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# A CATECHISM *of* CHRISTIAN DOCTRINE

Prepared and Enjoined by Order of the  
Third Plenary Council of Baltimore

*Together with*

Word Definitions, Prayers at Mass  
and Hymns



NUMBER TWO

THE PAULIST PRESS

401 West 59th Street  
New York 19, N. Y.



REF 1114

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**Word Meanings, Special Prayers and Hymns  
for School Children**

*Published with Ecclesiastical Approval*

**NO. 2.**

**Nihil Obstat:**

ARTHUR J. SCANLAN, S.T.D.,  
*Censor Librorum.*

**Imprimatur:**

✠PATRICK CARDINAL HAYES,  
*Archbishop, New York.*

*New York, July, 1929.*

# A CATECHISM OF CHRISTIAN DOCTRINE

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## DAILY PRAYERS

**The Our Father** Our Father, who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. *Amen.*

**The Hail Mary** Hail Mary, full of grace! the Lord is with thee; blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. *Amen.*

**The Apostles' Creed** I believe in God, the Father Almighty, Creator of heaven and earth; and in Jesus Christ, His only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified; died, and was buried. He descended into hell; the third day He arose again from the dead; He ascended into heaven, sitteth at the right hand of God, the Father Almighty; from thence He shall come to judge the living and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the communion of Saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. *Amen.*

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

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

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

**Act of Faith** O my God, I firmly believe that Thou art one God in three Divine Persons, Father, Son and Holy Ghost; I believe that Thy Divine Son became man, and died for our sins, and that He will come to judge the living and the dead. I believe these and all the truths which the Holy Catholic Church teaches because Thou hast revealed them, who canst neither deceive nor be deceived.

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

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

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

**Memorare** Remember, O most gracious Virgin Mary, that never was it known that anyone, who fled to thy protection, implored thy help and sought thy intercession was left unaided. Inspired with this confidence, I fly unto thee, Virgin of virgins, my Mother. To thee I come, before thee I stand sinful and sorrowful. O, Mother of the Word Incarnate, despise not my petitions, but in thy mercy hear and grant my prayer. *Amen.*

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

**Grace After Meals** We give thee thanks for all Thy benefits, O Almighty God, who livest and reignest forever; and may the Souls of the faithful departed, through the mercy of God, rest in peace. *Amen.*

# CATECHISM

## FIRST LESSON

### *On the End of Man*

**Cre-a'-tor**—One who makes something out of nothing.

**Crea'-ture**—A thing created, anything made by God.

**Com-posed'**—Made up of; man is made up of body and soul.

**Im'-age**—Reproduction, likeness.

**Soul**—The spirit in man by which the body is given life.

**Spir'-it**—Supernatural being without a body.

**Un-der-stand'-ing**—Intelligence, power to know.

**Free will**—Power of willing, choosing without restraint or interference.

**Ev-er-last'-ing**—Without end, eternal.

**Wor'-ship**—Adoration given to God alone.

**Chief**—Most important.

**A-pos'-tles**—Envoys, messengers; men chosen by Christ.

**Creed**—A summary of truths or doctrine.

**Pontius Pilate**—Roman Governor of Judea.

**Res-ur-rec'-tion**—The rising again from the dead.

1. Q. Who made the world?

A. God made the world.

2. Q. Who is God?

A. God is the Creator of heaven and earth, and of all things.

3. Q. What is man?

A. Man is a creature composed of body and soul, and made to the image and likeness of God.

4. Q. Is this likeness in the body or in the soul?

A. This likeness is chiefly in the soul.

5. Q. How is the soul like to God?

A. The soul is like to God because it is a spirit that will never die, and has understanding and free will.

6. Q. Why did God make you?

A. God made me to know Him, to love Him, and to serve Him in this world, and to be happy with Him for ever in the next.

7. Q. Of which must we take more care, our soul or our body?

A. We must take more care of our soul than of our body.

8. Q. Why must we take more care of our soul than of our body?

A. We must take more care of our soul than of our body, because in losing our soul we lose God and everlasting happiness.

9. Q. What must we do to save our souls?

A. To save our souls we must worship God by faith, hope, and charity; that is, we must believe in Him, hope in Him, and love Him with all our heart.

10. Q. How shall we know the things which we are to believe?

A. We shall know the things which we are to believe from the Catholic Church, through which God speaks to us.

11. Q. Where shall we find the chief truths which the Catholic Church teaches?

A. We shall find the chief truths which the Catholic Church teaches in the Apostles' Creed.

12. Q. Say the Apostles' Creed.

A. I believe in God, the Father Almighty, Creator of heaven and earth; and in Jesus Christ, His only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified; died, and was buried. He descended into hell: the third day He arose again from the dead; He ascended into heaven, and sitteth at the right hand of God, the Father Almighty; from thence He shall come to judge the living and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the communion of Saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.



SECOND LESSON

*On God and His Perfections*

<b>Per-fec'-tions</b> — Good qualities.	<b>Se'-cret</b> —Unseen, hidden.
<b>In'-fi-nite-ly</b> —W i t h o u t bounds or limits.	<b>Im-pos'-si-ble</b> —Cannot be done.
<b>Per'-fect</b> —Without defect, faultless.	<b>Mer'-ci-ful</b> —Ready to spare and pardon sinners.

- 13. Q. What is God?  
A. God is a spirit infinitely perfect.
- 14. Q. Had God a beginning?  
A. God had no beginning; He always was and always will be.
- 15. Q. Where is God?  
A. God is everywhere.
- 16. Q. If God is everywhere, why do we not see Him?  
A. We do not see God, because He is a pure spirit and cannot be seen with bodily eyes.
- 17. Q. Does God see us?  
A. God sees us and watches over us.
- 18. Q. Does God know all things?  
A. God knows all things, even our most secret thoughts, words, and actions.
- 19. Q. Can God do all things?  
A. God can do all things, and nothing is hard or impossible to Him.
- 20. Q. Is God just, holy, and merciful?  
A. God is all just, all holy, all merciful, as He is infinitely perfect.

## THIRD LESSON

*On the Unity and Trinity of God*

**U'-ni-ty**—State of being one.

**Trin'-i-ty**—Union of three in one; one God and three divine persons.

**Su-preme'**—The highest, above all.

**In'-fi-nite**—Without bounds or limits.

**E'-qual**—The same, neither superior nor inferior.

**Di-vine'**—Supernatural, of God alone.

**Dis-tinct'**—Different, separate.

**Mys'-ter-y**—Truth which cannot be known by reason, revealed by God.

**21. Q. Is there but one God?**

**A.** Yes; there is but one God.

**22. Q. Why can there be but one God?**

**A.** There can be but one God because God, being supreme and infinite, cannot have an equal.

**23. Q. How many persons are there in God?**

**A.** In God there are three Divine Persons, really distinct, and equal in all things—the Father, the Son, and the Holy Ghost.

**24. Q. Is the Father God?**

**A.** The Father is God and the first Person of the Blessed Trinity.

**25. Q. Is the Son God?**

**A.** The Son is God and the second Person of the Blessed Trinity.

**26. Q. Is the Holy Ghost God?**

**A.** The Holy Ghost is God and the third Person of the Blessed Trinity.

**27. Q. What do you mean by the Blessed Trinity?**

**A.** By the Blessed Trinity I mean one God in three Divine Persons.

**28. Q. Are the three Divine Persons equal in all things?**

**A.** The three Divine Persons are equal in all things.

**29. Q. Are the three Divine Persons one and the same God?**

**A.** The three Divine Persons are one and the same God, having one and the same Divine nature and substance.

**30. Q. Can we fully understand how the three Divine Persons are one and the same God?**

**A.** We cannot fully understand how the three Divine Persons are one and the same God, because this is a mystery.

**31. Q. What is a mystery?**

**A.** A mystery is a truth which we cannot fully understand.

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## FOURTH LESSON

### *On Creation*

**Cre-a'-ted**—Made out of nothing, brought into being.

**Pur'-pose**—Aim, intention, plan.

**As-sist'**—To aid, help.

**Min'-is-ter**—To attend and serve.

**Mes'-sen-ger**—Bearer of message, herald.

**Ap-point'-ed**—Chosen, set apart.

**Guard'-i-an**—Protector, one who guards or defends.

**32. Q. Who created heaven and earth, and all things?**

**A.** God created heaven and earth, and all things.

**33. Q. How did God create heaven and earth?**

**A.** God created heaven and earth from nothing by His word only; that is, by a single act of His all-powerful will.

**34. Q. Which are the chief creatures of God?**

**A.** The chief creatures of God are angels and men.

**35. Q. What are angels?**

**A.** Angels are pure spirits without a body, created to adore and enjoy God in heaven.

**36. Q. Were the angels created for any other purpose?**

**A.** The angels were also created to assist before the

throne of God and minister unto Him; they have often been sent as messengers from God to man; and are also appointed our guardians.

37. Q. Were the angels, as God created them, good and happy?

A. The angels, as God created them, were good and happy.

38. Q. Did all the angels remain good and happy?

A. All the angels did not remain good and happy; many of them sinned and were cast into hell, and these are called devils or bad angels.

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## FIFTH LESSON

### *On Our First Parents and Their Fall*

**In'-no-cent**—Free from guilt, without sin.

**Ho'-ly**—Upright, pleasing to God.

**O-be'-di-ence**—Act or fact of obeying, doing what we are told.

**In-tend'-ed**—Meant for, designed, planned.

**Faith'-ful**—Loyal, true, obedient to God.

**Con'-stant**—Firm, not subject to change.

**Com-mand'**—Order, law.

**For-bid'-den**—Prohibited, not allowed, should not be done.

**Doom'-ed**—Condemned, sentenced.

**Be-fell'**—Happened, came upon.

**Ef-fects'**—Results, consequences.

**Cor-rupt'-ed**—Changed from good to bad, harmed, injured.

**Dark'-en-ed**—Clouded, obscured, weakened.

**Un-der-stand'-ing**—Power to know, intelligence.

**In-cli-na'-tion**—Leaning or tendency toward something.

**O-rig'-i-nal**—First, sin of our first parents.

**Mer'-it**—Goodness, good qualities, excellence.

**Pre-served'**—Kept free from, protected, shielded.

**Priv'-i-lege**—Favor, a peculiar right.

**Guilt**—State of one who has broken a law.

**Im-mac'-u-late**—Without sin, without stain.

39. Q. Who were the first man and woman?

A. The first man and woman were Adam and Eve.

**40. Q. Were Adam and Eve innocent and holy when they came from the hand of God?**

A. Adam and Eve were innocent and holy when they came from the hand of God.

**41. Q. Did God give any command to Adam and Eve?**

A. To try their obedience God commanded Adam and Eve not to eat of a certain fruit which grew in the garden of Paradise.

**42. Q. Which were the chief blessings intended for Adam and Eve had they remained faithful to God?**

A. The chief blessings intended for Adam and Eve, had they remained faithful to God, were a constant state of happiness in this life and everlasting glory in the next.

**43. Q. Did Adam and Eve remain faithful to God?**

A. Adam and Eve did not remain faithful to God; but broke His command by eating the forbidden fruit.

**44. Q. What befell Adam and Eve on account of their sin?**

A. Adam and Eve on account of their sin lost innocence and holiness, and were doomed to sickness and death.

**45. Q. What evil befell us on account of the disobedience of our first parents?**

A. On account of the disobedience of our first parents, we all share in their sin and punishment, as we should have shared in their happiness if they had remained faithful.

**46. Q. What other effects followed from the sin of our first parents?**

A. Our nature was corrupted by the sin of our first parents, which darkened our understanding, weakened our will, and left in us a strong inclination to evil.

**47. Q. What is the sin called which we inherit from our first parents?**

A. The sin which we inherit from our first parents is called original sin.

48. Q. Why is this sin called original?

A. This sin is called original because it comes down to us from our first parents, and we are brought into the world with its guilt on our soul.

49. Q. Does this corruption of our nature remain in us after original sin is forgiven?

A. This corruption of our nature and other punishments remain in us after original sin is forgiven.

50. Q. Was any one ever preserved from original sin?

A. The Blessed Virgin Mary, through the merits of her Divine Son, was preserved free from the guilt of original sin, and this privilege is called her Immaculate Conception.

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## SIXTH LESSON

### *On Sin and Its Kinds*

**Act'-u-al**—That which we ourselves commit.

**Wil'-ful**—Of set purpose, with intent.

**Of-fence'**—Crime, sin.

**Sanc'-ti-fy-ing**—Making holy or sacred.

**Grace**—Divine favor granted to man, gift.

**Dam-na'-tion**—Everlasting punishment, eternal torments of hell.

**Suf-fi'-cient**—Enough to know what we do is right or wrong.

**Re-flec'-tion**—Thought, consideration.

**Con-sent'**—To agree.

**Com-mit'-ted**—Done, performed.

**Re-sist'**—To oppose, fight against.

**Cap'-i-tal**—Chief, principal.

**O-mis'-sion**—Neglect of duty.

51. Q. Is original sin the only kind of sin?

A. Original sin is not the only kind of sin, there is another kind of sin, which we commit ourselves, called actual sin.

**52. Q. What is actual sin?**

A. Actual sin is any wilful thought, word, deed, or omission contrary to the law of God.

**53. Q. How many kinds of actual sin are there?**

A. There are two kinds of actual sin—mortal and venial.

**54. Q. What is mortal sin?**

A. Mortal sin is a grievous offence against the law of God.

**55. Q. Why is this sin called mortal?**

A. This sin is called mortal because it deprives us of spiritual life, which is sanctifying grace, and brings everlasting death and damnation on the soul.

**56. Q. How many things are necessary to make a sin mortal?**

A. To make a sin mortal three things are necessary: a grievous matter, sufficient reflection, and full consent of the will.

**57. Q. What is venial sin?**

A. Venial sin is a slight offence against the law of God in matters of less importance, or in matters of great importance it is an offense committed without sufficient reflection or full consent of the will.

**58. Q. Which are the effects of venial sin?**

A. The effects of venial sin are the lessening of the love of God in our heart, the making us less worthy of His help, and the weakening of the power to resist mortal sin.

**59. Q. Which are the chief sources of sin?**

A. The chief sources of sin are seven: Pride, Covetousness, Lust, Anger, Gluttony, Envy, and Sloth; and they are commonly called capital ~~sins~~

## SEVENTH LESSON

*On the Incarnation and Redemption*

**A-ban'-don**—To refuse to help, leave alone.

**Prom'-ise**—To give assurance; to engage to do or not to do.

**E'-qual**—Of same rank, neither superior nor inferior.

**E-ter'-ni-ty**—Without end, forever.

**In-car-na'-tion**—Act of becoming man.

**Im-me'-di-ate-ly**—At once, without delay.

**An-nounced'**—Made known, told.

**Teach'-ing**—Instruction, doctrine of Christ.

**Ex-am'-ple**—Something to be followed, model.

**60. Q. Did God abandon man after he fell into sin?**

**A.** God did not abandon man after he fell into sin, but promised him a Redeemer, Who was to satisfy for man's sin and re-open to him the gates of heaven.

**61. Q. Who is the Redeemer?**

**A.** Our Blessed Lord and Saviour Jesus Christ is the Redeemer of mankind.

**62. Q. What do you believe of Jesus Christ?**

**A.** I believe that Jesus Christ is the Son of God, the second Person of the Blessed Trinity, true God and true man.

**63. Q. Why is Jesus Christ true God?**

**A.** Jesus Christ is true God because He is the true and only Son of God the Father.

**64. Q. Why is Jesus Christ true man?**

**A.** Jesus Christ is true man because He is the Son of the Blessed Virgin Mary and has a body and soul like ours.

**65. Q. How many natures are there in Jesus Christ?**

**A.** In Jesus Christ there are two natures, the nature of God and the nature of man.

**66. Q. Is Jesus Christ more than one person?**

**A.** No, Jesus Christ is but one Divine Person.



**67. Q. Was Jesus Christ always God?**

**A.** Jesus Christ was always God, as He is the second Person of the Blessed Trinity, equal to His Father from all eternity.

