

PARISHIONERS' HANDBOOK

REV. JOHN B. FEE

FEE, JOHN B.

Parishioners' Handbook. 3d ed. —

AEB 6502

891605

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Copyright 1955 Rev. John B. Fee

First Edition June, 1955

Second Edition September, 1955

Third Edition, November, 1955

Published by
Jefferies & Manz, Inc.
Philadelphia 25, Pa.

This booklet, offered as a Practical Handbook for Parishioners, will serve its purpose well if read periodically, and kept in a permanent place for ready reference.

The effective use of this handbook should help make better parishioners, and promote order in their parochial life. It may even help, in some small way, to save souls.

Nihil Obstat:
Joseph A. M. Quigley
Censor Librorum

Imprimatur: Jan. 9, 1955
✠ John F. O'Hara, C.S.C.
Archiepiscopus Philadelphiensis



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Calling at the Rectory

Anyone who has a legitimate interest, request or need which priests might assist is welcome to the offices of the rectory.

To preserve order and promote efficiency the following suggestions are offered:

1. Parishioners should be mindful of obligations which require the presence of the priests elsewhere, such as during Confession hours. The priest will be summoned from the confessional for a sick call, but not for matters which can wait.

2. Rectories sometimes publish or post schedules designating hours when callers can be assisted with the minimum of delay. Calls to the rectory should be made before 9:00 P.M. unless in urgent matters.

3. When Parishioners wish to see a particular priest it is advisable to phone for an appointment. He may already be committed to a very busy schedule of instructions, etc., duties in church, in the parish hall, off the premises, or he may have the evening off.

If one does not wish to see a particular priest, but has a matter which may require considerable time to treat, the priest who is on house duty will appreciate a telephone call to allow him to suggest a time when he will best be able to accommodate the caller.

Appointments are not necessary, but recommended in these cases. The alternative may be a long wait or disappointment.

All appointments should be honored punctually. If cancellation is necessary the priest should be advised so the time may be assigned to others.

4. Prior to the registration of children in the parish school there are many requests for Baptismal certificates. At such times rectories may announce special hours when these certificates will be issued.

5. Maids at the rectory will not inquire into the purpose of a person's call. There are, however, many matters in which they can be immediately helpful, such as in stating the hours of Masses and devotions and similar non-confidential inquiries.

6. The telephone is a modern convenience and much time can be saved by its use. Except for sick calls and other serious matters parishioners should not ring the rectory at very late hours.

7. Callers to the rectory should not disclose or discuss the business of other callers which they witness or may overhear.

8. All callers to the rectory are encouraged to make a visit to the Blessed Sacrament in the church nearby.

Registration

The parish files should contain essential information relating to the spiritual condition of every Catholic within the borders of the parish.

As soon as possible, after taking residence in the parish, the head of the family should call at the rectory to register, giving to the priest all information which may bear upon the spiritual standing of all members of the family, of children as well as of adults. The names of aged and infirm, unable to attend church regularly, should be made known so they may be placed on the Communion list. (*See section on Communion Calls.*)

Persons or families leaving the parish should report their transfer to the rectory and promptly register in their new parish.

Residence within appointed boundaries may be said, in general, to determine the parish to which a family belongs. Particular laws governing parish membership will be clarified at the rectory.

Attending Mass in another parish church does not alter one's membership. The faithful are heartily encouraged to attend Sunday Mass and Devotions in their parish church as far as possible. The efforts of the pastor and his assistants will be much more effective when parishioners do not roam from church to church.

Registration at the rectory is important for many reasons: better care of souls, sound administration, sick calls, matters pertaining to Baptism, Marriage, education of children, etc.

Loyalty to and love of one's own parish will bring many rewards. Members of families are urged to affiliate themselves with parish activities and societies. By doing so they will keep in the shadow of the Church, and, as is virtually always the case, will be, as a result, faithful Catholics.

Baptisms

Infants should be baptized without unnecessary delay, as soon after birth as is convenient. When their strength allows, infants who have been baptized privately, in danger of death, should be brought to the church at regular Baptism time, when the full ceremonies of solemn Baptism will be supplied.

It is of gravest importance that infants baptized in danger of death were *validly* or properly baptized. When there is any reasonable doubt or suspicion that the emergency Baptism was not valid, the opinion and advice of the priest should be asked. If private Baptism was administered in a Catholic hospital a certificate of Baptism should be brought to the church.

SPONSORS: Sponsors must, without exception, and indeed for the validity of their sponsorship,

be Catholics. They should be selected for their qualities and capabilities as persons who would faithfully discharge the duties of godparents, as defined by Church law. Lax or fallen-away Catholics should not be selected, nor should, ordinarily, persons in such state of health or advanced age that they probably would not live long enough to fulfill their duties as godparents, should necessity for their assistance arise. Ordinarily sponsors must be at least fourteen years of age, unless the minister of Baptism for a just cause deems otherwise.

Sponsors should prepare themselves before the Baptism by receiving the sacraments and renewing their own Baptismal vows. They should also know the prayers for the ceremony, such as the Apostles' Creed.

INFORMATION: Parents should provide either directly, or through the sponsors, exact information for the parish records, such as the spelling of names, place and date of the child's birth, address, church of parents' marriage, maiden name of mother, etc.

NAMES: Names for children should be selected in conformity with the noble traditions of the Church, entrusting children to the care of heavenly patrons, whose virtues the little ones should be trained to imitate. Stylish or aristocratic-sounding names, or other non-Christian names of persons currently popular should not be preferred

to those of the saints of immortal glory, even when a Christian name which may never be used is added. During the period of expectancy parents might review the lists containing thousands of Christian names in booklets prepared for this purpose. These may be obtained in pamphlet racks, Catholic book stores, Catholic hospitals and maternity centres, or from the parish priests.

