

239

QUESTIONS
ASKED BY
PROTESTANTS
BRIEFLY ANSWERED.

—BY—
REV. M. PHILIPPS

170th Thousand.

DIEDERICH-SCHAEFER CO.
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Questions Asked by Protestants,

Why do you baptize children?

Because Christ said: "Unless a man be born again of the water and the Holy Ghost, he cannot enter into the kingdom of heaven." John 3, 5.

The words *unless a man (nisi quis)* allow of no distinction between young and old, they mean children and adults.

What do the words "to be born again" mean?

They mean that as we received natural life at our birth, so in baptism we receive a supernatural life by the application of water and the Holy Ghost. This is how Christ explained it to Nicodemus in St. John 3.

But Jesus said: "Teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Children cannot be taught, therefore, they need not to be baptized?

Jesus spoke here of grown-up people, who, if they wish to be baptized have to be taught first; in children, however, this is not necessary, because God can remit the original sin and give them spiritual life simply by being baptized, as He did to the Jewish children who were circumcised the eighth day, and when faith was presumed in them.

But Jesus said: "Suffer these little ones to come to me, for theirs is the kingdom of heaven." If the kingdom of heaven is theirs, they need not to be baptized?

Yes, the kingdom of heaven is for children as well as for grown-up people, provided they be baptized. Jesus said in a similar manner: "Blessed are the poor in spirit, for theirs is the kingdom of heaven."

And he certainly wants the poor in spirit to be also baptized, after he said: Unless any one be born again of the water and of the Holy Ghost he cannot enter into the kingdom of heaven.

Does the Bible say that children too are affected by the sin of Adam and Eve and thereby lost the supernatural life?

St. Paul says: "By one man sin entered this world and by sin death, and so death passed on all men, in whom all have sinned . . . and for as by the disobedience of one man, many were made sinners, so also by the obedience of one, many were made just. Rom. 5. 19. And if one died for all, then all were dead, and Christ died for all. Cor. 5. 14. David says: "In sin did my mother conceive me. Ps. 50. And St. Paul to the Ephe. says: "We were by nature children of wrath." All this proves that original sin is in all of us, even from the day of our conception and consequently in children too.

Does the Bible say that in baptism all sins are forgiven and that by baptism a new life is imparted to us?

St. Paul says: "Be baptized every one of you in the name of Jesus Christ for the remission of your sins and you shall receive the gift of the Holy Ghost." Acts 2. 38. In Ezech. 36. 25. God said: "And I will pour upon you a clean water and you shall be cleansed from all your iniquities." In the epistle to the Galatians we read: "For you are all children of God . . . For as many of you as have been baptized in Christ have put on Christ." In the Epistle to Titus 3. 5. 7. "God saved us by the laver of regeneration and renovation of the Holy Ghost, whom he has poured forth on us abundantly . . . that we may be heirs of life everlasting."

Do we read in the Bible that the apostles baptized children?

We read that the apostles baptized whole families, as that of Cornelius Acts 10. 48. That of Lydia Acts 16. 15. That of Stephana of the keeper of the prison of Paul, and surely there were children among them if the whole family was baptized.

Did the first Christians baptize children?

Early historians as Origen, Cyprian, St. Augustin and others tell us that the church received a tradition from the apostles that baptism should be given to children as early as possible, because God's grace should not be refused to any one.

Why not follow the example of Jesus, who was baptized when thirty years old?

Jesus was baptized out of reverence to the law, baptism was not necessary for Him, as sin was not in Him. Children, however, have original sin and with this sin they cannot enter heaven; they should, therefore, be baptized as early as possible.

Why should children be punished for a sin that they did not commit?

Children did not commit original sin, but the supernatural life necessary for salvation was lost to them by the sin of Adam. In baptism, however, they regain this life through Jesus Christ; no injustice, therefore, is done to them.

But what will become of children that cannot be baptized?

According to the Bible no one can enter heaven who is not born again by the water and the Holy Ghost; but we also know that God will do justice to every soul.

How can baptism give supernatural life to a child, if the child does not believe in it?

The Jews were circumcised when eight days old and it helped them unto justification, and at that age they did not believe in it. St. Paul was converted by the grace of God at a time when he did not believe in Christ. St. John was sanctified before he was born, when he knew little about faith. God can give his grace to souls when they do not yet believe, but when faith can be presumed.

You cannot presume faith in a child.

Yes, we can, as infants are made heirs of earthly property, before they are capable of consenting to receive it, so in baptism infants can be made heirs of heaven, when faith can be presumed.

But why impose the obligations of baptism on a child if afterwards he should not believe in it?

If afterwards he should not believe in the saving-boat of baptism, he can stay out of it.

IMMERSION.

Why do you not baptize people by immersion?

Because the Bible does not tell us to baptize by immersion. Jesus told us to baptize; to baptize means to dip or to wash, dipping and washing symbolize the interior cleansing of the soul, any of the two forms, therefore, may be used in baptizing.

But Christ meant immersion, because immersion was then the only way of baptising.

The fact that the apostles baptized by immersion, by washing and by aspersion is proof that they were instructed by Christ that baptism may be given in any kind of washing.

How did the apostles baptize?

History tells us that they baptized in three different ways; by immersion, in dipping people under water, by sprinkling, when they baptized over three thousand people in one day, and by pouring water on the principal part of the body, as they baptized the sick or those in prisons, where immersion was impossible.

Why did the church give up the baptism of immersion?

Because immersion is dangerous to weak and sickly people, because it cannot be carried out in very cold

climates and because it cannot be administered at all times and under all circumstances. If immersion cannot be administered at all times and under all circumstances, and if baptism is so necessary for salvation, certainly the church was justified in replacing it by a more convenient form.

Immersion is the proper way of baptizing, because the whole body should be washed.

The whole body need not be washed, because the soul is cleansed in baptism and not the body. The outward washing of the body symbolizes the inward cleansing of the soul, and the grace of the Holy Ghost gives new life to the soul.

St. Paul recommends immersion, because it symbolizes the burying of sin and the resurrection to life.

St. Paul does not recommend immersion more than any other form of baptism, he simply says that baptism symbolizes the burying of sin and the resurrection to life, but any of the above forms of baptism symbolizes this.

The words of Jesus, "To be born again by the water and the Holy Ghost," only mean that we should forsake sin and believe, but not be baptized?

If Christ had meant by the above words a mere forsaking of sins, He would have said so, and the apostles would not have begun at once to baptize by water and the Holy Ghost.

St. John said: I baptize you in water . . . but Jesus will baptize you with the Holy Spirit. The baptism of water therefore would not be necessary?

The words of St. John mean that his way of baptizing did not impart the Holy Spirit, but that the baptism of water commanded by Christ would give the Holy Spirit. In both baptisms the application of water was used.

The Bible does not say that the apostles were baptized ?

The apostles did many things that are not recorded in the Bible ; certainly they obeyed Christ and baptized one another after He told them to baptize all nations.

• Baptism is not absolutely necessary because we are justified by faith ?

If we were justified by faith, the command of Christ to baptize, to forgive sins, to commemorate the death of Christ, to do penance would all be idle talk and to no purpose. St. Paul said : by faith you are justified, but he meant a faith in Jesus Christ and in all the works that Christ commanded us to do, as he explains it in Heb. 9. And as St. James says : Faith without good works is dead. The devil too has faith, but that does not justify him.

But St. Paul said : By the works of the law no flesh shall be justified. Rom. 3. 20.

St. Paul meant the works of the old law, but not the works that Christ commanded us to do.

St. Paul said : In Christ all men are made free from sin. If we are made free from sin in Christ, baptism, good works and penance are not necessary ?

We shall be made free from sin in Christ, provided we do the works commanded by Christ. The works Christ commanded are : faith, repentance, baptism, penance etc.

Do Catholics believe that they can be saved by good works only ?

Not by good works alone, but by the grace of God, and by those things commanded by Christ.

BIBLE.

Is not the Bible sufficient to teach us what we have to believe in order to be saved ?

No, because in the Bible are many words and sentences of essential truths, which can be explained in different ways, and many things in the Bible are hard to understand, especially for those not versed in history, philology, theology, etc.

Can we Protestants be certain that we have the right and complete Bible ?

No, you are not certain of the exact canon or set of the 72 books that constitute the Bible. You do not know whether the translation of your Bible is the correct one ; and you are not certain of the true interpretation of the Bible.

Why can Protestants not have a certainty of the exact set of books that constitute the Bible ?

Because Protestants were not present when the original copies of the Bible were collected, and it is impossible now to find the exact number of original copies.

Why can Protestants not be certain of the true sense of the Bible ?

The very fact that Protestants today divided in so many sects, contradicting each other in essential things, and each claiming to draw the true sense out of the Bible, is proof that they have not the true sense of the Bible.

Can Protestants have a certainty of the true sense of the Bible by translating it now from the original languages ?

They cannot, on account of the impossibility of finding all the original copies, and the impossibility of finding Hebrew and Greek scholars well versed in the languages, dialects, expressions and circumstances of those early people.

Did God appoint a judge on earth to preserve and to explain with certainty the true sense of the Bible ?

Yes, God appointed St. Peter and his successors to be the teachers of the Church, whose faith shall not fail, and with whom the spirit of truth shall abide forever.

Does not the Holy Ghost inspire every individual to understand the true meaning in reading the Bible ?

If the Holy Ghost had inspired the two hundred leaders of the different protestant denominations of today they would all believe alike, and there would be but one Church. The Holy Ghost does not inspire contradictions.

What benefit is derived from the fact that Christ provided an infallible teacher to explain the Bible ?

The benefit of such a teacher is that doubts are cleared up about certain texts and portions of the Bible, that all disputes which cause sects and divisions are finally settled and the truth and one Church are maintained. Without this infallible teacher there would be as many religions as there are opinions, life-long doubts, rejection of some parts of the Bible and an uncertainty about everything, and finally rationalism and unbelief.

Are Catholics forbidden to read the Bible ?

The Catholic Church forbids to read those Bibles that contain errors and she forbids it to such people to whom the reading would be dangerous. Experience teaches that injudicious reading of the Bible misled and perverted many. St. Peter had the same experience in his days. See 11 Peter 3, 16.

Do Catholics encourage the reading of the Bible ?

Catholic priests are bound to read daily a portion of it ; in convents the Bible is daily read in public, every Sunday and holiday in church a part of the Bible is

read to the people, in Catholic schools children are daily to learn and narrate the essence of certain chapters of the Bible history, and in every Catholic house is found either an extract of the Bible or the Bible itself, or a prayer book taken from the Bible.

Are the teachings of the Catholic Church founded on the Bible?

Nearly all the truths of the Catholic Church are founded on the Bible. Some are founded on divine tradition, which are truths revealed by God to man but not contained in the Bible.

Who explained the Bible to the Jews in the old Testament?

The High-priest and the Synhedrim, which was a council consisting of seventy-two civil and ecclesiastical judges. In the book Deuteronomy we read that the Jews were commanded under pain of death to obey the decision of the Church in doubtful matters. Deut. 17, 8.

When was the Bible gathered and published in the present canon or set of books?

The first three hundred years after Christ the New Testament existed only in scattered fragments spread over different parts of Christendom. Meanwhile many not genuine books under the name of scripture were circulated, as the spurious gospel of St. Peter, and the gospel of St. James and of St. Mathias. In the year 397, in a council of Carthage, the Church separated the chaff from the wheat, and declared which books were genuine, canonical and inspired.

How do you know that the Catholic canon of the Bible is the correct one?

The present Catholic canon of books is the same as the canon approved by Pope Eugene in the year 1546 at the council of Trent, and the canon approved by

Pope Eugene is the same as the canon approved and published by Pope Gelasius in the year 494, and the canon of Pope Gelasius is the same as the canon of the Vulgate or Latin edition compiled and translated by St. Jerome and approved by the council of Carthage in 397.

How did St. Jerome and the council of Carthage, in 397, collect and approve the canon of the Bible?

St. Jerome was one of the most learned scholars of Hebrew, Greek, Latin and the languages then living. He visited the localities where the genuine letters and writings of the apostles were still existing. With the greatest care he collected all the copies he could find, examined and translated them as truly, and as correctly as human science can do. (This Latin translation is still existing and is called the Vulgate edition.) Then the Catholic Church examined the Vulgate edition and finding it correct, followed for future ages.

What benefit was it to follow the Vulgate edition for future ages?

Modern languages continually undergo changes in the meaning of words, so that certain words mean a different object now from what they meant some years ago. The Latin language does not undergo such changes, but retains the same meaning of words; therefore, it was wise to follow the Vulgate edition for future ages. This will help partly to preserve the Bible from faulty translations and from wrong interpretations.

Is not everyone allowed to put his own private interpretation upon the Bible?

No, this is a false principle, and this principle has given us more than two hundred different, conflicting Christian sects all claiming to be the religion of Jesus Christ. The true meaning of the Bible must be given by the living voice of the Catholic Church, who received the authority to explain it. As Christ said: "Going, therefore, teach ye all nations teach-

ing them to observe all things whatsoever I have commanded you." Math. 28, 18.

Can a man be saved without reading the Bible?

Yes, in the first 300 years after Christ there was no complete set of the Bible of the New Testament, and in the 1500 years before printing was invented Bibles had to be copied with the pen and few people could have one. Many could not read, many could not be supplied with Bibles, this cannot be done even now where printing is in progress. Jesus did not tell us to read the Bible, but he told us to hear the Church.

But we are told to "search the Bible."

Jesus said this to the Jews when they asked Him if He was the true Messiah. He told them to search the Bible, and see what the prophesies said of Him. Christ never told us to read the Bible, but He strictly commanded us to hear His Church, and to obey its teachings.

In what language was the first Bible written?

Some books were written in Hebrew or Chaldaean, some in Greek and some in Latin.

Who guarded the integrity of the Bible during the 1500 years before the reformation?

The Catholic Church was the sole guardian and depository of the Bible during all that time until the reformation, and since then.

Did the reformation bring the art of printing?

No, one hundred years before the reformation the art of printing was invented by a Catholic.

Was Luther's Bible the first Bible ever printed?

No, before Luther's Bible appeared no less than fifty-six editions of the Bible had appeared on the continent of Europe, of these twenty-one editions

were published in Germany, one edition in Spanish, four editions in French, twenty-one editions in Italian, five editions in Flemish and four in Bohemian.

When was the Bible translated into English?

In the eighth century the venerable Bede translated the Bible in the Saxon, which was then the language of England. Archbishop Arundle of Canterbury (1394) says that Queen Anne diligently read the four gospels in English. Sir Thomas More speaks of an English version of the Bible in his time.

CHURCH.

What do yo mean by the word Church?

By Church we generally mean the society which Christ founded to make known His teachings to mankind. This Church is divided into teachers and people who are taught.

Does the Bible speak of a Church?

Yes, Jesus said: "Thou art Peter and upon this rock I will build my Church." Math. 16, 18. St. Paul speaks of "The Church of the living God." Tim. 3, 15. And in Heb. 12, 22, he calls it "The Church of the first born." In Eph. 5, 25, he says: "Christ loved His Church." And Christ compared His Church to a fold of sheep: "There shall be one fold and one shepherd." John 10, 16.

Does the Bible say that Christ founded a Church?

We read in the Bible that, when Christ was about to start His Church, he selected twelve officers or apostles; that Christ commanded these officers to teach others and to make them observe all things that He told them; that Christ gave to His apostles a certain power, as His words indicate: "All power is given to me in heaven and in earth." Math. 28, 18. And: "As my Father hath sent me, I also send you;" John 20, 21. that Christ appointed a president for His church and

His apostles, when He said to Peter : "Thou art Peter, and upon this rock I will build my Church." By rock He meant that Peter should be the foundation, the chief of His Church. Christ also wished that Peter should preside over the apostles and over the whole flock, when He said : "Feed my sheep," that is : teach my apostles, and : "Feed my lambs," that is : teach my people. Again He said : "Feed my lambs, feed my sheep," that is : teach the whole flock, apostles, bishops, priests and people.

Did this Society or Church really begin to exist ?

In the Acts we read that on Pentecost the apostles began to exercise their mission, the Church prospered and increased, bishops were appointed. When the apostles died, others took their places, and this Church kept on in its mission for the last 1900 years.

