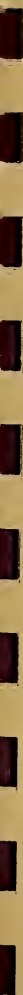


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Text book on the
Catholic religion
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TEXT BOOK
ON THE
CATHOLIC
RELIGION

*A SPECIAL SERIES OF LEAFLETS
SUPPLEMENTS THIS BOOKLET*

CATHOLIC TRUTH SOCIETY of OREGON
2066 SOUTHWEST SIXTH AVENUE
PORTLAND 1, OREGON



TEXT BOOK
ON THE
CATHOLIC
RELIGION



BY

CHARLES M. SMITH

PUBLISHED BY

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INTRODUCTION

NEARLY every priest has felt or expressed the earnest desire to have a text book on the Catholic Religion which would give prospective converts and others a simple and yet comprehensive course of instruction on the Catholic Faith; one moreover which not only explains but offers easily-understood proofs of its reasonableness and of its truth. This new "Text Book" is designed to fill these requirements.

With it can also be used a series of leaflets which may be given to the inquirer as supplementary reading matter; these leaflets are simply written and therefore easily read; they contain much useful information on the subjects treated.

Text book and leaflets combined will aid greatly in imparting an intelligent understanding of the Catholic Faith to sincere seekers after truth and those desirous of augmenting their knowledge of it.

THE AUTHOR

Pamphlets Which May Be Used in Connection With This Text Book

Chapter I	Author and Preserver of the Universe
Chapter II	Mysteries in Religion
Chapter III	Method and Purpose of Creation
Chapter IV	Meaning of Original Sin
Chapter V	Violation of Law
Chapter VI	Is Christ God?
Chapter VII	Gospels Are Reliable History
Chapter VIII	How to Find the True Church
Chapter IX	God's Grace
Chapter X	Baptism of Infants and Baptizing by Immersion
Chapter XI	Sacramental Confession
Chapter XII	Dialogue on Confession
Chapter XIII	Belief in Purgatory
Chapter XIV	Our Lord's Presence in the Eucharist
Chapter XV	Religious Sacrifice
Chapter XVI	"Secret" of the Church
Chapter XVII	Confirmation
Chapter XVIII	Healing in the Church
Chapter XIX	Ideals and Training of the Catholic Priesthood
Chapter XX	Marriage, Divorce and Mixed Marriages
Chapter XXI	The Two Great Commandments
Chapter XXII	Use of Images, Vestments and Ceremonies
Chapter XXIII	The Sabbath-Sunday Question
Chapter XXIV	The Unchangeable Moral Principles of the Church
Chapter XXV	The Place of Peter in Scripture
Chapter XXVI	Essential Difference Between Catholicism and Protestantism
Chapter XXVII	Laws of the Church
Chapter XXVIII	Praying to the Blessed Virgin and the Saints
Chapter XXIX	Sacramentals
Chapter XXX	Prayer
Chapter XXXI	Is It Reasonable to Believe in a Hell?

CONTENTS

CHAPTER I	Our Supreme Being	1
CHAPTER II	Mysteries—The Trinity	4
CHAPTER III	Creation	6
CHAPTER IV	Original Sin	9
CHAPTER V	Actual Sin	10
CHAPTER VI	Our Lord Jesus Christ	13
CHAPTER VII	Bible and Sacred History	18
CHAPTER VIII	The Church of Christ	20
CHAPTER IX	Grace and Sacraments	28
CHAPTER X	Baptism	30
CHAPTER XI	Sacrament of Penance	32
CHAPTER XII	Confession of Sins	35
CHAPTER XIII	Temporal Punishment and Indulgences	38
CHAPTER XIV	Our Lord's Presence in the Eucharist.....	40
CHAPTER XV	Religious Sacrifice—Holy Mass	43
CHAPTER XVI	Holy Communion	46
CHAPTER XVII	Confirmation	49
CHAPTER XVIII	Extreme Unction	51
CHAPTER XIX	Holy Orders	53
CHAPTER XX	Matrimony	55
CHAPTER XXI	The Commandments of God	58
CHAPTER XXII	First Commandment	59
CHAPTER XXIII	Second to Fourth Commandments	61
CHAPTER XXIV	Fifth and Sixth Commandments	65
CHAPTER XXV	Seventh Commandment	66
CHAPTER XXVI	Eighth to Tenth Commandments	68
CHAPTER XXVII	Precepts of the Church	70
CHAPTER XXVIII	The Blessed Virgin	73
CHAPTER XXIX	Sacramentals	75
CHAPTER XXX	Prayer	78
CHAPTER XXXI	Future Rewards and Punishments	82
CHAPTER XXXII	Prayers	84

OUR SUPREME BEING

1. Who or what is God?

God is the self-existing, eternal and infinite Being, Who created the universe and keeps it in existence.

2. What does it mean to say that God is self-existing?

That He is the source of life in Himself, Who in no way depends upon any other being. What He now is, He always has been without "change or shadow of alteration." (James i, 17.)

Ex. 3:14. God said to Moses: I am Who Am . . . Thus shalt thou say to the children of Israel. He who IS hath sent me to you . . . This is my Name forever, and this my memorial unto all generations.

3. What are some of the other perfections of God?

God is necessarily all-good, all-wise, all-present, all-powerful, all-merciful and all-just.

4. Why cannot we see God?

Because He is a spirit with no material body; even the material air usually is not visible to bodily or human eyes.

5. Do we know from reason that there is a God?

Reason, if followed, forces us to believe that whatever now exists must have been created and given its laws or modes of action by someone.

These modes of action and harmony, in evidence everywhere, prove that there is an infinite Intelligence Who not only designed but keeps in motion the machinery of the universe.

The billions of heavenly bodies, which keep perfect time through countless ages, neither made themselves nor did they just happen by chance. Infinite Intelligence created them and gave them the laws which govern them. Even a pin or a pen requires a mind to design and make it. Hence, as the psalmist said: (Ps. 52:1) The fool said in his heart there is no God.

6. What must be said of Marx's theory that matter is eternal and therefore did not require a Creator?

Even if matter were eternal, which it is not—without an infinite Power and Intelligence, it would have remained eternal chaos, with no order or harmony or any adaptation of means to the end.

GOD AND RELIGION

7. What is the meaning or scope of Religion?

Religion includes the internal and external homage which man renders to his Creator.

8. Is Religion a matter of choice or of necessity?

Religion is an absolute duty; man owes his Creator for his body and soul, for the ground on which he walks, for the food on which he subsists, for all that, as a living being, he owns and uses. All these come directly or indirectly from God. Obviously, this creates a debt, the payment of which is a matter of strictest justice.

Moreover, we must know and serve God, not only because of His marvelous attributes to which His works bear witness, —but because of self-interest, in order to learn what are His plans, laws regarding ourselves.

9. Can individuals ignore this obligation?

They have the physical power to do so—but not the moral right. Hence, failure to fulfill this obligation carries with it strict accountability to right order, which God necessarily upholds.

10. Is man's debt to his Creator as great as that of a child to a worthy parent?

It is far greater, since the creature not only has received from the Creator all that he has, but because this debt is constantly being renewed by conservation, i. e., God must keep in existence everything He has made. Hence, if the relationship of parent to child creates a definite and a permanent obligation, much more so does the bond between the Creator and the creature. For, whereas the obligations of child to parent become less urgent with time, our debt to God is perpetual and increases constantly.

11. What is to be said of those who, because of the conduct of unworthy Christians, argue that "If this is Religion, I want none of it"?

They are insincere to themselves and dishonest with God; the conduct of others in no way cancels their own obligation to their Creator. Because one man refuses to pay what he owes, this is no valid excuse why all the other creditors can do the same.

12. Will "a good life" satisfy man's obligation of Religion?

By no means; and those who say it is enough to lead a good moral life without practicing Religion, are failing to pay their debts to God. They may deal honestly with men, but they are defrauding God of what they owe to Him. Our Lord speaks of two great commandments, the first and greatest of which binds us to God. (Matt. 22,37-40)

13. How can man know that he really has God's form of religious faith and practice?

God has given many extraordinary signs in sensible nature to serve as credentials; we call these miracles. "At sundry times and divers manners, God spoke to the fathers by the prophets, last of all, in these days, He hath spoken to us by His Son." (Heb. 1, 1-2.) (See No. 26.)

14. Where is found God's revelation to man?

There are three sources, i. e., in nature itself, in the Bible and in History or Tradition (see Pages 18-19).

15. On the subject of Revelation what two errors must be carefully avoided?

On the one hand, we should not be so imprudent as to accept everything that is claimed to be a revelation without solid proof of its Divine origin. On the other hand, we must not be so irrational as to refuse to accept a revelation which we can know actually comes from God:

Religion is the bond between the Creator and his creature, man. The Creator necessarily imposes His will upon all things; the firmament and the elements, He rules by fixed laws; animals He rules through instinct; man He rules by conscience, which is God's voice speaking to him.

Since man is physically free, he can disregard conscience, but he cannot escape the consequences of doing so. God could prevent all evil in the world by destroying man's free will, but this is one thing that God does not do. Dreadful as are sometimes the consequences of free will, God's infinite wisdom has deemed it expedient to endow intelligent creatures with it. But man must answer to God for the use of free will. This creates a direct relation with his Maker, which we call religion, i. e. God's appointed means of aiding man to know and do his duty to God, to his neighbor, and to himself.

MYSTERIES — THE TRINITY

20. Does the true Religion necessarily contain mysteries?

The true Religion deals with the true God, Who is all-mystery, dwelling in light inaccessible. Therefore even as a god whom no mystery enshrouds, would by that very fact be a false god, so a religion which no mystery accompanies, is by that very fact proven to be a false religion, the work of men and not the work of God.

Rom. 11:33-4. Oh the depth of the riches of the wisdom and of the knowledge of God; how incomprehensible are His judgments, and how unsearchable are His ways; for who hath known the mind of the Lord, or who has been His counsellor?

21. Why do we accept mysteries in Religion?

Because we can prove that almighty God has revealed them. Moreover, see how the fact of mysteries in nature faces us on all sides. No man, regardless of how wise he may be, knows anything perfectly, while of countless other things, he is entirely ignorant.

A sane and necessary conclusion also is that if the world about us, which is finite, contains so many things that are obscure to us, why not expect mysteries, when there is a question of the spiritual world, the nature and designs of God, the secrets of eternity, which are so obviously beyond our power to reach, much less to comprehend.

22. Which is the greatest of all mysteries?

The Blessed Trinity which deals with the internal life of an Eternal God; i.e., the three Divine Persons, Whom our Lord calls the Father, the Son, and the Holy Spirit; each Person is distinct but all three have the same Divine Nature and Substance. Each Person is equal to the other two in power and in eternal years.

23. Why do we believe that in God there are Three Persons?

Because Christ has revealed this to us in Holy Scripture. In many public, solemn statements, Christ placed all three Divine Persons of the Trinity on the same or equal basis; for example, when He commanded the Apostles and their successors, to the end of time, to baptize "in the Name of the Father and of the Son and of the Holy Ghost." (Matt. 28:19) How would it sound to say: Baptize them in the

Name of the Father and of the Mayor of Cairo and of the Holy Spirit? Such a statement would be blasphemous; but those who deny the equality of the Son and the Holy Spirit, with the Father, would place equally shocking words on the lips of Christ.

24. Is it a contradiction to say that there is only One God, but that in Him there are Three Divine Persons?

No, because Nature and Person in God are not identical. In man's own soul are free will, intellectual memory and reason; man is, nevertheless, only one being.

25. Can we fully understand how God can be Three in Person and yet be only One God?

No, because this is a mystery of the supernatural order, and beyond our unaided reason. As a matter of fact, nearly every thing around us is mysterious, e. g. electricity, the principle of life in a blade of grass or a flower. (See No. 21)

26. Must the truths of Religion be taken for granted without any evidence to support them?

Absolutely not; in the case of the Blessed Trinity:

- (1) Common sense tells us there is a God.
- (2) History, reason, prove that Christ was at least a reliable messenger from God.
- (3) Christ taught us that in God, Whom we already know from reason—are Three Divine Persons.
- (4) It is reasonable, logical, a duty to accept His divine words, even though these do involve mysteries.