**68. Q. Was Jesus Christ always man?**

**A.** Jesus Christ was not always man, but became man at the time of His Incarnation.

**69. Q. What do you mean by the Incarnation?**

**A.** By the Incarnation I mean that the Son of God was made man.

**70. Q. How was the Son of God made man?**

**A.** The Son of God was conceived and made man by the power of the Holy Ghost, in the womb of the Blessed Virgin Mary.

**71. Q. Is the Blessed Virgin Mary truly the Mother of God?**

**A.** The Blessed Virgin Mary is truly the Mother of God, because the same Divine Person who is the Son of God is also the Son of the Blessed Virgin Mary.

**72. Q. Did the Son of God become man immediately after the sin of our first parents?**

**A.** The Son of God did not become man immediately after the sin of our first parents, but He was promised to them as a Redeemer.

**73. Q. How could they be saved who lived before the Son of God became man?**

**A.** They who lived before the Son of God became man could be saved by believing in a Redeemer to come, and by keeping the Commandments.

**74. Q. On what day was the Son of God conceived and made man?**

**A.** The Son of God was conceived and made man on Annunciation day—the day on which the Angel Gabriel announced to the Blessed Virgin Mary that she was to be the Mother of God.

75. Q. On what day was Christ born?

A. Christ was born on Christmas day in a stable at Bethlehem, over nineteen hundred years ago.

76. Q. How long did Christ live on earth?

A. Christ lived on earth about thirty-three years, and led a most holy life in poverty and suffering.

77. Q. Why did Christ live so long on earth?

A. Christ lived so long on earth to show us the way to heaven by His teachings and example.

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## EIGHTH LESSON

### *On Our Lord's Passion, Death, Resurrection and Ascension*

**Scourg'-ing**—Severe lashing with a whip.

**Cru'-ci-fied**—Put to death by having hands and feet nailed to a cross.

**Pur'-chased**—Paid for, bought.

**Sat-is-fy'-ing**—Atoning, making reparation.

**De-scend'-ed**—Went down.

**Damned**—Condemned, sentenced to everlasting punishment.

**Preach**—To proclaim by public talks, discourse.

**Ti'-dings**—News, announcement.

**Sep'-ul-chre**—Grave, burial vault.

**Glo'-ri-ous**—Splendid, full of glory.

**Im-mor'-tal**—That which can never die.

**In-struct'**—To teach, educate.

**Al-might'-y**—Infinite, greatest, most powerful.

**Pas'-sion**—Sufferings of Christ from the garden of Gethsemane to His death on Calvary.

78. Q. What did Jesus Christ suffer?

A. Jesus Christ suffered a bloody sweat, a cruel scourging, was crowned with thorns, and was crucified.

79. Q. On what day did Christ die?

A. Christ died on Good Friday.

**80. Q. Why do you call that day "good" on which Christ died so sorrowful a death?**

**A.** We call that day good on which Christ died because by His death He showed His great love for man, and purchased for him every blessing.

**81. Q. Where did Christ die?**

**A.** Christ died on Mount Calvary.

**82. Q. How did Christ die?**

**A.** Christ was nailed to a Cross and died on it between two thieves.

**83. Q. Why did Christ suffer and die?**

**A.** Christ suffered and died for our sins.

**84. Q. What lessons do we learn from the sufferings and death of Christ?**

**A.** From the sufferings and death of Christ we learn the great evil of sin, the hatred God bears to it, and the necessity of satisfying for it.

**85. Q. Whither did Christ's soul go after His death?**

**A.** After Christ's death His soul descended into hell.

**86. Q. Did Christ's soul descend into the hell of the damned?**

**A.** The hell into which Christ's soul descended was not the hell of the damned, but a place or state of rest called Limbo, where the souls of the just were waiting for Him.

**87. Q. Why did Christ descend into Limbo?**

**A.** Christ descended into Limbo to preach to the souls who were in prison—that is, to announce to them the joyful tidings of their redemption.

**88. Q. Where was Christ's body while His soul was in Limbo?**

**A.** While Christ's soul was in Limbo His body was in the holy sepulchre.

**89. Q. On what day did Christ rise from the dead?**

**A.** Christ rose from the dead, glorious and immortal, on Easter Sunday, the third day after His death.

90. Q. How long did Christ stay on earth after His resurrection?

A. Christ stayed on earth forty days after His resurrection to show that He was truly risen from the dead, and to instruct His Apostles.

91. Q. After Christ had remained forty days on earth whither did He go?

A. After forty days Christ ascended into heaven, and the day on which He ascended into heaven is called Ascension day.

92. Q. Where is Christ in heaven?

A. In heaven Christ sits at the right hand of God the Father Almighty.

93. Q. What do you mean by saying that Christ sits at the right hand of God?

A. When I say that Christ sits at the right hand of God I mean that Christ as God is equal to His Father in all things, and that as man He is in the highest place in heaven next to God.

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## NINTH LESSON

### *On the Holy Ghost and His Descent Upon the Apostles*

**Pro'-ceed**—To come from, to be derived from.

**Whit'-sunday**—White Sunday.

**Sanc'-ti-fy**—To make just or holy.

**En-light'-en**—To make clear, instruct.

**Strength'-en**—To make firm, strong.

**En-a'-ble**—To make able.

**A-bide'**—To dwell, sojourn, remain with.

**Guide**—To lead, show the way.

94. Q. Who is the Holy Ghost?

A. The Holy Ghost is the third Person of the Blessed Trinity.

- 95. Q. From whom does the Holy Ghost proceed?**  
A. The Holy Ghost proceeds from the Father and the Son.
- 96. Q. Is the Holy Ghost equal to the Father and the Son?**  
A. The Holy Ghost is equal to the Father and the Son, being the same Lord and God as they are.
- 97. Q. On what day did the Holy Ghost come down upon the Apostles?**  
A. The Holy Ghost came down upon the Apostles ten days after the Ascension of our Lord; and the day on which He came down upon the Apostles is called Whitsunday, or Pentecost.
- 98. Q. How did the Holy Ghost come down upon the Apostles?**  
A. The Holy Ghost came down upon the Apostles in the form of tongues of fire.
- 99. Q. Who sent the Holy Ghost upon the Apostles?**  
A. Our Lord Jesus Christ sent the Holy Ghost upon the Apostles.
- 100. Q. Why did Christ send the Holy Ghost?**  
A. Christ sent the Holy Ghost to sanctify His Church, to enlighten and strengthen the Apostles, and to enable them to preach the Gospel.
- 101. Q. Will the Holy Ghost abide with the Church for ever?**  
A. The Holy Ghost will abide with the Church for ever, and guide it in the way of holiness and truth.

## TENTH LESSON

*On the Effects of the Redemption*

**Ef-fects'**—Results, consequences.

**Chief**—Most important.

**Sat-is-fac'-tion**—Payment for evil done by sin.

**Jus'-tice**—To give each one his due.

**Gain**—To obtain, acquire.

**Su'-per-nat'-u-ral**—Above nature, not of this world.

**Grace**—Divine favor granted to man, a gift.

**Mer'-its**—Good qualities, excellence.

**Vir'-tue**—Moral excellence.

**Be-stowed'**—Given by God, granted.

**Re-vealed'**—Made known by God.

**Trust**—To place confidence in, to rely on.

**Neigh'-bor**—Mankind, fellow being.

**Shun**—To avoid, keep away from.

**Sal-va'-tion**—Happiness of heaven.

**Un-fort'-u-nate-ly**—Unhappy.

**Re-sist'**—To oppose, strive against.

**Per-se-ver'-ance**—Steadfastness, continuance in a given course.

**102. Q. Which are the chief effects of the Redemption?**

**A.** The chief effects of the Redemption are two: The satisfaction of God's justice by Christ's sufferings and death, and the gaining of grace for men.

**103. Q. What do you mean by grace?**

**A.** By grace I mean a supernatural gift of God bestowed on us, through the merits of Jesus Christ, for our salvation.

**104. Q. How many kinds of grace are there?**

**A.** There are two kinds of grace, sanctifying grace and actual grace.

**105. Q. What is sanctifying grace?**

**A.** Sanctifying grace is that grace which makes the soul holy and pleasing to God.

**106. Q. What do you call those graces or gifts of God by which we believe in Him, hope in Him, and love Him?**

**A.** Those graces or gifts of God by which we believe in Him, and hope in Him, and love Him, are called the Divine virtues of Faith, Hope, and Charity.

**107. Q. What is Faith?**

**A.** Faith is a Divine virtue by which we firmly believe the truths which God has revealed.

**108. Q. What is Hope?**

**A.** Hope is a Divine virtue by which we firmly trust that God will give us eternal life and the means to obtain it.

**109. Q. What is Charity?**

**A.** Charity is a Divine virtue by which we love God above all things for His own sake, and our neighbor as ourselves for the love of God.

**110. Q. What is actual grace?**

**A.** Actual grace is that help of God which enlightens our mind and moves our will to shun evil and do good.

**111. Q. Is grace necessary to salvation?**

**A.** Grace is necessary to salvation, because without grace we can do nothing to merit heaven.

**112. Q. Can we resist the grace of God?**

**A.** We can and unfortunately often do resist the grace of God.

**113. Q. What is the grace of perseverance?**

**A.** The grace of perseverance is a particular gift of God which enables us to continue in the state of grace till death.

## ELEVENTH LESSON

*On the Church*

**Means**—Instruments, necessary aids.

**In'sti-tu'ted** — Established, founded.

**Fruits**—That which is produced.

**Con-gre-ga'tion** — Gathering of persons.

**Pro-fess'**—To admit openly, believe.

**Par-take'**—To share, have a part in.

**Gov'-ern-ed**—Directed, ruled.

**Law'-ful**—By right, permitted by law.

**Vic'-ar**—Deputy or substitute.

**Suc-ces'-sor**—One who takes the place of another, one who follows or succeeds another.

**Sac'-ra-ment**—Sacred thing, mystery.

**114. Q.** Which are the means instituted by our Lord to enable men at all times to share in the fruits of the Redemption?

**A.** The means instituted by our Lord to enable men at all times to share in the fruits of the Redemption are the Church and the Sacraments.

**115. Q.** What is the Church?

**A.** The Church is the congregation of all those who profess the faith of Christ, partake of the same Sacraments, and are governed by their lawful pastors under one visible Head.

**116. Q.** Who is the invisible Head of the Church?

**A.** Jesus Christ is the invisible Head of the Church.

**117. Q.** Who is the visible Head of the Church?

**A.** Our Holy Father the Pope, the Bishop of Rome, is the Vicar of Christ on earth and the visible Head of the Church.

**118. Q.** Why is the Pope, the Bishop of Rome, the visible head of the Church?

**A.** The Pope, the Bishop of Rome, is the visible Head of the Church because he is the successor of St. Peter, whom Christ made the chief of the Apostles and the visible Head of the Church.



119. Q. Who are the successors of the other Apostles?  
 A. The successors of the other Apostles are the Bishops of the Holy Catholic Church.
120. Q. Why did Christ found the Church?  
 A. Christ founded the Church to teach, govern, sanctify, and save all men.
121. Q. Are all bound to belong to the Church?  
 A. All are bound to belong to the Church, and he who knows the Church to be the true Church and remains out of it cannot be saved.

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## TWELFTH LESSON

### *On the Attributes and Marks of the Church*

**At'-tri-butes**—Qualities, perfections.

**Au-thor'-i-ty**—Power to rule, govern, command.

**In-fal'-li-bil'-i-ty**—Power or quality by which one cannot err nor make a mistake.

**In'-de-fer'-i-bil'-i-ty**—Power or quality by which one is not liable to decay.

**Mor'-als**—Manner of living according to laws of God and the Church, conduct.

**Doc'-trine**—Truths revealed by Christ and taught by His Church.

**Pro-claim'**—To announce, publish, promulgate.

**Cath'-o-lic**—General, universal, throughout the world.

**Ap-os'-tol-ic**—Pertaining to the Apostles or time of the Apostles.

**Em'-i-nent**—Prominent, superior, famous.

**Main-tain'**—To support, uphold, defend.

**Cease**—To discontinue, pause, stop.

**De-rive'**—To receive, obtain.

**U-nites'**—Joins, connects.

**Err**—To do wrong, make a mistake.

122. Q. Which are the attributes of the Church?  
 A. The attributes of the Church are three: authority, infallibility, and indefectibility.

**123. Q. What do you mean by the authority of the Church?**

A. By the authority of the Church I mean the right and power which the Pope and the Bishops, as the successors of the Apostles, have to teach and to govern the faithful.

**124. Q. What do you mean by the infallibility of the Church?**

A. By the infallibility of the Church I mean that the Church cannot err when it teaches a doctrine of faith or morals.

**125. Q. When does the Church teach infallibly?**

A. The Church teaches infallibly when it speaks through the Pope and Bishops united in general council, or through the Pope alone when he proclaims to all the faithful a doctrine of faith or morals.

**126. Q. What do you mean by the indefectibility of the Church?**

A. By the indefectibility of the Church I mean that the Church, as Christ founded it, will last till the end of time.

**127. Q. In whom are these attributes found in their fulness?**

A. These attributes are found in their fulness in the Pope, the visible Head of the Church, whose infallible authority to teach bishops, priests, and people in matters of faith or morals will last to the end of the world.

**128. Q. Has the Church any marks by which it may be known?**

A. The Church has four marks by which it may be known: it is One; it is Holy; it is Catholic; it is Apostolic.

**129. Q. How is the Church One?**

A. The Church is One because all its members agree in one faith, are all in one communion, and are all under one head.

**130. Q. How is the Church Holy?**

A. The Church is Holy because its founder, Jesus Christ, is holy; because it teaches a holy doctrine; invites all to a holy life; and because of the eminent holiness of so many thousands of its children.

**131. Q. How is the Church Catholic or universal?**

A. The Church is Catholic or universal because it subsists in all ages, teaches all nations, and maintains all truth.

**132. Q. How is the Church Apostolic?**

A. The Church is Apostolic because it was founded by Christ on His Apostles, and is governed by their lawful successors, and because it has never ceased, and never will cease, to teach their doctrine.

**133. Q. In which Church are these attributes and marks found?**

A. These attributes and marks are found in the Holy Roman Catholic Church alone.

**134. Q. From whom does the Church derive its undying life and infallible authority?**

A. The Church derives its undying life and infallible authority from the Holy Ghost, the spirit of truth, who abides with it for ever.

**135. Q. By whom is the Church made and kept One, Holy, and Catholic?**

A. The Church is made and kept One, Holy, and Catholic by the Holy Ghost, the spirit of love and holiness, who unites and sanctifies its members throughout the world.