How do you prove that this Church always existed since the days of Christ ?

This is proved 1. By the history and documents of the Church relating to its rulers ; by its events in every century and in every year since the days of Christ.

2. By the uninterrupted succession of popes and bishops who ruled the Church since the days of Christ.

3. By the succession of the fathers and doctors of the Church, who defended and explained the teachings of Christ in every century to the present day.

4. By the general and particular councils during the last nineteen hundred years, in which errors of faith and discipline were corrected and the genuine teaching of Christ maintained.

I cannot see from the Bible that Christ gave a special power of supremacy to Peter ?

Did not Christ say to Peter : "Thou art Peter, and upon this rock I will build my Church" ? Did Christ not

say to Peter: "Peter, feed my lambs, feed my sheep," that is to teach the whole Church, priest and people? Did not Christ say to Peter: "To thee I will give the keys of the kingdom of heaven, whatever thou shalt bind on earth, shall be bound in heaven, and whatever thou shalt loose on earth, shall be loosed also in heaven"?

Does the Bible say that St. Peter was the chief of the apostles and exercised supremacy over them?

St. Peter presided over the election of Mathias. He was the first to address the assembled multitude after the descent of the Holy Ghost. He spoke in the name of all the apostles before the Synhedrim at Jerusalem. He presided over the first council of the Church. Acts 15. He decided doubtful opinions, Acts 15, 7. St. Paul consulted Peter about certain practices, and the history of the early days of Christianity tells us that after Christ, Peter was considered the chief leader and teacher of the Church.

How do you prove that the Catholic Church is the right Church?

The Catholic Church alone was started by Christ and existed the last 1900 years. The Catholic Church alone has never changed her teachings, all her members believe in one and the same truth. The Catholic Church alone has saints through whom God has wrought true wonders, as related in the life of the saints. The Catholic Church alone is spread all over the world and comprises not only one or two countries, but all nations. The Catholic Church alone maintains and teaches not only a part, but the whole genuine truth preached by Christ. The Catholic Church alone can historically prove an unbroken succession of rulers, popes and bishops since the days of Christ. The Catholic Church is the only society that during nineteen hundred years faced all storms of dissensions,

schisms, paganism, persecutions and still is as full of vigor as on the day of Pentecost.

How do you prove that none of the denominations outside the Catholic Church can be the true Church ?

1. *Because* none of these denominations was founded by Christ, but all were started by the individual opinion of some men.
2. *Because* in all other denominations the tenets of faith are altered, changed and revised according to the notions of some individuals. Christ's teaching cannot be altered.
3. *Because* other denominations possess only fragments of Christ's teaching, not the whole truth ; some believe in baptism, others do not, some believe in communion, others do not, etc.
4. *Because* some of the denominations have existed only during the last 50 or 100 years, and certainly the Church of Christ was not hidden during the other 1800 years.
5. *Because* some of the denominations exist only in one or two countries of the world, and certainly the true Church of Christ should exist all over the world, as far as possible, because Christ wants all men to be saved.
6. *Because* these denominations have no more the teachings of the apostles and of the first Christians. They claim to follow the Bible, but they explain the Bible to suit their own opinions.

Does the Bible say that we should submit our opinion to the Church ?

St. Paul says: "Obey your prelates, and be subject to them." Heb. 13, 17. Jesus said to the apostles: "Going therefore, teach all nations . . . Teaching them to observe all things whatsoever I have commanded you, and behold I am with you all days, even to the consummation of the world." Math. 28, 18, 19.

“He that heareth you, heareth me, and he that contemneth you, contemneth me.” Luke 10, 16. If we are to hear the Church and observe her teaching and not to contemn her, and if Christ is with her forever, certainly we should submit our opinion to the Church.

But this submission checks investigation and freedom of human thought.

Everybody should investigate the truths of the Church, its reasons, its meanings, and its history; but when they meet truths hard to understand, they should ask the opinion of the Church, who received from Christ the command to teach and to explain the truth.

Have I not as much right to my opinion, as another has to his?

As long as a fact admits of different opinions you have a right to your opinion, but if a truth is once explained and decided by a competent authority like the Church, then you must submit. Children, insane and criminals all claim to have a right to their opinion; would you claim that they are always right, because they have a right to their opinion?

Christ should have given us a certainty about His doctrine so that no opposing opinions and no misunderstandings could come up.

Christ did give us a certainty and an infallible teacher about His doctrine. He provided, that in case of doubt, some one should be able to explain it with perfect certainty.

Is the Bible this infallible teacher?

No, because many texts in the Bible need explanation, many things in the Bible are hard to understand, and the two hundred different denominations in our country who all draw their belief from the Bible and contradict each other, is proof that the Bible is not the infallible teacher.

To whom did Christ principally give the infallibility to teach the word of God without error?

To St. Peter, the first Bishop of Rome, and to his successors.

Does the Bible say that St. Peter was infallible in teaching?

In St. Luke 22, 31, Christ said to Peter: "Simon, Simon, behold, Satan has desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not; and thou being converted, confirm thy brethren." In Math. 16, 17, Jesus said to Peter: "Blessed art thou, Simon Bar Jona: because flesh and blood hath not revealed it to thee, but my Father who is in heaven, and I say to thee: that thou art Peter (rock) and upon this rock I will build my Church, and the gates of hell shall not prevail against it, and I give to thee the keys of the Kingdom of Heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose on earth, it shall be loosed also in heaven." This proves that Peter was strengthened by Christ that his faith may not fail, that he should strengthen the faith of his brethren, that Christ confided His Church to Peter as on a rock that will never be shaken by false teachings or by the gates of hell. In St. John 21, 15, Christ said to Peter: "Feed my lambs . . . feed my sheep," which means to teach the whole Church. If Peter was charged to teach the whole Church he must have been able to teach without error, or else we could not be obliged to believe whatever he taught. The fact that the Church in the last 1900 years taught the same unchangeable doctrine, is proof that her leaders never erred in matters of faith.

How could Peter be infallible if he swore he knew not Christ?

Infallibility does not mean impeccability. St. Peter was infallible in teaching matters of faith and morals, but he was not free from committing

sin. Furthermore, when Peter denied Christ, he had not yet received the Holy Ghost, who was to preserve him free from error in teaching the Church, and Christ had not yet given him charge over His flock.

What does the teaching (*ex cathedra*) mean?

It means when the Pope teaches doctrines of faith and morals which are to be accepted by the whole world. The Pope's private conversations, etc., are not infallible teachings.

Infallibility creates ignorance, because people stop investigating the truth?

Contrary, by accepting infallibility, people investigate on a solid basis and in the light; without an infallible guide, people investigate in the dark. Protestantism has investigated during the last four hundred years, and the result is that there are about two hundred different denominations, each claiming to be right, and all contradicting each other.

But formerly Catholics did not believe in the infallibility of the Pope, and now they do.

Formerly the infallibility of the Pope was not publicly declared an article of faith, nevertheless, the Popes were always infallible. The infallibility of the Pope is, therefore, not a new doctrine, but a clearer definition of an existing truth

But some Popes were sinful men.

Infallibility does not consist in the exemption from sin.

I grant that Peter was infallible, but I do not believe that his successors, the Popes, are infallible.

The infallibility of St. Peter must last in the Church to the end of the world, as long as souls need to be taught correctly, and as long as Christ's teachings have to be preserved free from error.

It would have been unjust, if Christ had provided the first Christians with an infallible teacher, and left all the succeeding generations at the mercy of erring opinions. Moreover, Christ promised that he would send to his Church the spirit of truth that would abide with her forever. John 14, 16, 17.

How many Popes governed the Catholic Church since the days of St. Peter ?

About two hundred and fifty-eight.

Did not the Catholic Church fall into superstition and idolatry about the year 1500 ?

The Catholic Church did not fall into superstition or idolatry; her history and her articles of faith prove that at the time of the reformation she taught the same doctrine as she does now and as she did in the very days of the apostles and first Christians.

Were there not many abuses in the Catholic Church at the time of the reformation ?

Abuses of individual members exist in every church. Christ compared his Church to a net, wherein there are good and bad fishes. The Church never approved of the abuses of these individuals, and with right were they excommunicated from the Church.

Have the Protestant denominations the same teaching as the first Christians had ?

The first Christians believed in baptism necessary to salvation, many denominations to-day do not believe in it. The first Christians believed in the necessity of confessing their sins to the priest, all the sects to-day do not believe in it. The first Christians believed that in communion they received the real body of Jesus Christ, all the sects to-day believe that they receive ordinary bread. The first Christians believed in praying for the dead, the sects to-day do not believe in it, etc.

What does it prove if a denomination revises its tenet of faith?

It proves that its former tenet was wrong, or if the former tenet was right, the revised one is wrong. The true tenet of faith that Christ and the apostles gave us, cannot be revised nor changed. Matters of faith necessary for salvation, are always true and cannot be changed. Disciplinary matters, however, accept changes according to circumstances.

But does not the Catholic Church bring up new articles of faith?

She does occasionally define matters of faith, but these truths existed in the Church from the beginning. In disciplinary matters, of course, new laws can be made or revoked according to circumstances.

HOLY EUCHARIST AND HOLY COMMUNION.

What difference is between the Communion of Catholics and that of non-Catholics?

Non-Catholics believe that in communion they eat ordinary bread and drink ordinary wine; Catholics believe that in communion they eat the *real* body of Christ and drink the *real* blood of Christ.

Did Jesus promise that He would give us His body to eat and His blood to drink?

Yes, in St. John, chap. 6, Jesus said: "The bread which I shall give is my flesh for the life of the world." When the Jews doubted that Jesus could give them His flesh to eat, our Lord answered them saying: "Truly, truly I say to you: except you eat the flesh of the son of man and drink his blood, you shall not have life in you. He that eateth my flesh and drinketh my blood hath everlasting life for my flesh is truly a food and my blood is truly a drink."

Did Jesus later give to His apostles His body to eat and His blood to drink?

We read in Math. 26: "And whilst they were at supper, Jesus took bread, and blessed and broke: and gave to His disciples, and said: Take ye, and eat. This is my body. And taking the chalice, He gave thanks, and gave to them, saying: Drink ye all of this. For this is my blood of the New Testament, which shall be shed for many unto remission of sins."

Does not eating and drinking mean to believe in the body and blood of Jesus?

If eating and drinking meant to believe, Jesus would not have said: "my flesh is a food indeed, and my blood is a drink indeed," and He would not have said to the Jews: "Amen, I say to you, unless you eat the flesh of the Son of man, and drink his blood, ye shall not have life in you, and the apostles would not have begun at once to bless, to break and to eat this bread.

But Christ said: It is the spirit that giveth life, the flesh profiteth nothing?

Eating the flesh of Jesus without faith profiteth nothing, but eating it with faith giveth life.

At the last supper Jesus meant to say, this means my body, this means my blood?

If Jesus had meant to say, this means my body, He would have said so, but He purposely said: this *is* my body, this *is* my blood. Long before the last supper Christ promised the people that He would give them His body as a food indeed and His blood as a drink indeed. If Christ had meant to say, this means my body, the Syriac language had at least forty words to express the word "means," but He used the word *is*. In such an important matter Jesus wished to speak plainly, and not mislead thousands of souls by ambiguous words. The Church of Jesus during the last

nineteen hundred years constantly believed that the word *is* must be taken in the literal sense. The apostles believed it to be the real body of Christ, as St. Paul says this bread is more than ordinary bread, but a bread that causes damnation if received unworthily.

How can God give us His own body and blood to eat and to drink?

Did not God feed five thousand people with five loaves of bread and two fishes, did He not change rivers into blood in Egypt, is not God almighty and able to do all things, is a thing impossible to God, because we cannot see its possibility?

But the word "is" often stands for "means," as in Math. 13, 18: The acre is the world?

In this case the context and the nature of the sense indicate that the acre signifies the world, but in the words of the institution the context indicates that it is indeed the body and blood of Jesus. Never was it found in the Bible nor in profane or sacred authors that the word "is" has the same sense as the word "means," except the context requires a different sense.

When Jesus held the bread in His hands, and broke it, He would have broken His own body, according to the sense: this is my body?

When Jesus broke the bread, He only broke the outward forms of bread, but not His body; to our eyes it seemed broken, but the appearances only were broken.

How could Jesus be present in different places at the same time?

How God can be present in many places at the same time is impossible for me to explain; but we know that in God all things are possible. The sun can send its light and warmth in many places at the same time and still be only one sun.

St. Paul calls it bread, and not the body of Jesus, when he says: "Whosoever shall eat of this bread"?

St. Paul with emphasis calls it "this bread," meaning something more than ordinary bread. In the same chapter he complains that some people do not discern between this bread and ordinary bread, and he threatens some who eat of this bread unworthily to be guilty of the body and blood of Christ. Ordinary bread could not make them guilty of the body and blood of Christ.

I believe that Jesus gave His body and blood to His apostles, but I do not believe that priests can do this, and give the body and blood of Jesus to the people?

Did not Jesus command his apostles to do what he did, when he said: Do this in commemoration of me? Did not Jesus command us to eat his body and drink his blood in order to have life in us? How could we in these days eat the body of Jesus and drink his blood if priests had not the power to change bread and wine in the body and blood of Christ? Did not Jesus say to his apostles, all power in heaven and on earth is given to me, as the Father has sent me, so I send you? Jesus gave this power to his apostles, and they gave it to the priests.

The bread and wine in communion is only a remembrance of Christ.

It is a remembrance of Christ, but it is also the true body and blood of Christ. If it were only a remembrance of Christ, Jesus would not have said: "This *is* my body, this *is* my blood."

Did the first Christians believe that the bread and wine in the Eucharist is really the body and blood of Christ?

Historians of the early ages, as St. Justin in the year 150, says: The faithful receive communion not as an ordinary bread, or an ordinary drink, but we were instructed that it is the flesh and blood of Christ. St. Irenaeus (200) writing about the Gnostics says:

They refuse to acknowledge that the bread in Communion is the body of their Lord and the chalice His blood. Many other early historians write in the same spirit, and say that Christ is united with us in communion not only through faith, but really and indeed. Some of these historians say that as water was changed into wine so the bread is changed in the body of Christ. Others again speak of the adoration, that we should give to this Holy bread and wine.

The Liturgies in the sixteenth century up to the time of the apostles contain prayers and ordinances, how to change or consecrate the bread and wine, as: "Come, Holy Spirit, consecrate, change, transform by thy almighty power the bread and the wine into the body of Jesus, born of the Virgin Mary, and in the blood which was shed for our salvation." These words clearly explain the faith of those early Christians.

The Armenians, the Greeks, the Jacobites and other sects that separated from the Catholic Church in remote ages, retained and still believe that the bread and wine is changed into the body and blood of Christ. This shows that the early Christians believed in a real change of the bread and wine.

How could Jesus be present under so many wafers, and in so many different churches at the same time?

To God there is no space from one church to another, or from one wafer to another, He can be present in a thousand places at the same time. God can do many things of which we do not understand the how.

How do you prove that the body of Jesus remains present in the wafer and can be preserved as such for some time?

The words of Jesus: "This is my body," really changed the bread in the body of Jesus, and it remained so, as long as Jesus did not change it back into bread; but Jesus did not change it back, therefore, the

body of Jesus remained present in the wafer as long as the appearances of bread remained.

Further, we know that the first Christians carried this consecrated bread to the sick, to prisoners, and kept it in precious vases in order to give it to the faithful at the point of death. This shows that they believed Christ remained present in the wafer even after the consecration and communion.

Will the body of Jesus in us after Communion be subject to the laws of digestion?

No, only the appearances of bread will be subject to a change, but not the body of Jesus.

Does the Bible say that Jesus will dwell in our heart after Communion?

Yes, in St. John 6, 57, we read: "He that eateth my flesh and drinketh my blood abideth in me and I in him."

I believe that Jesus is present in the bread, but I do not believe that the bread is changed into the body of Jesus.

Jesus holding bread in his hands said: "This is my body." If it was then the body of Jesus, it could no longer be bread, or else the words of Jesus, this is my body, were not true

It is idolatry to adore bread in Communion.

It would be idolatry to adore ordinary bread, but this being the body of Jesus, it is no idolatry.

Why do Catholics receive the bread only and not the wine in Communion?