27A. Who is God the Father?

He is the First Person of the Blessed Trinity, to Whom mainly is ascribed the work of creation.

27B. Who is God the Son?

He is the Second Person of the Blessed Trinity Who became Man to teach us, to atone for our sins, and to enable us to apply to ourselves the graces which He merited.

28. Who is the Holy Spirit?

He is the Third Person of the Blessed Trinity Who guides the Church (No. 139) and sanctifies the individual souls of men; every time we receive a Sacrament worthily, it is the Holy Spirit Who works upon our souls.

29. What does it mean to say that the Son proceeds from the Father and the Holy Spirit from the Father and the Son?

This truth involves the internal nature of an infinite God. It means that from eternity and now the Person named thus derives his Divine Being, without in any way implying inferiority or change. The sequence or procession of one Person from the other in God, in a wide sense, may be compared to what takes place when two rivers at a certain point form a third; all three exist simultaneously, yet the third perpetually derives its waters from the first and second.

CHAPTER III

CREATION

30. What does the Bible teach about creation or the origin of material things?

The Bible tells us that this earth, all heavenly bodies and the entire universe are due to the creative power of God.

31. What do we understand by creation?

Creation is the act by which from nothing, God brought into existence the universe in its original state, and gave to all material the laws which govern it.

32. What is meant by the six days mentioned in the first book of the Old Testament?

“Day” probably meant a period of time, as it does in our own day.

Because no one of us understands all that God has done, it is stupidity to say that God does not exist. Vastly greater wisdom is a child-like confidence in the great, omnipotent and eternal God and the conviction that, after all, He is going to act generously by His poor, human creatures whom He has created; that He intends well for them and will make them eternally happy, if only they permit Him to do so.

Far more reasonable is it to adopt the attitude suggested by the Acts of Faith, Hope and Charity as found on page 85 of this Text Book.

33. Can a Catholic believe in Evolution?

So long as (1) he ascribes to God the creation of the original matter out of which the universe is made; so long as (2) he attributes the existence of man's soul to God's special creation—he is at liberty to accept any well-supported system of evolution. As a matter of fact, the more evolution that is proved, the more complicated appears God's machine; in consequence, the more it argues to the wisdom of the One Who invented that machine and keeps it going through eternal years.

ANGELS AND MEN

34. Which two kinds of intelligent beings has God created?

Angels which are free, intelligent spirits without bodies—(Ps. viii, 6) and men who have both a body and a soul. God could have made, or later can create, other intelligent beings, if He wishes. So far as we know, angels and men are the only such beings to which until now He has given existence.

35. In what state were the angels created?

They were created in a state of wisdom, power and happiness. Those who remained faithful were confirmed in grace and admitted to the Beatific Vision.

However, many of them misused their free will and were cast out of heaven into hell; being endowed with free will, these were shapers of their own destinies.

36. What is the attitude of the fallen angels toward God and man?

The fallen angels or devils (No. 35) hate God and try to prevent man from serving Him, especially by tempting man to commit sin.

1 Peter 5:8. Be sober and watch, because your adversary the devil, as a roaring lion, goeth about, seeking whom he may devour.

37. What are guardian angels?

God assigns one of the loyal angels to each of us—to guide, guard and assist us on our way to heaven.

Matt. 18:10. See that you despise not one of these little ones; for I say to you that their angels in heaven always see the face of my Father who is in Heaven.

38. Why did God create man?

God wishes to share His love and happiness with intelligent creatures.

39. How does the Bible describe man?

It states that man is made to the image and likeness of God? This means that man's soul is like to God because it is an immortal spirit which is endowed with understanding and free will. It is this that places man in a class apart from the lower animals; these have instinct, brute intelligence, but neither reason nor free will.

40. Will there be a life after death?

There will be a future life after death of the body, since our soul is an immortal spirit that can never die. (St. Luke, viii, 29, 30.) (See No. 39.)

41. How can we prove that man has a soul that is immortal?

(1) We prove this by the study of the operations of our own minds and wills; our power to analyze, to plan for the future, to make judgments; all these prove our souls to be non-material beings. It is as natural for such a spiritual soul to live as it is for a material being to die.

(2) In point of bulk, when compared to the material universe, man is altogether insignificant; nevertheless, with his soul or intelligence he can (to some extent) contemplate both eternity and infinity.

(3) God's justice requires that the good be rewarded and the wicked punished. Since often this is not done here, it must be done hereafter.

(4) Holy Scripture teaches that the soul is immortal.

Heb. 9:27. "It is appointed unto men once to die and after this judgment." Countless scriptural references to a future life (independent of the resurrection of the body) would be unintelligible and contradictory, unless the judgment of which St. Paul speaks follows immediately after death.

42. To be eternally happy with God, what is required of free beings?

Free cooperation; hence every normal person must freely know, love and serve God in this world. This knowledge is the highest and greatest wisdom.

43. What must each one do in the service of God?

Keep the two great commandments of God, which include in themselves all the others.

Matt. 22:37-40. Thou shalt love the Lord thy God with thy whole heart and with thy whole soul and with thy whole mind. This is the first and greatest commandment. And the second is like to this. Thou shalt love thy neighbor as thyself. On these two commandments depend the whole law and the prophets.

CHAPTER IV

ORIGINAL SIN

45. Who were the first man and woman and in what condition were they created?

Adam and Eve, who were created in a state of innocence, holiness and endowed with special immunities or gifts, super-added to their nature.

46. How and why did God test the obedience and loyalty of Adam and Eve?

To give them opportunity to use their free will meritoriously, God commanded Adam and Eve not to eat of the fruit of a certain tree in paradise. (Gen. ii, 16, 17.)

47. Did Adam and Eve pass their test?

No, tempted by Satan to eat the forbidden fruit, they despised God's command; this was the first or the original sin.

48. What was the effect of their sin upon Adam and Eve?

(1) They lost sanctifying grace (No. 153), and their right to heaven.

(2) They lost the super-added gifts and immunities with which God had endowed them; such as knowledge, control of their passions and freedom from sickness and death.

49. Was this not a very severe punishment for merely eating an apple?

It was not the apple itself, so much, as the principle involved, i. e., God's right to rule, His supreme dominion, right order,—these were all at stake.

50. What is the primary spiritual effect of original sin upon man?

God now creates our souls without sanctifying grace and

the other unmerited gifts which would have been our inheritance if Adam had not lost them. Through Baptism we may regain sanctifying grace.

51. Did the sin of Adam have any other effects upon his posterity?

As a result, besides losing sanctifying grace, we have become subject to ignorance, sickness, suffering, death, together with a perpetual war of reason and conscience—as opposed to the lower appetites of man's animal nature.

52. Is it not unjust that man today should be punished for what others did thousands of years ago?

The truth is that we are deprived of things to which we had no right, i. e., free gifts and immunities not due to our nature. This is no injustice to us. But even perfection of the human body will be restored to the just at the Resurrection.

Moreover, Adam, as the father of the human family, represented the race of mankind; children naturally share in the good or evil done by their forefathers.

53. Does the scene in Paradise reoccur constantly in our own experience?

Yes, it is one of the most familiar of all happenings. Those who love, serve and fear God are often derided for "being foolish." The Devil of old said to Eve: "You will not die but will be like God himself, knowing good and evil." Today Satan tells the virtuous, "you are a fool, why not be yourself; have a good time, you will live but a short while, you will be dead a long time"; this is the old story of Lucifer tempting foolish humans, as he did Eve in Paradise.

CHAPTER V

ACTUAL SIN

55. How many kinds of sin are there?

There are two kinds, i. e., Original sin which comes from our first parents and Actual sin which men commit themselves.

56. What is actual sin?

Actual or personal sin is the breaking or violation of a

law of God by thoughts, words, actions or omissions contrary to that law.

57. Are actual sins all equally wrong?

No. Some sins are grave offenses which are Mortal or spiritually death-dealing. Others are called Venial or more easily pardoned. The child who disobeys his parents sins far less grievously than the man who deliberately murders another for money or something worse.

58. When is a sin mortal?

(1) When it is seriously contrary to a law of God or His Church; (2) the person knows this, but (3) willingly, deliberately does or consents to the unlawful thought, word, action or omission.

Otherwise stated—to be a mortal sin, such as kills the soul's life of grace—the matter must be serious, there must be sufficient knowledge and full consent of the will.

59. What are the effects of mortal sin?

Mortal sin does not usually kill the human body; it never kills the undying life of the soul; even the soul in mortal sin will live forever; rather it destroys its higher spiritual life or sanctifying grace.

Being an insult to God Whose law is violated, it causes the loss of God's friendship and all merit previously acquired; thus it places the sinner in a state of enmity to, or aversion from, God. The result is an eternal condition unless the sinner repents and is pardoned.

Matt. 25:41. Depart from me, you cursed, into everlasting fire, which was prepared for the devil and his angels.

60. When is a sin venial?

When it lacks one or more of the three conditions named above (58). As such it does not deprive the soul of God's friendship.

61. Why should we avoid venial sins?

Venial sins done with reflection and full consent offend God and lessen our love for Him; they also weaken our power to resist more grievous sin; by them we become less worthy of God's love and subject to the punishments of Purgatory.

62. What are some of the chief sources of actual sin?

Pride, covetousness (or avarice), lust, anger, gluttony, envy and sloth; these are called capital (capita or heads) because they give rise to countless violations of God's commands.

TEMPTATION

63. What is meant by temptation?

Temptation is anything that solicits or urges us to commit sin. Temptations may arise (a) from the flesh, i. e., our own evil inclinations; (b) from the world, i. e., the people with whom we associate or circumstances in which we live; (c) from the evil spirit who "goeth about as a roaring lion seeking whom he may devour."

64. What should we do when we are tempted?

We should remember God's presence and ask Him to help us; also try to remove the cause of the temptation and busy ourselves with legitimate things.

When tempted, tell yourself: In a short time, if I consent to sin, my body **may** be mouldering in the grave while my soul will be punished forever in hell; how stupid it would be for me to do this evil.

Remember that every time you fight against temptation and overcome it, you are gaining new merit or credit in God's sight.

The moral order is the will of God, manifested through His commandments, the most universal record of which is supplied by the human conscience. Conscience is a voice in the soul of man telling him that some things are right and should be done, other things are wrong and should not be done. As a result of this, all men endowed with ordinary human faculties, recognize the essential difference between good and evil, between sin and virtue. This knowledge, conviction, is found not only in educated persons, but also in untutored savages, for we find that even heathen nations respect the obligations dictated by the light of reason.

OUR LORD JESUS CHRIST

70. Who is Jesus Christ?

He is the Son of God, the Second Person of the Blessed Trinity; He is truly God, because of His eternal co-existence with the Father; He is truly Man because in time, He became a human being like ourselves.

71. What is the doctrine called that expresses Christ's becoming Man?

It is called the Incarnation, which means "to become flesh" because by it the Son of God, retaining His divine Nature, took a human body and soul and united these with His divinity. (John i, 1, 14.)

72. Did Jesus Christ have a human mother?

Yes; He "was conceived by the Holy Ghost and born of the Virgin Mary." (See Luke i, 35.) Both before and perpetually after Christ's birth, Mary preserved her virginity; we call her "Blessed Mary ever virgin."

73. Who was St. Joseph?

St. Joseph was the legal spouse, the protector of the Blessed Virgin. She and Joseph always lived as brother and sister.

74. How many persons are there in Jesus Christ?

Christ is only one Divine Person, in Whom are united the Divine Nature of God and the human nature of Man. Although we ourselves have both body and soul, we are only one, not two persons.

75. How do we know that Jesus Christ is truly God?

(a) Prophets foretold the coming of Emmanuel which means "God with us." (Is. vii, 14; Matt. i, 23.)

(b) The miracles of Christ, especially His resurrection from the dead, were cited by Him to prove His Divinity and veracity. (John x, 36-38.)

(c) Jesus repeatedly claimed, He even took a solemn oath that He was God; (Mark xiv, 62) which claims must be admitted since even unbelievers recognize His rectitude, wisdom and other extraordinary virtues. Were He not God, He would have been the greatest impostor known to history. From which, even His adversaries recoil; these insist that He was the most marvelous figure of all the ages.