## THIRTEENTH LESSON

*On the Sacraments in General*

**Sign**—That by which anything is represented.

**Out'ward**—That which can be seen.

**In-crease'**—To add to, to make greater.

**Wor'-thi-ly**—In proper manner, with merit.

**Com-mit'**—To do, perpetrate as a crime, sin.

**Sac'-ri-lege**—Violation or abuse of sacred person, place or thing.

**Sac-ra-men'tal**—Pious practice, similar to a Sacrament, used to excite good dispositions.

**At-tain'**—To reach, achieve, accomplish.

**Dis-po-si'tion** — Temperament of mind, intention.

**Im-print'**—To stamp, mark, impress.

**Char'-ac-ter**—Distinctive trait or mark.

**136. Q. What is a Sacrament?**

**A.** A Sacrament is an outward sign instituted by Christ to give grace.

**137. Q. How many Sacraments are there?**

**A.** There are seven Sacraments: Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Orders, and Matrimony.

**138. Q. Whence have the Sacraments the power of giving grace?**

**A.** The Sacraments have the power of giving grace from the merits of Jesus Christ.

**139. Q. What grace do the Sacraments give?**

**A.** Some of the Sacraments give sanctifying grace, and others increase it in our souls.

**140. Q. Which are the Sacraments that give sanctifying grace?**

A. The Sacraments that give sanctifying grace are Baptism and Penance; and they are called Sacraments of the dead.

**141. Q. Why are Baptism and Penance called Sacraments of the dead?**

A. Baptism and Penance are called Sacraments of the dead, because they take away sin, which is the death of the soul, and give grace, which is its life.

**142. Q. Which are the Sacraments that increase sanctifying grace, in our soul?**

A. The Sacraments that increase sanctifying grace in our soul are: Confirmation, Holy Eucharist, Extreme Unction, Holy Orders, and Matrimony; and they are called Sacraments of the living.

**143. Q. Why are Confirmation, Holy Eucharist, Extreme Unction, Holy Orders, and Matrimony called Sacraments of the living?**

A. Confirmation, Holy Eucharist, Extreme Unction, Holy Orders, and Matrimony are called Sacraments of the living, because those who receive them worthily are already living the life of grace.

**144. Q. What sin does he commit who receives the Sacraments of the living in mortal sin?**

A. He who receives the Sacraments of the living in mortal sin commits a sacrilege, which is a great sin, because it is an abuse of a sacred thing.

**145. Q. Besides sanctifying grace do the Sacraments give any other grace?**

A. Besides sanctifying grace the Sacraments give another grace, called sacramental.

146. Q. What is Sacramental grace?

A. Sacramental grace is a special help which God gives, to attain the end for which He instituted each Sacrament.

147. Q. Do the Sacraments always give grace?

A. The Sacraments always give grace, if we receive them with the right dispositions.

148. Q. Can we receive the Sacraments more than once?

A. We can receive the Sacraments more than once, except Baptism, Confirmation, and Holy Orders.

149. Q. Why can we not receive Baptism, Confirmation, and Holy Orders more than once?

A. We cannot receive Baptism, Confirmation, and Holy Orders more than once, because they imprint a character in the soul.

150. Q. What is the character which these Sacraments imprint in the soul?

A. The character which these Sacraments imprint in the soul is a spiritual mark which remains forever.

151. Q. Does this character remain in the soul even after death?

A. This character remains in the soul even after death: for the honor and glory of those who are saved; for the shame and punishment of those who are lost.

## FOURTEENTH LESSON

### *On Baptism*

**Cleanse**—To wash away, free from sin.

**O-rig'-i-nal**—First, sin of our first parents.

**Heirs**—Those who share in by birth, by the will of our Lord.

**Re-mit'-ted**—Taken away, forgiven.

**Guilt'-y**—Justly charged with crime or sin committed.

**Or'-di-na-ry**—In common use, the priest is the ordinary minister.

**Use of rea'son**—Able to tell right from wrong.

**Ar'-dent**—Eager, zealous.

**Or'-dained**—Ordered, decreed, commanded.

**Re-nounce'**—To give up, abandon.

**Pomp**—False splendor.

**Im'-i-tate**—To copy, produce a likeness.

**Ob-li-ga'-tion**—Duty, that which one is bound to do.

**In-struct'**—To impart knowledge, to teach.

**Neg-lect'**—To pay no attention to, disregard.

**Chris'-tians**—Followers of Christ.

#### **152. Q. What is Baptism?**

**A.** Baptism is a Sacrament which cleanses us from original sin, makes us Christians, children of God and heirs of heaven.

#### **153. Q. Are actual sins ever remitted by Baptism?**

**A.** Actual sins and all the punishment due to them are remitted by Baptism, if the person baptized be guilty of any.

#### **154. Q. Is Baptism necessary to salvation?**

**A.** Baptism is necessary to salvation, because without it we cannot enter into the kingdom of heaven.

#### **155. Q. Who can administer Baptism?**

**A.** The priest is the ordinary minister of baptism; but in case of necessity any one who has the use of reason may baptize.

**156. Q. How is Baptism given?**

A. Whoever baptizes should pour water on the head of the person to be baptized, and say, while pouring the water: I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.

**157. Q. How many kinds of Baptism are there?**

A. There are three kinds of Baptism: Baptism of water, of desire, and of blood.

**158. Q. What is Baptism of water?**

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

**159. Q. What is Baptism of desire?**

A. Baptism of desire is an ardent wish to receive Baptism, and to do all that God has ordained for our salvation.

**160. Q. What is Baptism of blood?**

A. Baptism of blood is the shedding of one's blood for the faith of Christ.

**161. Q. Is Baptism of desire or of blood sufficient to produce the effects of Baptism of water?**

A. Baptism of desire or of blood is sufficient to produce the effects of the Baptism of water, if it is impossible to receive the Baptism of water.

**162. Q. What do we promise in Baptism?**

A. In Baptism we promise to renounce the devil with all his works and pomps.

**163. Q. Why is the name of a saint given in Baptism?**

A. The name of a saint is given in Baptism in order that the person baptized may imitate his virtues and have him for a protector.

**164. Q. Why are godfathers and godmothers given in Baptism?**

A. Godfathers and godmothers are given in Baptism in order that they may promise, in the name of the child,



what the child itself would promise if it had the use of reason.

165. Q. What is the obligation of a godfather and a godmother?

A. The obligation of a godfather and a godmother is to instruct the child in its religious duties, if the parents neglect to do so or die.

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## FIFTEENTH LESSON

### *On Confirmation*

**Per'-fect**—Without defect, faultless.

**A-noints'**—Applies oil, places oil on the forehead.

**Con-se-cra'-ted**—Made sacred or holy.

**Pro-fess'**—To believe, admit openly.

**Prac'-tice**—To do, perform habitually.

**A-shamed'**—Unwilling to acknowledge.

**De-ny'**—To declare untrue, disclaim connection with.

**Mys'-ter-ies**—Truths we cannot understand by reason, made known by God.

**Ex-posed'**—Open to, unprotected.

**Vi'-o-lent**—Severe, exerting great force.

**Temp-ta'-tion**—Inducement to evil, that which tends toward sin.

166. Q. What is Confirmation?

A. Confirmation is a Sacrament through which we receive the Holy Ghost to make us strong and perfect Christians and soldiers of Jesus Christ.

167. Q. Who administers Confirmation?

A. The bishop is the ordinary minister of Confirmation.

168. Q. How does the bishop give Confirmation?

A. The bishop extends his hands over those who are to be confirmed, prays that they may receive the Holy Ghost, and anoints the forehead of each with holy chrism in the form of a cross.

169. Q. What is holy chrism?

A. Holy chrism is a mixture of olive-oil and balm, consecrated by the bishop.

170. Q. What does the bishop say in anointing the person he confirms?

A. In anointing the person he confirms the bishop says: I sign thee with the sign of the cross, and I confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost.

171. Q. What is meant by anointing the forehead with chrism in the form of a cross?

A. By anointing the forehead with chrism in the form of a cross is meant, that the Christian who is confirmed must openly profess and practice his faith, never be ashamed of it, and rather die than deny it.

172. Q. Why does the bishop give the person he confirms a slight blow on the cheek?

A. The bishop gives the person he confirms a slight blow on the cheek, to put him in mind that he must be ready to suffer everything, even death, for the sake of Christ.

173. Q. To receive Confirmation worthily is it necessary to be in the state of grace?

A. To receive Confirmation worthily it is necessary to be in the state of grace.

174. Q. What special preparation should be made to receive Confirmation.

A. Persons of an age to learn should know the chief mysteries of faith and the duties of a Christian, and be instructed in the nature and effects of this Sacrament.

175. Q. Is it a sin to neglect Confirmation?

A. It is a sin to neglect Confirmation, especially in these evil days when faith and morals are exposed to so many such violent temptations.

SIXTEENTH LESSON

*On the Gifts and Fruits of the Holy Ghost*

Wis'dom—Knowledge with the capacity to make use of it.

Coun'sel—Advice, gift of advising others.

Knowl'edge—That which is or may be known.

Pi'e-ty—Devoutness, devotion to God.

De-ceit'—Trick, fraud, deception.

Rel'-ish—A liking for.

Meek—Gentle, kind, humble.

Per-se-cu'-tion—Cruel oppression.

Be-nig'-ni-ty—Kindness, gentleness.

Con'-ti-nen-cy — Self-restraint, self-control.

Be-at'-i-tude — Blessedness, felicity.

176. Q. Which are the effects of Confirmation?

A. The effects of Confirmation are an increase of sanctifying grace, the strengthening of our faith, and the gifts of the Holy Ghost.

177. Q. Which are the gifts of the Holy Ghost?

A. The gifts of the Holy Ghost are Wisdom, Understanding, Counsel, Fortitude, Knowledge, Piety, and Fear of the Lord.

178. Q. Why do we receive the gift of Fear of the Lord?

A. We receive the gift of Fear of the Lord to fill us with a dread of sin.

179. Q. Why do we receive the gift of Piety?

A. We receive the gift of Piety to make us love God as a Father and obey Him because we love Him.

180. Q. Why do we receive the gift of Knowledge?

A. We receive the gift of Knowledge to enable us to discover the will of God in all things.

181. Q. Why do we receive the gift of Fortitude?

A. We receive the gift of Fortitude to strengthen us to do the will of God in all things.

182. Q. Why do we receive the gift of Counsel?

A. We receive the gift of Counsel to warn us of the deceits of the devil, and of the dangers to salvation.

183. Q. Why do we receive the gift of Understanding?

A. We receive the gift of Understanding to enable us to know more clearly the mysteries of faith.

184. Q. Why do we receive the gift of Wisdom?

A. We receive the gift of Wisdom to give us a relish for the things of God, and to direct our whole life and all our actions to His honor and glory.

185. Q. Which are the Beatitudes?

A. The Beatitudes are:

1. Blessed are the poor in spirit, for theirs is the kingdom of heaven.

2. Blessed are the meek, for they shall possess the land.

3. Blessed are they that mourn, for they shall be comforted.

4. Blessed are they that hunger and thirst after justice, for they shall be filled.

5. Blessed are the merciful, for they shall obtain mercy.

6. Blessed are the clean of heart, for they shall see God.

7. Blessed are the peacemakers, for they shall be called the children of God.

8. Blessed are they that suffer persecution for justice' sake, for theirs is the kingdom of heaven.

186. Q. Which are the twelve fruits of the Holy Ghost?

A. The twelve fruits of the Holy Ghost are Charity, Joy, Peace, Patience, Benignity, Goodness, Long-Suffering, Mildness, Faith, Modesty, Continency, and Chastity.

## SEVENTEENTH LESSON

### *On the Sacrament of Penance*

**Com-mit'-ted**—Done, performed.

**For-giv'-en**—Restored to favor, pardoned.

**Ab'-so-lu'-tion**—Act of setting free, forgiving sins.

**Re-tain'**—To keep possession of, to hold.

**Ex'-er-cise**—To use, employ.

**Ex-am'-ine**—To try, test, look over.

**Con'-science**—Moral sense by which we know right from wrong.

**Res-o-lu'-tion**—Resolve, firm purpose.

**Con-fess'**—To tell, relate.

**Ac-cept'**—To receive with approval.

**Pen'-ance**—Punishment, satisfaction for sin.

**Ear'-nest**—Sincere, serious.

**Pre'-cepts**—Commands, orders.

**Cap'-i-tal**—Chief, principal, leading.

**Par-tic'-u-lar**—Special, one set apart.

#### 187. Q. What is the Sacrament of Penance?

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

#### 188. Q. How does the Sacrament of Penance remit sin and restore to the soul the friendship of God?

A. The Sacrament of Penance remits sin and restores the friendship of God to the soul by means of the absolution of the priest.

#### 189. Q. How do you know that the priest has the power of absolving from the sins committed after Baptism?

A. I know that the priest has the power of absolving from the sins committed after Baptism, because Jesus Christ granted that power to the priests of His Church when He said: "Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them; whose sins you shall retain, they are retained."

**190. Q. How do the priests of the Church exercise the power of forgiving sins?**

A. The priests of the Church exercise the power of forgiving sins by hearing the confession of sins, and granting pardon for them as ministers of God and in His name.

**191. Q. What must we do to receive the Sacrament of Penance worthily?**

A. To receive the Sacrament of Penance worthily we must do five things:

1. We must examine our conscience.

2. We must have sorrow for our sins.

3. We must make a firm resolution never more to offend God.

4. We must confess our sins to the priest.

5. We must accept the penance which the priest gives us.

**192. Q. What is the examination of conscience?**

A. The examination of conscience is an earnest effort to recall to mind all the sins we have committed since our last worthy confession.

**193. Q. How can we make a good examination of conscience?**

A. We can make a good examination of conscience by calling to memory the commandments of God, the precepts of the Church, the seven capital sins, and the particular duties of our state in life, to find out the sins we have committed.

**194. Q. What should we do before beginning the examination of conscience?**

A. Before beginning the examination of conscience we should pray to God to give us light to know our sins and grace to detest them.

**EIGHTEENTH LESSON**

*On Contrition*

<p><b>Be-fall'</b>—To happen.  <b>Prompt'-ed</b>—Incited, caused by.  <b>Mo'-tive</b>—That which induces action.  <b>Ex-cep'-tion</b>—That which is excluded, left out.  <b>Con-demn'</b>—To declare guilty, sentence.</p>	<p><b>Per'-fect</b>—Without defect, faultless.  <b>Im-per'-fect</b>—Defective, not complete.  <b>En-deav'-or</b>—To attempt, try.  <b>Oc-ca'-sion</b>—Favorable opportunity.</p>
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195. Q. What is contrition or sorrow for sin?

A. Contrition or sorrow for sin, is a hatred of sin and a true grief of the soul for having offended God, with a firm purpose of sinning no more.

196. Q. What kind of sorrow should we have for our sins?

A. The sorrow we should have for our sins should be interior, supernatural, universal, and sovereign.

197. Q. What do you mean by saying that our sorrow should be interior?

A. When I say that our sorrow should be interior, I mean that it should come from the heart, and not merely from the lips.

198. Q. What do you mean by saying that our sorrow should be supernatural?

A. When I say that our sorrow should be supernatural, I mean that it should be prompted by the grace of God, and excited by motives which spring from faith, and not by merely natural motives.

199. Q. What do you mean by saying that our sorrow should be universal?

A. When I say that our sorrow should be universal, I mean that we should be sorry for all our mortal sins without exception.

**200. Q. What do you mean when you say that our sorrow should be sovereign?**

A. When I say that our sorrow should be sovereign, I mean that we should grieve more for having offended God than for any other evil that can befall us.

**201. Q. Why should we be sorry for our sins?**

A. We should be sorry for our sins, because sin is the greatest of evils and an offence against God our Creator, Preserver, and Redeemer, and because it shuts us out of heaven and condemns us to the eternal pains of hell.

**202. Q. How many kinds of contrition are there?**

A. There are two kinds of contrition: perfect contrition and imperfect contrition.

**203. Q. What is perfect contrition?**

A. Perfect contrition is that which fills us with sorrow and hatred for sin, because it offends God, who is infinitely good in Himself and worthy of all love.

**204. Q. What is imperfect contrition?**

A. Imperfect contrition is that by which we hate what offends God, because by it we lose heaven and deserve hell; or because sin is so hateful in itself.

