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A CATECHISM OF
**CHRISTIAN
DOCTRINE**

WATSON'S NEW LARGE TYPE EDITION

Approved by the Archbishops and Bishops
of England and Wales and Directed to
be used in their Dioceses.

WITH
EXPLANATIONS,
CONTENTS AND APPENDIX

*"This is eternal life ; that they may know
Thee, the only true God, and Jesus Christ,
whom thou hast sent."—JOHN XVII, 3.*

LAVERTY & SONS, LTD.,
1 Hillary Place, Leeds.

SUMMARY
OF THE
CATECHISM OF CHRISTIAN DOCTRINE.

I. Faith....	{	1. As to Man. 2. The Belief.	{	1. His first beginning 2. His last end. 1. in God the Father; 2. in Jesus Christ; 3. in the Holy Ghost; 4. in the Holy Catholic Church.
II. Hope....	{	The Our Father. The Hail Mary.	{	The seven Blessings. 1. to be hoped for and 2. to be prayed for. Assistance of the Blessed Virgin and of the Angels and Saints.
III. Charity	{	The Commandments.	{	1. of God; 2. of the Church.
IV. The Sacraments	{	The Seven Great Means of Grace, Corresponding to	{	1. the birth, 2. the growth, 3. the nourishment, 4. the medicine, and 5. the journey of the soul; 6. the Christian Priesthood and 7. the Christian Family.

- (a) The Virtues and contrary Vices.
 (b) The Christian's Rule of Life.
 (c) The Christian's Daily Exercise.

The Spiritual House of the Soul, says S. Augustine 20 (*Sermo in verb, sap.*), is built up in time and solemnly dedicated in eternity. Faith is the foundation, Hope the walls, Charity the roof or covering. The Sacraments are the great means of grace or the chief instruments required for the building. The Virtues, the Christian's Rule of Life, and the Daily Exercise may be likened to the adornment and furniture of the House.

Nihil obstat GUL. CAN. SUTCLIFFE,
 Censor Deputatus.

Imprimatur ✠ JOSEPH BUTT, V.G.
Westmonasterii, die 19th Jan., 1933.

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PRINTED IN ENGLAND.

CATECHISM

OF

CHRISTIAN DOCTRINE.

CHAPTER 1

FAITH.

1. Who made you? God made me.

GOD. The infinite Being: The beginning and end of all things.

2. Why did God make you? God made me to know Him, love Him and serve Him in this world, and to be happy with Him for ever in the next.

KNOW GOD. To learn what He is and what He has done for us, by means of our Catechism, hearing instructions, and reading good books.

TO LOVE HIM. To have a great affection for God. If you love me keep my Commandments. *John xiv, 15.*

TO SERVE HIM. To avoid evil and do good.

THIS WORLD. Place of trial of short duration.

3. To whose image and likeness did God make you? God made me to His own image and likeness.

IMAGE. Something which exactly represents a person. This refers chiefly to the soul.

LIKENESS. That which resembles a thing, as a portrait.

4. Is this likeness to God in your body, or in your soul? This likeness to God is chiefly in my soul.

CHIEFLY. Principally, not entirely.

5. How is your soul like to God ? My soul is like to God because it is a spirit, and is immortal.

SPIRIT. A living being without a body, having reason and free will, *e.g.*, God ; the Angels ; our Souls. God and the Angels are called pure spirits because they are not joined to a body.

6. What do you mean when you say that your soul is immortal ? When I say that my soul is immortal, I mean that my soul can never die.

IMMORTAL. Can never die. Having a beginning, but no end. The soul has a two-fold life, the natural life which it receives at its creation, and the Supernatural life—the Grace of God—which is given by the Sacrament of Baptism. The natural life is immortal ; the supernatural life is lost by mortal sin, but it may be restored by confession and a sincere repentance.

7. Of which must you take most care, of your body or of your soul ? I must take most care of my soul ; for Christ has said, “What doth it profit a man if he gain the whole world and suffer the loss of his own soul ?”—*Matt. xvi, 26.*

WHAT DOTHT IT PROFIT. Of what benefit is it.
SUFFER THE LOSS OF ONE'S SOUL. To go to hell. ‘What exchange shall a man give for his soul ?’ (*Ibid.*)

8. What must you do to save your soul ? To save my soul I must worship God by Faith, Hope, and Charity ; that is, I must believe in Him, I must hope in Him, and I must love Him with my whole heart.

WORSHIP. Adoration, honour or respect.

CHAPTER II.

9. What is faith ? Faith is a supernatural gift of God, which enables us to believe without doubting whatever God has revealed.

FAITH. To believe as true on the word of another.

Divine Faith. Relying on the word of God.

Human Faith. Relying on the testimony of man.

SUPERNATURAL GIFT. Not given for natural ends, as sight and hearing are.

WITHOUT DOUBTING. To believe firmly and without hesitation.

WHATEVER. Everthing.

REVEALED. Made known.

10. Why must you believe whatever God has revealed ? I must believe whatever God has revealed because God is the very truth, and can neither deceive nor be deceived.

VERY TRUTH. God is truth itself.

DECEIVE. To try and make a person believe that which is not true.

11. How are you to know what God has revealed ? I am to know what God has revealed by the testimony, teaching, and authority of the Catholic Church.

TESTIMONY. Proof or Witness.

AUTHORITY. The rightful power to do a thing.

12. Who gave the Catholic Church divine authority to teach ? Jesus Christ gave the Catholic Church divine authority to teach, when He said, ‘Go ye and teach all nations.’ *Matt. xxviii. 19.*

THE APOSTLES' CREED.

13. What are the chief things which God has revealed? The chief things which God has revealed are contained in the Apostles' Creed.

CHIEF THINGS. The most important things for our salvation.

CONTAINED. To be found in.

CREED. A collection of truths for belief. There are four forms of the Creed: 1. The Apostle's Creed.

2. The Nicene Creed. 3. The Athanasian Creed. 4. The Creed of Pope Pius IV.

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

AMEN. So be it. This word expresses a wish that our petition may be granted.

15. How is the Apostles' Creed divided? The Apostles' Creed is divided into twelve parts or articles.

ARTICLES. Small parts or divisions. The foundation of the Creed is the Blessed Trinity; hence:—

FATHER, Art. 1, refers to the nature and perfections of God, especially God the Father.

SON, Arts. 2 to 7, refer to the life and death of our Redeemer.

HOLY GHOST, Arts. 8 to 12, refer to the Sanctifier of our souls, and His work in the Church.

FIRST ARTICLE OF THE CREED.

16. What is the first Article of the Creed? The first article of the Creed is, 'I believe in God, the Father Almighty, Creator of heaven and earth.'

ALMIGHTY. All powerful. Omnipotent.

Creator. One who makes something out of nothing. God only can create.

17. What is God? God is the supreme Spirit, who alone exists of Himself, and is infinite in all perfections.

SUPREME. Above all; highest.

EXISTS OF HIMSELF. Lives by His own divine power.

INFINITE. Without bounds or limit.

PERFECTIONS. Attributes or good qualities, as His Goodness, His Mercy, His Justice, etc.

18. Why is God called Almighty? God is called 'Almighty' because He can do all things: 'With God all things are possible.' *Matt. xix. 26.*

POSSIBLE. Capable of being done.

19. Why is God called Creator of heaven and earth? God is called 'Creator of heaven and earth' because He made heaven and earth, and all things, out of nothing by His word.

20. Had God any beginning? God had no beginning: He always was, He is, and He always will be.

HE ALWAYS WAS, &C. Eternal. Without a beginning or an end.

21. Where is God? God is everywhere.

OMNIPRESENT. A word often used for *God is everywhere*.

22. Does God know and see all things? God knows and sees all things, even our most secret thoughts.

SECRET. Hidden, concealed. God is Omniscient.

23. Has God any body? God has no body: He is a spirit.

24. Is there only one God? There is only one God.

25. Are there three Persons in God? There are three Persons in God: God the Father, God the Son, and God the Holy Ghost.

PERSON. A distinct individual character.

26. Are these three Persons three Gods? These three Persons are not three Gods: the Father, the Son, and the Holy Ghost are all one and the same God.

TRIUNE GOD. Three Persons in One God.

27. What is the mystery of the three Persons in one God called? The mystery of the three Persons in one God is called the mystery of the Blessed Trinity.

28. What do you mean by a mystery? By a mystery I mean a truth which is above reason, but revealed by God.

MYSTERY OF FAITH. A truth which we cannot understand, but must believe because God has revealed it.

○ The Chief Mysteries of our Faith are:—The Unity and Trinity of God, who will render to every man according to his works, and the Incarnation, Death and Resurrection of our Saviour.

29. Is there any likeness to the Blessed Trinity in your soul? There is this likeness to the Blessed Trinity in my soul: that as in one God there are three Persons, so in my one soul there are three powers.

30. Which are the three powers of your soul?

The three powers of my soul are my memory, my understanding, and my will.

MEMORY. That power of the soul which helps us to remember what we have learnt, or met with, or known.

UNDERSTANDING. That power of the soul by which it apprehends things presented to the mind.

WILL. The power by which we can do or not do, as we please.

THE SECOND ARTICLE.

31. What is the second article of the Creed?

The second article of the Creed is, 'And in Jesus Christ, His only Son, our Lord.'

AND IN JESUS CHRIST. I believe in Jesus Christ.

OUR LORD. As God, consubstantial with the Father, He is the Creator and Lord of all. As man, He redeemed us, and will one day be our judge.

32. Who is Jesus Christ? Jesus Christ is God the Son, made man for us.

33. Is Jesus Christ truly God? Jesus Christ is truly God.

TRULY GOD. Really God. This he proved by many miracles, especially by His Resurrection and by His Ascension.

34. Why is Jesus Christ truly God? Jesus Christ is truly God because He has one and the same nature with God the Father.

NATURE. The qualities of anything which make it what it is. Essence.

35. Was Jesus Christ always God? Jesus Christ was always God, born of the Father from all eternity.

BORN. Generated.

36. Which Person of the Blessed Trinity is Jesus Christ? Jesus Christ is the Second Person of the Blessed Trinity.

37. Is Jesus Christ truly man? Jesus Christ is truly man.

38. Why is Jesus Christ truly man? Jesus Christ is truly man because He has the nature of man, having a body and soul like ours.

39. Was Jesus Christ always man? Jesus Christ was not always man. He has been man only from the time of His Incarnation.

40. What do you mean by the Incarnation? I mean by the Incarnation that God the Son took to Himself the nature of man: 'the Word was made Flesh,' *John i. 14.*

INCARNATION. Our Lord took upon Himself our human nature when the Blessed Virgin said to the Angel Gabriel: "Be it done unto me according to thy word." Annunciation, March 25.

41. How many natures are there in Jesus Christ? There are two natures in Jesus Christ, the nature of God and the nature of man.

TWO NATURES. This union of the two Natures in the Person of God the Son is called the "Hypostatic Union."

42. Is there only one Person in Jesus Christ? There is only one Person in Jesus Christ, which is the Person of God the Son.

43. Why was God the Son made man? God the Son was made man to redeem us from sin and hell, and to teach us the way to heaven.

REDEEM. To save; to buy back.

44. What does the Holy name Jesus mean? The holy name JESUS means Saviour. *Matt. i. 21.*

SAVIOUR. One who saves another from evil.

45. What does the name Christ mean? The name CHRIST means Anointed.

CHRIST. Our Lord is called Christ or Anointed because in the Old Law, kings, priests and prophets, were anointed with oil, and Christ is king, priest and prophet. He is the king of heaven and earth. A priest is one who offers sacrifice, and Christ offers Himself a sacrifice in the Holy Mass. Christ is a prophet because He knows the future, and when on earth He prophesised.

46. Where is Jesus Christ? As God, Jesus Christ is everywhere. As God made man, He is in heaven, and in the Blessed Sacrament of the Altar.

THE THIRD ARTICLE.

47. What is the third Article of the Creed? The third article of the Creed is, 'Who was conceived by the Holy Ghost, born of the Virgin Mary.'

CONCEIVED BY THE HOLY GHOST. Our Lord had no earthly father; He was made man by the power of the Holy Ghost.

VIRGIN MARY. The mother of Jesus Christ. Through the power of God she remained a virgin.

48. What does the third article mean? The third article means that God the Son took a body and Soul like ours, in the womb of the Blessed Virgin Mary, by the power of the Holy Ghost.

49. Had Jesus Christ any Father on earth? Jesus Christ had no Father on earth: St. Joseph was only His Guardian or Foster-Father.

GUARDIAN. One who takes care of another.

FOSTER-FATHER. A man who brings up a child in the place of its father.

50. Where was our Saviour born? Our Saviour was born in a stable at Bethlehem.

BETHLEHEM. The City of David, about 70 miles from Nazareth, and 6 from Jerusalem.

51. On what day was our Saviour born? Our Saviour was born on Christmas Day.

CHRISTMAS DAY. December 25th. The day of Christ's Mass.

THE FOURTH ARTICLE.

52. What is the fourth article of the Creed? The fourth article of the Creed is, 'Suffered under

Pontius Pilate, was crucified, dead, and buried.'

PONTIUS PILATE. Roman Governor of Judea, A.D. 27—37.

53. What were the chief sufferings of Christ?

The chief sufferings of Christ were: *first*, His agony, and His sweat of blood in the Garden; *secondly*, His being scourged at the pillar, and crowned with thorns; and *thirdly*, His carrying His cross, His crucifixion, and His death between two thieves.

CHIEF SUFFERINGS. His greatest sufferings.

1 HIS AGONY, etc., in the Garden of Gethsemani, at the foot of Mount Olivet.

2 SCOURGING. Whipping. Our Lord was scourged in Pilate's hall.

3 CROWNING WITH THORNS. The soldiers took this upon themselves, for Pilate did not condemn Our Lord to be treated in this manner.

4 CARRYING HIS CROSS. Our Lord carried His Cross from Pilate's hall to the summit of Calvary.

5 CRUCIFIXION. Nailing the body by the hands and feet to a cross.

54. What are the chief sufferings of our Lord called? The chief sufferings of our Lord are called the Passion of Jesus Christ.

55. Why did our Saviour suffer? Our Saviour suffered to atone for our sins, and to purchase for us eternal life.

ATONE. To make satisfaction for.

56. Why is Jesus Christ called our Redeemer ?

Jesus Christ is called our Redeemer because His precious blood is the price by which we were ransomed.

RANSOMED. Redeemed ; set free.

57. On what day did our Saviour die ? Our Saviour died on Good Friday.

GOOD FRIDAY. Called Good Friday because a great good was done for us on this day.

58. Where did our Saviour die ? Our Saviour died on Mount Calvary.

MOUNT CALVARY. A hill just outside Jerusalem. Here St. Helena discovered the true Cross, and here she built the Church of the Holy Sepulchre.

59. Why do we make the sign of the cross ? We make the sign of the cross—*firstly*, to put us in mind of the Blessed Trinity ; and *secondly* to remind us that God the Son died for us on the Cross.

SIGN OF THE CROSS. We make the sign of the CROSS with the right hand, by touching :—

- 1 The forehead, showing our belief in the cross.
- 2 The breast, showing our love of the cross.
- 3 The shoulders, showing our readiness to bear the cross.

60. In making the sign of the cross how are we reminded of the Blessed Trinity ? In making the sign of the cross we are reminded of the Blessed Trinity by the words, 'In the name of the Father, and of the Son, and of the Holy Ghost.'**61. In making the sign of the cross how are we reminded that Christ died for us on the Cross ?**

In making the sign of the cross we are reminded that Christ died for us on the Cross by the very form of the cross which we make upon ourselves.

THE FIFTH ARTICLE.

62. What is the fifth article of the Creed ? The fifth article of the Creed is, 'He descended into hell ; the third day He rose again from the dead.'

DESCENDED. Went down.

HELL. Here it means Limbo, the place of repose of the just who died before the coming of Christ. The word Hell is now used for the place of eternal torments.

63. What do you mean by the words, 'He descended into hell' ? By the words, 'He descended into hell.' I mean that, as soon as Christ was dead, His blessed Soul went down into that part of hell called Limbo.**64. What do you mean by Limbo ? By Limbo I mean a place of rest, where the souls of the just who died before Christ were detained.**

SOULS OF THE JUST. The souls of those who died in a state of grace.

DETAINED. Kept shut in.

65. Why were the souls of the just detained in Limbo ? The souls of the just were detained in Limbo because they could not go up to the Kingdom of Heaven till Christ had opened it for them.

66. What do you mean by the words, 'The third day He rose again from the dead'? By the words, 'The third day He rose again from the dead,' I mean that, after Christ had been dead and buried part of three days, He raised His blessed Body to life again on the third day.

PART OF THREE DAYS. Our Lord was in the tomb from the evening of the Friday on which He died, until the early part of Sunday morning.

HE RAISED HIS BLESSED BODY. He raised His body to life again by His own Divine power, thus proving that He was God.