1. Because there is no law in the Bible commanding that all people should receive the bread and the wine in order to be saved.

2. Because the early Christians often gave Communion in the form of bread only, or in the form of wine only.

3. Because the priest receives the bread and the wine in the name of the people, as the apostles did.

4. Because Christ is present whole and entire under the appearances of bread.

Did not Jesus say: "Unless you eat my body and unless you drink my blood"? Is not this a command that we should receive both forms of bread and wine?

In the same chapter Jesus said: "If any man eat of this bread he shall live forever . . . the bread which I shall give you is my flesh for the life of the world." This shows that by eating the bread, we shall already have life. That the word *and* means *or* is explained by St. Paul, saying: "He that eateth this bread, *or* drinketh this chalice unworthily, is guilty of the body and blood of the Lord." I Cor. II, 27.

Did not Christ command that we should eat His body and drink His blood?

Yes, and Catholics do receive the body and the blood of Christ by receiving communion only under one species. Because where the body of Christ is, there is His blood also. The expression: "And they all drank of it", Mark 14, 23, means the Apostles and not all the people.

Catholics receive only half of the sacrament by not taking the wine.

By receiving the bread Catholics receive the body of Jesus, and where the body is there is also his blood.

But Jesus consecrated the bread and the wine, and told his apostles to do the same.

Only the apostles were commanded to do this, but not all the people, for this reason the bishops and priests in mass consecrate the bread and the wine in the name of the people. As St. Paul says that ministers are chosen by God to offer sacrifices for the people. Heb. 5, 1.

Why did Catholics give up the practice of receiving wine in Holy Communion?

1. Because the apostles did not always give the wine to the people, as in cases of sickness and in prisons. where the wine could not be administered.

2. Because of the danger of spilling the blood of Jesus in administering it. 3. Because of the great aversion to drink of the same cup of which the diseased drink. 4. Because in some countries it is hard to preserve or to procure wine. 5. Because some people cannot drink wine. 6. Because Jesus gave to his Church the power to regulate these things.

SACRIFICE OF THE MASS.

What do Catholics mean by a sacrifice ?

A sacrifice is the oblation of a sensible thing made to God through a lawful minister by a real change in the thing offered, to testify to God's absolute authority over us, and our entire dependence on Him.

Does God want sacrifices of us ?

At the very beginning of the world there were sacrifices offered up to God, as Cain and Abel, Noe, Abraham etc. God himself regulated the sacrifices of the Old Law. The sacrifices of the Old Law were to typify the sacrifice of the cross, where Christ offered His body and blood to God for the sins of the world. This sacrifice of the cross is daily commemorated in mass, and daily offered to God for the living and for the dead.

Does the Bible say that a sacrifice should be offered in the New Testament

In the prophecy of Malachy we read that the sacrifices of the old law shall be abolished, that a new sacrifice shall take their place, and be offered in the whole world : "I have no pleasure in you, sayeth the Lord of Hosts : and I will not receive a gift of your hand. • For from the rising of the sun even to the going down, my name is great among the Gentiles, and in every place there is a sacrifice, and there is offered to my name a clean oblation."

Did this prophecy of Malachy come to pass ?

Yes, the Jewish sacrifices are all abolished, the new sacrifice is the death of Jesus Christ which is commemorated in holy mass every day and offered to God in every Catholic place of worship, from the rising of the sun even to the going down.

According to the teaching of Catholics, Jesus has daily to suffer and to die.

No, in mass Jesus does not suffer nor die, but his sufferings and death on the cross are commemorated and offered again to God the Father for the remission of sins.

St. Paul says: But Christ . . . by his own blood entered once into the holies, having obtained eternal redemption, Heb. 9, 12, and in verse 28: So also Christ was offered once to exhaust the sins of many, and in Chapt. 10, V. 14: For by one oblation he hath perfected forever them that are sanctified," all this shows that the one sacrifice on the cross was enough and no other sacrifices are needed.

The one sacrifice of the cross is enough to redeem all men, but it must be commemorated and applied to our souls, as Jesus commanded it, saying: "Do this in commemoration of me." This is done every day in mass.

Christ died for our sins, therefore, we are saved, and mass is not necessary.

If those words: Christ died for our sins, therefore, we are saved, were all we need to do and believe, there would be no need of preaching, or of having churches, no need of leading a holy life, all people would be saved, there would be no hell, the greatest wrong doers would be on the same footing as the most honest men. Christ, however, beside his death on the cross, commanded us to do many other things in order to be saved.

But St. Paul says : For it is fitting that we should have such a high priest, who needeth not daily (as other priests) to offer sacrifices first for his own sins and then for the people, for this he did once in offering himself ; daily mass, therefore, is not necessary.

St. Paul speaks of Jewish sacrifices, and of Jewish high-priests, who were no longer needed on account of their imperfections. Priests do not offer a new, but the same sacrifice of Jesus on the cross, as they were commanded to do.

Does St. Paul say that ministers should beside preaching, also offer sacrifices to God for the sins of the people ?

St. Paul Heb. 5, 1 says: " For every high-priest taken from among men is ordained for men in the things that appertain to God, that he may offer up gifts and sacrifices for sin." Therefore, ministers should not only preach but also offer the holy sacrifice.

If the sacrifice of the mass is necessary, then the sacrifice of the cross was not sufficient to reconcile us with God.

The sacrifice of the cross was sufficient to reconcile us with God but Christ wished that His sacrifice of the cross should often be commemorated in remembrance of Him, and as St. Paul says: " For as often as you shall eat this bread, and drink the chalice, you shall show the death of the Lord, until he come." 1 Cor. 11, 26. As faithful children, therefore, we often commemorate and offer the unbloody sacrifice of the cross to God for the welfare of the world.

CONFESSION.

Who can forgive sins ?

Only God can forgive sins, and those to whom God has given the power to do so.

To whom did God give the power to forgive sins ?

To the apostles, to bishops and to priests.

Does the Bible say that God gave power to men to forgive sins ?

In John 20, 22, 23, we read : " Jesus breathed on the apostles and said : Receive ye the Holy Ghost ;

whose sins ye shall forgive, they are forgiven them, and whose sins ye shall retain, they are retained."

And again Jesus said to his apostles: "To me is given all power in heaven and on earth, as my Father hath sent me, so I also send you." John 20, 21.

Jesus was sent to forgive sins, and he sent the apostles to forgive sins.

Christ meant that priests should forgive sins through baptism, but not in confession.

The Bible speaks of two distinct forgivings of sins, namely: sins committed before baptism, when it says: "Every one of you be baptized unto the remission of sins," and sins committed after baptism, when Jesus said: "Whose sins you shall forgive they are forgiven them."

Jesus Christ forgives our sins, and not the priest.

Jesus Christ forgives our sins, providing we confess them to the priest, if we have a chance to do so. If the President grants pardon to a man condemned to death and empowers the Governor to execute this pardon, the condemned man will be pardoned only when the Governor executes his power of pardoning.

The Bible says that the forgiveness of sins shall be preached to all nations; if the forgiveness is granted in preaching, confession is not necessary.

By preaching the forgiveness of sins, Christ meant the forgiveness of sins either through baptism, or through confession, or through any other means established by Him.

According to the Bible, to forgive sins means to excommunicate sinners, or to take them in again.

Christ gave to his apostles a twofold power: the power to forgive sins, when he said: Whose sins you shall forgive, they are forgiven them, and the power to excommunicate, when he said: Whatsoever ye shall

bind on earth, shall be bound in heaven ; and whatsoever ye shall loose on earth, shall be loosed in heaven.

In the Acts we read : Do penance, and every one of you be baptized unto the remission of sins ; sins, therefore, are forgiven by doing penance and by being baptized.

Jesus speaks here of sins committed before baptism, and not of sins committed after baptism ; because none of those people to whom he spoke were baptized.

To Mary Magdalen sins were forgiven, because she loved much ; sins, therefore, are forgiven by love.

By the outward manifestation of her great sorrow, Mary Magdalen made a confession to Jesus, and Jesus knowing her sins, forgave her. Love alone, therefore, is not sufficient, but sorrow, confession if possible, satisfaction and a firm will to sin no more.

The Bible does not say that we shall confess our sins.

The words of Christ : Whose sins you shall forgive, and whose sins you shall retain, imply that we should confess our sins. How could a priest forgive or retain sins, if people did not confess them ?

The fact that early Christians and Catholics during the last 1900 years confessed their sins, is proof that Christ instructed the apostles that sins should be confessed.

St. Paul says : " Prove yourself before eating of this bread " ; he did not say : Go to confession.

St. Paul meant a proving according to Christ's teaching, that is to prove and examine our conscience and if we find any sins we should confess them before eating of this bread. St. Paul would not contradict Jesus who commanded the apostles to forgive sins.

In the Our Father we say: Forgive us our trespasses as we forgive those who trespass against us. Sins, therefore, are forgiven by forgiving others.

The words in the Our Father mean that if we wish God to forgive our sins, we must first forgive our neighbor.

If sins can so easily be forgiven, confession will cause relapses into sin.

No, a good confession requires a sincere sorrow and a firm will to sin no more; the more a sinner feels and expresses this sorrow in confession the less he will fall into sins.

We do not read that the apostles went to confession.

We know that Jesus told the apostles to forgive sins, and certainly they forgave sins to one another, if they committed any.

Is a priest allowed to charge money for the forgiving of sins?

No, this would be simony, a great crime, and severe punishments will be inflicted on a priest who would do so. The charges made against Catholics that they have to pay for the forgiving of sins is a lie.

Can a priest forgive the sins of theft if the thief does not intend to give back the stolen property?

No, the stolen property must, if possible, be restored to its owner or a promise given to restore it, before the sin can be forgiven.

Does the Bible say that some sins are mortal?

Yes, the Bible says that some sins deserve death and that they exclude the sinners from the kingdom of heaven. In St. Paul to the Galatians 5, 19, we read: "Those who commit such sins . . . shall not inherit the kingdom of heaven." And in 1 Cor. 6, 9, St. Paul enumerates a number of mortal sins that debar a man of the kingdom of heaven.

Does the Bible say that some sins are venial, that is, more easily forgiven?

Yes, we read in Prov. 24, 16: "The just man falls seven times, and rises again." This shows that people commit certain sins and still are called just men. If, however, a man commits a mortal sin he is no longer called a just man. See also St. James 3, 2.

Does the Bible say that God punishes mortal sins by eternal and temporal punishments?

In 2 Sam. 12, 9, we read that David was guilty of murder, which deserved the pains of hell. Nathan warns David of the danger. David repents and says: I have sinned against the Lord. Nathan replies to David: The Lord also has taken away thy sin, that is, the eternal punishment of hell. Nathan says further: "Thou shalt not die. Nevertheless, because thou hast given occasion to the enemies of the Lord to blaspheme, for this thing the child that is born to thee shall surely die," which is a temporal punishment.

INDULGENCES.

What are eternal punishments due to sin?

Eternal punishments are the everlasting pains of hell.

What are temporal punishments due to sin?

Temporal punishments are the ills of life: sickness, losses, shortcomings, fires, war, damages, oppressions and the pains of purgatory.

In how many ways are forgiven the temporal punishments due to sin?

By penance, by prayer, by good works, by indulgences, etc.

Did Christ give to His apostles the power to grant indulgences or the forgiveness of the temporal punishments due to sin?

Yes, Christ gave this power when He said to Peter "I will give to thee the keys of the kingdom of

heaven and whatsoever thou shall bind upon earth shall be bound in heaven, and whatsoever thou shall loose upon earth shall be loosed also in heaven." Math. 16, 19. By these words Christ gave to Peter the power to remove whatsoever may hinder people from entering heaven.

Is it lawful for the Church to charge money for the granting of indulgences?

No, the Catholic Church has at all times forbidden such abuses.

Did not the Pope charge money for the granting of indulgences, when he wished to build St. Peter's Church?

He did not, but he ordered that people who wished to gain an indulgence, should first have their sins forgiven by a good confession, then as an act of penance, they might pay some money towards St. Peter's Church, but no one was obliged to pay this, as there were many other means to have the temporal punishments forgiven.

But Tetzel, a Dominican monk, told the people that any one paying a dollar could gain an indulgence of their past, and even of their future sins.

If Tetzel really said this, he acted contrary to the teachings of the Church, who never approved of such teaching. Good authorities tell us that Tetzel never said it. In the thesis which Tetzel published in 1517, he states that for the gaining of an indulgence is required: sorrow, a good confession and communion, fasting, visiting the church and that an indulgence does not forgive sins, but only the temporal punishments of past sins, and not of future sins.

Why does not God forgive sins, without the mediation of priests and popes?

God could easily do so, but He had good reasons in leaving it to the ministry of priests. First, priests act in the name of Jesus and they correct the sinner in his

evil ways. Secondly, they impose a penance on the sinner, as Jesus would do, if He were still on earth. Thirdly, the sinner has more certainty about God's friendship and is not left in a life-long doubt about the forgiveness of his sins.

Indulgences forgive the temporal punishments imposed by the Church, but not those imposed by God?

When Christ gave the power of forgiving punishments, He said: "Whatsoever you shall loose on earth, shall be loosed in heaven." *Whatsoever* means all kinds of punishments, those imposed by the Church as those imposed by God.

What do you mean by the treasury of merits in the Church?

By this treasury we mean the infinite merits of Christ, the superabundant merits of the Blessed Mother Mary, and of the Saints. Christ gave to His Church the power to distribute these merits to penitent sinners, and remit to them the temporal punishments due to their sins.

People will lose the spirit of doing penance, seeing how easily temporal punishments can be forgiven.

No, to gain an indulgence is required a contrite heart free from sin, and averse to all inclinations to sin. To people who are thus disposed, the time of penance can be easily shortened.

EXTREME UNCTION.

Does the Bible say that priests should pray over the sick and anoint them with oil?

In St. James 5, 14, 15, we read: "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." And in St. Mark 6, 12, we read: "and the apostles anointed many that were sick and healed them."

Is not the book of St. James doubtful?

No, even in the early days of Christianity the book of St. James was considered authentic, inspired and reliable. Only in the sixteenth century some called it doubtful, because it did not suit their views.

Did not St. James mean faith by the word oil?

If St. James had meant faith, he would have said *faith* instead of *oil*, and if St. James had meant faith the apostles would not have begun to anoint the sick with oil, and Christianity would not, during the last nineteen hundred years, have anointed the sick with oil. The oil priests use is olive oil blessed by the Bishop on Holy Thursday.

HOLY ORDERS.

What do Catholics believe about the power of their priests?

Catholics believe that priests possess a special power from God to confer in the name of Christ the graces of redemption to mankind.

Does the Bible say that priests have a command from Christ to distribute the graces of redemption?

St. Paul says: "To us is given the ministry of reconciliation." Christ commanded the apostles to baptize all nations, to forgive sins, to commemorate the sacrifice of the cross for the sins of the world, to pray over the sick, to lay hands on the people, to receive the Holy Ghost, etc. All this shows that God wishes that the apostles and priests should confer by these signs the graces of redemption to mankind. More than preaching is, therefore, required in a minister of God.

Christ alone is the mediator or dispenser of his graces, and not the priests.

Certainly Christ is the prime mediator or dispenser of his graces; but He distributes them through the ministry of priests, wherever this ministry is possible.

Is not the ministry of God's graces common to all men?

No, St. Paul says: "Now there are diversities of ministries, but of the same Lord." Chapt. II, 4, 5, and in verse 28 he says: "God indeed hath set some in the Church, first, apostles; secondly, prophets; thirdly, doctors (teachers);" and in verse 29, "All are not apostles, all are not prophets, all are not doctors."

The Bible says we are all priests.

If we were all priests why did the apostles elect and ordain some men to be bishops and priests? Why did they not ordain all people? Why did they not ordain women, and why did St. Paul say that women should be silent in church? We are all priests means that we all can sacrifice to God, our prayers, our good works and our hearts.

What do Protestants generally believe about the power of their ministers?

Protestants to a great extent believe that their ministers have no power to distribute the graces of Jesus Christ. They believe that the minister is only to preach. According to this view ministers should not pray for their people, nor bless them, because if they do bless or pray for them, they are intercessors and they distribute the graces of redemption to their people.