**205. Q. Is imperfect contrition sufficient for a worthy confession?**

A. Imperfect contrition is sufficient for a worthy confession, but we should endeavor to have perfect contrition.

**206. Q. What do you mean by a firm purpose of sinning no more?**

A. By a firm purpose of sinning no more I mean a fixed resolve not only to avoid all mortal sin, but also its near occasions.

**207. Q. What do you mean by the near occasions of sin?**

A. By the near occasions of sin I mean all the persons, places, and things that may easily lead us into sin.



**NINETEENTH LESSON**

*On Confession*

**Au'-thor-ized**—Has power and authority from proper person.

**Ac-cuse'**—To charge with, blame.

**Ex-ag'-ger-at-ing** — Enlarging, increasing beyond truth.

**Ex-cus'-ing**—Seeking release from fault or blame.

**Cir'-cum-stances**—Conditions under which an event takes place.

**Hab'-it**—A custom or practice acquired by repetition.

**Con-ceal'**—To hide, not to tell.

**Worth'-less**—H a v i n g no worth, without value.

**Sat'-is-fy**—To make reparation for sin, atone.

**Tem'-po-ral**—For a time, will end.

**Re-mits'**—Forgives, t a k e s away.

**Pa'-tient**—Bearing without complaint, uncomplaining of wrong or misfortune.

**Ad-mon'-ish**—To warn, reprove.

**Ran'-som**—To liberate, free, redeem.

**Har'-bor**—To shelter.

**Cor'-po-ral**—Of the body.

**208. Q. What is Confession?**

**A.** Confession is the telling of our sins to a duly authorized priest, for the purpose of obtaining forgiveness.

**209. Q. What sins are we bound to confess?**

**A.** We are bound to confess all our mortal sins, but it is well also to confess our venial sins.

**210. Q. Which are the chief qualities of a good Confession?**

**A.** The chief qualities of a good Confession are three: it must be humble, sincere, and entire.

**211. Q. When is our Confession humble?**

**A.** Our Confession is humble, when we accuse ourselves of our sins, with a deep sense of shame and sorrow for having offended God.

**212. Q. When is our Confession sincere?**

**A.** Our Confession is sincere, when we tell our sins honestly and truthfully, neither exaggerating nor excusing them.

213. Q. When is our Confession entire?

A. Our Confession is entire, when we tell the number and kinds of our sins and the circumstances which change their nature.

214. Q. What should we do if we cannot remember the number of our sins?

A. If we cannot remember the number of our sins, we should tell the number as nearly as possible, and say how often we may have sinned in a day, a week, or a month, and how long the habit or practice has lasted.

215. Q. Is our Confession worthy if, without our fault, we forget to confess a mortal sin?

A. If without our fault we forget to confess a mortal sin, our Confession is worthy, and the sin is forgiven; but it must be told in Confession if it again comes to our mind.

216. Q. Is it a grievous offence wilfully to conceal a mortal sin in Confession?

A. It is a grievous offence wilfully to conceal a mortal sin in Confession, because we thereby tell a lie to the Holy Ghost, and make our Confession worthless.

217. Q. What must he do who has wilfully concealed a mortal sin in Confession?

A. He who has wilfully concealed a mortal sin in Confession must not only confess it, but must also repeat all the sins he has committed since his last worthy Confession.

218. Q. Why does the priest give us a penance after Confession?

A. The priest gives us a penance after Confession, that we may satisfy God for the temporal punishment due to our sins.

219. Q. Does not the Sacrament of Penance remit all punishment due to sin?

A. The Sacrament of Penance remits the eternal punishment due to sin, but it does not always remit the tem-

poral punishment which God requires as satisfaction for our sins.

**220. Q. Why does God require a temporal punishment as a satisfaction for sin?**

**A.** God requires a temporal punishment as a satisfaction for sin, to teach us the great evil of sin and to prevent us from falling again.

**221. Q. Which are the chief means by which we satisfy God for the temporal punishment due to sin?**

**A.** The chief means by which we satisfy God for the temporal punishment due to sin are: Prayer, Fasting, Almsgiving, all spiritual and corporal works of mercy, and the patient suffering of the ills of life.

**222. Q. Which are the chief spiritual works of mercy?**

**A.** The chief spiritual works of mercy are seven: To admonish the sinner, to instruct the ignorant, to counsel the doubtful, to comfort the sorrowful, to bear wrongs patiently, to forgive all injuries, and to pray for the living and the dead.

**223. Q. Which are the chief corporal works of mercy?**

**A.** The chief corporal works of mercy are seven: To feed the hungry, to give drink to the thirsty, to clothe the naked, to ransom the captive, to harbor the harborless, to visit the sick, and to bury the dead.

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## TWENTIETH LESSON

### *On the Manner of Making a Good Confession*

**Con-fes'-sion-al**—Place where the priest hears confession.

**Ad-vice'**—Instruction, counsel.

**Men'-tion**—To tell, name.

**Re-new'**—To repeat.

**Past sins**—Sins told in a previous confession.

**224. Q. What should we do on entering the Confessional?**

**A.** On entering the confessional we should kneel, make the sign of the cross, and say to the priest, Bless me,

father; then add, I confess to Almighty God and to you, father, that I have sinned.

**225. Q. Which are the first things we should tell the priest in Confession?**

**A.** The first things we should tell the priest in Confession are the time of our last Confession, and whether we said the penance and went to Holy Communion.

**226. Q. After telling the time of our last Confession and Communion what should we do?**

**A.** After telling the time of our last Confession and Communion we should confess all the mortal sins we have since committed, and all the venial sins we may wish to mention.

**227. Q. What must we do when the confessor asks us questions?**

**A.** When the confessor asks us questions we must answer them truthfully and clearly.

**228. Q. What should we do after telling our sins?**

**A.** After telling our sins we should listen with attention to the advice which the confessor may think proper to give.

**229. Q. How should we end our Confession?**

**A.** We should end our Confession by saying, I also accuse myself of all the sins of my past life, telling, if we choose, one or several of our past sins.

**230. Q. What should we do while the priest is giving us absolution?**

**A.** While the priest is giving us absolution we should from our heart renew the Act of Contrition.

TWENTY-FIRST LESSON

*On Indulgences*

**In-dul'-gence**—Gift, favor.

**Re-mis'-sion**—Pardon, taking away.

**Li'-cense**—Permission, privilege.

**Su-per-a-bun'-dant**—Excess, more than enough.

**Treas'-ury**—A place in which wealth is stored.

**Per-form'**—To do, accomplish.

**En-joined'**—Ordered, united with.

**231. Q. What is an Indulgence?**

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

**232. Q. Is an Indulgence a pardon of sin, or a license to commit sin?**

**A.** An Indulgence is not a pardon of sin, nor a license to commit sin, and one who is in a state of mortal sin cannot gain an Indulgence.

**233. Q. How many kinds of Indulgences are there?**

**A.** There are two kinds of indulgences—Plenary and Partial.

**234. Q. What is a Plenary Indulgence?**

**A.** A Plenary Indulgence is the full remission of the temporal punishment due to sin.

**235. Q. What is a Partial Indulgence?**

**A.** A partial Indulgence is the remission of a part of the temporal punishment due to sin.

**236. Q. How does the Church by means of Indulgences remit the temporal punishment due to sins?**

**A.** The Church by means of Indulgences remits the temporal punishment due to sin by applying to us the merits of Jesus Christ, and the superabundant satisfactions of the Blessed Virgin Mary and of the saints; which merits and satisfactions are its spiritual treasury.

**237. Q. What must we do to gain an Indulgence?**

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

## TWENTY-SECOND LESSON

### *On the Holy Eucharist*

**Eu'-cha-rist**—From Greek word meaning thanks.

**Ap-pear'-ances** — External likeness, outward make-up.

**Com-mem'-o-ra'-tion**—Act of calling to mind, remembering.

**Sub'-stance**—That which makes a thing what it is or gives it its nature.

**Tran'-sub-stan'-ti-a'-tion** — Changing of one substance into another.

**Con-tin'-ue**—To keep on, not to stop.

**Min'-is-try**—Duties of priest, agency.

**Con-se-cra'-tion**—The act of making holy or sacred.

**238. Q. What is the Holy Eucharist?**

**A.** The Holy Eucharist is the Sacrament which contains the body and blood, soul and divinity, of our Lord Jesus Christ under the appearances of bread and wine.

**239. Q. When did Christ institute the Holy Eucharist?**

**A.** Christ instituted the Holy Eucharist at the Last Supper, the night before He died.

**240. Q. Who were present when our Lord instituted the Holy Eucharist?**

**A.** When our Lord instituted the Holy Eucharist the twelve Apostles were present.

**241. Q. How did our Lord institute the Holy Eucharist?**

**A.** Our Lord instituted the Holy Eucharist by taking bread, blessing, breaking, and giving to His Apostles, saying: "Take ye and eat. This is my body;" and then by taking the cup of wine, blessing and giving it, saying to them: "Drink ye all of this. This is my blood which shall be shed for the remission of sins. Do this for a commemoration of me."

**242. Q. What happened when our Lord said, This is my body; this is my blood?**

**A.** When our Lord said, This is my body, the substance of the bread was changed into the substance of His body; when He said, This is my blood, the substance of the wine was changed into the substance of His blood.

**243. Q. Is Jesus Christ whole and entire both under the form of bread and under the form of wine?**

**A.** Jesus Christ is whole and entire both under the form of bread and under the form of wine.

**244. Q. Did anything remain of the bread and wine after their substance had been changed into the substance of the body and blood of our Lord?**

**A.** After the substance of the bread and wine had been changed into the substance of the body and blood of our Lord there remained only the appearances of bread and wine.

**245. Q. What do you mean by the appearances of bread and wine?**

**A.** By the appearances of bread and wine I mean the figure, the color, the taste, and whatever appears to the senses.

**246. Q. What is this change of the bread and wine into the body and blood of our Lord called?**

**A.** This change of the bread and wine into the body and blood of our Lord is called Transubstantiation.

**247. Q. How was the substance of the bread and wine changed into the substance of the body and blood of Christ?**

**A.** The substance of the bread and wine was changed into the substance of the body and blood of Christ by His almighty power.

**248. Q. Does this change of bread and wine into the body and blood of Christ continue to be made in the Church?**

**A.** This change of bread and wine into the body and blood of Christ continues to be made in the Church by Jesus Christ through the ministry of His priests.

**249. Q. When did Christ give His priests the power to change bread and wine into His body and blood?**

**A.** Christ gave His priests the power to change bread

and wine into His body and blood when He said to the Apostles, "Do this in commemoration of me."

250. Q. How do the priests exercise this power of changing bread and wine into the body and blood of Christ?

A. The priests exercise this power of changing bread and wine into the body and blood of Christ through the words of consecration in the Mass, which are the words of Christ: "This is my body, this is my blood."

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## TWENTY-THIRD LESSON

### *On the Ends for Which the Holy Eucharist Was Instituted*

**U'-nite**—To join, bring together.

**Nour'-ish**—To feed, strengthen.

**In-cli-na'tion**—Desire for, tendency toward.

**Glo'-ri-ous**—Full of glory, radiant, exalted dignity.

**Sac'-ri-fice**—An offering to God.

**State of Grace**—Free from mortal sin.

**Af-fec'-tion**—Kind feeling, love.

**Ar'-dent**—Intense, fierce.

**Al-lowed'**—Permitted, can be done.

251. Q. Why did Christ institute the Holy Eucharist?

A. Christ instituted the Holy Eucharist—

1. To unite us to Himself and to nourish our soul with His divine life.

2. To increase the sanctifying grace and all virtues in our soul.

3. To lessen our evil inclinations.

4. To be a pledge of everlasting life.

5. To fit our bodies for a glorious resurrection.

6. To continue the sacrifice of the Cross in His Church.



252. Q. **How are we united to Jesus Christ in the Holy Eucharist?**

A. We are united to Jesus Christ in the Holy Eucharist by means of Holy Communion.

253. Q. **What is Holy Communion?**

A. Holy Communion is the receiving of the body and blood of Christ.

254. Q. **What is necessary to make a good Communion?**

A. To make a good Communion it is necessary to be in the state of sanctifying grace and to observe the Eucharistic Fast.

255. Q. **Does he who receives Communion in mortal sin receive the body and blood of Christ?**

A. He who receives Communion in mortal sin receives the body and blood of Christ, but does not receive His grace, and he commits a great sacrilege.

256. Q. **Is it enough to be free from mortal sin to receive plentifully the graces of Holy Communion?**

A. To receive plentifully the graces of Holy Communion it is not enough to be free from mortal sin, but we should be free from all affection to venial sin, and should make acts of lively faith, of firm hope and ardent love.

257. Q. **What is the fast necessary for Holy Communion?**

A. The fast necessary for Holy Communion is the abstaining from midnight from everything which is taken as food or drink except water. (See page 92.)

258. Q. **Is any one ever allowed to receive Holy Communion when not fasting?**

A. Any one in danger of death is allowed to receive Communion when not fasting.

259. Q. **When are we bound to receive Holy Communion?**

A. We are bound to receive Holy Communion, under pain of mortal sin, during the Easter time and when in danger of death.

260. Q. Is it well to receive **Holy Communion** often?

A. It is well to receive Holy Communion often, as nothing is a greater aid to a holy life than often to receive the Author of all grace and the Source of all good.

261. Q. **What should we do after Holy Communion?**

A. After Holy Communion we should spend some time in adoring our Lord, in thanking Him for the grace we have received, and in asking Him for the blessings we need.

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## TWENTY-FOURTH LESSON

### *On the Sacrifice of the Mass*

**Un-blood'y**—Without blood.  
**Sac'-ri-fice**—An offering to God.

**Con-sum'-ing**—Using up, expending.

**Ac-knowl'-edge**—To admit, declare one's belief in.

**Sep'-a-rate**—Apart from others, distinct.

**Rep'-re-sent'**—To bring clearly before the mind, portray.

**As-sist' at Mass**—Be present.

**Rec-ol-lec'-tion**—To think of God and meaning of Mass, composure.

**Med'-i-tate**—To ponder, contemplate.

262. Q. **When and where are the bread and wine changed into the body and blood of Christ?**

A. The bread and wine are changed into the body and blood of Christ at the Consecration in the Mass.

263. Q. **What is the Mass.**

A. The Mass is the unbloody sacrifice of the body and blood of Christ.

264. Q. **What is a sacrifice?**

A. A sacrifice is the offering of an object by a priest to God alone, and the consuming of it to acknowledge that He is the Creator and Lord of all things.



# HOW TO SAY THE ROSARY

*The Family That Prays Together . . .  
. . . Stays Together.*

## THE ROSARY

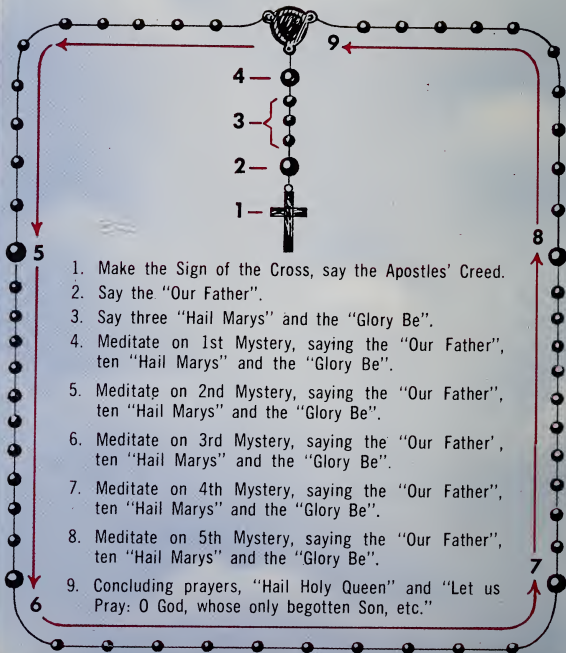
THE ROSARY is a form of vocal and mental prayer on the Mysteries of our Redemption.