67. On what day did Christ rise again from the dead? Christ rose again from the dead on Easter Sunday.

EASTER SUNDAY. 1 The first Sunday after the first full moon after the Spring equinox.

2 The most solemn festival of the Church.

3 The Resurrection of our Lord is the foundation of our faith and hope.

THE SIXTH ARTICLE.

68. What is the sixth article of the Creed? The sixth article of the Creed is, 'He ascended into heaven; sitteth at the right hand of God the Father Almighty.'

ASCEND. To go up.

AT THE RIGHT HAND, ETC. Means that Christ is equal to the Father as God, and next in dignity as man.

69. What do you mean by the words, 'He ascended into heaven'? By the words, 'He ascended into heaven,' I mean that our Saviour went up

Body and Soul into heaven on Ascension Day, forty days after His resurrection.

OUR SAVIOUR WENT UP BODY AND SOUL:—

- 1 To receive the reward of His merit.
- 2 To open the gates of heaven for man.
- 3 To send the Holy Ghost upon the Church.
- 4 To be our Mediator.

70. What do you mean by the words, 'Sitteth at the right hand of God the Father Almighty'? By the words, 'Sitteth at the right hand of God the Father Almighty,' I do not mean that God the Father has hands, for He is a spirit; but I mean that Christ, as God, is equal to the Father; and, as man, is in the highest place in heaven.

THE SEVENTH ARTICLE.

71. What is the seventh article of the Creed? The seventh article of the Creed is, 'From thence He shall come to judge the living and the dead.'
FROM THENCE. From Heaven.

72. When will Christ come again? Christ will come again from heaven at the last day, to judge all mankind.

THE LAST DAY. The end of the world.

73. What are the things Christ will judge? Christ will judge our thoughts, words, works, and omissions.

JUDGE. Take account of.

74. What will Christ say to the wicked? Christ will say to the wicked, 'Depart from Me, you cursed, into everlasting fire, which was prepared for the devil and his angels.' *Matt. xxv, 41.*

75. What will Christ say to the just ? Christ will say to the just, 'Come, ye blessed of my Father, possess ye the kingdom prepared for you.'

Matt. xxv. 34.

76. Will everyone be judged at death, as well as at the last day ? Every one will be judged at death, as well as at the last day : 'It is appointed unto men once to die ; and after this, the judgment.'

Heb. ix. 27.

EVERY ONE WILL BE JUDGED, ETC. Particular judgment at the hour of death. General judgment at the last day, when the soul will be again united with the body.

THE EIGHTH ARTICLE.

77. What is the eighth article of the Creed ? The eighth article of the Creed is, 'I believe in the Holy Ghost.'

78. Who is the Holy Ghost ? The Holy Ghost is the Third Person of the Blessed Trinity.

THE HOLY GHOST. Holy spirit. Also called the Paraclete or Comforter. The Spirit of Truth. The Giver of Life.

79. From whom doth the Holy Ghost proceed ? The Holy Ghost proceeds from the Father and the Son.

80. Is the Holy Ghost equal to the Father and to the Son ? The Holy Ghost is equal to the Father and to the Son, for He is the same Lord and God as they are.

81. When did the Holy Ghost come down on the Apostles ? The Holy Ghost came down on the Apostles on Whitsunday, in the form of 'parted tongues, as it were, of fire.' *Acts ii. 3.*

WHIT-SUNDAY. Called Pentecost, which means fiftieth, because it is the fiftieth day after Easter.

AS IT WERE OF FIRE. A likeness of fire, not a reality.

82. Why did the Holy Ghost come down on the Apostles ? The Holy Ghost came down on the Apostles to confirm their faith, to sanctify them, and to enable them to found the Church.

CONFIRM. To strengthen.

SANCTIFY. To make holy.

ENABLE THEM. To make them able.

THE NINTH ARTICLE.

83. What is the ninth article of the Creed ? The ninth article of the Creed is, 'The Holy Catholic Church ; the Communion of Saints.'

CATHOLIC CHURCH. The whole body of Catholic Christians.

COMMUNION OF SAINTS. The Church as one body in a threefold division :

- 1 The Church Militant on earth.
- 2 The Church Suffering in Purgatory.
- 3 The Church Triumphant in Heaven.

84. What is the Catholic Church ? The Catholic Church is the union of all the faithful under one head.

UNION. Being joined.

FAITHFUL. All baptised persons professing the true Faith.

85. Who is the Head of the Catholic Church ?

The Head of the Catholic Church is Jesus Christ our Lord.

86. Has the Church a visible Head on earth ?

The Church has a visible Head on earth—the Bishop of Rome, who is the Vicar of Christ.

VISIBLE. That which can be seen.

BISHOP. One who has charge of a diocese in most cases.

ROME. A City in Italy, where St. Peter was Bishop for 25 years.

VICAR. One who has authority to act in the name and place of another.

87. Why is the Bishop of Rome the Head of the Church ?

The Bishop of Rome is the Head of the Church because he is the successor of St. Peter, whom Christ appointed to be the Head of the Church.

SUCCESSOR. One who takes the place which another has left.

APPOINTED. Chose, named.

88. How do you know that Christ appointed St. Peter to be the Head of the Church ?

I know that Christ appointed St. Peter to be the Head of the Church because Christ said to him, 'Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it. And to thee I will give the keys of the kingdom of heaven.' *Matt. xvi. 18, 19.*

PETER. A rock. St. Peter's name was changed from Simon, to Simon Peter.

GATES OF HELL. The greatest efforts of the fallen angels.

PREVAIL. To overcome.

THE KEYS, ETC. Symbol of power and supreme authority.

The power to forgive sins.

89. What is the Bishop of Rome called ?

The Bishop of Rome is called the Pope, which word signifies Father.

90. Is the Pope the spiritual Father of all Christians ?

The Pope is the spiritual Father of all Christians.

SPIRITUAL FATHER. Because he has charge of our souls.

91. Is the Pope the Shepherd and Teacher of all Christians ?

The Pope is the Shepherd and Teacher of all Christians, because Christ made St. Peter the Shepherd of the whole flock when He said, 'Feed My lambs, feed My sheep.' He also prayed that his 'faith' might never fail, and commanded him to 'confirm' his brethren.

John xxi. 15, 16, 17 ; Luke xxii. 32.

MY LAMBS. Here it refers to the laity.

MY SHEEP. Bishops and priests who are the elders of the flock of Christ.

92. Is the Pope infallible ?

The Pope is infallible.

93. What do you mean when you say that the Pope is infallible ?

When I say that the Pope is infallible, I mean that the Pope cannot err when, as Shepherd and Teacher of all Christians, he defines a doctrine concerning faith or morals, to be held by the whole Church.

INFALLIBLE. Sure and certain. The Church has always believed that when the Pope speaks as universal teacher (*Ex-Cathedra*) and declares that we must

believe, and what we must do for salvation, he cannot make a mistake, being guided by the Holy Ghost.

This was declared an article of faith at the Vatican Council in 1870. *Infallibility* is sometimes mistaken for *Impeccability*, which means cannot sin. The Pope is not impeccable.

DEFINES. States clearly what we must believe.

- 94. Has the Church of Christ any marks by which we may know her?** The Church of Christ has four marks by which we may know her: she is One—she is Holy—she is Catholic—she is Apostolic.

MARKS. Signs by which a thing is known.

- 95. How is the Church One?** The Church is One because all her members agree in one Faith, have all the same Sacrifice and Sacraments, and are all united under one Head.

SHE IS ONE. The Church is One in Faith, Worship and Government.

- 96. How is the Church Holy?** The Church is Holy because she teaches a holy doctrine, offers to all the means of holiness, and is distinguished by the eminent holiness of so many thousands of her children.

DISTINGUISHED. Marked out.

EMINENT. Remarkable.

- 97. What does the word Catholic mean?** The word Catholic means Universal.

- 98. How is the Church Catholic or Universal?** The Church is Catholic or Universal because she

subsists in all ages, teaches all nations, and is the one Ark of Salvation for all.

UNIVERSAL. Extending over the world or universe.

The Church is Universal as to Time, Place and Doctrine
SUSISTS. Goes on, continues.

- 99. How is the Church Apostolic?** The Church is Apostolic because she holds the doctrines and traditions of the Apostles, and because, through the unbroken succession of her Pastors, she derives her Orders and her Mission from them.

APOSTOLIC. Coming down from the time of the Apostles.
DOCTRINES. The truths of the Gospel, also called dogmas.

TRADITION. Revealed truths handed down otherwise than by Holy Scripture.

PASTORS. Shepherds. Bishops and Priests. Shepherds of the fold of Christ.

ORDERS. The various grades of the Christian Ministry.
MISSION. Authority to teach.

- 100. Can the Church err in what she teaches?** The Church cannot err in what she teaches as to faith or morals, for she is our infallible guide in both.

ERR. Make a mistake.

FAITH. What we must believe.

MORALS. What we must do for our salvation.

INFALLIBLE GUIDE. One who cannot lead us astray.

- 101. How do you know that the Church cannot err in what she teaches.** I know that the Church cannot err in what she teaches because Christ promised that the gates of hell shall never prevail

against His Church ; that the Holy Ghost shall teach her all things ; and that he Himself will be with her all days, even to the consummation of the world. *Matt. xvi. 18 ; John xiv. 16-26 ; Matt. xxviii. 20.*

CONSUMMATION. End.

102. What do you mean by the Communion of Saints ? By the Communion of Saints I mean that all the members of the Church, in heaven, on earth, and in purgatory, are in communion with each other, as being one body in Jesus Christ.

COMMUNION. Joined ; sharing in common.

103. How are the faithful on earth in communion with each other ? The faithful on earth are in communion with each other by professing the same faith, obeying the same authority, and assisting each other with their prayers and good works.

104. How are we in communion with the Saints in heaven ? We are in communion with the Saints in heaven by honouring them as the glorified members of the Church, and also by our praying to them, and by their praying for us.

105. How are we in communion with the souls in Purgatory ? We are in communion with the souls in Purgatory by helping them with our prayers and good works : 'It is a holy and wholesome thought to pray for the dead, that they may be loosed from their sins.' *Mach. xii. 46.*

PURGATORY. A place of purifying or cleansing.

106. What is Purgatory ? Purgatory is a place where souls suffer for a time after death on account of their sins.

107. What souls go to Purgatory ? Those souls go to Purgatory that depart this life in *venial* sin ; or that have not fully paid the debt of *temporal* punishment due to those sins of which the guilt has been forgiven.

DEBT. Something owing.

TEMPORAL. Lasting only for a time.

VENIAL. Easily pardonable.

108. What is temporal punishment ? Temporal punishment is punishment which will have an end, either in this world, or in the world to come.

109. How do you prove that there is a Purgatory ?

I prove that there is a Purgatory from the constant teaching of the Church ; and from the doctrine of Holy Scripture, which declares that God will render to every man according to his works ; that nothing defiled shall enter heaven ; and that some will be saved, 'yet so as by fire.' *Matt. xvi. 27 ; Apoc. xxi. 27 ; 1 Cor. iii. 15.*

SCRIPTURE. The written word of God. The Bible.

RENDER. To pay back.

DEFILED. Stained, unclean.

BY FIRE. The sufferings of Purgatory.

THE TENTH ARTICLE.

110. What is the tenth article of the Creed ? The tenth article of the Creed is, 'The forgiveness of sins.'

111. What do you mean by 'The forgiveness of sins'? By 'The forgiveness of sins' I mean that Christ left the power of *forgiving sins* to the Pastors of His Church. *John xx. 23.*

112. By what means are sins forgiven? Sins are forgiven principally by the Sacraments of Baptism and Penance.

PRINCIPALLY. Chiefly. Sin is sometimes forgiven by a worthy reception of other Sacraments, as Extreme Unction and the Holy Eucharist.

113. What is sin? Sin is an offence against God, by any thought, word, deed, or omission against the law of God.

OFFENCE AGAINST GOD. Something that displeases God. We may offend God in four ways :

- 1 By thought, *i.e.*, thinking what is bad.
- 2 By word, *i.e.*, saying what is bad.
- 3 By deed, *i.e.*, doing what is bad.
- 4 By omission, *i.e.*, neglecting to perform our duty.

114. How many kinds of sin are there? There are two kinds of sin, original sin and actual sin.

115. What is original sin? Original sin is that guilt and stain of sin which we inherit from Adam who was the origin and head of all mankind.

INHERIT. To receive as from an ancestor.
ORIGIN. Source.

116. What was the sin committed by Adam?

The sin committed by Adam was the sin of disobedience when he ate the forbidden fruit.

117. Have all mankind contracted the guilt and stain of original sin? All mankind have con-

tracted the guilt and stain of original sin, **except** the Blessed Virgin, who, through the merits of her Divine Son, was conceived without the least guilt or stain of original sin.

118. What is this privilege of the Blessed Virgin called? This privilege of the Blessed Virgin is, called the Immaculate Conception.

PRIVILEGE. Particular favour.

119. What is actual sin? Actual sin is every sin which we ourselves commit.

120. How is actual sin divided? Actual sin is divided into mortal sin and venial sin.

MORTAL SIN. That sin which causes the death of the soul. Three conditions required for a mortal sin :

- 1 Grave matter.
- 2 Clear knowledge of the guilt.
- 3 Full consent of the will.

VENIAL. Easily pardonable.

121. What is mortal sin? Mortal sin is a grievous offence against God.

GRIEVOUS OFFENCE. Great offence.

MORTAL SIN. Sin by deed, for example, would be :-

- 1 When a person does something very bad.
- 2 Knows it is very bad, and notices what he is doing.
- 3 Does it quite willingly.

122. Why is it called mortal sin? It is called mortal sin because it kills the soul and deserves hell.

123. How does mortal sin kill the soul? Mortal sin kills the soul by depriving it of sanctifying grace, which is the supernatural life of the soul.

DEPRIVING. Taking away that which one possesses.

SUPERNATURAL. Above nature.

- 124. Is it a great evil to fall into mortal sin?** It is the greatest of all evils to fall into mortal sin.
- 125. Where will they go who die in mortal sin?** They who die in mortal sin will go to hell for all eternity.
- 126. What is venial sin?** Venial sin is an offence which does not kill the soul, yet displeases God, and often leads to mortal sin.
- 127. Why is it called venial sin?** It is called venial sin because it is more easily pardoned than mortal sin.

THE ELEVENTH ARTICLE.

- 128. What is the eleventh article of the Creed?** The eleventh article of the Creed is, 'The resurrection of the body.'
- 129. What do you mean by 'The resurrection of the body'?** By 'The resurrection of the body' I mean that we shall rise again with the same bodies at the day of judgment.

RESURRECTION. The act of rising again. The bodies of the just besides being immortal will have the gifts of:

- 1 **IMPASSIBILITY.** Be incapable of suffering.
- 2 **AGILITY.** Be able to pass as swift as thought from one end of creation to another.
- 3 **BRIGHTNESS.** Be shining like the stars.
- 4 **SUBTILITY.** The power to penetrate other bodies.

THE TWELFTH ARTICLE.

- 130. What is the twelfth article of the Creed?**

The twelfth article of the Creed is, 'Life everlasting.'

EVERLASTING. That which has a beginning but no end.

- 131. What does 'Live everlasting' mean?** 'Life everlasting' means that the good shall live for ever in the glory and happiness of heaven.
- 132. What is the glory and happiness of heaven?** The glory and happiness of heaven is to see, love, and enjoy God for ever.
To SEE, ETC. Called the Beatific Vision.
- 133. What does the Scripture say of the happiness of heaven?** The Scripture says of the happiness of heaven, 'That eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love Him.'—1 *Cor. ii. 9.*
- 134. Shall not the wicked also live for ever?** The wicked also shall live and be punished for ever in the fire of hell.

CHAPTER III.

HOPE.

- 135. Will Faith alone save us?** Faith alone will not save us without good works; we must also have Hope and Charity.
GOOD WORKS. Keeping the commandments, receiving the sacraments, performing works of mercy, praying, fasting, almsdeeds, etc.
- 136. What is Hope?** Hope is a supernatural gift of God, by which we firmly trust that God will

give us eternal life and all the means necessary to obtain it, if we do what He requires of us.

HOPE. To expect and desire a thing. Besides Faith, God infused or poured two other virtues into our souls when we were baptised; one of these is called Hope; the other Charity.

Sins opposed to the virtue of hope are:—

- 1 **DESPAIR**, or a want of confidence in God.
- 2 **PRESUMPTION.** An expectation that God will save us, even though we do not make use of the necessary means of salvation.

HE REQUIRES OF US. To serve him. To keep His commandments. To do good and avoid evil.

137. Why must we hope in God? We must hope in God because He is infinitely good, infinitely powerful, and faithful to His promises.

138. Can we do any good work of ourselves towards our salvation? We can do no good work of ourselves towards our salvation; we need the help of God's grace.

OF OURSELVES. By our own power.