Can a priest reconcile a sinner with God?

e If the sinner has faith, contrition, and receives the sacraments the priest can reconcile him with God.

Why do Catholics call their priests "Father," whereas Jesus told his disciples not to be called Fathers

Jesus meant that priests should not allow themselves to be called Father to the exclusion of Him, who is the Father and teacher of all men; but if it is done in humility and subjection to God, Our Father, it is allowed, otherwise it would be wrong to call Father our natural father.

Does the Bible say that priests receive a special power or grace from God when they are ordained?

St. Paul says, in writing to Timothy: "Neglect not the grace that is in thee, which was given thee by the imposition of the hands of priesthood." Tim. 4, 14. "I admonish thee that thou stir up the grace of God which is in thee by the imposition of my hands." Tim. 1, 16, and St. Paul exhorts Timothy to be cautious whom he admits to this sacrament: "Impose not hands lightly on any man." Tim. 5, 22.

And Christ said: "To me is given all power in heaven and on earth. — — — as the Father hath sent me so I send you. — — — Whose sins you shall forgive they are forgiven them, etc." . . . This shows that Christ sent his apostles with power as He was sent by his Father, and St. Paul says: "We are the dispensers of the mysteries of Christ — — and to us is given the ministry of reconciliation."

Did the apostles confer this power to others?

Yes, the apostles prayed and imposed hands on Paul, and sent him, so did they to Barnabas. Paul imposed hands on Titus, on Timothy. Titus and Timothy imposed hands on others, and so it was done to the present day. "For this cause I left thee in Crete . . . that thou shouldst ordain priests in every city, as I also appointed thee." Tit. 1, 5.

Why do priests not marry?

1. Because the Church commands her priests not to marry. 2. Because the apostles left their wives, after following Christ. 3. Because St. Paul exhorts the priests to follow his example of single life. 1 Cor. 7. 4. Because celibacy allows more time to pray, to teach, to administer the sacraments, to visit the sick, especially in contagious diseases, to spread the gospel, to leave home, to suffer imprisonment, etc. 5. Because people would not so readily confess their sins to a married priest, for fear that he would reveal them to his wife.

But St. Paul said in Cor. 9, 5: Have we not power to carry about a woman, a sister, as well as the rest of the apostles, and the brethren of the Lord and Cephas?

St. Paul speaks of those pious women who followed the apostles to serve them and to do those works in the ministry that belonged to women, but he does not mean women for the sake of marriage.

Was not the law of celibacy framed in the year 385 by Pope Ciricius?

Pope Ciricius only commanded that the law of celibacy be more strictly enforced; this law existed long before. In that council the pope himself called celibacy an institution of the apostles.

There would be less scandal if priests were married.

There are less scandals among unmarried priests than among married ministers. Consult the daily press.

It is impossible to keep celibacy.

The man of evil passions says this; there are many laymen of strong will and pure hearts who keep celibacy, and much easier can it be kept by a priest, who vowed to God to observe celibacy and to whom God gives special graces to observe it.

St. Paul says : "A bishop shall be of one wife."

St. Paul means that a man who has been married twice should not be raised to the dignity of bishop. In those days they had to choose some married men to the priesthood, because they could not find enough single men to administer to the increasing number of the faithful.

St. Paul says it is better to marry than to burn.

To burn means to find great difficulty in keeping chastity. According to St. Paul, such people should not become priests, but should get married. A simple temptation against chastity does not mean to burn ; such temptations should be overcome.

Society suffers great losses on account of celibacy.

There are thousands of people in the world today, who find no chances to marry.

MATRIMONY.

Does the Bible say that marriage among Christians is a sacrament and more than a civil contract ?

Yes, Christ said : "He who made man from the beginning, made male and female and the two shall be one flesh ; therefore, now they are not two, but one flesh. What, therefore, God hath joined together, let no man put asunder." Math. 19, 4, 5, 6. And St. Paul says : "Husbands, love your wives, as Christ loved the Church, and delivered himself up for it" . . . "This is a great sacrament ; but I speak in Christ and in the Church." Eph. 5, 25, 32.

What special grace do married people receive in this sacrament?

God gives them the grace to unite their hearts in a more intimate, more lasting and more holy love, and they are enabled to raise their children in the fear and love of God

Does the Bible say that married people should not marry whilst both are alive?

Jesus said: "For this cause shall a man leave father and mother, and shall cleave to his wife, and the two shall be one flesh what, therefore, God has joined together, let no man put asunder." Math. 19, 6.

Are divorces forbidden according to the Bible?

Yes, we read in Math. 19, when Jesus said: "What, therefore, God hath joined together, let no man put asunder. They said to him: Why then did Moses command to give a bill of divorce? Jesus said to them: Because Moses by reason of hardness of your heart permitted you to put away your wives. But from the beginning it was not so, and I say to you that whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery. "And he that shall marry her that is put away committeth adultery." And St. Paul says, 1 Cor. 7, 10, 11: "But to them that are married, not I, but the Lord commandeth that the wife depart not from her husband, and if she depart, that she remain unmarried, or be reconciled to her husband. "For the woman that hath a husband, whilst her husband liveth is bound to the law. But if her husband be dead, she is loosed from the law of her husband. Therefore, whilst her husband liveth, she shall be called an adulteress, if she be with another man." As the rights of husband and wife are alike, the same law holds for the husband too.

Can marriage be dissolved on account of fornication?

No, Christ said: "Whosoever shall put away his wife, except it be for fornication and shall marry another, committeth adultery, and he that shall marry her that is put away committeth adultery." Math. 19, 9. This means a separation, but not to marry again.

Does the Catholic Church grant divorces?

The Church grants simply a separation to parties where life and salvation are in danger, but she never grants divorces to parties really married to marry again.

Why does the Church forbid marriages among relatives?

Because such marriages often prove to be deficient and the offsprings to be wanting in mental and bodily development.

Why are marriages published in the Church?

Marriages are published in order to prevent elopements which often have fatal consequences, and to discover if any of the parties be otherwise engaged by promise or from any other cause, and to make known if there be any impediments to the marriage.

HONORING THE SAINTS.

It is wrong to honor saints and angels, because the Bible says: "Thou shalt adore the Lord thy God, and Him alone thou shalt serve."

Catholics adore God alone and Him alone they serve, but they honor the saints and angels with an inferior honor as we are told to honor our parents and friends.

In Isaias 42, 8, God said: "My honor I shall give to no other," therefore, you should not give honor to the saints and angels.

God means the highest honor which is due to him alone, but he does not mean an inferior honor, because he himself commanded us to honor our parents and neighbors.

What difference is there between honoring and adoring ?

By adoring we give to God the highest honor possible, and we acknowledge him as the Lord of all things and this adoration is given to God alone. By honoring angels and saints we show respect for them on account of their virtues that we perceive in them.

Does the Bible say that we should honor the angels ?

Yes, when Abraham saw three angels, he bowed his face to the ground and honored them. Gen. 18, 2, and 19, 1. When Josue lifted up his eyes and saw a man standing over against him, holding a drawn sword and saying : " I am a prince of the hosts of the Lord Josue fell on his face to the ground and worshipping." Jos. 5, 15.

In Exodus 23, 20, God said : " Behold, I will send my angels who shall go before thee. Take notice of him, and hear his voice and do not think him one contemned."

St. Paul says : To God alone is due honor and praise.

St. Paul means the highest honor and praise, because he tells us : " With honor meet each other." Rome, 12, 10.

PRAYING TO THE SAINTS.

What do you mean by praying to the saints ?

Praying to the saints means to ask the saints to pray for us. It does not mean to adore them as we pray and adore God.

Does the Bible say that we may ask the saints to pray for us ?

The Bible says that it is allowed and very useful to ask the prayers of people on earth and the prayers of the angels in heaven ; from this we conclude that it is also allowed to ask the prayers of the saints who reign with Christ in heaven and who are still our

friends. St. Paul Rom. 15, 30, said: "I beseech you, therefore, brethren, through our Lord Jesus Christ, and by the charity of the Holy Ghost, that you help me in your prayers for me to God." The same he said in his letter to the Ephes. 6, 18, and Tess. 5, 25.

Does the Bible say that the angels and saints pray for people on earth?

In Zach. 1, 12, we read that an angel prayed for the Jews: "Lord of hosts, how long wilt thou not have mercy on Jerusalem, and on the cities of Juda against which thou art angry." God heard the prayers of the angel and said: "Thou hast spoken good words, consoling words. . . . I will have mercy on Jerusalem." In the 11 Epistle of St. Peter 1, 15, we read: "And I will do my endeavor that after my death also you may often have prayers whereby you may keep a memory of these things." St. Peter wished to pray for his friends even after his death.

St. John saw four and twenty ancients "who fell down before the lamb and all had harps and golden vials full of odors which are the prayers of the saints." This proves that the saints in heaven pray for us.

St. Paul says: "There is only one mediator between God and man," namely, Jesus Christ, therefore, the angels and saints cannot be mediators too?

Jesus is the principal mediator through whom all secondary mediators receive their help. St. Paul did not wish to say that there are no secondary mediators, because he himself asked the prayers or the mediation of his brethren when he said: I beseech you, to help me by your prayers.

The Bible says we should call on the Lord alone for help. Paral. 16, 18.

If we ask the prayers of the saints and angels, we believe that they pray to God for us; help, therefore, comes from God.

But why not pray to God directly as Christ taught us in the Our Father?

We may pray to God directly as we do in many cases, and we may ask the prayers of the saints to assist us in our unworthiness and obtain for us what we cannot receive. Both ways are recommended.

The saints are too far off to hear us.

The Bible says that the saints and angels do hear us: "There shall be joy before the angels of God upon one sinner doing penance." Luke, 15, 10. The saints being with the angels in heaven hear us through God.

In Jeremias 17, 5, we read: "Cursed he who places his trust in man."

Jeremias meant that we should not trust in man and exclude God. God himself told us to observe and trust his angel. Exod. 23.

Catholics call the saints our hope, our mercy etc. Is not God our hope and our mercy?

By using these expressions, Catholics do not mean to say that the saints are our hope and mercy as God is. Often we call a friend our only hope, without excluding God.

Why do Catholics pay so much honor to the Blessed Virgin Mary?

1. Because she was chosen by God to be the Mother of our Saviour, and if we honor the mother of a general who saved his country, how much more should we honor the mother of Him who saved the whole world.

2. Because the angel honored Mary by the great titles of: Hail Mary, full of grace, the Lord is with thee, blessed art thou amongst women.

3. Because Jesus Christ wished that we honor his mother, when he said on the cross, "See thy mother."

4. Because the first Christians honored her with the most intense love.

5. Because Mary is, after God, the most perfect model of purity, of justice and of holiness for us to imitate.

6. Because people who honored her, were amply rewarded by Almighty God: the lame walked, the blind began to see, the sick recovered, etc.

But is it not derogatory to God's honor to pay so much honor to a creature?

The honor we give to Mary is infinitely inferior to the honor we give to God, and all honor we give to Mary redounds to God's honor.

Did the blessed Virgin Mary have any other children besides Jesus?

No, the Bible calls Mary a "virgin espoused to a man whose name was Joseph and the virgin's name was Mary." And the Bible says that Mary remained a virgin till after the birth of Jesus. Math. 1, 25. That she continued in the same state of virginity during the rest of her days, is taught by the Nicene Creed and by the Church in the remotest antiquity calling her "the glorious ever virgin Mary."

But the evangelist says: "Joseph . . . knew her not till she brought forth her first born son."

The words "not till" mean, not till then, nor after. The same expression is used in Gen. 8, 7: "The raven went forth from the ark and did not return *till* the waters were dried up," that is not till then, nor after; or the raven never returned. The same expression is found in 1 Kings 15, 30.

But Jesus is called Mary's first born, which implies other children.

The word "first born" was given to the first born of every Jewish woman, whether children followed or

not. A similar case is in Josue 17, 1. And the frequent mention of the brethren of Jesus is evident because Jesus called all his followers his brethren.

Does the Bible say that Mary was always free from original sin?

In Genesis we read: "I will put enmities between thee and the woman, and thy seed and her seed. She shall crush thy head." Gen. 3, 15. The seed is Jesus, the woman is Mary, the serpent is the devil. The enmity placed between the woman and the devil is an absolute and perpetual one. God's words do not admit of a momentary reconciliation, and not a moment when original sin could be in Mary.

The angel called Mary holy, "hail full of grace;" if full of grace no sin can be there. The angel also called Mary: "blessed art thou amongst women." Luke 1, 26, 33. That is, Mary is holier than all other women.

What other reasons are there to prove that Mary was without original sin?

1. It would have been unworthy of a God of infinite purity to have been born of a woman that was even for an instant under the dominion of sin.

2. Mary was chosen by God to give flesh of her flesh to the infant Jesus. Jesus as God could not assume a sinful flesh, if he was similar to us, except sin.

3. The Catholic Church guided by the Holy Ghost teaches that Mary was free from original sin even from the moment of her conception.

4. Mary herself appeared at Lourdes in France and declared that she is the Immaculate Conception, that is, free from the original sin from the moment of her conception. In order to verify this apparition, a well of clear water sprung up out of the ground, where previously not a sign of water or of a well was seen.

And as a lasting testimony, thousands of people afflicted with all kinds of diseases, when dipped in this water come forth cured by the power of God, which is daily attested by eye witnesses, both Catholics and Protestants.

RELICS.

Why do Catholics honor relics of the saints ?

Because relics are the remains of the bodies of saints, who were once living members of Christ and temples of the Holy Ghost, because their souls are now with God and because these bodies will surely one day rise with Christ.

Is it not idolatry to honor relics ?

In honoring relics we honor the saint in heaven, and by honoring the saint we honor a friend of God, and consequently God himself.

Do Catholics believe that by wearing a relic, no evil can befall them ?

A relic will avert evil from us only in so far as we deserve it by our faith and good works and by the prayers of the saint whose relic we wear.

How do you know that the saint you honor is in heaven ?

We know it by the holy life he led on earth, by the true wonders or miracles that he wrought, and by the Catholic Church canonizing a saint.

Does the Bible say that we should honor relics ?

In Exodus 13, 19, we read that "Moses took Joseph's bones with him ; because he had adjured the children of Israel, saying : God shall visit you if you carry my bones from hence with you."

In the Acts 9, 15, we read : " In so much that they brought forth the sick into the streets and laid them

on beds . . . that when Peter came his shadow at least might overshadow any of them, and they might be delivered from their infirmities."

In the Acts 19, 12 : "And God wrought by the hand of Paul more than common miracles. So that even there were brought from his body to the sick handkerchiefs and aprons, and the diseases departed from them, and the wicked spirits went out of them."

PICTURES.

Why do Catholics keep holy pictures in their houses ?

Because these pictures remind us of the life and virtues of the saint they represent, and incite us to follow their example.

Do Catholics pray to these pictures or statues ?

No, this would be idolatry, these pictures or statues cannot help us.

But Catholics kneel down and bow before pictures and statues ?

If Catholics kneel down or bow before statues, they imagine they kneel before Christ or bow to the saint in heaven it represents, as we bow to a friend in meeting him.

Does the Bible say that we are allowed to make pictures and statues and to honor them ?

In Exodus 25, 18, we read : "Thou shalt make also two Cherubins of beaten gold, on the two sides of the oracle Let them cover both sides of the propitiatory." In the book of Num. 21, 8, we read : "And the Lord said to him : make a brazen serpent, and set it up for a sign ; whosoever being struck shall look on it, shall live when they were bitten, looked upon it, they were healed." The brazen serpent was a type of Christ. The Jews honored the ark of the covenant.

“Josue rent his garments and fell flat on the ground, before the ark of the Lord until evening, both he and all the ancients of Israel.”

But God said: “Thou shalt not make a picture of any other likeness thou shalt not adore them, nor serve them.”

God forbids to make pictures to be adored, but he did not absolutely forbid the making of pictures, as he himself ordered pictures to be placed in the ark. If among the Jews the pictures were not much in use, it was more on account of their inclination of falling into idolatry.

But God forbids to bow to a picture.

To bow to a picture in the manner idolators do, is forbidden, but to bow with the intention of bowing to Christ or to a saint is not forbidden, otherwise it would be idolatry for our soldiers to show honor to the statue of Washington.

PURGATORY.