DRESS: Infants should be dressed in garments which permit easy and sufficient loosening at the neck to permit anointing of the breast, and between the shoulders.

REGISTRATION: All facts relating to the infant's Baptism might be recorded in the family Bible, or placed with valuable papers. Children of families which are large or frequently change residences often encounter difficulty in later years in determining the church of Baptism.

CELEBRATIONS: Christening parties should be dignified, reflecting respect for the sacred occasion.

NOTES

1. Adoptions, changes, or simplifications of names should be recorded in the parish registers. These changes are ordinarily made through due legal process. Papers of certification should be brought to the rectory.

2. Children should be trained from their earliest years to observe the feast day of their Patron Saint.

3. Parents will bring upon their children additional blessings by teaching the babies to speak as their first words the names of Jesus, Mary and Joseph.

4. Godparents should be at their appointed place 10 to 15 minutes before the time scheduled for Baptism. During this period information for insertion in the parish record is taken.

5. The Baptism must take place in the parish church of the parents unless permission to bring the child to another church is obtained from the rectory.

6. In some places Home Visitors for the Christian Home and Family call periodically, offering assistance, literature and encouragement to help parents in the Christian formation of their children.

Churching

When mothers attend Mass for the first time following the child's birth they should be "Churched" in a ceremony which takes place at the altar rail. In this brief ceremony prayers are offered for the mother who has come to give thanks for the safe delivery of her child, and for the child who has been committed to her care.

Confessions

Confessions are scheduled not only for Saturdays, but for many other times, such as during missions, retreats, and novenas, on the eves of holy days and first Fridays, and, in many places, in the mornings before or during Masses.

Children should ordinarily go to Confession at the times appointed for them, and persons who can conveniently confess during the customary afternoon and evening hours should leave the morning Confession periods, especially on Sundays, to those who by reason of working hours, household duties, partial infirmity, etc., cannot confess at other times, or find serious difficulty in doing so.

The hard-of-hearing should avail themselves of hearing-aids which are installed in many confessionals. If these devices are not adequate, they should request private confession.

Penitents standing in line should remain at a discreet distance from the confessional, and spend their waiting time in prayer and reflection. The faithful are encouraged to observe the Confession schedule.

The Act of Contrition should be recited audibly so the confessor will know when to terminate the confession period and pass to the next penitent.

It is never necessary to go for a long period without Confession. If the times scheduled, how-

ever frequent, do not provide an opportunity, a request at the rectory will bring the priest to the sacristy, church or rectory confessional.

Communion Calls—Sick Calls— Hospital Cases—Sudden Deaths

COMMUNION CALLS: Names of the aged and infirm who are unable to attend church regularly should be reported to the rectory to be placed on the parish Communion list. These persons are customarily visited once a month. The priest should not be requested to call on first Fridays or first Saturdays, especially in larger parishes where several hundred persons may be on the Communion list.

If the condition of a person on the Communion list has declined, this fact as well as the physician's expressed opinions of the attendant dangers should be called to the attention of the priest, who will be prepared to anoint the person should he judge this proper. Conditions such as vomiting, confused state of mind, etc., should also be made known.

SICK CALLS: When a person falls ill and there are signs of danger, the rectory should be notified without delay, regardless of the hour, day or night. While awaiting the priest persons in attendance should help the one who is ill to recite a fervent act of contrition, to offer himself to

God, make acts of resignation to God's will, and to pronounce the Holy Name of Jesus.

If the illness is not sudden, but described by the physician as capable of becoming serious, this information should be transmitted to the rectory in good time so the sick person may be given compete spiritual attention.

HOSPITAL CASES: Every Catholic should confess and receive Holy Communion before entering a hospital for surgery. In some cases the nature of the illness may be such that the person should be anointed *before* the operation. The advice of the parish priest should be asked.

The spiritual welfare of a Catholic patient should not be left casually to the responsibility of nurses and others in a *non-Catholic hospital*. The patient and the patient's family bear the grave responsibility of arranging (either directly with the chaplain, or) with the Nurse or the Floor Supervisor to notify the chaplain of the wishes of the patient, if his spiritual needs have not been attended before entering the hospital or convalescent home, or if, during confinement, the patient wishes later spiritual assistance.

Certain operations, although accepted practice in some circles, are forbidden by Catholic interpretation of the Laws of God. Only the Catholic Church can authentically interpret the Divine Law.

Patients, particularly women, should seek the services of physicians and surgeons who will give assurance that nothing contrary to Catholic morals will be undertaken.

The period of confinement in a hospital may be used profitably for spiritual as well as physical strengthening, after the manner of a retreat. The patient should have by his side his Rosary, a prayer book, and spiritual reading suitable for the time. In Catholic hospitals patients may have the opportunity to receive Holy Communion frequently, and, if not confined to their quarters, may visit the Blessed Sacrament, attend Mass and Benediction in the chapel.

Acts of resignation to the will of God, and identification of one's illness with the sufferings of Our Lord and Our Lady will merit many graces.

It is a grave injustice to deceive a sick person and delay summoning the priest because the person "may get upset." *Anointing never impairs the well-being of a person.* On infrequent occasions the person may experience a very mild emotional filling-up which passes in a few seconds

Anointing is a comfort of God which must never be prevented by a false sense of kindness in those who would delay calling the priest, because, as often happens, the patient quite unexpectedly expires.

SUDDEN DEATHS: The rectory should be notified in case of sudden, or discovered death.

There are two types of death:

1. Clinical, or apparent death; that is, when the signs of life such as heartbeat and breathing are absent.
2. Somatic, or complete death; that is, when the soul leaves the body.

In cases of those stricken suddenly, heart attack, electrocution, etc., somatic or real death may not take place for hours after clinical or apparent death has occurred.

