

Harrow, Louis LaPavcise

My mission book

ADU 4469



MY MISSION BOOK



Upon entering and leaving the church, make the Sign of the Cross with holy water: *In the name of the Father, ✝ and of the Son, and of the Holy Ghost. Amen.*

Enter the church quietly and with great respect. Near the church door, idle talk and gossip should cease.

Well-mannered Catholics should not remain standing at the door, but proceed at once, in a dignified and respectful manner, to the pew or seat where they wish to worship.



Before going to our seats in church and before leaving the church, we kneel on the right knee, to honor Our Lord present in the tabernacle.

We know that Jesus is on the altar when the tabernacle is covered with a veil, and the little lamp is lit.

After entering the church, do not sit down at once, but kneeling, say a short prayer to salute the Master of the House.

Do not turn around, talk, or act in any way disrespectful to Jesus in the Blessed Sacrament.

My Mission Book

By

BISHOP MORROW

"For what doth it profit a man, if he gain the whole world, and suffer the loss of his own soul?" (Matt. 16-26)



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MY MISSION HOUSE
1324 Fifty-second Street
Kenosha, Wisconsin

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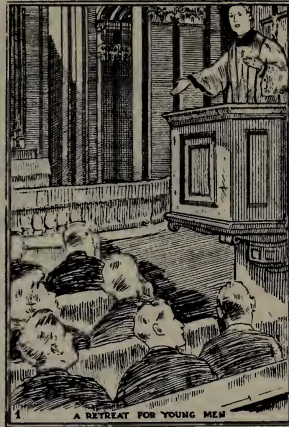
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INSTRUCTIONS FOR THE MISSION

This little book has been prepared for the purpose of assisting those who are making a mission or retreat, to make it well. From the opening service to the final exercise the book will serve as a little Missionary for the faithful.

It has three principal parts: (1) **Short Meditations** or considerations that one should have in mind during the few days of the mission; (2) **Prayers** that are usually said during the various spiritual exercises of the mission; and (3) **Things that a Catholic should know** in order to be a good Catholic.



A mission or a retreat is a course of religious exercises, daily Mass, sermons, instructions, public prayers, and benediction of the most Blessed Sacrament, given for the benefit of the people of the parish. The principal object of a mission is to excite the people to greater fervor in regulating their lives according to the sacred truths of our holy faith. It is also given to dispose them to a worthier and more frequent reception of the Sacraments.

During the mission or retreat we should be very punctual in attending the different exercises, observe a devout behavior in church, meditate on what we hear at the sermons and instructions, read good and pious books, make a careful examination of conscience, prepare ourselves for a good confession and Holy Communion. The better we are disposed, the more benefit we receive from the Sacraments.

The last exercise is usually the **Papal Blessing**, by which we gain a Plenary Indulgence.

MEDITATIONS

INSTRUCTION



In order that the mission or retreat may bear fruit, we should ponder seriously the great truths taught by our holy religion. Hence the importance of meditation, during which time we consider those great truths, and see

how we have stood with relation to them.

The preachers of the mission or retreat will surely touch upon one or more points contained in the following short meditations. They are therefore included here in order to aid in remembering what is said in the sermons.

During the days of the mission, keep in mind the fact that you have **ONE SOUL TO SAVE**, that if you do not obey the Commandments of God, it will be lost for all eternity. And consider deeply these words from Holy Scripture: *"For what doth it profit a man, if he gain the whole world, and suffer the loss of his own soul?"*

If you have free time, make these short meditations in private. Place yourself in the presence of God, and implore His assistance. Before each meditation, say with fervor this short

PRAYER BEFORE MEDITATION

My God, I am sorry with all my heart for having offended Thee. Give me grace to understand the truths about which I am going to meditate. Enkindle my heart with the love of Thee. Holy Virgin Mother of God, pray for me.

The meditation proper consists in making reflections and considerations, in order to raise up our affections to God and heavenly things. Read very slowly, trying to digest what you read, interrupting your reading at intervals in order to invoke God with loving aspirations that your devotion may suggest.

Each meditation is divided into three points. Stop after each point, to consider what you have read. Then comes a "Practice"—a practical suggestion to be remembered during the day. After this follows a prayer to the Blessed Virgin. The whole meditation will not take over ten minutes.

During the day, try to remember the subject of your meditation, and the resolutions you made, trying to put them into practice.

THE SALVATION OF THE SOUL

1.—I am in the world that I may work out my salvation. Do you realize that, O my soul? I am not in the world to amuse myself, to eat, to rest, much less to commit sin; I am in the world only to save my soul. What advantage would it be to possess the whole world, if afterwards I were to lose my soul? Kings, statesmen, soldiers, philosophers, what did your power, your fame, your wisdom, and intellectual gifts avail if you have not succeeded in saving your souls?

2.—Moreover, this affair of salvation is most uncertain. It cannot be bought with gold. It is accomplished by doing violence to oneself; it is lost by even a sin of thought. To save oneself, it is not enough to have been holy and innocent once; it is necessary to persevere until death. What assurance have I that I shall save my soul? My past life is stained with sins; my present life is a maze that I fail to comprehend. My future life; of what character will it be? God alone knows.

3.—Finally, this is an irreparable work. If I fail in a battle, if I lose my health, there is still hope of remedy. But if I lose my soul even once, it is lost for all eternity. If one hand be cut off, there still remains the other. If one of my eyes be taken out, I can get on with the other. But I have only one soul, and that one alone is saved or lost. And yet I think so little about saving my soul! I live on contentedly, undisturbed by fear; nevertheless, if I were to die now, I do not know if I should be saved!

Practice.—Resolve to attend faithfully all the exercises of the mission or retreat; to observe silence for those few days as much as possible. For the salvation of your soul, determine to keep

away from the occasions of sin: any person, place, or thing, which is likely to lead you into sin.

PRAYER.—Mary, most glorious Virgin and Mother of God, how fearful and how dreadful is the uncertainty of our eternal salvation! But if we lift up our eyes to thee, O Mary, and think of thee, of thy goodness, and of the efficacy of thy mediation, that thought very soon calms the anxiety of our hearts, comforts and cheers us, like an unexpected ray of light in the obscure night. Yes, O Mary, after Jesus, thou art our hope! Pray for us, dear Mother, that we may be given grace to live such a life as will work out the salvation of our souls. Do not permit that even one of thy children should perish; but grant that all of us united to honor thee on earth may, through thy mercy, be united one day to honor and praise thee in the realms of heaven above. Amen.

MORTAL SIN

1.—Have you ever sinned? Do you know what a crime you committed? You did your best to annihilate your Creator, your Father, your Redeemer, your Spouse, your God, your all! What disobedience,



what rebellion, what ingratitude, what an offense! You lost the grace of God, the merits of your past life, and the heirship to the kingdom of heaven, and you placed yourself at the brink of hell!

2.—Are you still in sin? Poor soul! Do you know who is your enemy? God. Do you know whose child you are? The child of the devil. You play, go for a walk, sleep, laugh! But if God so wills, in an instant you die and are damned. Thousands of angels went down to hell for a single sin of thought. With so many sins, do you think you are safe?

3.—But if you are not in sin, nevertheless you are always in danger of falling into it. A violent temptation, an unexpected opportunity, may cause you to fall when you least expect it. Angels sinned in heaven! Adam sinned in Paradise! Judas and Peter sinned in the company of Jesus! Do not forget that you likewise, from being an angel, an apostle, or in the state of innocence, may in a moment become a demon.

Practice.—Begin at once to make a careful examination of conscience, including the sins of your past life; resolve, cost what it cost, to make a good, humble, and complete confession of all your sins.

PRAYER.—O Mother of mercy and Refuge of sinners, holy Mary, cast for a moment a look of pity on us, poor sinners. It is only too true (we confess it with tears in our eyes) that we have greatly sinned. Yes, often by grievous sin we have rebelled against God, and renewed the passion of Jesus, which was caused by sin: We have reopened the wounds of thy Divine Son; we have pierced His Heart. Ah! we no longer deserve to be looked upon by thee as thy children or to call thee by the tender name of Mother. And yet thou dost not wish to treat us as we deserve, and to repel us from thy sight. Pray for us, O Mary; obtain for us the grace to make a good confession, and also the grace to change our life, to hate

and to avoid above every other evil, the greatest of all evils, sin; and keep us faithful to God until death. Amen.

DEATH



1.—I must die—I must leave parents, brothers, sisters, friends, property, everything, even this body of mine. This is a self-evident truth which does not require an act of faith; I see it with my own eyes every day. The aged die, the young die, the rich and poor all alike die; saints die, sinners die, Mary died, and Jesus died. Therefore I shall also die.



2.—But where? how? At home, in the church, in bed, in the street? I know not. Will it be by a slow fever, a rapid illness, or an accident? I know not. Do I not at least know when it will be? Perhaps thirty years hence, perhaps twenty; it might be during this month; who can tell that it may not be this very night? I know not; God alone knows; and He has told me that death will come as a thief in the night, when it is least expected.

3.—And yet I live as if I were never to die; I do not even wish to think of death. If I were to die this moment, my conscience is so clouded that perhaps from this spot I might go straight to hell. I know it, I fear it, and yet I do not try to prevent it. While I put it off from month to month and from day to day, I am drawing nearer and nearer to death, yet I still remain a sinner.

Practice.—Knowing that I may die at any moment, I resolve never to go to sleep in the state of mortal sin. I shall keep myself always free from mortal sin, so that I may be ready to die at any moment.

PRAYER.—O Mary, Queen of Heaven, see how greatly we are troubled in spirit when we think of our death. What will it be like? In such terrible uncertainty our trust is in the Blood of Jesus and thy intercession. Help us, therefore, O Mary. Death will have no terrors for us if we are assisted by thee. Sweet Mother, pray for us always, but more especially at the supreme moment of our death. *Pray for us sinners now and at the hour of our death.* Amen.

THE LAST JUDGMENT

1.—On the Day of Judgment I must appear before Christ my Judge. He was my Father and I did not love Him; my Spouse, and I abandoned Him; my God, and I despised Him. In the twinkling of an eye He will make me understand my ingratitude, my infidelity, my presumption. I shall, perhaps, appeal to Mary? But with what success, if I have crucified her Son by my sins? Shall I recommend myself to my Guardian Angel? But with what hope, if I have almost continually disobeyed him? My only master was the demon, and he it is who will be my accuser on that day.

2.—On the Day of Judgment all my sins will be revealed before the whole world. Oh, what shame! Before those companions who thought me to be an angel; before my relatives, who considered me so innocent; in the presence of my superiors, from whom I concealed them. All will be disclosed, even the hidden thoughts, the desires, the sins committed by me alone, or with companion, in that room, in that school, in that shop, in that church. Oh, what a disclosure!

3.—On that Day of Judgment I must receive my sentence either as one of the blessed, or as one of the damned. From whom? From Jesus! And then?—either with Jesus in heaven, or with the devils in hell. Could not this sentence be postponed? No; not even for a moment. Can it not be recalled? No; not for all eternity. What happiness to hear Jesus say: “Come, ye blessed of My Father, possess you the kingdom prepared for you!” How frightful to hear Jesus say to you: “Depart from Me, you cursed, into everlasting fire!” O God! what will my sentence be?

Practice.—When I am tempted to sin, I shall bear in mind, and repeat, these words from Holy Scripture: “For what doth it profit a man, if he gain the whole world, and suffer the loss of his own soul?”

PRAYER.—O Mary, most compassionate advocate of sinners, we have indeed reason to dread that great day when we will have to appear before the tribunal of thy Divine Son, our Judge! O Mary, while there is time, take pity on us. It is true we do not deserve thy compassion. But if thou wilt not have compassion on us, to whom shall we turn? At thy feet, therefore, O Mary, we will remain. And since thou canst not help us on the Day of Judgment, O help us now, while the time

of mercy is at hand! Appease the anger of thy Divine Son, and reconcile us with Him, in order that, being truly converted, we may so learn to avail ourselves of His mercy, that we may not one day have reason to fear Him, the inexorable Judge. Amen.

HELL

1.—Do you see, O sinner, that dark prison full of fire and smoke? It is prepared for you if you do not resolve to amend. Therein you will burn with your soul, and your body, the accom-



plish of your sins. That fire will penetrate your veins, your brain, the very marrow of your bones, so that you will become a mass of fire, like the iron in a furnace. How will you be able to endure that devouring and inextinguishable fire, you who could not bear to hold a finger in the weak flame of a candle?

2.—If you are lost, what will be your occupation? Thinking you could have saved yourself so easily; remembering that sermon, that retreat, that book, that inspiration by which God called you, and you would not listen: observing so many like yourself, of your own age, your own disposition, your own school, your own parish, all saved, while you are damned. And then you abandon yourself to remorse and despair, cursing yourself, your angel guardian, the saints, your patron, Jesus your Brother, and Mary your Mother! Oh, what a life, what occupation in hell!

3.—If you fall into that fire, how long do you think you will remain there? A hundred years? More than that. A thousand years? More still. A million years? Much more. Millions and billions of years? Aye, more! How long? As long as God shall be God; forever, for all eternity. And during all that time will there ever be a moment of truce? Never! Shall one never be able to move even a finger? Never. Can one never close an eye for a quarter of an hour? Never. Can one ever obtain at least one drop of water? No, never! never! O terrible eternal fire of hell!

Practice.—Since to avoid eternal condemnation in hell I must live as a good Catholic, I resolve to be very faithful to my religious practices: morning and night prayers, Mass on Sundays and holydays of obligation, and frequent Confession and Communion.

PRAYER.—O Mary, Virgin most clement, our life, our sweetness, and our hope! We beseech thee to fulfil thy mission, by obtaining for us the grace never to fall into sin again. As a special grace grant that I may from now on lead the life of an exemplary Catholic. Such is our hope in thee, O Mary; this much we look for from thy maternal heart. Amen.

HUMAN RESPECT

1.—You wish to lead a good life, and yet you do not make an effort to do so. What prevents you from beginning? It is human respect. You say, if I do not go back to such and such a house, people will say my confessor has forbidden me; if I give up those sinful companions, people will think I am going to enter a monastery; if I do not approve of or laugh at obscene jokes they will say I lack a sense of humor or appreciation; if I appear with downcast eyes or stay away

from sinful or even dangerous amusements, they will deride me and say I am full of scruples. What foolishness to lose my soul through this feeling of human respect!

2.—You desire to be a saint, and yet you do not try to be one. Why is that? Because of human respect. You say, if I give up parties, theatres, shows, people will say I am unsociable; if they see me visiting the hospitals, the churches, going to Benediction, to the Sacraments, they will say I am a hypocrite. Do you not perceive that for the sake of such vain considerations you are sacrificing a life of sanctity in this world, and a life of glory with the blessed in Heaven?

3.—If you are ashamed of Jesus Crucified, Jesus Crucified will be ashamed of you. He has threatened that Himself. "He that shall be ashamed of Me and of My words, of him the Son of Man shall be ashamed" (Luke 9:26). "Ah, Lord," you will say to Him on the Day of Judgment, "do You not know me? I am a Christian." Jesus will reply, "Begone, I know you not. You were ashamed to wear My livery; to bend your knee at Mass; to bow your head at My holy Name; to make the Sign of the Cross; and you say you are a Christian! Go! I know you not. Go there with those sinful companions, immodest libertines, there with the devil. They know you. I know you not."

Practice.—Become a member of Catholic Action; join one of the associations of your parish church. Resolve to say before going to sleep every night three Hail Marys, begging the Blessed Virgin to save your soul. As her faithful child, always wear her medal. If possible, say the Rosary every day.

PRAYER.—O Mary, our Mother, obtain for us strength and courage to conquer human respect. With the help of God and thy help, we will never again take as the rule of our actions the doctrines and example of the deceitful world, but rather the doctrine of the Holy Gospels, the life of Jesus, and the wonderful example of their practice of virtue thou hast left to us. O Mary, for this we pray; this is our desire. Amen.

JESUS CRUCIFIED

1.—Contemplate, O my soul, the goodness of your God, in Jesus Crucified. The Father sacrifices His only-begotten Son, and the only-begotten Son sacrifices Himself for your salvation. A single drop of His Precious Blood is sufficient to save you, but His goodness urges Him to shed it all, even to the last drop. More still, He chooses to endure blows, scourges, a crown of thorns, blasphemies, vinegar, and gall.

2.—Consider the justice of your God, in Jesus Crucified. How is it that the Son of God is condemned to so ignominious a death? It is for the sins of the world. It does not matter that these sins are not His: He has taken them on His own shoulders, and He must satisfy for them. He is innocence and sanctity itself. It matters not; He accepts the penalty of the sins of others, and that is sufficient reason for His crucifixion. What a detestable monster, what a cruel and barbarous executioner is sin!