Does the Bible say that there is a purgatory?

The Bible does not mention the word purgatory, but it says we should pray for the dead: “It is, therefore, a holy and wholesome thought to pray for the dead, that they may be loosed from sins.” 2, Machab. 12. These dead cannot be the dead in heaven, because they do not need our prayers, nor the dead in hell, where there is no redemption, but it means the dead who are still in a purgative state.

What is purgatory?

Purgatory is a state where those go to suffer for a time, who die having venial sins upon their souls, or who have not expiated the temporal punishment due to their sins, but who will enter heaven when they have satisfied God's justice for their sins.

Did the first Christians believe in a purgative state after death?

At a council held in the year 253 it was decreed to use uniform prayers for the dead. At other councils in 579 and in 827 and at the council of Trent the faithful were exhorted to pray for the dead. This proves that the first Christians believed in a state of atonement after life.

But is not the book of Machabees doubtful in its authenticity?

In the earliest ages of the Church the book of Machabees was acknowledged as canonical and authentic.

But the author of the book of Machabees makes apology for the errors it contains.

Yes, for errors of style, but not errors in doctrine.

What other proofs have you for the existence of purgatory?

In St. John Apoc. 21, 27, we read: "And there shall not enter heaven anything defiled." If nothing defiled can enter heaven, all those dying with venial sins on their souls are eternally lost, if there is no purgative state. Then it is said that God will render to every man according to his works, and that an account will be asked for every idle word we speak. Many people die with such accounts of idle words and small faults on their soul, and certainly God will not damn them forever for such light transgressions, but purgatory will be the place to atone for such imperfections.

St. John 1 Ep. 1, 7, says: "The blood of Jesus Christ cleansed us from all sin." If we are cleansed from all sin, purgatory is not necessary?

Neither is hell necessary, if your meaning of St. John were right, and the greatest criminals would receive the same reward as the greatest saints. Christ cleanses us from all sin, providing we use the means prescribed by Him. If we neglect these means, we have to suffer, because God will reward and punish every one according to his works.

The Bible says: "Wherever the tree falleth there it will lie;" there is, therefore, no other state than heaven and hell.

This means that if a man has fallen among the damned, he will stay there, and if he has fallen among the just who go to heaven at once or in some future time, he will stay among the just. Souls in purgatory are reckoned among the just, because some day they will enter heaven.

The Bible knows only two classes of people who leave this world: The just and the sinner.

In all these texts the Bible speaks of the last judgment, when there will be only just and sinners, but before the last judgment the souls in purgatory belong to the just, because they are on the road to heaven.

PREDESTINATION.

Did God predestine some people to heaven and some to hell?

No, this would be against the infinite justice of God. Every soul in this world is destined for heaven, and God gives to every soul sufficient grace to go to heaven if they want to go. See 11 Petr. 3, 9. Wisd. 11, 27. Ezech. 31, 11. 1 Tim. 2, 4.

But the Bible says that God predestined some people.

All these texts of predestination have reference to the extraordinary graces that God gave to some people, as to St. John, to St. Paul, etc. These are the few chosen ones, but God gives ordinary and sufficient grace to all men to be saved.

Is it just to damn a soul for all eternity?

The damned by their own free will and knowledge prefer sin to God, and they knowingly and willingly never changed their mind, not even on their death-bed; God, therefore, cannot take them to heaven against their will.

Why did God not leave out the creation of the damned ?

God could have left out the creation of the damned, as he foresaw their loss ; but he created them anyhow, and certainly he knew best why he did so. The damned had sufficient grace from God to work out their salvation, but through their own free will and knowledge they preferred their sinful ways to God's ways.

MISCELLANEOUS.

It does not matter to what Church a man belongs, provided he does right.

To do right, means to do right in all things, and he who does right in all things will certainly belong to the right Church.

Why are there so many sinners in the Catholic Church ?

There are no more sinners among Catholics than among other denominations. Christ foresaw this, he therefore compared his Church to a field where there is cockle and wheat.

A man can be an honest citizen without going to church.

He may be an honest citizen, but he is not a good Christian. A good Christian pays his debts to his neighbor, and his debts to God. The going to church is a debt we owe to God, and he who is ashamed to pay his debt to God is not a good Christian.

Why do not Christian denominations follow the Bible only and come to a union of faith ?

It is not the following of the Bible that will create union, but the following of the right meaning of the Bible. Every denomination claims to follow the Bible only, and still they are divided. For the union of faith it requires an infallible teacher of the Bible, and people who are willing to submit their judgment to a higher authority.

Why do Catholics believe dogmas rather than the Bible ?

The dogmas of the Catholic Church are generally the teachings of the Bible defined and explained by a competent authority.

As there are many roads leading to a city, so there are many roads leading to heaven.

Christ said that there shall be only one Fold, one Church, one Faith and one God. There is but one road to heaven, that which Jesus traced out for us. Truth is but one. Christ cannot contradict Himself. St. Paul said : " Be of one mind," and Christ prayed that all may be of one faith.

I believe that the Catholic Church is the true Church, but I do not believe that the Roman Catholic Church is the true Church.

The Catholic Church and the Roman Catholic Church were at all times one and the same Church. The constitution, the laws and the doctrines of the present Roman Catholic Church are identically the same as they always were in the Catholic Church. The Catholic Church is called the Roman Catholic Church because every one of its chief rulers during the last 1900 years was Bishop of Rome.

We all believe in one God.

Yes, but we do not practise the same things that God commanded us to do. The devil also believes in one God.

Why do you believe doctrines that you do not understand ?

We do not understand the intrinsic nature of certain doctrines, nevertheless we know that these doctrines were revealed by God who will not and cannot deceive us. In nature too, there are many things that we do not understand, and still we have to believe them as true.

Why do Catholics not wash one another's feet as Christ commanded it in John 13, 1—15?

They do so on Holy Thursday, the bishop washes the feet of some people. Not all people are to do this; Jesus gave this command only to the apostles, and not to all the people. Furthermore, Jesus did not command it as an act necessary for salvation, but only as a reminder of humility of which Jesus was a perfect model.

Why do Catholics burn incense in their churches; whereas God said in Isaias: "Incense is an abomination to me"? 1, 13.

By these words God rebuked the Jews for their sins whilst offering incense to Him. God Himself commanded the offering of incense, but it should be done with a pure heart.

Did not the Catholics persecute Protestants during the inquisition in Spain?

Remember that what the Catholics did in Spain was not sanctioned by the Catholic Church. The Spanish inquisition was established by Ferdinand and Isabella more from political than from religious motives. It was enforced especially against the Jews and the Moors who were the political enemy of the throne. The inquisitors were royal officers and they received their orders from the King, and not from the Church. These very inquisitors often persecuted priests and bishops of the Catholic Church, when it suited their political purposes. The Archbishop of Toledo was cast into prison by the inquisitors for sixteen years. Repeatedly the popes protested against the inquisition.

Did Protestants ever persecute Catholics?

Luther advised his followers to kill the popes, cardinals, bishops and all those who defend them. Calvin most unmercifully persecuted those who disagreed with him. John Knox was a terrible persecutor. Makey says, that in virtue of the persecution inaugu-

ated by John Knox 17,000 witches were burned in Scotland alone in the course of forty years. John Knox said that people were bound in conscience to put to death the Queen and all the priests. In England Catholics were fined one hundred dollars per month upon refusing to assist at Protestant worship. Catholics in Ireland were thrown into dungeons, hanged, drawn and quartered for practising their faith.

Did not the Pope approve of the killing of the Protestant Huguenots on St. Bartholomew's night?

The Pope had nothing to do with the massacre of St. Bartholomew. Charles IX. at the instigation of his mother (Catherine de Medicis), assassinated Admiral Coligny, the leader of the Huguenots, who were political opponents of the King. This happened in August 24, 1572, and was followed by a general massacre in many of the towns and cities of France. The Catholic Church had nothing to do with it. The Huguenots were killed because they were a constant danger to the King, not because they were Protestants.

Did not the Pope order a Te Deum to be sung in France when he heard of the massacre of the Huguenots?

After the massacre the King informed the Pope that he escaped from a terrible conspiracy, and the Pope not knowing the real facts (considering the slow transmission of news in those days), ordered a Te Deum to be sung. Later, however, when the Pope heard of the true facts of the massacre, he wept and was most displeased and condemned the course the King had taken.

But did not Cardinal de Lorraine bless the poignards of the soldiers before the massacre?

This is a fiction and a lie, the Cardinal was not even at home that day, he was in Rome attending to matters of the Church.

The Pope caused the imprisonment of Galileo which proves that the Church is opposed to progress.

The Pope simply refused to accept the proofs which Galileo brought forth to prove the theory that the earth moves around the sun. Galileo tried to prove his theory from the Bible, which was impossible. Protestants as well as Catholics refused to accept Galileo's proofs. On the other hand the Church crowned with the highest honors Cusa and Copernicus who maintained the same theories. These men, however, claimed for their scientific opinion no more than they could prove.

Nowhere in the Bible can it be proved that St. Peter was Bishop of Rome.

St. Peter began his apostolic labors ten days after the ascension of our Lord, about the fifteenth of May in the year 34. He stayed four years in Jerusalem preaching. Then he went to the city of Antioch and stayed seven years, preaching and seeing to the affairs of the Church. He left Antioch and returned to Jerusalem where he was imprisoned and miraculously delivered (Acts 12), then he went to Rome and preached the gospel there. He performed many miracles, and the Church prospered. From there he sent bishops and priests to different parts of the world, as history tells us. After seven years' stay in Rome, he was banished by Emperor Claudius; and consequently he visited Britain, Carthage, Alexandria and returned to Jerusalem, where St. Paul consulted him about the observance of the circumcision, etc., which St. Peter decided as not binding. When Claudius died, Nero succeeded him, and Peter returned to Rome, as Aquilla and Priscilla did. Two years later, St. Paul joined him in Rome as a prisoner. In the 22nd year of St. Peter's Roman pontificate, Rome was set on fire by Nero, the blame was put on the Christians and a per-

secution followed. And St. Peter left Rome again. The 24th year St. Peter came back to Rome, when he fortells his death. (Chapt. 1, 14.) At that time St. Peter and St. Paul frustrated Simon Magus' magical arts. St. Peter and St. Paul were then cast in the Mamertine prisons for nine months, where St. Paul wrote his second letter to Timothy. In this prison they converted Process, Martinian, the keeper of the prison, and 47 prisoners. There St. Peter miraculously caused water to spring forth in the floor of the prison itself in order to baptize these newly converted. This well is still preserved. In the 25th year of his Roman pontificate St. Peter and St. Paul were sentenced to death: St. Peter to be crucified, St. Paul to be beheaded. St. Peter was crucified on Mount Janiculum and St. Paul was taken to the Salvia waters about four miles south of Rome and there beheaded. When St. Paul's head fell under the sword, it made three bounds and a fountain sprung forth at each place where the head touched the ground. The three fountains are still to be seen on that spot. This explains how St. Peter could have been seven years at Antioch and twenty-five years Bishop of Rome and yet be in Jerusalem in the fourth, eleventh and eighteenth year after our Lord's ascension.

CONVENTS.

What about those scandals that are said to have taken place in convents and among priests?

These stories are generally gotten up by people opposed to the Catholic Church, or by some who seek to make their living by such evil ways. If, however, there should be an occasional black sheep in a convent, remember that even among the twelve apostles was a traitor. Bad people are found in every society. Our Lord said, that scandal will come, but woe to him that gives it.

But the truth can not be found out in these convents, as nobody is allowed to go in and see the facts?

Contrary, the convents are open to any lawful officer to go in and question any one in private or in public, and be informed of every detail of these community lives. If there was anything wrong, certainly the leaders of these convents would be the first to denounce and punish it. No reliance can be placed on those so-called escaped nuns, as we heard of late, they made these accusations first to make a living; secondly, they were incited by certain bigots to tell these lies against the Catholic Church. There are thousands of honest young ladies who spent years in convents, but had to return in the world on account of ill health or other reasons. These young ladies saw it all, they know what is going on, ask them, they will tell you all about it

Do not the sisters and religious make a vow of blind obedience to their superiors?

No, they vow an obedience based on reason and on the laws of God; it would be a crime to make a vow contrary to reason and the laws of God.

What vows do sisters and religious people make?

1. Voluntary poverty, because Jesus said: If thou wilt be perfect, go sell what thou hast, and give it to the poor and follow me.

2. Perpetual chastity, in order to dedicate one's self to the love and service of God, because Jesus strongly recommends chastity, and St. Paul says: "He that giveth his virgin in marriage, doth well, and he that giveth her not, doth better." 1 Cor. 7, 38.

3. Obedience in all that is not sin, because Jesus was obedient, even to the death of the cross.

FREEMASONS.

What is the origin of Freemasons ?

In the early middle ages, when great cathedrals and other works of the architectural art were built, the stone-masons formed themselves into a society for mutual protection, much as workmen do at the present time. This was done with the approbation of the Church. The members of the society traveled under their master-masons in organized bodies through all parts of Europe, wherever their services were required in building. They were allowed to govern themselves largely by the laws and regulations of their society, and were to a great extent free from the local laws of the places where they were working — hence free-masons. At this time only practical masons could belong to the society. After a time men not masons were admitted, and here begins theoretic masonry, the Freemasonry of today, changed from practical to theoretical masonry. The technical language and the tools of the society of stone-masons are still retained as symbols, and this is all that Freemasonry has in common with the society of builders of the middle ages. During this gradual transition from practical to theoretical masonry the Church took no action against them. When the original object of the society was finally lost sight of, and when its machinery began to be used as a social revolutionary agent, and a propagation of heretical doctrines, the Church took action.

When was Freemasonry first condemned by the Church ?

The first condemnation of Freemasonry was by Pope Clement XII., in April 24, 1738. By this constitution excommunication was incurred "*ipso facto*,"

against all who would join a Masonic assembly, or have any connection with the sect. Some years later a report was spread that Clement's condemnation was no longer in force. In consequence of this report Benedict XIV., March 18, 1751, issued his bull "*Providas*," declaring the report to be false and reaffirming the proscriptions and censures of Clement XII.

Which are the principal reasons why the Church forbids Catholics to join Freemasonry?

History shows that Freemasonry is opposed to the Catholic Church. Freemasonry often undermined the lawful authority of the land. Freemasonry followed a tradition that no mason shall convict or testify against a brother mason. Masons are required to give an oath of blind obedience to the dictates of the society. Experience shows that Catholics who joined Freemasonry, were no longer good members of the Church, and most of them died hostile to the Church. The principal virtue in a mason is secrecy. Reasonable and prudent secrecy is commendable, but such extraordinary secrecy implies suspicion, or some injustice that the public should not know. The Catholic Church, instituted by God Himself, is a society more fitted for the needs of mankind than Freemasonry.

But I never saw anything wrong in our lodge, we are told to revere the name of God, to practise charity, to tend to our religious duties.

These principles may be advocated in your lodge, but this does not justify the wrong that Freemasonry has done in general, and to which you swore blind obedience.

FASTING.

Why do you fast?

Because Jesus fasted, Matn. 4, 12. Because Jesus told us to fast, Math. 1, 16, 18. Because St. Paul fasted, 11 Cor. 4, 10. Because the apostles fasted, 11 Cor. 6, 5. Because sins are forgiven through fasting, 5 Moses 9, 18, 19. Because all good people in the old and new Testament fasted. Because fasting subdues passions, 1 Cor. 9, 27. Because fasting and temperance prolong life.

Why do Catholics abstain from meat on Friday?

Catholics abstain from meat on Friday in remembrance of the death of Jesus Christ on Friday.

Why do you on Friday indulge in meals equally as tasty as meat?

Because on Friday we are not commanded to fast, but only to abstain from meat, as a remembrance of Christ's death.

How can the eating of meat be a sin?

Not the eating of meat is a sin, but the breaking of a law that the Church imposed on us.

Has the Church the right to make such laws?

Yes, Christ commanded His Church to preach and to make people observe all things He commanded them, and He gave us an express command to obey His Church.

LATIN LANGUAGE.

Why does the Catholic Church use the Latin language in her services?

