sorrow should be supernatural?
A. When I say that our sorrow should be supernatural, I mean that it should be prompted by the grace of God, and excited by motives which spring from faith, and not by merely natural motives.
199. Q. What do you mean by saying that our sorrow should be universal?
A. When I say that our sorrow should be universal, I mean that we should be sorry for all our mortal sins without exception.
200. Q. What do you mean when you say that our sorrow should be sovereign?
A. When I say that our sorrow should be sovereign, I mean we should grieve more for having offended God than for any other evil that can befall us.

201. Q. Why should we be sorry for our sins?
 A. We should be sorry for our sins, because sin is the greatest of evils and an offense against God our Creator, Preserver, and Redeemer, and because it shuts us out of heaven and condemns us to the eternal pains of hell.
202. Q. How many kinds of contrition are there?
 A. There are two kinds of contrition; perfect contrition and imperfect contrition.
203. Q. What is perfect contrition?
 A. Perfect contrition is that which fills us with sorrow and hatred for sin, because it offends God, who is infinitely good in Himself and worthy of all love.
204. Q. What is imperfect contrition?
 A. Imperfect contrition is that by which we hate what offends God, because by it we lose heaven and deserve hell; or because sin is so hateful in itself.
205. Q. Is imperfect contrition sufficient for a worthy confession?
 A. Imperfect contrition is sufficient for a worthy confession, but we should endeavor to have perfect contrition.
206. Q. What do you mean by a firm purpose of sinning no more?
 A. By a firm purpose of sinning no more I mean a fixed resolve not only to avoid all mortal sin, but also its near occasions.
207. Q. What do you mean by the near occasions of sin?
 A. By the near occasions of sin I mean all the persons, places, and things that may easily lead us into sin.

On Confession

208. Q. What is confession?
 A. Confession is the telling of our sins to a duly authorized priest, for the purpose of obtaining forgiveness.
209. Q. What sins are we bound to confess?
 A. We are bound to confess all our mortal sins, but it is well also to confess our venial sins.
210. Q. Which are the chief qualities of a good confession?
 A. The chief qualities of a good confession are three: It must be humble, sincere, and entire.
211. Q. When is our confession humble?
 A. Our confession is humble, when we accuse ourselves of our sins, with a deep sense of shame and sorrow for having offended God.
212. Q. When is our confession sincere?
 A. Our confession is sincere, when we tell our sins honestly and truthfully, neither exaggerating nor excusing them.
213. Q. When is our confession entire?
 A. Our confession is entire, when we tell the number and kinds of our sins and the circumstances which change their nature.
214. Q. What should we do if we cannot remember the number of our sins?
 A. If we cannot remember the number of our sins, we should tell the number as nearly as possible, and say how often we may have sinned in a day, a week, or a month, and how long the habit or practice has lasted.
215. Q. Is our confession worthy if, without our fault, we forget to confess a mortal sin?
 A. If without our fault we forget to confess a mortal sin, our confession is worthy, and the sin is forgiven; but it must be told in confession if it comes to our mind.
216. Q. Is it a grievous offense wilfully to conceal a mortal sin in confession?
 A. It is a grievous offense wilfully to conceal a mortal sin in confession, because we thereby tell a lie to the Holy Ghost, and make our confession worthless.
217. Q. What must he do who has wilfully concealed a mortal sin in confession?
 A. He who has wilfully concealed a mortal sin in confession must not only confess it, but must also repeat all the sins he has committed since his last worthy confession.

218. Q. Why does the priest give us a penance after confession?
 A. The priest gives us a penance after confession, that we may satisfy God for the temporal punishment due to our sins.
219. Q. Does not the sacrament of penance remit all punishment due to sin?
 A. The sacrament of penance remits the eternal punishment due to sin, but it does not always remit the temporal punishment which God requires as satisfaction for our sins.
220. Q. Why does God require a temporal punishment as a satisfaction for sin?
 A. God requires a temporal punishment as a satisfaction for sin, to teach us the great evil of sin and to prevent us from falling again.
221. Q. Which are the chief means by which we satisfy God for the temporal punishment due to sin?
 A. The chief means by which we satisfy God for the temporal punishment due to sin are: prayer, fasting, almsgiving, all spiritual and corporal works of mercy, and the patient suffering of the ills of life.
222. Q. Which are the chief spiritual works of mercy?
 A. The chief spiritual works of mercy are seven: to admonish the sinner, to instruct the ignorant, to counsel the doubtful, to comfort the sorrowful, to bear wrongs patiently, to forgive all injuries, and to pray for the living and the dead.
223. Q. Which are the chief corporal works of mercy?
 A. The chief corporal works of mercy are seven; to feed the hungry, to give drink to the thirsty, to clothe the naked, to ransom the captive, to harbor the harborless, to visit the sick, and to bury the dead.