3.—Learn from this, O my soul, two great truths—First, your salvation must be a most important affair, if the Son of God had to die on a cross for it. Second, if the most innocent Jesus is thus scourged by the divine Justice for the sins of others, what will be the punishment in hell for your own sins, so numerous and committed with such malice! O Jesus Crucified, be my salvation!

Practice.—Since Jesus suffered so much for me, I resolve never to offend Him any more. “Death rather than sin.” At least every month, in honor of the Sacred Heart of Jesus, I shall go to Confession, and receive Holy Communion. I shall wear a crucifix, so that I may always be reminded of what Jesus did for love of me.

PRAYER.—O Mary, Mother of the Divine Redeemer, how great is the goodness of Jesus towards us! And we, ungrateful for such love, have not only shown Him little love in return, but we have often by our sins renewed His passion, and reopened His wounds! Pray for us, that we may give up such ingratitude. Our dearest Mother, Mary, Help of Christians, help us to keep the resolutions we have made during this meditation; help us to live as good and faithful Catholics, as devout children of yours; help us to avoid offending your Divine Son; help us to have a happy death; help us, O Mary, to save our souls, that we may be happy with Jesus forever. Amen.

Prayer to Christ the King

O Christ Jesus! I acknowledge Thee as the King of all. Whatsoever has been made has been created for Thee. Exercise Thy rights over me.

I renew my Baptismal vows, renouncing Satan with all his works and pomps, and promising to live as a good Christian. Most especially I pledge myself to promote, as far as in me lies, the triumph of God's rights and those of Thy Church.

Divine Heart of Jesus! I offer Thee my feeble efforts to make all hearts recognize Thy sacred Kingship, and thus to establish the reign of Thy peace throughout the world. Amen.

(A plenary indulgence once a day)

PRAYERS

MORNING PRAYERS

(These prayers should be committed to memory.)

As soon as you awake, make the Sign of the Cross and offer your heart to God, saying: "Jesus, Mary, and Joseph, I give you my heart and my soul."

When you are dressed, kneel down and say:

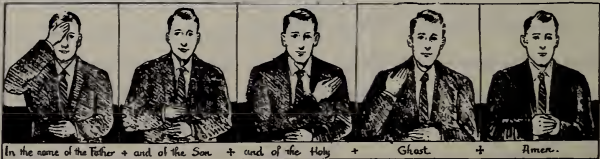
In the name of the Father, ✚ and of the Son, and of the Holy Ghost. Amen.

Morning Offering

O my God, I offer Thee all my prayers, works, and sufferings in union with the Sacred Heart of Jesus, for the intentions for which He pleads and offers Himself in the Holy Sacrifice of the Mass, in thanksgiving for Thy favors, in reparation for my offenses, and in humble supplication for my temporal and eternal welfare, for the wants of our holy Mother the Church, for the conversion of sinners, and for the relief of the poor souls in Purgatory.

I wish to gain all the indulgences attached to the prayers I shall say and to the good works I shall perform this day.

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.*



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

GLORY BE to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. *Amen.*

The 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 life everlasting. *Amen.*

HAIL, HOLY QUEEN, Mother of mercy; hail, 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 vale 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!
(5 years indulgence)

An Act of Contrition.—O my God, I am heartily sorry for having offended Thee, and I detest all my sins, because of Thy just punishments, 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 sin no more and to avoid the near occasions of sin.
(3 years indulgence)

An 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. *(3 years indulgence)*

An Act of Hope.—O my God, relying on Thy almighty power and infinite mercy 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. *(3 years indulgence)*

An 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 the love of Thee. I forgive all who have injured me, and ask pardon of all whom I have injured. *(3 years indulgence)*

We fly to thy patronage, O holy Mother of God! despise not our prayers in our necessities, but deliver us from all dangers, O ever glorious and blessed Virgin!

May our Lord † bless us and keep us from evil, and bring us to life everlasting; and may the souls of the faithful departed, through the mercy of God, rest in peace. *Amen.*

† *Make the "Sign of the Cross."*



NIGHT PRAYERS

Never go to bed without thanking God for all the benefits you have received during the day and during your whole life.

Before undressing, kneel down and say:

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

An Act of Offering.—I offer to Thee, O my God, all my thoughts, words, actions and sufferings; and I beseech Thee to give me Thy grace, that I may not offend Thee this night, but that I may faithfully serve Thee and do Thy holy will in all things.

Our Father, Hail Mary, and Glory be to the Father (pages 16-17)

O MY GOOD ANGEL, whom God has appointed to be my guardian, enlighten, protect, direct, and govern me during this night.

DEAR MOTHER MARY, ever Virgin, help me to save my soul! (*Recite this ejaculation and the Hail Mary three times.*)

An Act of Thanksgiving.—O my God, I return Thee thanks for all the benefits which I have ever received from Thee, and particularly this day. Give me light to see what sins I have committed this day, and grant me grace to be truly sorry for them.

Here pause a little, and make your

DAILY EXAMINATION OF CONSCIENCE

Try to recall the different events of the day, the places you visited, the companions you had. Find out whether by thought, desire, word, action, or omission you have in any way offended God, your neighbor, or yourself.

(For a detailed examination of conscience, see pages 43-45.)

Sins against God: Omission or negligence in the performance of your exercises of piety, willful distractions in prayer, want of intention, want of confidence and resignation, murmuring, cursing, swearing, etc.

Sins against your neighbor: Rash judgments, contempt, hatred, jealousy, desire of revenge, quarrelling, calumny, detraction; injury done him in his person, goods or reputation; bad example; want of respect, charity and fidelity.

Sins against yourself: Vanity, lies, fear of the world, and thoughts, desires, or language, against purity; intemperance, anger, impatience, indolence in discharging the duties of your state.

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.

JESUS, MARY, JOSEPH, I give you my heart and my soul. Jesus, Mary, Joseph, assist me in my last agony. Jesus, Mary, Joseph, may I breathe forth my soul in peace with you.

And thinking of the presence of God, take your rest.
In the name of the Father, ✝ and of the Son, and of the Holy Ghost. Amen.

PRAYERS BEFORE AND AFTER MEALS



Blessing Before Meals.—*Make the sign of the Cross, then say:* 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.—*Make the Sign of the Cross, then say:* 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.

THE ANGELUS

(In the morning, at noon, and in the evening, when the bells ring, recite the Angelus.)

1. The Angel of the Lord declared unto Mary.* And she conceived of the Holy Ghost. *Hail Mary, etc.*

2. Behold the handmaid of the Lord.* Be it done unto me according to Thy word. *Hail Mary, etc.*

3. And the Word was made flesh.* And dwelt among us. *Hail Mary, etc.*

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us pray

Pour forth, we beseech Thee, O Lord, Thy grace into our hearts, that we, to whom the Incarnation of Christ, Thy Son, was made known by the message of an angel, may, by His Passion and Cross, be brought to the glory of His Resurrection. Through the same Christ Our Lord. *Amen.* *(10 years indulgence)*

REGINA COELI

(To be said standing during Eastertide instead of the Angelus.)

Queen of heaven, rejoice. *Alleluia.*

For He Whom thou didst deserve to bear. *Alleluia.*

Hath risen as He said. *Alleluia.*

Pray for us to God. *Alleluia.*

V. Rejoice and be glad, O Virgin Mary! *Alleluia.*

R. Because Our Lord is truly risen. *Alleluia.*

Let us pray

O God, Who by the resurrection of Thy Son, Our Lord Jesus Christ, hast vouchsafed to make glad the whole world, grant, we beseech Thee, that through the intercession of the Virgin Mary, His Mother, we may attain the joys of eternal life. Through the same Christ Our Lord. *Amen.*

De Profundis

For the Faithful Departed

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

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

If Thou, O Lord, wilt mark iniquities, Lord, who shall stand?

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

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

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

Because with the Lord there is mercy, and with Him plentiful redemption.

And He shall redeem Israel from all his iniquities.

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

May they rest in peace. *Amen.*

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

Send forth Thy Spirit and they shall be created. And Thou shalt renew the face of the earth.

Consecration to the Blessed Virgin

O my Queen! O my Mother! I give myself entirely to thee; and to show my devotion to thee, I consecrate to thee my eyes, my ears, my mouth, my heart, my whole being without reserve. Wherefore, good Mother, as I am thine own, keep me, guard me, as thy property and possession. (*Three Hail Marys.*)

HOLY MASS

Obligation of Holy Mass



ALL SUNDAYS

The first Commandment of the Church binds all Catholics to hear Mass on all Sundays and holydays of obligation (see page 100).

To miss Mass on Sunday or on a holyday of obligation, through one's own fault, is a mortal sin. To come in late, willfully or through carelessness, when Mass has begun, is a venial sin. If one arrives after the Gospel, he must stay to hear another Mass.

THE THREE PRINCIPAL PARTS OF MASS are:—

I.—The Offertory, or Offering of the Bread and Wine.

II.—The Consecration or Elevation, when the Bread and Wine are consecrated, that is to say, are changed into our Lord's Body and Blood.

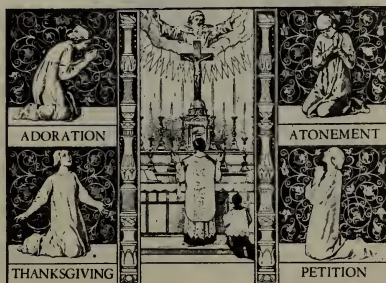
III.—The Priest's Communion, when the Priest gives himself Holy Communion after the last bell has rung at the *Domine non sum dignus*—"O Lord, I am not worthy."

How To Hear Holy Mass

You are now going to hear Mass. It is a very holy time, for Jesus comes down upon the altar. Mass is the holiest action that can be done upon earth.

Mass is a Sacrifice we offer to God: (1) to show that He is Master of all things; (2) to atone for the wrongs we have done Him; (3) to thank Him for all He has given us; (4) to ask Him for all things that are good for us to have.

The Mass is the same Sacrifice as that offered by Jesus Christ on the Cross on Mount Calvary. By this Sacrifice Jesus redeemed and saved us and gave us the right to Heaven.



Jesus is really on the altar as He was on the Cross, but you cannot see Him. He offers Himself again, by the hands of the Priest.

At the Consecration, the bread and wine are changed by Jesus into His Own Flesh and Blood, into Himself. Jesus, Who became a child for you, and died for you, is really upon the altar.

Do not talk, or laugh, or look about during Mass. Say your prayers, say them slowly and from your heart, for you are speaking to God, Who sees your heart.

PRAYER BEFORE MASS

When the Priest comes into the sanctuary, stand up till he finishes opening the Missal. Then kneel down.



O my God, I am only Thy unworthy servant. Help me to be attentive and to pray with all my heart during this Holy Mass.

Dear Jesus, please put my prayers with Thine. I offer this Mass:

First, for God's honor and glory, that everybody may know Him and love Him;

Second, to thank God for all He has done for us;

Third, to get forgiveness for all my sins;

Fourth, to get all the graces and blessings I need for myself and others.

Dear Mother Mary, help me to hear this Mass well, and pray for me.

The Beginning of Mass

Make the Sign of the Cross with the priest:

In the Name of the Father,
✦ and of the Son, and of the Holy Ghost. Amen.

I adore Thee, O my God, and I firmly believe that the Mass at which I am going to assist is the Sacrifice of the Body and Blood of Thy Son Jesus Christ, my Saviour. O grant that I may assist at it with the attention, reverence and devotion due to such a Holy Mystery. Give me those sentiments I would have had on Mount Calvary, had I been a witness of that bloody Sacrifice.

Dear Jesus, I offer up this Holy Mass in union with Thee, and for those for whom you wish me to pray, especially for *N. N.*, and also for myself, to obtain all the graces I need.

O blessed Virgin, and all ye Saints and Angels, intercede and pray for me. And may the almighty and merciful God grant to us all pardon and peace.

When the Priest goes up to the altar, say:

Dear Jesus, help me to know Thee better and to love Thee more.



The Introit

The Priest now goes to the Mass Book or Missal which is at the right or Epistle side.



O my God, direct my steps, I beseech Thee, in the way of Thy commandments, and grant that nothing may ever separate me from Thy love.

Blessed are they that love God, and do not commit sin.

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

The Kyrie and the Gloria

The Priest goes to the center of the altar and says aloud: "*Kyrie Eleison,*" etc., and then the *Gloria*.

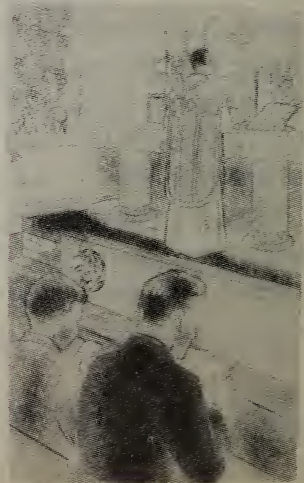
God the Father, have mercy on us.

God the Son, have mercy on us.

God the Holy Ghost, have mercy on us.

Holy Trinity, one God in three Persons, have mercy on us.

Holy be Thy Name, O Lord, and full of glory,



because of the mercy Thou hast shown us, and because Thou hast given peace to men of good will. May all the world bless Thee, adore Thee, and give Thee thanks, O Lord.

The Prayers and the Epistle

The Priest, on the right side again, offers the prayers of the people to God and then reads the Epistle.

Almighty and Eternal God, grant us, in Thy infinite mercy, pardon of our sins, health of mind and body, peace in our days, unity and increase of Catholic Faith, fervent charity, sincere devotion, patience in suffering, and everything which leads to Thy glory and our own salvation. Through Jesus Christ our Lord. *Amen.*



At the Epistle

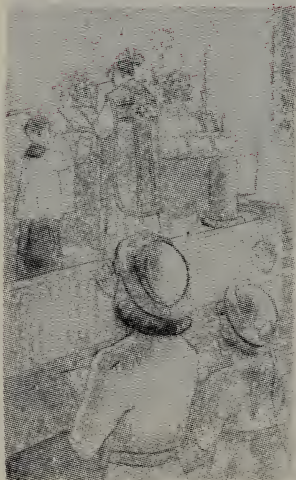
O my God, I thank Thee from the bottom of my heart, that Thou hast made me a child of Thy Holy Church, whilst so many, who are better than I am, are not members of it. Thy love for me has given me the true Faith. Give me also a great veneration for the Catholic Church, its precepts and commandments, and mayest Thou never permit me to transgress any of these commandments.

The Gospel

The Missal or Mass Book is carried to the left or Gospel side of the altar. We all *stand* to hear the words of Jesus Christ Himself, and make the sign of the Cross on our forehead to show that we believe what Jesus Christ has taught us, on our lips to show we will never speak against it, on our breast to show we love it and will do what He tells us.

Position—Standing

O Jesus, Thou hast the words of eternal life; teach me, I beseech Thee, what I must do to merit and obtain life.



Answer of Jesus: "If thou wilt enter into life, my child, and obtain heaven, keep the commandments. Love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind, and with thy whole strength. Seek first the kingdom of heaven, and

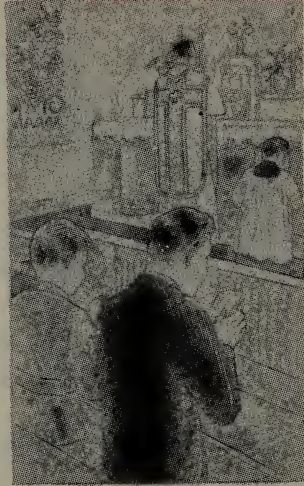
all other things shall be given to thee. Love thy neighbor as thyself. Love thy enemies; do good to those that hate thee, and pray for those that persecute thee. Take thy cross upon thee and follow Me. Watch and pray, that thou enter not into temptation. Happy they who hear the word of God and keep it."

The Creed

The Priest goes to the center of the altar and says the Nicene Creed. (The Creed is not said every day.)

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 (*Kneel out of reverence for our Lord's Incarnation*), 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 life everlasting. Amen.



After the Creed, if said, or after the Gospel, the Priest kisses the altar again and turning to the people, says: *Dominus vobiscum.* (The Lord be with you.)

The server answers for us: *Et cum spiritu tuo.* (And with thy spirit.)

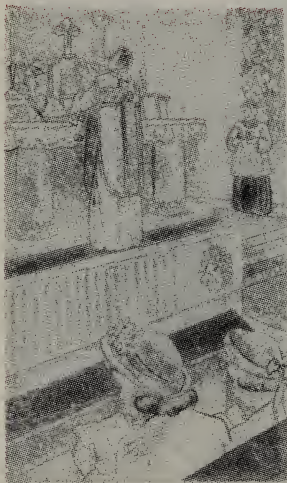
You may *sit down* until the bell rings at the SANCTUS.

The Offertory

Position—Sitting

The first principal part of Mass.

The Priest now takes the veil off the chalice, and holds up with both hands the paten on which lies a host—the bread which is to be changed into the Body of Our Lord. He then pours wine and water in the chalice and offers it to God as he did the host.