1. Because in the beginning the early Christians adopted the Latin, which was then the prevailing language among civilized nations. Later on in the

fifth century when the Roman Empire was divided, the Latin language gradually ceased to be a living tongue, and new languages sprung up. The Church retained the Latin in her liturgy, because living tongues continually change in words and meaning, and the Latin does not undergo such changes. The English language written 300 years ago is almost unintelligible now.

2. Because the Catholic Church is spread all over the world and comprises people of all nations and tongues under the sun ; with the use of the Latin language bishops and people of these various nations can communicate with the Pope and with each other as if they were of one nation and tongue.

3. Because through the Latin language, Catholics have all over the world a uniform system of laws and of ceremonies, a uniform expression of the teachings of the Church, and an unchangeable text of the Holy Bible.

4. Because the Latin language facilitates the traveling of missionaries, who, wherever they go, will find the Latin missal and ritual to perform sacred functions, and they will be able to converse with a brother priest, no matter of what country or language.

5. Because mass is not a sermon, but the priest speaks to God who certainly understands Latin.

But the people do not know what the priest says in mass ?

The people have their prayer-books wherein are the words of the priest in a language they can understand, moreover in mass the priest speaks mostly to God, and He understands Latin. Even if the priest spoke English or German, people could not all understand him, especially in large churches or where different languages are represented.

LITURGICAL QUESTIONS.

Why does the Catholic Church use so many ceremonies?

Because these ceremonies help us to lift up our hearts to God. By these visible symbols we can better think of the invisible mysteries of religion.

Does the Bible approve of ceremonies?

God in the old law prescribed many ceremonies for the Jews. Christ our Lord made use of various ceremonies and He himself instituted ceremonies.

What is the altar?

The altar represents the table at which Jesus instituted the Blessed Sacrament.

Why is the altar of stone, and why does it contain relics of some saints?

Because in the early days of the Church mass was usually offered upon the tombs of holy martyrs.

Why is the altar covered with linen cloths?

Partly as a sign of reverence for the Holy Sacrifice, and partly to prevent the Precious Blood from falling to the floor should it be spilled.

Why is the crucifix placed on the altar?

To remind us that the sacrifice of the mass is the unbloody renewal of the sacrifice of the cross.

What is the chalice?

The chalice is the cup into which at mass the priest pours the wine which is about to be changed into the Blood of Christ.

Why do priests wear particular vestments at the altar?

In order to remind us that the priest ministers at the altar, not in his own person, but as the representative of Jesus Christ. In the old law God himself prescribed the kind of vestments to be worn in the divine offices.

What is the meaning of the amice or shoulder cloth?

It signifies "the helmet of salvation" (Eph. 6, 17.), with which the priest arms himself against the assaults of the evil spirit.

What signifies the alb or the long white linen garment?

It is a symbol of the purity of soul and body with which the priest should approach the altar.

Why does the priest wear a cincture?

To remind him of the priestly chastity and continence.

What meaning has the maniple or the band hanging from the left arm?

It is a symbol of penance and of the cares and burdens of the priestly calling.

What signifies the stole?

It is a garb of dignity, symbolizing honor and power.

What is the chasuble with the large emblem of the cross?

It is the symbol of the yoke of the Lord, and reminds us of Christ carrying the cross.

What is the meaning of the different colored vestments used by the Church?

White signifies innocence and is used on feasts of the Lord and of such saints as were not martyrs.

Red signifies martyrdom and is used at Pentecost and on the feast of martyrs.

Green signifies hope of eternal life

Violet signifies penance.

Black is the color of sorrow and mourning.

Why are assistants needed during the mass?

They serve the priest and pray with him, repeating in the name of the people the proper answers.

What do the lights on the altar signify?

They are a symbol of Jesus Christ, who is the light of the world. They remind us of charity which should always burn in our hearts. They remind us also of the early Christians, who had to offer up the sacrifice in the dark catacombs.

What is the meaning of incense?

Incense is a symbol of prayer which rises to heaven as a sweet odor before God. Ps. III, 2.

Why does the priest often use the sign of the cross during mass?

The sign of the cross reminds us of the death and sufferings of Christ on the cross, it gives a certain dedication and sanctification, it brings grace and blessings.

What mean the bending of the knee and the lowering of the head and the kissing of sacred objects?

They are signs of adoration, respect and homage to the presence of Jesus Christ on the altar.

Which are the principal parts of the mass?

The principal parts of the mass are: 1. Offertory. 2. Consecration. 3. Communion. At the offertory the priest begs of God to receive the sacrifice for his glory and for the welfare of the world. At the consecration the priest changes the bread and wine in the body and blood of Christ by the same words Christ used at the last supper. At communion the priest receives the body and blood of Christ, and he hands it to those who wish to receive it.

Of what is the wafer or host made?

It is bread prepared of pure wheaten flour and water, and unleavened.

What is the tabernacle?

It is that place in the center of the altar, where the Blessed Sacrament is kept.

Why is the beginning of the mass called the confession ?

Because the first prayer the priest says at the foot of the altar, is an acknowledgment of his sins, and a prayer for pardon.

From what is the introit derived ?

The introit or entrance is so called because formerly it was sung when the bishop entered the church.

What is the Kyrie ?

The Kyrie is a prayer for mercy offered by the priest, who stands at the centre of the altar and it means : Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

What is the Gloria ?

The Gloria is a solemn song of praise to the goodness and majesty of God, and begins with the words of the angels at the birth of Jesus, namely, "Glory be to God on high," etc.

What is "Dominus vobiscum ?"

By these words the priest expresses to his people the wish that the Lord and his spirit be with them.

What is the epistle ?

The epistle is a selection from the writings of the apostles, or from some other portion of the Holy Scripture.

What is the gospel ?

The gospel is a selection from one of the four Evangelists, and is adapted to the feast of the day. During the reading of the gospel the people stand, as a sign of reverence for the word of God and a willingness to follow it. Each one also makes the sign of the cross on the forehead, lips and breast, to signify that he believes the gospel, will proclaim it with his

lips, and abide by it with upright heart. After reading the gospel the priest, as a mark of respect, kisses the book.

What do we understand by the Creed or Credo ?

The Credo is the profession of faith made by the universal Church assembled at Nice in the year 325 and at Constantinople in the year 381. It begins with the Latin word "Credo, — — —" "I believe."

How is the Offertory made ?

The priest, elevating the paten with a large host, and then the chalice with wine, begs of God to receive these offerings for the welfare of the world. He further offers himself and the faithful to God.

Why does the priest pour some water in the wine ?

A little water is poured into the wine, to signify the union of the divine and human natures in Christ, and to signify the water that flowed from the side of Christ.

What is the purpose of washing the hands at the Lavabo ?

To cleanse the hands and fittingly prepare them to touch the Sacred Host, and it signifies the inward purity of soul with which we should present this holy oblation to God.

What do we ask in the secret prayer ?

In the secret prayer, so called because uttered by the priest in a low voice.

What is the preface ?

The preface is a solemn hymn of praise and thanksgiving.

What is the Sanctus ?

The Sanctus is the thrice repeated salutation of the angels in heaven: Holy, holy, holy art thou, Lord God of hosts. Heaven and earth are full of Thy glory. * Blessed is He Who cometh in the name of the Lord.

What does the word "Canon" mean?

The word "Canon" means rule, and here signifies the unchangeable rule or manner according to which the Holy Sacrifice is each day consummated. The canon has remained unchanged for more than 1200 years. The greater part of it is even older, and is derived from the words of Our Lord himself, and from the traditions of the apostles, and from pious regulations of the popes.

Why does the priest extend his hands over the offerings?

This is done in remembrance of the old law, according to which the priest was obliged to lay his hands upon the sacrificial offerings as a sign that the animal now bore the sins and had to expiate them by death. In mass the extending of hands signifies that Christ is the Lamb of God who bore all our sins.

What does the priest say over the species of bread and wine at the consecration?

The priest says what Christ said at the last supper, and as recorded in the Bible: "Who the day before He suffered, took bread into His holy and venerable hands, having raised His eyes towards heaven, to Thee, God His Father Almighty, giving thanks to Thee, He blessed, broke and gave to his disciples, saying: Take and eat ye all of this; for this is My Body! In like manner, after they had partaken, taking also this sacred chalice into His holy and venerable hands, again giving thanks to Thee, He blessed and gave to his disciples, saying: Take ye and drink ye all of it, for this is the chalice of My Blood, of the new and eternal Testament, the mystery of faith, which will be shed forth for you and for many unto the forgiveness of sins. As often as ye do these things, ye shall do them in remembrance of Me."

What is the effect of these words?

When these words are spoken, the bread and wine are changed into the true Body and Blood of Christ.

Why does the priest raise the bread and the chalice to the view of the people?

The priest lifts up the host, and then the chalice with the precious blood, in order that the faithful may see it and adore the Saviour now present under the forms of bread and wine.

What prayer does the priest say after the consecration?

The priest offers the Body and Blood of Christ to the Eternal Father as a pure, holy and unspotted sacrifice for the sins of the world.

How does the priest pray for the dead?

He prays that to the souls departed may be granted the light of heaven and life everlasting through this sacrifice. This is called the memento of the dead. The priest mentions by name those for whom he wishes particularly to pray. The people also should pray here for their deceased relatives and friends.

Why is the Lord's prayer said here?

Because through Jesus we become children of God, and are entitled to say "Our Father," and because on account of Jesus, God in heaven will hear our prayers and give us what we need for soul and body.

Why does the priest break the Sacred Host?

The breaking of the Sacred Host into three parts reminds us of the violent death of Christ when his soul parted from the body. A part of the consecrated host is mingled with the precious blood as a sign that Christ is here present as the risen Redeemer.

What is the Agnus Dei?

Agnus Dei or "Lamb of God" means Jesus the Lamb of God who takes away the sins of the world. It is a prayer for mercy and is repeated three times.

Why is in solemn masses the kiss of peace given?

The kiss of peace is here given, according to the counsel of St. Paul to the Romans XVI., 16: "Salute one another with a holy kiss."

How does the priest receive Communion?

He takes the consecrated host in his hands with the words: "I will take the bread of heaven, and call upon the name of the Lord." He strikes his breast three times, saying: "Lord, I am not worthy," etc. and then he eats the holy bread and drinks the precious blood, saying: "May the Body and Blood of our Lord Jesus Christ preserve my soul unto life everlasting. Amen."

What ought the people do while the priest receives Communion?

They ought to make a spiritual Communion, by firmly believing in Jesus Christ present on the altar, by inviting Him to come into their hearts, by adoring Him and by asking favors of Him.

Why has the priest water and wine poured on his fingers?

To purify his fingers so that no particle of the Blessed Sacrament may get lost.

How is mass concluded?

The people are dismissed either with the words: "Ite missa est" — "Go, mass is over," or, in times of penance, "Benedicamus Domino" — "Let us praise the Lord," or, in masses for the dead, "Requiescant in pace" — "May they rest in peace. Amen."

How is the blessing given?

The blessing is given with the right hand in the following words: "May the Almighty God, the Father, Son and Holy Ghost bless you. Amen."

BAPTISM.

What are the different ceremonies of Baptism ?

The candidate receives a saint's name, so that he may have an advocate before God, and an example after whom to model his own life. He is asked if he desires baptism, and through it eternal life. The priest breathes upon him three times, saying: "Depart from him, thou unclean spirit, and make way for the Holy Ghost." The priest makes the sign of the cross upon the candidate's forehead and breast as a sign that he will belong to the crucified Saviour, whose teachings he is to cherish in his heart and openly proclaim. The priest places blessed salt in the candidate's mouth. Salt is a symbol of Christian wisdom, and protection against the foulness of sin. Through the exorcisms* the power of Satan in the candidate is broken in the name of God.

For the second time the priest makes the sign of the cross on the forehead of the candidate, saying: "Defile not, accursed spirit, this sign of the cross which we place upon this brow."

The imposition of hands symbolizes the protection of God, and the stole is placed upon the candidate as he is led into the church. The Credo and the Lord's Prayer are recited while entering the church, as a profession of faith. The priest, after the example of Jesus (Mark VII., 33), touches with spittle the ears and nose of the candidate with the words, "Ephpheta!" which is: be thou opened that is open to the word of God.

The person being baptized must renounce Satan with all his works and pomps. The works of Satan are sin · the pomps are the vanities of this world by

* Exorcism is a prayer by which the evil spirit is cast out of a person or an object.

which Satan dazzles the eyes of men and leads them to hell.

Next are anointed between the shoulders and breast with holy oil, because the newly baptized should be a soldier of Christ in the battle against the devil.

How is Baptism performed ?

Pour water on the head of the person to be baptized, at the same time say these words: I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.

What ceremonies follow the act of Baptism ?

The head of the baptized is anointed with chrism, because he is now a Christian, one of God's anointed; and a white cloth is presented to him in these words: Take the white garment and bear it unstained before the judgment-seat of Jesus Christ, Our Lord, that thou mayest reach everlasting life.

What does the priest say whilst the lighted candle is held by the person baptized ?

Receive this burning light; keep thy baptism without stain; obey the commandments of God, that when the Lord shall come to the nuptial feast, thou mayest go forth to meet Him with all the saints of heaven, and mayest have life everlasting. Amen.

Why are sponsors required in Baptism ?

That they make the vows and promises in the name of the child to be baptized, and in case the parents should die, they see that the child be brought up a Christian. Sponsors become spiritually related both to child and parents, and cannot marry with either.

CONFIRMATION.

How does the Bishop administer Confirmation?

1. He extends his hands over those to be confirmed, and asks the Holy Ghost to descend upon them with His sevenfold gifts.
2. He then lays his hands upon each one, and anoints him with holy chrism.
3. He gives each a slight blow on the cheek, saying: "Peace be with you."
4. He finally gives them all the episcopal benediction.

What does the imposition of hands signify?

It signifies the descent of the Holy Spirit, and particularly the protection of God under which the Christian is henceforth placed.

How does the Bishop anoint those to be confirmed?

He makes the sign of the cross with chrism on the forehead of each one, saying at the same time: "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."

Of what does the chrism consist?

Chrism consists of olive oil and balm and is blessed by the Bishop with great solemnity.

What does the oil signify?

The oil signifies inward strength for the struggle against the enemies of salvation. Oil is used by soldiers and athletes to make their limbs supple and strong.

Why is fragrant balm mixed with the oil?

The fragrant balm signifies the sweet odor of virtue which the candidate should practise.

Why does the Bishop make the sign of the cross upon the forehead of the one to be confirmed?

To signify that a Christian should never be ashamed of the cross, but confess without fear his faith in Christ crucified.

Why does the Bishop give the candidate a slight blow on the cheek?

To remind him that he is now strengthened and should be ready to suffer any humiliation for Jesus sake.

Why does the Bishop say: "Peace be with you"?

Because God's peace is one of the greatest goods on earth.

Why does a priest dry with a piece of cotton the brow of the person confirmed?

In order to prevent the sacred chrism from being desecrated.

What are the words of the benediction given by the Bishop after Confirmation?

"May the Lord bless you out of Sion, that you may see the goods of Jerusalem all the days of your life, and have life everlasting. Amen."

THE HOLY EUCHARIST.

When and where is Communion given?

For those who are well, Communion is given in church; those who are sick, can receive it in their homes.

How is Communion administered in church?

1. The server says the Confiteor or general confession of sins, then the priest says: May the Almighty God have mercy on you, forgive you your sins, and lead you unto life everlasting. Amen. And: May the Almighty and Merciful Lord grant you pardon, absolution and full remission of all your sins. Amen.

2. Holding the sacred host to the view of the people he says: Behold the Lamb of God, Who taketh away the sins of the world. He then says three times: Lord, I am not worthy that Thou shouldst enter under my roof; say but the word and my soul shall be healed.

3. He places the consecrated host upon the tongue of the communicant, saying: May the Body of Our Lord Jesus Christ preserve thy soul unto life everlasting. Amen.

4. Returning to the altar, the priest says some prayers and gives the benediction.

Why is the Holy Communion sometimes called Viaticum?

Because it is given to the sick as a food and sustenance for the last dangerous road to eternity.

Why does the Church bless the people with the Blessed Sacrament?

Because in the Blessed Sacrament Jesus Christ Himself blesses the people, as He blessed them when on earth.

How is the Benediction of the Blessed Sacrament given?