THE ROSARY is divided into fifteen decades. The recitation of each decade is accompanied by meditation on one of the fifteen traditional events or "mysteries."

The MYSTERIES are divided into three groups of five each, the JOYFUL, SORROWFUL and GLORIOUS.

On the following pages each event of the Mysteries is pictured in full color and the proper days the particular Mysteries are to be said.

## HOW TO SAY THE ROSARY



# THE JOYFUL MYSTERIES

Mondays and Thursdays  
Sundays of Advent  
and after Epiphany until Lent.



1st Joyful Mystery  
The Annunciation



2nd Joyful Mystery  
The Visitation



The Angel Gabriel appears to Mary, announcing She is to be the Mother of God.

5th Joyful Mystery  
The Finding in the Temple



The Blessed Mother finds Jesus in the Temple.



Elizabeth greets Mary: "Blessed art Thou among women and blessed is the fruit of Thy womb!"

3rd Joyful Mystery  
The Nativity



The Virgin Mary gives birth to the Redeemer of the World.

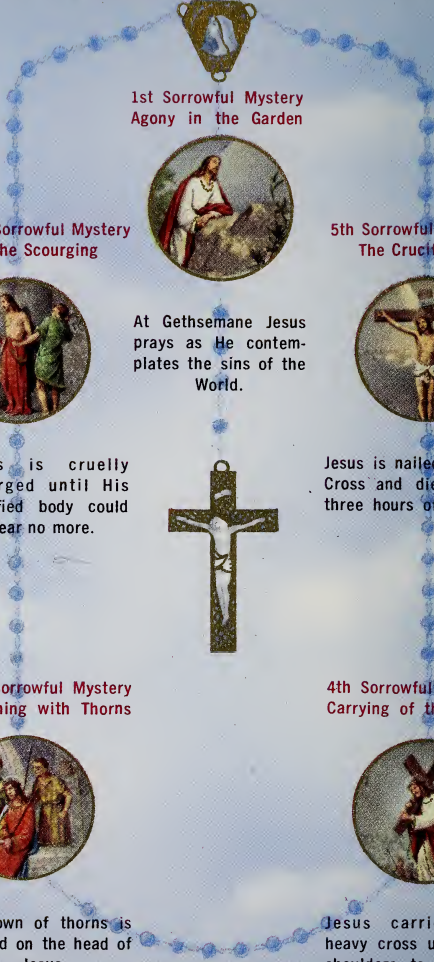
4th Joyful Mystery  
The Presentation



The Blessed Mother presents the Child Jesus in the Temple.

# THE SORROWFUL MYSTERIES

Tuesdays and Fridays,  
Sundays in Lent



1st Sorrowful Mystery  
Agony in the Garden



2nd Sorrowful Mystery  
The Scourging



At Gethsemane Jesus  
prays as He contem-  
plates the sins of the  
World.

5th Sorrowful Mystery  
The Crucifixion



Jesus is cruelly  
scourged until His  
mortified body could  
bear no more.



Jesus is nailed to the  
Cross and dies after  
three hours of Agony.

3rd Sorrowful Mystery  
Crowning with Thorns



A crown of thorns is  
placed on the head of  
Jesus.

4th Sorrowful Mystery  
Carrying of the Cross



Jesus carries the  
heavy cross upon His  
shoulders to Calvary.

# THE GLORIOUS MYSTERIES

Wednesdays and Saturdays  
Sundays after Easter  
until Advent



1st Glorious Mystery  
The Resurrection



Jesus rises glorious  
and immortal, three  
days after His death.

5th Glorious Mystery  
The Coronation



Mary is Gloriously  
crowned Queen of  
Heaven and earth.

2nd Glorious Mystery  
The Ascension



Jesus ascends into  
Heaven forty days  
after His Resurrection.



3rd Glorious Mystery  
Descent of the  
Holy Ghost



The Holy Ghost  
descends upon Mary  
and the Apostles.

4th Glorious Mystery  
The Assumption



The Blessed Mother is  
united with her Divine  
Son in heaven.

## INDULGENCES

The faithful, whenever they recite a third part of the Rosary with devotion, may gain:

**An indulgence of five years.**

If they recite a third part of the Rosary in company with others, whether in public or in private, they may gain:

**An indulgence of 10 years, once a day;**

**A plenary indulgence on the last Sunday of each month, with addition of Confession, Communion, visit a church or public oratory, if they recite the Rosary at least three times in any of the preceding weeks.**

If, they recite this together in a FAMILY group besides the partial indulgence of 10 years, they are granted:

**A plenary indulgence twice a month, if Rosary is recited daily for a month, go to confession, receive Holy Communion, visit a church or public oratory.**

Those who recite a third part of the Rosary in the presence of the Blessed Sacrament, exposed or even reserved in the Tabernacle, as often as they do this, may gain:

**A plenary indulgence on condition of going to Confession and receiving Holy Communion.**

**Note 1.** The decades may be separated, if the entire chaplet is completed on the same day.

**Note 2.** If, as is the custom during recitation of the Rosary, the faithful make use of a chaplet, they may gain other indulgences in addition to those above, if the chaplet is blessed by a religious of the Order of Preachers or another priest having special faculties.

(Rac #395)

Nihil Obstat: Joseph A. M. Quigley, Censor Librorum  
Imprimatur: ✠ John Cardinal O'Hara, C. S. C., D. D.,  
Archbishop of Phila.

Feast of the Visitation B. V. M., July, 1960

**MATERNITY B. V. M. CHURCH**  
Chicago, Illinois



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Chicago, Illinois



**265. Q. Is the Mass the same sacrifice as that of the Cross?**

**A.** The Mass is the same sacrifice as that of the Cross.

**266. Q. How is the Mass the same sacrifice as that of the Cross?**

**A.** The Mass is the same sacrifice as that of the Cross because the offering and the priest are the same—Christ our Blessed Lord; and the ends for which the sacrifice of the Mass is offered are the same as those of the sacrifice of the Cross.

**267. Q. What were the ends for which the sacrifice of the Cross was offered?**

**A.** The ends for which the sacrifice of the Cross was offered were: 1st, To honor and glorify God; 2d, To thank Him for all the graces bestowed on the whole world; 3d, To satisfy God's justice for the sins of men; 4th, To obtain all graces and blessings.

**268. Q. Is there any difference between the sacrifice of the Cross and the sacrifice of the Mass?**

**A.** Yes; the manner in which the sacrifice is offered is different. On the Cross Christ really shed His blood and was really slain; in the Mass there is no real shedding of blood nor real death, because Christ can die no more; but the sacrifice of the Mass, through the separate consecration of the bread and the wine, represents His death on the Cross.

**269. Q. How should we assist at Mass?**

**A.** We should assist at Mass with great interior recollection and piety and with every outward mark of respect and devotion.

**270. Q. Which is the best manner of hearing Mass?**

**A.** The best manner of hearing Mass is to offer it to God with the priest for the same purpose for which it is said, to meditate on Christ's sufferings and death, and to receive Holy Communion.

## TWENTY-FIFTH LESSON

### *On Extreme Unction and Holy Orders*

**Ex-treme'**—Final, last.  
**Com'-fort**—To give strength and hope.  
**Re-store'**—To give back, return, repair.

**Res'-ig-na-tion**—Quiet submission.  
**Dis-pen'-sers**—Those who give out, distribute.  
**Con-fer'**—To give, bestow.

**271. Q. What is the Sacrament of Extreme Unction?**

**A.** Extreme Unction is the Sacrament which, through the anointing and prayer of the priest, gives health and strength to the soul, and sometimes to the body, when we are in danger of death from sickness.

**272. Q. When should we receive Extreme Unction?**

**A.** We should receive Extreme Unction when we are in danger of death from sickness, or from a wound or accident.

**273. Q. Should we wait until we are in extreme danger before we receive Extreme Unction?**

**A.** We should not wait until we are in extreme danger before we receive Extreme Unction, but if possible we should receive it whilst we have the use of our senses.

**274. Q. Which are the effects of the Sacrament of Extreme Unction?**

**A.** The effects of Extreme Unction are: 1st, To comfort us in the pains of sickness and to strengthen us against temptations; 2d, To remit venial sins and to cleanse our soul from the remains of sin; 3d, To restore us to health when God sees fit

**275. Q. What do you mean by the remains of sin?**

**A.** By the remains of sin I mean the inclination to evil and the weakness of the will which are the result of our sins, and which remain after our sins have been forgiven.

**276. Q. How should we receive the Sacrament of Extreme Unction?**

**A.** We should receive the Sacrament of Extreme Unction in the state of grace, and with lively faith and resignation to the will of God.

**277. Q. Who is the minister of the Sacrament of Extreme Unction?**

**A.** The priest is the minister of the Sacrament of Extreme Unction.

**278. Q. What is the Sacrament of Holy Orders?**

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

**279. Q. What is necessary to receive Holy Orders worthily?**

**A.** To receive Holy Orders worthily it is necessary to be in the state of grace, to have the necessary knowledge and a divine call to this sacred office.

**280. Q. How should Christians look upon the priests of the Church?**

**A.** Christians should look upon the priests of the Church as the messengers of God and the dispensers of His mysteries.

**281. Q. Who can confer the Sacrament of Holy Orders?**

**A.** Bishops can confer the Sacrament of Holy Orders.

TWENTY-SIXTH LESSON

*On Matrimony*

**Law'-ful**—Permitted by law, can be done.

**Dig'-ni-ty**—Nobleness, honor.

**Bond**—Connection, tie.

**Dis-solved'**—Separated into parts, broken up.

**Weak'-ness-es**—F l a w s, defects, faults.

**Com-ply'**—To obey, yield.

**Con'-tract**—Binding obligation, agreement between two or more persons.

**In-dif'-fer-ence**—Lack of feeling, unconcern.

282. Q. What is the Sacrament of Matrimony?

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

283. Q. Can a Christian man and woman be united in lawful marriage in any other way than by the Sacrament of Matrimony?

A. A Christian man and woman cannot be united in lawful marriage in any other way than by the Sacrament of Matrimony, because Christ raised marriage to the dignity of a sacrament.

284. Q. Can the bond of Christian marriage be dissolved by any human power?

A. The bond of Christian marriage cannot be dissolved by any human power.

285. Q. Which are the effects of the Sacrament of Matrimony?

A. The effects of the Sacrament of Matrimony are, 1st, To sanctify the love of husband and wife; 2d, To give them grace to bear with each other's weaknesses; 3d, To enable them to bring up their children in the fear and love of God.

**286. Q. To receive the Sacrament of Matrimony worthily is it necessary to be in the state of grace?**

**A.** To receive the Sacrament of Matrimony worthily it is necessary to be in the state of grace, and it is necessary also to comply with the laws of the Church.

**287. Q. Who has the right to make laws concerning the Sacrament of marriage?**

**A.** The Church alone has the right to make laws concerning the Sacrament of marriage, though the State also has the right to make laws concerning the civil effects of the marriage contract.

**288. Q. Does the Church forbid the marriage of Catholics with persons who have a different religion or no religion at all?**

**A.** The Church does forbid the marriage of Catholics with persons who have a different religion or no religion at all.

**289. Q. Why does the Church forbid the marriage of Catholics with persons who have a different religion or no religion at all?**

**A.** The Church forbids the marriage of Catholics with persons who have a different religion or no religion at all, because such marriages generally lead to indifference, loss of faith, and to the neglect of the religious education of the children.

**290. Q. Why do many marriages prove unhappy?**

**A.** Many marriages prove unhappy because they are entered into hastily and without worthy motives.

**291. Q. How should Christians prepare for a holy and happy marriage?**

**A.** Christians should prepare for a holy and happy marriage by receiving the Sacraments of Penance and Holy Eucharist; by begging God to grant them a pure intention and to direct their choice; and by seeking the advice of their parents and the blessing of their pastor.

## TWENTY-SEVENTH LESSON

### *On the Sacramentals*

**Sac-ra-ment'-al**—Pious practice similar to a sacrament, used to excite good dispositions.

**Ex-cite'**—Rouse, stir up.

**Ob'-sta-cle**—That which stands in the way, opposes, a hindrance.

**Fre-quent'**—Often, many times.

**Sol'-emn**—Stately, with ceremony.

**Pro-tec'-tion**—Shelter, refuge.

**Pow'-ers of dark'-ness**—Satan and all evil spirits.

#### 292. Q. What is a sacramental?

**A.** A sacramental is anything set apart or blessed by the Church to excite good thoughts and to increase devotion, and through these movements of the heart to remit venial sin.

#### 293. Q. What is the difference between the Sacraments and the sacramentals?

**A.** The difference between the Sacraments and the sacramentals is: 1st, The Sacraments were instituted by Jesus Christ and the sacramentals were instituted by the Church; 2d, The Sacraments give grace of themselves when we place no obstacle in the way; the sacramentals excite in us pious dispositions, by means of which we may obtain grace.

#### 294. Q. Which is the chief sacramental used in the Church?

**A.** The chief sacramental used in the Church is the sign of the cross.

#### 295. Q. How do we make the sign of the cross?

**A.** We make the sign of the cross by putting the right hand to the forehead, then on the breast, and then to the left and right shoulders, saying: In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

**296. Q. Why do we make the sign of the cross.**

A. We make the sign of the cross to show that we are Christians and to profess our belief in the chief mysteries of our religion.

**297. Q. How is the sign of the cross a profession of faith in the chief mysteries of our religion?**

A. The sign of the cross is a profession of faith in the chief mysteries of our religion because it expresses the mysteries of the Unity and Trinity of God and of the Incarnation and death of our Lord.

**298. Q. How does the sign of the cross express the mystery of the Unity and Trinity of God?**

A. The words, In the name, express the Unity of God; the words that follow, of the Father, and of the Son, and of the Holy Ghost, express the mystery of the Trinity.

**299. Q. How does the sign of the cross express the mystery of the Incarnation and death of our Lord?**

A. The sign of the cross expresses the mystery of the Incarnation by reminding us that the Son of God, having become man, suffered death on the cross.

**300. Q. What other sacramental is in very frequent use?**

A. Another sacramental in very frequent use is holy water.

**301. Q. What is holy water?**

A. Holy water is water blessed by the priest with solemn prayer to beg God's blessing on those who use it, and protection from the powers of darkness.

**302. Q. Are there other sacramentals besides the sign of the cross and holy water?**

A. Besides the sign of the cross and holy water there are many other sacramentals, such as blessed candles, ashes, palms, crucifixes, images of the Blessed Virgin and of the saints, rosaries, and scapulars.



## TWENTY-EIGHTH LESSON

### *On Prayer*

**Af-flic'-tions**—Sorrows, sufferings.

**At-ten'-tion**—Care, heed, application.

**Help'-less-ness**—Feebleness, lack of ability to care for oneself.

**De-pend'-ence**—Relying on another for help or aid.

**Per'-se-ver'-ance**—Persistence of effort.

**Con-fit'-eor**—From Latin, meaning I Confess.

**Dis-trac'-tion**—Anything that draws the mind from prayer.

303. Q. Is there any other means of obtaining God's grace than the Sacraments?

A. There is another means of obtaining God's grace, and it is prayer.

304. Q. What is prayer?

A. Prayer is the lifting up of our minds and hearts to God to adore Him, to thank Him for His benefits, to ask His forgiveness, and to beg of Him all the graces we need whether for soul or body.