Accept, O heavenly Father, this unspotted host, and the chalice which the Priest offers up to Thee, and which will soon become the Body and Blood of Our Saviour. I offer it up to Thy Divine Majesty for my innumerable sins and offenses, and for all here present, and for all faithful Christians, living and dead, that it may help me and them to life everlasting.

And in union with this offering, O my God, I offer Thee my heart though unworthy; change it, and make it like unto the Sacred Heart of Jesus, meek and humble, and full of love for Thee and my neighbor.

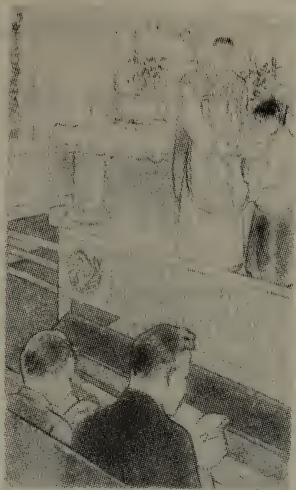
I also offer up to Thee whatever I shall do or suffer today. I wish to do all things, and suffer all things for the love of my Saviour, Who offered Himself up for me in a bloody manner on the cross, and offers Himself

again in an unbloody manner in this Holy Mass.

The Lavabo

The Priest washes his hands to show how pure we ought to be when we come near our Blessed Lord.

My God, keep me from sin. When I forget and do something wrong, help me to make a good act of contrition at once—to say: “My God, I am sorry for having displeased Thee, because Thou art so good.”



“Orate Fratres”

This means: “Brethren, pray.” The Priest turns to the people and asks them to pray with him.



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

The server answers for us:

May the Lord receive the sacrifice from thy hands, to the praise and glory of His Name, for our welfare and that of all His holy Church.

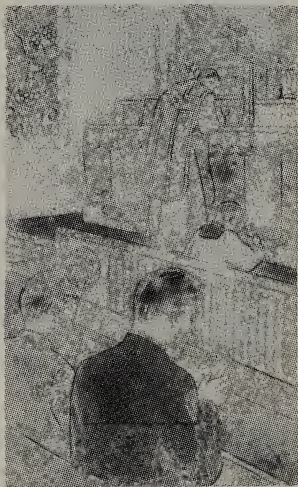
The Secret Prayers

My God, I pray to Thee for all the people who will

die today. Have mercy on them and keep them from harm. Heart of Jesus, once in agony, pity the dying

The Preface

Indeed, it is but meet and just that we make such offerings to God, and that we praise and glorify His name, for He is the only God; He is the Holy One who deserves all praise and glory. And as we are but poor wretched sinners who can never praise such a God as we should do, let us unite ourselves with all the Angels and Saints, who humbly adore Him; let us join our voices with them and cry out from the bottom of our heart:



(The bell rings three times.)

We *kneel* and say the same words the Angels sing in Heaven:

Position—Kneeling

Holy, holy, holy, Lord God of Sabaoth. Heaven and earth are full of Thy glory. Blessed is He that cometh in the Name of the Lord. Hosanna in the highest.

THE CANON OF THE MASS

The most solemn part of Mass is near.

All is still around the altar now and the Priest prays in a low voice. Many Angels have come down from heaven, and are waiting to adore their God.

Prayer for the Living

Now the moment is drawing near when Thou, O my Lord, shalt come down from heaven and dwell in our midst. Cleanse, therefore, our hearts, purify and bless them, that we may become worthy of Thy most holy presence. Bless and protect our Holy Church; pour forth Thy benediction on our Holy Father, the Pope, on our Bishop, on our Pastor and on all the faithful. Accept this Sacrifice in thanksgiving for all the benefits which I have received from Thee; in satisfaction for my sins; for obtaining Thy holy grace; for my parents, my relations, my friends and benefactors. Grant us all Thy blessing, spiritual and temporal.

But it is not only Thy blessing we desire; no, it is Thyself, O Jesus, after Whom we long and sigh. Thou art coming; the gates of heaven open; the great God is now about to descend upon the altar.

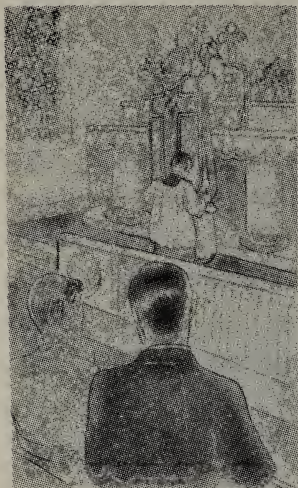
The Consecration

The second principal part of Mass.

The Priest takes the bread in his hands and says the very words Our Lord said at the Last Supper: "THIS IS MY BODY," and at once the bread is changed into the Body of Jesus Christ. The Priest bends his knee to adore Our Lord really present, and then holds up the Sacred Host for people to adore. The bell rings three times.

LOOK FOR A MOMENT ON THE SACRED HOST, then bow down and adore, saying reverently:

“My Lord, and My God!”



Hail, sweet Jesus; I humbly adore Thee as my Lord and God.

O Jesus, I believe in Thee.

O Jesus, I hope in Thee.

O Jesus, I love Thee from the bottom of my heart. Have mercy on me, according to Thy great mercy.

The Priest now takes the chalice in his hands and says over the wine the very words Our Lord said at the Last Supper: “THIS IS MY BLOOD.” The wine is immediately changed into the

Blood of Jesus Christ. The chalice, like the Host, is lifted up for the people to adore. The bell rings again three times.

LOOK FOR A MOMENT AT THE CHALICE, in which is the Precious Blood of Jesus, then bow down and adore:

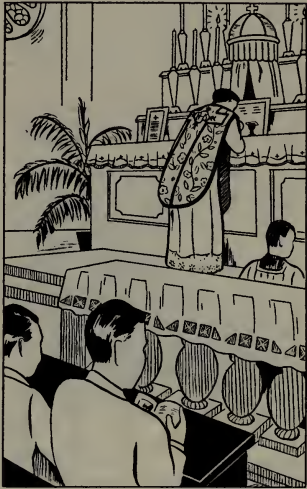
Hail, most precious and adorable Blood of my Saviour. I humbly adore Thee Who art washing away the sins of the world. Wash away also my sins. Cleanse and purify me. Live, Jesus, in me, and may I live in Thee.

After the Consecration

Jesus is now on the altar. He is there for us, to hear us tell Him what we want and to help us. He has said: “Ask and you shall receive.” Think what things you want for yourself and others, and ask Him for them.

Prayer for the Dead

It is now no longer bread and wine, which is on the altar, but Jesus Christ Himself. Indeed here, O my Jesus, is Thy Body that was broken; here is Thy Blood that was shed for us. Apply, O good God, this most Precious Blood to the wants of the living and the dead. Looking down upon the unspotted Sacrifice of Thy own divine Son, who cries out to Thee for mercy, have mercy on the poor souls who are yet suffering in Purgatory; and in particular on the soul of *N. N.*; and on those of my deceased parents, relations, benefactors, neighbors, etc.; likewise on such as I have in any way injured, or to whom I have been the occasion of sin, or who have injured me.



And also to us, poor miserable sinners, grant the same mercy, O Lord; judge us not according to our sins, but through Thy infinite mercy by which we hope to obtain pardon of them, and Thy holy grace. We ask it of Thee in the name of Him Who is here on the altar, and who liveth and reigneth with Thee forever and ever.

The Pater Noster

The Priest now raises his voice and says Our Lord's Prayer.

Our Father Who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven.

Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. Amen.

The Agnus Dei

The Priest bows down and strikes his breast, saying three times: "Agnus Dei," etc.



Lamb of God who takest away the sins of the world, have mercy on us. (*Three times.*)

O most loving Jesus, Who art here present, I adore Thee with a lively faith. All my hope is in Thee; and I love Thee above all things, Who loved me so much.

Come, O Lord, to me, and heal my sinful soul. Feed me, for I am hungry; strengthen me, for I am weak; sanctify me, and deliver me from all sins, and make me always obedient to Thy Commandments. Let me never be separated from Thee, O my Saviour, but let me always be united with Thee now and forever.

The Priest's Communion

The third principal part of the Mass.

The bell rings. We say three times with the Priest:

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

If you are going to receive Holy Communion, go up to the altar rail.

(See pages 48-52 for manner of receiving Holy Communion.)

The Priest bows down and consumes first the Sacred Host, then the Precious Blood in the chalice. Unite yourself with the Priest, with an ardent desire to receive Jesus.

May the Body of Our Lord Jesus Christ keep my soul to everlasting life.

If there are people going to Holy Communion, the Priest turns to the people and makes the Sign of the Cross, after which he holds the Blessed Sacrament before them, saying:

Behold the Lamb of God, behold Him who taketh away the sins of the world.

Lord, I am not worthy that Thou shouldst enter under my roof, say but the word and my soul shall be healed. (*Three times.*)

If you are not going to Holy Communion, excite yourself to a fervent desire to receive Our Lord, making a **Spiritual Communion**:

Spiritual Communion

I believe, dear Jesus, that Thou art really present in the most holy Sacrament. I adore Thee. I love Thee. I desire to receive Thee. Come into my heart and never leave me.

If you have time, say the following:

Anima Christi

Soul of Christ, sanctify me;
 Body of Christ, save me;
 Blood of Christ, inebriate me;



Water from the side of Christ, wash me;
 Passion of Christ, strengthen me;
 O good Jesus, hear me;
 Within Thy wounds hide me;
 Suffer me not to be separated from Thee;
 From the malicious enemy defend me;
 In the hour of my death call me;
 And bid me come to Thee:
 That with Thy saints, I may praise Thee:
 For ever and ever. Amen.

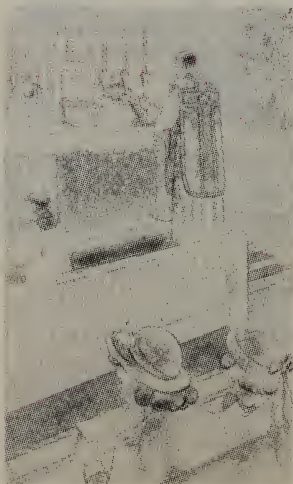
The Ablution

When the Priest has finished giving communion to the people, he cleanses the chalice and covers it with the veil. He then says some prayers from the Missal which has been taken to the Epistle side of the altar. *You may sit down.*

The Communion and Post-Communion

Position—Sitting

While the Priest is saying these prayers, say:



Once more, O my God does the Priest pray for those for whom he has offered up this holy Sacrifice. I unite my prayers with his, recommending to Thee again all my wants and needs as well as the necessities of all for whom I am bound to pray. Graciously hear our prayers, and grant us whatever is salutary for soul and body. Through Christ Jesus, our Lord.

Then kneel for:

The Blessing

Position—Kneeling

The Priest kisses the altar, and turns round and blesses the people, saying:

May God + the Father, Son, and Holy Ghost bless you and bring you to everlasting life.

Make the Sign of the Cross.

The Priest then goes to the Gospel side of the altar.



The Last Gospel

Position—Standing

O my God, now that this Holy Mass is at an end, I return Thee heartfelt thanks for having given me the grace to assist at it. Pardon me, I humbly beseech Thee, all the distractions and negligences of which I have been guilty during this Mass.

And do Thou, O good Jesus, Who hast instituted this Holy Sacrifice for me and all men, deign to receive me as a living sacrifice, and as Thy devoted servant. Yes; from now on I shall only live for Jesus, Who has sacrificed Himself for me. May the good God give me the grace to put my resolution into practice. *Amen.*

When the Priest kneels, *kneel down* also, and say the following prayers with him:

Last Prayers

Position—Kneeling

Ordered by our Holy Father, Pope Leo XIII, to be said kneeling, after the celebration of Low Mass.

Hail Mary, etc., (to be said three times.)



HAIL, HOLY QUEEN,
 Mother of mercy, hail, 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 vale 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!

Priest: Pray for us, O Holy Mother of God.

People: That we may be made worthy of the promises of Christ.

Priest: Let us pray.

O God, our refuge and our strength, look down with favor upon Thy people who cry to Thee; and through the intercession of the glorious and immaculate Virgin Mary, Mother of God, of blessed Joseph, her spouse, of Thy blessed apostles Peter and Paul, and of all the saints, do Thou mercifully and graciously hear the prayers which we pour forth for the conversion of sinners and for the freedom and exaltation of Holy Mother Church. Through the same Christ Our Lord.

People: Amen.

Priest: Saint Michael, the Archangel, defend us in battle; be our defense against the wickedness and snares of the devil. May God rebuke him, we humbly pray; and do thou, O Prince of the heavenly host, by the power of God, thrust into hell Satan and the other evil spirits who prowl about the world for the ruin of souls.

People: Amen.

(An indulgence of 10 years.)

Priest: Most Sacred Heart of Jesus. *(Three times.)*

People: Have mercy on us.

(An indulgence of 7 years.)

Stand up while the Priest goes out of the sanctuary. Do not leave until he is gone.

Renewal of Baptismal Vows

It is a practice, at the end of a mission or retreat, before the Papal blessing is given, to renew the vows we made through our god-parents when we were baptized. The renewal is also made on New Year's Day or on the Feast of the Epiphany.

O Almighty and Eternal God, I, in the presence of Thy Immaculate Mother and the whole heavenly court, in my own name, renew the solemn vows of my baptism.

I hereby promise, relying on Thy grace, to renounce the devil, to renounce his works, to renounce his pomps, and to consecrate my life to the perfect service of Thy divine Majesty.

I beg of Thee, O Almighty God, through the intercession of Mary Immaculate and the merits of Thy Divine Son, help me to be faithful to my promises unto death! *Amen.*

CONFESSION

One of the purposes of a mission or retreat is to make a good Confession. Do your utmost to make a very good one.

Confession is the sacrament instituted by Our Lord Jesus Christ to forgive mortal and venial sins committed after Baptism.

Sin is an offense against God, by any thought, word, action or omission against the law of God, that is, against the Commandments of God or of the Church. There are two kinds of actual sins: mortal and venial.

Mortal Sin is a serious offense against God. Whoever dies with a mortal sin goes to hell forever. We are obliged to confess all our mortal sins, and tell how many times we have committed each. If one hides willfully one mortal sin in confession, his confession is bad, and he is guilty of a new mortal sin: sacrilegious confession. If we have done our best to make a good confession and forget one or more mortal sins in confession, our confession is good.

Venial Sin is a less serious offense against God. It often leads to mortal sin: that is why we must avoid it. If one dies with venial sins, he goes to Purgatory for a time. We are not obliged to tell our venial sins in confession, but it is better to do so.

HOW TO CONFESS

(See also pages 84-85)

Prayer Before Confession

O my God, I believe in Thee; I hope in Thee; I love Thee above all things. I adore Thee, here truly present, with all the Angels and Saints. I am a poor creature, that is not worthy to pray to Thee. But remembering Thy infinite goodness I come to Thee with the greatest confidence. Give me grace to know my sins, to be heartily sorry for them, to make a sincere confession of them, to obtain forgiveness of them, to sin no more.

O Holy Ghost, who didst come down upon the apostles, come down also upon me at this all-important moment. Help me to make a good confession, and to be reconciled to God.

And thou, O holy Mary, my sweet Mother, behold me here at thy feet and obtain for me forgiveness from my God.

St. Joseph, holy Guardian Angels, and all ye Angels and Saints, pray for me.

EXAMINATION OF CONSCIENCE

Try to remember all your sins. The following **Table of Sins** will help you remember your sins; but you must confess only the sins you have committed.

Table of Sins

The Ten Commandments

When did you make your last confession? Was it a good one?—Did you conceal a mortal sin?—Did you perform your penance?

1. Have you neglected your morning, evening, or meal prayers? Have you said them with willful distraction?—Have you doubted in matters of faith?—Were you ashamed to fulfill your religious duties?—Have you gone to non-Catholic places of worship? Did you read books against your religion? Have you denied your religion? Have you made a bad confession or communion? How often?

2. Have you used the name of God without reverence? Have you mocked or made fun of persons or things consecrated to God? Have you taken false or unnecessary oaths? Have you broken your promises? Have you cursed yourself or others?—Have you been a sponsor in baptisms and ceremonies outside the Catholic Church?



3. Did you on Sundays or holidays stay away from Mass willfully? Did you come too late?—Have you done or commanded servile work on such days without necessity?—Have you been irreverent in church? How often?

4. (Children): Have you been disobedient or disrespectful towards your parents?—Have you grieved them, neglected to help them in their needs?

(Parents): Have you neglected to teach your children their prayers, to send them to church and to a Catholic school?—Have you given them bad example? Neglected to watch over them: the company they keep, the books they read, the movies they see, etc.? Have you seen to it that your children made their first Confession and Communion at the age of seven?