GRACE. A favour. There are three chief kinds of Grace:

- 1 **SANCTIFYING OR HABITUAL GRACE**, which is that state of the soul possessed by the Holy Ghost, *e.g.*, the soul of a child after baptism.
- 2 **ACTUAL GRACE.** A passing grace which inclines our will to avoid evil and do good.
- 3 **SACRAMENTAL GRACE.** A special grace given by each Sacrament.

139. What is Grace? Grace is a supernatural gift of God, freely bestowed upon us for our sanctification and salvation.

FREELY BESTOWED. Without any merit on our part. Given in abundance. Some receive more, others less, but all receive sufficient for salvation.

SANCTIFICATION. Holiness. Being made holy.

SALVATION. Saving our souls.

140. How must we obtain God's grace? We must obtain God's grace chiefly by prayer and the holy Sacraments.

PRAYER. Two kinds of prayer:—

MENTAL. Praying with the mind.

VOCAL. Praying with the voice as well.

PRAYER.

141. What is prayer? Prayer is the raising up of the mind and heart to God.

142. How do we raise up our mind and heart to God? We raise up our mind and heart to God by thinking of God; by adoring, praising, and thanking Him; and by begging of Him all blessings for soul and body.

143. Do those pray well who, at their prayers, think neither of God nor of what they say? Those who, at their prayers, think neither of God nor of what they say, do not pray well; but they offend God, if their distractions are wilful.

WILFUL DISTRACTIONS. Willingly allowing our thoughts to wander upon things not connected with our prayers.

144. Which is the best of all prayers? The best of all prayers is the 'Our Father,' or the Lord's Prayer.

BEST OF ALL PRAYERS. 1 Because Our Lord made it.

2 Because it is applicable to every want, spiritual and temporal.

145. Who made the Lord's Prayer? Jesus Christ Himself made the Lord's Prayer.

146. Say the Lord's Prayer. Our Father who art in heaven, hallowed be Thy name ; Thy kingdom come ; Thy will be done on earth as it is in heaven ; give us this day our daily bread ; and forgive us our trespasses, as we forgive them that trespass against us ; and lead us not into temptation ; but deliver us from evil. Amen.

OUR FATHER WHO ART IN HEAVEN. By this we address ourselves to God, calling upon Him to listen to our prayers. The rest of the Our Father is divided into seven petitions : the first three relate to *God*, the last four to our *neighbour* and *ourselves*.

147. In the Lord's Prayer who is called 'Our Father'? In the Lord's Prayer God is called 'Our Father.'

148. Why is God called 'Our Father'? God is called 'Our Father' because He is the Father of all Christians, whom He has made His children by Holy Baptism.

149. Is God also the Father of all mankind? God is also the Father of all mankind because He made them all, and loves and preserves them all.

PRESERVES. Keeps from harm.

150. Why do we say, 'Our' Father, and not 'My' Father? We say 'Our' Father, and not 'My' Father, because, being all brethren, we are to pray not for ourselves only, but also for all others.

151. When we say, 'Hallowed be Thy name,' what do we pray for? When we say, 'Hallowed be Thy name,' we pray that God may be known, loved, and served by all His creatures.

HALLOWED. Praised, revered.

152. When we say, 'Thy Kingdom come,' what do we pray for? When we say, 'Thy kingdom come,' we pray that God may come and reign in the hearts of all by His grace in this world, and bring us all hereafter to His heavenly kingdom.

REIGN. To rule over our souls as Lord and Master. God reigns in our hearts when we are in the state of grace.

153. When we say, 'Thy will be done on earth as it is in heaven,' what do we pray for? When we say, 'Thy will be done on earth as it is in heaven,' we pray that God may enable us, by His Grace, to do His will in all things, as the Blessed do in heaven.

ENABLE US. To make us able.

154. When we say, 'Give us this day our daily bread,' what do we pray for? When we say, 'Give us this day our daily bread,' we pray that God may give us daily all that is necessary for soul and body.

ALL THAT IS NECESSARY. All that is required, as grace for our souls, and food and clothing for our bodies.

155. When we say, 'Forgive us our trespasses, as we forgive them that trespass against us,' what do we pray for? When we say, 'Forgive us

our trespasses, as we forgive them that trespass against us,' we pray that God may forgive us our sins, as we forgive others the injuries they do to us.

TRESPASSES. Offences or injuries.

156. When we say, 'Lead us not into temptation,' what do we prayer for? When we say, 'Lead us not into temptation,' we pray that God may give us grace not to yield to temptation.

YIELD. To give way, to be overcome.

TEMPTATION. Enticement to sin. Anything leading us to sin.

157. When we say, 'Deliver us from evil,' what do we prayer for? When we say, 'Deliver us from evil,' we pray that God may free us from all evil, both of soul and body.

DELIVER. To set free.

EVIL. Harm of every kind, especially sin.

158. Should we ask the Angels and Saints to pray for us? We should ask the Angels and Saints to pray for us, because they are our friends and brethren, and because their prayers have great power with God.

ANGELS. (Angel: a messenger.) Those pure spirits whom God first created, and who remained faithful. There are nine Orders or Choirs of Angels—Seraphim, Cherubim and Thrones,—Dominations, Principalities and Powers,—Virtues, Archangels and Angels.

Saints. The souls of the blessed in heaven.

BRETHREN. Members of the family or society.

159. How can we show that the Angels and Saints know what passes on earth? We can

show that the Angels and Saints know what passes on earth from the words of Christ: "There shall be joy before the Angels of God upon one sinner doing penance."—*Luke xv.* 10.

DOING PENANCE. Being sorry and trying to make satisfaction for sin.

160. What is the chief prayer to the Blessed Virgin which the Church uses? The chief prayer to the Blessed Virgin which the Church uses is the Hail Mary.

HAIL. I salute thee.

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

162. Who made the first part of the Hail Mary? The Angel Gabriel and St. Elizabeth, inspired by the Holy Ghost, made the first part of the Hail Mary.

163. Who made the second part of the Hail Mary? The Church of God, guided by the Holy Ghost, made the second part of the Hail Mary.

THE HAIL MARY is made up of:

- 1 The words of the Angel Gabriel "Hail, full of Grace, the Lord is with thee; blessed art thou amongst women."
- 2 The words of St. Elizabeth, cousin of the Blessed Virgin Mary, "Blessed art thou amongst women and blessed is the fruit of thy womb."
- 3 The words added by the Church, based on the decree of the Council of Ephesus—"Holy Mary Mother of God, etc."

GUIDED. Directed, led.

164. Why should we frequently say the Hail Mary? We should frequently say the Hail Mary to put us in mind of the Incarnation of the Son of God; and to honour our Blessed Lady, the Mother of God.

INCARNATION. Taking our nature.

165. Have we another reason for often saying the Hail Mary? We have another reason for often saying the Hail Mary,—to ask our Blessed Lady to pray for us sinners at all times, but especially at the hour of our death.

DEATH. Soul leaving the body.

166. Why does the Catholic Church show great devotion to the Blessed Virgin? The Catholic Church shows great devotion to the Blessed Virgin because she is the Immaculate Mother of God.

DEVOTION. Honour, love, reverence.

IMMACULATE. Free from the stain of original sin. The doctrine of the "Immaculate Conception" of Our Lady was formally defined as an Article of Faith by Pius IX, December 8th, 1854.

167. How is the Blessed Virgin Mother of God? The Blessed Virgin is Mother of God because Jesus Christ, her Son, Who was born of her as man, is not only man, but is also truly God.

168. Is the Blessed Virgin our Mother also? The Blessed Virgin is our Mother also because, being the brethren of Jesus, we are the children of Mary.

CHAPTER IV.

CHARITY.

THE COMMANDMENTS OF GOD.

169. What is Charity? Charity is a supernatural gift of God by which we love God above all things, and our neighbour as ourselves for God's sake.

170. Why must we love God? We must love God because He is infinitely good in Himself and infinitely good to us.

INFINITELY. Without limit.

171. How do we show that we love God? We show that we love God by keeping His commandments: for Christ says, 'If you love me, keep My commandments.'—*John xiv.* 15.

COMMANDMENTS. Laws, ordinances.

172. How many Commandments are there? There are ten Commandments.

173. Say the ten Commandments. I am the Lord thy God, who brought thee out of the land of Egypt, and out of the house of bondage.

1. Thou shalt not have strange gods before Me. Thou shalt not make to thyself any graven thing, nor the likeness of anything that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth. Thou shalt not adore them nor serve them.

2. Thou shalt not take the name of the Lord thy God in vain.
3. Remember that thou keep holy the Sabbath day.
4. Honour thy father and thy mother.
5. Thou shalt not kill.
6. Thou shalt not commit adultery.
7. Thou shalt not steal.
8. Thou shalt not bear false witness against thy neighbour.
9. Thou shalt not covet thy neighbours' wife.
10. Thou shalt not covet thy neighbour's goods.

BONDAGE. Slavery.

TEN COMMANDMENTS. Also called the "Decalogue," which means ten words or precepts. They were written on two tables of stone; one table contained the first three commandments, which relate particularly to God. The other contained the remaining seven, and these relate to our neighbour and ourselves.

174. Who gave the ten Commandments? God gave the ten Commandments to Moses in the Old Law, and Christ confirmed them in the New. OLD LAW. Old Testament.—*Exod. xx., Deuteron, v.* CONFIRMED. Ratified, sanctioned.

I

175. What is the first Commandment? The first Commandment is, 'I am the Lord thy God, who brought thee out of the land of Egypt, and out of the house of bondage. Thou shalt not have strange gods before Me. Thou shalt not make to

thyself any graven thing, nor the likeness of anything that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth. Thou shalt not adore them nor serve them.'

STRANGE GODS. False Gods.
GRAVEN. Carved or cut.

176. What are we commanded to do by the first Commandment? By the first Commandment we are commanded to worship the one, true, and living God, by Faith, Hope, Charity, and Religion. RELIGION. Is the giving to God inwardly and outwardly the honour and service that is due to Him. WORSHIP. Adoration, homage, service.

177. What are the sins against Faith? The sins against Faith are all false religions, wilful doubt, disbelief, or denial of any article of Faith, and also culpable ignorance of the doctrines of the Church.

FALSE RELIGIONS. Every religion except that established by Christ.
DISBELIEF. Refusal to believe.
CULPABLE IGNORANCE. Ignorance arising from our own fault and neglect.
DOCTRINE. Teaching, dogma.

178. How do we expose ourselves to the danger of losing our Faith? We expose ourselves to the danger of losing our Faith by neglecting our spiritual duties, reading bad books, going to

non-Catholic schools, and taking part in the services or prayers of a false religion.

EXPOSE OURSELVES. To put ourselves in danger.

SPIRITUAL DUTIES. All that enter into the practice of religion.

179. What are the sins against Hope ? The sins against Hope are despair and presumption.

DESPAIR. To be without hope of salvation.

PRESUMPTION. Expecting salvation without taking the necessary means to obtain it.

180. What are the chief sins against Religion ?

The chief sins against Religion are the worship of false Gods or idols, and the giving to any creature whatsoever, the honour which belongs to God alone.

WORSHIP. To adore, to honour or respect. Three kinds of worship :

1 Latria, or supreme, which is paid to God only.

2 Hyperdulia, or superior, which is given to the Blessed Virgin.

3 Dulia, or ordinary, given to the Angels and Saints.

181. Does the first Commandment forbid the making of images ? The first Commandment does not forbid the making of images, but the making of idols ; that is, it forbids us to make images to be adored or honoured as gods.

IDOLS. Images made to be worshipped.

IDOLATORY. The act of worshipping idols.

182. Does the first Commandment forbid all dealing with the devil and superstitious practices ? The first Commandment forbids all dealing with the devil and superstitious practices, such as

consulting spiritulists and fortune-tellers, and trusting to charms, omens, dreams, and such like fooleries.

DEALING WITH THE DEVIL. Searching after hidden or unknown things by the help of the devil.

SUPERSTITIOUS PRACTICES. Practices of attributing to certain things a power which they do not naturally or supernaturally possess.

SPIRITUALISTS. Persons who pretend to hold communication with the dead.

FORTUNE TELLERS. Persons who pretend that they can tell what will happen in the future.

CHARMS. Things worn about the person with the object of keeping away evil or bringing good, when they have no such power.

OMENS. Signs which are supposed to foretell what is about to happen, when they have no such power.

DREAMS. Thoughts or fancies which pass through our minds whilst asleep.

183. Are all the sins of sacrilege and simony also forbidden by the first Commandment ? All sins of sacrilege and simony are also forbidden by the first Commandment.

SACRILEGE. To treat with irreverence any person, place or thing, that has been dedicated to the service of God.

SIMONY. Buying or selling any spiritual thing for gain. So called from Simon Magus who offered money to the Apostles for the sacred power which they possessed.

184. Is it forbidden to give divine honour and worship to the Angels and Saints ? It is forbidden to give divine honour or worship to the Angels and Saints, for this belongs to God alone.

185. What kind of honour or worship should we pay to the Angels and Saints ? We should pay

to the Angels and Saints an inferior honour or worship, for this is due to them as the servants and special friends of God.

INFERIOR. A lower kind.

186. What honour should we give to relics, crucifixes and holy pictures? We should give to relics, crucifixes, and holy pictures a relative honour, as they relate to Christ and His Saints, and are memorials of them.

RELIC. Part of a body or anything which has belonged to a saint or holy person.

CRUCIFIX. A cross with the figure of Our Lord upon it.

RELATIVE. Being connected with.

MEMORIAL. Something which reminds us of another

187. Do we pray to relics or images? We do not pray to relics or images, for they can neither see, nor hear, nor help us.

II.

188. What is the second Commandment? The second Commandment is, 'Thou shalt not take the name of the Lord thy God in vain.'

IN VAIN. Without necessity ; disrespectfully.

189. What are we commanded by the second Commandment? By the second Commandment we are commanded to speak with reverence of God and all holy persons and things, and to keep our lawful oaths and vows.

OATH. To call God to witness the truth of what we say. An oath to be good must have truth, justice and judgment.

LAWFUL OATHS. Those oaths which are right and proper to take.

VOW. A deliberate promise to God to do something good.

190. What does the second Commandment forbid? The second Commandment forbids all false, rash, unjust, and unnecessary oaths ; as also blaspheming, cursing, and profane words.

FALSE OATH. Called perjury. Telling a lie whilst upon our oath.

RASH OATH. An oath taken without sufficient judgment or reflection.

UNJUST OATH. An oath taken with the intention of doing wrong.

UNNECESSARY OATH. One taken when there is no need for it.

BLASPHEMING. Speaking in an impious manner of God, His Saints, or of any holy thing.

CURSING. Calling down evil on ourselves, our neighbour or on any of God's creatures.

PROFANE WORDS. Speaking in a light and jesting manner of God or holy things.

191. Is it ever lawful to swear or to take an oath? It is lawful to swear, or to take an oath, only when God's honour, or our own, or our neighbours' good requires it.

To SWEAR. To call God to witness the truth of what we say.

III.

192. What is the third Commandment? The third Commandment is, 'Remember that thou keep holy the Sabbath day.'

SABBATH-DAY. The day of rest. The Jews kept the seventh day of the week. Christians observe the first

day in memory of Our Lord's Resurrection and of the Descent of the Holy Ghost, both of which events happened on the first day of the week.

193. What are we commanded by the third Commandment? By the third Commandment we are commanded to keep the Sunday holy.

194. How are we to keep the Sunday holy? We are to keep the Sunday holy by hearing Mass and resting from servile works.

HEARING MASS. To be bodily present at the place where Mass is being celebrated, so as to form part of the congregation, and to pay great attention to what is taking place at the altar. The principal parts of the Mass are:

1 THE OFFERTORY.

2 THE CONSECRATION.

3 THE PRIEST'S COMMUNION.

SERVILE WORKS. Are works that are usually done by servants, day-labourers, tradesmen, etc. There are three classes of works:

1 LIBERAL, which exercise the mind more than the body, such as study, teaching, drawing, etc.

2 SERVILE, in which the body is more engaged than the mind.

3 COMMON, done equally by all classes of persons, as travelling, sailing, games, etc.

195. Why are we commanded to rest from servile works? We are commanded to rest from servile works that we may have time and opportunity for prayer, going to the Sacraments, hearing instructions, and reading good books.

IV.

196. What is the fourth Commandment? The fourth Commandment is, 'Honour thy father and thy mother'

197. What are we commanded by the fourth Commandment? By the fourth Commandment we are commanded to love, reverence, and obey our parents in all that is not sin.

TO LOVE. To have a kindly affection for.

REVERENCE. To respect, to honour.

OBEY. To do what they tell us.

198. Are we commanded to obey our parents only?

We are commanded to obey, not only our parents, but also our bishops and pastors, the civil authorities, and our lawful superiors.

BISHOPS AND PASTORS. Bishops and Priests in charge of souls.

CIVIL AUTHORITIES. Those who administer the law.

199. Are we bound to assist our parents in their wants? We are bound to assist our parents in their wants, both spiritual and temporal.