A hymn in honor of the Blessed Sacrament is sung; as a mark of reverence the priest covers himself with a cope and veil, incense is offered up to the Blessed Sacrament as a sign of adoration, then the priest blesses the people with the Blessed Sacrament in the sign of the cross.

Why do we have processions of the Blessed Sacrament?

That we may in solemn manner give adoration to the Saviour in the sacred host, and publicly profess our belief in His real presence.

What is the meaning of the perpetual light kept burning before the altar?

It reminds us of the continual presence of Jesus Christ on the altar, and of the worship which is constantly due to Him.

PENANCE OR CONFESSION.

How is Confession or the Sacrament of Penance administered?

The priest blesses the penitent, who confesses his sins, the priest gives him fatherly advice, imposes a penance and gives him absolution.

Which are the essential 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.

How is Extreme Unction administered?

The priest sprinkles with holy water the sick, the room and the persons present, and then recites a series of prayers. The Confiteor or the general confession is said. The priest then makes the sign of the cross over the sick, imposes his hands over him, and prays that all power of the evil spirit may be cast out of the sick. He anoints the five senses of the sick with holy oil with these words: Through this Holy Unction and his most tender mercy, may the Lord forgive thee whatever sins thou hast committed by thy sight, by thy hearing, by thy mouth, by thy nose, by thy hands and by thy feet. The priest then prays for the spiritual and temporal welfare of the sick and gives him his blessing.

What effects will Extreme Unction have on the sick?

It forgives some sins, it remits the temporal punishments due to sin, it gives strength to bear the sickness patiently, it gives power to resist the temptations of Satan, it often restores the sick to health if God sees fit.

What things should be prepared in the sick room at reception of Extreme Unction?

A table covered with a white cloth, a crucifix between two candles, holy water and a glass of ordinary water, a plate with salt or bread, cotton-batting, a spoon, and a kneeling bench.

HOLY ORDERS.

What is the Sacrament of Holy Orders?

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.

Who administers the Sacrament of Holy Orders?

The bishop as successor of the apostles.

How is a person admitted into the clerical order?

By the administration of the tonsure, that is, by cutting a portion of the hair, and investing him with the clerical dress. The cutting of the hair signifies renunciation of the vanities of the world. Priests are called clerics or the clergy, because they serve the Church, and because God should be their only inheritance.

What are the four minor orders?

1. Ostiarius, or porter. 2. Reader. 3. Exorcist, or driving out the devils. 4. Acolyte, or server at the altar. These various orders are administered with prayer and the presentation of the articles belonging to each office.

What are the three higher orders?

1. Sub-deaconship. 2. Deaconship. 3. Priesthood.

What are the duties of the sub-deacon?

The sub-deacon serves the priest and deacon at mass; brings the chalice and bread to the altar; pours water into the chalice; sings the epistle; and washes the linen used upon the altar.

How is the order of sub-deaconship administered?

It is administered before the epistle in the mass with prayer and the presentation of the book of epistles, the chalice, the paten and the filled cruets. He

is clothed with the amice, alb, maniple and tunic. On account of this intimate association with the Holy Sacrifice, it becomes the duty of the sub-deacon to remain forever in the service of the Church, to live in celibacy and chastity and to recite the breviary. He is allowed to wear the amice, the alb, the maniple and the tunic.

Which are the duties of the deacon ?

Deaconship is an apostolic office, and of divine institution. (Acts VI., 1—7.) It gives authority to preach, to baptize, to administer Holy Communion, to be the immediate assistant of the priest at the Holy Sacrifice of the Mass, and to sing the gospel.

How is the order of deaconship administered ?

During the mass, before the gospel. The deacon is vested with the stole and with the dalmatics, and the book of the gospels is presented to him.

What are the special powers appertaining to the priesthood ?

The special powers of the priesthood are to celebrate the Holy Sacrifice of the Mass, to forgive sins and to administer the other sacraments, with the exception of Confirmation and Holy Orders.

How is priesthood administered ?

Priesthood is given during mass, after the gospel.

1. The bishop instructs the person to be ordained concerning the duties of the priestly life. The candidate then lies outstretched with his face on the floor, the Litany of the Saints is recited and the bishop gives him the blessing. The bishop then, praying, lays his hands upon him, thereby imparting to him the priestly character. He is then invested with the priestly stole, placed crosswise over his breast, and with the chasuble folded. Then the power of blessing and consecrating is given to him, the Holy Ghost is invoked, and the palms of the candidate's hands are anointed with holy

oil, as a symbol of the blessings that should come from the hands of the priest. The thumb and forefinger with which he holds the consecrated host are also anointed.

The bishop hands him the chalice with wine, and the paten with an unconsecrated host, so that he may touch them, and says: "Receive the power to offer this sacrifice to God and to celebrate mass, both for the living and the dead. In the name of the Lord. Amen." He then proceeds to celebrate mass with the bishop, and from his hands he receives Holy Communion. After Communion the bishop confers on him the power to remit sin, whilst breathing on him and saying: "Receive the Holy Ghost; whose sins thou shalt forgive, they are forgiven them; and whose sins thou shalt retain, they are retained."

As now the full power of the priesthood is given him, the chasuble is unfolded. The newly ordained priest places in the bishop's hands his promise of obedience, receives a kiss and is admitted by the bishop as a son and fellow-laborer. The bishop then blesses him and asks him to pray for him and to say three masses of thanksgiving.

What is the highest rank in the priesthood?

That of the bishop, who is a successor of the apostles. The bishop administers confirmation and holy orders, and is placed in charge of a diocese. The most important ceremonies at the consecration of a bishop are: After the bull or the nomination by the Pope is read and the bishop-elect has taken the prescribed oath, he and the consecrating bishop begin to celebrate mass, each at a separate altar up to the gospel. Solemn admonitions are given to the bishop-elect; and as he lies outstretched with his face to the floor, the Litany of the Saints is recited over him, and the bishop blesses him.

The book of gospels is placed upon his head and shoulders, as a sign that he should explain the gospel with judgment and wisdom. The consecrating bishop now lays his hands upon him, and says: "Receive the Holy Ghost." His head and hands are anointed with chrism, that the power of the Holy Spirit may abound within him and guard him without.

The crosier, or bishop's staff, is handed to him, as a sign of his office of shepherd, and of power to punish. A ring is placed on his finger, as a sign of his faith and fidelity to the Church. The book of the gospels is taken from his shoulders and placed in his hands, because it is his chief duty to proclaim the gospel. With the kiss of peace he is received as a companion; and to show the unity of the priesthood, he continues the Holy Mass at the same altar with the consecrating bishop.

After the mass he receives the mitre, which, like to a helmet, signifies the courage and force with which he must proclaim the gospel and defend the Church. The gloves are then put on his hands; they signify the spiritual purity and holiness of intention in all the actions of a bishop.

MATRIMONY.

What are the duties imposed on a couple when they marry?

The duty to live together in peace, in love and in fidelity, to bring up as Christians the children God may send them, and cheerfully share one another's joys and sorrows.

How is this sacrament performed?

1. The bridal pair give their consent to be man and wife and they give each other their right hand.
2. The priest with a blessing confirms their union in these words: "I join you in matrimony in the name of the Father, and of the Son, and of the Holy Ghost.

Amen." (Or in some other form.) 3. The priest blesses the wedding ring which is a symbol of their indissoluble union. 4. The bridal pair then receive the solemn matrimonial blessing and Holy Communion during the nuptial mass.

BLESSINGS.

What is a blessing ?

A blessing is that holy act whereby the priest calls down the divine blessing on persons or things, as Christ did when He blessed children, bread, fishes and other objects.

What objects does the Church bless ?

The Church blesses houses, fields, persons and every object that may be a benefit to man.

How is the blessing of holy water done ?

The salt is blessed and the evil spirit driven out of it, then the water is blessed in like manner, and the salt is mingled with the water in the name of the Blessed Trinity, as salt preserves things against corruption, so this salt and water should preserve us from the corruption of sin.

Why does the Church use holy water ?

In order to bless people and things, and to cleanse us from venial sins and to protect our body and soul against the evil spirit.

When should we use holy water ?

Christians take holy water on entering and leaving the church, at home, on rising and retiring, going in and out, and at any other time when God's help is needed.

Why are people sprinkled with holy water before high-mass on Sunday ?

Because we should be cleansed and sanctified when we go into the house and presence of God.

CHRISTIAN BURIAL.

Why does the Church honor corpses or the remains of the dead ?

Because these remains were once temples of the Holy Ghost, and will one day rise to a blessed immortality.

What are the ceremonies of a burial ?

At the house of the deceased or at the entrance of the church the coffin is sprinkled with holy water and suitable prayers for the dead are said. In church the Holy Sacrifice of the Mass is offered for the deceased. After mass other prayers are said and the coffin is sprinkled with holy water and incensed. When the body is lowered into the grave, the priest reads the benedictus, and the antiphon : " I am the resurrection and the life ; he that believeth in Me, although he be dead, shall live ; and every one that liveth and believeth in Me shall not die forever." Then the grave is sprinkled with holy water while the priest and people silently say the Lord's Prayer, and a few responses and prayers end the ceremony.

What is the catafalque ?

The catafalque is a bench upon which rests the coffin during the service for the dead. In masses for the dead the catafalque represents the grave or the remains of the dead.

At what other times is it becoming to have public services for the dead ?

According to a very ancient practice, masses are offered on the third, seventh and thirtieth day after the burial, and on the anniversary. The third day the mass is offered for the deceased in commemoration of the third day when Jesus rose from the dead. The seventh day the mass is offered for the deceased in commemoration of the seventh day when God rested

from his work. The thirtieth day in commemoration of the thirty days the people of God mourned for Moses and Aaron and the anniversary because the first Christians assembled in prayer at the tomb of the saints on the anniversary of their death.

What is to be said about the burial of children ?

These ceremonies resemble those of adults: but instead of supplications for their souls, hymns of joy are sung, with prayers for the living. Children having left this world with their baptismal innocence need no prayers, hence white vestments are worn, instead of black.

DEDICATIONS.

What do we understand by dedications ?

By dedications we understand the blessing of objects which are to be devoted to some sacred purpose, as churches, etc.

Dedications at which anointing with holy oil takes place, are called consecrations.

Why are churches blessed and consecrated ?

As in the Old Law the tabernacle was blessed by Moses, and the temple solemnly dedicated, so it is becoming and proper in the New Law to dedicate the house of God, to set apart, to bless and use it for God's service only.

THE BUILDING OF THE CHURCH.

Where did the Christians hold divine worship in early ages ?

Divine services were held in private houses, on cemeteries and during persecutions in secret caves, in the woods, in prisons, but more especially in the catacombs, which still exist in Rome. The catacombs were underground passages and caverns, partly natural,

partly artificial, in which the Christians deposited the bodies of the martyrs, around which, in time of persecution, they would assemble to celebrate the holy mysteries.

When was the erection of Christian churches begun ?

It was not until Constantine granted freedom to the Christians that they could begin the erection of their churches

What does the word Church mean ?

The word "Church" means The Lord's House. Large churches are called domes (from the Latin domus), or minster of monastery, because communities of religious were connected with it. The bishop's church is called cathedral, because it contains the cathedra, the teaching chair of the bishop. Churches of smaller dimensions are called chapels, oratories, shrines, etc.

Which are the different styles of churches ?

In different ages and countries churches were built according to various plans and styles, of these we have : The Roman style, whose distinguishing marks are the round arch and vaulted ceilings. The Gothic style with the pointed arches and towering spires. The Renaissance style, or the reviva, a mixture of the Roman and Gothic style.

What is the sanctuary ?

The sanctuary is the most important part of the church, within it is the high altar on which is offered the Holy Sacrifice, and on this altar usually is the tabernacle or the dwelling place of the Blessed Sacrament.

CORNER STONE.

How is the blessing of a corner stone conducted ?

The corner-stone, which is a figure of Jesus Christ, the foundation of the universal Church, is blessed in the following way : In the place where the altar is to stand, a cross is erected, showing that the place is claimed for the service of God. The bishop sprinkles the stone with holy water, and cuts with the trowel a cross on the four sides of the stone. The Litany of all the Saints is said. The Bishop touches and places the stone in the foundation with these words : In the faith of Jesus Christ, we place the first stone in this foundation in the name of the Father, the Son and the Holy Ghost etc. The stone is again sprinkled with holy water and the Asperges is said. Then the foundation or the walls are sprinkled amid suitable prayers.

How is the church consecrated ?

On the preceding day a fast is observed in the parish, and prayers are said to obtain blessings of heaven. Before the main door a temporary chapel is erected, in which the relics of saints intended for the altar are placed. Throughout the night a watch with prayer is held in this chapel.

How is the consecration of the exterior performed ?

In front of the church the clergy recite the penitential psalms and the Litany of the Saints. The bishop blesses salt and water, with which he sprinkles the outer walls, passing in procession around them three times. At each return the bishop knocks at the door, and asks that it be opened ; at the third time he makes on it the sign of the cross, and then it is opened, to show that the cross triumphs over all opposition and closes to us the gates of hell.

How is the interior consecrated ?

After saying : "Peace be to the house," the bishop enters, and kneeling down, invokes the Holy Spirit. While the Litany of the Saints and the Benedictus are sung, the bishop strews ashes in the form of a cross on the floor and writes in them with his crozier the Greek and Latin alphabets. The Greek and Latin alphabets signify that the Church is consecrated on the foundation of the Catholic apostolic faith, which in the beginning was proclaimed chiefly in the Greek and Latin languages. He sprinkles the inside walls and the floor with holy water, and anoints with chrism twelve places on the walls, each one of which is marked with a cross and a lighted taper, sometimes called the apostle-cross. The anointing of the walls at the apostle-crosses signify, that in the church the faith will be taught and practised as preached by the apostles. Then the bishop blesses the Gregorian water. The Gregorian water derives its name from Pope St. Gregory the Great, who first ordered this manner of blessing. With the water is mingled salt, ashes and wine, all previously blessed. The altar symbolizes Jesus Himself, the wine symbolizes the divine nature in Jesus, the water His human nature, the ashes His death and the salt His incorruptibility.

He signs the main door of the church with two crosses, and supplicates for mercy for those who shall pray in this edifice. He makes the cross with the blessed water on the altar-table in the center and at the four corners, walks seven times around the altar, sprinkling it with the same water, and three times he sprinkles the walls of the church, once the floor in the form of a cross, and then sprinkles it towards the four points of the compass. When he has anointed the inner and outer doors of the church with chrism, the sacred relics are carried in solemn procession and placed in the altar-stone with prayer. The bishop

anoints the altar in the center and at both ends with holy oil and chrism, meanwhile making five signs of the cross over it, and incensing it. He makes five crosses consisting of five grains of incense, and then covers them with wax. Once more he anoints the altar amid prayers. Finally the altar-cloths are blessed on which the Holy Sacrifice is soon to be offered.

THE BLESSING OF BELLS.

How is the blessing of bells conducted?

Amid beautiful prayers the bells are washed with holy water, that they may become a pure agency in the worship of God. They are anointed with oil for the sick in the form of a cross, then seven times outwardly with the same oil, and seven times inwardly with holy chrism. The seven-fold unction with oil and chrism signify the fountains of grace flowing through the seven sacraments to which the bells call us. Thymia, incense and myrrh are burned under the bell. This fumigation symbolizes the fragrance of prayer to which the bells call us. The gospel of Mary and Martha is read, because the bells call us to the one thing necessary: the hearing of God's word. A name is then given to the consecrated bell, because by their respective names the bells are distinguished from one another and are placed under the protection of a patron saint.

BLESSING OF CEMETERIES.

How is a cemetery blessed?

Five crosses are erected, one in the center and one in each of the four corners of the ground, and before each is placed a low stand with a cross-arm with three candles. The crosses give us to understand that the dead expect their salvation from Christ crucified. The

burning candles symbolize the prayers offered up for the dead. At the time of the consecration the three candles are lighted, the Litany of the Saints is recited, and at the petition for the souls departed, the bishop makes the sign of the cross over the place. Then he blesses salt and water and sprinkles the whole ground. At last he incenses each one of the five crosses and places on them burning candles. During all these ceremonies appropriate prayers are recited.

THE BREVIARY.

What do we understand by the Breviary?