The priest should therefore be notified, since it may not be too late. A motionless person may still have the faculty of arousing sorrow for sin and sentiments of love if the Act of Contrition and ejaculations are spoken into his ear.

NOTES

1. No case is hopeless. The priest should always be summoned for those unfortunate Catholics who may have fallen away from their Faith. God may grant them final saving grace for their conversion and salvation.

2. Do not delay notifying the priest of a person's illness until delirium or aphasia has overtaken the patient.

3. Elderly persons sometimes become confused when the Sacred Host adheres to dentures. Unless carefully watched, they may attempt to scrape the Host loose from the plates with their fingers.

4. If a communicant should vomit before the Sacred Host has been digested, whatever can be recovered should be reverently reserved in a clean cloth, then the priest should be notified.

5. After the priest has administered the Sacraments the patient should be assisted, if necessary, in prayer and recollection. Conversation and breakfast can be delayed for a short time.

6. The priest should be consulted regarding the laws of fast and abstinence as they apply to the aged and infirm, if these laws are not clear. (*See chart, page 19*).

Furnishings of the Sick Room

Table, covered with white cloth.

Crucifix.

Two lighted blessed candles.

Glass of water and a spoon.

Clean napkin.

A small bell, if in the home, to summon the family to the room after the patient's Confession.

When anointing is to take place, add:

Small supply of cotton.

Dish with a spoonful of salt or small slice of lemon, if at hand, and some bread crumbs.

A member of the family, preferably a man or a boy, if present, should meet the priest at the door with lighted candle and lead the way to the sick person. All should kneel in reverence to the Blessed Sacrament. If the patient's Confession is to be heard members of the household will withdraw, returning upon signal after the Confession, to kneel while the other sacraments are administered and the prayers for the sick or dying are recited.

Pets should be removed to the basement or otherwise prevented from annoying the priest.

Radios should be turned off; cooking, breakfast and conversation interrupted out of respect for the Blessed Sacrament.

Rules for the Eucharistic Fast, and for Days of Fast and Abstinence

Fast refers to the *amount* of food; *abstinence* refers to the *kind* of food.

Fridays of the year are days of abstinence, not fast days, except Ember Fridays and Fridays of Lent.

Fasting from midnight refers to 12:00 Standard Time, or 1:00 Fast Time or Daylight-Saving Time when this is in effect.

In the following table it will be noted that in all cases other than evening Mass *permission of the priest is required.*

Late Masses are arranged for the convenience of the faithful. The numbers of persons receiving Holy Communion at these Masses should be large. If the lateness of the Mass hour interferes with the frequent reception of Holy Communion, persons so effected should attend earlier Masses.

A glass of water should be taken after Mass by all who have received Holy Communion.

MIDNIGHT SNACKS: Many Catholics who have friends in on Saturday night serve a lunch at a very late hour. The faithful who earnestly wish to promote the Eucharistic crusade for frequent Communion are fervently requested not to place obstacles in the way of their guests. Snacks should be served before midnight; otherwise large numbers of persons may remain away from Holy Communion. Guests at these gatherings should observe the fast, quietly declining food or drink which would disqualify them from receiving Holy Communion.

Some tavern and restaurant keepers have devised methods of reminding their Catholic patrons that midnight approaches.

CHART OF DAYS OF FAST AND ABSTINENCE

	(1) FAST ONLY	(2) FAST & PARTIAL ABSTINENCE	(3) FAST & TOTAL ABSTINENCE	(4) ABSTINENCE ONLY
PERSONS	All Weekdays of Lent; except Ash Wednesday; Fridays; and Ember Wednesday and Saturday.	Ember Wednesday & Saturday; Vigil of Pentecost; Eve of All Saints (Oct. 31), unless Friday.	Fridays of Lent; Ember Fridays; Ash Wednesday; Holy Saturday Morn; Aug. 14; Dec. 24; Oct. 31, if Friday.	All Fridays of Year; except Fridays of Lent; and Ember Friday. See Column (3).
Under 7	No Fast No Abstinance	No Fast No Abstinance	No Fast No Abstinance	No Fast No Abstinance
Over 7 and Under 21; or Over 59	No Fast No Abstinance (4)	No Fast Meat Once	No Fast No Meat	No Fast No Meat
Over 21 and Under 59	Fast Meat Once	Fast Meat Once	Fast No Meat	No Fast No Meat

- 1) On days of FAST, only one full meal allowed. Two other meatless meals may be taken according to one's needs; but together they should not equal another full meal.
 - 2) On days of PARTIAL ABSTINENCE, meat and soup or gravy made from meat may be taken ONCE A DAY at the PRINCIPAL MEAL, even by those not obliged to fast.
 - 3) On days of COMPLETE ABSTINENCE, no meat or meat-soup or gravy may be taken.
 - 4) Persons not obliged to FAST may eat meat several times on DAYS OF FAST which are not also DAYS OF ABSTINENCE.
- N.B.**—All over seven are bound to ABSTINENCE; all over twenty-one and under fifty-nine are bound to FAST, unless exempt or dispensed. In case of doubt, consult your Parish Priest or Confessor. Copr. 1952—Jefferies & Manz, Phila., 25.