5. Have you struck or wounded others?—Did you injure your health by excessive drink, etc.?—Did you desire revenge, refuse to forgive?—Did you wish others harm?—Have you led others into sin? What sins?—How many persons?—Have you given others bad books to read; shown them bad pictures; taken them to bad places; helped them to steal, etc.?

6 and 9. Have you willfully entertained impure thoughts? desires? Have you committed impure acts by yourself or with others? How often? Was it with relatives, perhaps, or with a married person?—Have you with pleasure recalled former sins of impurity?—What sins?—Did you expose yourself to danger of committing sins of impurity by keeping bad company, reading bad books, frequenting bad places, dangerous dances, theatres, etc.?—Did you willfully listen to, or take part in impure conversations? sing immodest songs? boast of immodest actions? etc.?—Did you willfully look at immodest pictures, or cast immodest looks upon yourself or others?—Did you willfully desire to commit such sins?—Did you lead others to any sins of impurity or immodesty?

7 and 10. Did you steal anything?—What was it worth?—Have you cheated anyone?—Have you done or caused damage? To what amount?—Did you neglect to make restitution?—Neglect to pay your debts?—Retain things found or stolen?—Did you have a desire to steal?

8. Did you tell lies?—Did you make known the hidden faults of others?—Did you, through envy or hatred, tell lies about others? Have you judged others rashly, suspected others falsely?

Precepts of the Church

Have you neglected to go to Confession and to receive Holy Communion during the Easter Time?

Did you fail to fast on the days prescribed, without cause?

Do you belong to any society (as Freemasonry) forbidden by the Church?

Do you contribute to the support of the Church in proportion to your means?

Have you advised or helped anybody to marry outside the Catholic Church?

The Seven Capital Sins

Have you been proud and thought yourself better than others?—Have you the habit of drinking to excess?—Have you given way to anger?

If you conceal a mortal sin in confession,—or confess without true contrition and purpose of amendment,—or are unwilling to break with all mortal sin and proximate occasions thereof,—or refuse to forgive your enemies, to restore unjustly gotten property, to retract slanders injurious to your neighbor's good name; you receive the Sacrament unworthily and are guilty of a sacrilege.

If you are afraid to tell anything, or if you do not know how to tell it, say to the Priest: "Father, help me to tell something, because I am afraid, and I do not know how to tell it."

Try now to be sorry for your sins, and make up your mind not to sin any more, and to avoid the occasions of sin. You are not really sorry for your sins if you do not forgive your enemies, repair the damage you have done, and try to avoid sin in the future.

O my God, I am very sorry that I have offended Thee, because Thou art so good; and I will not sin again.

I wish that I had never done wrongs because it displeases Thee. I forgive my enemies for love of Thee. My God, I love Thee, and I wish never to sin again.

Dear Jesus, Who died upon the Cross for me, forgive me my sins.

You may now say one "Our Father," one "Hail Mary," and the "Confiteor" (see page 20).

IN THE CONFESSIONAL

Kneel down in the confessional, make the Sign of the Cross, and say:

Bless me, Father, for I have sinned. Since my last confession which was . . . ago, I accuse myself of

Now tell all your sins, saying how many times you committed them. When you finish, say: **That is all, Father.**

Then listen attentively to what the Priest says to you. Be sure you remember what penance the Priest gives you; and if you do not hear, or if you do not know the prayer, you must tell him.

While the Priest is giving you the absolution, say:

Act of Contrition



O my God, I am heartily sorry for having offended Thee, and I detest all my sins, because of Thy just punishments, 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 sin no more and to avoid the near occasions of sin.

(3 years indulgence)

Come out of the confessional and thank God for the grace He has given you. All your sins are forgiven and your soul is all beautiful in the sight of God and His Angels. Say:

Prayers After Confession

O ye holy Angels and Saints, praise the Lord. Praise the Lord, my dear heavenly Mother. My sins are forgiven. God has pardoned all of them. I am His child again. O my God, be Thou praised for ever and ever. May Thy mercy and goodness be exalted for all eternity.

To show my thanks to Thee, O my God, I consecrate myself entirely to Thy service, and make a firm resolution to love Thee above all things, and never to offend Thee again. Add to the graces, which Thou hast already given me, this one: that I may keep the holy promises which I have made.

O Mary, my holy Mother, help me to do so. St. Joseph, my holy Angel, and all ye Saints, pray for me. *Amen.*

Now think of what the Priest told you to do and not to do. If you have to give back anything you have taken, or to correct something untrue you said of somebody, you must see how soon you can do this.

Help me, dear Jesus, to keep my good resolutions and not to give up trying even if I break them sometimes, perhaps very often.

NOW SAY THE PENANCE GIVEN BY THE PRIEST

If the penance is to be said only once, it is better to do so before leaving the church. If it is to be said on different days, say the first part before leaving the church.

If you say your penance well, it will take away a great deal of the punishment in Purgatory that you have deserved by your sins.

The "Memorare"

Remember, O most gracious Virgin Mary, that never was it known that any one who fled to thy protection, implored thy help, or sought thy intercession was left unaided. Inspired with this confidence I fly unto thee, O 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 answer me. *Amen.*

HOLY COMMUNION

The Holy Eucharist is the true Body and Blood of Jesus Christ, true God and true Man, under the appearances of bread and wine.

To receive Holy Communion is to receive the Body, Blood, Soul, and Divinity of Our Lord Jesus Christ under the appearances of bread and wine.

To make a good Communion one must **be free from mortal sin and be fasting from midnight**, that is, one should not eat or drink from twelve o'clock the night before until after Holy Communion.

If we have no mortal sins, we may go to Communion without previously going to Confession; if we have any mortal sin, we must confess before receiving Holy Communion. **If we have only venial sins, we may continue going to Communion, although it is advisable to confess at least once, or better, twice a month.**

If we want to be good and have the grace of God, we must go to Holy Communion as often as we can, because Holy Communion is the food of our soul as our meals are the food of our body. (*See also pages 85-86.*)

Prayers Before Holy Communion

Say these prayers very slowly.

Prayer for Help.—O my God, help me to make a good Communion. Mary, my dearest Mother, pray to Jesus for me. My dear Guardian Angel, 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 God, pity me, have mercy on me, forgive me. Amen.

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

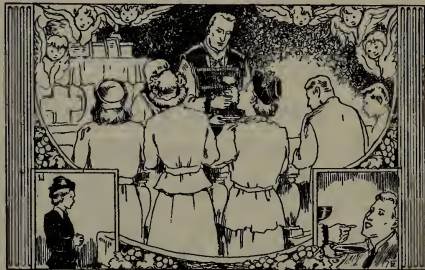
ON RECEIVING HOLY COMMUNION

While going to the altar-rail, and returning to your place, keep your *hands* joined, your *eyes* cast down, and your *thoughts* on Jesus Christ. Say the *Confiteor*.

When about to receive Holy Communion, 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."

Swallow the Host as soon as you can. If it should stick to the roof of your mouth, use your tongue to loosen it. Never use your finger.

Stay in church at prayer for at least 10 or 15 minutes after Holy Communion.



After Holy Communion

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

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

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

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

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

Act of Offering.—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.

Act of Petition.—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: 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 others.*

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

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

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

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

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

O Blessed Virgin, Mother of my God and Saviour, recommend all these my petitions to your Son. O all ye Angels and Saints of God, unite your prayers with mine; be ever mindful of me, and obtain from Him, and through Him, that with you I may bless Him and love Him for ever. *Amen.*

Indulged Prayer Before a Crucifix



Behold, O good and sweetest Jesus, I cast myself on my knees in Thy sight; and with the most fervent desire of my soul I pray and beseech Thee to impress upon my heart lively sentiments of faith, hope, and charity, with true repentance for my sins, and a most firm desire of amendment, while with deep affection and grief of soul. I consider within myself and mentally contemplate Thy five most precious Wounds, having before my eyes that which David spoke in prophecy: "*They have pierced my Hands and my Feet; they have numbered all my bones.*"

Raccolta 171—10 years indulgence each time; plenary indulgence every day after communion.

A Plenary Indulgence at the Hour of Death

By a decree of the Sacred Congregation of the Holy Office of March 9, 1904, His Holiness, Pope Pius X, granted a plenary indulgence at the moment of death to all the faithful who, on any day they may choose, shall receive the sacraments of Penance and Holy Eucharist and make the following act with sincere love toward God.

O Lord my God, I now at this moment readily and willingly accept at Thy hand whatever kind of death it may please Thee to send me, with all its pains, penalties and sorrows.

Raccolta 591—7 years indulgence each time; plenary at the hour of death if recited on any day after confession and communion.

THE BENEDICTION OF THE MOST BLESSED SACRAMENT

This is one of the most beautiful and touching ceremonies of the Church. Here upon His altar we see Christ under the appearance of bread and in the Most Blessed Sacrament, enthroned, waiting, the Royal King, to bestow His blessing upon His beloved ones, when the Priest raises Him in the Sign of the Cross above the heads of the people and the little bell announces the happy moment has come.

When the Priest opens the tabernacle and incenses the Blessed Sacrament, the hymn "O Salutaris Hostia" is sung.

After it follows the Litany of the Blessed Virgin (see page 61) or some prayers or hymns appropriate to the Feast or in honor of the Most Holy Sacrament.



Then is sung the hymn *TANTUM ERGO SACRAMENTUM*.
(See next page.)

Still kneeling, the Priest sings:

V. Panem de caelo praestitisti eis.

R. Omne delectamentum in se habentem.

When the Priest turns to the people with the Monstrance in his hands, bow your head and adore Our Blessed Lord. Ask Him to bless you and all those you ought to pray for, and take you also to Heaven some day.

The Divine Praises

Blessed be God.

Blessed be His holy Name.

Blessed be Jesus Christ, true God and true man.

Blessed be the Name of Jesus.

Blessed be His Most Sacred Heart.

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

"TANTUM ERGO"

Larghissimo

Tan - tum er - go Sa - cra
Ge - ni - to - ri, Ge - ni

men - tum Ve - ne - re - mur cer - nu
to - que Laus et - ju - bi - la - ti

i: Et an - ti - quum do - cu
o: Sa - lus, ho - nor, vir - tus

men - tum No - vo ce - dat - ri - tu
quo - que Sit et be - ne - di - cti

i: Prae - stet fi - des sup - ple
o: Pro - ce - den - ti ab u

men - tum Sen - su - um de - fe - ctu
tro - que Com - par sit lau - da - ti

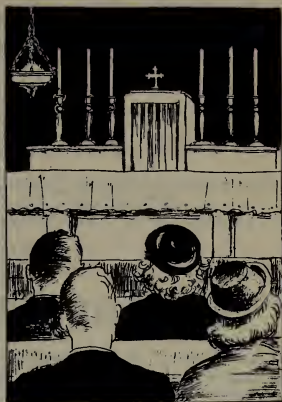
Solo
i. A - men. A - men.
o. A - men. A - men.

Blessed be the great Mother of God, Mary most holy.
Blessed be her holy and Immaculate Conception.
Blessed be the name of Mary, Virgin and Mother.
Blessed be Saint Joseph, her most chaste Spouse.
Blessed be God in His Angels and in His Saints.

VISIT TO THE BLESSED SACRAMENT

Act of Adoration.—My Jesus, I adore Thee here present. Whence is it that Thou, my Lord, shouldst come unto me, a guilty sinner? Love, dear Jesus, has made Thee prisoner. Give me the grace to love Thee ever more and more.

Act of Thanksgiving.—My Jesus, I thank Thee with all my heart for Thy loving kindness toward me. Blessed and praised at every moment be Thou in Thy great Sacrament.



Act of Petition.—My Jesus, Who hast said, “Ask and you shall receive,” give ear to my prayers for myself, my friends, poor sinners, and the souls in purgatory. (*Here pray fervently for your various intentions.*) Jesus, Jesus! be to me a Jesus!

Act of Offering.—Jesus, Thou hast given Thyself to me; accept in return all the senses of my body, all the faculties of my soul. Give me light and grace; light to know Thy holy will, and grace to do it.

Act of Resolve.—My Jesus, I am weak; too often have I offended Thee. With Thy grace, I shall never do so again. Help me to avoid (*here mention some besetting sin*). Jesus, mercy!

A Spiritual Communion

My Jesus, I believe that Thou art present in the most Holy Sacrament. I love Thee above all things, and I desire to receive Thee into my soul. Since I cannot now receive Thee sacramentally, come at least

spiritually into my heart (*here form an ardent desire to receive Jesus into your heart*). I embrace Thee, as if Thou wert already there, and unite myself wholly to Thee; never permit me to be separated from Thee.

3 years indulgence, plenary once a month.

Our Father, Hail Mary, Glory be to the Father, etc.

O Sacrament most holy, O Sacrament divine,
All praise and thanksgiving be every moment Thine!

300 days indulgence, plenary once a month.

THE HOLY ROSARY

The Rosary is a devotion in honor of the Blessed Virgin. It consists of fifteen divisions, called decades, each composed of the *Our Father* said once, and the *Hail Mary* said ten times, followed by the *Glory be to the Father*.

Each decade is recited, in honour of a mystery of the life of Our Lord and His Holy Mother. During each decade we should call to mind the mystery which it is intended to honor and pray that we may learn to practise virtues specially taught us by that mystery.

These mysteries are arranged in three sets or parts. These parts are called the Joyful, the Sorrowful, and the Glorious Mysteries, corresponding to the three great divisions of Our Lord's life—namely, His Infancy, His Passion, and His Glory. Each part is composed of five mysteries.

The custom is to distribute the Mysteries over the days of the week.

To Say The Beads

Make the Sign of the Cross:

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

V. Thou, O Lord, wilt open my lips.

R. And my tongue shall announce Thy praise.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

V. Glory be to the Father and to the Son and to the Holy Ghost.

R. As it was in the beginning, is now and ever shall be, world without end. *Amen.*

Holding the crucifix of your Rosary, say the "I believe," (page 17). On the big bead, say one *Our Father*, and on the three little beads say three *Hail Marys*, for an increase of faith, hope, and charity. Finally, say one *Gloria*.

(Note: To gain the indulgences, it is not necessary to say the above prayers. Other prayers may be said instead.)

The Five Joyful Mysteries

To be recited on Mondays and Thursdays, on Christmas Day, and on the Feasts of the Annunciation, the Visitation, and the Purification of the Blessed Virgin.

1. The Annunciation

Let us contemplate in this mystery how the Angel Gabriel saluted our Blessed Lady, full of grace, and declared unto her the Incarnation of Our Lord.

Then say: *Our Father* (once); *Hail Mary* (ten times); *Glory be to the Father* (once).

2. The Visitation

Let us contemplate in this mystery how the Blessed Virgin Mary, understanding from the Angel that her cousin, St. Elizabeth, had conceived, went in haste into the mountains of Judea to visit her, and remained with her three months.

Then say: *Our Father* (once); *Hail Mary* (ten times); *Glory be to the Father* (once).

3. The Birth Of Our Lord

Let us contemplate in this mystery how the Blessed Virgin Mary gave birth to our Redeemer Jesus Christ, at midnight, and laid Him in a manger, because there was no room in the inn at Bethlehem.

Then say: *Our Father* (once); *Hail Mary* (ten times); *Glory be to the Father* (once).

4. The Presentation in the Temple

Let us contemplate in this mystery how the Blessed Virgin Mary, on the day of her Purification, presented the Child Jesus in the Temple, where holy Simeon, giving thanks to God, received Him into his arms.

Then say: *Our Father* (once); *Hail Mary* (ten times); *Glory be to the Father* (once).

5. The Finding in the Temple

Let us contemplate in this mystery how the Blessed Virgin Mary, after having lost her beloved Son in Jerusalem, sought Him for three days, and at length found Him the third day, in the Temple, in the midst of the doctors.

Then say: *Our Father* (once); *Hail Mary* (ten times); *Glory be to the Father* (once).

(Note: *After the Glory be to the Father* you may add the *Hail Holy Queen*, as on page 61).

The Five Sorrowful Mysteries

To be recited on Tuesdays and Fridays, and on Wednesday and Thursday of Holy Week.

1. The Agony of Our Lord in the Garden

Let us contemplate in this mystery how Our Lord Jesus Christ was so afflicted for us in the garden of Gethsemane, that His Body was bathed in a sweat of blood, which ran down in great drops to the ground.

Then say: *Our Father* (once); *Hail Mary* (ten times); *Glory be to the Father* (once).

2. The Scourging at the Pillar

Let us contemplate in this mystery how Our Lord Jesus Christ, being delivered up by Pilate to the fury of the Jews, was most cruelly scourged at the pillar.

Then say: *Our Father* (once); *Hail Mary* (ten times); *Glory be to the Father* (once).

3. The Crowning with Thorns

Let us contemplate in this mystery how those cruel ministers of Satan platted a crown of thorns, and cruelly pressed it on the sacred Head of our Lord Jesus Christ.

