

# In a Catholic Church

by  
Rev. Joseph F. Mulvey

## NOTICE!

Those who are not Catholic are welcome to attend Mass or any other Catholic devotion. The usher will show them a seat; if there is no usher, they may ask someone to show them a seat, or they may take any vacant seat. They may sit, stand and kneel when the others do; OR, they may stand when the others stand, and sit when the others kneel and sit; OR, they may remain seated all through. They are asked to act gentlemanly and ladylike.

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<p>When entering or leaving church, Catholics dip fingers into a small basin of HOLY WATER near door, make the SIGN OF THE CROSS over themselves, and also KNEEL on one knee (called "GENUFLECTING") towards altar. WHY? See</p>	
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# AT MASS

Those boys or men who wear a cassock (long black garment) and surplice (white garment) and help the priest at Mass and answer some of the prayers, are called "servers". Clergymen who wear vestments almost the same as the priest and who also help him, are called "Deacon" and "Subdeacon". Sometimes other clergymen also assist the priest or bishop at Mass.

Low Mass—when the priest **recites** all the prayers of the Mass. High or Chanted Mass—when the priest sings some of the prayers. Solemn (High) Mass—when a Deacon and Subdeacon help the priest at Mass. When a Bishop says the Mass, other names are given to it. But all these Masses are the same sacrifice (see, below, "What is the Mass?"); only one has more ceremony and prayer than another. At High Masses the choir sings some of the prayers which the priest says.

A priest says Mass the same way, day after day. Yet, on each day of the year the Mass usually has some special prayers. Books, called "Missals" (see last page), give all these prayers. It takes quite a while at first to find all the prayers of the Mass; the whole Mass seems strange and hard to follow for one who is not accustomed to it. Since this little pamphlet must be short, it can only give a few prayers of the Mass. Any one may purchase a "Missal" and thus get all the prayers any priest says at Mass.

## A FEW PRAYERS OF THE MASS

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 the 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 us, forgive us our sins, and bring us to everlasting life. Amen. May the Almighty and merciful Lord grant us pardon, absolution and remission of our sins. Amen.

(Each of these three sentences, in Greek, are said or sung three times :) Kyrie eleison (meaning, "Lord have mercy!"); Christe eleison ("Christ have mercy!") Kyrie eleison.

(These Latin words are often heard during Mass :) Dominus vobiscum ("The Lord be with you"). Et cum spiritu tuo ("And with thy spirit"). Per omnia saecula saeculorum. Amen ("For ever and ever. Amen.")

Glory to God in the highest; and on earth peace to men of good will. We praise Thee; we bless Thee; we adore Thee; we glorify Thee; we give Thee thanks for Thy great glory. O Lord God, Heavenly King, God the Father Almighty. O Lord Jesus Christ, the Only-begotten Son. Lord God, Lamb of God, Son of the Father. Who takest away the sins of the world, have mercy on us. Who takest away the sins of the world, receive our prayer. Who sittest at the right hand of the Father, have mercy on us. For Thou alone art holy, Thou alone art Lord, Thou alone, O Jesus Christ, art most high: together with the Holy Ghost, in the glory of God the Father! Amen.

(All of the following Creed but a word or two has been used in the Catholic Church since the year 325.) I believe in one God, the Father Almighty. Maker of heaven and earth and of all things visible and invisible. And (I believe) in one Lord, Jesus Christ, the Only-begotten Son of God, born of the

Father before all ages; God of God, Light of Light, true God of true God; begotten, not made, being of one substance with the Father; by Whom all things were made. Who for us men and our salvation came down from Heaven; and was made flesh by the Holy Ghost of the Virgin Mary: and was made Man. He also was crucified for us, suffered under Pontius Pilate, and was buried. The third day He arose again according to the Scriptures; and ascended into Heaven. He sitteth at the right hand of the Father. And He shall come again with glory to judge the living and the dead. And His Kingdom shall have no end. And (I believe) in the Holy Ghost, the Lord and Giver of Life, Who proceedeth from the Father and the Son; Who together with the Father and the Son is adored and glorified; Who spoke by the Prophets. And (I believe) in One, Holy, Catholic and Apostolic Church. I confess one baptism for the remission of sins. And I expect the resurrection of the dead, and the life of the world to come. Amen.

(Holding up and offering the bread—called “host” to God, the priest says:) Receive, O Holy Father, Almighty and Eternal God, this spotless Host, which I, Thy unworthy servant, offer unto Thee, my true and living God, for my own countless sins, offences and negligences, and for all here present, as also for all faithful Christians living and dead: that it may avail both me and them unto salvation. Amen.

(Offering the chalice or cup of wine:) We offer to Thee, O Lord, the Chalice of salvation, beseeching Thy clemency, that in the sight of Thy Divine Majesty, it may ascend with the savor of sweetness for our salvation and for that of the whole world. Amen.