SPIRITUAL WANTS. The wants of the soul, such as obtaining for them the last Sacraments, and praying for their souls after death.

TEMPORAL WANTS. The wants of the body, as procuring them the necessaries of life, watching over them in sickness, etc.

200. Are we bound in justice to contribute to the support of our pastors? We are bound in justice to contribute to the support of our pastors; for St. Paul says, 'The Lord ordained that they who preach the Gospel should live by the Gospel.'—1 Cor. ix. 14.

IN JUSTICE. The support of our pastors is a debt we owe and have to pay.

CONTRIBUTE. To give something towards another's expenses.

ORDAINED. Commanded, made it a law.

201. What is the duty of parents towards their children? The duty of parents towards their children is to provide for them, to instruct and correct them, and to give them a good Catholic education.

DUTY OF PARENTS. What they ought to do.

202. What is the duty of masters, mistresses, and other superiors? The duty of masters, mistresses, and other superiors is to take proper care of those under their charge, and to enable them to practice their religious duties.

203. What does the fourth Commandment forbid? The fourth Commandment forbids all contempt, stubbornness, and disobedience to our parents and lawful superiors.

CONTEMPT. To treat with disrespect or disdain.

STUBBORNNESS. Being obstinate, self-willed.

DISOBEDIENCE. Refusing to obey.

LAWFUL SUPERIORS. Those who have a legal right to our obedience.

204. Is it sinful to belong to any Secret Society?

It is sinful to belong to any Secret Society that plots against the Church or State, or to any Society that by reason of its secrecy is condemned by the Church; for St. Paul says, 'Let every soul be subject to higher powers; he that resisteth the power resisteth the ordinance of God; and they that resist purchase to themselves damnation.'—*Rom. xiii.* 1, 2.

IT IS SINFUL, and brings upon Catholics excommunication.

SECRET SOCIETY. For example, Freemasons.

V.

205. What is the fifth Commandment? The fifth Commandment is, 'Thou shalt not kill.'

KILL. To put to death.

206. What does the fifth Commandment forbid? The fifth Commandment forbids all wilful murder, fighting, quarrelling, and injurious words; and also scandal and bad example.

WILFUL MURDER. Unjustly taking away another's life.

A person's life may be lawfully taken away:

1 In a just war.

2 In self-defence.

3 In the execution of a criminal.

INJURIOUS WORDS. Words said with the intention of vexing another.

SCANDAL. A stumbling block. Any word, deed or omission, wrong or seeming to be wrong, which we have reason to believe will cause another to commit sin.

BAD EXAMPLE. Doing what is wrong in the presence of others.

207. Does the fifth Commandment forbid anger?

The fifth Commandment forbids anger, and still more, hatred and revenge.

ANGER. A strong, but passing feeling of displeasure against one who we suppose has offended us.

HATRED. A deep and settled dislike of another.

REVENGE. Returning evil for evil.

208. Why are scandal and bad example forbidden by the fifth Commandment? Scandal and bad example are forbidden by the fifth Commandment, because they lead to the injury and spiritual death of our neighbour's soul.

INJURY OR SPIRITUAL DEATH. If scandal or bad ex-

ample cause another to commit mortal sin, it destroys the supernatural life of the soul. If it leads him into venial sin, it weakens or injures the supernatural life.

VI.

209. What is the sixth Commandment? The sixth Commandment is, 'Thou shalt not commit adultery.'

ADULTERY. Sin with another's wife or husband.

210. What does the sixth Commandment forbid? The sixth Commandment forbids all sins of impurity with another's wife or husband.

211. Does the sixth Commandment forbid whatever is contrary to holy purity? The sixth Commandment forbids whatever is contrary to holy purity in looks, words, or actions.

212. Are immodest plays and dances forbidden by the sixth Commandment? Immodest plays and dances are forbidden by the sixth Commandment, and it is sinful to look at them.

IMMODEST. Indecent, shocks to purity.

213. Does the sixth Commandment forbid immodest songs, books and pictures? The sixth Commandment forbids immodest songs, books, and pictures, because they are most dangerous to the soul, and lead to mortal sin.

IMMODEST BOOKS. Books which lead us to sin against holy purity, either in thought, word or deed.

VII.

214. What is the seventh Commandment? The

seventh Commandment is, 'Thou shalt not steal.'
STEAL. To take away unjustly anything that belongs to another.

215. What does the seventh Commandment forbid? The seventh Commandment forbids all unjust taking away, or keeping what belongs to another.

UNJUST TAKING AWAY. Taking away against the reasonable will of the owner. This may be done in several ways, *e.g.*, by secret means, called *theft*; by open violence, called *robbery*; by deception, called *cheating* or *fraud*.

216. Is all manner of cheating in buying and selling forbidden by the seventh Commandment? All manner of cheating in buying and selling is forbidden by the seventh Commandment, and also every other way of wronging our neighbour.

217. Are we bound to restore ill-gotten goods? We are bound to restore ill-gotten goods if we are able, or else the sin will not be forgiven; we must also pay our debts.

RESTORE. To give back again. To make restitution.

ILL-GOTTEN. Obtained dishonestly.

218. Is it dishonest in servants to waste their master's time or property? It is dishonest in servants to waste their master's time or property, because it is wasting what is not their own.

VIII.

219. What is the eighth Commandment? The eighth Commandment is, 'Thou shalt not bear false witness against thy neighbour.'

220. What does the eighth Commandment forbid? The eighth Commandment forbids all false testimony, rash judgment, and lies.

FALSE TESTIMONY. Giving false evidence in a court of justice.

RASH JUDGMENT. Forming a bad opinion of another without sufficient cause.

LIB. Saying what we believe to be untrue, generally with the intention of deceiving those to whom we are speaking.

There are three kinds of lies :

1 JOCOSE, those told in jest.

2 OFFICIOUS, those told to avoid some harm or gain some advantage.

3 MALICIOUS, those told with the intention of injuring our neighbour.

221. Are calumny and detraction forbidden by the eighth Commandment? Calumny and detraction are forbidden by the eighth Commandment, and also tale-bearing, and any words which injure our neighbour's character.

CALUMNY. Saying what is untrue of our neighbour with the intention of injuring his character.

DETRACTION. To make known the secret faults of our neighbour.

TALE-BEARING. Repeating to anyone what others have said of him.

BACK-BITING is committed when we censure the absent.

222. If you have injured your neighbour by speaking ill of him, what are you bound to do? If I have injured my neighbour by speaking ill of him, I am bound to make him satisfaction by restoring his good name as far as I can.

MAKE HIM SATISFACTION. Give back to our neighbour, as far as we can, the good name which we have taken away.

IX.

223. What is the ninth Commandment? The ninth Commandment is, 'Thou shalt not covet thy neighbour's wife.'

224. What does the ninth Commandment forbid? The ninth Commandment forbids all wilful consent to impure thoughts and desires, and all wilful pleasure in the irregular motions of the flesh.

225. What sins commonly lead to the breaking of the sixth and ninth Commandments? The sins that commonly lead to the breaking of the sixth and ninth Commandments are gluttony, drunkenness, and intemperance, and also idleness, bad company, and the neglect of prayer.

X.

226. What is the tenth Commandment? The tenth Commandment is, 'Thou shalt not covet thy neighbour's goods.'

227. What does the tenth Commandment forbid? The tenth Commandment forbids all envious and covetous thoughts and unjust desires of our neighbour's goods and profits.

COVET. To desire unlawfully or unjustly, anything that belongs to another.

CHAPTER V.

THE COMMANDMENTS OF THE CHURCH.

228. Are we bound to obey the Church? We are bound to obey the Church, because Christ has

said to the pastors of the Church, 'He that heareth you, heareth Me: and he that despiseth you, despiseth Me.'—*Luke x. 16.*

HEARETH YOU, ETC. Attends to and follows the teaching of the Bishops and Priests of the Church.
TO DESPISE. To show contempt.

229. What are the chief Commandments of the Church? The chief Commandments of the Church are:

1. To keep the Sundays and Holydays of Obligation holy, by hearing Mass and resting from servile works.

2. To keep the days of fasting and abstinence appointed by the Church.

3. To go to confession at least once a year.

4. To receive the Blessed Sacrament at least once a year, and that at Easter or thereabouts.

5. To contribute to the support of our pastors.

6. Not to marry within certain degrees of kindred, nor to solemnize marriage at the forbidden times.

CHIEF COMMANDMENTS. The principal commands or precepts. There are other precepts of the Church besides these six.

230. What is the first Commandment of the Church? The first Commandment of the Church is, 'To keep the Sundays and Holydays of Obligation holy, by hearing Mass and resting from servile works.'

231. Which are the Holydays of Obligation observed in England? The Holydays of Obligation observed in England are Christmas Day, the Circumcision, the Epiphany, the Ascension, Corpus Christi, SS. Peter and Paul, the Assumption of our Lady, and All Saints.

232. Is it a mortal sin to neglect to hear Mass on Sundays and Holydays of Obligation? It is a mortal sin to neglect to hear Mass on Sundays and Holydays of Obligation.

233. Are parents, masters, and mistresses bound to provide that those under their charge shall hear Mass on Sundays and Holydays of Obligation? Parents, masters, and mistresses are bound to provide that those under their charge shall hear Mass on Sundays and Holydays of Obligation.

234. What is the second Commandment of the Church? The second Commandment of the Church is, 'To keep the days of fasting and abstinence appointed by the Church.'

FASTING. Is to eat only one full meal a day, and that not much before mid-day. No one is bound to fast before he is 21 years of age nor after entering his sixtieth year. We may be exempt from the obligation of fasting on account of sickness, great poverty, or very hard work. Dispensations are granted by the Clergy when there is a reasonable cause.

ABSTINENCE. Is to keep from eating flesh meat. Children over seven years are bound to abstain.

235. What are fasting days? Fasting days are days on which we are allowed to take only one

full meal.

ONE FULL MEAL. As to the kind and amount of food allowed for the evening collation (supper), and also in place of breakfast, approved local custom is to be followed.

236. Which are the Fasting Days ? The fasting days are the weekdays of Lent, certain Vigils, and the Ember Days.

Lent ends at mid-day on Holy Saturday. The Vigils are those of Pentecost, the Assumption, All Saints', and Christmas.

LENT. A time of fasting and penance. It begins on Ash Wednesday and fasting and abstinence end at noon on Holy Saturday. It reminds us of our Lord's fast of 40 days in the desert.

VIGIL. A watching. The eve or day before the greater festivals. The above four Vigils are kept as fasting days, but if any of them falls on a Sunday, there is no fasting.

EMBER. The ember days occur in each of the four seasons of the year : on the Wednesday, Friday and Saturday that follow the first Sunday in Lent, the feast of Pentecost, the Exaltation of the Cross (September 14th), and the third Sunday of Advent.

We keep ember days :

- 1 To ask God's pardon for the sins of the past quarter.
- 2 To thank Him for graces received.
- 3 To ask God's blessing on the fruits of the earth.
- 4 To ask that God will give good priests to His Church.

ADVENT. Signifies "coming." This holy season is intended as a preparation for the coming of Our Lord at Christmas.

237. What are the days of abstinence ? Days of abstinence are days on which we are forbidden to take flesh-meat and soups made from meat.

238. Which are the days of Abstinence ? The days of abstinence are all Fridays except any Friday on which a Holyday of Obligation falls ; the Wednesdays of Lent (in England) ; the four Vigils (unless one falls on a Sunday) ; and the Ember Days.

When December 26 falls on a Friday the abstinence is at present dispensed in England.

When one day of abstinence immediately follows another, leave is given to eat meat on the second, except in Lent, e.g., Vigil of Pentecost.

ALL FRIDAYS. But if a Holyday of Obligation falls upon a Friday outside of Lent, there is no abstinence.

239. Why does the Church command us to fast and abstain ? The Church commands us to fast and abstain that so we may mortify the flesh and satisfy God for our sins.

MORTIFY THE FLESH. Punish our bodies ; restrain our appetites and passions.

240. What is the third Commandment of the Church ? The third Commandment of the Church is, "To go to confession at least once a year."

241. How soon are children bound to go to confession ? Children are bound to go to confession as soon as they have come to the use of reason, and are capable of mortal sin.

CAPABLE OF MORTAL SIN. Able to commit it, knowing that it is a mortal sin.

242. When are children generally supposed to come to the use of reason ? Children are generally

supposed to come to the use of reason about the age of seven years.

243. What is the fourth Commandment of the Church? The fourth Commandment of the Church is, 'To receive the Blessed Sacrament at least once a year, and that at Easter or thereabouts.'

244. How soon are Christians bound to receive the Blessed Sacrament? Christians are bound to receive the Blessed Sacrament as soon as they are capable of distinguishing the Body of Christ from ordinary bread, and are judged to be sufficiently instructed.

BOUND. Obligated to.

AGE. Usually about their seventh year, or later, or even sooner.

245. What is the fifth Commandment of the Church? The fifth Commandment of the Church is, 'To contribute to the support of our pastors.'

246. Is it a duty to contribute to the support of religion? It is a duty to contribute to the support of religion according to our means, so that God may be duly honoured and worshipped, and the kingdom of His Church extended.

247. What is the sixth Commandment of the Church? The sixth Commandment of the Church is, 'Not to marry within certain degrees

of kindred, nor to solemnize marriage at the forbidden times.'

CERTAIN DEGREES, ETC. Certain relations, as first and second cousins.

TO SOLEMNISE. To perform in a solemn manner, with the full ceremonies of the Church.

248. Which are the times in which it is forbidden to marry with solemnity? The times in which it is forbidden to marry with solemnity without special leave are, from the first Sunday of Advent till after Christmas Day, and from Ash Wednesday till after Easter Sunday.

ASH WEDNESDAY. The first day of Lent, so called because ashes are blessed and distributed on this day.

CHAPTER VI.

THE SACRAMENTS.

249. What is a Sacrament? A Sacrament is an outward sign of inward grace, ordained by Jesus Christ, by which grace is given to our souls.

SACRAMENT. A sacred thing. Three things required to make a Sacrament :

- 1 **OUTWARD SIGN,** which consists of the Matter and Form. The *Matter* is the thing used in giving the Sacrament, together with its application, and the *Form* are the words said in applying the Matter.
- 2 **INWARD GRACE.** The invisible effect of the Sacrament on the soul.
- 3 **INSTITUTED BY CHRIST.** It must have been ordained by Our Lord as a means of giving grace.

250. Do the Sacraments always give grace? The

Sacraments always give grace to those who receive them worthily.

WORTHILY. With proper dispositions.

251. Whence have the Sacraments the power of giving grace? The Sacraments have the power of giving grace from the merits of Christ's Precious Blood, which they apply to our souls.

252. Ought we to have a great desire to receive the Sacraments? We ought to have a great desire to receive the Sacraments, because they are the chief means of our salvation.

253. Is a character given to the soul by any of the Sacraments? A character is given to the soul by the Sacraments of Baptism, Confirmation, and Holy Order.

254. What is a character? A character is a mark or seal on the soul which cannot be effaced, and therefore the Sacrament conferring it may not be repeated.

EFFACED. Blotted out or destroyed.

255. How many Sacraments are there? There are seven Sacraments: Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Order, and Matrimony.

SEVEN SACRAMENTS. They may be divided into two classes, viz., Sacraments of the Dead and Sacraments of the Living. The Sacraments of the *Dead* are Baptism and Penance, and they are so called because they raise the soul from the death of sin to a life of grace. The Sacraments of the *Living* are Confirmation, Holy Eucharist, Extreme Unction, Holy Order, and Matrimony; and to receive these worthily the

soul must be spiritually living, that is in the grace of God. Three of the Sacraments leave a special mark or character on the soul. Baptism leaves the mark of a Christian, Confirmation the mark of a soldier of Christ, and Holy Order the mark of a Minister of Christ.

I.

256. What is Baptism? Baptism is a Sacrament which cleanses us from original sin, makes us Christians, children of God, and members of the Church.

BAPTISM. Means a washing. Baptism is the most necessary Sacrament because we cannot be saved without it, neither can we receive any other Sacrament until we have been baptised.

1 OUTWARD SIGN. The *Matter* is water and may be applied in three ways:

a. By immersion or dipping the person in the water.

b. By effusion, or pouring the water on the person.

c. By aspersion, or sprinkling with water.

Form: I baptise thee in the Name of the Father, etc.

2 INWARD GRACE. It cleanses the soul from original sin, also from actual sin if there be any, remits eternal and temporal punishment, and infuses sanctifying grace.

3 ORDAINED BY CHRIST. Time uncertain, but it became of obligation when Our Lord said to his Apostles: "Going therefore, teach ye all nations, baptising them in the Name of the Father, and of the Son, and of the Holy Ghost."—*Matt. xxviii, 19.*

257. Does Baptism also forgive actual Sins?

Baptism also forgives actual sins, with all punishment due to them, when it is received in proper dispositions by those who have been guilty of actual sin.