(d) While He was on earth, the Apostles called Him God, which Jesus permitted them to do (Matt. xvi, 16); (John xx, 28); He even commended their faith in His Deity.

OUR SAVIOUR'S LIFE

76. Where shall we find the life of Christ recorded?

In the first four books of the New Testament, i. e., the Gospels written by Saints Matthew, Mark, Luke and John.

77. Where was Christ born?

In a stable at Bethlehem, a small town of Palestine near Jerusalem, as had been foretold by the prophet. (Micheas v, 2.)

78. Where did Christ live during most of His life?

Until about thirty, He lived in a small remote hamlet called Nazareth, by which were fulfilled words of the prophet, "He shall be called a Nazarene." (Matt. ii, 23.)

79. How did Christ carry on His public teaching?

For three years, He preached and worked miracles mainly in Galilee and Judea, accompanied by His disciples and apostles.

80. How did Christ suffer and die?

Judas, one of the twelve, betrayed Him; Pontius Pilate, the Roman governor, condemned Him.

CHRIST WAS GOD'S MESSENGER

At sundry times and divers manners, God spoke to the fathers by the prophets; last of all He hath spoken to us by His Son (Heb. 1, 1-2).

That Son was God's greatest, wisest and noblest Messenger. He, Christ, fulfilled the prophecies spoken hundreds, even more than a thousand years before His birth; He did works which the greatest intellects since have been unable to explain much less reproduce; He taught doctrines that have aroused the unbounded enthusiasm of nineteen centuries, which have placed Christ in a class all by Himself. The Nicene Creed, formulated shortly before 400 A. D., calls Him "God of God, Light of Light, True God of True God, of one substance with the Father." Stronger testimony to His Deity, it would be impossible to desire.

The chief sufferings of Christ were His bitter agony of soul in the garden, His cruel scourging, His crowning with thorns and, after carrying the cross to Calvary, His death thereon.

81. On what day do we mourn the death of Christ?

We call the day **Good Friday** because, although a day of agony for Jesus, it was one of supreme blessings for us.

82. What does the Apostles' Creed mean by saying that, after His death, our Lord "descended into hell"?

The word hell here means "inferos" or the lower regions—the realms of death, or Limbo; after His death, Christ's soul visited those detained in that place or state of rest where the souls then ready for heaven were awaiting their redemption. Meanwhile, Christ's body was in the holy sepulchre until Easter morning.

83. What happened on Easter Sunday?

Christ arose from the dead, glorious, immortal, impassible, to suffer no more, to die no more, but even in His sacred humanity, to live forever.

84. Can the Resurrection of Christ be proved historically?

Yes, during forty days, our Lord showed Himself repeatedly to His Apostles and many others, proving to them and to all future ages that His rising was real and permanent. (Luke xxiv, 39.)

During those forty days, our Lord talked with His apostles, taught them, even sat down and ate with them, although He required no food for His glorified body.

85. How did even unbelievers prove Our Lord's resurrection?

Unbelievers were witnesses to it, no less than the Apostles and countless other believers; having attacked this sacred truth and failed completely to cast any doubt on it, unbelievers themselves are irrefutable, though unwilling witnesses to this fact.

86. What happened forty days after Easter?

On Ascension Day, our Lord withdrew His visible presence into heaven; there forever He is at the "right hand of God." (Act. i, 9.) This means that whereas, as God, our Lord is equal to the Father; as man, His sacred humanity, more

than any of the saints, is endowed with the glory of His Father, and exercises for all eternity the supreme authority of a king over all creatures.

REDEMPTION

90. How are the effects of Adam's sins and of our own sins counteracted in us?

Through the merits of Jesus Christ, Who has both satisfied for men's sins and earned infinite merit for mankind.

A man fails in business, owing \$10,000. Someone pays his debt and deposits another \$10,000 in the bank upon which he can draw; both these our Lord has done spiritually for us.

91. Why could not some good man or an angel have atoned for the world's sins?

Even as the malice of sin is measured by the dignity of the one offended, so the value of satisfaction depends upon the dignity of the one making atonement. The malice of sin, being infinite, the reparation must be infinite also; no creature could offer such satisfaction.

92. Was it necessary for our Lord to die on the cross in order to save mankind?

While a single act of the God-man could have satisfied for all the sins of humanity, our Lord wished to prove the greatness of His love for us and help us bear our own trials and sufferings patiently.

Moreover, He wished to make us realize that sin is the antithesis of right order; that the intrinsic malice of sin really is such that God Himself cannot be indifferent to it.

93. Since Christ did make complete atonement, why is not everyone saved?

Because we have free wills, we must also give free cooperation. This is given—by freely using God's grace, keeping His commandments and in general leading a good Christian life. (Matt. vii, 21.)

94. How could those be saved who lived before their redemption by Christ?

By fulfilling the patriarchal or Mosaic law of God, if these were known to them; if unknown, then by keeping the com-

mandments, as revealed to them by the voice of conscience. (Rom. ii, 14, 15.)

SANCTIFICATION

95. Who is the Holy Spirit?

He is the Third Person of the Blessed Trinity, equal to the Father and the Son, being true God as are They. He is also called the Paraclete or Comforter.

96. Did the Holy Spirit ever appear in visible form?

Yes, on at least two occasions; once under the form of a dove when Christ was baptized in the Jordan; also under the form of curling, seething flames or tongues of fire on Pentecost, ten days after Christ's Ascension.

97. Who sent the Holy Spirit upon the apostles and why?

Christ sent the Holy Spirit to sanctify and enlighten the Apostles, enabling them immediately to begin preaching His gospel to all nations. The manner and results of their preaching prove the presence of God's power.

98. Do we also receive the Holy Spirit?

Yes. He is our sanctifier; every time we receive a sacrament worthily, the Holy Spirit works on our soul; then there is the special Sacrament of Confirmation in which His gifts are communicated to us.

99. Should Catholics pray much to the Holy Spirit?

Yes, they should by all means do so; yet many pray to God the Father and to our Lord, who are strangely neglectful of prayer to the Holy Spirit.

100. Cite additional (see No. 23) texts in which the Holy Spirit is spoken of as a Divine Person.

There are many such places in the New Testament; a few are cited here: (Acts 5:3; I Cor. 3:16-17; Acts 1:20-28)

THE BIBLE AND SACRED HISTORY

101. What is the Bible?

The Bible, also called the Holy Scriptures, is a collection of 73 books, all and each part of which have been written under the inspiration of God, Who directed the writers to write for His own divine purposes. (2 Peter i, 21.)

102. How is the Bible divided?

The Bible is divided into two parts, the Old and the New Testaments:

(a) The Old Testament, containing God's Revelation through the patriarchs, prophets, etc., before the coming of Christ.

b) The New Testament, containing God's truths revealed through Jesus Christ, His Apostles and other Evangelists.

103. By whom were the books of the Bible written?

The 73 books of the Bible were composed by 50 or more writers in various languages such as Hebrew, Aramaic and Greek, during a period of about 1,500 years, from Moses to St. John.

104. Are Catholics allowed to read the Bible?

Catholics are not only permitted but urged to read a Bible approved by the Church, because it is a correct and complete version.

105. What are differences between the English Catholic and Protestant Bibles?

(a) The translations differ as also the names of some of the books.

(b) The Catholic Old Testament contains about seven books which are omitted from the Protestant Bible.

106. Does even the complete Bible contain all of Christ's teachings?

No, the Bible itself testifies that it does not contain all, but only a part of Christ's teachings.

John 20:30. Many other signs also did Jesus in the sight of his disciples, which are not written in this book.

John 21:25. But there are also many other things which Jesus did, which, if they were written every one, the world itself I think would not be able to contain the books that should be written.

107. Where, besides in the Bible, is God's Revelation found?

In tradition, i. e., those teachings of Christ and His apostles which were taught verbally but not written by them.

2 Thess. 2:14. Therefore, brethren, stand fast, and hold the traditions which you have learned, whether by word, or our epistle.

2 Tim. 2:2. And the things that thou hast heard of me by many witnesses, the same commend to faithful men, who shall be fit to teach others also.

108. How is tradition made accessible to us?

(a) By various historical records, such as writings of the Fathers of the Church; (b) inscriptions in the catacombs; (c) through the rules, decrees and ceremonial of the Church in the early centuries.

109. Can the "Bible only" be a true guide to the teachings of Christ?

No, because:

(a) The Bible omits many things taught by Christ but never written in the New Testament. (No. 106.)

(b) No one was certain which writings belonged to the New Testament until near the end of the fourth century.

(c) At that time, one or more Councils of the Catholic Church decided this important matter.

(d) To assume that these Councils were correct is to acknowledge the infallibility of the Catholic Church. To deny the Church's infallibility then, is to deny the authority of the New Testament, as now constituted.

(e) When there is doubt as to the meaning of texts, the Bible itself cannot solve such doubts. The existence of hundreds of dissenting sects today proves this.

2 Pet. 1:20. Understanding this first, that no prophecy of scripture is made by private interpretation. (*2 Pet. 3:16*). As also in all his epistles, speaking in them of these things; in which are certain things hard to be understood, which the unlearned and unstable wrest, as they do also the other scriptures, to their own destruction.

110. How do Catholics evaluate the Holy Scriptures?

As God's inspired word, but requiring a living voice to explain their meaning. The Babel of confusing sects proves the necessity of such an authorized teacher.

111. Can a Catholic question or reject any part of the complete Bible?

No. A Catholic may say, "I do not understand this particular text or this passage in Scriptures," but he cannot say, "I do not believe it."

THE CHURCH OF CHRIST

114. What means did Christ employ to perpetuate His teachings, and His Sacraments?

Christ instituted a living organization or society, a spiritual corporation or church, which is to continue His mission until the end of the world. (Matt. xxviii, 18-20.)

This Church was to teach all that He taught and with His authority. (Mark, xv, 15-16.) He guaranteed the correctness of its teachings. (No. 133.)

115. What does the King James Bible teach about the origin of Christ's Church?

It teaches that the true Church began with Christ over 1900 years ago, not with men or women 15 to 19 centuries later. It was founded when Our Lord spoke the following and other similar words:

Matt. 28, 18-20: And Jesus coming, spoke to them, saying: All power is given to me in heaven and in earth. Going therefore, teach ye all nations: baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world.

116. How many churches did Christ establish?

He established only one Church. All other Christian churches owe their existence to unauthorized men or women. History proves that the First Protestant Church was the Lutheran, founded about 1517 by the ex-priest Martin Luther; all other of 300 to 500 sects have been created since then.

When Christ returned visibly to heaven, not a line of the New Testament had been written: His appointed twelve were not ordered to write but to preach His gospel, administer His Sacred Rites or Sacraments. These Apostles added to their number other co-workers, who also ordained others, to perpetuate the mission that had been given to them by the Lord Jesus. (Titus 1, 5; also Acts 12, 2-3.)

Thus was Christ's religion taught by, placed into the hands of His Church, the officers of which were the Apostles, their assistants and their successors.

117. Whom did Christ make the head of His one Church?

Simon Bar Jona, whose name Jesus changed to Rock or Peter. (John i, 42.)

(a) Whom He made the center of unity and source of stability in His Church. (Matt. xvi, 18.) "And I say to thee: That thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it."

(b) To whom He gave the power of the keys. (Matt. 16, 19.) "And I will give to thee the keys of the kingdom of heaven," etc.

(c) To whom He gave charge of His entire flock, of which He was the Good Shepherd. (John 21, 15-17.)

(d) Our Lord promised that Peter would confirm the faith of the other Apostles. (Luke 22,32.) "But I have prayed for thee (Peter) that thy faith fail not: and thou, being once converted, confirm thy brethren."

118. Who today has the powers and prerogatives of St. Peter?

History proves that the Bishop of Rome (also called the Pope) is Peter's lawful successor and therefore endowed with the authority that St. Peter received from Christ. Being perpetual, Christ's Church survived the first Peter, whose office was necessarily perpetual.