(Small bells are rung during the Mass to call the attention of the people to important parts of the Mass. The most important part of the Mass is when the priest, through the power given him by God, changes bread and wine into the Body and Blood of Christ. The priest then raises the Host and Chalice on high to be seen and adored by the people. These words are said:) Who (Christ) the day before He suffered took bread into His holy and venerable hands, and with eyes lifted up towards Heaven unto Thee, O God, His Almighty Father, giving thanks to Thee, didst bless, break, and give to His disciples, saying: Take and eat ye all of this, **FOR THIS IS MY BODY**. In like manner after He had supped, taking also this excellent Chalice into His holy and venerable hands, likewise giving thanks to Thee, He blessed and gave to His disciples saying: Take and drink ye all of this, **FOR THIS IS THE CHALICE OF MY BLOOD OF THE NEW AND ETERNAL TESTAMENT: THE MYSTERY OF FAITH: WHICH SHALL BE SHED FOR YOU AND FOR MANY, UNTO THE REMISSION OF SINS**. As often as ye do these things ye shall do them in remembrance of Me.

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.

I will take the Bread of Heaven, and call upon the Name of the Lord! Lord! I am not worthy that Thou shouldst enter under my roof, say but the word and my soul shall be healed!

(The Mass usually ends with the priest reading verses 1-14 of Chapter One of St. John's Gospel).

# AT FUNERALS

Before Mass the priest usually meets the corpse at the door of the church, blesses it with holy water, and recites some prayers over it. Most of these prayers are taken from the Psalms.

**Besides** the many regular prayers of the Mass, the following are a few of the special prayers from the Mass said at funerals:—

(The Epistle is taken from St. Paul's First to the Thessalonians, 4:13-18:) Brethren. We will not have you ignorant, concerning them that are asleep, that you be not sorrowful, even as others that have no hope. For if we believe that Jesus died and rose again; even so them who have slept through Jesus, will God bring with Him. For this we say unto you in the word or the Lord, that we who are alive, who remain unto the coming of the Lord, shall not prevent (precede) them who have slept. For the Lord Himself shall come down from Heaven with commandment, and with the voice of an archangel, and with the trumpet of God: and the dead who are in Christ shall rise first. Then we who are alive, who are left, shall be taken up together with them in the clouds to meet Christ, into the air, and so shall we be always with the Lord. Wherefore comfort ye one another with these words.

(The Gospel of the Mass is taken from St. John's Ch. 11:24-27:) Martha said to Jesus: Lord, if Thou hadst been here, my brother had not died. But now also I know that whatsoever Thou wilt ask of God, God will give it Thee. Jesus saith to her: Thy brother shall rise again. Martha said to him: I know that he shall rise again in the resurrection at the last day. Jesus said to her: I am the Resurrection and the Life: he that believeth in Me, although he be dead, shall live: and everyone that liveth and believeth in Me shall not die forever. Believest thou this? Yea, Lord, I have believed that Thou art Christ, the Son of the Living God, Who art come into this world.

We beseech Thee, O Lord, be merciful to the soul of Thy servant . . . (the first name of the deceased is here mentioned) . . . for which we offer Thee the sacrifice of praise, humbly beseeching Thy majesty that by these holy peace-offerings, it may be worthy to attain everlasting rest, through Our Lord Jesus Christ.

(The following is sung by the priest at High Masses, and said aloud at Low Masses, about the middle of Mass:) It is truly meet and just, right and available to salvation that we should always and everywhere give thanks to Thee, O Holy Lord, Father Almighty, Eternal God: through Christ, Our Lord. In Whom (Christ) the hope of a blessed resurrection hath shone upon us; that they who are made sad by the certainty of death, may be consoled by the promise of future immortality. Indeed, for Thy faithful ones, O Lord, life is changed—not taken away; and the home of this earthly journey being dissolved, an eternal dwelling is prepared in Heaven. And therefore with the angels and archangels, the Thrones and Dominations and with the whole host of the army in Heaven, we sing the hymn of Thy Glory, saying again and again: Holy, Holy, Holy, Lord God of Hosts; Heaven and earth are full of Thy Glory;—Hosanna in the highest! Blessed is He that cometh in the name of the Lord! Hosanna in the highest!

(After Mass, the priest again blesses the corpse with holy water, and with incense; and prays over it—asking God to have mercy upon the soul of the deceased.)

## AT WEDDINGS

The couple is married before Mass. They, with the witnesses, stand before the priest in front of the altar. The following is the **complete** marriage service:—

Priest: . . . (Name) . . . wilt thou take . . . (Name) . . . here present, for thy lawful wife, according to the rite of our Holy Mother the Church?

Bridegroom: I will.

Priest: . . . (Name) . . . wilt thou take . . . (Name) . . . here present for thy lawful husband, according to the rites of our Holy Mother Church?

Bride: I will.

(The bridegroom and bride join hands, and each repeat, after the priest:) I . . . (Name) . . . take thee . . . (Name) . . . for 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, . . . (Name) . . . take thee, . . . (Name) . . . for 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.

Priest: (in Latin) I join you together in marriage, in the Name of the Father and of the Son and of the Holy Ghost. Amen. (The priest blesses the couple with holy water, and then blesses the ring as follows:) Our Help is in the Name of the Lord; Who made Heaven and earth. O Lord, hear my prayer! And let my cry come unto Thee! The Lord be with you. And with thy spirit. Let us pray! O Lord, bless this ring, which in thy name we bless, that she who is to wear it, keeping unchanged faith with her husband, may abide in Thy peace, and in obedience to Thy Will, and always live in mutual love: through Christ, Our Lord. Amen.

Bridegroom: (placing ring on bride's finger) With this ring I thee wed, and I plight unto thee my troth.