PROPER DISPOSITIONS. One of these is true sorrow for sin committed.

258. Who is the ordinary minister of Baptism ?

The ordinary minister of Baptism is a priest ; but any one may baptize in case of necessity, when a priest cannot be had.

MINISTER. The one who administers or gives the Sacrament.

CASE OF NECESSITY. When the unbaptised person would most probably die before a priest could attend.

259. How is Baptism given ? Baptism is given by pouring water on the head of the child, saying at the same time these words : 'I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.'**260. What do we promise in Baptism ?** We promise in Baptism to renounce the devil and all his works and pomps.

TO RENOUNCE. To cast off, to reject, to give up entirely. **HIS WORKS.** Sin of every kind.

HIS POMPS. The vanities and maxims of the world.

261. Is Baptism necessary for salvation ? Baptism is necessary for salvation, because Christ has said : 'Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God.'—*John iii. 5.*

BAPTISM is a second birth ; the supernatural life of the soul begins then.

UNLESS A MAN—i.e., unless any one.

II.

262. What is Confirmation ? Confirmation is a Sacrament by which we receive the Holy Ghost,

in order to make us strong and perfect Christians and soldiers of Jesus Christ.

TO BE CONFIRMED. To be made firm or strong in our faith.

1 OUTWARD SIGN. *Matter:* Imposition of the Bishop's hands and the anointing of the forehead with holy chrism.

Form : I sign thee with the sign of the Cross, etc.

2 INWARD GRACE. *a.* The Holy Ghost with His gifts. *b.* Strength to profess our faith in time of trial.

3 ORDAINED BY CHRIST. Exact time is not known ; supposed to have been after the Resurrection. **Proof :** SS. Peter and John being sent to confirm the people of Samaria, first "prayed for the people that they might receive the Holy Ghost ; then they laid their hands upon them and they received the Holy Ghost."—*Acts viii, 15, 17.*

263. Who is the ordinary minister of Confirmation ? The ordinary minister of Confirmation is a Bishop.

ORDINARY MINISTER. A Bishop. The Pope may confer the power to administer Confirmation upon a priest. This is sometimes done in foreign missions, where it is difficult to obtain a Bishop, but the chrism must have been blessed by a Bishop. The priest in this case is called the extraordinary minister.

264. How does the Bishop administer the Sacrament of Confirmation ? The Bishop administers the Sacrament of Confirmation by praying that the Holy Ghost may come down upon those who are to be confirmed ; and by laying his hand on them and making the sign of the cross with chrism on

their foreheads, at the same time pronouncing certain words.

CHRISM. Oil of olives and balsam, which are mixed and consecrated by the bishop on Holy Thursday.

265. What are the words used in Confirmation ?

The words used in Confirmation are these : 'I sign thee with the sign of the cross, and I confirm thee with the chrism of salvation ; in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

III.

266. What is the Sacrament of the Holy Eucharist? The Sacrament of the Holy Eucharist is the true Body and Blood of Jesus Christ, together with His Soul and Divinity, under the appearances of bread and wine.

HOLY EUCHARIST. Holy thanksgiving. So called because Our Lord at its institution gave thanks to His Heavenly Father. It is also called the **Blessed Sacrament**, the Holy Communion, Sacred Host, Holy Viaticum, etc.

1 **OUTWARD SIGN.** *Matter* : Wheaten bread and wine from the grape. *Form* : "This is my body," said over the bread. "This is my blood," etc., said over the wine.

2 **INWARD GRACE.** *a.* Our Lord Himself, the Author of Grace. *b.* Increases sanctifying grace. *c.* A special grace which nourishes the soul.

3 **ORDAINED BY CHRIST.** On Maundy (or Holy) Thursday at the last Supper. Minister, a priest.

APPEARANCES. It looks, tastes, smells, feels, etc., like bread and wine. The appearances are sometimes called the **Accidents** of bread and wine, **sacramental species**, etc.

267. How are the bread and wine changed into the Body and Blood of Christ? The bread and wine are changed into the Body and Blood of Christ by the power of God, to whom nothing is impossible or difficult.

268. When are the bread and wine changed into the Body and Blood of Christ? The bread and wine are changed into the Body and Blood of Christ when the words of consecration, ordained by Jesus Christ, are pronounced by the priest in the Holy Mass.

WORDS OF CONSECRATION. Over the bread, "This is My body." Over the wine, "This is My blood," etc. *Matt. xxvi, 26, 28.*

269. Why has Christ given Himself to us in the Holy Eucharist? Christ has given Himself to us in the Holy Eucharist to be the life and food of our souls. 'He that eateth Me, the same also shall live by Me' ; 'He that eateth this bread shall live for ever.'—*John vi. 58, 59.*

270. Is Christ received whole and entire under either kind alone ? Christ is received whole and entire under either kind alone.

WHOLE AND ENTIRE.—*i.e.*, body and blood, soul and divinity.

UNDER EITHER KIND.—*i.e.*, under the species or appearance of either bread or wine. When we receive the Sacred Host, we receive Christ whole and entire—also Christ is whole and entire in the chalice after the Consecration in Holy Mass.

271. In order to receive the Blessed Sacrament worthily what is required ? In order to

receive the Blessed Sacrament worthily it is required that we be in a state of grace and keep the prescribed fast ; water does NOT break this fast.

FASTING. Means that during the prescribed period before our Communion, until after we have received, we may not take the least thing in the way of food or drink. Water does NOT break this fast.

272. What is it to be in a state of grace ? To be in a state of grace is to be free from mortal sin, and pleasing to God.

273. Is it a great sin to receive Holy Communion in mortal sin ? It is a great sin to receive Holy Communion in mortal sin ; ' For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself. '—1 *Cor. xi. 29.*

274. Is the Blessed Eucharist a Sacrament only ? The Blessed Eucharist is not a Sacrament only ; it is also a sacrifice.

275. What is a sacrifice ? A sacrifice is the offering of a victim by a priest to God alone, in testimony of His being the Sovereign Lord of all things.

276. What is the Sacrifice of the New Law ? The Sacrifice of the New Law is the Holy Mass.

277. What is the Holy Mass ? The Holy Mass is the Sacrifice of the Body and Blood of Jesus Christ, really present on the altar under the appearances of bread and wine, and offered to God for the living and the dead.

278. Is the Holy Mass one and the same Sacrifice with that of the Cross ? The Holy Mass is one and the same sacrifice with that of the Cross,

inasmuch as Christ, who offered himself, a bleeding victim, on the Cross to His Heavenly Father, continues to offer Himself in an unbloody manner on the altar, through the ministry of His priests.

279. For what ends is the Sacrifice of the Mass offered ? The sacrifice of the Mass is offered for four ends : first, to give supreme honour and glory to God ; secondly, to thank Him for all His benefits ; thirdly, to satisfy God for our sins and to obtain the grace of repentance ; and fourthly to obtain all other graces and blessings through Jesus Christ.

THE ENDS. The objects for which it is offered.

BENEFITS. His mercies : His favours.

280. Is the Mass also a memorial of the Passion and Death of our Lord ? The Mass is also a memorial of the Passion and Death of our Lord, for Christ at His last supper said, ' Do this for a commemoration of Me. '—*Luke xxii. 19.*

IV

281. What is the Sacrament of Penance ? Penance is a sacrament whereby the sins, whether mortal or venial, which we have committed after Baptism are forgiven.

PENANCE. A true Sacrament because it contains the three essentials of a Sacrament.

1 OUTWARD SIGNS. *Matter :* The acts of the Penitent : Contrition, Confession and Satisfaction. *Form :* The Priest's absolution, " I absolve thee, " etc.

2 INWARD GRACE. *a.* It takes away actual sin and the eternal punishment due to sin and at least some of the temporal punishment.

b. It restores sanctifying grace and the merits of good works done in a state of grace, or it increases grace in one already free from mortal sin.

c. Gives strength against a relapse into sin.

ORDAINED BY CHRIST. When our Lord said, "Receive ye the Holy Ghost: whose sins you shall forgive they are forgiven them, and whose sins you shall retain they are retained,"—*John xx, 22, 23.*

MINISTER. A priest approved by the Bishop.

282. Does the Sacrament of Penance increase the grace of God in the soul? The Sacrament of Penance increases the grace of God in the soul, besides forgiving sin; we should, therefore, often go to confession.

283. When did our Lord institute the Sacrament of Penance? Our Lord instituted the Sacrament of Penance when He breathed on His Apostles and gave them power to forgive sins, saying, 'Whose sins you shall forgive, they are forgiven.'—*John xx, 23.*

284. How does the priest forgive sins? The priest forgives sins by the power of God, when he pronounces the words of absolution.

285. What are the words of absolution? The words of absolution are: 'I absolve thee from thy sins, in the name of the Father, and of the Son, and of the Holy Ghost.'

ABSOLVE. To set free; to release.

286. Are any conditions for forgiveness required on the part of the penitent? Three conditions for forgiveness are required on the part of the penitent—Contrition, Confession, and Satisfaction.

287. What is Contrition? Contrition is a hearty sorrow for our sins because by them we have offended so good a God, together with a firm purpose of amendment.

CONTRITION. Sorrow and detestation of sin with a firm purpose of amendment. Two kinds of Contrition, *perfect and imperfect*. Perfect Contrition is sorrow for sin arising purely from the love of God. Imperfect Contrition or Attrition is the sorrow we feel for other reasons, *e.g.*, because by our sins we lose heaven and deserve hell.

QUALITIES OF CONTRITION. Sorrow for sin must be:

- 1 INTERIOR. From the heart whence sin springs.
- 2 SUPERNATURAL. Not proceeding from any human or natural motive.
- 3 SOVEREIGN. Greater than for anything else.
- 4 UNIVERSAL. Extending to at least all our mortal sins.

288. What is a firm purpose of amendment? A firm purpose of amendment is a resolution to avoid, by the grace of God, not only sin, but also the dangerous occasions of sin.

OCCASION OF SIN. Any person, place or thing, which experience shows may lead us into sin.

289. How may we obtain a hearty sorrow for our sins? We may obtain a hearty sorrow for our sins by earnestly praying for it, and by making use of such considerations as may lead us to it.

EARNESTLY. Fervently and sincerely.

SUCH CONSIDERATIONS. Thoughts that will help us to become sorry for our sins; such as thinking on the goodness of God, the sufferings of Christ for our sins, the happiness of heaven, which we lose by sin, God's anger which we deserve, etc.

290. What consideration concerning God will lead us to sorrow for our sins? This consideration concerning God will lead us to sorrow for our sins : that by our sins we have offended God who is infinitely good in Himself and infinitely good to us.

291. What consideration concerning our Saviour will lead us to sorrow for our sins ? This consideration concerning our Saviour will lead us to sorrow for our sins : that our Saviour died for our sins, and that those who sin grievously 'crucify again to themselves the Son of God, making Him a mockery.'—*S. Paul's Epistle to the Hebrews, vi. 6.*
MOCKERY. An object of scorn, as though his work had failed.

292. Is sorrow for our sins, because by them we have lost heaven and deserved hell, sufficient when we go to confession ? Sorrow for our sins, because by them we have lost heaven and deserved hell, is sufficient when we go to confession.

293. What is perfect contrition ? Perfect contrition is sorrow for sin arising purely from the love of God.

294. What special value has perfect contrition ? Perfect contrition has this special value : that by it our sins are forgiven immediately, even before we confess them ; but nevertheless, if they are mortal, we are strictly bound to confess them afterwards.

295. What is Confession ? Confession is to accuse ourselves of our sins to a priest approved by the Bishop.

CONFESSION. Make known our sins. We are bound to tell all our mortal sins, the number of times we have been guilty of them, and any circumstances that may change the nature of the sin (*e.g.*, stealing money from a church—*theft and sacrilege*).

ACCUSE OURSELVES. Tell our sins ; to lay the blame on ourselves.

296. What if a person wilfully conceal a mortal sin in confession ? If a person wilfully conceal a mortal sin in confession he is guilty of a great sacrilege, by telling a lie to the Holy Ghost in making a bad confession.

CONCEAL. To keep back ; to keep secret.

297. How many things have we to do in order to prepare for confession ? We have four things to do in order to prepare for confession : first, we must heartily pray for grace to make a good confession ; secondly, we must carefully examine our conscience ; thirdly, we must take time and care to make a good act of contrition ; and fourthly, we must resolve by the help of God to renounce our sins, and to begin a new life for the future.

298. What is Satisfaction ? Satisfaction is doing the penance given us by the priest.

SATISFACTION. Making atonement for. The guilt of sin and the eternal punishment due to it are taken away by a good confession ; the temporal punishment which often remains, may be taken away by performing the penance given by the priest.

299. Does the penance given by the priest always make full satisfaction for our sins? The penance given by the priest does not always make full satisfaction for our sins. We should therefore add to it other good works and penances, and try to gain indulgences.

300. What is an indulgence? An indulgence is a remission, granted by the Church, of the temporal punishment which often remains due to sin after its guilt has been forgiven.

REMISSION. A forgiving, a letting off. Two kinds of indulgences :

- 1 **PLENARY**, when the whole of the punishment is remitted.
- 2 **PARTIAL**, when only part of the temporal punishment is taken away. For example, 100 days' indulgence means a remission of as much temporal punishment as 100 days of Canonical penance would have obtained.

General Conditions for gaining an Indulgence are :—

The person must be :—

- 1 Be a Catholic.
- 2 Intend to gain the Indulgence.
- 3 Be in a state of grace.
- 4 Say the prescribed prayers or perform the good works to which the Indulgence is attached.

NOTE. An Indulgence never forgives sin.

301. What is the Sacrament of Extreme Unction?

The Sacrament of Extreme Unction is the anointing of the sick with holy oil, accompanied with prayer.

EXTREME UNCTION. The last anointing.

- 1 **OUTWARD SIGN.** *Matter* : The anointing of the sick person with the oil of olives blessed by a bishop.
Form : The words used by the priest whilst anointing

the sick person : "By this holy anointing, and of His most tender mercy, may the Lord forgive thee whatever thou hast committed by thy sight, etc." The eyes, the ears, the nostrils, the mouth, the hands and feet are each anointed in turn, and the words of the form repeated, varying the termination with each of the different senses.

- 2 **INWARD GRACE.** 1. Remits venial sins. 2. Takes away the guilt of unknown mortal sins, which may not have been forgiven in any other way. 3. Increases sanctifying grace. 4. Comforts and strengthens the soul. 5. Takes away remains of sin, *e.g.*, temporal punishment and inclination to evil. 6. Restores health when God sees it is for His own glory, or the sick person's good.
- 3 **ORDAINED BY CHRIST.** *Proof.* Used in the time of the Apostles according to St. James v, 14, 15. "Is any man sick among you, etc." written by St. James shortly before his martyrdom, about 28 years after our Lord's resurrection.

MINISTER. Each priest in his own parish.

302. When is Extreme Unction given? Extreme Unction is given when we are in danger of death by sickness.

303. What are the effects of the Sacrament of Extreme Unction? The effects of the Sacrament of Extreme Unction are to comfort and strengthen the soul, to remit sin, and even to restore health, when God sees it to be expedient.

304. What authority is there in Scripture for the Sacrament of Extreme Unction? The authority in Scripture for the Sacrament of Extreme Unction is in the 5th chapter of St. James, where it is said : "Is any man sick among you? Let him bring in the priests of the Church; and let them pray over him,

anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick man ; and the Lord shall raise him up ; and if he be in sins they shall be forgiven him.'—*St. James v.* 14, 15.

NOTE. Disciples healed the sick by anointing.

VI.

305. What is the Sacrament of Holy Order ?

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

HOLY ORDER. The sacred ministry consists of seven grades or degrees, viz. : Doorkeeper, Reader, Exorcist, Acolyte, called minor orders. Sub-Deacon, Deacon, Priest, called the greater or Holy Orders. Before the minor orders comes the Tonsure, which makes the person a cleric. Deacons are probably the first to receive the Sacrament. Bishops have the fulness of the Priesthood.

1 **OUTWARD SIGN.** *Matter* : Imposition of the Bishop's hands and perhaps tradition of the instruments, etc., according to the various Orders. *Form* : The prayers said by the Bishop.

2 **INWARD GRACE.** Increases sanctifying grace. Gives power and grace to perform their sacred duties.

3 **ORDAINED BY CHRIST.** The time is not certain. We have proof of its sacramental character from St. Paul's epistles to St. Timothy, where he says : "Neglect not the grace that is in thee, which was given thee by prophecy, with imposition of the hands of the priesthood."—1 *Tim. iv.* 14. And again, "I admonish thee that thou stir up the grace of God which is in thee by the imposition of my hands." 2 *Tim. i.* 6.

MINISTER. A Bishop only.

VII.

306. What is the Sacrament of Matrimony ?

Matrimony is the Sacrament which sanctifies the contract of a Christian marriage, and gives a special grace to those who receive it worthily.

MATRIMONY. A true Sacrament, having the three essentials of a Sacrament.