Then say: *Our Father* (once); *Hail Mary* (ten times); *Glory be to the Father* (once).

4. The Carrying of the Cross

Let us contemplate in this mystery how Our Lord Jesus Christ, being sentenced to die, bore with patience the Cross which was laid upon His shoulders for His greater torment and ignominy.

Then say: *Our Father* (once); *Hail Mary* (ten times); *Glory be to the Father* (once).

5. The Crucifixion and Death

Let us contemplate in this mystery how Our Lord Jesus Christ, being come to Mount Calvary, was stripped of His clothes and had His hands and feet nailed to the Cross.

Then say: *Our Father* (once); *Hail Mary* (ten times); *Glory be to the Father* (once).

After the *Glory be to the Father* you may add the *Hail! Holy Queen*, as on page 61.

The Five Glorious Mysteries

To be recited on Wednesdays, Saturdays, and Sundays; and on Mondays and Tuesdays of Easter and Pentecost, and on Ascension Day.

1. The Resurrection of Our Lord

Let us contemplate in this mystery how Our Lord Jesus Christ, triumphing gloriously over death, rose again the third day immortal and impassible.

Then say: *Our Father* (once); *Hail Mary* (ten times); *Glory be to the Father* (once).

2. The Ascension

Let us contemplate in this mystery how Our Lord Jesus Christ, forty days after His resurrection, ascended into Heaven, in the presence of His most Holy Mother, and His Apostles and disciples.

Then say: *Our Father* (once); *Hail Mary* (ten times); *Glory to the Father* (once).

3. The Descent of the Holy Ghost

Let us contemplate in this mystery how Our Lord Jesus Christ sent the Holy Ghost upon His Apostles, who were gathered in the Cenacle with the Blessed Virgin Mary.

Then say: *Our Father* (once); *Hail Mary* (ten times); *Glory be to the Father* (once).

4. The Assumption of Our Blessed Mother

Let us contemplate in this mystery how the Blessed Virgin was assumed body and soul into Heaven, accompanied by the holy Angels.

Then say: *Our Father* (once); *Hail Mary* (ten times); *Glory be to the Father* (once).

5. The Coronation of Our Blessed Mother

Let us contemplate in this mystery how the Blessed Virgin Mary was crowned by her Son with a crown of glory.

Then say: *Our Father* (once); *Hail Mary* (ten times); *Glory be to the Father* (once).

After the Fifth Mystery, you may add the *Hail! Holy Queen*:

Hail! Holy Queen

HAIL! HOLY QUEEN, Mother of mercy, hail, 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 vale 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! *(5 years indulgence)*

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! whose only-begotten Son, by His life, death, and resurrection has purchased for us the rewards of eternal life, grant, we beseech Thee, that meditating upon these mysteries in the most Holy Rosary of the most Blessed Virgin Mary, we may imitate what they contain, and obtain what they promise; through the same Christ, our Lord. *Amen.*

The Litany of the Blessed Virgin Mary

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

God the Father of Heaven,
have mercy on us.

God the Son, Redeemer
of the world, *have mercy*
on us.

God the Holy Ghost, *have*
mercy on us.

Holy Trinity, one God,
have mercy on us.

Holy Mary,*
 Holy Mother of God,
 Holy Virgin of virgins,
 Mother of Christ,
 Mother of divine grace,
 Mother most pure,
 Mother most chaste,
 Mother inviolate,
 Mother undefiled,
 Mother most amiable,
 Mother most admirable,
 Mother of good counsel,
 Mother of our Creator,
 Mother of our Redeemer,
 Virgin most prudent,
 Virgin most venerable,
 Virgin most renowned,
 Virgin most powerful,
 Virgin most merciful,
 Virgin most faithful,
 Mirror of justice,
 Seat of wisdom,
 Cause of our joy,
 Spiritual vessel,
 Vessel of honor,
 Singular vessel of devotion,
 Mystical rose,
 Tower of David,
 Tower of ivory,
 House of gold,
 Ark of the covenant,
 Gate of heaven,

**Pray for us*

Morning star,
 Health of the sick,
 Refuge of sinners,
 Comforter of the afflicted,
 Help of Christians,
 Queen of Angels,
 Queen of Patriarchs,
 Queen of Prophets,
 Queen of Apostles,
 Queen of Martyrs,
 Queen of Confessors,
 Queen of Virgins,
 Queen of all Saints,
 Queen conceived without
 original sin,
 Queen of the most holy
 Rosary,
 Queen of Peace*

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

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

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

V. Pray for us, O holy
 Mother of God,

R. That we may be
 made worthy of the promis-
 es of Christ.

Let us pray

Pour forth, we beseech Thee, O Lord, Thy grace into our hearts; that we to whom the Incarnation of Christ Thy Son was made known by the message of an Angel, may, by His Passion and Cross, be brought to the glory of His resurrection: through the same Christ Our Lord.
Amen.

The Way of the Cross

THE WAY OF THE CROSS is a devotion to the Sacred Passion in which we accompany, in spirit, our Blessed Lord in His sorrowful journey to Mount Calvary, and we recall to mind, with sorrow and love, how much He suffered for us.

There are fourteen Stations where one stops to meditate a little and pray. We should often make this pious exercise to conceive sorrow for our sins and increase our love for Jesus, our Savior and Redeemer.

To gain the Indulgences attached to this devotion, it is not necessary to kneel at each station, nor say any set prayers, before, during, or after the Way of the Cross.

Preparatory Prayer

(To be said before the altar)

O my God, my Redeemer! behold me here at Thy feet. From the bottom of my heart I am sorry for all my sins, because by them I have offended Thee, Who art infinitely good. I will die rather than offend Thee again. *(Kneel before the First Station.)*

First Station

Jesus is condemned to death.

V. We adore Thee, O Christ, and we bless Thee.

R. Because by Thy holy cross Thou hast redeemed the world.

Consider how Pilate condemned the innocent Jesus to death, and how your Redeemer submitted to this sentence, to free you from the sentence of everlasting death.

O Jesus! I thank Thee for this Thy great love, and I beseech Thee to take back the sentence of everlasting death which I have deserved by my sins, so that I may be made worthy to attain to everlasting life.

Our Father, Hail Mary.

Have mercy on us, O Lord.
Have mercy on us.



Second Station

Jesus is laden with the cross.

V. We adore Thee, etc.

Consider how Jesus took upon His shoulders the cross which your many sins made so heavy.

O Jesus! grant me grace not to make Thy cross heavier by new sins, and cheerfully to carry mine in a true spirit of penance.

Our Father, Hail Mary.

Have mercy on us, O Lord.
Have mercy on us.



Third Station

Jesus falls for the first time.

V. We adore Thee, etc.

Consider how Jesus, overcome by weariness and pain, fell to the ground under the weight of the cross.

O Jesus! my falls into sin caused Thee this fall Grant that I may never renew Thy pain by a relapse to sin.

Our Father, Hail Mary.

Have mercy on us, O Lord.
Have mercy on us.



Fourth Station

Jesus meets His blessed Mother.

V. We adore Thee, etc.

Consider the anguish which filled the hearts of Jesus and Mary at this sorrowful meeting. It was your sins that caused the Son and the Mother this affliction.

O Jesus! excite in me, through the intercession of Thy holy Mother, a lively sorrow for my sins, that I may bewail them my whole life long, and in the hour of my death find favor with Thee.

Our Father, Hail Mary.

Have mercy on us, O Lord.

Have mercy on us.



Fifth Station

Simon of Cyrene helps Jesus carry the cross.

V. We adore Thee, etc.

Consider how the Jews, seeing that Jesus was no longer able to drag His cross along, compelled Simon of Cyrene to carry it after Him.

O Jesus! I ought to carry the cross, because I have sinned. Give me the grace at least to accompany Thee on the way to Calvary, and for the love of Thee cheerfully to bear the cross of adversities.

Our Father, Hail Mary.

Have mercy on us, O Lord.

Have mercy on us.



Sixth Station

Veronica wipes the face of Jesus.

V. We adore Thee, etc.

Consider how this woman tried to alleviate the sufferings of Jesus, and how He rewarded her by leaving the print of His sacred face on the towel she had in her hands.

O Jesus! grant me the grace to cleanse my soul from all its defilements, and imprint deep in my heart and mind the image of Thy holy sufferings.

Our Father, Hail Mary.

Have mercy on us, O Lord.
Have mercy on us.



Seventh Station

Jesus falls the second time.

V. We adore Thee, etc.

Consider the sufferings Jesus endured in this second fall. You have been the cause of them, by your frequent relapses into sin.

O Jesus! I stand before Thee full of shame. Give me the grace so to arise from my sins as never again to fall back into them.

Our Father, Hail Mary.

Have mercy on us, O Lord.
Have mercy on us.



Eighth Station

Jesus speaks to the women of Jerusalem.

V. We adore Thee, etc.

Consider how Jesus exhorts these women to weep, not for Him, but for themselves, to teach you to weep more for your sins than for His sufferings.

O Jesus! give me tears of true contrition, that the sorrow I feel for Thy sufferings may be profitable to me.

Our Father, Hail Mary.

Have mercy on us, O Lord.

Have mercy on us.



Ninth Station

Jesus falls the third time.

V. We adore Thee, etc.

Consider how Jesus falls the third time, enduring excruciating pain, to atone for your obstinacy in continually committing new sins.

O Jesus! now I am firmly resolved to give up sin forever, so as not to cause Thee new suffering. Strengthen me in this my resolution and by Thy grace make it efficacious.

Our Father, Hail Mary.

Have mercy on us, O Lord.

Have mercy on us.



Tenth Station

Jesus is stripped, and receives gall to drink.

V. We adore Thee, etc.

Consider the shame Jesus endured in being stripped of His garments, and the bitterness of the wine mixed with myrrh and gall, which they caused Him to taste. Thus He atoned for your immodesty, and your intemperance in eating and drinking.

O Jesus! I am sorry for all the sins I have committed by sensuality. I promise, with Thy assistance, not to renew Thy shame and suffering, and to live henceforward in modesty and temperance.

Our Father, Hail Mary.

Have mercy on us, O Lord.
Have mercy on us.



Eleventh Station

Jesus is nailed to the cross.

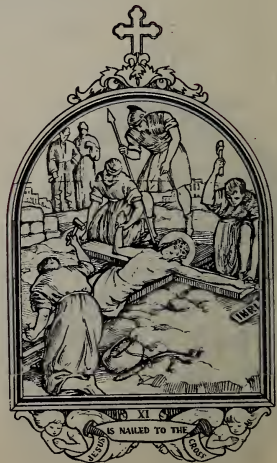
V. We adore Thee, etc.

Consider the dreadful sufferings Jesus endured, when the Jews stretched His bleeding body on the cross, and fastened it thereon with nails through His sacred hands and feet.

O Jesus! Thou didst suffer all this for me; and should I suffer nothing for Thee? Fasten my obstinate will to Thy cross. I firmly resolve never more to offend Thee, and for the love of Thee to suffer everything.

Our Father, Hail Mary.

Have mercy on us, O Lord.
Have mercy on us.



Twelfth Station

Jesus dies on the cross.

V. We adore Thee, etc.

Consider how Jesus, after three hours' agony, dies on the cross for your salvation.

O Jesus! since Thou hast sacrificed Thy life for me, it is but just that I should spend the rest of my life for Thee. And this I firmly propose to do. Only grant me, by the merits of Thy death, the grace to put my resolution into practice.

Our Father, Hail Mary.

Have mercy on us, O Lord.

Have mercy on us.



Thirteenth Station

Jesus is taken down from the cross.

V. We adore Thee, etc.

Consider the grief of the Mother of God, when she received in her arms the body of her Divine Son, all pale, covered with blood, and void of life.

O most holy Virgin! obtain for me the grace never more to crucify Jesus afresh by new sins, but by the practice of virtue to keep Him ever alive in me.

Our Father, Hail Mary.

Have mercy on us, O Lord.

Have mercy on us.



Fourteenth Station

Jesus is laid in the sepulchre.

V. We adore Thee, etc.

Consider how the most sacred body of Jesus was laid, with the greatest reverence, in the new grave prepared for it.

O Jesus! I thank Thee for all Thou hast suffered in order to redeem me; and I beseech Thee, grant that I may prepare myself to receive worthily, in Holy Communion, the body which Thou hast given for me. Take up Thy abode forever in my soul.

Our Father, Hail Mary.

Have mercy on us, O Lord.

Have mercy on us.

You may add five times the Our Father, Hail Mary and Glory be to the Father in honor of the five Wounds of Jesus Christ; and then one Our Father, Hail Mary and Glory be to the Father for the intention of the Pope.



The sick and infirm who can not make the Way of the Cross in church, can gain at home the indulgences attached to this devotion if while holding in their hands a crucifix blessed especially for this purpose they recite *twenty times the Our Father, Hail Mary and Glory be to the Father*; namely, fourteen for the fourteen stations, five in honor of the Five Wounds and one for the intention of the Holy Father.

THINGS A CATHOLIC SHOULD KNOW

We are creatures of Almighty God. God made us; we belong to Him. We have therefore duties toward God that we must fulfill. We fulfill these duties toward God by practicing the virtue of Religion.

Religion is a virtue by which we give to God the honor and service which is due to Him alone, as our Creator, Supreme Lord, and Master.

We practice religion by *believing* all the truths revealed by God, and by *keeping* the Commandments of God and of the Church, which was founded and established by Him for the guidance and salvation of all mankind.

These truths and these Commandments were *revealed by God Himself* to Adam, who was the first man in the world. Afterwards they were repeated by God to the holy Patriarchs who practised them, and to the Prophets of the Old Testament, who proved that they were inspired by God.

Lastly, *Jesus Christ, Who is God made man, taught them to us*, and promised to preserve them in His Church free from error until the end of time.

By religion is also understood the body of truths revealed by God, and His Commandments that we are to obey.

There is Only One True Religion

Are not all religions equally true?—No. Truth is always one and cannot be divided. The various religions teach opposite things. It follows that only one can be the true religion, and consequently all the others are false, and those professing them are in error. What is black cannot be white at the same time.

Which is the true religion?—Before the birth of Jesus Christ, the true religion was practiced among the Jews. After the coming of Jesus Christ, the true religion is that taught by Him Who by His life and miracles, and especially by His resurrection, showed that He was the true Son of God.

What churches are not in the true religion?—All those who do not recognize Jesus Christ as the Son of God, and do not profess His doctrine, are not in the true religion: as Jews, Mohammedans, Buddhists, and pagans in general. The various churches generally termed Protestant, such as Presbyterians, Methodists, etc., profess Christianity, but do not believe in and practice *all* the doctrines taught by Our Lord, and therefore are not in the true religion of Jesus Christ either.

Were non-Catholic Christian bodies founded by Christ?—No. The following is a list of some of those groups and their founders:

Lutheran Church—founded by Martin Luther in 1517.
 Episcopalian Church—founded by Henry VIII in 1534.
 Presbyterian Church—founded by John Knox in 1560.
 Baptist Church—founded by John Smyth in 1600.
 Methodist Churches—founded by John Wesley in 1739.
 Church of Christian Science—founded by Mary Baker
 Eddy in 1879.

What Church alone possesses the true religion?—The Catholic Church alone possesses the true religion, because only there are all the doctrines of Christ taught in their entirety, exactly as Jesus Christ Himself commanded them to be taught, promising that by His help they shall be taught until the world comes to an end.

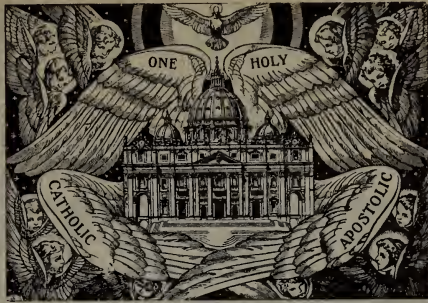
The Catholic is the Only True Church of Christ

We can find the true religion only in the Roman Catholic Church, because she alone preserves intact the divine revelation; she alone was established by Jesus Christ, true God and true Man; she alone was propagated by the Apostles and their successors even to our day; and therefore, she alone possesses the marks of divinity.

What are the marks by which we can with certainty discover which of the many churches is the True Church established by Christ?—These

marks are four: namely, the True Church must be

One, Holy, Catholic, and Apostolic.



The Catholic Church is ONE

because all loyal Catholics living in all parts of the world profess the same faith, the same doctrines, and acknowledge the same one Head, the Pope.

The Catholic Church is HOLY

because her Head and Founder, Jesus Christ Himself, is holy. She professes a holy faith and holy doctrines. She administers holy Sacraments. Many who belong to her are now Saints. Many of her members lead holy lives. She teaches all her children to live holy lives.