305. Q. Is prayer necessary to salvation?

A. Prayer is necessary to salvation, and without it no one having the use of reason can be saved.

306. Q. At what particular times should we pray?

A. We should pray particularly on Sundays and holidays, every morning and night, in all dangers, temptations, and afflictions.

307. Q. How should we pray?

A. We should pray: 1st, with attention; 2d, with a sense of our own helplessness and dependence upon God; 3d, with a great desire for the graces we beg of God; 4th, with trust in God's goodness; 5th, with perseverance.

**308. Q. Which are the prayers most recommended to us?**

**A.** The prayers most recommended to us are the Lord's Prayer, the Hail Mary, the Apostles' Creed, the Confiteor, and the Acts of Faith, Hope, Love, and Contrition.

**309. Q. Are prayers said with distractions of any avail?**

**A.** Prayers said with wilful distractions are of no avail.

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## TWENTY-NINTH LESSON

### *On the Commandments of God*

**Shun**—To avoid, keep away from.

**Bond'-age**—Slavery, captivity, subjection.

**Gra'-ven**—Object of worship carved from wood or stone.

**Strange**—Idols, false gods.

**In vain**—Without need, profanely.

**Sab'-bath**—Season or day of rest.

**A-dul'-ter-y**—Unfaithfulness to marriage vows.

**Cov'-et**—To long for, desire.

**Con-firmed'**—Strengthened, upheld.

**310. Q. Is it enough to belong to God's Church in order to be saved?**

**A.** It is not enough to belong to the Church in order to be saved, but we must also keep the Commandments of God and of the Church.

**311. Q. Which are the Commandments that contain the whole law of God?**

**A.** The Commandments which contain the whole law of God are these two: 1st, thou shalt love the Lord thy God with thy whole heart, with thy whole soul, with thy whole strength, and with thy whole mind; 2d, Thou shalt love thy neighbor as thyself.

**312. Q. Why do these two Commandments of the love of God and of our neighbor contain the whole law of God?**

**A.** These two Commandments of the love of God and of our neighbor contain the whole law of God because all the other Commandments are given either to help us to keep these two, or to direct us how to shun what is opposed to them.

**313. Q. Which are the Commandments of God?**

**A.** The Commandments of God are these ten:

1. I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt not have strange gods before me. Thou shalt not make to thyself a graven thing, nor the likeness of any thing that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth. Thou shalt not adore them, nor serve them.

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

3. Remember thou keep holy the Sabbath day.

4. Honor thy father and thy mother.

5. Thou shalt not kill.

6. Thou shalt not commit adultery.

7. Thou shalt not steal.

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

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

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

**314. Q. Who gave the Ten Commandments?**

**A.** God Himself gave the Ten Commandments to Moses on Mount Sinai, and Christ our Lord confirmed them.

## THIRTIETH LESSON

### *On the First Commandment*

**At-trib'-ut-ing** — Crediting with.

**Me'-di-ums**—Persons with supposed power of communicating with spirits.

**Neg-lect'-ing**—Failing to do, not paying attention to duties.

**In'-fi-del**—One who has never been baptized.

**Her'-e-tic**—A baptized person who believes or promulgates false doctrines.

**Ac-knowl'-edge**—To admit, declare one's belief in.

**O-bliged'**—Bound by law.

**Ex-pec-ta'-tion**—Hope, desire.

**315. Q. What is the first Commandment?**

**A.** The first Commandment is: I am the Lord thy God: thou shalt not have strange gods before Me.

**316. Q. How does the first Commandment help us to keep the great Commandment of the love of God?**

**A.** The first Commandment helps us to keep the great Commandment of the love of God because it commands us to adore God alone.

**317. Q. How do we adore God?**

**A.** We adore God by faith, hope, and charity, by prayer and sacrifice.

**318. Q. How may the first Commandment be broken?**

**A.** The first Commandment may be broken by giving to a creature the honor which belongs to God alone; by false worship, and by attributing to a creature a perfection which belongs to God alone.

**319. Q. Do those who make use of spells and charms, or who believe in dreams, in mediums, spiritists, fortune-tellers, and the like, sin against the first Commandment?**

**A.** Those who make use of spells and charms, or who believe in dreams, in mediums, spiritists, fortune tellers, and the like, sin against the first Commandment, because they attribute to creatures perfections which belong to God alone.

**320. Q. Are sins against faith, hope and charity also sins against the first Commandment?**

**A.** Sins against faith, hope and charity are also sins against the first Commandment.

**321. Q. How does a person sin against faith?**

**A.** A person sins against faith: 1st, by not trying to know what God has taught; 2d, by refusing to believe all that God has taught; 3d, by neglecting to profess his belief in what God has taught.

**322. Q. How do we fail to try to know what God has taught?**

**A.** We fail to try to know what God has taught by neglecting to learn the Christian doctrine.

**323. Q. Who are they who do not believe all that God has taught?**

**A.** They who do not believe all that God has taught are the heretics and infidels.

**324. Q. Who are they who neglect to profess their belief in what God has taught?**

**A.** They who neglect to profess their belief in what God has taught are all those who fail to acknowledge the true Church in which they really believe.

**325. Q. Can they who fail to profess their faith in the true Church in which they believe expect to be saved while in that state?**

**A.** They who fail to profess their faith in the true Church in which they believe cannot expect to be saved while in that state, for Christ has said: "Whoever shall deny me before men, I will also deny him before my Father who is in heaven."

**326. Q. Are we obliged to make open profession of our faith?**

**A.** We are obliged to make open profession of our faith as often as God's honor, our neighbor's spiritual good, or our own requires it. "Whosoever," says Christ,

“shall confess me before men, I will also confess him before my Father who is in heaven.”

327. Q. Which are the sins against hope?

A. The sins against hope are presumption and despair.

328. Q. What is presumption?

A. Presumption is a rash expectation of salvation without making proper use of the necessary means to obtain it.

329. Q. What is despair?

A. Despair is the loss of hope in God's mercy.

330. Q. How do we sin against the love of God?

A. We sin against the love of God by all sin, but particularly by mortal sin.

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## THIRTY-FIRST LESSON

### *The First Commandment—On the Honor and Invocation of Saints*

**In-vo-ca'-tion**—Act of asking help, entreaty for assistance.

**Ap-proves'**—Regards as good, thinks well of.

**Ben'e-fit**—Advantage, gain.

**De-rive'**—To draw or receive as from a source.

**In-ter-ces'-sion**—Prayer, petition in favor of another.

**Rel'-ic**—A thing left, anything that preserves memory of a Saint.

**Rep-re-sen-ta'-tion** — Model, picture.

**Me-mo'-ri-al**—Anything that preserves memory of a person or event.

331. Q. Does the first Commandment forbid the honoring of the saints?

A. The first Commandment does not forbid the honoring of the saints, but rather approves of it; because by honoring the saints, who are the chosen friends of God, we honor God Himself.

332. Q. Does the first Commandment forbid us to pray to the saints?

A. The first Commandment does not forbid us to pray to the saints.

333. Q. What do we mean by praying to the saints?

A. By praying to the saints we mean the asking of their help and prayers.

334. Q. How do we know that the saints hear us?

A. We know that the saints hear us, because they are with God, who makes our prayers known to them.

335. Q. Why do we believe that the saints will help us?

A. We believe that the saints will help us because both they and we are members of the same Church, and they love us as their brethren.

336. Q. How are the saints and we members of the same Church?

A. The saints and we are members of the same Church, because the Church in heaven and the Church on earth are one and the same Church, and all its members are in communion with one another.

337. Q. What is the communion of the members of the Church called?

A. The communion of the members of the Church is called the Communion of Saints.

338. Q. What does the communion of saints mean?

A. The communion of saints means the union which exists between the members of the Church on earth with one another, and with the blessed in Heaven and with the suffering souls in Purgatory.

339. Q. What benefits are derived from the communion of saints?

A. The following benefits are derived from the communion of saints:—the faithful on earth assist one another

by their prayers and good works, and they are aided by the intercession of the saints in Heaven, while both the saints in Heaven and the faithful on earth help the souls in Purgatory.

**340. Q. Does the first Commandment forbid us to honor relics?**

A. The first Commandment does not forbid us to honor relics, because relics are the bodies of the saints or objects directly connected with them or with our Lord.

**341. Q. Does the first Commandment forbid the making of images?**

A. The first Commandment does forbid the making of images if they are made to be adored as gods, but it does not forbid the making of them to put us in mind of Jesus Christ, His Blessed Mother, and the saints.

**342. Q. Is it right to show respect to the pictures and images of Christ and His saints?**

A. It is right to show respect to the pictures and images of Christ and His saints, because they are the representations and memorials of them.

**343. Q. Is it allowed to pray to the crucifix or to the images and relics of the saints?**

A. It is not allowed to pray to the crucifix or images and relics of the saints, for they have no life, nor power to help us, nor sense to hear us.

**344. Q. Why do we pray before the crucifix and the images and relics of the saints?**

A. We pray before the crucifix and the images and relics of the saints because they enliven our devotion by exciting pious affections and desires, and by reminding us of Christ and of the saints that we may imitate their virtues.



## THIRTY-SECOND LESSON

*From the Second to the Fourth Commandment*

Rev'-er-ence — Honor, respect.

Re-quired'—Necessary, needed.

De-lib'-er-ate—Thought over before being done, with intent.

Blas'-phe-my—Indignity offered to God or holy things.

Ob-li-ga'-tion—Duty, must be done.

Old Law—Law given to Moses on Mt. Sinai.

New Law—Law given by Christ as rule of His Church.

Serv'-ile—Employs the body rather than the mind.

Hind'-er—To prevent, obstruct.

Ob-serv'-ance—Keeping holy.

Pro-fane'—Not holy, disrespectful.

345. Q. What is the second Commandment?

A. The second Commandment is: Thou shalt not take the name of the Lord thy God in vain.

346. Q. What are we commanded by the second Commandment?

A. We are commanded by the second Commandment to speak with reverence of God and of the saints, and of all holy things, and to keep our lawful oaths and vows.

347. Q. What is an oath?

A. An oath is the calling upon God to witness the truth of what we say.

348. Q. When may we take an oath?

A. We may take an oath when it is ordered by lawful authority or required for God's honor or for our own or our neighbor's good.

349. Q. What is necessary to make an oath lawful?

A. To make an oath lawful it is necessary that what we swear to be true, and that there be a sufficient cause for taking an oath.

350. Q. What is a vow?

A. A vow is a deliberate promise made to God to do something that is pleasing to Him.

**351. Q. Is it a sin not to fulfil our vows?**

A. Not to fulfil our vows is a sin, mortal or venial, according to the nature of the vow and the intention we had in making it.

**352. Q. What is forbidden by the second Commandment?**

A. The second Commandment forbids all false, rash, unjust, and unnecessary oaths, blasphemy, cursing, and profane words.

**353. Q. What is the third Commandment?**

A. The third Commandment is: Remember thou keep holy the Sabbath day.

**354. Q. What are we commanded by the third Commandment?**

A. By the third Commandment we are commanded to keep holy the Lord's day and the holydays of obligation, on which we are to give our time to the service and worship of God.

**355. Q. How are we to worship God on Sundays and holydays of obligation?**

A. We are to worship God on Sundays and holydays of obligation by hearing Mass, by prayer, and by other good works.

**356. Q. Are the Sabbath day and the Sunday the same?**

A. The Sabbath day and the Sunday are not the same. The Sabbath day is the seventh day of the week, and is the day which was kept holy in the old law; the Sunday is the first day of the week, and is the day which is kept holy in the new law.

**357. Q. Why does the Church command us to keep the Sunday holy instead of the Sabbath?**

A. The Church commands us to keep the Sunday holy instead of the Sabbath because on Sunday Christ rose from the dead, and on Sunday He sent the Holy Ghost upon the Apostles.

358. Q. What is forbidden by the third Commandment?

A. The third Commandment forbids all unnecessary servile work and whatever else may hinder the due observance of the Lord's day.

359. Q. What are servile works?

A. Servile works are those which require labor rather of body than of mind.

360. Q. Are servile works on Sunday ever lawful?

A. Servile works are lawful on Sunday when the honor of God, the good of our neighbor, or necessity requires them.

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## THIRTY-THIRD LESSON

### *From the Fourth to the Seventh Commandment*

Mag'-is-trates—Civil rulers.		Stub'-born-ness—Not yielding to authority or persuasion.
Su-pe'-ri-ors—Those above us in rank, power or authority.		Re-venge'—To return evil for evil.
Con-tempt'—Lack of respect, despising.		Ha'-tred—Intense dislike.

361. Q. What is the fourth Commandment?

A. The fourth Commandment is: Honor thy father and thy mother.

362. Q. What are we commanded by the fourth Commandment?

A. We are commanded by the fourth Commandment to honor, love, and obey our parents in all that is not sin.

363. Q. Are we bound to honor and obey others than our parents?

A. We are also bound to honor and obey our bishops, pastors, magistrates, teachers, and other lawful superiors

**364. Q. Have parents and superiors any duties towards those who are under their charge?**

**A.** It is the duty of parents and superiors to take good care of all under their charge and give them proper direction and example.

**365. Q. What is forbidden by the fourth Commandment?**

**A.** The fourth Commandment forbids all disobedience, contempt, and stubbornness towards our parents or lawful superiors.

**366. Q. What is the fifth Commandment?**

**A.** The fifth Commandment is: Thou shalt not kill.

**367. Q. What are we commanded by the fifth Commandment?**

**A.** We are commanded by the fifth Commandment to live in peace and union with our neighbor, to respect his rights, to seek his spiritual and bodily welfare, and to take proper care of our own life and health.

**368. Q. What is forbidden by the fifth Commandment?**

**A.** The fifth Commandment forbids all wilful murder, fighting, anger, hatred, revenge, and bad example.

**369. Q. What is the sixth Commandment?**

**A.** The sixth Commandment is: Thou shalt not commit adultery.

**370. Q. What are we commanded by the sixth Commandment?**

**A.** We are commanded by the sixth Commandment to be pure in thought and modest in all our looks, words, and actions.

**371. Q. What is forbidden by the sixth Commandment?**

**A.** The sixth Commandment forbids all unchaste freedom with another's wife or husband; also all immodesty with ourselves or others in looks, dress, words, or actions.

**372. Q. Does the sixth Commandment forbid the reading of bad and immodest books and newspapers?**

**A.** The sixth Commandment does forbid the reading of bad and immodest books and newspapers.

**THIRTY-FOURTH LESSON**

*From the Seventh to the End of the Tenth Commandment*

**Prop'er-ty**—That to which a person has a legal title, that which belongs to another.

**Ill-got'ten**—Unjustly obtained.

**Re-store'**—To give back, return, replace.

**Rep-u-ta'-tion**—Good name, public opinion.

**Rash judg'-ment**—To judge in haste, without evidence.

**Back'-bit-ing**—Speaking evil of one absent.

**Slan'-der**—False reports causing harm or injury to another.

**Con-tent'**—Satisfied.

**Re-joyce'**—To feel joyful, be glad.

**Dam'-age**—Harm done, injury.

**373. Q. What is the seventh Commandment?**

**A.** The seventh Commandment is: Thou shalt not steal.

**374. Q. What are we commanded by the seventh Commandment?**

**A.** By the seventh Commandment we are commanded to give to all men what belongs to them and to respect their property.

**375. Q. What is forbidden by the seventh Commandment?**

**A.** The seventh Commandment forbids all unjust taking or keeping what belongs to another.

**376. Q. Are we bound to restore ill-gotten goods?**

**A.** We are bound to restore ill-gotten goods, or the value of them, as far as we are able; otherwise we cannot be forgiven.