1 **OUTWARD SIGN.** *Matter* : The mutual giving up of the contracting parties to each other.

Form : The words or signs by which the man and woman accept each other as husband and wife.

2 **INWARD GRACE.** Increases sanctifying grace. Gives a special grace which helps parents to bear the difficulties of their state.

3 **ORDAINED BY CHRIST.** It is supposed by some to have been ordained when our Lord speaking of marriage said : "What God hath joined together, let no man put asunder."—*Matt. xix.* 6. Others say it was raised to the dignity of a Sacrament at the marriage feast of Cana.

MINISTERS. Only baptised persons can receive the Sacrament : they minister it to each other.

For Catholics, this can be validly done only before the proper Priest or his delegate. Among unbaptised persons, marriage is a contract only.

307. What special grace does the Sacrament of

Matrimony give to those who receive it worthily ? The Sacrament of Matrimony gives to those who receive it worthily a special grace, to enable them to bear the difficulties of their state, to love and be faithful to one another, and to bring up their children in the fear of God.

308. Is it a sacrilege to contract marriage in mortal sin, or in disobedience to the laws of the Church ? It is a sacrilege to contract marriage

in mortal sin, or in disobedience to the laws of the Church, and, instead of a blessing, the guilty parties draw down upon themselves the anger of God.

MARRIAGE. For the marriage of a Catholic to be valid there must be present (1) either the Bishop or the Parish Priest, or another Priest duly delegated, and (2) two witnesses.

IN DISOBEDIENCE.—For example (1) attempting marriage outside the Church : (2) concealing the existence of any impediment, like consanguinity, etc.

VALID. True ; fulfilling all conditions. If either priest or witnesses are absent, it is no marriage in the sight of the Church. This law applies even in the case were a Catholic marries a non-catholic.

309. What is a 'mixed marriage'? A 'mixed marriage' is a marriage between a Catholic and one who, though baptised, does not profess the Catholic faith.

310. Has the Church always forbidden mixed marriages? The Church has always forbidden mixed marriages, and considered them unlawful and pernicious.

PERNICIOUS. Very injurious.

311. Does the Church sometimes permit mixed marriages? The Church sometimes permits mixed marriages, by granting a dispensation, for very grave reasons, and under special conditions.

DISPENSATION. A freeing from some law or duty.

SPECIAL CONDITIONS. Two of these conditions, to be agreed to by both parties (as a rule in writing) are :

- (i) All the children of both sexes must be baptised and brought up as Catholics.

- (ii) The Catholic party must have full liberty for belief and practice of the faith.

312. Can any human power dissolve the bond of marriage? No human power can dissolve the bond of marriage, because Christ has said 'What God hath joined together let no man put asunder.'—*Matt. xix. 6.*

DISSOLVE. To separate, to undo, to loosen.

BOND. A tie. That which binds together.

Divorce by the state does not set the parties free before God and His Church.

CHAPTER VII. OF VIRTUES AND VICES.

313. Which are the Theological Virtues? The Theological Virtues are 'Faith, Hope, and Charity.' *1 Cor. xiii. 13.*

VIRTUE. Strength of soul ; good moral quality in man. The opposite to vice.

314. Why are they called Theological Virtues? They are called Theological Virtues because they relate immediately to God.

THEOLOGICAL. Having God for their direct object or motive.

315. What are the chief mysteries of Faith which every Christian is bound to know? The chief mysteries of Faith which every Christian is bound

to know are the Unity and Trinity of God, Who will render to every man according to his works, and the Incarnation, Death, and Resurrection of our Saviour.

316. Which are the Cardinal Virtues? The Cardinal Virtues are 'Prudence, Justice, Fortitude, and Temperance.'—*Wisd. viii. 7.*

CARDINAL. Principal virtues on which others depend.

PRUDENCE. A virtue that dictates what is best to be done so as to act according to God's will. St. Bernard calls it the guide to all the virtues.

JUSTICE. A virtue which leads us to give what is due to God, our neighbour and ourselves.

FORTITUDE. A virtue which moderates our fear, and directs our conduct in bearing difficulties for the love of God.

TEMPERANCE. A virtue which implies moderation in all things.

317. Why are they called Cardinal Virtues? They are called Cardinal Virtues because they are, as it were, the hinges on which all other moral virtues turn.

CARDO (plural *Cardines*) is a Latin word, meaning hinge.

318. Which are the seven gifts of the Holy Ghost?

The seven gifts of the Holy Ghost are :

- | | |
|-------------------|--------------------------|
| 1. Wisdom. | 5. Knowledge. |
| 2. Understanding. | 6. Piety. |
| 3. Counsel. | 7. The fear of the Lord. |
| 4. Fortitude. | — <i>Is. xi. 2, 3.</i> |

319. Which are the twelve fruits of the Holy

Ghost? The twelve fruits of the Holy Ghost are :

- | | |
|---------------|-----------------|
| 1. Charity. | 7. Longanimity. |
| 2. Joy. | 8. Mildness. |
| 3. Peace. | 9. Faith. |
| 4. Patience. | 10. Modesty. |
| 5. Benignity. | 11. Contineny. |
| 6. Goodness. | 12. Chastity.— |

Gal. v. 22, 23.

320. Which are the two great precepts of Charity?

The two great precepts of Charity are :—

1. 'Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind, and with thy whole strength.'

2. 'Thou shalt love thy neighbour as thyself.'—*Mark xii. 30, 31.*

PRECEPT. A commandment.

321. Which are the seven Corporal Works of Mercy? The seven Corporal Works of Mercy are :

1. To feed the hungry.
2. To give drink to the thirsty.
3. To clothe the naked.
4. To harbour the harbourless.
5. To visit the sick.
6. To visit the imprisoned.
7. To bury the dead.—*Matt. xxv.; Tobias xii.*

CORPORAL WORKS. Works done to relieve the temporal wants of the body.

322. Which are the seven Spiritual Works of Mercy? The seven Spiritual Works of Mercy are :

1. To convert the sinner.
2. To instruct the ignorant.
3. To counsel the doubtful.
4. To comfort the sorrowful.
5. To bear wrongs patiently.
6. To forgive injuries.
7. To pray for the living and the dead.

SPIRITUAL WORKS. Works performed for the benefit of the soul.

323. Which are the eight Beatitudes? The eight Beatitudes are :

1. Blessed are the poor in spirit ; for theirs is the kingdom of heaven.
2. Blessed are the meek ; for they shall possess the land.
3. Blessed are they that mourn ; for they shall be comforted.
4. Blessed are they that hunger and thirst after justice ; for they shall have their fill.
5. Blessed are the merciful ; for they shall obtain mercy.
6. Blessed are the clean of heart ; for they shall see God.
7. Blessed are the peacemakers ; for they shall be called the children of God.
8. Blessed are they that suffer persecution for justice' sake ; for theirs is the kingdom of heaven.—*Matt. v. 3-10.*

BEATITUDES. Eight blessings promised by Our Lord in His sermon on the Mount.

324. Which are the seven capital sins or vices and their contrary virtues? The seven capital sins or vices and their contrary virtues are :

- | | | |
|-------------------------|------------------|--------------------|
| <i>Contrary Virtues</i> | 1. Pride. | 1. Humility. |
| | 2. Covetousness. | 2. Liberality. |
| | 3. Lust. | 3. Chastity. |
| | 4. Anger. | 4. Meekness. |
| | 5. Gluttony. | 5. Temperance. |
| | 6. Envy. | 6. Brotherly Love. |
| | 7. Sloth. | 7. Diligence. |

PRIDE. An inordinate opinion and love of one's own excellence.

COVETOUSNESS. An excessive love of riches and earthly goods.

LUST. Impure craving. Craving for what is impure.

ANGER. A strong unjust feeling of displeasure against another.

GLUTTONY. Eating or drinking to excess.

ENVY. A feeling of sadness or annoyance at another's temporal or spiritual good.

SLOTH. Idleness. An excessive love of our own ease.

325. Why are they called capital sins? They are called capital sins because they are the sources from which all other sins take their rise.

326. Which are the six sins against the Holy Ghost? The six sins against the Holy Ghost are :

1. Presumption.
2. Despair.
3. Resisting the known truth.
4. Envy of another's spiritual good.
5. Obstinacy in sin.
6. Final impenitence.

- 3 RESISTING THE KNOWN TRUTH. Refusing to accept and embrace the truth when known.
 5 OBSTINACY IN SIN. Determined to go on living in sin.
 6 FINAL IMPENITENCE. Dying without repentance.

327. Which are the four sins crying to heaven for vengeance? The four sins crying to heaven for vengeance are:

1. Wilful murder.—*Gen. iv.*
2. The sin of Sodom.—*Gen. xviii.*
3. Oppressio of the poor.—*Exod. ii.*
4. Defrauding labourers of their wages.—*James v.*

3 OPPRESSION OF THE POOR. Treating them in a very unjust or cruel manner.

4 DEFRAUDING. To withhold wrongfully from another what is due to him.

VENGEANCE. Severe punishment.

328. When are we answerable for the sins of others? We are answerable for the sins of others whenever we either cause them, or share in them, through our own fault.

329. In how many ways may we either cause or share the guilt of another's sin? We may either cause or share the guilt of another's sin in nine ways:

- | | |
|---------------------------|-----------------------------------|
| 1. By counsel. | 6. By concealment. |
| 2. By command. | 7. By being a partner in the sin. |
| 3. By consent. | |
| 4. By provocation. | 8. By silence. |
| 5. By praise or flattery. | 9. By defending the ill done. |

1 COUNSEL. Giving advice. Persuading.

4 PROVOCATION. Insulting, or annoying, or daring others and so causing them to sin.

9 DEFENDING THE ILL DONE. Taking the part of a bad person and trying to justify his wicked actions.

330. Which are the three eminent Good Works?

The three eminent Good Works are Prayer, Fasting, and Almsdeeds.

EMINENT. Remarkable above all others for the precious fruits they produce.

ALMSDEEDS. Giving to our neighbour for God's sake.

331. Which are the Evangelical Counsels? The

Evangelical Counsels are voluntary Poverty, perpetual Chastity, and entire obedience.

EVANGELICAL. In accordance with the doctrine of the Gospel. The writers of the Gospels are termed Evangelists; they are Saints Matthew, Mark, Luke and John.

VOLUNTARY. Of one's own free will.

PERPETUAL. Never ceasing.

ENTIRE OBEDIENCE. Submitting to the will of another in all that is not sin.

332. What are the last four things to be ever

remembered? The four last things to be ever remembered are Death, Judgment, Hell, and Heaven.—*Eccl. vii.*

CHAPTER VIII.

THE CHRISTIAN'S RULE OF LIFE.

333. What rule of life must we follow if we hope to be saved? If we hope to be saved, we must follow the rule of life taught by Jesus Christ.

- 334. What are we bound to do by the rule of life taught by Jesus Christ?** By the rule of life taught by Jesus Christ we are bound always to hate sin and to love God.
- 335. How must we hate sin?** We must hate sin above all other evils, so as to be resolved never to commit a wilful sin, for the love or fear of anything whatsoever.
- 336. How must we love God?** We must love God above all things, and with our whole heart.
- 337. How must we learn to love God?** We must learn to love God by begging of God to teach us to love Him: 'O my God, teach me to love Thee.'
- 338. What will the love of God lead us to do?** The love of God will lead us often to think how good God is; often to speak to Him in our hearts; and always to seek to please Him.
- 339. Does Jesus Christ also command us to love one another?** Jesus Christ also commands us to love one another—that is, all persons without exception—for His sake.
WITHOUT EXCEPTION. Leaving out no one.
- 340. How are we to love one another?** We are to love one another by wishing well to one another, and praying for one another; and by never allowing ourselves any thought, word, or deed to the injury of anyone.
- 341. Are we also bound to love our enemies?** We are also bound to love our enemies; not only

- by forgiving them from our hearts, but also by wishing them well, and praying for them.
- 342. Has Jesus Christ given us another great rule?** Jesus Christ has given us another great rule in these words: 'If any man will come after Me, let him deny himself, and take up his cross daily, and follow me.'—*Luke ix. 23.*
- 343. How are we to deny ourselves?** We are to deny ourselves by giving up our own will, and by going against our own humours, inclinations, and passions.
HUMOURS. Our inward feelings.
PASSIONS. The natural inclinations of the soul. The strongest is termed our predominant passion.
- 344. Why are we bound to deny ourselves?** We are bound to deny ourselves because our natural inclinations are prone to evil from our very childhood; and, if not corrected by self-denial, they will certainly carry us to hell.
PRONE. Inclined; disposed.
- 345. How are we to take up our cross daily?** We are to take up our cross daily by submitting daily with patience to the labours and sufferings of this short life, and by bearing them willingly for the love of God.
SUBMITTING. Yielding.
- 346. How are we to follow our Blessed Lord?** We are to follow our Blessed Lord by walking in His footsteps and imitating His virtues.

347. What are the principal virtues we are to learn of our Blessed Lord ? The principal virtues we are to learn of our Blessed Lord are meekness, humility, and obedience.

348. Which are the enemies we must fight against all the days of our life ? The enemies which we must fight against all the days of our life are the devil, the world, and the flesh.

349. What do you mean by the devil ? By the devil I mean Satan and all his wicked angels, who are ever seeking to draw us into sin, that we may be damned with them.

350. What do you mean by the world ? By the world I mean the false maxims of the world and the society of those who love the vanities, riches, and pleasures of this world better than God.

FALSE MAXIMS OF THE WORLD, such as :—

EARTHLY PLEASURE is the true happiness of man.

WEALTH must be got at any price.

INJURIES must be resented.

THE POOR are to be despised.

351. Why do you number the devil and the world amongst the enemies of the soul ? I number the devil and the world amongst the enemies of the soul, because they are always seeking, by temptation and by word or example, to carry us along with them in the broad road that leads to damnation.

352. What do you mean by the flesh ? By the flesh I mean our own corrupt inclinations and passions, which are the most dangerous of all our enemies. MOST DANGEROUS. Because they are always with us.

353. What must we do to hinder the enemies of our soul from drawing us into sin ? To hinder the enemies of our soul from drawing us into sin, we must watch, pray, and fight against all their suggestions and temptations.

354. In the warfare against the devil, the world, and the flesh, on whom must we depend ? In the warfare against the devil, the world, and the flesh we must depend, not on ourselves, but on God only ; 'I can do all things in Him who strengtheneth me.'—*Philip iv.* 13.

CHAPTER IX.

THE CHRISTIAN'S DAILY EXERCISE.

355. How should you begin the day ? I should begin the day by making the sign of the cross as soon as I awake in the morning, and by saying some short prayer, such as 'O my God, I offer my heart and soul to Thee.'

356. How should you rise in the morning ? I should rise in the morning diligently, dress myself modestly, and then kneel down and say my morning prayers.

1 DILIGENTLY. Promptly ; at once.

2 MODESTLY. With becoming decency, as being in the presence of God.

357. Should you also hear Mass if you have time and opportunity? I should also hear Mass if I have time and opportunity, for to hear Mass is by far the best and most profitable of all devotions.

358. Is it useful to make daily meditation? It is useful to make daily meditation, for such was the practice of all the saints.

MEDITATION. Mental prayer ; pious reflections.

359. On what ought we to meditate? We ought to meditate especially on the four last things, and the life and Passion of our Blessed Lord.

360. Ought we frequently to read good books? We ought frequently to read good books, such as the Holy Gospel, the Lives of the Saints, and other spiritual works, which nourish our faith and piety, and arm us against the false maxims of the world.

361. And what should you do as to your eating, drinking, sleeping, and amusements? As to my eating, drinking, sleeping, and amusements, I should use all these things with moderation, and with a desire to please God.

362. Say the grace before meals. 'Bless us, O Lord, and these Thy gifts, which we are going to receive from Thy bounty, through Christ our Lord. Amen.'

363. Say the grace after meals. 'We give Thee thanks, Almighty God, for all Thy benefits, who livest and reignest, world without end. Amen. May the souls of the faithful departed, through the mercy of God, rest in peace. Amen.'

364. How should you sanctify your ordinary actions and employments of the day? I should sanctify my ordinary actions and employments of the day by often raising up my heart to God whilst I am about them, and saying some short prayer to him.

365. What should you do when you find yourself tempted to sin? When I find myself tempted to sin I should make the sign of the cross on my heart, and call on God as earnestly as I can saying, 'Lord, save me, or I perish.'

366. If you have fallen into sin, what should you do? If I have fallen into sin I should cast myself in spirit at the feet of Christ, and humbly beg His pardon by a sincere act of contrition.

367. When God sends you any cross, or sickness, or pain, what should you say? When God sends me any cross, or sickness, or pain, I should say, 'Lord, Thy will be done ; I take this for my sins.'

368. What little indulgenced prayers would you do well to say often to yourself during the day? I should do well to say often to myself during the day such little indulgenced prayers as—

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

In all things may the most holy, the most just, and the most lovable Will of God be done, praised, and exalted above all for ever.