The Church is CATHOLIC, or Universal

because she is for *all* men. She extends to all places. Her doctrines have been preached, and are being preached, in the most distant countries. The Church is not for one group or one nation; it is for all men.

The Church is universal or *Catholic* also because she is for all times. In the midst of the most bloody persecutions, she has lived through the ages, as Christ promised.

The Catholic Church is APOSTOLIC

because she believes and teaches all that the Apostles of Christ believed and taught. It was to them that Our Lord left the true religion to be taught. The Catholic religion alone teaches these doctrines and practices of the Apostles. The Catholic Church alone has for leaders the direct successors of the Apostles of Christ. The Catholic Church alone has the direct successor of St. Peter at its head, the Roman Pontiff. The Catholic Church alone can trace the direct succession of its Head, the reigning Pope, back through the centuries to the first Pope named by Christ Himself, St. Peter.

About God

In the beginning, before there was anything, there was God. He was supremely happy, needing nothing, needing nobody, not even Angels or Saints.

God is eternal: Eternal refers to what never had a beginning and will never have an end. Only God is eternal.

God is almighty, all-powerful: He can do all things; nothing is impossible to God.

God is wise: He knows everything, even our thoughts.

God is good. This is why He created the angels and men and everything that is. But *God is also just:* He rewards those who are good and punishes those who are bad.

God is truthful: He loves the truth; He cannot tell a lie.

God made the **Angels**. The angels are spirits; they have no body as we have. God sends an angel to take care of each of us. He is our **Guardian Angel**. We should pray to him and ask his help.

Some angels disobeyed God, and God condemned them to hell. The bad angels who are being punished in hell are called **devils**. They try to hurt us by tempting us.

Creation

God is our Supreme Lord, the Creator of Heaven and earth. He made the world out of nothing: this is called CREATION. Only God can create.



God made the world in six days; on the seventh day He rested. He blessed this day and made it holy. *Catholics are obliged to keep Sundays and holydays of obligation holy, by hearing Mass and abstaining from servile work.*

The first man was Adam, and the first woman Eve. We are all children of Adam and Eve. They were our First Parents.

God made the world and everything in it for His own glory.

Why did God make us?—He made us to know Him, to serve Him, and to love Him in this life, and to be happy with him in the next.

To *know* God, we must learn the teachings of His Church, which is the Catholic Church alone.

To *serve* God and to *love* Him, we must obey the Commandments of God and those of His Church.

If we love and serve God, we shall have peace in this life and the everlasting joys of Heaven hereafter.

The Most Blessed Trinity

There is only one God, but in God there are three different Persons, equal in every way.

God the Father is the First Person. God the Son is the Second Person. God the Holy Ghost is the Third Person.

But the Father is neither older nor greater than the Son or the Holy Ghost. All three Divine Persons are equally old, because they are equally eternal; all are equally great, equally powerful, equally good: they are equal in all things.

We call the existence of Three Divine Persons in One God the mystery of the BLESSED TRINITY.

A truth that we cannot understand is a *mystery*. The mystery of the Blessed Trinity is too great to be fully grasped by our minds; but we believe it, because God has told it to us, and God is truthful.

We honor especially the Blessed Trinity when we make the Sign of the Cross well, saying: In the name of the Father, ✠ and of the Son, and of the Holy Ghost. Amen.

We also honor the Trinity by the short prayer: Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning is now and ever shall be, world without end. Amen.

Our Lord Jesus Christ

God did not abandon Adam and Eve after their first sin. He promised them a Redeemer to reopen the gates of Heaven.

This Redeemer and Saviour is OUR LORD JESUS CHRIST. He is God the Son, the Second Person of the Blessed Trinity, Who became Man: this is called the mystery of the INCARNATION. Incarnation re-

fers to the taking of a body and soul like ours by the Second Person of the Blessed Trinity.

Jesus Christ is true God, because He is the Second Person of the Blessed Trinity.

Jesus Christ is true Man, because He has a body and soul like ours.

God the Son became Man over 1900 years ago; He was born of the Blessed Virgin Mary. The day of His birth is the 25th of December. It is called **Christmas Day**. We number the years from Our Lord's birth.

St. Joseph was the husband of the Blessed Virgin but not the father of Jesus Christ. Jesus Christ had only one Father, God Who is in Heaven.

To redeem us Our Lord Jesus Christ suffered and died on the Cross. To teach us the way to Heaven He instituted the Catholic Church; to prove that He was God He performed many wonderful deeds, and last of all He arose from the dead.

The Commandments of God

The Ten Commandments of God were given by God Himself to Moses on Mount Sinai.

All men must keep them, because God is our Lord and Master; those who do not obey them cannot go to Heaven.

1.—I am the Lord thy God: thou shalt not have strange gods before Me.

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



- 3.** -Remember thou keep holy the Lord's 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.

The Ten Commandments mean:

- 1.** Honor (know, love, pray to and adore) the one, true God.
- 2.** Respect and revere the name of God.
- 3.** Do not do unnecessary manual work on the Lord's day, but devote the day to God's service.
- 4.** Honor and obey your father, mother, superiors and teachers.
- 5.** Do not injure the life of any one; love your neighbor as yourself.
- 6.** Do not do, say, or read impure things; do not gaze at, nor listen to them, nor allow them to be done to you.
- 7.** Do not steal or injure your neighbor's goods.
- 8.** Do not lie or injure the good name of your neighbor.
- 9.** Do not willfully think of impure things or desire them.
- 10.** Do not covet money or desire to have the possessions of your neighbor.

Commandments of the Church

The Catholic Church received from God Himself the power to make laws; we are therefore obliged to obey these laws in the same way as the Commandments of God.

The chief Commandments, or laws, of the Church are these six:

- 1. To assist at Mass on all Sundays and holy-days of obligation.**
- 2. To fast and to abstain on the days appointed.**
- 3. To confess our sins at least once a year.**
- 4. To receive Holy Communion during the Easter time.**
- 5. To contribute to the support of the Church.**
- 6. To observe the laws of the Church concerning marriage.**

(For the holydays of obligation and the laws of fasting and abstinence see pages 100-101.)

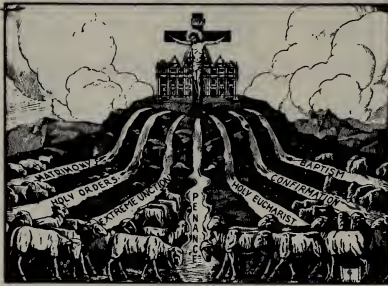
How can we help support our Pastors?—We can help support our Pastors and the Church by contributing to the collection on Sunday and by making special offerings for the Catholic schools, for the missions, the Catholic press, and for other needs of the Church. Money given to God's service will never be missed, and will bring back reward a hundredfold.

Redemption

How did Our Lord Jesus Christ redeem and save man?—He suffered and died on the cross.

Our Lord wished to suffer so much and to die on the cross, to satisfy God for our sins, in order to show what a wicked thing sin is, and how much He loves us. He died on Friday of Holy Week, which is called **Good Friday**.

The Sacraments



Our Lord Jesus Christ, while living on earth, instituted seven means for obtaining His grace. They are called Sacraments.

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

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

Two of the Sacraments are for the forgiveness of sins, and may be received when we are not in the state of grace; they are called the **Sacraments of the dead**: Baptism, and Penance.

The other five Sacraments require the state of grace; they are called the **Sacraments of the living**: Holy Eucharist, Confirmation, Extreme Unction, Holy Orders, and Matrimony.

Whoever is in sin and should wish to receive any of the Sacraments of the living must first go to confession and get forgiven.

Baptism, is the first of the Sacraments; none of the other six can be received by an unbaptized person.

Baptism, Confirmation and **Holy Orders** can be received only once. They imprint a mark or character on our souls that can never come off.

Penance and **Eucharist** can be received often. The oftener we receive them the better we become.

Extreme Unction can be received only once in the same sickness.

Matrimony can not be repeated until one of the parties dies.

Baptism

Baptism is a sacrament which takes away Original Sin from our souls, makes us Christians, children of God, and heirs of heaven.

No one can receive the other sacraments without first being baptized. Baptism **can only be received once** in a lifetime, if it has been administered properly. Baptism administered by non-Catholic sects is usually invalid: therefore those baptized in that manner should be taken to church to receive conditional baptism.



When children are born, they should be taken to the church **as soon as possible** to be baptized.

What is lay baptism?—It is the baptism administered by a lay person when a child or unbaptized person is in danger of death, and no priest is available. Water is poured over the person's head while the following is said: "*I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.*"

If the child should survive, it **cannot be baptized again**; nevertheless, it must be taken to the Priest to supply the ceremonies.

The name given at Baptism should be the name of a Saint. There must be at least one god-parent, but not more than one godfather and one godmother. Godparents must be at least fourteen years old. *Non-Catholics*, such as Freemasons, Protestants, etc., and public sinners may not act as godparents.

Godparents should see that the child is taught the catechism, makes his first communion, and lives as a good Catholic.

Confirmation

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

We receive the seven gifts of the Holy Ghost: Wisdom, Understanding, Counsel, Fortitude, Knowledge, Piety and Fear of the Lord.

The Sacrament of Confirmation is given by the Bishop: **it can be received only once**; it is a sin to try to receive it more than once.

To receive Confirmation one should be in a state of grace, know the catechism, and go to confession.

It is a sin to neglect to receive Confirmation. In cases of danger of death, when no Bishop is available, the Parish Priest is given authority to administer Confirmation.



Penance

Penance or Confession is a Sacrament by which the sins committed after Baptism are forgiven.

To receive the Sacrament of Penance, we must:

1. Recall the sins we have committed: this is *Examination of Conscience*.
2. Be sorry for our sins because they displease God, and resolve never to commit them again: this is *Contrition*.
3. Tell all our mortal sins to the Priest: this is *Confession*.



4. Receive the forgiveness of our sins from the Priest: this is *Absolution*.

5. Say the Penance that the Priest gives us, in order to repair, at least in part, the evil done to God by our sins: this is *Satisfaction*.

If we do these things well our Confession is good, and our sins are forgiven.

If one is not sorry for his sins, or does not tell the Priest all his mortal sins, or does not forgive his enemies, or does not resolve to amend, his confession is a bad one; his sins are not forgiven; and he commits another sin, sacrilege.

Why do we confess to a Priest?—Because Christ, who established the Church, required us to do so. He gave His priests the right to judge and forgive sins; they must know **WHAT TO JUDGE AND FORGIVE**. Nobody is exempted from going to Confession, not even Bishops, Priests, or the Pope himself. We must confess our sins at least once a year: not to do so is a mortal sin.

(See also "Confession," pages 42-47.)

Holy Eucharist

The **Holy Eucharist** is a Sacrament which contains the Body and Blood, Soul and Divinity of our Lord Jesus Christ under the appearances of bread and wine. It is also called *Blessed Sacrament*.

"Under the appearances of bread and wine" means that what remains after the bread and wine have been changed into the Body and Blood of Christ, looks and tastes like bread and wine.

When did Our Lord institute the Sacrament of the Holy Eucharist?—Our Lord instituted the Holy Eucharist at the Last Supper, the night before He died for our salvation.

Jesus Christ Himself gave the power to the Bishops and Priests of the Catholic Church to change bread and wine into His Body, Blood, Soul and Divinity, when during the consecration of Mass they say the words. "This is My Body, this is My Blood."

Holy Communion is the receiving of Our Lord in the Holy Eucharist. The Church commands us to receive Holy Communion at Easter time. To neglect this is a mortal sin.

(See also "Holy Communion," pages 48-52.)

Extreme Unction



Extreme Unction is a Sacrament which, by the anointing and prayers of the Priest, gives health to the soul and sometimes to the body, when we are sick and in danger of death.

What should we do if someone in the house is very ill?—

We should call a Priest at once. He will hear the Confession of the sick person, give him Holy Communion, and anoint him with oil in the

name of Our Lord. If the sick person be in sin, he will be forgiven and if it is good for his soul, will have his bodily health restored.

Do not wait until there is no more hope of recovery before sending for a Priest. It is a sin to let our relatives and neighbors die without the Sacraments.

Do not be afraid to tell a sick person when he is in danger of death that he must prepare himself so that he may die as a Christian.

Always help the sick to be prepared for a happy death: **call the Priest.**

We should have holy water and candles in the house for the Priest when he comes for the sick call.

How to Help the Dying Have a Happy Death.

The most important moment of a man's life is the moment of death. It is the moment that will decide his fate for all eternity. It will obtain for him Heaven, if he dies a good, or happy, death; it will condemn him to hell, if he dies a bad, or unhappy death. What an act of charity, therefore, it is to help a dying person have a happy death; that is, a death with his soul free from mortal sin!

Before the Priest comes, we should help the person prepare for his last Confession; we should say with him the act of contrition. When he has made his Confession, received the Viaticum, the Sacrament of Extreme Unction, and the Pápal Blessing, we should place a crucifix near him or in his hands.

Annoying, worldly, or frivolous conversations should not be carried on in the sick room; the sick person should be given perfect peace in which to prepare himself to meet his God. At intervals, the Priest or a member of the family should suggest short ejaculations which the agonizing can easily repeat, at least in his mind. The following are good ejaculations:

Jesus, Jesus, Jesus!

Into Thy hands, O Lord, I commend my spirit.

Lord Jesus, receive my soul.

Most Sacred Heart of Jesus, have mercy on us!

Holy Mary, pray for me!

O Mary, Mother of grace and Mother of mercy, do thou protect us from our enemy, and receive us at the hour of our death.

Mary Help of Christians, pray for me!

Mother of mercy, pray for us!

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

Jesus, Mary, Joseph, assist me now at my last agony.

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

If the person still has full use of his consciousness, we may even repeat with him the Act of Resignation at the Hour of Death (*page 52*). As soon as the person is dead, he should be dressed modestly, with a crucifix placed in his hands.

Should we have friends whose house is visited by death, let us go to help and console them. If we cannot go to the house of the deceased to pray or help with some useful work, we had better leave the bereaved family alone with their dead. Far better than flowers, which cannot help the departed one's soul, we should offer Masses and prayers for him. If the family is poor, it is a laudable custom to offer to help with the funeral expenses.

The funeral should be simple, and held with devotion. The body should first be taken to the church for the blessing, and if possible for a Requiem Mass. On certain important holydays, such as Easter, no Requiem Mass can be said; but a Priest who is not obligated already could be asked to say a private mass of the day without the presence of the corpse. Instead of spending money on music bands, extravagant coaches and coffins, and costly wreaths, the family should rather offer prayers, sacrifices, and Masses for the repose of the soul of their loved one.

The body should be buried in a Catholic cemetery, if there is one; at least the grave should be blessed. Over the place of burial a large cross should be erected.

The letters R. I. P. often seen on gravestones stand for *Requiescat in pace* (May he rest in peace).

Holy Orders

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

What are the duties of priests?—They are:

1. To offer the Holy Sacrifice of the Mass.
2. To give the Sacraments.
3. To preach the word of God.



The **Parish Priest** and his assistants take care of the people in a district called a *Parish*.

Several Parishes form a diocese. The head of a diocese is a **Bishop**. Several dioceses form an Ecclesiastical Province with an **Archbishop**. Over all the Bishops is the **POPE**.

How should we act towards our Priests?—We should respect them and the Bishops, speak well of them and contribute to their support, because they come to us in the name and with the authority of Our Lord Jesus Christ.

There can never be enough Priests for God's holy service. Let us pray God to send us many good Priests to take care of the people and give them the blessings of the Church.

Matrimony



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

Young people should not be in too great hurry to get married. "Marry in haste, and repent at leisure." Before deciding to get engaged, they should consult their parents, and be guided by their advice.

Courtship is a time of remote preparation for marriage, the time of choosing a life partner. Then the young man and young woman frequent each other's company, in an attempt to find out whether, after knowing each other's character, they would like to take each other as life companions. It is perfectly proper for a young man to pay his attentions to several young women at the same time, and for a young woman to receive such attentions from several young men at the same time. This is because the time of courtship is precisely the time of choosing, to see which one will make the most suitable companion for life.

Engagement. After a period of courtship, varying from six months to about two years, but no longer, the young man and young woman may become engaged. This implies marriage at an early date. It presupposes congeniality, an understanding of the duties of the married, and sufficient means to support the married state. The period of engagement should not last longer than a few months. During both the courtship and the engagement, no undue familiarities should be indulged in between the couple; respect for each other's virtue before the marriage is a good sign for a happy and chaste married life. As engagement means a choice for a life partner has been made, therefore a person can be engaged to *only one* at a time.

May Catholics marry before a non-Catholic minister or a civil official?—Catholics are absolutely prohibited from contracting marriage except before a Priest of the Church and two witnesses.