119. In what sense is the Bishop of Rome the head of the Church of Christ?

The Pope is Christ's vicar or representative on earth; he calls himself "the servant of the servants of God." Christ Himself remains forever the true head of the Church.

120. Who are the successors of the other Apostles?

The validly consecrated bishops of the Catholic Church, who are in communion with the Apostolic See of Rome.

MARKS OF CHRIST'S CHURCH

121. Does the Church of Christ have definite qualities or marks by which it readily may be known?

Yes. The Church must have these four clear signs by which men can recognize its divinity; it must be One, Holy, Catholic and Apostolic. Only one church has these four marks, i. e., the Catholic, whose head resides in Rome.

122. What is meant by saying that Christ's Church must be One?

That its members have everywhere the same faith and belong to the same spiritual organization under the same one shepherd.

In many places of scripture, Christ's Church is compared to a house, a body, a city built on a mountain, a sheepfold, etc.; but these all denote visible unity. (See Romans 12-5; Eph. 4:3-5; John 10:16; Rom. 12:4-5; John 17:21).

123. Is the Catholic Church (sometimes called Roman) the only one that has this unity of faith, fold and shepherd?

Yes, while in nations, races, customs it is varied, the Catholic Church alone has unity of faith, fold and shepherd; i. e., its members agree in one belief, all belong to the same world-wide organization and are united under one spiritual head.

124. What is meant by saying that the Church must be Holy?

That its faith and morals, also the means of grace it offers, enable its members to lead holy lives.

125. What special proofs of extraordinary holiness has the Catholic Church?

Examples of such extraordinary holiness are shown by its (a) Religious Orders and (b) its Canonized Saints.

(a) While all Christian denominations doubtless have good, sincere souls who, though mistaken, believe they are in the correct church, no other church has the same virtue, sacrifice, charity, love of God and neighbor as are found collectively in Catholic Religious Orders, such as the Sisters who devote their lives to charity, mercy and education. When facts, rather than bias, ignorance, mental distortion, are considered, this truth becomes unassailable.

In court, witnesses who contradict themselves are ruled out as being without value. This is the position of the hundreds of dissenting sects. To God, one religion with false teachings is not as good as another, which teaches God's own truth.

Since the Church of God must necessarily teach only the truth, and since truth is always one, therefore unity of faith is a necessary characteristic of Christ's Church.

(b) To be canonized, absolutely certain, tangible, easily demonstrated facts must prove that almighty God has worked miracles to attest to the heroic sanctity of the candidate for canonization. These miracles must be—obviously beyond the power of any created agent or future development of science or other human possibility. No one can be canonized without such miraculous evidence which is God's own personal testimony in behalf of these saints and of the Catholic Church, which spiritually reared them.

125B. Do unworthy Catholics disprove the sanctity of the Church?

No, for among other reasons the Bible teaches that not only the just but sinners will always claim external membership in the true church.

Hence because ungodly persons call themselves Catholics, but are so in name only, this is no reflection upon the church itself; it is rather a verification of Christ's prophecies.

Matt. 22:2 The parable of the king who made a marriage for his son. *Matt. 13:24*. The parable of the field in which grew both grain and cockle. *Matt. 13:47*. Parable of the net that was cast into the sea; and gathered every kind of fish, savory and unsavory.

Meanwhile the Bible teaches that Christ died for all men, both saints and sinners; and not merely for the "saved or predestined." (I Tim. 2, 4). Hence to the Catholic Church the soul of the condemned criminal on the scaffold is an object of tender solicitude even as, to Our Lord, was the thief on the cross.

126. What is meant by saying that the Church must be Catholic?

The English word "Catholic" comes from the Greek word "Katholikos," which means general or universal; the true Church must be universal both in point of time and place; that is, it must be the most widely diffused church in the world from the beginning and in every age. According to St. Paul, this was already true in his time. (Romans x, 18.) It certainly is true of the Catholic Church through all the centuries and now.

Hence the theory that Christ's Church, which began with Christ—failed—became non-existent for 1000 or more years

—and then was revived by either Luther, Calvin, Knox or some other man or woman, obviously disproves itself.

Rom. 10:18. But I say, have they not heard? Yes, verily, their sound hath gone forth into all the earth, and their words unto the ends of the whole world.

Matt. 28:19. Going therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

Mark 16:15. And he said to them, Go ye into all the world and preach the gospel to every creature.

Acts 1:8. But you shall receive the power of the Holy Ghost coming upon you; and you shall be witnesses unto me in Jerusalem and in all Judea, and Samaria, and even to the uttermost part of the earth.

127. Is any church universal in time and place except the one known as Catholic from apostolic times?

No, only that church has existed always and everywhere in the sense described in No. 126.

128. What is meant by saying that the Church must be Apostolic?

That it must be historically connected with the Apostles in orders and in authority.

Titus 1:5. For this cause I left thee in Crete, that thou shouldst set in order the things that are wanting, and shouldst ordain priests in every city, as I also appointed thee.

Acts 13:2-3. As they were ministering to the Lord, and fasting, the Holy Ghost said to them: separate me Saul and Barnabas for the work where-unto I have taken them; then they fasting and praying and imposing their hands upon them, sent them away.

Saul or St. Paul had been selected by Christ Himself; yet he was later ordained by Apostolic authority. (Acts 13, 2-3). By what right then does a Calvin, Knox, Campbell, or their long list of imitators assume the role of ruler, teacher, founder of a "Christian" Church?

129. Is any church besides the "Roman" Catholic, Apostolic?

No, apostolicity includes at least two things, i. e., apostolic ordination or succession and authority from the Apostles. Although a few non-Catholics have valid ordination, most have not; while none of them has apostolic authority. The so-called reformers broke the apostolic succession for themselves and for those who have followed them.

AUTHORITY AND INFALLIBILITY

130. What is meant by the authority of the Church?

The authority of the Church includes the right and power of the Pope and the bishops as successors of St. Peter and the other Apostles, to teach and to govern the Church in spiritual matters. (Matt. xviii, 17) (Luke 10, 16) (Heb. 13, 17).

131. Did the Apostles claim to exercise the authority of Christ?

They claimed this repeatedly, as is obvious from the New Testament. (Gal. i, 8; 2 John i, 10; Acts xv, 23, 28.)

132. How is it certain that the Church today is still teaching the original doctrines of Christ?

Because the Church is necessarily infallible or unerring in teaching the faith and morals of her Divine Founder; as St. Paul said, it is "the pillar and ground of the truth." (I Timothy 3-15).

The Bible teaches that the Church has Christ always WITH IT and the Holy Ghost always to guide it—not only during the first century but during all future ages.

John 14:16. And I will ask the Father and He shall give you another Paraclete, that he may abide with you forever.

John 16:13. But when he, the Spirit of Truth, is come, he will teach you all truth.

Acts 1:8: But you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost part of the earth.

133. How may the infallibility of the Church be proved?

(a) Christ Himself promised that the gates of hell would never prevail against His Church (Matt. xvi, 18). By the "gates of hell" is meant the powers of error and evil.

(b) Our Lord promised that the Holy Spirit would abide with His Church forever and teach it all truth.

(c) He promised that He Himself would be with His Church all days even to the end of the world.

Matt. 28:20. Teaching them to observe all things whatsoever I have commanded you, and behold I am with you all days even unto the consummation of the world.

(d) Our Lord is the very essence of truth Who cannot be

indifferent to error, especially since His mission on earth was precisely to communicate truth to men.

(e) That Christ's Church fell into error and needed men or women to reform it, refutes itself; such a statement is absurd and blasphemous.

134. When does the Church teach infallibly?

When she solemnly defines a dogma of faith or morals, through the Pope alone, "ex cathedra", or through a General Council, with the sanction of the Pope.

135. What is a General Council?

This is an assembly of the bishops of the whole world, convened by the Pope, who presides over the council, either in person or by a delegate. Since the time of Christ, there have been twenty-one General Councils.

136. When is the Pope necessarily infallible?

When, as the supreme head of the Church of Christ (ex cathedra), he teaches (1) in his official capacity; (2) for the entire Church; (3) on some question of faith or morals.

137. Why must the Pope be infallible on such occasions?

(a) When he is acting as the authorized mouth-piece of the entire Church, Divine Providence will not allow him to lead the Church into error on faith or morals. Reasons cited above (No. 133) are also applicable here.

(b) As the successor of St. Peter, he is the same source of stability, center of unity as was Simon Bar Jona, to whom Christ expressly communicated these prerogatives.

(c) We are compelled to believe the official teachings of the Church under pain of damnation. Christ must therefore keep these correct; He cannot allow anyone to poison or distort His teachings in the Church that He Himself founded.

The Church's members need reformation constantly; her doctrines never do, if Christ's promises are accepted as valid. Even good Christians examine their consciences daily to correct their own faults. The true reformation in the members of the Church took place at the Council of Trent. (1543-1563).

138. What claim to infallibility have Protestants made for their own members?

That when these read the Bible carefully and prayerfully, the Holy Spirit will enlighten each one on the meaning of what they read. This appears to be a far greater claim than the Catholic Church makes for the Pope.

139. Why are all well instructed Catholics so positive of their faith?

They have our Lord's guarantee that He and the Holy Spirit will always be with and guide the Church. (See Nos. 133 and 137.)

140. Could this assurance exist without infallibility?

No, without infallibility, Catholics, like the Christians of the various sects, would be "tossed about by every wind of doctrine."

141. What is meant by saying: "Outside the Church there is no salvation"?

This means that those who, through their own grave fault, remain outside the true Church—cannot be saved.

142. Can they be saved who are outside the Catholic Church because they do not know that it is the true Church?

If these are in a state of sanctifying grace and do not suspect that they are in the wrong church—then they belong to the soul of the Catholic Church; these can be saved by making use of the graces which God gives to all men.

CHRIST'S CHURCH IS THE ONE WHICH

- began with Christ and is perpetual in its duration;
- has always been a teaching Church;
- is perpetually endowed with Apostolic authority;
- teaches the same faith always, everywhere;
- while it has an invisible soul, it also has a visible body with one fold and one shepherd;
- is necessarily infallible or unerring in its teachings;
- does not need reformation in its doctrines;
- is universal or catholic;
- reveres and teaches the Bible without making it the cause of innumerable sects and errors.

143. Why is the Catholic Church called the Mystical Body of Christ?

Because by membership in the true and visible Church, its members are united with one another and with Christ, their head, thus resembling the members and head of the living body which is the figure St. Paul employs.

CHAPTER IX

GRACE AND SACRAMENTS

150. What is meant by grace?

Grace is best described by its qualities: (1) it is supernatural; (2) it is a gift of God; (3) it is given to enable us to reach heaven.

151. How many kinds of grace are there?

Sanctifying and Actual; all must have sanctifying grace to reach heaven; no one having the use of reason can be saved without actual grace.

152. What is actual grace?

Actual grace is a supernatural help which enlightens the mind and strengthens the will to do good and avoid evil. Every normal person has experienced this interior influence; God gives actual grace to all men, even unbelievers and sinners. Moreover, without it, even the just cannot resist the power of temptation nor perform those actions which preserve or increase in them sanctifying grace.

153. What is sanctifying grace and why is it necessary for salvation?

Sanctifying grace, being altogether spiritual, is also best described by its effects:

1. It makes souls holy and pleasing to God;
2. It makes them adopted children of God;
3. It makes them temples of the Holy Ghost;
4. It gives them the right to heaven.

No soul can enter heaven without this spiritual quality.

154. How is sanctifying grace transmitted to men?

Chiefly by the seven Sacraments which Christ instituted as channels through which His merits and graces come to our souls.

155. What are Sacraments?

They are visible ceremonies instituted by Christ to give grace to those receiving them worthily. There are three elements to every sacrament: (1) outward sign or ceremony; (2) inward grace or spiritual effect; (3) institution by Christ.

156. Why did Christ institute external or visible channels as conveyances of grace?

That we may have something tangible to inspire, reassure and impress us. Having material senses, we are affected by material impressions.

157. Do the sacraments always give grace?

The sacraments sometimes give actual and always give or increase sanctifying grace when they are received worthily.