The Breviary is a system of prayers prescribed by the Church to be said by priests and members of religious orders. According to David in Psalm 164, "Seven times a day I have given praise to Thee," the Office contains seven divisions: 1. Matins and Lauds,⁷ for the early part of the day; 2. Prime, for the first hour of the day; 3. Terce, for the third hour; 4. Sext, for the sixth; 5. None, for the ninth hour; 6. Vespers, at sunset; 7. Compline, before bed-time.

Of what does the Breviary consist?

It consists of psalms and lessons from Holy Scripture, to which are added lessons from the Fathers and biographical accounts of saints, with prayers and hymns.

What is the aim of the Church in prescribing the recital of the Breviary?

The Church wishes that the praises of God be kept up by her servants in unceasing prayer; that priests, like their Divine Master, Jesus Christ, may become the constant intercessors to God for the people.

VESPERS.

What are Vespers?

Vespers are the evening prayers of the Breviary ; it consists of five psalms with antiphones, a short extract from the Scriptures, a hymn, a versicle, the Magnificat, the prayer of the day, with two closing verses, and an antiphone to the Mother of God.

THE ANGELUS.

What is the origin of the Angelus ?

The Angelus, or the ringing of the bell three times a day, was introduced by Pope Urban II., in the year 1095, to call down the protection of Mary on the Crusaders, and was then retained, in order to thank God three times a day for the blessings of redemption through Christ.

THE ROSARY.

What is the Rosary ?

The Rosary is a simple form of prayer, introduced by St. Dominic in the thirteenth century, and approved by the Church. This form of prayer is called the Rosary because it is composed of a series of beautiful prayers and meditations about the principal parts of Christ's life, which are strung one after another in a garland, like so many fair and fragrant roses. The life of Jesus is divided in the joyful, sorrowful, and glorious mysteries. The joyful mysteries express the joys of Jesus and Mary ; the sorrowful express the sorrow ; and the glorious express the glories of Jesus and Mary.

Why do you repeat so often the same prayers in the Rosary ?

Because, as the angels repeat forever the : " Holy, holy, holy," so we enjoy to say over and over the holiest prayers and praises to Jesus and Mary.

PROCESSIONS.

What are processions?

Processions are bodies of clergy and laity walking together in public, reciting prayers and hymns, preceded with cross and banners.

Why were processions instituted?

In order to praise and thank God publicly, to invoke his protection and blessing, and to remind us that we are but pilgrims on earth, and should walk towards our home in heaven.

When are processions held?

Processions are held on Candlemas Day, Palm Sunday, Corpus Christi, on St. Mark's Day, on Rogation-days and sometimes at special devotions.

EMBER DAYS.

What are Ember Days?

Ember days are days of fast and abstinence in each season of the year, to thank God for the benefits received during that season, and also to pray to God for good priests, because on those days priests are usually ordained.

What is a Vigil Fast?

It is a fast day before a great feast, by which we prepare ourselves for a worthy celebration of the festival itself.

ADVENT.

What is the meaning of Advent?

The season of Advent, or the four weeks preceding Christmas day, represent the four thousand years during which mankind was compelled to await the advent, or coming of the Redeemer.

What is the object of Advent ?

Advent should enkindle in us a desire for the graces of the Redeemer, and be a preparation for the feast of the birth of Christ.

CHRISTMAS.

Why is the birthday of Jesus called Christmas ?

Because on that day the Church celebrates the masses specially commemorating the birth of Christ.

Why are three masses said on Christmas day ?

The three masses are a threefold act of thanksgiving to the three persons in the Blessed Trinity, who participated in the great act of our redemption.

THE PRESENTATION.

What is the feast of the Presentation of the Child Jesus in the Temple ?

On the fortieth day after the birth of Christ, Mary, in obedience to the law, offered her divine Son to His heavenly Father.

Why is the feast of the Presentation sometimes called Purification ?

Because on this day Mary offered in the temple the prescribed clean oblation.

Why is it also called Candlemas day ?

Because on this day candles are blessed, which are a symbol of Jesus, the light of the world ; Simeon declared Him to be the light for the enlightenment of the Gentiles (Luke 11., 32.) Candles are blessed on this day with beautiful prayers and hymns, for the welfare of soul and body of those who use them with faith.

ASH WEDNESDAY.

What is done on Ash Wednesday?

Ashes are blessed by the priest and placed on the head of the faithful.

Of what do these ashes remind us?

They remind us of our mortal body which will soon return to dust; hence the priest, whilst putting them on our head, says: "Remember man, that thou art dust, and to dust thou shalt return."

HOLY WEEK.

Which ceremonies are observed on Passion Sunday?

The crucifix and pictures are veiled in violet to signify that a short time before His passion, Jesus hid Himself from the Jews, after He was painfully humiliated by them in the temple.

Why is the last week of Lent called Holy Week?

Because during this week are commemorated the greatest events of our redemption and because great graces are given us.

Of what does Palm Sunday remind us?

Palm Sunday is the day on which Jesus triumphantly entered the city of Jerusalem, when the people with palm branches in their hands came out to meet Him, and to salute Him as their King.

How are palms blessed?

The blessing of palms is done in the following manner: The choir sings "Hosanna to the Son of David;" a prayer follows and a lesson is read out of the Old Testament concerning the promise of the miraculous manna; then is sung the gospel describing the entry into Jerusalem, with a preface and several prayers in-

voking the blessing on the palms, which are sprinkled with holy water and incensed. The palms are then distributed, and a procession takes place wherein all carry palms.

What are the Tenebrae?

On the evenings of Wednesday, Holy Thursday and Good Friday, the Tenebrae are sung as an evening devotion consisting of psalms, lessons and lamentations having reference to the sufferings of Christ. These lamentations are the wailings of the prophet Jeremias over the destruction of Jerusalem, and are intended to put us on guard against the misery of sin and to impress on us the necessity of penance. During the Tenebrae fifteen candles are burning on a triangular candlestick, and at the end of each psalm one is extinguished, except the last one, which is carried lighted behind the altar, symbolizing how the apostles one after another left Jesus Christ the evening before He died.

What takes place during Mass on Holy Thursday?

The Church commemorates the institution of the Blessed Eucharist, and as a sign of gladness the Gloria is sung at the mass, and all the bells are rung during its recital. At the mass two large Hosts are consecrated, one of which is kept for Good Friday, and is carried in procession to the repository, prepared on one of the side altars. The organ and bells are now silent till the Gloria on Holy Saturday, to indicate the deep grief of the church at the sufferings and death of Christ. The signs of the holy offices are given by a wooden clapper.

Why does the consecration of the holy oils take place this day?

This day, during mass, the bishop consecrates the oils that are used at baptism, confirmation, extreme

unction and at certain consecrations, because on this day Christ instituted the priesthood, and made the apostles the dispensors of his graces through the sacraments.

Why are the altars stripped after Mass?

The altars are stripped to indicate our sorrow at the sad exposure of Jesus during the scourging and crucifixion.

What signifies the washing of the feet?

The washing of the feet by the bishop reminds of the deep humility of Jesus, Who on this day, before instituting the Blessed Sacrament, washed the feet of His apostles, in order to remind them of purity and humility of heart in receiving Holy Communion.

What are the Church observances on Good Friday?

On Good Friday the Church, amid the deepest affliction, commemorates the death of Jesus; on account of this deep sorrow, Good Friday is not held as a feast day.

Why do the priests and ministers prostrate themselves at the foot of the altar on this day?

This is done to express our profound grief at the sufferings and death of Jesus.

Which are the different ceremonies on this day?

The priest reads some prophecies or symbolical passages from the Old Testament concerning the death of Christ; the history of the Passion according to St. John is read; the great Supplications are said, then follows the uncovering of the cross, the adoration of the same, and the Mass of the Presanctified.

What does the Church ask in the great Supplications?

In these solemn petitions the priest prays for the Church, the Pope, the bishops, the clergy and the

laity ; for the State, the neophytes, for all sufferers, heretics, Jews and pagans, that they may share in the fruits of the death of Christ, Who died for all men.

How is the unveiling of the cross done ?

The priest holds up before the people the black-veiled cross, and ascends gradually the altar steps, at each step uncovering a part of the cross, and each time singing in a higher tone of voice : “ Ecce lignum crucis ” — “ Behold the wood of the cross, on which hangs the salvation of the world ; ” the choir each time answers : “ Venite adoremus ” — “ Come, let us adore. ”

How is the cross adored ?

The priest lays the uncovered cross before the altar, and makes an adoration, by kneeling three times at different distances, and lastly kissing the sacred wounds on the figure.

What does the choir sing in the meanwhile ?

In the meanwhile are sung the Improperia, or reproaches, which Christ must have made to His ungrateful people on this day.

Why is no Mass celebrated on this day ?

Because it would be unbecoming to celebrate the unbloody renewal of the sacrifice of the cross on the day when we commemorate the bleeding sacrifice on the cross.

What does Holy Saturday bring to our mind ?

Holy Saturday brings to our mind the silence and repose of the Saviour's tomb, and His descent into Limbo.

Which are the services of Holy Saturday ?

1. The blessing of the new fire ; 2. The blessing of the paschal candle ; 3. The blessing of the baptismal water ; and then follows the holy mass.

What does the new fire signify?

The new fire which is struck from a flint and blessed, and from which all lamps in the church are relit, symbolizes the risen Christ, Who in new splendor comes forth from the tomb to be the light of the world.

What does the paschal candle symbolize?

The paschal candle is a figure of the risen Christ. The five grains of incense represent the five wounds of Christ.

How is the baptismal water blessed on this day?

Twelve prophecies from the Old Testament, having reference to the sacrament of baptism, are read, and prayers are offered for the neophytes. A preface is sung with many blessings and ceremonies, the water is scattered towards the four quarters of the globe, to signify that the water of baptism is to cleanse the whole world from sin. The priest breathes on the water, and dips into it the paschal candle three times. This is to represent and to call down the cleansing, sanctifying power of the Holy Ghost, which comes to us through baptism.

Finally oil, then chrism, and then oil and chrism together, are poured into the water and mingled with it, to show forth the effects of baptism in cleansing, strengthening, sanctifying, then the Litany of the Saints is sung whilst the priest and ministers are prostrated before the altar.

What does the Church celebrate in mass on this day?

The Church celebrates the resurrection of Our Lord, the Gloria is chanted, the bells are rung again and the Alleluia is solemnly sung.

EASTER SUNDAY.

What does the word Easter mean?

Easter or East star, the rising of the sun, or the resurrection of Jesus. Easter is also called Pascha, the name of a festival in the Old Testament, when a lamb was slain in memory of the blood of the lamb that saved the first-born of the Israelites. Jesus is the lamb of God, that was slain on the cross and whose blood shall save us.

What is the Rogation week?

It is the week of prayer, during which from very early times processions were held, to implore God's blessing on the crops in the fields.

On what day is the ascension of Christ commemorated?

On the fortieth day after Easter; for on that day Jesus ascended triumphantly into heaven.

What ceremony is peculiar to this day?

After the gospel in mass, the paschal candle on the altar is extinguished, to symbolize the departure of Christ from earth to His Heavenly Father.

PENTECOST.

What is Pentecost or Whitsunday?

Pentecost is the commemoration of the coming of the Holy Ghost, and it occurs ten days after the Ascension, or fifty days after Easter.

Why is the baptismal water blessed on the eve of Pentecost?

The baptismal water is blessed, because in ancient times the solemn baptism of catechumens took place on Pentecost.

What is Corpus Christi?

The joyful remembrance of the institution of the Blessed Eucharist. The words Corpus Christi mean the body of Christ.

How is it celebrated?

At High Mass the beautiful hymn "Lauda Sion" is sung; the Blessed Sacrament is carried in solemn procession, which halts at three different altars, and benediction is given at each.

Why is public procession held on this day?

In order to express our faith in the real presence of Jesus Christ in the Blessed Eucharist, and publicly to give honor and glory to Him.

A SHORT EXPOSITION OF FAITH.

What do Roman Catholics believe?

All Catholics believe that there is one God in three divine persons, Father, Son and Holy Ghost; that God by His Word only and out of nothing created heaven and earth and all things; that angels and men are the chief creatures of God; that some of the angels sinned and were punished. That Adam and Eve, the first man and woman, disobeyed the command of God and were punished by the loss of justice and innocence and by sickness and death; that this deprivation of justice is original sin and all men are born with this sin; that through the merits of her Divine Son and because she was to be His Mother, the Blessed Virgin Mary was preserved free from this original sin, which privilege is called her Immaculate Conception.

That God the Son, by the power of the Holy Ghost, assumed human nature of the Blessed Virgin Mary and is called the God-Man, Jesus Christ; that for this reason the Blessed Virgin Mary, although a creature.

is called the Mother of God and is deserving of a very special but not divine honor — divine honor is paid to God alone.

That Jesus Christ, by His suffering and death, redeemed men and obtained for them grace or supernatural help whereby they may be saved; that the chief channels of grace are the seven sacraments, all of which were instituted by Christ.

That Jesus Christ instituted a church or society, and that to certain ones, i. e., the priesthood in this Church, He intrusted the administration of the sacraments and the teaching of His doctrine; that the divinely appointed visible head of the Church, the Pope of Rome (the invisible head is Jesus Christ) is, by the aid of the Holy Ghost, and must be, infallible, i. e., he cannot err when officially teaching the whole Church a doctrine regarding faith or morals. This does not imply that the Pope cannot sin or make a mistake in other matters.

That all are bound to belong to the Church, and he who knows the Church to be the true Church and wilfully remains out of it cannot be saved. While believing this in regard to the Church, they are not to be the judges of their fellow men in regard to salvation, which finally depends on their interior disposition known only by God and by themselves.

That as Jesus Christ is God, He can do all things, and particularly that He can forgive sins and that He can change the substance of bread and wine into the substance of His body and blood; that He has given this power to certain men, viz., to the priesthood of the Church.

That all the doctrines of the Church are contained in the revelation of God; that this revelation is found in the unwritten and the written Word of God or in tradition and Scripture; that tradition finds its infallible expression in the teaching Church; that both

are of equal value in as far as they transmit the divine revelation—Scripture, because it contains and is the word of God inspired by the Holy Ghost to the sacred authors; tradition, because it is preserved from error by the assistance of the Holy Ghost. While, therefore, the members of the Catholic Church revere and use the Bible, still they believe that the Scriptures alone do not contain all the revelation of God.

That the marriage of Christians is a sacrament and cannot be dissolved by any court, but only by the death of either the husband or wife.

They believe in heaven, a state in which the good are rewarded eternally; they believe in hell, a state in which the wicked are condemned eternally; they believe in purgatory, a state in which those suffer for a time who die guilty of venial sins or without having satisfied the temporal punishment due to their sins; they believe in a general resurrection of the dead followed by a general judgment, after which purgatory will cease and the souls of the just reunited to their bodies will be rewarded forever, and the souls of the wicked also reunited to their bodies will be punished forever.

Why do you Catholics keep sinners in your church? We Protestants when we find a man doing wrong, we turn him out?

Catholics too excommunicate sinners, but with the greatest caution. The apostles excommunicated certain sinners in order to save the good, but this was done only when all other remedies failed. A true mother hardly ever gives up her child when it is wicked. The step-mother, however, throws it out-of-doors to go to ruin unhindered. In a parable of Christ, the man that sowed good seed in his field, forbade the servants to gather up the cockle sowed by the enemy, lest perhaps gathering up the cockle, they root

up the wheat also ; and he told them to wait until the harvest, and then gather the cockle and burn it. "But the wheat gather ye into my barn." Math. 13—30.

I believe that if a man is baptized Protestant he should stay a Protestant and if a man is baptized a Catholic he should stay a Catholic?

If this is true, Luther should have stayed a Catholic, and all Protestants should return to the old true Church.

Does the Bible contain errors and contradictions?

It appears so to people who are not competent to interpret and explain the Bible ; but if a competent and infallible authority like the Catholic Church interprets and explains it, it is evident that the Bible contains no errors, nor contradictions.

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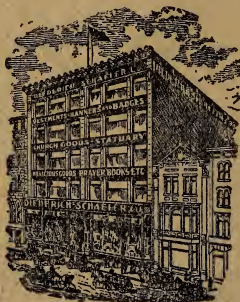
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