Priest: (In Latin) In the Name of the Father and of the Son and of the Holy Ghost. Amen. Confirm, O God, what Thou hast wrought in us; from Thy holy temple which is in Jerusalem. Lord, have mercy on us; Christ, have mercy on us; Lord, have mercy on us. Our Father, (is said as above). Save Thy servants; O my God, Who put their trust in Thee. Send them help, O Lord, from Thy holy place; and from Sion defend them. Be unto them, O Lord, a tower of strength; from the face of the enemy. O Lord, hear my prayer; and let my cry come unto Thee. The Lord be with you; and with thy spirit. Let us pray! Look down, we beseech Thee, O Lord, upon these Thy servants, and graciously protect Thy institutions, whereby Thou hast provided for the propagation of mankind; that those who are joined together by Thy authority, may be preserved by Thy help: through Christ, Our Lord. Amen.

(The Mass for the married couple now begins. The following are a few of the prayers of this Mass:--)

(The Epistle is from St. Paul's to the Ephesians, Chapter 5:22-33:) Let women be subject to their husbands, as to the Lord: because the husband is the head of the wife, as Christ is the head of the Church. He is savior of His body. Therefore, as the Church is subject to Christ, so let wives be to their husbands in all things. Husbands, love your wives, as Christ also hath loved the Church, and delivered Himself up for it: that He might sanctify it, cleansing it by the laver of water in the word of life; that He might present it to Himself a glorious Church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish. So also ought men to love

their wives as their own bodies. He that loveth his wife, loveth himself. For no man ever hateth his own flesh; but nourisheth and cherisheth it, as also Christ doth the Church: because we are members of His body, of His flesh and of His bones. For this cause shall a man leave his father and mother and shall cleave to his wife, and they shall be two in one flesh. This is a great sacrament; but I speak in Christ and in the Church. Nevertheless, let every one in particular love his wife as himself: and let the wife fear her husband.

(The Gospel is from St. Matthew's, 19:3-6.) The Pharisees came to Jesus, tempting Him, and saying: Is it lawful for a man to put away his wife for every cause? Who (Christ) answering said to them: Have ye not read that He Who made man from the beginning, made them male and female? And He said: for this cause shall a man leave father and mother, and shall cleave to his wife, and they two shall be in one flesh. Therefore, now they are not two, but one flesh. What therefore God hath joined together, let no man put asunder.

(Two special blessings are given the married couple during Mass.. The Church allows Mass to be stopped, even in the most holy and solemn part, and the priest turns to them and blesses them as follows. The first blessing is given about the middle of Mass; the second, near the end. Between the two, the couple usually go up to the altar to receive Holy Communion.) The first: Be appeased, O Lord, by our humble prayers, and graciously aid these Thy institutions, which Thou hast ordained for the propagation of the race of man; so that what is joined together by Thy authority may be kept by Thy help: through Our Lord Jesus Christ. Let us pray! O God, Who by Thy mighty power didst make all things out of nothing; Who in the beginning having seen up the world and made man to the image of God, didst bestow on man the inseparable help of woman, in such a way that the woman's body took its beginning from the very flesh of man, thereby teaching that it is never lawful to put asunder what it has pleased Thee to make of one substance. O God, Who hast consecrated wedlock by a mystery so excellent that in the bond of marriage Thou didst forshadow the union of Christ with the Church: O God, by Whom woman is joined to man, and to their common life—ordained by Thee in the beginning—is given that blessing which alone was not taken away by the punishment of the first sin or by the sentence of the flood; look in Thy mercy upon this Thy handmaid, who being about to enter upon wedded life, seeks to be strengthened by Thy protection; may the yoke of love and peace be upon her; faithful and chaste, may she wed in Christ; may she ever follow the model of holy women: dear to her husband as Rachel, wise like Rebecca, long-lived and faithful like Sara. Let that author of evil, work none of his evil deeds within her; may she be true to the faith and the commandments. May she be faithful to the one wedlock and shun evil embraces. May she strengthen her own weakness by strong discipline. May she be grave in demeanor and honored for her modesty. May she be well taught in heavenly teachings. May she be fruitful in offspring. May her life be well approved and sinless, and attain the rest of the blessed and the kingdom of Heaven. May they both see their children's children unto the third and fourth generation and arrive at that old age they desire: through the same Lord Jesus Christ.

The 2nd: The God of Abraham, the God of Isaac, and the God of Jacob, be with you (Book of Tobias, 7:15). And may He fulfill His blessing in you; so that you may see your children's children unto the third and fourth generation, and afterwards have life everlasting: by the help of Our Lord Jesus Christ, Who with the Father and the Holy Ghost liveth and reigneth God, forever and forever. Amen.

## OTHER DEVOTIONS

The Mass is our great and main devotion. It is always said in the forenoon. (The priest must be fasting; that is, he may not take any food or drink from the midnight before, until after Mass. And, in the same way, anyone who receives Communion must be fasting.) Sometimes, other prayers and devotions are held right after the Mass; but more often they are held in the afternoon or evening. Here are some of them:—

### BENEDICTION

At Mass, the priest changes bread and wine into the Body and Blood of Christ. This Body and Blood of Christ is kept on the altar in our churches. (See page 8 below.) For **Benediction** this Body and Blood of Christ—which still appears to our senses as bread—is put into a large golden case or stand, called a “monstrance”; the monstrance is then placed up high on the altar. Christ is placed there to be adored and praised by the people by song, incense, and prayers. (Other books may be bought, that give the translation of the Latin songs and prayers.)