Imprimatur ✠ John F. O'Hara, C.S.C., D.D., Archbishop of Philadelphia, March 4, 1952

THE EUCHARISTIC FAST FOR THE LAITY

N.B.—WATER NEVER BREAKS THE FAST

CIRCUMSTANCES	WHAT IS PERMITTED	TIME LIMIT	PRIEST'S ADVICE
Sickness (1)	Non-Alcoholic Liquids; Medicine	None	Required
Hard Work (2)	Non-Alcoholic Liquids	One Hour	Required
Late A.M. Hour of Communion (3)	Non-Alcoholic Liquids	One Hour	Required
Long Journey (4)	Non-Alcoholic Liquids	One Hour	Required
School Children (5)	Non-Alcoholic Liquids	One Hour	Required
Evening Mass	Regular Meals (6) Non-Alcoholic Liquids	Three Hours One Hour	Not Required Not Required

- 1) Patients need not necessarily be confined to bed or house.
- 2) Such as night duty by hospital personnel, police, watchmen, transport workers; or work by housewives who for a long time must attend to domestic duties before going to Mass.
- 3) Holy Communion can be received only at a late hour, i.e., after 9 A. M.
- 4) A mile and a quarter on foot, or fifteen to twenty miles by car in order to reach church.
- 5) When difficult for them to go to church, return home for breakfast, then go back to school.
- 6) Beer and wine may be taken at these meals only, not between meals. NO strong drink may be at any time.

Copr. 1952—Jefferies & Manz, Phila. 25.

Arranging Masses

An "Announced Mass" is one which has been arranged to be offered for a special intention at a particular time, and is announced at Masses on the preceding Sunday and/or published in the Parish Calendar.

These Masses are generally commemorations of deceased persons: Month's Mind, or Anniversary Masses. Often, however, they are offered in thanksgiving or in honor of Our Lady or a saint.

MASS CARDS: These are secured at the rectory to be presented as a mark of condolence to the family of the deceased Catholic, usually before the Requiem Mass, at the wake, or resting.

The laws of the Liturgy permit a Requiem Mass—black vestments—only on certain days. For this reason a Mass for a deceased person is often celebrated in vestments of another color.

PURGATORIAL SOCIETIES: These are foundations which provide perpetual spiritual benefits, and participation in daily Masses, offered for the living and the dead. Enrollment in these societies, usually centered in seminaries and monasteries, can be assisted by the priests of one's parish.

Persons who desire Gregorian Masses, offered on thirty consecutive days, may arrange these by communicating with the local office of the Society for the Propagation of the Faith, or with the

Catholic Near East Welfare Association, 480
Lexington Ave., New York 17, N. Y.

Funerals

Funeral Masses are of three kinds:

Solemn Requiem Mass—

(A sung Mass, three priests)

High Requiem Mass—

(A sung Mass, one priest)

Low Requiem Mass—

(A read Mass, one priest)

Catholics should not purchase burial lots in violation of diocesan rules. Where there are sufficient Catholic cemeteries the laws may clearly forbid Catholics of the diocese to purchase lots in non-Catholic cemeteries. Where such laws exist it is not unusual to find agents for “memorial cemeteries” incorrectly advising prospective clients that their burial grounds are not under the ban.

Families without burial lots should request the funeral director to secure information from the Diocesan Cemetery Office, or from directors of parish cemeteries. Lots for both members of a mixed marriage are available.

Funeral directors of good reputation as conductors of Catholic burials may be relied upon

to help the family in matters pertaining to Christian Burial—Permission, Requiem Mass, Wake, Cemetery Lot, etc.

The Parish Visitation and Census

The annual visitation of the Parish is primarily a spiritual census. The visitation of every family in the parish provides priests and parishioners an opportunity to meet, and to discuss matters pertaining to the spiritual welfare of all members of the family.

Many parishes publish or announce schedules indicating the day and the approximate time the priest may be expected. In large parishes the visit of the priest on this occasion is necessarily brief. He can, nevertheless, secure all information for an accurate census, and for the annual parish report which the pastor must submit to the Ordinary (Archbishop or Bishop).

Matters which require special attention are taken up in the days shortly after the priest has called.

A cherished tradition of the parish visitation is the presence of all members of the family when the priest calls, as an indication not only of family solidarity, but also of their readiness to co-operate in the program of the parish, designed to build up spiritual stability in family life.

At visitation time the priest will bless the house, the occupants, and religious articles. He will also take the names of any aged or infirm members of the family to be placed on the Communion list, and give the pledge to those who wish to overcome intemperance.

Unpleasant facts concerning the spiritual condition of any member of the family should never be withheld or misrepresented, lest the eternal salvation of a wayward soul be further endangered. Children should be dismissed from discussions which do not concern, or might scandalize them.

It is customary in some dioceses to take a collection for the parish at the time of the visitation which ranks in importance with the Christmas and Easter collections.

Marriage

COURTSHIP: Courtship, as marriage itself, should be entered according to the laws of God and the Church. At the very beginning of a friendship which might become serious the friendship should be made known to one's confessor or spiritual director. Romantic friendship with a person who is in any way doubtfully free to marry according to the laws of the Catholic Church should *never* be commenced until that person's free state is completely certain.

Lay persons should never attempt to reach their own conclusions in marriage cases which are filled with the technicalities of Canon Law. The question should always be presented to a priest in one's *own parish*. He will initiate such inquiry and investigation as the case may require, and communicate, if necessary, with the Diocesan Tribunal, staffed by priests who are experts in Canon Law.

ENGAGEMENT: The engagement might be marked by the blessing of the ring, by receiving Holy Communion together, by reciting regularly the indulgenced prayer for engaged couples, and by consecrating themselves to the Holy Family. The parties are further encouraged to make a private or public novena, attending Mass and receiving Holy Communion daily, if possible, during the novena, that their union will enjoy God's constant graces. They should read suitable Catholic literature, books, pamphlets, etc., which treat the sacramental and spiritual, as well as the physical and domestic aspects of marriage.

All engaged couples, including the non-Catholic parties, should attend Pre-Marital Instructions. In many places Family Life Bureau and Pre-Cana Lectures, given by priests and physicians, are regularly announced, and very heavily attended.

MARRIAGE ARRANGEMENTS: Reservation of the hour for the nuptial Mass should be made well

in advance of the marriage. Appointment should be made with the priest four to six weeks in advance to permit publication of the banns, the pre-nuptial investigations, instructions, transfer of documents between dioceses, etc.