158. How many sacraments are there?

There are seven sacraments: (1) Baptism, (2) Penance, (3) Holy Eucharist, (4) Confirmation, (5) Extreme Unction, (6) Holy Orders and (7) Matrimony.

159. Which sacraments can and which cannot be received more than once?

Four sacraments can be received more than once; but Baptism, Confirmation and Holy Orders cannot be repeated. These three impress an indelible mark, a permanent effect; their repetition would be useless and is therefore forbidden.

160. What is meant by, and what is the consequence of, being in the State of Sanctifying Grace?

The "state of grace" in a baptized person includes the qualities mentioned in No. 153; it includes freedom from mortal sin; it enables him to merit a heavenly reward by even the most ordinary actions when done for the love of God.

CHAPTER X

BAPTISM

165. What is Baptism?

Baptism is the sacramental rite or sacred ceremony which makes us members of Christ's mystical body (No. 143), children of God and heirs of heaven. (No. 167.)

Eph. 4:3-5. Careful to keep the unity of the Spirit in the bond of peace. One body and one Spirit; as you were called in one hope of your calling; one Lord, one Faith, one Baptism.

166. Is Baptism necessary to salvation?

According to Christ, Baptism is necessary to salvation, "Unless a man (i. e. anyone at all) be born again of water and the Holy Ghost he cannot enter into the Kingdom of God." (St. John iii, 5.)

Of adults our Lord also stated, "He that believeth and is baptized shall be saved; but he that believeth not shall be condemned." (Mark 16, 16.) (See also No. 176.)

167. Is Baptism also necessary for children below the age of reason?

The expression "a man" or "tis" in Greek (No. 166) means any one at all. Hence this text applies to both babes and adults. The New Testament describes how in Apostolic times whole families were baptized; unquestionably there were children in these families. (Acts 16, 15; Acts 16, 33; I Cor. 1, 16)

Moreover, the earliest records of the Church prove that children were actually baptized a few days after birth.

168. Is faith indispensable for Baptism?

In the case of adults, yes (Mark 16:16). However, in that text, there is no question of children, to whom the gospel could not be preached and who therefore could not believe. For them not faith but only baptism is required, that original sin may be counteracted and supernatural grace imparted to them.

169. What are the effects of Baptism?

(a) Baptism gives the first or sanctifying grace to the soul. (b) When received by one guilty of sin, Baptism also removes actual sins and the temporal punishment due to them. (c) Baptism imprints a permanent mark or characteristic on the soul.

170. Who can administer Baptism?

The priest is the usual minister of Baptism, but in case of necessity, as in danger of death, anyone, even non-Catholics having the use of reason, may baptize, if they perform the ceremony correctly and intend to do what Christ commanded.

171. How is Baptism given by a lay person?

Whoever baptizes must pour plain water on the head of the person to be baptized and say while pouring the water: "I baptize thee in the name of the Father and of the Son, and of the Holy Ghost." (St. Matt. xxviii, 19.)

172. Was Baptism ever given by immersion?

In the early Church, Baptism was sometimes given by the method called immersion; but from the beginning of Christianity, Baptism was also given by the method now used exclusively in the Church, namely pouring of water. Either method properly employed suffices to fulfill the meaning of "baptize," i. e., the application of water in the form of a wash, to symbolize the spiritual cleansing of the soul.

As Baptism by immersion was often impossible, for the sake of uniformity, the Church uses pouring.

173. Why are sponsors required in Baptism?

The sponsors or godparents substitute for the child in giving the necessary promises, etc. They also have the duty to watch over the religious education of the child, if the parents die or neglect this duty.

In the Baptism of adults, it is usual to have one sponsor of the same sex as the person baptized, largely to assist the one baptized during the ceremony.

Sponsors contract a spiritual impediment to marriage with the person baptized.

174. Who may be a sponsor in Baptism?

Only a practical Catholic who has attained the use of reason and who has expressly consented to act as sponsor.

175. What is Baptism of Desire?

When it is impossible to receive the Baptism of water, one who has sorrow for his sins and a desire for Baptism, which includes the sincere will to do all that God has or

dained for salvation, receives what is called the Baptism of Desire. How explicit this desire for Baptism must be is uncertain in many cases.

176. What is Baptism of Blood?

One who cannot be baptized with water, but willingly suffers death for the faith of Christ would receive Baptism of Blood. Some of the early martyrs, and many since then, belong to this group.

177. What is done when one's Baptism is doubtful?

Baptism is repeated conditionally, i. e., with the words, "If thou art not baptized, I baptize thee, etc." This is the form used in receiving a convert into the Catholic Church when there is doubt about the fact or the validity of a former Baptism. One thus baptized conditionally is required also to make a confession so that in case the doubtful Baptism was valid, the person's subsequent sins would certainly be forgiven by the absolution, also given conditionally.

CHAPTER XI

SACRAMENT OF PENANCE

180. What is the Sacrament of Penance?

It is the sacrament in which sins committed after Baptism are forgiven. St. Paul calls its administration a ministry of reconciliation (2 Cor. 5:18-20).

181. Why is the Sacrament of Penance sometimes called "Confession"?

"Confession" is another name for the Sacrament of Penance; although confession is only one requisite for the sacrament.

The Bible teaches that the confessing of sins has always been a usual requisite for obtaining forgiveness. (Numbers 5, 6-7; Proverbs 28, 13; II Kings 12, 13; Luke 23, 43; I John 1, 9.)

182. When and how did Christ institute the Sacrament of Penance?

On the first Easter Sunday night when appearing to His Apostles He said to them: "Peace be to you. As the Father hath sent Me, I also send you." When He had said this He

breathed on them (as a symbol of spiritual power) and He said to them: "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, 21-23.)

All purely spiritual powers which Christ conferred upon his Church were given to it perpetually except where no need of such power remained. But no one will pretend that sin is no longer a live problem upon earth.

183. Why cannot this power be used without confession?

Because Christ gave two powers to the Apostles: i. e., to forgive sins or not to forgive them; therefore, those exercising these powers must know the sins, so as to perform their duty with prudence, judgment and justice. A judge cannot arbitrarily sentence or dismiss a prisoner; he must first know the case. In the court or tribunal of Penance it is much the same.

Luke 17:14. Go show yourselves to the priests.

Acts 19:18. And many of them that believed, came (to the Apostles) confessing and declaring their deeds.

Matt. 3,5:6 Then went out to him, Jerusalem and all Judea, and all the country about the Jordan. And were baptized by him in the Jordan, confessing their sins.

184. Can a person in mortal sin regain the state of grace before receiving the Sacrament of Penance?

A person in mortal sin can regain the state of grace before receiving the Sacrament of Penance by making an act of perfect contrition with the sincere purpose of going to confession as soon as possible. Meanwhile he may not receive Holy Communion until he actually goes to confession; that is a law of the Church to guard against laxity.

185. Where do priests hear confessions of the people?

Generally in the church, in a place called the "confessional." Between priest and penitent there is a solid wall with a small screen through which is done the necessary speaking.

186. Are all Catholics obliged to go to confession?

All Catholics, Pope, bishops, priests and lay people are subject to this law. Only the bad Catholics do not use this sacrament.

187. May a priest reveal sins told him in confession?

Even to save his life a priest can never reveal sins told

him in confession, unless the penitent expressly, explicitly gives permission.

188. What must be done to obtain forgiveness of sins in the Sacrament of Penance?

Six things are required: (1) Pray for grace to have the proper dispositions; (2) Recall the sins committed; (3) Be sorry for them; (4) Resolve always to avoid them. (5) Confess the sins to the priest; (6) Perform the penance, i. e., prayers or good works, which the priest assigns.

189. What should we do before going to confession?

(a) We should pray for light to know our sins and grace to have sincere contrition.

(b) We should examine our conscience to recall our sins that we may be able to confess them properly.

190. How can we make an examination of conscience?

Recall to mind the Ten Commandments of God, the six main Laws of the Church, the special duties of our state of life; after which ask ourselves in what way we have sinned and how many times.

191. What must we do after recalling the sins we have committed?

We must be sincerely sorry for them and make a firm resolution never again to commit sin.

CONTRITION

192. How many kinds of sorrow or contrition for sin are there?

Contrition may be (1) perfect, when we regret our sins through the love of God as the supreme and highest good; (2) imperfect, when we are sorry through fear of God and His punishments.

193. Which kind of contrition suffices in confession?

At least imperfect contrition; but we should strive also to have perfect contrition.

194. When is perfect contrition necessary?

A Catholic must have perfect contrition when it is impossible to go to confession, as in danger of sudden death;

therefore we should make an act of perfect contrition for our sins constantly throughout life, at least every night before retiring.

Non-Catholics must in all cases have perfect contrition to obtain the forgiveness of sins. Doubtless God will give them this grace if they are honest and sincere in trying to serve Him according to their opportunities.

195. What resolution must we make, especially at the time of confession?

An essential part of sorrow for sin is a firm resolution not only to avoid all mortal sin in the future, but also the near occasions of sin. (John viii, 11.)

196. What do we mean by the near occasions of sin?

We mean all the persons, places and things that have led us into sin in the past or could do so in the future.

CHAPTER XII

CONFESSION OF SINS

197. What is confession?

Confession is the telling of our sins to a lawfully ordained and duly authorized priest as one of the conditions for obtaining forgiveness. Authorized means to be specifically approved (given faculties) by the Bishop of the place, or one exercising his authority.

198. What is a polite way to begin our confession?

By saying: "Bless me, Father; it is—a week or a month (state length of time)—since my last confession. I accuse myself of the following sins." Then name them.

Confession is the acknowledgment of personal sins to an ordained and authorized priest as one of the conditions for obtaining pardon. Critics have called this unreasonable; but is it not true that Confession is found everywhere in life? The erring child confesses to its parent. The client confesses to his lawyer. The patient confesses his physical, even spiritual ills to the physician. Is not everyone confessing to someone all the time? What is more natural than this exchange of confidence? No one can deny this, and claim to be sincere. (See 197).

199. How do we conclude the statement of our sins?

After telling our sins say: "For these and all the sins of my past life especially (name some past sins if you wish) I am truly sorry." Then wait for the priest to give advice or spiritual counsel and to assign the penance. While he pronounces absolution, recite the act of contrition.

200. What sins are we bound to confess?

We are bound to confess all mortal sins, stating the number of times and such circumstances (not details) as may add to or lessen their guilt.

201. If not guilty of any mortal sin since the last confession, what must we do?

We confess venial sins and imperfections, especially any habitual faults. It is well also to mention some past sin, even though already confessed, for which we are really sorry.

202. What is to be done if one cannot remember the number of times?

Tell the number as nearly as possible; say how often we have sinned in a day, week or month and how long the habit lasted. Reasonable care is all that is required.

203. Would it be wrong deliberately to conceal a mortal sin in confession?

This would be a grave sin or sacrilege; it would also make the confession worthless; moreover, even the sins confessed would not be forgiven. (Prov. xxviii, 13; Eccclus. iv, 31.)

It would be a strange blindness deliberately to omit a mortal sin; if there is even remote danger of this, begin at once to tell the sin which causes you the embarrassment.

204. What must he do who has wilfully concealed a mortal sin in confession?

He must not only confess the sin as soon as possible, but he must also repeat all the unworthy confessions he has made and how many unworthy Communions he has received since his last good confession.

205. What must he do who has forgotten to confess a mortal sin?

He must mention that sin the next time he goes to confession or the first time he thinks of it, stating that he had for-

gotten it in a former confession. That previous confession was worthy and his sins were forgiven, provided he was sorry in general for all his sins

206. Can all sins be forgiven by the Sacrament of Penance?

Yes. All sins committed after Baptism can be forgiven by this sacrament, if confessed with the necessary sorrow and purpose of amendment.

However, certain sins, because of their special gravity, are reserved to the Bishop who (without knowing who the penitent is) must authorize the confessor to impart absolution; v. g., a Catholic who attempts marriage before a non-Catholic minister or attempts another marriage after a valid marriage and civil divorce, while first husband or wife lives; also, the sin of abortion, etc. These are called "reserved cases"

207. Can there be a Sacrament of Penance without a confession of sins?

Yes. If the person is physically unable to confess his sins, but can show external signs of sorrow, then the priest may pronounce the absolution.