On the Manner of Making a Good Confession

224. Q. What should we do on entering the confessional?
 A. On entering the confessional we should kneel, make the Sign of the Cross, and say to the priest, Bless me, Father; then add, I confess to Almighty God and to you, Father, that I have sinned.
225. Q. Which are the first things we should tell the priest in confession?
 A. The first things we should tell the priest in confession are the time of our last confession, and whether we said the penance and went to Holy Communion.
226. Q. After telling the time of our last confession and communion what should we do?
 A. After telling the times of our last confession and Communion we should confess all the mortal sins we have since committed, and all the venial sins we may wish to mention.
227. Q. What must we do when the confessor asks us questions?
 A. When the confessor asks us questions we must answer them truthfully and clearly.
228. Q. What should we do after telling our sins?
 A. After telling our sins we should listen with attention to the advice which the confessor may think proper to give.
229. Q. How should we end our confession?
 A. We should end our confession by saying, I also accuse myself of all the sins of my past life, telling, if we choose, one or several of our past sins.
230. Q. What should we do while the priest is giving us absolution?
 A. While the priest is giving us absolution we should from our heart renew the Act of Contrition.

On Indulgences

231. Q. What is an indulgence?
 A. An indulgence is the remission in whole or in part of the temporal punishment due to sin.
232. Q. Is an indulgence a pardon of sin, or a license to commit sin?
 A. An indulgence is not a pardon of sin, nor a license to commit sin, and one who is in a state of mortal sin cannot gain an indulgence.
233. Q. How many kinds of indulgences are there?
 A. There are two kinds of indulgences—plenary and partial.
234. Q. What is a plenary indulgence?
 A. A plenary indulgence is the full remission of the temporal punishment due to sin.

235. Q. What is a partial indulgence?
 A. A partial indulgence is the remission of a part of the temporal punishment due to sin.
236. Q. How does the Church by means of indulgences remit the temporal punishment due to sin?
 A. The Church by means of indulgences remits the temporal punishment due to sin by applying to us the merits of Jesus Christ, and the superabundant satisfactions of the Blessed Virgin Mary and of the saints, which merits and satisfactions are its spiritual treasury.
237. 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.

On the Holy Eucharist

238. Q. What is the Holy Eucharist?
 A. The Holy Eucharist is the sacrament which contains the body and blood, soul and divinity, of our Lord Jesus Christ under the appearances of bread and wine.
239. Q. When did Christ institute the Holy Eucharist?
 A. Christ instituted the Holy Eucharist at the Last Supper, the night before He died.
240. Q. Who were present when Our Lord instituted the Holy Eucharist?
 A. When Our Lord instituted the Holy Eucharist the twelve apostles were present.
241. Q. How did Our Lord institute the Holy Eucharist?
 A. Our Lord instituted the Holy Eucharist by taking bread, blessing, breaking, and giving to His apostles, saying; Take ye and eat. This is My body. And then by taking the cup of wine, blessing and giving it, saying to them; Drink ye all of this. This is My blood which shall be shed for the remission of sins. Do this for a commemoration of Me.
242. Q. What happened when our Lord said, This is My Body; this My blood?
 A. Then our Lord said, This is My body, the substance of the bread was changed into the substance of His body; when He said, This is My blood, the substance of the wine was changed into the substance of His blood.
243. Q. Is Jesus Christ whole and entire both under the form of bread and under the form of wine?
 A. Jesus Christ is whole and entire both under the form of bread and under the form of wine.
244. Q. Did anything remain of the bread and wine after their substance had been changed into the substance of the body and blood of our Lord?
 A. After the substance of the bread and wine had been changed into the substance of the body and blood of our Lord there remained only the appearances of bread and wine.
245. Q. What do you mean by the appearances of bread and wine?
 A. By the appearances of bread and wine I mean the figure, the color, the taste and whatever appears to the senses.
246. Q. What is this change of the bread and wine into the body and blood of our Lord called?
 A. This change of the bread and wine into the body and blood of our Lord is called transubstantiation.
247. Q. How was the substance of the bread and wine changed into the substance of the body and blood of Christ?
 A. The substance of the bread and wine was changed into the substance of the body and blood of Christ by His almighty power.
248. Q. Does this change of bread and wine into the body and blood of Christ continue to be made in the Church?
 A. This change of bread and wine into the body and blood of Christ continues to be made in the Church by Jesus Christ through the ministry of His priests.