O Sacrament most holy, O Sacrament divine, all praise and all thanksgiving be every moment thine.

Praised be Jesus Christ, praised for evermore.

My Jesus, mercy ; Mary, help.

369. How should you finish the day? I should finish the day by kneeling down and saying my night prayers.

370. After your night prayers what should you do? After my night prayers, I should observe due modesty in going to bed ; occupy myself with the thoughts of death ; and endeavour to compose myself to rest at the foot of the cross, and give my last thoughts to my crucified Saviour.

Revised in accordance with New Manual of Prayers, 1954.

PRAYERS FOR CONFESSION FOR CHILDREN.

BEFORE CONFESSION.

1. O my God, give me Thy grace to make a good confession. Help me to find out my sins and to be sorry for them. Help me to make up my mind not to do them any more. Holy Mary, Mother of God, pray for me; My dear Angel Guardian, ever by my side, assist me.
Say one Our Father and one Hail Mary.
2. Carefully examine your conscience.
3. Make a good Act of Contrition.
4. Enter the confessional, and kneeling down, make the sign of the Cross and say : *'Pray, Father, give me your blessing, for I have sinned.'* Then, if there is time, say the *'Confiteor'* down to *'through my most grievous fault.'* After you have done this, tell the priest how long it is since your last confession, then accuse yourself of your sins, and if you should ever commit mortal sins, take care to tell, to the best of your recollection, the number of times you have committed each mortal sin since your last good confession, and any circumstance which may alter its guilt.
When you have told all your sins, say : *'For these and all my other sins which I cannot recollect, I most humbly ask pardon of God, and penance and absolution of you, my Ghostly Father.'* Listen to what the priest has to say, and whilst he gives you absolution, make a good Act of Contrition.

AFTER CONFESSION.

5. Say the penance given you by the priest.
6. O my God, I thank Thee for Thy great mercy in letting me go to confession, and in forgiving me my sins. Give me Thy help that I may never sin any more. Holy Mary, Mother of God, pray for me now and at the hour of my death. Amen.
Say one Our Father (No. 146) and one Hail Mary (No. 161)

PRAYERS FOR HOLY COMMUNION.

BEFORE COMMUNION.

PRAYER FOR HELP.—O my God, help me to make a good Communion. Mary, my dearest Mother, pray to Jesus for me. All ye Holy Angels and Saints pray for me. My dear Angel Guardian, lead me to the Altar of my God.

ACT OF FAITH.—O God, because Thou has said it, I believe that I shall receive the sacred Body of Jesus Christ to eat, and His precious Blood to drink. My God, I believe this with all my heart.

ACT OF HUMILITY.—My God, I confess that I am a poor sinner, I am not worthy to receive the Body and Blood of Jesus on account of my sins. Lord I am not worthy that Thou shouldst enter under my roof, say but the word and my soul shall be healed.

ACT OF CONTRITION.—My God, I detest all the sins of my life. I am sorry for them, because they have offended Thee my God, Who art so good. I resolve never, never to commit sin any more. My God, pity me, have mercy on me and forgive me.

ACT OF ADORATION.—O Jesus, great God, present on the Altar, I bow down before Thee and I adore Thee.

ACT OF LOVE AND DESIRE.—Sweet Jesus, I love Thee with all my heart, and I desire to receive Thee. Most Sweet Jesus, come into my poor soul, and give me Thy Flesh to eat and Thy Blood to drink. Give me Thy whole Self, Body, Blood, Soul and Divinity, that I may live for ever with Thee.

AFTER COMMUNION.

ACT OF FAITH.—O Jesus, I believe that I have received Thy Most holy Flesh and Blood, because Thou hast said it, and Thy word is true.

ACT OF ADORATION.—O Jesus, my God, my Creator, I adore Thee, because from Thy Hands I came, and with Thee I am to be happy for ever.

ACT OF HUMILITY.—O Jesus, I am but dust and ashes, and yet Thou hast come to me, that my poor heart may speak to Thee.

ACT OF LOVE.—Sweet Jesus, I love Thee : I love Thee with all my heart. Thou knowest that I love Thee and desire to love Thee daily more and more.

ACT OF THANKSGIVING.—My good Jesus, I thank Thee with all my heart. How good, how kind Thou art to me, Sweet Jesus. Blessed be Jesus in the most holy Sacrament of the Altar. Blessed be His most Sacred Heart.

ACT OF OFFERING.—O Jesus, receive my poor offering. Jesus, Thou hast given Thyself to me, and now, let me give myself to Thee:—

I give Thee my body, keep it chaste and pure. I give Thee my soul that it may be free from sin. I give Thee my heart, that it may always love Thee. I give Thee every breath that I shall breath, and especially my last, I give Thee myself in life and in death, that I may be Thine for ever and ever.

ACT OF PETITION.—O Jesus, wash away my sins with Thy precious Blood. O Jesus, the struggle against temptation is not yet finished. My Jesus, when temptation comes near me make me strong against it. In the moment of temptation may I always say 'Lord save me, or I perish.'

O Jesus, may I lead a good life ; may I die a happy death. May I receive Thee before I die. When I am dying may I say, Jesus, Mary, Joseph, I give you my heart and my soul.'

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

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

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

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

Sweet Jesus, Thou art with me by Thy grace ; may I never leave Thee by mortal sin. I do not fear to do so, though I am so weak, because I have such hope in Thee. Give me grace to persevere. Amen.

THE MEMORARE.

(PRAYER OF ST. BERNARD).*

Remember, O most loving Virgin Mary, that it is a thing unheard of that any one ever had recourse to thy protection, implored thy help, or sought thy intercession, and was left forsaken. Filled, therefore, with confidence in thy goodness, I fly to thee, O Mother, Virgin of virgins; to thee I come, before thee I stand a sorrowful sinner. Despise not my poor words, O Mother of the Word of God, but graciously hear and grant my prayer. Amen.

PRAYER TO ST. ALOYSIUS.

O Holy Aloysius, beautiful for thy angelic virtues, I, thy most unworthy client, recommend to thee in a particular manner the chastity of my soul and body. I beseech thee, by thy angelic chastity, to recommend me to the Immaculate Lamb, Christ Jesus, and to His most holy Mother, the Virgin of Virgins, and to preserve me from all sin. Never permit me to be defiled by any stain of impurity, but when thou seest me exposed to temptation and the danger of sin, remove far from my heart all impure thoughts and affections by awakening in me the remembrance of eternity and of Jesus crucified; imprint deeply in my soul the fear of God, and enkindle within me the fire of divine love, that, imitating thee on earth, I may be worthy to have God for my possession with thee eternally in heaven. Amen.

A Short Form of Morning Prayers.

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

Blessed be the Holy and Undivided Trinity now and for ever. Amen.

O my God, I believe in thee; do Thou strengthen my faith. All my hopes are in Thee; do Thou secure them. I love Thee with my whole heart; teach me to love Thee daily more and more. I am sorry that I have offended Thee; do Thou increase my sorrow.

* Indulgence of 300 days. Plenary, once a month.

O my God, how good Thou hast been to me, and how little I have done for Thee! Thou hast created me out of nothing, redeemed me by the death of Thy Son and sanctified me by the grace of Thy Holy Spirit. Thou hast called me into Thy Church and Thou givest me all the graces necessary for my salvation. Thou hast preserved me during the night past, and given me the present day, wherein I may serve Thee. What return can I make to Thee, O God, for all that Thou hast done for me? I will bless Thy Holy Name, and serve Thee all the days of my life.

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

Our Father (No. 146). *Hail Mary* (No. 161).

Apostles' Creed.

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

Confiteor.

I confess to Almighty God, to Blessed Mary, ever a Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, and to all the Saints, that I have sinned exceedingly in thought word and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech

Blessed Mary, ever a 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.

An Act of Faith.

I firmly believe that there is one God, and that in this one God there are three Persons, the Father, the Son, and the Holy Ghost; that the Son took to Himself the nature of man, from the Virgin Mary's womb, by the power of the Holy Ghost; and that in this our human nature He was crucified and died for us; that afterwards He rose again, and ascended into heaven; from thence He shall come to repay the just with everlasting glory, and the wicked with everlasting punishment. Moreover, I believe whatsoever [else the Catholic Church proposes to be believed; and this because God, Who is the sovereign Truth, Who can neither deceive nor be deceived, has revealed all these things to this His Church.

An Act of Hope.

O my God, relying on Thine Almighty power and Thine infinite mercy and goodness, and because Thou art faithful to Thy promises, I trust in Thee that Thou wilt grant me forgiveness of my sins, through the merits of Thy Christ Thy Son; and that Thou wilt give me the assistance of Thy grace, with which I may labour to continue to the end in the diligent exercise of all good works, and may deserve to obtain the glory which Thou has promised in heaven.

An Act of Charity.

O Lord My God, I love Thee with my whole heart, and above all things, because Thou, O God, art the Sovereign Good, and for Thine own infinite perfections are most worthy of all love; and for Thy sake I also love my neighbour as myself. I renounce every thought which is contrary to that love of one another, by which men are known to be the disciples of Thy Son; I forgive all who have in any way injured me, and I beg Thy grace and mercy for all the world.

An Act of Contrition.

O my God I am sorry and beg pardon for all my sins and detest them above all things, because they deserve Thy dreadful punishments, because they have crucified my loving Saviour Jesus Christ, and, most of all, because they offend Thine infinite goodness; and I firmly resolve by the help of Thy grace, never to offend Thee again and carefully to avoid the occasions of sin.

Holy Mary, be a Mother to me.

O my good Angel, whom God hath appointed to be my guardian, enlighten and protect me, direct and govern me during this day.

All ye Angels and Saints of God, pray for me.

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

Grace before Meals.

Bless us, O Lord, and these Thy gifts, which we are going to receive from Thy bounty, through Christ our Lord. Amen.

Grace after Meals.

We give Thee thanks, Almighty God, for all Thy benefits, Who livest and reignest, world without end. Amen.

May the souls of the faithful departed, through the mercy of God, rest in peace. Amen.

Short Acts by St. Leonard of Port Maurice.

Act of Faith.

My God I believe in Thee, and all Thy Church doth teach because Thou hast said it and Thy word is true.

Act of Hope.

My God, I hope in Thee, for grace and for glory, because of Thy promises, Thy mercy, and Thy power.

Act of Charity.

My God, because Thou art so good, I love Thee with all my heart, and for Thy sake I love my neighbour as myself.

Act of Contrition.

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

The Angelus Domini.

1. The Angel of the Lord declared unto Mary.

And she conceived of the Holy Ghost.

Hail Mary, etc.

2. Behold the handmaid of the Lord.

May it be done unto me according to Thy Word.

Hail Mary, etc.

3. And the Word was made flesh.

And dwelt amongst us.

Hail Mary, etc.

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

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

Let us Pray.

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

The Regina Coeli.*

(Said in Paschal time instead of the Angelus).

O Queen of heaven rejoice; Alleluia.

For He whom thou didst merit to bear; Alleluia.

Hath arisen, as He said; Alleluia.

Pray for us to God; Alleluia.

V. Rejoice and be glad, O Virgin Mary; Alleluia.

R. *For the Lord has risen indeed; Alleluia.*

Let us Pray.

O God, who gavest joy to the world through the resurrection of Thy Son our Lord Jesus Christ; grant that we may obtain, through His Virgin Mother, Mary, the joys of everlasting life. Through the same Christ our Lord. Amen.

Divine Praises.

Blessed be God.

Blessed be His Holy Name.

Blessed be Jesus Christ, true God and true Man.

Blessed be the Name of Jesus.

Blessed be His most Sacred Heart.

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

Blessed be the great Mother of God, Mary most holy.

Blessed be her Holy and Immaculate Conception.

Blessed be her Glorious Assumption.

Blessed be the name of Mary, Virgin and Mother.

Blessed be Saint Joseph, her spouse most chaste.

Blessed be God in His Angels and in His Saints.

Come, O Holy Spirit.

Come, O Holy Spirit, fill the hearts of Thy faithful and kindle in them the fire of Thy love. Send forth Thy Spirit and they shall be created.

And Thou shalt renew the face of the earth.

O God, who hast taught the hearts of the faithful by the light of the Holy Spirit; grant that, by the gift of the same Spirit, we may be always truly wise, and every rejoice in His consolation. Through Jesus Christ our Lord. Amen.

* The Regina Coeli is always said standing.

De Profundis.

(Ps. CXXIX).

Out of the depths I have cried to Thee, O Lord; Lord hear my voice.

Let Thy ears be attentive to the voice of my supplication. If Thou, O Lord, shalt observe iniquities; Lord, who shall endure it ?

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

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

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

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

And He shall redeem Israel from all his iniquities.

Eternal rest give unto them, O Lord.

And let perpetual light shine upon them.

May they rest in peace.

Amen.

O Lord, hear my prayer.

And let my cry come unto Thee.

Let us Pray.

O God, the Creator and Redeemer of all the faithful; grant to the souls of Thy servants departed the remission of all their sins, that through our pious supplication they may obtain that pardon which they have always desired. Who with God the Father, in the unity of the Holy Ghost, liveth and reignest God for ever and ever. Amen.

V. Eternal rest give unto them, O Lord.

R. *And let perpetual light shine upon them.*

V. May they rest in peace.

R. *Amen.*

The Salve Regina.

Hail, holy Queen, Mother of Mercy, hail, our life, our sweetness, and our hope ! To thee do we cry, poor banished children of Eve; to thee do we send up our sighs, mourning and weeping in this vale of tears. Turn then, most gracious advocate, thine eyes of mercy towards us; and after this our exile, show unto us the Blessed Fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary.

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

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

Let us Pray.

O God, our refuge and our strength, look down in mercy on thy people who cry to Thee; and by the intercession of the Glorious and Immaculate Virgin Mary, Mother of God, of St. Joseph her Spouse, of Thy Blessed Apostles Peter and Paul, and of all the Saints, in mercy and goodness hear our prayers for the conversion of sinners and for the liberty and exaltation of our holy Mother the Church. Through the same Christ our Lord. Amen.

Holy Michael, Archangel, defend us in the day of battle; be our safeguard against the wickedness and snares of the devil—may God rebuke him, we humbly pray; and do thou, prince of the heavenly host, by the power of God thrust down to hell Satan and all wicked spirits who wander through the world for the ruin of souls. Amen.

The Way of the Cross.

- I. Jesus is condemned to death.
- II. Jesus receives the Cross.
- III. Jesus falls the first time under the Cross.
- IV. Jesus is met by His Blessed Mother.
- V. The Cross is laid upon Simon of Cyrene.
- VI. Veronica wipes the face of Jesus.
- VII. Jesus falls the second time.
- VIII. Jesus speaks to the women of Jerusalem.
- IX. Jesus falls the third time.

- X. Jesus is stripped of His garments.
 XI. Jesus is nailed to the Cross.
 XII. Jesus dies upon the Cross.
 XIII. Jesus is laid in the arms of His Blessed Mother.
 XIV. Jesus is laid in the Sepulchre.

Rosary of the Seven Dolours of the B.V.M.

1. The prophecy of Simeon.
One Our Father and Seven Hail Marys.
2. The flight into Egypt.
One Our Father and Seven Hail Marys.
3. The loss of Jesus for three days.
One Our Father and Seven Hail Marys.
4. Mary meets Jesus carrying His Cross.
One Our Father and Seven Hail Marys.
5. Mary stands beneath the Cross on Calvary.
One Our Father and Seven Hail Marys.
6. Mary receives the body of Jesus taken down from the Cross.
One Our Father and Seven Hail Marys.
7. Mary witnesses the burial of the Sacred Body of her Son.
One Our Father and Seven Hail Marys.

The Holy Rosary.

1. THE FIVE JOYFUL MYSTERIES.

1. The Annunciation.
2. The Visitation.
3. The Nativity.
4. The Presentation.
5. The finding of the Child Jesus in the temple.

II. THE FIVE SORROWFUL MYSTERIES.

1. The Agony in the Garden.
2. The Scourging at the Pillar.
3. The Crowning with Thorns.
4. The Carrying of the Cross.
5. The Crucifixion.

III. THE FIVE GLORIOUS MYSTERIES.

1. The Resurrection.
2. The Ascension.
3. The Descent of the Holy Ghost on the Apostles.
4. The Assumption of the Blessed Virgin.
5. The Coronation of the Blessed Virgin Mary in Heaven, and the glory of all the Saints.

The Seven Last Words.

1. Father, forgive them, for they know not what they do.
2. This day thou shalt be with Me in Paradise.
3. Woman, behold thy Son. Behold Thy Mother.
4. My God! My God! why hast Thou forsaken Me.
5. I thirst.
6. It is consummated.
7. Father, into Thy hands I commend My Spirit.

PRINCIPAL FEASTS OF THE CHURCH.

NOTE.—Those marked * are Holydays of Obligation.

IMMOVABLE FEASTS.