Even if one is unconscious or apparently dead, a priest will give absolution "conditionally". Most probably it takes effect if the person is alive and was sorry for his sins. Under such circumstances, however, it is advisable also to administer Extreme Unction, if that is possible.

208. What is meant by the penance which the priest gives in confession?

The penance consists of certain prayers to be said or good works to be done after confession, which help to satisfy for the "temporal punishment" due to forgiven sins.

TEMPORAL PUNISHMENT AND INDULGENCES

210. What punishments follow from sin?

There are these two punishments for sin:

- (a) Eternal punishment in hell for unrepented mortal sin.
- (b) Temporal or limited punishment in purgatory or in this world for venial sin, or for mortal sin forgiven, but not completely atoned for.

211. How can we escape the eternal punishment of hell?

By obtaining pardon for all mortal sins before death, usually through the Sacrament of Penance.

212. Though our sins are forgiven, must we still suffer in other ways for them?

Yes. To satisfy divine justice, in order to teach us the evil of sin and to warn us against falling again. (Ecclus. v, 5.)

213. What are various means of satisfying our debt of temporal punishment?

Some of these means are: Prayer, fasting, almsgiving, works of mercy, the patient suffering of life's ills, and indulgences.

214. What is an indulgence?

An indulgence is the complete or partial release from the temporal punishment due for sin, granted by the authority of the Church.

215. How do we know the Church has the power to grant an indulgence?

Because Christ gave His Church the authority to forgive

Souls not yet ready to enter heaven are detained for a time in a place where they are purified by suffering.

The souls in Purgatory may be helped by the prayers and good works of their friends here upon earth.

How comforting all this is and how inspiring! Can one imagine a doctrine that gives greater consolation to the living, bereft of those they love? For this teaching persuades us that we can work and pray for and assist our dear ones who sleep in Christ!

sin which is the greater power; therefore, He included that which was the lesser power, i. e., to remit or cancel the temporary punishment.

John 20:23. Whose sins you shall forgive, they are forgiven them; whose sins you shall retain, they are retained.

Matt. 18:18. Whatsoever you shall bind upon earth shall be bound also in Heaven; and whatsoever you shall loose upon earth shall be loosed also in Heaven.

216. How does the Church exercise this power of granting indulgences?

She attaches to certain prayers and good works a value far beyond their normal worth; the difference is made up from the merits of Christ. Otherwise stated: By her divine authority, and out of the treasure of Christ's merits, she commutes the deserved penalty to something easier.

217. How many kinds of indulgences are there?

There are two kinds: Plenary and partial or incomplete.

218. What is meant by a plenary indulgence?

An indulgence which cancels completely all the temporal punishment due for sin.

219. What conditions are required for gaining an indulgence?

(a) We must be in the state of grace, that is, at least all mortal sins must be forgiven.

(b) We must say the prayers and/or do the good works to which the indulgence is attached.

(c) We must have at least the general intention of gaining the indulgence.

(d) To gain a plenary indulgence, we must also be free from absolutely every venial sin and all attachments to sin of any kind. In the case of a plenary indulgence, it is usually necessary to pray for the intentions of the Pope.

220. What is meant by a partial indulgence of say 500 days?

This does not mean 500 days less in purgatory; we know nothing of time there. What is meant is that we gain similar credit or cancellation of temporal punishment, as an early Christian did by a penance lasting 500 days.

221. May we gain indulgences for others besides ourselves?

Yes. We may offer them to God for a soul or for the souls in purgatory; not for any other living person.

OUR LORD'S PRESENCE IN THE EUCHARIST

225. What is the Sacrament of the Holy Eucharist?

It is the sacrament in which the true Body and Blood of Jesus Christ are present, together with His Soul and Divinity, under the appearances of bread and wine. Protestants call it the Lord's Supper.

226. What other names do we give this sacrament?

(a) The Holy Eucharist is called the "Blessed Sacrament" because it gives us Jesus Christ Himself.

(b) It is called "Holy Communion" because it is a divine and blessed union with Christ.

(c) It is called "Holy Viaticum" (Food for Travelers) if received in danger of death, when Christ comes to be our strength and solace on the journey to eternity.

227. When did Christ institute the Blessed Eucharist?

At His Last Supper; it was then that, according to St. John, "having loved His own who were in the world He loved them unto the end," i. e., the last extremity.

228. How did Christ institute the Blessed Eucharist?

Combining the Gospel narratives and St. Paul, the Mass gives the following: "On the day before He suffered (Jesus) took bread into His holy and venerable hands; and having lifted up His eyes to heaven, to Thee, God, His almighty Father, giving thanks to Thee, did bless, break and give to His disciples: saying: Take and eat ye all of this, For this is My Body."

"In like manner after they had supped, taking also this excellent chalice into His holy and venerable hands; and giving thanks to Thee, He blessed, and gave it to His disciples, saying: Take, and drink ye all of this, For this is the Chalice of My Blood, of the New and Eternal Testament, the Mystery of Faith; which shall be shed for you and for many, for the remission of sins. As often as ye do these things do them in memory of Me."

229. What happened when Christ spoke these words?

When Christ said, "This is My Body," and "This is My Blood," the substance of the bread and wine was changed into the substance of His Body and Blood. Thus the entire

Christ became present. Wherever our Lord is at all, He is there completely .

230. What is this change of the bread and wine into the Body and Blood of Christ called?

It is called the "Transubstantiation" which means the passing of one substance into another.

The underlying quality or property which makes one thing iron, another water, another bread, etc., is called substance.

231. What remained of the bread and wine after Christ's words at the Last Supper?

Only the "appearances" of bread and wine, i. e., the form, color, taste, etc.; but the substance of them was changed.

When iron is melted, its color, hardness all disappear as it becomes molten matter. But its substance or intrinsic nature remains; for, left to cool, it returns to its original condition—which proves that substance, although intangible, is a definite reality.

232. Why do we believe that Christ is NOT figuratively but really present in the Holy Eucharist?

Reason teaches that to give us this marvelous boon of our Lord's abiding presence,—two things are required: Infinite power and infinite love; our Lord has both these divine qualities.

The Bible teaches:

1. That when making His last will and testament Christ gave to us His own Body and Blood. (Mark xiv, 22-24.)

Christ having said "this is my body," who shall deny it and say "this is not your body." Christ having said "this is my blood," who shall deny and say, "this is not your blood."

2. That Christ solemnly maintained that His Holy Eucharist was superior to the miraculous food (John vi, 11-13) and to the manna (Exodus xvi, 15.) (See John vi, 26-32.)

But if the Holy Eucharist were only bread and wine and not the Body and Blood of Christ, these statements would constitute gross deception.

3. That Christ's Holy Eucharist actually came down from heaven; in other words that it was really His own very self. (John vi, 33, 35, 38, 49, 50, 51.)

Mere bread or wine does not come down from heaven. Nor can

mere bread and wine be called Christ's flesh as He expressly states of His Holy Eucharist.

4. That upon hearing our Lord's claim about the Holy Eucharist, many Jews became protestors or "protestants." (John viii 52.) "How can this MAN give us His flesh to eat?"

If they had said, how can this God do this, there would have been no difficulty, for God can do all things.

5. That in spite of the Jews' most strenuous objections—Christ did not correct or modify His statement (which He would have done had there been a misunderstanding); but insisted the more upon the reality of His presence in the Eucharist. (John vi, 53-58.)

No wonder that the faithless Luther, even after his apostasy, admitted that though he would like to have done it, he could not deny this truth because it was too evidently contained in Holy Scriptures.

6. That Jesus allowed many of His disciples to abandon Him, rather than to substitute the Protestant version of His Holy Eucharist for that which He had given. (John vi, 60.)

What a strange concept one must have of Christ, to imagine that He would have allowed His disciples to abandon Him if they really had misunderstood Him.

7. That Jesus would have allowed His twelve Apostles also to abandon Him rather than to give them the Protestant version of His Holy Eucharist. (John vi, 67-69.)

Peter as usual had the answer. He believed and knew that Christ was God, therefore he accepted His divine word, difficult to understand, though it may have been; Catholics lovingly do the same.

8. That the unworthy reception of Holy Communion constitutes a desecration of the Body and Blood of Christ and is the cause of damnation. (I Cor., xi, 27-29.)

Let unbelievers in the truth of our Lord's real presence endeavor to show how the taking of a mere piece of bread or a sip of grape

Today anyone, speaking on the radio, can make himself present in a million places. Others in all lands may enter our homes, not only their voices but their feelings, emotions, everything except their physical bulk, which television now all but transmits to us. Though not a complete similarity, this does seem to lessen the mystery of Christ's presence in the Divine Sacrament.

juice could be desecration of Christ himself and a crime worthy of damnation.

History proves that until the sixteenth century practically the entire Christian world in every age believed in the Real Presence; today three-quarters of all Christians still accept that beautiful and sublime doctrine.

CHAPTER XV

RELIGIOUS SACRIFICE — HOLY MASS

233. What is a religious sacrifice?

It is the external offering to God and changing or destroying of something, according to a sacred rite, in order to acknowledge God's supreme dominion over man.

234. Is public sacrifice necessary to religion?

Yes. True religion must have a solemn public act by which men collectively acknowledge their dependence upon God.

235. Were there religious sacrifices before the coming of Christ?

Yes. From the beginning of the human race, v. g., Abel and Noah, Melchisedech and the Jewish priests. Even the pagans had their priests and sacrifices, as history attests.

236. What is the Mass?

The Mass is the sacrifice of the Body and Blood of Jesus Christ, really present in the Holy Eucharist, and offered to God for the same purposes or ends as was offered Christ's sacrifice on the cross. (See 248).

237. When was the Mass instituted?

At the Last Supper, when our Lord consecrated the bread and wine—and told His apostles to do what He had done in His eternal commemoration.

Luke 22:19. Do this for a commemoration of me.

238. How is the Mass the same sacrifice as the Sacrifice of the Cross?

The Priest and the Victim are identical, i. e., Christ; the purpose or ends for which Mass is offered are the same. (No. 236.)

239. What is the difference between the Mass and the Sacrifice of the Cross?

The difference consists in the manner in which the Victim is present. On the cross our Lord actually suffered and died; in the Mass He suffers but a mystical death, i. e., at the consecration, the Body and Blood of Christ seem to be separated or in a state of death; thus is death symbolized.

1 Cor. 11:26. For as often as you shall eat this bread and drink the chalice, you shall show the death of the Lord, until He come.

240. Why is the Mass necessary, if Christ died once for all mankind?

By His death Christ indeed earned infinite merits; but our personal contact with these merits and our cooperation are required. The Mass supplies the contact and facilitates the cooperation.

241. At what part of the Mass do the Body and Blood, and therefore, the whole of Christ come upon the altar?

At the consecration, when the priest repeats the words of Christ: "This is My Body; this is the Chalice of My Blood."

242. What is the office of the priest in the Mass?

The lawfully ordained priest is the instrument, the agent, the mouthpiece of Christ whom our Lord uses to speak His words at the consecration. But it is really Christ Himself Who is both Priest and Victim.

243. How many kinds of Masses are there?

Although there really is only one kind of Mass, there are three ways of offering Mass:

(a) A Low Mass in which all prayers are recited by the priest.

(b) A High Mass in which portions are sung by the priest and parts by the choir.

(c) A Solemn Mass which is a High Mass with two assistants to the celebrant, called deacon and subdeacon.

244. Why is Latin used at Mass?

(a) When the Church was spread over the earth, Latin was the usual language in a large part of the civilized world.

(b) Continued use of Latin preserves the uniformity of the ritual in different countries and times, and prevents

errors from creeping into the official teachings of the Church. Spoken languages change, a dead language not thus used—is changeless.

245. Are the people inconvenienced by the use of Latin?

No. The advantages far outweigh any minor effort required to follow in each one's own language, a translation of the prayers and explanation of the ceremonies of the Mass. The missal or prayerbook in the vernacular provides this.