249. Q. When did Christ give His priests the power to change bread and wine into His body and blood?
 A. Christ gave His priests the power to change bread and wine into His body and blood when He said to the apostles, Do this in commemoration of Me.
250. Q. How do the priests exercise this power of changing bread and wine into the body and blood of Christ?
 A. The priests exercise this power of changing bread and wine into the body and blood of Christ through the words of consecration in the Mass, which are the words of Christ; This is My body; this is My blood.

On the Ends for Which Holy Eucharist Was Instituted

251. Q. Why did Christ institute the Holy Eucharist?
 A. Christ instituted the Holy Eucharist—
1. To unite us to Himself and to nourish our soul with His divine life.
 2. To increase sanctifying grace and all virtues in our soul.
 3. To lessen our evil inclinations.
 4. To be a pledge of everlasting life.
 5. To fit our bodies for a glorious resurrection.
 6. To continue the sacrifice of the cross in His Church.
252. Q. How are we united to Jesus Christ in the Holy Eucharist?
 A. We are united to Jesus Christ in the Holy Eucharist by means of Holy Communion.
253. Q. What is Holy Communion?
 A. Holy Communion is the receiving of the body and blood of Christ.
254. Q. What is necessary to make a good Communion?
 A. To make a good Communion it is necessary to be in the state of sanctifying grace and to be fasting from midnight.
255. Q. Does he who receives Communion in mortal sin receive the body and blood of Christ?
 A. He who receives Holy Communion in mortal sin receives the body and blood of Christ, but does not receive His grace, and he commits a great sacrilege.
256. Q. Is it enough to be free from mortal sin to receive plentifully the graces of Holy Communion?
 A. To receive plentifully the graces of Holy Communion it is not enough to be free from mortal sin, but we should be free from all affection to venial sin, and should make acts of lively faith, of firm hope, and ardent love.
257. Q. What is the fast necessary for Holy Communion?
 A. The fast necessary for Holy Communion is the abstaining from midnight from everything which is taken as food or drink.
258. Q. Is anyone ever allowed to receive Holy Communion when not fasting?
 A. Anyone in danger of death is allowed to receive Holy Communion when not fasting.
259. Q. When are we bound to receive Holy Communion?
 A. We are bound to receive Holy Communion, under pain of mortal sin, during the Easter time and when in danger of death.
260. Q. Is it well to receive Holy Communion often?
 A. It is well to receive Holy Communion often, as nothing is a greater aid to a holy life than often to receive the Author of all grace and the Source of all good.
261. Q. What should we do after Holy Communion?
 A. After Holy Communion we should spend some time in adoring our Lord, in thanking Him for the grace we have received, and in asking Him for the blessing we need.

On the Sacrifice of the Mass

262. Q. When and where are the bread and wine changed into the body and blood of Christ?
 A. The bread and wine are changed into the body and blood of Christ at the Consecration of the Mass.