- *JANUARY 1st.—The **Circumcision** (New Year's Day), is a feast in memory of Our Lord being circumcised. Then He received the Name of Jesus.
- *JANUARY 6th.—The **Epiphany** (Manifestation). A feast kept in honour of Christ's Manifestation to the Gentiles, represented by the three Kings, or wise men, who, guided by a miraculous star, came to adore our Lord. This day is called Twelfth Day, and Old Christmas Day.
- FEBRUARY 2nd.—The **Purification** (Candlemas Day). A feast in honour of (1) Our Lady's Purification in the temple at Jerusalem. (2) The Presentation of our Lord according to the law of Moses.
- MARCH 19th.—Feast of **St. Joseph**, spouse of the Blessed Virgin.
- MARCH 25th.—The **Annunciation** (Lady Day) is a feast in memory of the visit of the Angel Gabriel to the Blessed Virgin, when it was announced to her that she was to become the Mother of God.

APRIL 23rd.—St. George, Martyr, Patron of England.

MAY 3rd.—The **Invention or Finding of the Holy Cross.**

A feast in memory of the miraculous Cross which appeared to Constantine the Great, A.D. 312, and of the Finding of the true Cross by St. Helena, A.D. 326.

*JUNE 29th.—**SS. Peter and Paul** is in honour of these two great Apostles who were martyred on this day at Rome. St. Peter was crucified with his head downwards, and St. Paul, being a Roman citizen, was beheaded.

JULY 2nd.—The **Visitation** is a feast in honour of Our Lady's visit to her cousin St. Elizabeth.

*AUGUST 15th.—The **Assumption** is in memory of Our Lady being taken up into heaven, both body and soul, after her death.

SEPTEMBER 8th.—The **Nativity of Our Lady** is a feast in honour of Our Lady's birth.

SEPTEMBER 14th.—The **Exaltation of the Holy Cross** is a feast in memory of the setting up of the Cross by the Emperor Heraclius, who, after regaining it from the Persians, carried it on his own shoulders to the hill of Calvary.

SEPTEMBER 29th.—**Michaelmas.** A feast in honour of St. Michael the Archangel.

*NOVEMBER 1st.—**All Saints.** On this day we honour all the Saints, especially those who have no fixed festival during the year.

NOVEMBER 2nd.—**All Soul's Day.** A day set apart by the Church on which special prayers are said for the souls of the faithful departed.

NOVEMBER 21st.—The **Presentation of Our Lady.** A feast in honour of the Blessed Virgin who was presented in the temple of Jerusalem by her parents, St. Joachim and St. Anne.

NOVEMBER 30th.—**Feast of St. Andrew, Apostle, Patron of Scotland.**

DECEMBER 8th.—The **Immaculate Conception.** A Feast in honour of the Blessed Virgin being conceived without original sin.

*DECEMBER 25th.—The **Nativity or Christmas Day,** is a feast in honour of the birth of Our Lord and Saviour, Jesus Christ.

MOVABLE FEASTS.

The **Resurrection** is a feast in honour of Our Lord's rising again from the dead by His own power on Easter Sunday. This feast is kept on the first Sunday after the first full moon following the 21st of March.

*The **Ascension** is a feast in memory of Our Lord's Ascension into heaven. This feast falls on the 40th day after Easter, and on the Thursday but one preceding Whit-Sunday.

Pentecost (Whit-Sunday), is a feast in honour of the descent of the Holy Ghost on the Apostles. Pentecost means fiftieth, being the 50th day after Easter.

Trinity Sunday. The first Sunday after Whit-Sunday. On this day the Church honours in an especial manner the Blessed Trinity.

***Corpus Christi** (Body of Christ). A feast kept on the first Thursday after Trinity Sunday in honour of the Body and Blood of Jesus Christ really present in the Holy Eucharist.

Palm Sunday is the Sunday immediately before Easter Sunday, and is in memory of Our Lord's triumphal entry into Jerusalem.

Rogation Days are the Monday, Tuesday and Wednesday of the sixth week after Easter. On these days special supplication is made for pardon for sin, the fruits of the earth, peace, etc.

Maundy Thursday is the Thursday immediately preceding Easter, and is a feast in memory of Our Lord's Last Supper, when He instituted the Blessed Sacrament.

Christ the King, is the last Sunday in October, and is to celebrate the Kingship and Reign of Christ over our hearts and the whole world.

Articles required in a sick person's room when the last Sacraments are to be administered.

1. In the first place the sick room should be scrupulously clean out of respect for Our Blessed Lord, Who is about to be brought to the sick person. It often happens that nothing is done in the way of preparation until the arrival of the priest ; the consequence is there is much confusion and distraction at a time when calm and quietness are most essential.
2. There should be near the sick bed a small table with a clean cloth, upon which are placed :—
 - (a) Two blessed candles, ready to be lighted.
 - (b) Holy water.
 - (c) Half a tumbler or cup of ordinary clean water.
 - (d) A small empty glass—an ordinary tumbler will do.
 - (e) A clean handkerchief for use as a Communion cloth.
 - (f) When Extreme Unction is to be administered, there should be in addition to the above, a small plate or saucer containing bread crumbs.

THE BIBLE AND TRADITION.

The Bible :—Holy Scripture or the Bible, is the written Word of God. It is a collection of books which were written by the inspiration of the Holy Ghost, and acknowledged by the Church to be the Word of God. The Bible is divided into the Old and the New Testaments, or the Testaments of the Old and the New Law.

Old Testament :—The Old Testament contains : 1. Twenty-one Historical Books, which relate to the creation of the World, the lives of the Patriarchs, and the history of the Jewish Nation. 2. Seven Moral Books, which are collections of Psalms, holy maxims and rules of life ; and 3. Seventeen Books of Prophecies.

New Testament :—The New Testament consists of :—1. The four Gospels, or history of the life of Jesus Christ, according to St. Matthew, St. Mark, St. Luke, and St.

John. 2. The Acts of the Apostles by St. Luke. 3. The fourteen Epistles of St. Paul, and seven by the other Apostles, which contain dogmatic and moral instruction. 4. The Apocalypse, or Revelation of St. John.

Tradition :—Those revealed truths of the Catholic Faith which Our Lord and the Apostles preached but did not commit to writing, and which have been handed down in the Catholic Church from generation to generation. "Many other signs also did Jesus in the sight of His Disciples, which are not written in this book." (*St. John* xx, 80).

"Stand fast and hold the traditions which you have learned whether by word or by our epistle." (*St. Paul's Epistle to the Thessalonians, ii, 14.*)

Rule of Faith :—The Catholic's Rule of Faith is the written and the unwritten Word of God, i.e., the Bible and Tradition, as taught and interpreted by the Church.

SACRAMENTALS.

Sacramentals are certain pious practices and things, which bear a resemblance to the Sacraments. The difference between a Sacrament and a Sacramental is, that the Sacraments were instituted by Our Lord as effective means of giving the grace which they respectively signify ; so that such grace is infallibly conveyed by them unless some obstacle be placed in the way ; whereas the effect of Sacramentals depends on the pious intention of the person who makes use of them, and of the Church, which authorises them.

The following are among the chief Sacramentals :

- (1) The Prayers of the Church, especially the Lord's Prayer.
- (2) Assisting at Holy Mass.
- (3) Almsgiving and all Spiritual and Corporal works of mercy by the direction of the Church.
- (4) Blessed Ashes, Blessed Palms and Holy Water.
- (5) Benediction.

RELIGIOUS CEREMONIES.

Religious Ceremonies are particular signs or actions established by the Church for the more solemn celebration of the Divine Service.

The Altar :—The place of Sacrifice, whereon is offered the holy Sacrifice of the Mass. It represents the table used at the last supper.

Lighted Candles are used to signify Faith which enlightens Hope which soars above this world, and Charity which inflames. They also recall to our mind those times of persecution when the Christians celebrated the Divine Mysteries in Catacombs.

The Crucifix, or image of our Saviour on the Cross, is placed upon the altar, in order that as the Mass is said in memory of Our Lord's passion and death, so both priest and people may have the image before their eyes which reminds them of those sacred mysteries.

Tabernacle :—The place on the Altar where Our Lord is really present under the appearance of bread, hence we bend the knee in adoration when we enter or leave the church. A lamp is always kept burning when the blessed Sacrament is in the Tabernacle.

The Latin Language is used by the Church (1) In order that the service of God may be everywhere the same. (2) To avoid changes in the meaning of words, a danger to which all living languages are subject. (3) That Catholics passing from one country to another may have no difficulty in joining in the principal services of the Church.

Incense is an emblem of reverence and prayer. "Let my prayer be directed as incense in Thy sight." (*Psalms* cxi, 2).

Holy Water is ordinary water mixed with a little salt and blessed by a priest. We use it on entering or leaving the Church ; in the morning when we rise, and at night when we retire to rest. It delivers us from the temptations of the devil. The prayer usually said when taking holy water is : "Sprinkle me, O Lord, with hyssop, and

I shall be cleansed, wash me and I shall be made whiter than snow" (Ps. L.) Holy water has been in use from the time of the Apostles, as we find it mentioned by holy writers in the early ages of the Church.

Holy water should be kept in every Catholic household.

Paschal Candle is a large Candle which is blessed and placed on the gospel side of the Altar on Holy Saturday, where it remains until Ascension Day. It reminds us of Jesus Christ risen from the dead. It is lighted during the principal mass on Sundays and festival days in memory of the appearances of Our Lord during the forty days He remained on earth after His Resurrection.

Blessed Ashes. Ashes are blessed and placed on the foreheads of the Faithful on Ash Wednesday to remind them (1) That they are but dust and ashes, and (2) That they are about to begin a season of penance and mortification. When giving the Ashes the priest says : "Remember, man, that thou art dust, and into dust shalt thou return." (*Genesis* iii, 19).

Blessed Palms. Palm branches are blessed and distributed on Palm Sunday in memory of Our Lord's triumphant entry into Jerusalem, and of His victory over hell. They also are intended to remind us that we should strive to gain the palm of eternal life.

Blessed Candles. On the feast of the Purification (February 2nd), candles are blessed and distributed among the people, and lighted and carried in procession. The lighted candles represent Our Lord Jesus Christ, Who is the light of the World. The words of Holy Simeon : "A light to the revelation of the Gentiles." (*Luke* ii, 32).

Holy Oils. Olive oil is specially blessed on Maunday Thursday for use in the administration of several of the Sacraments, etc. There are three kinds, viz. :

- (1) Oil of the SICK which is used for the Sacrament of Extreme Unction.
- (2) Oil of CATECHUMENS which is used at Baptisms, etc.
- (3) HOLY CHRISM which is used at Baptism and Confirmation. Chrism is oil mixed with balsam.

PRINCIPAL DEVOTIONS.

(1) **Benediction.** A short Exposition of the Blessed Sacrament, during which are sung (1) The O Salutaris Hostia, (2) The Litany of Our Lady, or other appropriate hymn, (3) The Tantum Ergo. After the Tantum Ergo, the priest makes the sign of the cross with the Blessed Sacrament over the people.

(2) **Quarant Ore.** A more solemn form of Exposition of the Blessed Sacrament, which lasts for forty hours, hence it gets its name of the "Forty Hours' Prayer." The Quarant Ore begins and ends with high Mass and procession, and is accompanied with special prayers.

(3) **The Sacred Heart.** By devotion to the Sacred Heart we honour the infinite love of the Heart of Jesus for all mankind, and in some measure repair the outrages to which he is exposed in the Sacrament of His love—the Holy Eucharist. The feast of the Sacred Heart is solemnised on the first Friday after the octave of Corpus Christi.

In addition to the Annual Festival, the first Friday of each month is frequently dedicated to devotion to the Sacred Heart.

The Three Hours' Agony. A devotion usually practised on Good Friday, in honour of the three hours Our Lord hung upon the Cross, and consists of a meditation upon His sufferings and upon His seven last words.

The Stations of the Cross. A devotion instituted as a means of helping the faithful to meditate on, and have sympathy for the Sufferings of Our Divine Lord. The "Way of the Cross," as it is termed, is a figure of the journey which Our Lord made, laden with His cross. To make the representation as striking as possible, there are pictures or other representations set up, showing the most tender scenes of His passion. These pictures or stations are fourteen in number. The same indulgences are granted to persons who practice this devotion as are granted to those who visit the holy places in Palestine.

The Rosary is an easy form of mental and vocal prayer, which was introduced by St. Dominic in the thirteenth century. It is called the Rosary, because it is, as it were, a chaplet of the most beautiful prayers and meditations, wherein the chief mysteries of our holy religion are wreathed like fragrant roses. It is divided into three parts, each part consisting of five mysteries. The first five are called the JOYFUL MYSTERIES; the next five the SORROWFUL MYSTERIES; and the last five the GLORIOUS MYSTERIES. In saying the Rosary it is the custom to use a set of beads made specially for this devotion, which helps us to say the right number of Paters, Aves and Glorias, without being distracted by counting or thinking of the number.

The "LIVING ROSARY" is another form of this devotion in which the fifteen mysteries are divided among fifteen people. Each person says one mystery every day for a month, when a new distribution takes place for the next month, and by this means the whole Rosary is recited every day.

The Scapular consists of two square pieces of woollen material joined by means of two strings so that one piece hangs over the breast, and the other over the back of the wearer. The Scapular represents the dress of a religious Order. The devotion of the Scapular was revealed by Our Lady to Saint Simon Stock, Superior of the Carmelites in the thirteenth century. The colour of the Scapular often varies according to the dress of the Religious Order which it represents. The following are the chief Scapulars:—

- (1) The Scapular of OUR LADY of Mount Carmel which is Brown, the Dress of the Carmelite Order.
- (2) The Scapular of THE PASSION, which is Red, is connected with the Sisters of Charity of St. Vincent de Paul.
- (3) The Scapular of the SEVEN DOLOURS, which is Black, is connected with Religious Order of Servites.

(4) The Scapular of the IMMACULATE CONCEPTION, which is Blue, is connected with the Order of Theatines, who are Clerks Regular.

(5) The Scapular of the BLESSED TRINITY, which is White, is connected with the Order of Trinitarians for the redemption of Captives.

The Angelus is a devotion in honour of the Incarnation of Jesus Christ. It consists of three versicles each followed by a Hail Mary. The Angelus is recited three times a day, viz., in the morning, at noon, and in the evening. It derives its name from the first word with which it commences.

The Agnus Dei. A tablet of wax on which the figure of Our Lord, as the "Lamb of God", is impressed. These tablets are solemnly blessed by the Pope, on the Saturday after Easter, in the first and every seventh year of his pontificate.

Processions are solemn religious marches of the clergy and people. Processions are made as "demonstrations" of Faith in order to appease God, to ask His favours or to return thanks to Him. They remind us that we are only travellers on the earth, and the banners, with the cross at their head, show us that to reach heaven, we must walk in the footsteps of Jesus Christ and the Saints.

VESTMENTS, ETC..

- (1) **The Amice** is a white linen cloth with which the priest covers his shoulders.
- (2) **The Alb** is a large white linen garment which reaches to the feet.
- (3) **The Girdle** is a white cord tied round the waist ; it is intended to hold up the Alb.
- (4) **The Maniple** an ornamental vestment worn on the left arm.

- (5) **The Stole** is a vestment which the priest passes round his neck and crosses over his breast. It denotes the priestly dignity and authority.
- (6) **The Chasuble** is the outer vestment which the priest wears during the Mass. Upon this vestment is a large cross to remind us of the one which Christ carried to Calvary.
- (7) **The Cope** is a large embroidered cloak which the priest usually wears at Benediction.

The vestments differ in colour according to the festival or the day or the season of the year. In her vestments the Church makes use of five colours :—

- (a) **WHITE** on the feasts of Our Lord, the Blessed Virgin, of the Angels and of those saints that were not martyrs.
- (b) **RED** on the feasts of Pentecost, of the finding and exaltation of the cross, and of the Apostles, except St. John, and Martyrs.
- (c) **VIOLET** is used in the penitential times of Advent and Lent, and upon Vigils and Ember days unless some feast is kept on those days.
- (d) **GREEN** on those Sundays and ordinary days that have no special feast.
- (e) **BLACK** is used on Good Friday and in masses for dead.

The Corporal is a square piece of linen upon which the host rests from the Offertory to the priest's Communion.

The Chalice is a silver or golden cup which the priest uses at the altar, in which to consecrate, and from which he receives the precious blood of Our Lord.

The Paten is a golden plate upon which the host is placed during the Offertory and after the *Pater Noster*.

The Pall is a square piece of linen by which the top of the chalice is covered.

The Ciborium is a vessel similar to the Chalice, closed with a lid, in which the Blessed Sacrament is reserved, chiefly for Holy Communion.

The Monstrance is a kind of transparent tabernacle used for exposing the Blessed Sacrament during Benediction or Quarant Ore.

The Missal is the Mass-Book.

A Small Bell is rung at fixed times during the Mass to give notice of the more solemn parts of the Sacrifice.