246. Who share in the benefits of the Mass?

(a) All living "orthodox believers in and professors of the Catholic faith"; also those "who have died in the Lord" share in the general fruits of every Mass.

(b) The special fruits of each Mass are applied (1) to the officiating priest; (2) to the person or persons for whom the Mass is offered and (3) to all who are present at the Mass.

247. Why is a small stipend of money usually given to priests when asked to offer Mass?

The offering of money is made in order to aid in their support; but as priests are restricted to one such stipend a day (or less) the total amount is usually trivial.

248. What does the Bible teach about the Eucharistic Sacrifice?

The Bible teaches that there is a sacrifice and a priesthood in the new law. But where today except in the Catholic Church do we find among Christians an altar of sacrifice and pure offering, i. e., the sacrifice of the Body and Blood of Christ under the appearance of bread and wine?

Mal. 1:11. For from the rising of the sun even to the going down my name is great among the Gentiles and in every place there is sacrifice and there is offered to my name a clean oblation.

Heb. 13:10. We have an altar, whereof they have no power to eat who serve the tabernacle (of the Jewish temple).

249. Why is Christ called a Priest according to the Order of Melchisedech?

David in prophecy thus designated Him; for in the 109th Psalm, verse 4, we find these prophetic words: "The Lord hath sworn and He will not repent; thou (O Christ) art a priest forever according to the order of Melchisedech."

David was born about 1050 B. C.; in the above prophecy he reverted back a thousand years to Melchisedech; (Gen. 14:18) then he went forward a thousand years to Christ (Ps. 109:4), joining together Christ and Melchisedech by a dramatic comparison between the priesthood of Christ and that of his type or figure in antiquity.

CHAPTER XVI

HOLY COMMUNION

250. What is Holy Communion?

Holy Communion is the receiving of the entire living Christ in the Blessed Sacrament of the Holy Eucharist.

251. When may we receive Holy Communion?

Usually during the time when Mass may be celebrated; in case of serious sickness, there are no restrictions as to time, or because of the Eucharistic fast.

252. How often may we receive Holy Communion?

We may receive once a day. We ought to receive at least weekly or monthly. We must receive once a year — during Easter time.

253. What is necessary in order to receive Holy Communion worthily?

It is necessary to be in the state of grace, i. e., free from mortal sin and to observe the Church's laws on the Eucharistic fast.

254. Have the laws on fasting from midnight been changed?

Yes, but in relaxing these rules, the Holy Father urged both clergy and laity who are able to do so, to continue "to observe the old and venerable form of the Eucharistic Fast before Mass and Holy Communion". He also stressed that all who make use of the new concessions must compensate "by becoming shining examples of a Christian life, and principally with works of penance and charity."

255. What concessions are in effect for the benefit of the sick?

The sick, even if not bedridden, may take non-alcoholic beverages and medicine, either in liquid or solid form, without any time limit; nor is it necessary to consider the ingre-

dients of medicines even if they do contain alcoholic elements. Nor need the infirm consult a confessor, as heretofore. For Holy Viaticum—no fast is demanded. (See No. 251.)

256A. What laws now govern the Eucharistic Fast?

(a) Water, which may be mineral, carbonated or chemically purified, is permitted at all times.

(b) Non-alcoholic beverages, liquids may be taken one hour before receiving, either in the morning or at other times.

(c) Solid foods and alcoholic beverages may be taken at all times up to three hours before the actual time of receiving Holy Communion. (See 256B.)

256B. What about priests offering Mass?

These are obliged by the same rules on the Eucharistic Fast as the laity, except that their one or three hour fast is reckoned from the time they commence Mass, not from the time they will receive Holy Communion.

256C. What fast is required for or at Midnight Masses?

At Christmas, the Easter Vigil, and other Midnight Masses, the usual three hours abstinence from solid foods and alcoholic beverages as well as one hour from liquids (except water) is demanded for both the celebrant and communicant. (See 256 a.)

256D. When may afternoon-evening Masses now be celebrated?

Bishops and those exercising their authority may permit Mass every day after midday (afternoon or evening) for the common good, i. e., if this is necessary for the spiritual welfare of a considerable number of the faithful.

257A. Is anyone ever allowed to receive Communion without being in the state of grace?

No, one would commit a grave sin, a sacrilege, to receive Holy Communion knowing he was guilty of mortal sin. If in doubt, he can receive but only after having made a good act of contrition.

257B. What must one do, who is guilty of mortal sin, if he wishes to receive Holy Communion?

Such a one must first go to confession; even perfect contrition does not excuse him from doing so.

258. What are some of the chief benefits of Holy Communion?

(a) Our Lord unites Himself and nourishes our souls with His divine life.

(b) He increases sanctifying grace and other virtues in the soul.

(c) He lessens our evil inclinations, i. e., makes it easier for us to avoid sin.

(d) He gives us a pledge of everlasting life and a glorious resurrection, provided we do not forfeit these promises by mortal sin.

259. What should we do after receiving Holy Communion?

If at all possible after Communion we should spend at least ten or fifteen minutes in prayer, adoring and thanking our Lord Who has come to dwell within us, and asking for the material and spiritual favors which we need.

260. In the Latin rite, why is Holy Communion given to the people only under the form of the consecrated Host?

Because Jesus Christ is **entirely** present under both the bread and wine. Wherever our Lord is at all, He is there completely. Many serious problems would be connected with giving the laity the consecrated wine: scarcity, danger of irreverence, sanitary reasons. Since it is not necessary for Holy Communion, the Church uses wine only for the Sacrifice for which it is required.

261. What is Benediction of the Blessed Sacrament?

This is the service which ends by giving the blessing in the form of the cross with the large Sacred Host, by which Christ Himself blesses us.

262. Of what is devotion to the Sacred Heart of Jesus symbolic?

Of God's eternal love which we represent as deposited in the divine Heart of Christ, depicted as surrounded with a flame of fire to denote the intensity of God's love.

CONFIRMATION

265. What is Confirmation?

Confirmation is the sacrament by which a baptized person receives the Holy Spirit with His special gifts such as Wisdom, Understanding, Counsel, Knowledge, Fortitude, Piety and Fear of the Lord.

Is. 11:2. The Spirit of the Lord shall rest upon him; the Spirit of wisdom and of understanding; the Spirit of counsel and of fortitude; the Spirit of knowledge and of Godliness and the Spirit of the fear of the Lord.

266. Who confers the Sacrament of Confirmation?

A bishop is its ordinary minister; however, in special cases, a priest may be given the right to confirm.

267. How is Confirmation solemnly and publicly given?

The bishop extends his hands over all to be confirmed and prays that they may receive the Holy Ghost; then he anoints the forehead of each with chrism in the form of a cross, saying to each: "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." The attending priest answers: "Amen."

268. What is holy chrism and what does the word mean?

Holy chrism is a mixture of olive oil and balsam consecrated by a bishop on Holy Thursday. It signifies the strength we receive against the enemies of our salvation.

269. Why does the bishop make the sign of the cross on the forehead when confirming?

(a) Because as Christians and soldiers of Christ the cross is our incentive to fight and our assurance of victory.

(b) To indicate that the one confirmed must, when necessary, openly profess his faith in Jesus crucified.

270. Which are the twelve fruits of the Holy Spirit?

These are: Charity, joy, peace, patience, benignity, goodness, long-suffering, mildness, faith, modesty, continency and chastity. (See Gal. 5:22).

While these fruits, as well as the other gifts of the Holy Spirit, are given before and/or with Confirmation—like beautiful spiritual flowers—they must be carefully conserved and augmented all through life.

271. What does the bishop say as he gives a slight blow on the cheek of the one he confirms?

He says: "Peace be with thee" to signify that true peace is found in suffering patiently, even bearing hard blows for the sake of Christ.

272. What preparation is necessary for receiving Confirmation, if one has the use of reason?

(a) One must be in the state of grace and be instructed in the principal doctrines of Catholic faith.

(b) Procure one's certificate of Baptism unless that was conferred in the same church in which Confirmation is being given.

(c) Have the age required by the Church's custom in the place where Confirmation is to be conferred.

273. Why do we include Confirmation among the Seven Sacraments?

The Bible teaches this; moreover the infallible Church has declared it to be a dogma of faith.

Acts 8:14-17. Now when the Apostles who were in Jerusalem had heard that Samaria had received the word of God, they sent unto them Peter and John. Who, when they were come, prayed for them, that they might receive the Holy Ghost. For He was not yet come upon any of them; but they were only baptized in the Name of the Lord Jesus. Then they laid their hands upon them, and they received the Holy Ghost.

Acts. 19:6. And when Paul had imposed his hands on them, the Holy Ghost came upon them, and they spoke with tongues and prophesied.

Heb. 6:2. Of the doctrine of baptism and of imposition of hands and of the resurrection of the dead, and of eternal judgment.

In the early church, the Sacrament of "the laying on of hands" was often attended with visible miraculous manifestations, which is not now usually the case. But the Sacrament itself remains the same, when conferred by a qualified successor of the Apostles.

EXTREME UNCTION

275. What is the Sacrament of Extreme Unction?

Extreme Unction (meaning last anointing), is the sacrament given to those in danger of death. It is called "last" not because it is necessarily a prelude to death, but because it may be so. Meanwhile, it is usually the latest sacrament received in which holy oil is used.

276. What does the Bible teach about Extreme Unction?

St. James (v, 14-15) says: "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."

As all such spiritual ordinances derived from Christ and the Apostles were of their very nature perpetual, it is radically wrong to say that Extreme Unction as here described was but a temporary institution.

277. How is this sacrament given?

The priest imposes his hand upon and prays over the sick person; then he anoints with oil in the form of a cross the five senses: eyes, ears, nostrils, lips, hands and feet, saying: "Through this holy anointing, and by His most tender mercy may the Lord pardon thee whatever sins thou hast committed by" (sight, hearing, speech, etc.). If time permits, other prayers precede and follow these essential ones.

278. What are the effects of Extreme Unction?

- (a) It gives or increases God's grace in the soul.
- (b) It removes venial sins.
- (c) It also forgives mortal sins, if the sick person cannot confess his sins and is properly disposed.

Extreme Unction is one of the seven sacraments instituted by Christ. It consists in the anointing of the senses of sick persons with holy oil, accompanied by prayers for the forgiveness of their sins. So far as there is any sacrament or ordinance of physical healing in the New Testament, this is found in the Sacrament of Extreme Unction, one of the effects of which is "to restore health to the body, if God sees fit."

- (d) It strengthens the soul against temptat' on, evil inclinations and weakness of will.
- (e) It often physically benefits, sometimes restores health to the sick person, if God so wills.

279. Who may receive Extreme Unction?

Every Catholic who has attained the use of reason and who is in danger of death from accident or sickness.

280. When should this sacrament be received?

It should be received as soon as the priest or prudent physician judges that the patient **may** die as a result of the sickness or accident. It is most unwise, even wrong, to wait until actually dying.

281. Are any other sacraments or rites given to those seriously ill?

Yes. The priest hears the patient's confession, gives Holy Viaticum, then Extreme Unction and finally, the Last Blessing. All of these together are called the "Last Rites" of the Church. Often circumstances require them to be given with intervals between.

To the Apostolic Blessing is attached a plenary indulgence, which may be gained by the patient at death. He must be sincerely contrite, fully resigned to the Will of God, accepting even death itself, if such be God's will; also as an indication of the patient's confidence in the merits of Christ, he or she pronounces the name of Jesus and if possible kisses the crucifix. All our priests are authorized to impart this last blessing or Apostolic Benediction to those who are in danger of death.

282. How often may one receive Extreme Unction?

Only once in the same danger of death. But it is also permitted to repeat it when the illness is lengthy and meanwhile there has been some improvement in the patient's condition.

283. In the case of sudden death what should be done?

Send for a priest (if the person is a Catholic). Extreme Unction may be given conditionally, even after a person has been apparently dead for a brief period. This is urged because actual death may not yet have resulted.