263. Q. What is the Mass?
A. The Mass is the unbloody sacrifice of the body and blood of Christ.
264. Q. What is a sacrifice?
A. A sacrifice is the offering of an object by a priest to God alone, and the consuming of it to acknowledge that He is the Creator and Lord of all things.
265. Q. Is the Mass the same sacrifice as that of the Cross?
A. The Mass is the same sacrifice as that of the cross.
266. Q. How is the Mass the same sacrifice as that of the cross?
A. The Mass is the same sacrifice as that of the cross because the offering and the priest are the same—Christ our Blessed Lord; and the ends for which the sacrifice of the Mass is offered are the same as those of the sacrifice of the cross.
267. Q. What were the ends for which the sacrifice of the cross was offered?
A. The ends for which the sacrifice of the cross was offered were; 1. To honor and glorify God; 2. To thank Him for all the graces bestowed on the whole world; 3. to satisfy God's justice for the sins of men; 4. To obtain all graces and blessings.
268. Q. Is there any difference between the sacrifice of the cross and the sacrifice of the Mass?
A. Yes; the manner in which the sacrifice is offered is different. On the cross Christ really shed His blood and was really slain; in the Mass there is no real shedding of blood nor real death because Christ can die no more; but the sacrifice of the Mass, through the separate consecration of the bread and wine, represents His death on the cross.
269. Q. How should we assist at Mass?
A. We should assist at Mass with great interior recollection and piety and with every outward mark of respect and devotion.
270. Q. Which is the best manner of hearing Mass?
A. The best manner of hearing Mass is to offer it to God with the priest for the same purpose for which it is said, to meditate on Christ's suffering and death, and to go to Holy Communion.
- On Extreme Unction and Holy Orders**
271. Q. What is the sacrament of extreme unction?
A. Extreme unction is the sacrament which, through the anointing and prayer of the priest, gives health and strength to the soul, and sometimes to the body, when we are in danger of death from sickness.
272. Q. When should we receive extreme unction?
A. We should receive extreme unction when we are in danger of death from sickness, or from a wound or accident.
273. Q. Should we wait until we are in extreme danger before we receive extreme unction?
A. We should not wait until we are in extreme danger before we receive extreme unction, but if possible we should receive it whilst we have the use of our senses.
274. Q. Which are the effects of the sacrament of extreme unction?
A. The effects of extreme unction are; 1. To comfort us in the pains of sickness and to strengthen us against temptation; 2. To remit venial sins and to cleanse our soul from the remains of sin; 3. to restore us to health when God sees fit.
275. Q. What do you mean by the remains of sin?
A. By the remains of sin I mean the inclination to evil and the weakness of the will which are the result of our sins, and which remain after our sins have been forgiven.
276. Q. How should we receive the sacrament of extreme unction?
A. We should receive the sacrament of extreme unction in the state of grace and with lively faith and resignation to the will of God.
277. Q. Who is the minister of the sacrament of extreme unction?
A. The priest is the minister of the sacrament of extreme unction.
278. Q. What is the sacrament of holy orders?
A. 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.

279. Q. What is necessary to receive holy orders worthily?
 A. To receive holy orders worthily it is necessary to be in the state of grace to have the necessary knowledge and divine call to this sacred office.
280. Q. How should Christians look upon the priests of the Church?
 A. Christians should look upon the priests of the Church as the messengers of God and the dispensers of His mysteries.
281. Q. Who can confer the sacrament of holy orders?
 A. Bishops can confer the sacrament of holy orders.

On Matrimony

282. Q. What is the sacrament of matrimony?
 A. The sacrament of matrimony is the sacrament which unites a Christian man and woman in lawful marriage.
283. Q. Can a Christian man and woman be united in lawful marriage in any other way than by the sacrament of matrimony?
 A. A Christian man and woman cannot be united in lawful marriage in any other way than by the sacrament of matrimony, because Christ raised marriage to the dignity of a sacrament.
284. Q. Can the bond of Christian marriage be dissolved by any human power?
 A. The bond of Christian marriage cannot be dissolved by any human power.
285. Q. Which are the effects of the sacrament of matrimony?
 A. The effects of the sacrament of matrimony are 1. To sanctify the love of husband and wife; 2. To give them grace to bear with each other's weaknesses; 3. To enable them to bring up their children in the fear and love of God.
286. Q. To receive the sacrament of matrimony worthily is it necessary to be in the state of grace?
 A. To receive the sacrament of matrimony worthily it is necessary to be in the state of grace, and it is necessary also to comply with the laws of the Church.
287. Q. Who has the right to make laws concerning the sacrament of marriage?
 A. The Church alone has the right to make laws concerning the sacrament of marriage, though the state also has the right to make laws concerning the civil effects of the marriage contract.
288. Q. Does the Church forbid the marriage of Catholics with persons who have a different religion or no religion at all?
 A. The Church forbids the marriage of Catholics with persons who have a different religion or no religion at all.
289. Q. Why does the Church forbid the marriage of Catholics with persons who have a different religion or no religion at all?
 A. The Church forbids the marriage of Catholics with persons who have a different religion or no religion at all, because such marriages generally lead to indifference, loss of faith, and to the neglect of the religious education of the children.
290. Q. Why do many marriages prove unhappy?
 A. Many marriages prove unhappy because they are entered into hastily and without worthy motives.
291. Q. How should Christians prepare for a holy and happy marriage?
 A. Christians should prepare for a holy and happy marriage by receiving the sacraments of penance and Holy Eucharist; by begging God to grant them a pure intention and to direct their choice; and by seeking the advice of their parents and the blessing of their pastors.