### PROCESSIONS

Sometimes this monstrance with Christ, is carried around the church in a **procession**, while prayers are said and songs sung. This is to show our belief in Christ really present in the monstrance, and to honor Him and ask Him to come and bless us.

### THE ROSARY

The Rosary is a certain set or string of prayers offered to God and the Blessed Virgin Mary; it is usually said while holding a string of beads in the hands. These beads help us count the prayers and if blessed, bring us special blessing. During the Rosary we should try to meditate on the different periods (called mysteries) of the life of our Lord and the Blessed Virgin Mary, and thus be led to follow their lives more closely.—Why repeat these prayers so often? We often repeat what we feel very strongly. Before God, the Four Living Creatures “rested not DAY and NIGHT, saying: ‘Holy, holy, holy, Lord God Almighty.’” (Apoc. 4:8). A child tells its mother over and over again of its love. A real Catholic loves the Mother of God.

### THE WAY OF THE CROSS

Around the walls of the church are fourteen pictures. These are called, the Stations, or Way of the Cross. The priest goes from one to another, praying with the people. We do not pray to the pictures or adore them: we are kneeling to God and adoring Him. These pictures help us do this very well, because they show the great sufferings of our Lord for us. We are thus led to follow His life and virtues more closely. He said: “Whosoever doth not carry His cross and come after Me, cannot be My disciple” (Luke 14:27).

### VESPERS

These are songs and prayers, and psalms and other readings from the Holy Bible, sung and recited in Latin by the priest and choir. They are part of the great daily praise of God offered by His Church. Other books give the translation of them.



# GENERAL EXPLANATIONS

## Why have an altar and a sacrifice?

Altar and sacrifice go together: the real meaning of an altar is a place for a sacrifice. When, therefore, St. Paul, telling about the early Christians, says, "We have an altar" (Heb. 13:10), he means they also had a sacrifice. A sacrifice is: the offering of some precious object to God alone, by a person called a priest, and the destroying of it in some way to show that God is the Creator and Lord of all things; a certain communion or union with God then follows, through or in this sacrifice. In God's true religion before Christ, the Holy Bible often tells us that God ordered sacrifices (See Exodus 12; Leviticus, first chapters; etc.). And even though the pagans had a false religion, they followed the natural desire of the human heart or the early teachings of God, to some extent, and offered sacrifices. God has put into the heart of man a desire to offer sacrifice as the important act of religion and worship. We would feel an immense loss, therefore, if Christ had not left a sacrifice in His Church, which is the greatest and only true religion.—But He did: it is the SACRIFICE OF THE MASS.

## What is the Mass?

The night before our Lord died He changed bread and wine into His Body and Blood, and He gave the apostles the power and command to do the same (see Luke 22). The next day He offered Himself in sacrifice upon the Cross for the sins of the world. Now, we believe that the Mass is the Last Supper done over again, as Christ wanted; and also the Mass is a true sacrifice representing the Sacrifice of the Cross, and really offering Christ as He offered Himself on the Cross—not, indeed, in a bloody way, but under the **appearances** of bread and wine. We cannot **fully** understand this great truth of Christ's. We only know from Him and His teaching that, **THE MASS IS THE UNBLOODY SACRIFICE OF THE CROSS**. We prove it from the Bible in many places, and the teaching of the Church in all ages. For instance, Malachy (1:10-11) prophesied that a true and clean sacrifice would exist in all places: the Mass is the only act of worship that fulfills this prophecy. Again: our Lord gave His Body and Blood at the Last Supper, as for a sacrifice; He showed this by saying that it was His Body and Blood "**given for you,**" "**shed for you,**" etc.; and the apostles and priests were told to do as He had done. Further: St. Paul calls our Lord, "a priest forever according to the order of Melchisedech" (Heb. 7:17); "priest", **MEANS** one who offers sacrifices: "according to the order of Melchisedech," means a priest **like** the priest Melchisedech who offered a sacrifice of bread and wine (Gen. 14:18); "forever", for all times. St. Paul referred to Christ's real and bloody death on the Cross when he said (Heb. 9:28), "Christ was offered once"; and St. Paul referred to the sacrifice of the Cross over again at every Mass when he said (I Cor. 11:26), "For as often as you shall eat this bread and drink the chalice, you shall **show the death of the Lord** until He come." The Sacrifice of the Mass gets all its value from the Sacrifice of the Cross.

Christ told the Apostles: "As the Father hath sent Me, I also send you" (John 20-21); that is, they were to do as He did. When He gave them power to change bread and wine into His Body and Blood and to offer Him in sacrifice, saying, "Do this for a commemoration of Me" (Luke 22:19), they did as He did: that is, they gave this power to other bishops and priests, and then, these other bishops gave it to others, and so on down the centuries. Those who did not get this power through these bishops of the Catholic

church, and thus, back through the ages to the Apostles, have not the power to change bread and wine into Christ's Body and Blood.

The great power that has kept our Church united and strong during the 1900 years of its existence, has been the Mass and Holy Communion in it.