**377. Q. Are we obliged to repair the damage we have unjustly caused?**

**A.** We are bound to repair the damage we have unjustly caused.

**378. Q. What is the eighth Commandment?**

**A.** The eighth Commandment is: Thou shalt not bear false witness against thy neighbor.

**379. Q. What are we commanded by the eighth Commandment?**

**A.** We are commanded by the eighth Commandment to speak the truth in all things, and to be careful of the honor and reputation of every one.

**380. Q. What is forbidden by the eighth Commandment?**

**A.** The eighth Commandment forbids all rash judgments, back-biting, slanders, and lies.

**381. Q. What must they do who have lied about their neighbor and seriously injured his character?**

**A.** They who have lied about their neighbor and seriously injured his character must repair the injury done as far as they are able, otherwise they will not be forgiven.

**382. Q. What is the ninth Commandment?**

**A.** The ninth Commandment is: Thou shalt not covet thy neighbor's wife.

**383. Q. What are we commanded by the ninth Commandment?**

**A.** We are commanded by the ninth Commandment to keep ourselves pure in thought and desire.

**384. Q. What is forbidden by the ninth Commandment?**

**A.** The ninth Commandment forbids unchaste thoughts, desires of another's wife or husband, and all other unlawful, impure thoughts and desires.

**385. Q. Are impure thoughts and desires always sins?**

**A.** Impure thoughts and desires are always sins, unless they displease us and we try to banish them.

**386. Q. What is the tenth Commandment?**

**A.** The tenth Commandment is: Thou shalt not covet thy neighbor's goods.

387. Q. What are we commanded by the tenth Commandment?

A. By the tenth Commandment we are commanded to be content with what we have, and to rejoice in our neighbor's welfare.

388. Q. What is forbidden by the tenth Commandment?

A. The tenth Commandment forbids all desires to take or keep wrongfully what belongs to another.

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### THIRTY-FIFTH LESSON

#### *On the First and Second Commandments of the Church*

Fast—Not to eat, or to eat sparingly.

Ab-stain'—Not to eat a certain kind of food, *e. g.*, meat.

Ap-point'-ed—Set aside, designated.

Kin'-dred.—Relations.

Priv'-ate-ly—Secretly.

Sol'-em-nize—To celebrate with pomp and ceremony.

Hin'-der—To keep from, obstruct, prevent.

In'-sti-tut'-ed—Founded, established.

Mor'-ti-fy—To subdue, destroy active power.

389. Q. Which are the chief commandments of the Church?

A. The chief commandments of the Church are six:

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

2. To fast and abstain on the days appointed.

3. To confess at least once a year.

4. To receive the Holy Eucharist during the Easter time.

5. To contribute to the support of our pastors.

6. Not to marry persons who are not Catholics, or who are related to us within the third degree of kindred, nor privately without witnesses, nor to solemnize marriage at forbidden times.

**390. Q. Is it a mortal sin not to hear Mass on a Sunday or a holyday of obligation?**

A. It is a mortal sin not to hear Mass on a Sunday or a holyday of obligation, unless we are excused for a serious reason. They also commit a mortal sin who, having others under their charge, hinder them from hearing Mass, without a sufficient reason.

**391. Q. Why were holydays instituted by the Church?**

A. Holydays were instituted by the Church to recall to our minds the great mysteries of religion and the virtues and rewards of the saints.

**392. Q. How should we keep the holydays of obligation?**

A. We should keep the holydays of obligation as we should keep the Sunday.

**393. Q. What do you mean by fast-days?**

A. By fast-days I mean days on which we are allowed but one full meal.

**394. Q. What do you mean by days of abstinence?**

A. By days of abstinence I mean days on which we are forbidden to eat flesh-meat, but are allowed the usual number of meals.

**395. Q. Why does the Church command us to fast and abstain?**

A. The Church commands us to fast and abstain, in order that we may mortify our passions and satisfy for our sins.

**396. Q. Why does the Church command us to abstain from flesh-meat on Fridays?**

A. The Church commands us to abstain from flesh-meat on Fridays, in honor of the day on which our Saviour died.



## THIRTY-SIXTH LESSON

*On the Third, Fourth, Fifth and Sixth Commandments of the Church*

**Fre'-quent-ly**—Often, many times.

**Neg-lect'**—To disregard, pay no attention to.

**Ex-pense'**—Cost, upkeep.

**Pre'-cept**—Order, command.

**Cer'-e-mo-ny**—A formal act or series of acts prescribed by law, custom or authority.

**In-voke'**—To entreat, ask help of.

397. Q. What is meant by the command of confessing at least once a year?

A. By the command of confessing at least once a year is meant that we are obliged, under pain of mortal sin, to go to confession within the year.

398. Q. Should we confess only once a year?

A. We should confess frequently, if we wish to lead a good life.

399. Q. Should children go to confession?

A. Children should go to confession when they are old enough to commit sin, which is commonly about the age of seven years.

400. Q. What sin does he commit who neglects to receive Communion during Easter time?

A. He who neglects to receive Communion during the Easter time commits a mortal sin.

401. Q. What is the Easter time?

A. The Easter time is, in this country, the time between the first Sunday of Lent and Trinity Sunday.

402. Q. Are we obliged to contribute to the support of our pastors?

A. We are obliged to contribute to the support of our pastors, and to bear our share in the expenses of the Church and school.

**403. Q. What is the meaning of the commandment not to marry within the third degree of kindred?**

**A.** The meaning of the commandment not to marry within the third degree of kindred is that no one is allowed to marry another within the third degree of blood relationship.

**404. Q. What is the meaning of the command not to marry privately?**

**A.** The command not to marry privately means that none should marry without the blessing of God's priests or without witnesses.

**405. Q. What is the meaning of the precept not to solemnize marriage at forbidden times?**

**A.** The meaning of the precept not to solemnize marriage at forbidden times is that during Lent and Advent the marriage ceremony should not be performed with pomp or a nuptial Mass.

**406. Q. What is the nuptial Mass?**

**A.** The nuptial Mass is a Mass appointed by the Church to invoke a special blessing upon the married couple.

**407. Q. Should Catholics be married at a nuptial Mass?**

**A.** Catholics should be married at a nuptial Mass, because they thereby show greater reverence for the holy Sacrament and bring richer blessings upon their wedded life.

## THIRTY-SEVENTH LESSON

*On the Last Judgment and the Resurrection, Hell, Purgatory, and Heaven*

Im-me'-di-ate-ly—At once, without delay.

Judg'-ment—Sentence, decision.

Con-demned' — Declared guilty.

De-privéd'—Shut out from, lost.

Dread'-ful—Awful, causing fear.

Tor'-ments—Pain, anguish, misery.

Im-mor'-tal—Cannot die.

Ex-change'—Act of giving or taking one thing for another.

408. Q. When will Christ judge us?

A. Christ will judge us immediately after our death, and on the last day.

409. Q. What is the judgment called which we have to undergo immediately after death?

A. The judgment we have to undergo immediately after death is called the Particular Judgment.

410. Q. What is the judgment called which all men have to undergo on the last day?

A. The judgment which all men have to undergo on the last day is called the General Judgment.

411. Q. Why does Christ judge men immediately after death?

A. Christ judges men immediately after death to reward or punish them according to their deeds.

412. Q. What are the rewards or punishments appointed for men's souls after the Particular Judgment?

A. The rewards or punishments appointed for men's souls after the Particular Judgment are Heaven, Purgatory and Hell.

413. Q. What is Hell?

A. Hell is a state to which the wicked are condemned, and in which they are deprived of the sight of God for all eternity, and are in dreadful torments.

414. Q. What is Purgatory?

A. Purgatory is the state in which those suffer for a

time who die guilty of venial sins, or without having satisfied for the punishment due to their sins.

**415. Q. Can the faithful on earth help the souls in Purgatory?**

**A.** The faithful on earth can help the souls in Purgatory by their prayers, fasts, almsdeeds; by indulgences, and by having Masses said for them.

**416. Q. If every one is judged immediately after death, what need is there of a general judgment?**

**A.** There is need of a general judgment, though every one is judged immediately after death, that the providence of God, which, on earth, often permits the good to suffer and the wicked to prosper, may in the end appear just before all men.

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

**A.** Our bodies will share in the reward or punishment of our souls, because through the resurrection they will again be united to them.

**418. Q. In what state will the bodies of the just rise?**

**A.** The bodies of the just will rise glorious and immortal.

**419. Q. Will the bodies of the damned also rise?**

**A.** The bodies of the damned will also rise, but they will be condemned to eternal punishment.

**420. Q. What is Heaven?**

**A.** Heaven is the state of everlasting life in which we see God face to face, are made like unto Him in glory, and enjoy eternal happiness.

**421. Q. What words should we bear always in mind?**

**A.** We should bear always in mind these words of our Lord and Saviour Jesus Christ: "What doth it profit a man if he gain the whole world and suffer the loss of his own soul, or what exchange shall a man give for his soul? For the Son of man shall come in the glory of His Father with His angels; and then will He render to every man according to his works."

**PRAYERS FOR CONFESSION***Before Confession*

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

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

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

*Prayer to the Blessed Virgin*

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

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

How long is it since your last confession? Did you keep back any sin in your last confession? Did you say your penance? Did you go to Holy Communion without preparing yourself, or after having broken your fast? Have you always said your morning and night prayers? Did you say them badly? Have you used bad words? Did you stay away from Mass on Sundays or Holydays through your own fault? Did you laugh or talk in Church? Have you been disobedient to your parents or superiors? Have you called them names? or grumbled at them? or struck them? Have you been angry or in a passion? or sulky? Have you quarreled? or fought? or struck anyone? Have you borne malice to anyone? Have you done anything wrong by thought, word, or deed against purity or modesty? Have you got others to do wrong? Have you stolen anything? or done any willful damage? or kept that to which you had no right? Have you told lies? Have you injured your neighbor's character by speaking ill of him without reason? Have you eaten meat on Fridays or other days on which it is forbidden? Have you been proud or vain of yourself? or despised others? Have you been jealous of others? Have you been idle or slothful? Have you done anything else that you ought to confess?

### *After Confession*

O Almighty and most merciful God, Who, according to the multitude of Thy tender mercies, hast been pleased once more to receive me, after so many times going astray from Thee, and to admit me to this Sacrament of forgiveness, I give Thee thanks with all the powers of my soul for this and all other mercies, graces, and blessings bestowed on me; and casting myself at Thy Sacred Feet, I offer myself to be henceforth forever Thine. Let nothing in life or death ever separate me from Thee. I renounce, with my whole soul, all the sins of my past life. I renew my promises made in baptism and from this moment I give myself eternally to Thy

love and service. Grant that for the time to come I may hate sin more than death itself, and avoid all such occasions and company as have unhappily brought me to it. This I resolve to do by the aid of Thy divine grace, without which I can do nothing. Supply, also, by Thy mercy, whatever defects have been in this my confession, and give me grace to be now and always a true penitent; through Jesus Christ Thy Son. Amen.

*The Penance imposed by the Priest should now be said.*

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## PRAYERS BEFORE AND AFTER COMMUNION

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### *Prayers for Holy Communion*

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

### *Before Holy Communion*

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

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

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

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

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

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

### *On Receiving Holy Communion*

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

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

### *After Holy Communion*

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

Sweet Jesus, I am going away for a time, but I trust not without Thee. Thou art with me by Thy grace. I will never leave Thee by mortal sin. I do not fear to do so, though I

am so weak, because I have such hope in Thee. Give me grace to persevere. Amen.

### *Indulgenced Prayer*



Behold, O kind and most sweet Jesus, I cast myself on my knees in Thy sight, and with the most fervent desire of my soul I pray and beseech Thee that Thou wouldst impress upon my heart lively sentiments of faith, hope, and charity, with true repentance for my sins, and a firm desire of amendment, while with deep affection and grief of soul I ponder within myself and mentally contemplate Thy five most precious

Wounds; having before my eyes that which David spoke in prophecy: "They pierced My Hands and My Feet; they have numbered all My bones."

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## PRAYERS AT THE PRINCIPAL PARTS OF THE MASS<sup>1</sup>

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The Priest begins Mass standing at the foot of the Altar. Let us lovingly remember our dear Lord's agony, which was the beginning of His Passion, as we join ourselves with the Priest, and say the following prayers.

### *At the Confiteor*

I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Bap-

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<sup>1</sup>To miss Mass on Sunday or on Holydays, through one's own fault, is a mortal or grievous sin. To be absent from one of the principal parts of Mass is not hearing Mass at all.

tist, to the Holy Apostles Peter and Paul, to all the Saints, and to you, Father, that I have sinned exceedingly, in thought, word, and deed, through my fault, through my fault, through my grievous fault.

Therefore, I beseech blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the Holy Apostles Peter and Paul and all the Saints, and you, Father, to pray to the Lord our God for me.

### *The Gloria in Excelsis*

The *Gloria* begins with the hymn which the angels sang on Christmas night to honor the birth of Our Lord. Let us give to God the glory due Him, and let us humbly ask for ourselves that peace which the world cannot give, but which God can bring into our hearts, as the angels then foretold.

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

### *The Epistle*

*Epistle* means a "letter." It is often taken from the letters of Apostles to the faithful in different towns, from the writings of the prophets, or from other parts of Holy Scripture. As a part of the Mass, it reminds us of the Old Law.

*While the Priest reads the Epistle, you may read the following:*

My child, all the days of thy life have God in thy mind, and take heed that thou never consent to sin, nor break the Commandments of the Lord our God. Never suffer pride

to reign in thy mind or in thy words. See thou never do to another what thou wouldst hate to have done to thee by another. Bless God at all times, and desire Him to direct thy ways. If sinners entice thee, consent not. The Lord says to thee: My son, give Me thy heart, and let thine eyes keep My ways.

The Book or Missal is carried to the left or Gospel side of the Altar. This reminds us that when the Jews refused to listen to the teachings of Our Lord, the Apostles preached the true faith to the Gentiles in their stead. Before beginning the Gospel the Priest bows down to pray at the middle of the Altar. Join with him and say:

Create a clean heart in me, O God, and grant that I may listen to Thy holy Gospel with respect, and bless Thy name for ever.

### *The Gospel*

No longer Prophets and Apostles speak to us, but Jesus Christ Himself. We stand out of reverence for the words of Christ, and to signify that we should always be ready to obey Him. Make the sign of the Cross on your forehead to show that you believe the Gospel; on your lips to show that you will never deny it or speak against it; and on your heart because you love it and will follow it faithfully.

### *The Offertory, or Offering*

#### *The First Principal Part of the Mass*

Let us then join with the priest and as he offers the Host to Almighty God, let us offer our hearts, the best gift we can make to God. Blessed are the clean of heart for they shall see God.

#### WHAT THE PRIEST DOES AT THE OFFERTORY

At the beginning of Mass the Priest placed on the Altar a chalice with a silver plate on it, called a paten. These are covered with a silk veil. He now takes off the veil, and holding up, with both hands, the paten, on which lies a large Host—the bread which is to be changed into Our Lord's Body and Blood—he prays:

Accept, O holy Father, Almighty and eternal God, this unspotted Host, which I, thy unworthy servant, offer unto Thee for my many sins, my faults, and my carelessness. I

offer it also for all here present in this Church, as well as for all faithful Christians, both living and dead, that it may help both them and me to gain eternal life.

THE PRIEST POURS WINE AND WATER INTO  
THE CHALICE

The mixing of wine and water reminds us that the Son of God took to Himself our human nature, and makes us sharers in His divine nature.

*Prayer*

O my God, I believe that Thy Son, Our Lord Jesus Christ, became man for my sake. May I live in Thy love, and never lose Thy grace by mortal sin. Amen.

OFFERING OF THE CHALICE

*The Priest now offers the wine, which will soon be changed into Our Lord's Precious Blood*

Let us ask that this Precious Blood may be applied to our own souls, and the souls of those for whom we ought to pray.