Persons who must secure certificates or other documents from foreign countries should make adequate allowance for the mails, etc. The priest will indicate, at the first meeting, the documents which will be required.

WEDDING CEREMONY: Only Catholics in good standing with the Church should be invited to be members of a wedding party.

Wedding attire, particularly of women, must conform to the standards of Christian modesty, and gowns should be selected with this in mind.

Musical selections, singers, etc., must be arranged in conformity with the decrees of the Commission on Church Music, and parish regulations.

Where it is customary to provide flowers for the altars, the time and place for delivery should be ascertained, and the florist correctly advised.

Many churches request that rice and confetti not be thrown on the premises. Friends should be informed of the regulation.

If permitted, the photographer should be directed to pursue his tasks without irreverence, and advised of any specific regulations the pastor

has made. If not a Catholic, he might be provided with a Catholic guide who will help him to avoid improprieties.

Before deciding how many members they will have in their wedding party couples should inspect the sanctuary of the church and its proportions, and ask the opinion of the priest who will offer helpful suggestions, and note customs.

All members of the wedding party should receive Holy Communion at the Nuptial Mass.

Brides should be punctual in arriving at church, custom otherwise notwithstanding.

At the time of the rehearsal the priest might be consulted regarding the Eucharistic fast, and necessary permissions may be obtained.

GUESTS AND CELEBRATION: All guests at a church wedding should avoid loud talking in church, following the ceremony, smoking in the vestibule, and taking snapshots at improper times.

The couple should plan a dignified celebration. Before selecting the menu they should consult the calendar for days of fast and abstinence.

Couples are reminded of the singular propriety of sending invitations which bear liturgical symbols of Christian marriage, and in words which emphasize the sacramental nature of the ceremony.

If postponement or cancellation of a wedding is necessary, prompt notice should be given the rectory, releasing the time for the use of others.

Note: Every Catholic must contract marriage in the presence of the priest and two proper witnesses if the union is to be valid and lawful. Catholics should never offer congratulations, send gifts, or attend showers for persons who plan to marry contrary to the laws of the Church, nor, of course, should they attend the ceremony. The customary courtesies are not owed to persons who are giving up their faith or the state of grace. In many cases, however, both ignorance and ill-will can be overcome by offering charitable counsel and prayer.

PRAYER for ENGAGED COUPLES

O God, Who hast ordained and sanctified the holy state of matrimony, for replenishing the earth, for mutual consolation and as a type of the union of Christ and His Church, we beseech Thee to bless our engagement.

With Thy divine assistance, may we help each other to advance in virtue. May the Virgin of Virgins, the Mother of God, intercede that our engagement may be a holy and noble preparation for a truly Christian marriage.

O God, Who wilt unite us in holy marriage, grant that we may be ever conscious of its great dignity: aid us, we pray Thee, to develop the virtues, particularly holy purity, necessary for Christian family life. Amen.

Support of the Church

The Church, a divinely instituted society founded by Christ for the salvation of souls and the benefit of mankind, is eminently entitled to faithful support by its members.

Parishioners are asked to contribute to the support of the Church according to their means. Mindful of the Precept of the Church, wage-earners, housewives, students on all levels, and others who enjoy an income or allowance should make regular and honorable contributions to the Church. Papal and diocesan institutions and needs as well as their parish should receive the loyal assistance of the faithful.

Even when necessity or particular convenience leads one to attend Sunday Mass in another church support of one's own parish should not be neglected.

Most parishes employ an envelope system. By using their envelopes parishioners co-operate in the system retained by the pastor as the most

efficient method of supporting the parish church. If a parishioner wishes his offerings neither published nor otherwise acknowledged he should note this on his envelope, and continue to use envelopes regularly thereafter.

Only when a notable portion of the congregation is not contributing to the support of the parish church are priests compelled to "talk on money," which they heartily dislike.

There are, in addition to parish collections, special appeals of the greatest merit, for such as:

PETER'S PENCE: the annual collection for Our Holy Father, Successor of St. Peter, for the immense work of administering the work of the Church.

THE PROPAGATION OF THE FAITH: for our missions at home and abroad.

THE COLORED AND INDIAN MISSIONS.

THE BISHOPS' COLLECTION FOR WAR-RELIEF.

HOSPITALS, SCHOOLS, ORPHANAGES, etc.

The faithful may be justly proud of the extensive work for God which their offerings, made in their parish churches, make possible.

Catholic Education

Parents must provide for the religious education of their children to the best of their ability. This education extends also to the high school and college levels.

CANON LAW ON EDUCATION

The following excerpts from the Code of Canon Law state the official position of the Catholic Church on education:

CANON 1113: Parents are bound by a most grave obligation to provide to the best of their ability for the religious and moral as well as for the physical and civil education of their children, and for their temporal well-being.

CANON 1372: From childhood all the faithful must be so educated that not only are they taught nothing contrary to faith and morals, but that religious and moral training take the chief place.

CANON 1373: In every elementary school religious instruction adapted to the age of the children, must be given.

CANON 1374: Catholic children must not attend non-Catholic, neutral, or mixed schools . . . It is for the Bishop of the place alone to decide, according to the instructions of the Apostolic See, in what circumstances and with what precautions attendance at such schools may be tolerated without danger of perversion to the pupils.

CANON 1375: *The Church has the right to establish schools of every grade, not only elementary schools, but also high schools and colleges.*

Confraternity of Christian Doctrine

The Confraternity offers opportunities for children in public grade and high schools to receive at least a measure of education in the truths of their faith. Parents and guardians should see that children receive regular instruction. While not to be compared to the systematic training in the faith which Catholic schools offer, the Confraternity can provide pupils who attend classes faithfully with at least a working knowledge of the faith.