### **Why do we genuflect (kneel) to the altar?**

### **Why are we so reverent in church?**

This Body and Blood of Christ is also kept on the altar after Mass, just as it was kept in the first centuries of the Church. It still looks and tastes like bread; but we have the Word of God and the faith of 1900 years to tell us that It is truly Christ. It is kept in the church to be adored; to hear our prayers at all times, and to be carried to the sick. When, therefore, we genuflect or kneel towards the altar, we are adoring Christ there, and are NOT adoring any statue, picture, etc.—We are adoring this "Holy Bread" which is Christ Himself. That small red light burning near the altar (sometimes it is a white light), and all the decorations of the altar and of the church, and in fact, the church building itself—all are there to do honor to Christ present on the altar. We built up our churches as beautifully as we can afford in order to honor Him. Because He is in them, they are rightly called the Houses of God. That is why we are reverent in them.

### **Why use ceremonies?**

Kneeling, bowing, folding hands, making the sign of the cross, striking one's breast, etc., are called ceremonies. Some of these ceremonies Christ Himself used, and therefore we use them. (Read about the Last Supper in the Bible, and see how many ceremonies Christ used there.) Other ceremonies have been started since Christ's time because they were necessary: for instance, carrying of candles to give light. We keep these old ceremonies of the Mass to show that our Mass and devotions are the same now, as those of 1900 years ago. Oftentimes, we will give the ceremonies a special meaning, or say that they remind us of something: for instance, candle light reminds us of Christ, the light of the world. Also, ceremonies were started as signs of certain things, or for certain effects.

### **Some ceremonies**

**WHY MAKE THE SIGN OF THE CROSS?** The sign of the cross made over something is usually a sign of blessing that thing, because from Christ's Cross all blessings have come. It, too, is a sign of a Christian, like the flag is the sign that we are Americans; the cross tells God that we belong to Him and are on His side. Oftentimes when making it these words are said: "In the Name of the Father and of the Son and of the Holy Ghost. Amen." This shows that we believe: 1st, in one God (one Name) and Three Persons in God (the Father, Son and Holy Ghost); and 2nd, that the Son became Man and died on the CROSS. These two truths are the main truths every Christian believes, and therefore the sign of the Cross is the sign of a Christian. It had been in use 1500 years ago as a sign of a Christian, old writings from that time tell us.

**HANDS HELD OUT OR EXTENDED**—is a sign of earnest prayer. **KISSING ALTAR**—sign of devotion to, and love of Christ (the altar represents Christ). **KISSING BOOK**—sign of love towards God's word in the Bible. **BOWING**—sign of respect, or humility. **STRIKING BREAST**—sign of sorrow for sin, and of humility. **GENUFLECT**—sign of adoring God.

WHY USE CANDLES? They were used by the early Christians to give light; especially were candles necessary for light when the early Christians had to hear Mass in those dark caves (called catacombs) below the city of Rome and other cities, because many nations and men were persecuting and killing Christians. Now, even in lighted churches we use candles to show that our Mass is the same as theirs. Candles also remind us of Christ, "the LIGHT of men" (John 1:4), the true LIGHT of this world.

It is natural for man to use ceremonies, just as it is natural to use gestures when speaking, or shake hands, or bow to a friend. Ceremonies help to make our devotion stronger: for instance, we pray more easily if we kneel or fold our hands. Others see these ceremonies and thus they are helped to be more devout. God does not need them, because He needs nothing from His creatures. But He wants us to worship Him in some way. Our soul worships God by prayer, and faith, etc. By using ceremonies our body has one way of worshipping him. If we use these ceremonies but at the same time our heart and soul are not in or with them, they are only empty signs; but if we unite the movements of our heart and soul to them we are adoring God "in spirit and in truth," like our Lord's prayer and CEREMONIES in the Garden of Gethsamene.

### Why use statues, pictures, etc.?

They are not to be adored by anyone: that would be idolatry, one of the greatest of sins. We have them only to be reminded of Jesus, the saints and the angels, and to do honor to these holy persons, and to be helped to follow their lives. Just for these same reasons we have pictures of our friends and heroes in our homes, their statues in our streets and parks and schools, etc. God Himself ordered Moses to make statues of two angels (Ex. 25:18).

### Why pray to the Saints?

We do not adore the Saints: that would be a great sin. When we pray to God we say: "Have mercy on us," "Spare us," etc. When we pray to the saints we say: "Pray for us," etc. They are far below God and cannot have mercy on us as God does. It is wrong to adore anyone but God (St. Paul condemned those who wanted to adore him; Acts 14); or to adore ANYTHING, for instance, **money, pleasure**, etc.

We pray to the saints to ask them TO PRAY TO GOD for us. Since they served God so well on earth and are now with Him in Heaven, He makes our prayers known to them and listens to them. Christ reminded us of this when He once said: "There shall be joy before the angels of God upon one sinner doing penance" (Luke 15:10). In honoring the saints we are really honoring God, because He was the One who gave all virtue and grace to the saints. Just as good citizens honor our national heroes, good friends of God honor His friends, the saints. "We rightly love the martyrs (those people who were cruelly killed for the faith) as disciples and imitators of the Lord," said the Catholic Bishop Polycarp, who himself was a martyr about 1800 years ago. Render "honor to whom honor" is due (Rom. 13:7).

Of course, we cannot get to Heaven by the prayers of the saints only: we must have the true faith, and do other good works.

CAN WE NOT PRAY TO GOD DIRECTLY? Surely we can, and most of the time we do. But we can also ask others to pray for us, just as our Lord Himself prayed for others and told us to pray for others. We can ask the

saints, or a priest, or any person. Jesus Christ is our great mediator between (the one between) God and man, as St. Paul says. God, however, does not forbid us to have lesser ones. God sometimes commands it (see Job 42: 8). "The prayer of the just man availeth much" (James 5:16).