1. No Catholic can be married outside the Church. Catholics who contract a *civil marriage* before a civil official **are not married**. They have merely made a civil contract. Therefore, if they live together as man and wife, they sin against the Sixth and Ninth Commandments. Their legal contract saves them from jail, but it will not save them from hell. Even if Catholics contract a civil marriage with the intention of not living together before they have been properly married in Church, they nevertheless commit a grave sin.

2. If Catholics attempt to marry before a *non-Catholic pastor*, they not only commit sin, but they are excommunicated from the Church, for recognizing a false religion. **They are not married**. They are

excluded from the sacraments, may not be godparents for baptism and confirmation, and may not receive Christian burial. Their excommunication lasts until they go to confession and get absolution from the bishop directly or through the priest.

What should young people do if they wish to be married?

—They should see the Parish Priest of the woman, and make arrangements with him a month before the day set for the marriage. The Parish Priest must have the baptismal certificates of both parties to the marriage.

Before the marriage, the Parish Priest must publish the *banns*, which take two weeks. He cannot perform the ceremony as soon as the couple appear to announce their intention; the banns must be proclaimed. Catholics should be married with the Nuptial Mass.

The Catholic Church received from God the authority to regulate marriage. The laws it enforces are designed for the good of its members. Catholics are not allowed to marry near relatives, as first cousins. This law is intended to enforce the respect due to blood relatives, and to increase the number of our friends and thus promote a more extensive bond of union among men. The law also intends to prevent the birth of physically and mentally defective children, found to be the common result of such marriages. It forbids Catholics from marrying non-Catholics, because experience teaches that the children of such marriages are in danger of growing up without proper religious instruction and in danger of losing their faith.

However, the Church has power to grant dispensations from its own laws, and uses this power when there is good and sufficient reason or need. The Bishop and the Parish Priest have authority to investigate each case, to see if there is sufficient reason for a dispensation. And in order to discourage unnecessary seeking after dispensations, a fee is required according to the petitioner's means. These fees help to maintain the ecclesiastical tribunals established to safeguard marriage. *The poor are granted the necessary dispensations without charge.*

Can the Church grant dispensations from all impediments?—The Church cannot grant dispensations from divine or natural laws. For instance, no dispensation can ever be given to allow a father and daughter or brother and sister to be married, or to permit married persons to enter another marriage unless one of the parties is dead.

The Sacrament of Matrimony cannot be repeated **until one of the parties dies**. Once people are married, no power on earth can unmarry them. God does not allow or recognize divorce.

Sometimes the Church declares a marriage null. Then the parties are free; they may marry whomsoever they wish. However, *annulment is not divorce*. When the Church declares a marriage null, it merely states that there never was a marriage, that the ceremony was invalid, on account of certain circumstances unknown to the Priest at the time of the ceremony:

The Blessed Virgin



We honor the Blessed Virgin because she is the Mother of Our Lord. She is our Mother also, because Our Lord gave her to us, to all men, when He was dying on the Cross.

Those who keep a tender devotion to the Blessed Mother will never be lost in sin. We should invoke her aid often, especially in order that she may help us to practice the most precious of virtues, holy purity. She is Mary Immaculate, untouched by even the slightest stain of sin. By

following her example, we too may attain purity of body, mind, and soul.

The Blessed Virgin is "full of grace". God is always with her. The Blessed Mother was conceived and born without original sin, having been granted this privilege because she was destined to be the Mother of God. This special exemption is called her Immaculate Conception. It is celebrated by the Church on December 8, a holyday of obligation.

When the Blessed Virgin died, she was taken up to heaven body and soul. This is called her **Assumption** which we commemorate on August 15, also a holyday of obligation.

Non-Catholic Organizations and Services

Catholics are forbidden to join organizations condemned by the Church. If a Catholic, for example, joins Freemasonry, he is excommunicated; he is excluded from the sacraments. In order to be received again into the Church, a Freemason must sign a formal retraction, made before a Priest and two witnesses; in this retraction he states his giving up the anti-Catholic organization. No Freemason may act as godfather, whether in Baptism or in Confirmation; nor may he be buried with the rites of the Church.

Catholics are forbidden to take part in any non-Catholic religious services; under no circumstances is joining in non-Catholic worship ever permitted. For social obligations or reasons of business, a Catholic may lend bodily presence at such functions as a wedding or a funeral; but he must not take active part, otherwise he would be professing belief in a religion he knows is not the true one. Formal participation is indicated by such actions as answering prayers, singing, kneeling, bowing in conjunction with the ritual.

Catholics are forbidden to send their children to sectarian schools.

On their part, should any non-Catholics wish to join the Church, they must make a profession of faith, and after instruction receive the sacrament of Baptism.

Things Absolutely Necessary for Salvation

1. Baptism. This means valid baptism, in which the exact words required were used. If there is any doubt about your Baptism, you must be baptized conditionally.

2. Divine Faith. This means that you must believe the truths of your Faith because they have been revealed by God. The most important of these truths are in the Apostles' Creed, especially:

(a) That there is but One God, and that there are Three Divine Persons in this One God. This is the mystery of the Blessed Trinity.

(b) That the Second Person of the Blessed Trinity, God the Son, became man and is called Jesus Christ. This is the mystery of the Incarnation.

(c) That Jesus Christ suffered and died on the Cross to save us from sin and hell. This is the mystery of the Redemption.

(d) That God rewards the good with heaven, and punishes the wicked in hell for all eternity.

A Rule of Life

1. Begin and end each day with prayers devoutly said. "*Ask and ye shall receive,*" says Our Lord. Besides our morning and evening prayers, we should give thanks to God for our meals. We should give Him thanks for everything we have and receive each moment of the day; for without Him we have nothing.

2. Give some time each day, if only a few minutes, to some spiritual reading and meditation. Let your mind and heart be in what you read; examine your conduct by it, and draw from it good resolutions.

Be careful of what you read, for bad reading is poison to the soul. Provide yourself with Catholic books. Subscribe to a Catholic paper.

3. Perform your daily tasks not only punctually and faithfully, but prayerfully. Offer up your work to God, and do not allow yourself to be so absorbed by it as to forget His presence, or to be unable to make fervent aspirations now and then.

4. Often call to mind that you must some day die; you know not when, nor where, nor how. Only this you know: that if you die in mortal sin, you will be lost forever; if you die in the state of grace, you will be happy forever. *"In all thy works remember thy last end, and thou shalt never sin."*

Every day remember that you have a soul to save. This may be your last day. How would you fare if at this moment you were called to stand before your Judge?

"What doth it profit a man if he gain the whole world and suffer the loss of his own soul?"

5. Never neglect to hear Mass on Sundays and holydays of obligation. Listen attentively to the sermon, if there is one. If possible, attend the afternoon or evening devotion, especially when there is Benediction of the Blessed Sacrament. Go to Mass daily if possible and make frequent visits to the Blessed Sacrament.



6. If you are not able to be a daily or frequent communicant, at least have the practice of going to Confession and Communion every month, or better still, every week.

7. When you are tempted by bad thoughts, say quickly, "Jesus and Mary, help me!" Then fix your mind on something good or useful. **Remember that God always sees you,** and knows even your most secret thoughts.

8. Avoid the occasions of sin. Shun all company, visits, amusements, reading, and dress that are dangerous to morals. Avoid all talk and conversations that are indecent or uncharitable. Fly from all danger of sin; for "*he that loveth the danger shall perish in it.*"

9. If you are so unhappy as to fall again into sin, do not be discouraged; quickly beg pardon of God, seek the first opportunity to go to Confession, and start again in a new life.

10. Make it a practice frequently to deny yourself something you do not need, and to give to God's poor and to His Church, according to your means.

11. Set aside a few days of your time once a year to assist at a spiritual retreat or mission; or recollect yourself privately on how you stand with God.

12. Always stand up for your religion, which was taught by Jesus Christ. Be loyal to His Vicar, our Holy Father, the Pope. Give due respect to the clergy. "*Everyone who acknowledges Me before men, him will the Son of Man also acknowledge before the angels of God*" (Luke 12:8).

A LAST WORD

The compiler of this booklet hopes that the meditations, prayers, and instruction have been an aid towards reaping profit from the mission. As explained in the beginning of this work, the aim of a mission is to excite us to greater fervor in living as good Christians—being always in the grace of God, that is, as friends and obedient children of God.

To be in the state of mortal sin would mean to have our heart deprived of God's grace, black as it appears in the first illustration. The face of the sinner is wicked and sad: he is in the possession of the devil, whose friend he is. His Guardian Angel weeps at the loss of this poor soul; such a young man did not make a good mission.



In the second illustration is represented a young man in the grace of God. His face is joyful and at peace; he is under the loving protection of his Guardian Angel; the devil is confounded by this state of grace. After our mission may we all resemble the good young man, with his clean heart!



Let us resolve to keep our heart and soul pure and unsullied by sin. Let us say with the holy Dominic Savio, "Death rather than sin." Let us make this our resolution at the end of our good mission or retreat.

May God bless you and grant you eternal salvation!

Easter Time

The Easter Time in the United States begins on the first Sunday of Lent and ends on Trinity Sunday. Trinity Sunday is eight weeks after Easter. All are obliged to receive Holy Communion during the Easter Time.

Feasts and Fasts

Holydays of Obligation

(On these days we are bound to hear Mass and to abstain from servile work.)

1. All Sundays
2. The Circumcision, January 1
3. Ascension Thursday, 40 days after Easter
4. The Assumption, August 15
5. All Saints' Day, November 1
6. The Immaculate Conception, December 8
7. Christmas Day, December 25

Laws of Fasting and Abstinence

The law of **Fasting** forbids more than **one full meal** a day; but in the morning and evening some food may be taken, the quantity and quality to be determined by local custom. The one full meal may be taken either at noon or in the evening. At this meal alone meat may be taken, unless it is also a day of abstinence. All baptized persons between the ages of 21 and 59 are obliged to observe the fast days of the Church, unless excused or dispensed.

Eating between meals is forbidden; but drinking is permitted, provided the drink is not nourishing. Ice cream, milk, soup, or broth, and such nourishing liquids may not be taken between meals, but wine, soda, tea, lemonade, beer, black coffee, and ices (flavored frozen water) are permitted.

The law of **Abstinence** forbids the use of flesh-meat, and of soup, etc., made from it. All baptized persons 7 years of age or over are obliged to observe the abstinence days of the Church, unless excused or dispensed.

Flesh-meat refers to the flesh of all warm-blooded land animals, including birds and fowls; meat-soup and gravy are also forbidden. Fish, snails, frogs, oysters, shrimps, crabs, milk, eggs, butter, cheese, and similar foods may be eaten on abstinence days. Lard and any animal fat may be used in cooking or for seasoning. There is no abstinence when the day falls on a Sunday or holyday of obligation outside of the Lenten season.

Bishops and Pastors have the power of *dispensing* in particular cases, from fasting or abstinence, or both. Persons excused from fasting must however, observe abstinence unless they have also been excused from abstinence.

Those of weak health, the sick, the convalescent, nursing women, the very poor, and those engaged in hard work are *excused* from fasting, and in particular cases also from abstinence. Among those who are dispensed from fasting on account of hard work are teachers, nurses, magistrates, etc. One in doubt as to his duties of fasting and abstinence should *consult* pastor or confessor.

Days of Fasting and Abstinence

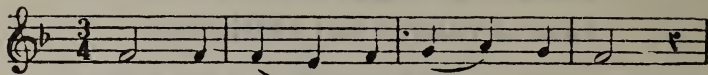
In most of the Dioceses of the United States are:

1. Abstinence alone is prescribed *every Friday*, unless a holyday of obligation falls thereon.

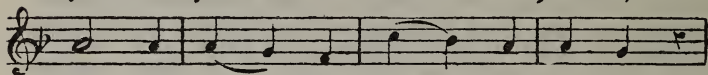
2. Fasting and Abstinence are prescribed on, (a) All Wednesdays and Fridays of Lent; (b) the Ember Days; and (c) the Vigils of Pentecost, Assumption, All Saints' Day, and Christmas.

3. Fasting alone is prescribed on all the other days of Lent, with the exception of Sundays.

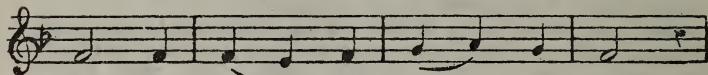
Holy God, we praise Thy name



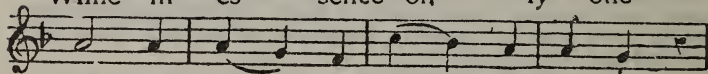
1. Ho- ly God, we praise Thy name,
 2. Hark! the loud ce- les- tial hymn
 3. Lo! the ap- os- tol- ic train
 4. Ho- ly Fa- ther Ho ly Son,



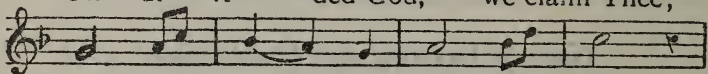
Lord of all we bow be- fore Thee;
 An- gel choirs a- bove are rais- ing;
 Join Thy sa- cred name to hal- low;
 Ho- ly Spir- it, Three we name Thee;



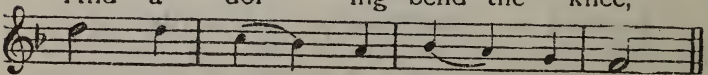
All on earth Thy scep- tre claim,
 Cher- u- bim and Ser- a- phim,
 Pro- phets swell the loud re- frain,
 While in es- sence on- ly one



All in heav'n a- bove a- dore Thee,
 In un- ceas- ing cho- rus prais- ing,
 And with white- rob'd mar- tyrs fol- low,
 Un- di- vi- ded God, we claim Thee,



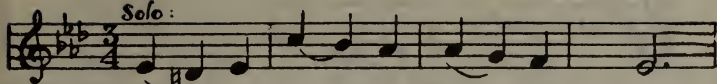
In- fi- nite Thy vast do- main,
 Fill the heav'ns with sweet ac- cord :
 And from morn till set of sun,
 And a- dor- ing bend the knee,



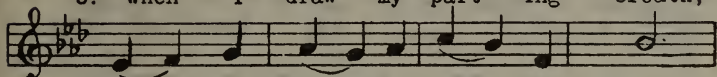
Ev- er- last- ing is Thy reign.
 Ho- ly, ho- ly, ho- ly Lord!
 Through the Church the song doth run.
 While we own the mys- ter- y

Heart of Jesus, Meek and Mild

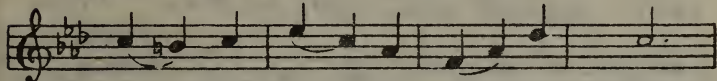
Solo:



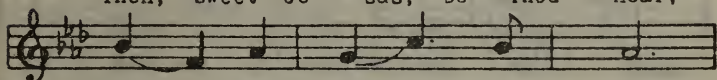
1. Heart of Je - sus, meek and mild.
 2. Make me, Je - sus, whol - ly Thine,
 3. When I draw my part - ing breath,



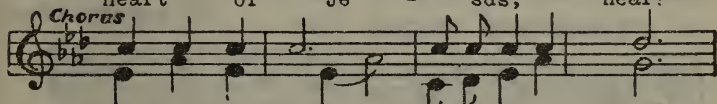
Hear, O hear Thy fee - ble child,
 Take this way - ward heart of mine;
 When my eyes shall close in death;



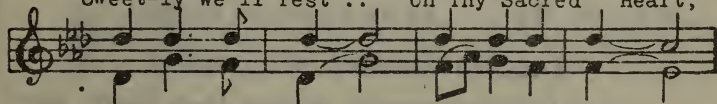
When the tem - pest's most se - - vere,
 Guide me through this world so drear,
 Then, sweet Je - sus, be Thou near,



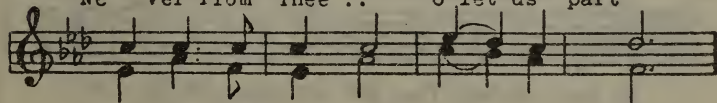
Heart of Je - - sus, hear!
 Heart of Je - - sus, hear!
 Heart of Je - - sus, hear!



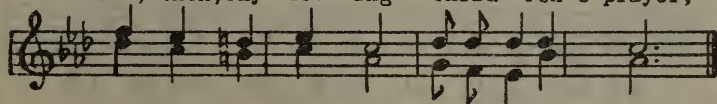
Sweet-ly we'll rest .. on Thy Sacred Heart,



Ne - ver from Thee .. O let us part



Hear, then, Thy lov - ing child - ren's prayer,



O Heart of Je - sus, Heart of Jesus, hear!

To Jesus' Heart All Burning

1. To Jesus' Heart, all burn - - ing with
 tender love for men My heart with fond-est
 yearn - - ing Shall raise a joy--ful strain; While
 a ges course a - - long. Be blest with loud-est
 song The Sa-cred Heart of Je - sus by
 ev'-ry heart and tongue! The Sa-cred Heart of
 Je - - sus By ev'-ry heart and tongue!