The Confraternity also sponsors study clubs and lectures, as well as information classes, which adults will find most helpful. Particular notice of these opportunities should be taken by Catholics who, when entering their marriages with non-Catholics, promised to do all in their power to bring about the conversion of the non-Catholic partners.

Parishioners can be of great assistance to the parish director of the Confraternity, as fishers, receptionists, registrars, etc., in the broad program of spreading Catholic truth, and teaching the young and eager inquirers.

The Catholic Home

A Catholic Home is one in which Christ is the Center of its life. Good Catholic homes should be conspicuous for cleanliness and order, and various furnishings will help achieve spiritual stability, such as—

1. Religious symbols: Crucifixes, pictures, statuary, etc., in the finest traditions of sacred art are readily available. Representations of Our Lord, Our Lady and the saints are never out of place anywhere in the Catholic home; they will not “clash” with the most sophisticated decor. The Sacred Heart promised to bless every home in which a picture of His Sacred Heart is exposed and honored. (*See Prayers for Consecration below.*)
2. Fonts with holy water.
3. A Catholic calendar with the feasts, fasts, etc.
4. A bookshelf or library of Catholic reference books and other publications.
5. The diocesan newspaper and other Catholic periodicals.
6. A family shrine or altar. Many erect shrines in their gardens.
7. Sick call needs.

THE DEVOTIONAL LIFE of the Catholic home is intensified by:

1. Frequent Mass and Holy Communion, during the week as well as on Sundays.

2. First Friday and first Saturday devotions.

3. The Family Rosary.

4. Attention to Catholic radio and TV programs.

5. Attendance at parish devotions, such as the Holy Hour, Miraculous Medal, Fatima, and similar Marian devotions, Stations of the Cross, Missions, Novenas, etc.

6. Consecration of the family to the Sacred Heart and the Immaculate Heart of Mary.

7. Masses for deceased members of the family.

8. Spiritual and corporal works of mercy.

9. Recitation of the Angelus, morning, noon and night 6:00 A.M., 12:00 noon and 6:00 P.M., and the De Profundis at 7:00 P.M. for the Holy Souls.

10. Grace at meals, adding the Hail, Holy Queen, in honor of Our Lady.

11. Adding "God bless you" to every good-by and good-night, at least to members of the family and close friends.

12. Attendance at Mass on all birthdays, anniversaries and feast days of patron saints.

13. Annual renewal of marriage vows.

14. Communion on the anniversary of First Communion.

The Catholic home additionally strives to provide an atmosphere conducive to study for those who are receiving their education, and applies the principles of the Legion of Decency to all forms of entertainment, including television and radio, and the principles of the Organization for Decent Literature to all forms, whether pictorial or literary.

The charity of the Catholic home prompts assistance to the needy:

A mite box for the use of all members to aid Our Holy Father's Missions. When ready, this should be given to the parish director of the Society for the Propagation of the Faith, who will transfer the sum to the diocesan office of the society.

Clean and usable clothing, no longer in style or necessary, can aid the desperately needy. Shipments may be made all through the year to the Diocesan Committee for Foreign Relief, or prepared for the National Catholic Thanksgiving Day Clothing Campaign, conducted throughout the nation.

Usable furniture may be assigned to the St. Vincent De Paul Society and other welfare agencies throughout the diocese.

Many national traditions of sanctified origin, such as those observed at Christmas, Epiphany and Easter often help preserve and strengthen the faith of the Catholic Family.

Rules for Right Living

Avoid sin and all occasions of sin. An occasion of sin is any person or place or thing that may lead you into sin.

Say morning and evening prayers. Examine your conscience and make an Act of Contrition nightly.

Attend Mass Sundays and Holy Days. It is a mortal sin to miss Mass wilfully on these days. Pray during Mass; Jesus offers Himself there for your salvation just as truly as He did on Calvary.

Go to Confession and Communion. Receive Communion daily or weekly. At least once a month. These Sacraments are channels of God's grace.

Be devoted to Mary. Pray to the Mother of God daily. Strive to practice her great virtues. Appeal to Mary whenever tempted.

Contribute to your parish church. Give cheerfully and as generously as your means allow.

Be an intelligent Catholic. Be able to give a reason for your Faith. Review the Catechism often.

Live as a real Catholic. In so doing you will find consolation in life, and happiness after death. "Thou shalt be with Me in Paradise." (Lk. 23-43.)

SPECIAL ADMONITIONS

To Parents: Encourage religion, love and peace in the home. Instruct, correct and watch over your children. Above all, give good example.

To Children: Love your parents. Respect their wishes. Never do anything to cause them sorrow.

To Young Men and Women: Read decent literature. Shun immoral shows, dances and movies. Keep courtship clean.

To Employers: Pay a living wage to all. Provide healthy and decent working conditions.

To Employees: Give honest work for honest pay.

Prayers for the Consecration of Families To the Sacred Heart

Sacred Heart of Jesus, who didst manifest to St. Margaret Mary the desire of reigning in Christian families, we today wish to proclaim Thy most complete regal dominion over our own. We would live in future with Thy life, we would cause to flourish in our midst those virtues to which Thou hast promised peace here below, we

would banish far from us the spirit of the world which Thou hast cursed; and Thou shalt reign, over our minds in the simplicity of our faith, and over our hearts by the whole-hearted love with which they shall burn for Thee, the flame of which we shall keep alive by the frequent reception of Thy Divine Eucharist.

Deign, O Divine Heart, to preside over our assemblings, to bless our enterprises, both spiritual and temporal, to dispel our cares, to sanctify our joys, to alleviate our sufferings. If ever one or other of us should have the misfortune to afflict Thee, remind him, O Heart of Jesus, that Thou art good and merciful to the penitent sinner. And when the hour of separation strikes, when death shall come to cast mourning into our midst, we will all, both those who go and those who stay, be submissive to Thy eternal decrees. We will console ourselves with the thought that a day will come when the entire family, reunited in Heaven, can sing forever Thy glories and Thy mercies.