### Why use Latin?

Latin is used because it was used by the early Christians, and up to three or four hundred years ago it was the ordinary language of all educated men of all European nations. Mass has been said in Latin for at least 1500 years. Other reasons for using Latin at our services are:—1. One language in religion unites people closer in that religion. 2. Bishops and priests of every part of the world can understand one another. 3. The Latin language is very exact and clear; therefore, by using Latin the Church has more easily kept Christ's words and doctrines the same. A priest, or anyone who knows Latin, can take up books written by leaders in the Church, ten hundred, twelve hundred, or sixteen hundred years ago, and he will not only find that the Church taught the same doctrines then as now, but he will be able to understand the words of the writers. 4. With a strange language at our services, we have more devotion at them, as those who watch our people at Mass say.

The Church could change and use the people's language, because the use of a language at Mass is only a CUSTOM and not a TRUTH of FAITH from Christ; the Church cannot and will not try to change any truth or teaching of Christ. The learned Bishops at the meeting or Council of Trent debated over the question of changing it. They decided that the use of English, for instance, would have some advantages, but that the use of Latin has many more. We must remember that nearly all the prayers are said to God—that is why many of them are said in a low voice, like our Lord offering Himself on the Cross IN SILENCE most of the time: and God understands all languages. We need not hear all that the priest is SAYING: we know what he is DOING. Anyone can buy prayerbooks that give both the Latin and English of every prayer said by the priest. St. Paul condemned the use of an unknown language for teaching and preaching, but not for praying to God. (When preaching, priests use the people's language and not Latin.)

(It is interesting to know that in some parts of the world the Church uses other languages at Mass. But Latin is used in most places.)

### Why use vestments?

The peculiar clothing worn by the priest are called vestments. They seem strange to us; but nearly all of them were the ordinary street clothes of the first Christians. Priests of those times said Mass in their ordinary style of clothes. Later on the style of clothes for people changed, just as it always does. But priests kept the old vestments—the "old style"—worn by priests that lived before them (there were a few changes made during the 1900 years of the Church's existence). They kept them to show that the Mass is the same now as it always was. God Himself ordered special vestments for His true religious services before Christ (see Ex. 28). Besides, to wear special clothing at Mass teaches us that the Mass is much different than ordinary affairs of life. A judge sitting on the bench will wear special clothes; a soldier, also, when "on duty"; why not a priest "on duty" doing God's special work? Finally, these vestments may remind us of the cross, the garments, etc., Christ had to carry and wear Good Friday; or remind us of the virtues and good qualities the priest and people should have at all times, and especially at Mass, e. g., charity, penance, chastity, etc.

### What is holy water?

Holy water is ordinary water mixed with a little salt and blessed by the Church to beg God's blessing on those who use it, and to ask God to protect them from the powers of satan. In the old Jewish religion God ordered special "holy" water to be used at religious services (Numbers 8:7). Holy water has been used by Catholics since the very earliest days of Christianity. The water by itself has no power to free us from evils; but God's blessing has been called upon it, and God then will bless those who use it devoutly. The Church calls God's blessing upon every person and thing at her services, generally using the sign of the cross for the blessing.

Holy water also reminds us of baptism, when we were cleansed of sin by its waters. Its use before Mass is also a sign that our hearts should be made clean and holy for Mass.

These are reasons why at the door of the church we dip our fingers into a little basin filled with holy water and bless ourselves (that is, make the Sign of the Cross) with it: and why, too, on Sundays before Mass the priest goes through the church or stands in front, and blesses all the people with holy water.

### Why use incense?

Incense is hardened resin of certain trees. When some of it is spread upon burning charcoal, it burns and gives off fragrant clouds of smoke. God commanded that incense be offered to Him as a sacrifice in the Old Testament (Ex. 30). The Kings that came from the East offered the Christ-child incense. The Church does not use it as a sacrifice, but as a sign of adoration towards God. It is sometimes used as a sign of blessing persons and things for God's service, or as a sign of honoring them. Besides it reminds us of good prayer rising as a sweet incense to God (Psalm 140:2).

The Church uses everything, as beautiful and as costly as we can afford—if it is not anything bad or wrong—in order to honor God and make our services beautiful: incense, music, songs, poetry, candles, statues, paintings, flowers, bells, vestments, holy water, sign of the cross, kneeling, bowing, etc., etc. We have to use something to show our respect and adoration towards God. Weak and small as we are, and as the things are which we do for Him, yet He, the All-merciful and All-great One, is pleased with our faith and love and the signs of our faith and love: "to HIM be glory forever. Amen." (Rom. 11:36).

## WHAT CATHOLICS BELIEVE

There is one God, and Three Persons in God, the Father, Son and Holy Ghost, really distinct and equal in all things. This is called the mystery of the **Trinity**.

Jesus Christ is the Son of God, true God and true man; Who came to this earth to teach us the way to Heaven, and to satisfy God's Justice for the sins of all men by dying on the Cross. This is called the mystery of the **Incarnation**.

The Blessed Virgin Mary is the Mother of God (because she is the mother of Christ, Who is God. Lk. 1:14).