Laudate Mariam (of Lourdes)

Solo (Other verses as in Ave Maria, next page)

Im - ma - cu - late Mo ther we come at thy call
 And low - at thy al - tar be - fore thee we fall

CHORUS

Lau - da - te Lau - da - te Lau - da - te Ma - ri am

Ave Maria (of Lourdes)

CHORUS:

A - ve A - ve A - ve Ma - ri - a

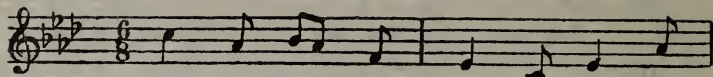
A - ve A - ve A - ve Ma - ri - a

Solo
Im - ma - cu late Mother we come at thy call

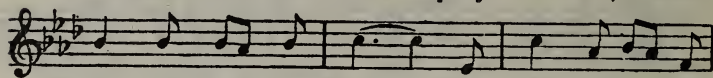
And low at thy al-tar be-fore thee we fall

2. We pray for our Mother
The Church upon earth.
And bless, sweetest Lady
The Land of our birth.
3. In grief and temptation,
In joy and in pain,
We'll seek thee, our Mother
Nor seek thee in vain.
4. In death's solemn moment,
Our Mother, be nigh,
As children of Mary
O teach us to die.
5. And crown thy sweet mercy
With this special grace,
To see soon in heaven
God's ravishing face.

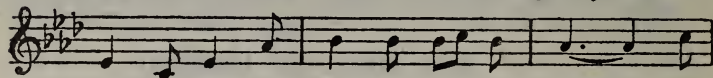
Mother dear, oh pray for me



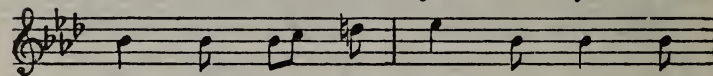
1. Moth- er dear, oh pray for me, Whilst
2. Moth- er dear, oh pray for me, Should



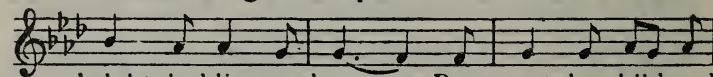
far from Heav'n and thee, I wan- der in a
plea- sure's si- ren lay E'er tempt thy child to



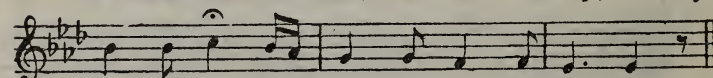
frag- ile bark O'er life's tempestuous sea. O
wan- der far From vir- tue's path a- way, Or



Vir- gin Moth- er, from thy throne, So
sor- row's gloom up- on me fall And

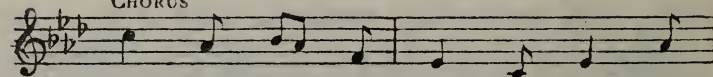


bright in bliss a- bove, Pro- tect thy child and
dark- en all be- low, Then, Ma- ry, aid thy

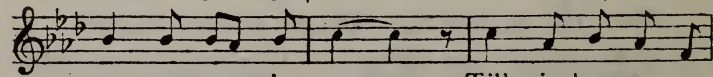


cheer my path With thy sweet smile of love.
weep- ing child, Thy- self a Moth- er show.

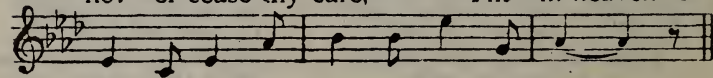
CHORUS



Moth- er dear, re- mem- ber me, And



nev- er cease thy care, Till in heaven e-

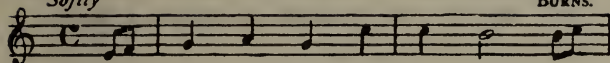


ter- nal- ly, Thy love and bliss I share.

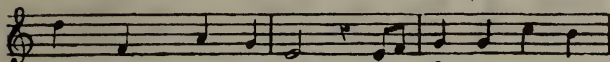
O Lord I am not worthy.

Softly

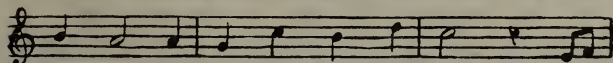
BURNS.



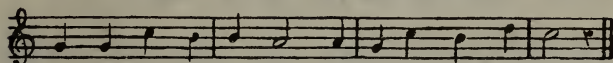
1. O Lord, I am not wor- thy That
2. And hum- bly I'll re- ceive Thee, The
3. In- crease my faith, dear Je- sus, In
4. O Sac- ra- ment most ho- ly, O



1. Thou should'st come to me; But speak the word of
2. Bride-groom of my soul; No more by sin to
3. Thy real pres-ence here, And make me feel most
4. Sac- ra- ment di- vine, All praise and all thanks-



1. com- fort, My spir- it healed shall be; — But
2. grieve Thee, Or fly Thy sweet con- trol, — No
3. deep- ly That Thou to me art near, — And
4. giv- ing Be ev- 'ry mo- ment thine, — All

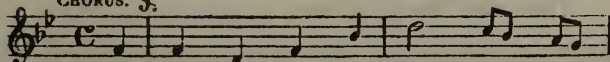


1. speak the word of comfort, My spi-rit healed shall be.
2. more by sin to grieve Thee, Or fly Thy sweet control.
3. make me feel most deeply That Thou to me art near.
4. praise and all thanksgiving Be ev-'ry moment thine.

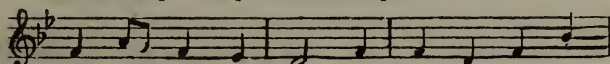
Saint Joseph Dear.

At a moderate pace.

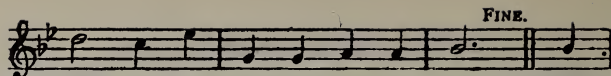
CHORUS. ♩



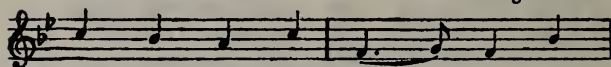
Saint Jo- seph dear, we praise thee and



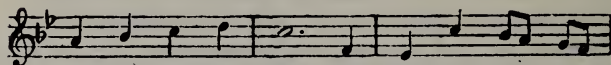
sing thy won-drous pow'r. Oh, nev- er fail to



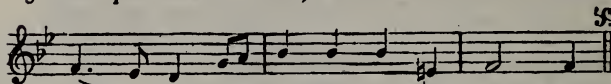
aid. us in ev-'ry need- y hour. 1. Thine
2. Sweet
3. Let



1. aid canst thou re- fuse us, With
2. spouse of Ma- ry, teach us Thy
3. love of Je- sus on- ly Our



1. Je- sus in thy arms, And all thy love o'er-
2. ard- ent zeal and love, That raise the heart's af-
3. as- pi- rations fill; Be it our tru- est

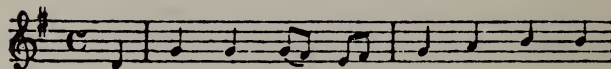


1. flow- ing Up- on His In- fant charms? Saint.
2. fec- tions All earth-ly things a- boye.
3. pleas- ure To do His 'ho- ly will.

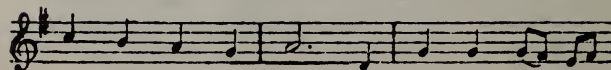
Long live the Pope

Words by
Rev. HUGH T. HENRY *Litt D.*
With dignity.

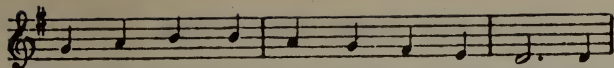
Music by
H. G. GANSS.



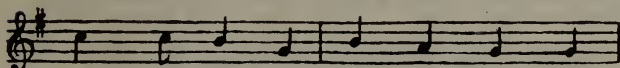
1. Long live the Pope! His prais- es sound A-
2. Bc- lea- guered by the focs of earth, Bc-
3. His sig- net is the Fish- er-man's; No
4. Then raise the chant, with heart and voice, In



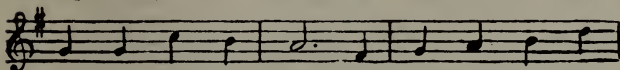
1. gain and yet a- gain: His rule is o- ver
2. set by hosts of hell, He guards the loy- al
3. scep- tre does he bear; In meek and low- ly
4. church and school and home: "Long live the Shep- herd



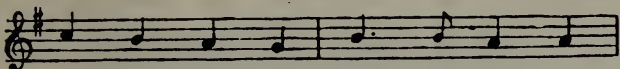
1. space and time; His throne the hearts of men : All
2. flock of Christ, A watch-ful sen- ti- nel : And
3. maj- es- ty He rules from Pe- ter's Chair: And
4. of the Flock! Long live the Pope of Rome!" Al-



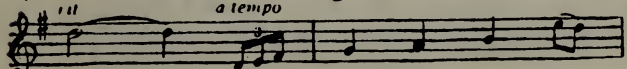
1. hail, the Shep- herd- King of Rome, The
2. yet, a- mid the din and strife, The
3. yet from ev- 'ry tribe and tongue, From
4. might- y- Fa- ther, blëss his work, Pro-



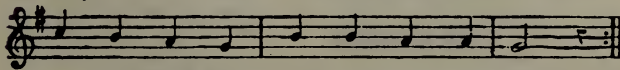
1. theme of lov- ing song Let all the earth his
2. clash of mace and sword, He bears a- lone the
3. ev- 'ry clime and zone Four hun- dred mill- ion
4. tect him in his ways, Re- ceive his pray'rs ful-



1. glo- ry sing, And heav'n the strain pro-
2. shep- herd staff. This cham- pion of the
3. voic- es sing, The glo- ry of his
4. fil his hopes, And grant him "length of



1. long Let all the earth his
2. Lord. He bears a- lone the
3. throne Three hun- dred mill- ion
4. days!" Re- ceive his pray'rs ful-

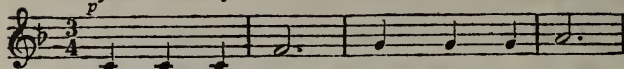


1. glo- ry sing, And heav n the strai.. pro- long.
2. shep- herd staff, This cham- pion of the Lord.
3. voic- es sing, The glo- ry of his throne.
4. fil his hopes, And grant him "length of days."

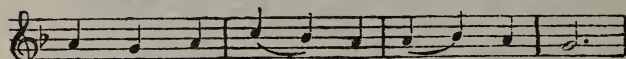
Come, Holy Ghost, Creator blest.

Slowly and devoutly.

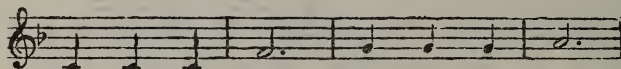
LAMBILLOTTE.



1. Come, Ho-ly Ghost, Cre-a-tor blest,
2. O, Com-fort-er, to Thee we cry,
3. O Ho-ly Ghost, Through Thee a-lone,
4. Praise we the Lord, Fa-ther and Son,



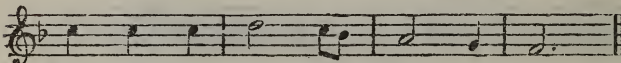
1. And in our hearts take up Thy rest;
2. Thou heav'n-ly gift of God Most High;
3. Know we the Fa-ther and the Son;
4. And Ho-ly Spir-it with them one,



1. Come with Thy grace and heav'n-ly aid,
2. Thou Fount of Life, and Fire of Love,
3. Be this our firm un-chang-ing creed,
4. And may the Son on us be-stow



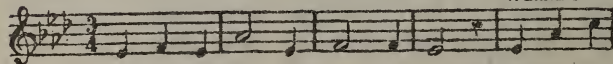
1. To fill the hearts which Thou hast made,
2. And sweet a-noint-ing from a-bove.
3. That Thou dost from them both pro-ceed,
4. All gifts that from the Spir-it flow.



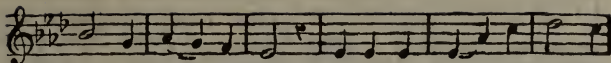
1. To fill the hearts which Thou hast made.
2. And sweet a-noint-ing from a-bove.
3. That Thou dost from them both pro-ceed.
4. All gifts that from the Spir-it flow.

O salutaris.

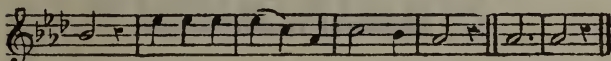
WERNER.



1. O sa-lu-tá-ris Hó-sti-a, Quæ cæ-li
2. U-ni-tri-nó-que Dó-mi-no Sit sempi-

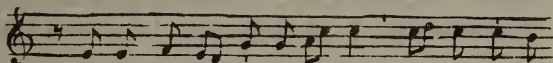


1. pán-dis ó- sti- um, Bélla pré-munt ho- stí- li-
2. tér- na gló- ri- a. Qui ví- tam si- né tér- mi-

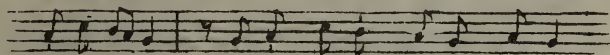


1. a, Da róbur, for au- xí- li- um.
2. no Nó- bis dó- nect in pá- tri- a. A- men.

Tantum ergo.



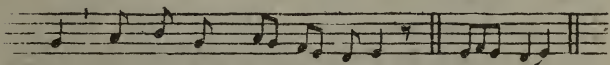
1. Tántum ergo Sacramen- tum Ve- ne- remur
2. Ge- ni- tó- ri, Ge- ni- tó- que I aus et ju- bi-



1. cérnu- i Et an- tiquum do- cu- mén- tum
2. lá- ti- o. Sá- lus, hó- nor, vír- tus quo- que



1. Nó- vo cé- dat ri- tu- i: Præstet fí- des supplemén-
2. Sit et be- ne- dí- ctí- o: Pro- ce- dénti ab utró-



1. tum Sén- su- um de- fé- ctu- i.
2. que Cóm- par sit lau- da- tí- o. A- men.

P Ange lingua gloriósi
Córporis mystérium,
Sanguisque pretiósi,
Quem in mún- di pretium
Frúctus véntris generósi
Rex effúdit géntium.

2. Nóbis dátus, nóbis nátus
Ex intácta Virgine,
Et in mún- do conversátus,
Spárso vérbi sémíne,
Súi móras incolátus
Míro cláusit ór- dine.

3. In supré- mæ nócte coénæ
Recúmbeus cum frátribus,
Observátâ lége pléne
Cíbis in legálibus,
Cíb- um úrbæ duodénæ
Se dat suis má- nibus.

4. Vérbum caro, panem vérbum
Vérbo cárnem éfficit:
Fitque sán- guis Christi mérum,
Et si sénsus déficit,
Ad firmá- ndum cor sín- cérum
Sóla fides súfficit.

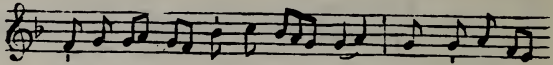
V: Pánem de cáelo præstitisti éis. T. P. Alleluia.

R. Omne delectaméntum in se nabéntem. T. P. Alleluia.

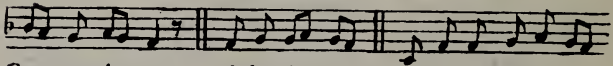
Orémus

Deus, qui nobis sub sacramen- | .sanguinis tui sacra mysteria ve-
to mirabili passionis tuæ | nerari; * ut redemptionis tuæ
memoriam reliquisti : † tribue | fructum in nobis jūgiter sen-
quæsumus. ita nos corporis et | tiāmus. Qui vivis et regnas in
| sæcula sæculorum. R̄. Amen.

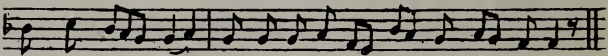
Adoremus in æternum.



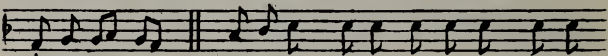
Ado-ré-mus in æ-tér-num sanctíssimum



Sa-cramén-tum. Ado-ré-mus... Laudá-te Dómi-num



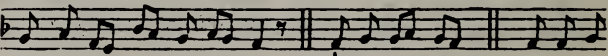
ómnes gén-tes, laudá-te é-um ómnes pó-pu-li.



Ado-ré-mus... Quóni-am confirmá-ta est su-per



nos mi-se-ri-cór-di-a é-jus, et vé-ri-tas Dómi-



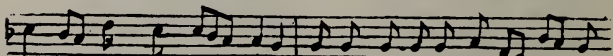
ni má-net in æ-tér-num. Ado-ré-mus... Gló-ri-a



Pátri, gló-ri-a Fí-li-o, gló-ri-a Spi-rí-tu-i



Sán-cto. Ado-ré-mus... Sic-ut é-rat in princí-pi-



o, et nunc, et sem-per, et in sæ-cu-la sæ-cu-ló-rum.



A-men. Ado-ré-mus..

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