May the Immaculate Heart of Mary and the glorious Patriarch, St. Joseph, present this consecration to Thee, and keep it in our minds all the days of our life. All glory to the Heart of Jesus, our King and our Father!

Indulged May 19, 1908. Prescribed for the ceremony of Consecration, March 1, 1918.

A Plenary Indulgence may be gained by the members of the family on the day of consecra-

tion, and every year on the day of renewal on the usual conditions: Confession, Communion, Visit and prayers for the Pope's intentions.

Imprimatur, Patrick Cardinal Hayes, Archbishop of New York, July, 1936.

To the Immaculate Heart

O Mary, Virgin most powerful and Mother of Mercy, Queen of Heaven and Refuge of Sinners, we consecrate ourselves to thine Immaculate Heart.

We consecrate to thee our very being and our whole life; all that we have, all that we love, all that we are. To thee we give our bodies, our hearts and our souls; to thee we give our homes, our families, our country. We desire all that is in us and around us may belong to thee, and may share in the benefits of thy motherly benediction. And that this act of consecration may be truly efficacious and lasting, we renew this day at thy feet the promises of our Baptism and our first Holy Communion. We pledge ourselves to profess courageously and at all times the truths of our holy Faith, and to live as befits Catholics who are duly submissive to all the directions of the Pope and the Bishops in communion with him. We pledge ourselves to keep the commandments of God and His Church, in particular to keep holy the Lord's Day. We likewise pledge ourselves to make the consoling practices of the

Christian religion, and above all, Holy Communion, an integral part of our lives, in so far as we shall be able to do so.

Finally, we promise thee, O glorious Mother of God and loving Mother of men, to devote ourselves whole-heartedly to the service of thy blessed cult, in order to hasten and assure, through the sovereignty of thine Immaculate Heart, the coming of the kingdom of the Sacred Heart of thine adorable Son, in our own hearts, and in those of all men, in our country and in all the world, as in Heaven, so on earth. Amen.

An Indulgence of three years. A Plenary Indulgence, on the usual conditions, if this act of consecration is repeated daily for a month (S.C. Ind., Feb. 21, 1907; S.P. Ap., Apr. 29, 1933).

These prayers have been designated by The Holy See for the Consecration of Families. The entire Family should assemble before a picture of The Sacred Heart and before a picture of Our Lady for Consecration. Special Feast Days should be selected for the time of Consecration if possible, such as the Feast of The Sacred Heart, Christ the King, First Friday, Immaculate Conception, Assumption, Immaculate Heart of Mary, (Aug. 22), Queen of Heaven (May 31).

A member of the Family should recite the prayers aloud, or all may join together.

The Consecration should be renewed every year.

Pictures, framed and unframed, with space for signatures of members of the Family may be obtained from the Apostleship of Prayer, 515 East Fordham Road, New York 58, N. Y., or from local Religious Goods stores.

Pledge to Christian Marriage and Renewal of Marriage Vows

The pledge and renewal may take place in the Home before a Shrine or picture of Our Lord or Our Lady on the anniversary.

In gratitude to Almighty God * for all the blessings that family life has brought me, * I pledge myself always * to uphold the great dignity * of Christian marriage.

Therefore * in the presence of the Blessed Sacrament, * I profess my belief * in the sanctity of marriage. * I acknowledge it as a sacrament * and a symbol of the union * of Christ and His Church.

I believe: * "What God has bound together, * let no man put asunder."

I renew my deep reverence * for fatherhood and motherhood.

I believe that in family life * parents cooperate with God.

I believe that in family life * the child is paramount.

I abhor and condemn * every sinful interference * with the role of parenthood.

With the help of our Immaculate Mother * I pledge myself anew * to wholesome family life.

I resolve to do all in my power * to foster the virtue of purity * as the bulwark of the family.

May the Holy Family * —Jesus, Mary and Joseph * bless our families and homes.

Renewals of Marriage Vows

My dear Friends: On a day, perhaps a long time ago, perhaps only recently, you were joined together in a sacred union. It was sacred because God, Himself, was the author of that union. This union our Divine Saviour consecrated in a special manner giving to it a character of sanctity which placed it among the holiest institutions of religion.

He knew the dangers which surround us and the weakness of human nature. He knew our need for constant encouragement in the discharge of the duties which have been imposed on us. For this reason He annexed to the worthy reception of this sacrament, bountiful graces which serve to dispose the married couple to respect the sacred bond they have formed and to enable them to overcome the various obstacles and difficulties they may encounter in the discharge of the duties of life.

Your marriage day was one of the most important events in your life and most intimately connected with your temporal and eternal welfare. The young couple who invited Jesus and Mary to attend their wedding at Cana were blessed and favored. With confidence then in the promise of our Blessed Saviour, who condescended to honor with His divine presence the happy nuptials of Cana, we have invited Him to come and preside on this anniversary occasion. We ask Him again to bless the contract by which you became one, and to remind you that by His grace it is still a true emblem of that sacred union which exists between Him and His Church; a union of sentiment and action formed in virtue and the love of God; a union not only for time but for eternity.

(The husbands and wives stand and join right hands.)

“I, your husband, reaffirm my marriage vows to you, my lawful wife, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, until death do us part.”

“I, your wife, reaffirm my marriage vows to you, my lawful husband, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, until death do us part.”

Imprimatur: ✠ John F. O’Hara, C.S.C., Bishop of Buffalo. December 20, 1947.

Church Manners

Punctuality should be practiced.

Excess holy water should be shaken into the font, not onto the floor.