Christ started one, and only one Church. He is the real Head or Rock of this Church; but to take His place and to be the head or rock, after He went to Heaven, He placed one ruler over it (that head or ruler is now called, the pope), and other rulers under this one (called bishops). He gave the

Church power to make commandments, "to bind and loose," like He did when on earth; and He promised this Church that He would always be with it, and His Holy Spirit would always stay with it (Matthew 18:18; and 28:18-20; and John 14:16-17).—This is why Catholics have the strongest faith and confidence in the Church's teaching: Christ is behind it!

The pope cannot make a mistake when he, as the official head of the Church, publishes for all the faithful a truth they must believe, or a law they must follow, in order to go to Heaven. This is called infallibility. (Such truths or laws are very, very seldom published; and all of them are always truths and laws in the Church since Christ's time, because neither the Church nor the pope can change or add to Christ's teachings.) At other times than these, the pope could make a mistake, or even sin (history, however, shows that most popes were holy and learned men). Matthew 16:18, and John 21:15-17.

We need God's grace (help) to go to Heaven; He gives grace to all men, but all do not work with it. Grace comes to men chiefly through prayer, and the sacraments. A sacrament is an outward sign (or ceremony) instituted by Christ to give grace. There are seven sacraments: baptism, confirmation, Holy Eucharist (Holy Communion), penance (confession), extreme unction (sacrament to help those very sick), holy orders (by which a man is consecrated a bishop, or ordained a priest, or deacon) and matrimony (marriage).

Everyone must be baptized to enter the kingdom of Heaven, Christ said (Jn. 3:5).

The Holy Eucharist is a sacrament containing the Body and Blood of Christ under the appearance of bread and wine (see above, pages 7 and 8). All adults must eat of it, Christ said, in order to go to Heaven (Jn. 6:54-55).

Sins are forgiven by the sacrament of penance (sometimes called, confession). Christ gave priests power to forgive sins (Jn. 20:21-23). One of the main requirements to have sins forgiven in confession, is sorrow for sin and a promise to avoid it in the future. (Catholics, do not pay money to have their sins forgiven. In every church there is a room or partitioned-place called a confessional, where Catholics go to confession. The pastor of the church, if asked, will gladly allow anyone to examine that confessional; indeed, he will show anyone through the whole church, if he has the time.)

Marriage is a holy sacrament, giving grace to the married couple. (That is why the Church requires a worthy preparation for marriage, requires that Catholic marriages be performed in church, and has a special blessing and Mass for the couple; see above, page 4).

The Mass is the unbloody sacrifice of the Body and Blood of Christ (see above, page 7).

There is an eternal reward for the good, Heaven; and an eternal punishment for the wicked, hell (Matthew 25:31-46).

There is a purgatory, where souls are punished for a time on account of lesser sins, or the lack of enough penance for sin. "Thou shalt not go from thence till thou repay the last farthing" (Mt. 5:26). The faithful on earth can help these souls in Purgatory by praying to God for them, by offering Masses and good works to God for them, and by gaining indulgences for them. (This teaching on purgatory is one of God's most consoling truths II Mach. 12:43-46).—Catholics cannot buy a soul out of purgatory.

Indulgences are given by the Church to take away the punishment of FORGIVEN sin (The Church received from Christ the power of binding and loosing: Mt. 18:18).—Indulgences do NOT FORGIVE sin; they are NOT PERMITS to sin; and they cannot be bought.

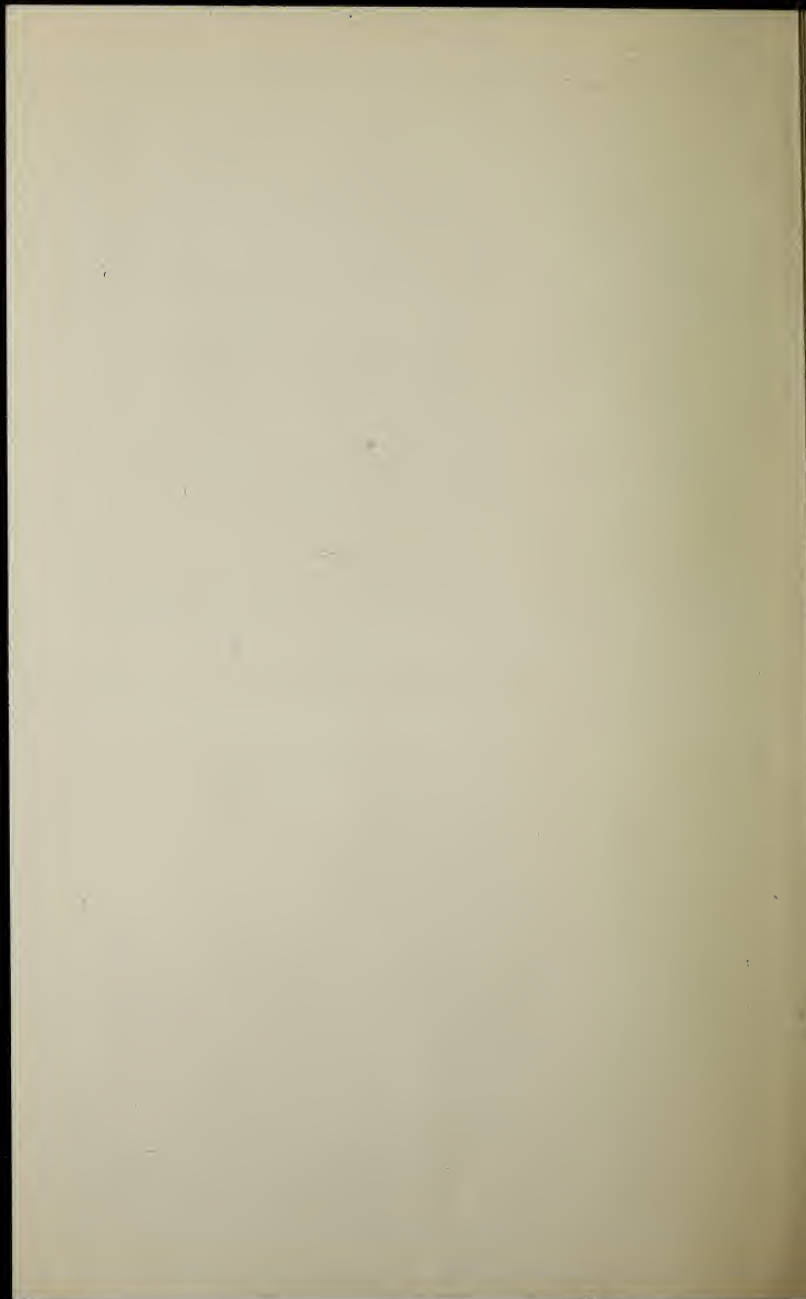
Since the charges below are the main ones which anti-Catholic speakers and authors make against the Church, we offer