On the Sacramentals

292. Q. What is a sacramental?
 A. A sacramental is anything set apart or blessed by the Church to excite good thoughts and to increase devotion, and through these movements of the heart to remit venial sin.
293. Q. What is the difference between the sacraments and the sacramentals?
 A. The difference between the sacraments and the sacramentals; 1. The sacraments were instituted by Jesus Christ and the sacramentals were

instituted by the Church; 2. The sacraments give grace of themselves when we place no obstacle in the way; the sacramentals excite in us pious dispositions, by means of which we may obtain grace.

294. Q. Which is the chief sacramental used in the Church?
A. The chief sacramental used in the Church is the Sign of the Cross.
295. Q. How do we make the Sign of the Cross?
A. We make the Sign of the Cross by putting the right hand to the forehead, then on the breast, and then to the left and right shoulders, saying, In the name of the Father, and of the Son, and of the Holy Ghost. Amen.
296. Q. Why do we make the Sign of the Cross?
A. We make the Sign of the Cross to show that we are Christians and to profess our belief in the chief mysteries of our religion.
297. Q. How is the Sign of the Cross a profession of faith in the chief mysteries of our religion?
A. The Sign of the Cross is a profession of faith in the chief mysteries of our religion because it expresses the mysteries of the unity and trinity of God and of the incarnation and death of our Lord.
298. Q. How does the Sign of the Cross express the mystery of the unity and trinity of God?
A. The words, In the name, express the unity of God; the words that follow, of the Father, and of the Son, and of the Holy Ghost, express the mystery of the Trinity.
299. Q. How does the Sign of the Cross express the mystery of the incarnation and death of our Lord?
A. The Sign of the Cross expresses the mystery of the incarnation by reminding us that the Son of God, having become man, suffered death on the cross.
300. Q. What other sacramental is in very frequent use?
A. Another sacramental in very frequent use is holy water.
301. Q. What is holy water?
A. Holy water is water blessed by the priest with solemn prayer to beg God's blessing on those who use it, and protection from the power of darkness.
302. Q. Are there other sacramentals besides the Sign of the Cross and holy water?
A. Besides the Sign of the Cross and holy water there are many other sacramentals such as blessed candles, ashes, palms, crucifixes, images of the Blessed Virgin and of the saints, rosaries, and scapulars.

On Prayer

303. Q. Is there any other means of obtaining God's grace than the sacraments?
A. There is another means of obtaining God's grace, and it is prayer.
304. Q. What is prayer?
A. Prayer is the lifting up of our minds and hearts to God to adore Him, to thank Him for his benefits, to ask His forgiveness, and to beg of Him all the graces we need whether for soul or body.
305. Q. Is prayer necessary for salvation?
A. Prayer is necessary to salvation, and without it no one having the use of reason can be saved.
306. Q. At what particular times should we pray?
A. We should pray particularly on Sundays and holydays, every morning and night, in all dangers, temptations, and afflictions.
307. Q. How should we pray?
A. We should pray; 1. With attention; 2. With sense of our own helplessness and dependence upon God; 3. With a great desire for the graces we beg of God; 4. With trust in God's goodness; 5. With perseverance.
308. Q. Which are the prayers most recommended to us?
A. The prayers most recommended to us are the Lord's Prayer, the Hail Mary, the Apostles' Creed, the Confiteor, and the Acts of Faith, Hope, Love and Contrition.
309. Q. Are prayers said with distractions of any avail?
A. Prayers said with wilful distractions are of no avail.