Persons should be seated, and not stand in rear of Church unless necessary.

Parishioners should attend Mass, under ordinary circumstances, in their Sunday best.

Pincurls, T shirts, dungarees are not in the best tradition.

Dresses should always be modest.

All should stand when the Celebrant enters the Sanctuary. At end of Mass or Devotions all should remain standing until the Priest has left the Sanctuary. Prayers after Mass should not be omitted.

Chewing gum during Mass and Devotions, leaving for a smoke during Sermon, are impolite.

Close attention should be paid to announcements.

Reverence for the Blessed Sacrament should be shown by providing ready space for those returning from the Communion Rail. They should not have to climb across several persons in the pew.

All who are physically able should maintain an erect posture in standing or kneeling.

If eyesight permits, the Missal should be used at Mass.

Prayers and hymns should be in a clear, distinct voice.

Matters of ventilation should be referred to ushers, rather than decided by individuals.

Cordiality among parishioners going to and from Church promotes friendship and strong Parish spirit.

General Helps and Suggestions

Many dioceses have shrines and places of Catholic historical interest which merit attention. Chain letters to promote some unauthorized devotion should be destroyed, and all leaflets, pamphlets and books should be examined to see if ecclesiastical approval has been given.

Catholic magazines and pamphlets placed in 'doctors' offices, beauty parlors, train stations, usually find interested readers. These publications are also welcomed by hospital auxiliaries, prison chaplains and armed service chaplains for distribution.

Catholic men and women can be of effective assistance by offering a few hours of their time to the CYO work, and to the auxiliaries of Catholic settlement houses, hospitals, orphanages, homes for the aged, blind, crippled and handicapped.

The Catholic Charities Program can often be assisted by offering foster homes for homeless

children and for aged persons. The local Catholic Charities office will furnish information on rates, etc.

The period for the performance of Easter Duty is from the 1st Sunday of Lent to Trinity Sunday.

Agents for Catholic Magazines, etc., must obtain clearance from the diocesan authorities and the pastor. Evidence of spurious representatives should be promptly reported to the Rectory.

Automobile owners are encouraged to attach a medal of St. Christopher.

Churches have lost and found chests. Articles unclaimed after a reasonable time are transferred to Missions and other needy places.

Men should always uncover their heads when passing a Catholic church; women should bow their heads in reverence.

The diocesan paper provides not only Catholic news and information but as well lists of clubs, guilds, lectures, adult study centres, etc., which will offer pleasant and constructive opportunities for leisure time and forming friends.

Every Catholic who makes a will should favor one or more of the numerous Catholic institutions, some of which desperately need assistance. The legal title of the institution should be carefully recorded. Lawyers retained for diocesan matters will offer counsel if requested. A "Catholic will" makes Our Lord an heir.

Shopkeepers engaged in the sale of greeting cards are encouraged to feature religious greeting cards for Christmas, Easter, etc.

Mass schedules of parishes vary. They should be checked in advance when out of town, especially during vacation time.

Forms of Address

- For Cardinals: *His Eminence Cardinal*
For Archbishops, Bishops: *His Excellency, The Most Reverend*
For Monsignors: *The Right Reverend, or The Very Reverend*
For Priests: *The Reverend*
For Brothers: *The Reverend Brother*
For Superiors: *The Reverend Mother*
For Nuns: *Sister*

SALUTATIONS:

- Your Eminence.
- Your Excellency.
- Right Reverend and dear Monsignor, or Dear Right Reverend Monsignor.
- Reverend and Dear Father, or Dear Father.
- Dear Reverend Mother, Dear Mother.
- Dear Brother, Dear Sister.

CONCLUSIONS:

Asking Your Eminence's (Your Excellency's) blessing, I am, yours respectfully, or, Your obedient Son, Daughter, or With filial love, or, with deep respect.

For others: Respectfully yours, Sincerely yours.

The Secular or Diocesan Priests are those who conduct Parishes, institutions, schools, and activities of the Diocese. Religious Orders of Priests are usually represented in every Diocese. These Priests conduct schools, colleges, and sometimes Parishes. A few examples, though there are numerous religious orders:

Augustinians: (O.S.A., Order of St. Augustine)

Carmelites: (O.Carm.)

Dominicans: (O.P., Order of Preachers)

Oblates of St. Francis de Sales (O.S.F.S.)

Norbertines: (O.Praem., Order of Praemonstratensians)

Vincentians: (C.M., Congregation of the Mission, after St. Vincent de Paul)

Marists: (S.M., Society of Mary)

Holy Ghost Fathers: (C.S.Sp., Congregation of the Holy Spirit)

Holy Cross Fathers: (C.S.C., Congregation of the Holy Cross)

Jesuits: (S.J., Society of Jesus)

Redemptorists: (C.S.S.R., Congregation of The Most Holy Redeemer)

Passionists: (C.P., Congregation of the Passion)

Benedictines: (O.S.B., Order of St. Benedict)

Franciscans: (O.F.M., T.O.R., Order of Friars Minor, Third Order Regular are among the branches)

891605

HOLY CROSS CHURCH
1050 N. Wilbur Street
South Bend, Indiana
Telephone CE 4-8506



MASS SCHEDULE

Sundays: 6:00, 6:45, 7:30, 8:30, 9:45, 11:00
and 12:15.

Holydays: 6:00, 7:00, 8:00, 9:00, 12:15 and
5:30 P. M.

First Fridays: 6:00, 7:30, 8:15 and 5:30 P. M.

CONFESSIONS

**Saturdays, before all Holydays, and First
Fridays:** 4 - 5:45 and 7 - 8.

Also after Novena Services on Friday eve-
nings.

BAPTISMS

Every Sunday afternoon at 2 P. M. Prior
arrangements for Baptisms to be made at
the rectory.