## **\$1000 REWARD!**

FOR PROOF OF ANY OF THEM.

1. Catholics cannot be loyal to the United States government, for they owe temporal allegiance to the Pope;
2. The Pope interferes with American politics;
3. The Catholic Hierarchy controls a political machine;
4. Catholics are forbidden to read the Bible;
5. Catholics worship images and statues;
6. Immorality is common in monasteries or convents;
7. The Jesuits teach "The end justifies the means";
8. The Knights of Columbus take the so-called "Alleged K. of C. Oath";
9. The Jesuits take the "Jesuit Oath" circulated by their enemies;
10. Girls are forced into the Sisterhoods or retained in them against their will;
11. Catholics seek to destroy the public schools;
12. The Catholic Church refuses to acknowledge as valid the marriages of Protestants;
13. Catholics are given undue government patronage;
14. Our country would be benefited by closing the parochial schools;
15. The assassins of Lincoln, Garfield, McKinley were Catholic;
16. Lincoln's "Dark Cloud" utterance is genuine;
17. Catholics believe that the Pope should rule in a temporal way over the world.

OUR SUNDAY VISITOR,  
Huntington, Indiana





We must have true FAITH, HOPE AND CHARITY, and must pray and keep all the commandments in order to go to Heaven.

The Bible is holy and true and contains the word of God.

We may offer prayers to the saints and angels in Heaven, and they can help us with God. The saints in Heaven, the souls in Purgatory, and the faithful on earth, are in one grand union or society, called "the Communion of Saints."

Only those works done while in the state of God's grace—free from grievous sin—will be rewarded in Heaven (Jn. 15:4).

Our bodies will rise again from the dead and be united to our souls and then go to Heaven or hell. (The bodies of those dying in God's grace are, therefore, holy; that is why the Church honors and respects them by funeral services.)

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## CONCLUSION

For more information, explanation, proofs and facts about Catholic teachings, than could be given in this short pamphlet:

1. Any priest or any WELL INFORMED Catholic will gladly give them;  
2. "Our Sunday Visitor" (address: Huntington, Ind.), which is a small weekly paper costing 75c a year, will be helpful;

3. The following Catholic books may be bought and examined; or any Catholic book published about the Church's teachings may be bought—there are thousands of such books (Any Catholic book dealer sells these; e. g., Frederick Pustet Co., 52 Barclay St., New York or 436 Main St., Cincinnati, Ohio; or, The E. M. Lohmann Co., 413 Sibley St., St. Paul, Minn.; or B. Herder Book Co., 17 S. Broadway, St. Louis, Mo.):

The Holy Bible, \$1.50 and up

St. Andrew's Daily Missal (This book gives ALL the prayers both in English and Latin, that the priest says at Mass) \$2.00 and up.

The Question Box, 50c

Catholic Facts, 35c

Catholic Belief, by Bruno, 35c or \$1.00

The Faith of Our Fathers, 30c or \$1.00

God and Myself, 35c or \$1.25

Credentials of Christianity, 35c or \$1.25

Rebuilding a Lost Faith, 75c or \$2.50

The Fairest Argument, 35c or \$1.35.

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"Whosoever shall not receive the Kingdom of God as a little child, he shall not enter into it" (Mk. 10:15).

"Whosoever therefore will be a friend of this world, becometh an enemy of God" (James 4:4).

"What doth it profit a man if he gain the whole world and suffer the loss of his own soul?" (Mt. 16:26).

"All whatsoever you do in word or in work, do all in the Name of the LORD JESUS CHRIST" (Coll. 3:17).

Let this be the motto of every one: PRAY ALWAYS! "Without ME you can do nothing," says Christ (Jn. 15:5). "The eyes of the LORD are upon the Just, and His ears unto their prayers" (Psalm 32:16).

The GOOD example of GOOD Catholics leads people to think better of the Catholic Church.