*Prayer*

We offer Thee, O Lord, the chalice of salvation, humbly begging Thy mercy, that it may ascend to Thee for our salvation, and that of the whole world. Amen.

*The Sanctus*

*(The bell rings)*

Holy, Holy, Holy, Lord God of Hosts. Heaven and earth are full of Thy glory. Hosanna in the highest. Blessed is he that cometh in the name of the Lord. Hosanna in the highest.

*The Canon of the Mass*

The word "*Canon*" here means "rule," and it is used for this part because the prayers said during it are seldom changed.

The Angels gather round with awe and reverence; the Priest prays in a low tone, and all should be quiet and still, for the great moment is fast approaching when Our Lord Jesus Christ will come down upon the Altar.

The Priest begins the Canon by kissing the Altar, to show he is united to Christ, the invisible High Priest. He then prays for the living.

### *Prayer During the Canon*

O Jesus, dying on the Cross for love of poor sinners, through Thy Sacred Head, crowned with thorns, I beg Thee to have mercy on the Pope, all Bishops, Priests, especially our own Priest, all religious orders, and all those placed over us.

Through the Wound in Thy right Hand I recommend to Thee my father, mother, brothers, sisters, relations, friends, and benefactors.

And through the Wound in Thy left Hand my enemies, all poor sinners, and those who have never been baptized. Help Thy servants who are trying to convert them.

Through the Wound in Thy right Foot I pray for the poor, the sick and the dying, and for all who are in any kind of pain, temptation, or trouble.

Through the Wound in Thy left Foot I beg of Thee mercifully to grant eternal rest to the souls of the faithful departed.

Through Thy Sacred Heart, O Jesus, I offer myself to do and suffer all things for Thy love. Give me all graces I stand in need of, and especially the grace I am hearing this Holy Mass to obtain. (*Name it.*)

*The server rings the bell once—"the warning bell"*

Make an act of contrition, and join yourself to the Angels present around the Altar.

### *The Consecration, or Elevation*

#### *The Second Principal Part of the Mass*

The solemn moment has arrived. The Priest takes in his hands the bread, and lifting his eyes to heaven to show that this great won-

der is worked by the power of God, he says the very words of Our Lord at the Last Supper: "*This is My Body.*" The bread at that moment is changed into the Body, Blood, Soul and Divinity of Jesus Christ. The Priest genuflects in deepest reverence, and then holds up the Sacred Host for the people to adore. The bell is rung three times.

*Prayer*

O my God, I *adore* Thee through Jesus; I *beg pardon* through Jesus; I *thank* Thee through Jesus; I *humbly ask* every blessing and grace through Jesus. May I lead a holy life and die a good death. My Jesus, mercy. My Jesus, mercy. My Jesus, mercy.

The Consecration bell rings again three times. The Priest is now changing the wine into Our Lord's Precious Blood. He says over the wine: "*This is My Blood,*" and the wine itself is no longer in the Chalice, but the Blood of Our Lord is there instead. Bow down and pray.

*Prayer*

Hail, Sacred Blood, flowing from the Wounds of Jesus Christ, and washing away the sins of the world. O cleanse, sanctify, and keep my soul, that nothing may ever separate me from Thee. Eternal Father! through the death of Thy Son Jesus on the Cross, and through the shedding of His Precious Blood, have mercy on me and on all Thy creatures. Amen.

*The Pater Noster: "Our Father"*

The Priest is going to speak to God in Our Lord's own words. Say the *Our Father* with him, and add a *Hail Mary* for the conversion of sinners.

*The Priest continues:*

Deliver us, we beseech Thee, O Lord, from all evils, past, present, and to come; and by the prayers of the Blessed Virgin Mary and all the Saints, mercifully grant peace in our days, that with Thy help we may be always free from sin and safe from harm. Through the same Jesus Christ

Thy Son, Our Lord, Who with Thee, in the unity of the Holy Ghost, liveth and reigneth God, world without end. Amen.

*Breaking the Host, the Priest puts a part of it into the Chalice.*

*Prayer*

Thy Body was broken and Thy Blood was shed for us: grant, O sweet Jesus, that we, who receive Thee in this Holy Sacrament, may ever believe in Thee, and hope in Thee, and love Thee more and more. Amen.

*Agnus Dei: "Lamb of God"*

God is so glorious in heaven, so powerful on earth, and so terrible in hell! But here He comes mild and gentle as a lamb, full of sweetness and humility. He comes to take away the sins of the world, and chiefly our own. How good He is!

*Strike your breast and say:*

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

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

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

*The Priest takes the Sacred Host in his hands, and says:*

I will take the Bread of Heaven, and call upon the name of the Lord.

*Then he strikes his breast three times, saying:*

Lord, I am not worthy that Thou shouldst enter under my roof; say but the word, and my soul shall be healed. (*Say it three times.*)

*The Server rings the bell.*



**The Priest's Communion***The Third Principal Part of the Mass*

The Priest bows down and gives himself Holy Communion. This part of the Mass is not finished until he has received the Precious Blood in the Chalice.

If you are obliged, through sickness or any other cause, to leave the church before the Priest has done this, you must take care, on Sundays or Holydays of Obligation, to hear another Mass if you can, for the first one does not count for your Mass of Obligation.

*After a short pause, in which he is speaking quietly to Our Lord, the Priest says:*

*Prayer*

What shall I give to the Lord for all that He hath given me? I will take the Chalice of salvation, and call upon the Name of the Lord. Praising I will call upon the Lord, and I shall be saved from my enemies.

*While the Priest drinks from the Chalice, think of the power of the Precious Blood to take away all sin.*

*Prayer*

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

*Holy Communion—(See prayers, p. 78).*

**The Ablutions**

*The Communion of the faithful being over, the Priest holds out the Chalice to the Server, who pours wine into it, which the Priest drinks, saying:*

*Prayer*

Grant, O Lord, that what we have taken with our mouth we may receive with a pure mind; and may it do us good both for time and eternity. Amen.

*Then the Server pours wine and water over the fingers of the Priest.*

*Prayer*

May Thy Body, O Lord, which I have received, and Thy Blood, which I have drunk, remain with me; and grant that no stain of sin may be left on my soul, which has been fed with such pure and holy Sacraments: Who livest and reignest one God, world without end. Amen.

*The Priest now wipes the Chalice and covers it with the veil. He then reads the prayers called the Communion and the Post-Communion.*

*The Last Gospel*

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

Glory be to Thee, O Lord.

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

There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the light, that all men might believe through him. He was not the light, but came to give testimony of the light. He was the true light which enlighteneth every man that cometh into this world.

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

Thanks be to God.

## PRAYERS AFTER MASS

Hail Mary, etc., *to be said thrice by the Priest and people.*

Hail, holy Queen, Mother of Mercy; our life, our sweetness, and our hope! To thee do we cry, poor banished children of Eve; to thee do we send up our sighs, mourning and weeping in this valley of tears. Turn, then, most gracious Advocate, thine eyes of mercy towards us; and after this our exile show unto us the blessed fruit of thy womb, Jesus; O clement, O loving, O sweet Virgin Mary.

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

*Let Us Pray*

O God, our refuge and our strength, look down in mercy on Thy people who cry to Thee; and by the intercession of the glorious and immaculate Virgin Mary, Mother of God, of St. Joseph her spouse, of Thy blessed Apostles Peter and Paul, and of all the Saints, in mercy and goodness hear our prayers for the conversion of sinners, and for the liberty and exaltation of our Holy Mother the Church. Through Christ Our Lord. Amen.

Holy Michael, Archangel, defend us in the day of battle; be our safeguard against the wickedness and snares of the devil. May God rebuke him, we humbly pray: and do thou, Prince of the heavenly Host, by the power of God thrust down to hell Satan and all wicked spirits, who wander through the world for the ruin of souls. Amen.

*Our Holy Father, Pope Leo XIII., granted to all those who recite the above prayers an Indulgence of three hundred days.*

*Divine Praises—(See page 92).*

## BENEDICTION OF THE BLESSED SACRAMENT

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### *O Salutaris*

1. O salutaris Hostia,  
Quæ cœli pandis ostium;  
Bella premunt hostilia,  
Da robur fer auxilium.
2. Uni trinoque Domino  
Sit sempiterna gloria,  
Qui vitam sine termino  
Nobis donet in patria. Amen.

### *Tantum Ergo*

1. Tantum ergo Sacramentum  
Veneremur cernui:  
Et antiquum documentum  
Novo cedat ritui:  
Præstet fides supplementum  
Sensuum defectui.
2. Genitori, Genitoque  
Laus et jubilatio  
Salus, honor, virtus quoque  
Sit et benedictio:  
Procedenti ab utroque  
Compar sit laudatio. Amen.

*Priest:* V. Panem de cœlo præstitisti eis.

*Congregation:* R. Omne delectamentum in se habentem.

*The Divine Praises*<sup>1</sup>

Blessed be God.

Blessed be His Holy Name.

Blessed be Jesus Christ true God and true Man.

Blessed be the name of Jesus.

Blessed be His most Sacred Heart.

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

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

Blessed be her holy and Immaculate Conception:

Blessed be her Glorious Assumption.

Blessed be the name of Mary, Virgin and Mother.

Blessed be St. Joseph, her most chaste spouse.

Blessed be God in His Angels and in His Saints.

*Laudate Dominum*

Laudate Dominum, omnes gentes; laudate eum omnes populi.

Quoniam confirmata est super nos, misericordia ejus; et veritas Domini manet in æternum.

Gloria Patri et Filio; et Spiritui Sancto.

Sicut erat in principio, et nunc et semper; et in sæcula sæculorum. Amen.

<sup>1</sup> Indulgence of one year for every time they are said.

© *The Eucharistic Fast for the Laity.* N.B.—*Water Never Breaks the Fast.*

<i>Circumstances</i>	<i>What Is Permitted</i>	<i>Time Limit</i>	<i>Priest's Advice</i>
Sickness (1)	Liquids, Medicine	None	Required
Hard Work (2)	Liquids	One Hour	Required
Late A. M. Hour of Communion (3)	Liquids	One Hour	Required
Long journey (4)	Liquids	One Hour	Required
School Children (5)	Liquids	One Hour	Required
Evening Mass	Regular Meals (6) Liquids	Three Hours One Hour	Not Required Not Required

(1) Patients need not necessarily be confined to bed or house.

(2) Such as night duty by hospital personnel, police, watchmen, transport workers; or work by housewives who for a long time must attend to domestic duties before going to Mass.

(3) Holy Communion can be received only at a late hour, i. e., after 9 A. M.

(4) A mile and a quarter on foot, or 15 to 20 miles by car in order to reach church.

(5) When difficult for them to go to church, return home for breakfast, then go back to school.

(6) Beer and wine may be taken at these meals, but no strong drink.

*Imprimatur:* ✠ JOHN F. O'HARA, C.S.C., D.D., *Archbishop of Philadelphia.* Feb. 11, 1953.

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**HYMNS**

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*O Lord, I Am Not Worthy*

1. O Lord, I am not worthy  
That Thou shouldst come to me,  
But speak the words of comfort,  
My spirit healed shall be.
2. And humbly I'll receive Thee,  
The Bridegroom of my soul,  
No more by sin to grieve Thee,  
Or fly Thy sweet control.

*Come, Holy Ghost*

1. Come, Holy Ghost, Creator Blest,  
And in our hearts take up Thy rest ;  
Come, with Thy Grace and heavenly aid,  
||To fill the hearts which Thou hast made.||
2. O Comforter, to Thee we cry ;  
Thou heavenly gift of God most high ;  
Thou Fount of Life, and Fire of love,  
||And sweet Anointing from above.||
3. Praise we the Father and the Son,  
And Holy Spirit, Three in One ;  
And may the Son on us bestow  
||The gifts that from the Spirit flow.||

*To Jesus' Heart All Burning*

1. To Jesus' heart all burning  
With fervent love for men,  
My heart with fondest yearning  
Shall raise the joyful strain.

**CHORUS**

While ages course along,  
Blest be with loudest song

*A Catechism of Christian Doctrine*

||The Sacred Heart of Jesus.  
By every heart and tongue.||

2. O Heart, for me on fire  
With love no man can speak,  
My yet untold desire,  
God gives me for Thy sake.—CHORUS.
3. Too true, I have forsaken  
Thy flock, by wilful sin;  
Yet now let me be taken  
Back to Thy fold again.—CHORUS.

*Jesus, Saviour of My Soul*

1. Jesus, Saviour of my soul,  
Let me to Thy refuge fly,  
While the nearer waters roll,  
While the tempest still is nigh.

## CHORUS

- Jesus, Saviour of my soul,  
Let me to Thy refuge fly;  
Ave, Ave, Jesus mild,  
Deign to hear Thy lowly child.
2. Hide me, O my Saviour hide,  
Till the storm of life is past  
Safe into Thy haven guide,  
O receive my soul at last.—CHORUS.
  3. Other refuge I have none,  
Hangs my helpless soul on Thee;  
Leave, oh leave me not alone,  
Still support and strengthen me.—CHORUS.

*Jesus, My Lord, My God*

1. Jesus, my Lord, my God, my all!  
How can I love Thee as I ought?  
And how revere this wondrous gift,  
So far surpassing hope or thought?

CHORUS

Sweet Sacrament! we Thee adore,  
Oh, make us love Thee more and more,  
Oh, make us love Thee more and more.

2. Had I but Mary's sinless heart  
    To love Thee with, my dearest King,  
    Oh, with what bursts of fervent praise  
    Thy goodness, Jesus, would I sing!—CHORUS.
3. Oh, see! within a creature's hand  
    The vast Creator deigns to be,  
    Reposing, infant-like, as though  
    On Joseph's arm, or Mary's knee!—CHORUS.

*Mother, Dear*

1. Mother, dear, oh, pray for me,  
    Whilst far from heav'n and thee,  
    I wander in a fragile bark  
    O'er life's tempestuous sea;  
    Oh, Virgin Mother, from thy throne,  
    So bright in bliss above,  
    Protect thy child, and cheer my path  
    With thy sweet smile of love.

CHORUS

- Mother dear, remember me,  
    And never cease thy care,  
    Till in heaven eternally  
    Thy love and bliss I share.
2. Mother, dear, oh, pray for me,  
    Should pleasure's siren lay  
    E'er tempt thy child to wander far  
    From virtue's path away;  
    When thorns beset life's devious way,  
    And darkling waters flow,  
    Then, Mary, aid thy weeping child.  
    Thyself a Mother show.—CHORUS



*Mother Dearest, Mother Fairest*

1. Mother dearest, Mother fairest  
Help of all who call on thee  
Virgin purest, brightest, rarest,  
Help us, help, we cry to thee.

## CHORUS

- ||Mary, help us, help, we pray||  
Help us in all care and sorrow;  
Mary, help us, help, we pray.
2. Lady, help in pain and sorrow,  
Soothe those rack'd on bed of pain;  
May the golden light of morrow  
Bring them health and joy again.—CHORUS.
  3. Help our priests, our virgins holy,  
Help our Pope, long may he reign;  
Pray that we who sing thy praises,  
May in heav'n all meet again.—CHORUS.

*Holy God*

1. Holy God, we praise Thy Name!  
Lord of all, we bow before Thee!  
All on earth, Thy sceptre claim,  
All in Heaven above adore Thee;  
||Infinite Thy vast domain,  
Everlasting is Thy reign.||
2. Hark, the loud celestial hymn  
Angel choirs above are raising!  
Cherubim and Seraphim;  
in unceasing chorus praising,  
||Fill the heavens with sweet accord:  
~~Holy, Holy, Holy Lord!~~