HOLY ORDERS

284. What powers did Christ give to His Apostles?

- a. At the Last Supper He said: "This is My Body," etc.; "This do for a commemoration of Me." (Luke, xxii, 19.)
- b. On the day of His Resurrection He said: "As the Father hath sent Me I also send you . . . Receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven them, and whose sins you shall retain, they are retained." (St. John, xx, 21-23.)
- c. Before His Ascension into heaven He said: "All power is given to Me in heaven and on earth. Going, therefore, teach ye all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and behold I am with you all days even to the consummation of the world." (Matt., xxviii, 18-20)

The Apostles, therefore, had the fulness of Christ's power; they were to teach and do all that Jesus Christ had commanded, and rule with His authority.

285. Did the Apostles endow others with the powers Christ had given to them?

Yes. They gave these powers to St. Paul, St. Barnabas, St. Mark, St. Luke, and to many others. These also ordained, consecrated others. (St. Paul to Titus, i. 5; Acts 13:2-3).

286. What is the Sacrament of Holy Orders?

It is the sacrament by which bishops, priests, deacons and subdeacons of the Catholic Church receive the power and grace to perform their sacred offices.

The Bible teaches that Christ has ambassadors or agents (his bishops and priests) who represent Him in this world; 2 Cor. 5:20; I Cor. 4:1; John 20:21.

287. Why is it called Holy Orders?

Because it comprises several steps or grades which lead up from subdiaconate to the episcopate, i. e., the office of bishop.

288. Who can administer the Sacrament of Holy Orders?

Only a validly consecrated bishop can confer Holy Orders.

289. Who can receive Holy Orders?

Any Catholic of the male sex who has the necessary age,

learning, character and other qualifications, including that he be approved by the proper ecclesiastical authorities.

290. What are the Orders or grades leading to the priesthood?

a. Ceremony of initiation into the clerical state is called the First Tonsure, i. e., cutting of the hair to symbolize the segregation of the candidate from worldly pursuits.

b. Four Minor Orders: Porter, Reader, Exorcist, Acolyte.

c. Two Major Orders: Subdeacon and Deacon.

d. Priesthood.

291. Which are the chief powers of a priest?

To offer the Sacrifice of the Mass (Luke, xxii, 9.); to forgive sins (John, xx, 21-23); to administer the other sacraments not reserved to the bishop.

292. Which are the chief powers of the bishop?

He has the powers of a priest, and also of conferring the Sacraments of Confirmation and Holy Orders.

When in charge of a definite territory, he is its supreme spiritual ruler and chief pastor.

293. Who is the Pope?

The Pope is elected by the Cardinals to be Bishop of Rome; as such, he is the successor of St. Peter and endowed with the prerogatives Christ gave to that Apostle.

294. What are the duties of cardinals?

a) They elect and assist the Pope in governing the Church as far as their residence and other duties permit. In a certain sense, they are the Pope's cabinet officers.

MATRIMONY

300. By whom was marriage instituted?

Marriage as a sacred contract was instituted by God Himself when He created the first man and woman and declared them to be "two in one flesh." (Gen. ii, 24.) Later Christ made matrimony one of the Seven Sacraments.

301. How do we know that Matrimony is a sacrament?

St. Paul says "This is a great sacrament, but I speak in Christ and in the Church." (Eph., v, 25-32.)

The infallible Church has defined this as a dogma of faith.

302. What are some of the laws of the Church about Matrimony?

Without special dispensation—

- a) Catholics cannot marry non-Catholics.
- b) First or second cousins may not marry. In the case of those more closely related, dispensation is not given.
- c) They cannot have the Nuptial Mass and Blessing during Advent and Lent.

303. What is a sacramental marriage? Can a sacramental marriage ever be broken?

A sacramental marriage is one freely entered into between two baptized persons who are free from invalidating impediments; who intend to form a permanent union and do not exclude the right to have children; when such persons live together as husband and wife, that marriage cannot be broken except by the death of either. (Matt. 19:6).

This doctrine is maintained at a great price by the Catholic Church. She loses thousands every year because of her uncompromising stand upon this subject. But did she do otherwise, she would cease to be the true Church of Christ.

304. Does infidelity break the bond of a sacramental marriage?

No, it does not; if one party commits adultery the other party may, under certain circumstances have the right to live separately but not to remarry during the former consort's lifetime. This is the real meaning of Matt. 19:9.

1 Cor. 7:10-11. But to them that are married not I but the Lord commandeth that the wife depart not from her husband; and if she

depart that she remain unmarried, or be reconciled to her husband; and let not the husband put away his wife.

Mark 10:11-12. And he saith to them, whosoever shall put away his wife, and marry another, committeth adultery against her. And if the wife shall put away her husband, and be married to another, she committeth adultery.

Luke 16:18. Every one that putteth away his wife and marrieth another committeth adultery and he that marrieth her that is put away from her husband committeth adultery.

305. How must Catholics be married?

- a) They must be married in the presence of an authorized priest (usually the pastor of the bride) and two witnesses.
- b) They must be in the state of grace.
- c) They must be free from prohibiting and invalidating impediments, not dispensed from by the Church.

306. What is meant by an impediment to marriage?

It is an obstacle to the lawfulness or the validity of the marriage; which may arise from nature itself or from the positive laws of the Church. In the latter case, the Church may, under some circumstances, dispense from certain of these impediments.

307. What are things that Catholics cannot do regarding marriage?

- 1—Cannot be married validly except before a priest and two witnesses;
- 2—Cannot be married without giving the priest ample notice; details, instructions requiring time must be prearranged;
- 3—Cannot marry a non-Catholic unless both sign the promises required for a dispensation;
- 4—Cannot agree to having only some of the children baptized and reared in the Catholic Church;
- 5—Cannot have one ceremony before a priest and another before a minister or, in the U. S., civil magistrate.
- 6—Cannot marry a non-Catholic who believes in divorce and remarriage;
- 7—Cannot marry a divorced person unless the proper Church authorities have investigated the former mar-

riage(s), and declared the person free to marry according to Canon Law;

- 8—Cannot marry outside their own diocese, except with dispensation and/or other papers from the Catholic's own diocese and pastor;
- 9—Cannot, without courting spiritual disaster, become engaged to one divorced (7) or hostile to the Church's laws (3, 4, 5, 6).

308. What are the obligations imposed by the Sacrament of Matrimony?

a) The husband and wife must live with and be faithful to each other until death.

b) The primary purpose of marriage is the perpetuation of the human race; therefore, any interference with nature's laws by artificial "birth control" is immoral. (Gen. xxxviii, 10.) The only legitimate birth control is self-control.

309. Can husband and wife ever live separately from each other?

For sufficiently grave reason, a husband and wife may live separately, but neither may marry again while both live. (1 Cor., vii, 10, 11.)

Catholics must consult their pastor or bishop before applying for a legal separation.

310. Who are the ministers of the Sacrament of Matrimony?

The man and the woman expressing mutual consent to take each other as husband and wife, are the ministers of the sacrament; the priest is the official and necessary witness for the Church and (in the United States) for the State also.

311. Are the marriages of Protestants valid in the eyes of the Catholic Church?

Marriages of two baptized Protestants who are free to marry, which are performed before a minister or magistrate, are regarded as sacramental by the Catholic Church and can be broken only by the death of one of the parties.

312. What is meant by the "banns of marriage"? What is their purpose?

The banns are announcements of an approaching marriage made at the principal Mass on three Sundays or Holy-

days in the church or churches to which the man and woman belong or have lived.

The purpose of the banns of marriage is that anyone who knows of an impediment to the marriage may declare it to the priest by whom the marriage is to be performed.

313. What is meant by “marrying outside the Church”?

This has reference to a Catholic who would attempt to contract marriage before a civil officer or a non-Catholic minister of religion.

314. What are some of the penalties for a Catholic to marry outside of the Church?

Although it is a legal union according to civil law, it is not a sacramental marriage recognized by the Catholic Church; the Catholic commits a mortal sin of special gravity, is living in a state of constantly repeated sin; he cannot receive the Sacraments, even though in danger of death, unless the marriage is repudiated or blessed before the Church.

CHAPTER XXI

THE COMMANDMENTS OF GOD

315. Which are the Ten Commandments of God?

1. **I am the Lord thy God, Who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt not have strange gods before Me.** Thou shalt not make to thyself a graven thing, nor the likeness of any thing that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth. **Thou shalt not adore them, nor serve them.**

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

3. Remember thou keep holy the Sabbath Day.

4. Honor thy father and thy mother.

5. Thou shalt not kill.

6. Thou shalt not commit adultery.

7. Thou shalt not steal.

8. Thou shalt not bear false witness against thy neighbor.

9. Thou shalt not covet thy neighbor's wife.

10. Thou shalt not covet thy neighbor's goods.

316. To whom did God give the Ten Commandments?

While all normal humans have knowledge of right and wrong, as specifically worded, God gave the Ten Commandments to Moses, the greatest of the ancient prophets.

317. Are we obliged to keep all God's Ten Commandments?

Everyone who wishes to serve God and save his immortal soul must keep all the commandments of God. (James ii, 10.)

318. Which are the two great commandments that contain the whole law of God?

The two great commandments that contain the whole law of God are: First, 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; second, Thou shalt love thy neighbor as thyself.

319. What is to be said of those who boast that they are honest, pay their debts to their neighbor and therefore need no additional religion?

These may be honest to their neighbor but they are dishonest to God Whom they defraud of the debts of faith and service that they owe Him. (See No. 318)

These may keep the second of the commandments but they are despising what our Lord called the first and greatest.

CHAPTER XXII

THE FIRST COMMANDMENT

320. To what does the First Commandment oblige us?

It obliges us to adore and serve only the one true God; according to His words, "I am the Lord thy God, thou shalt not have strange gods before me."

321. What is forbidden by the First Commandment?

(a) Adoring false gods, as did the heathen.

(b) Attributing to persons or things powers that belong to God alone; e. g., believing in the power of fortune tellers to reveal the future, which depends on the free will of God or man; or in the power of spiritists (at so much per person) to bring back the dead or messages from the dead; or in the power of charms to avert evil or to bring "good luck."

(c) Willfully remaining in or joining a religion or a church which is not the true Church established by Jesus Christ.

322. Do Catholics break the First, or according to Protestants, the Second Commandment by having crucifixes and statues in their churches?

No, because they do not adore these. God does not forbid the mere making of images; in the Old Law He commanded this. (Exod. xxv, 18.) He does forbid the adoring of images after they are made: "Thou shalt not adore them, nor serve them." (Exod., xx, 5.)

Exod. 25:18. Thou shalt make also two cherubims of beaten gold on the two sides of the oracle.

Numbers 21:8-9. And the Lord said to Moses, make a brazen serpent, and set it up for a sign; who ever being struck, shall look on it, shall live.

John 3:14. And as Moses lifted up the serpent in the desert so must the Son of Man be lifted up.

3 Kings 6:29. And all the walls of the temple round about he carved with divers figures and carvings and he made in them cherubims and palm trees and diverse representations as it were standing out and coming forth from the wall.

323. How answer a non-Catholic who says: "You wish me to go to your Church but you will not attend mine"?

(1) Their very name "Protestant" means that they are protesting against the Catholic Church. The name Catholic is all-embracing; it includes even good Protestants in a state of sanctifying grace whom the Catholic Church claims as belonging to her soul.

(2) There is also the fundamental principle of cooperation with a church or religion which Christ did not establish, but owes its origin to mere men or women.

324. When does a person sin by sacrilege?

When he mistreats sacred persons, places or things.

325. When does a person sin by despair? By presumption?

Despair is refusing to trust that God will give the necessary help to save his soul if he does his part.

Persons are guilty of presumption when, no matter what they do, they think they are going to be saved. God, they say, is too good to punish them.

SECOND TO FOURTH COMMANDMENTS

330. What is forbidden by the Second Commandment?

"Thou shalt not take the name of the Lord thy God in vain," forbids us to use the name of God in any disrespectful, profane, or contemptuous way, especially by cursing and blasphemy. It also forbids unlawful oaths and unfulfilled vows.

331. What is an oath?

An oath is a calling upon God to witness the truth of what we say. Wilfully lying under oath is the great sin of perjury; which is also a criminal offense under the civil law when the oath is administered in court, by a notary public, or some other public official.

332. What is a vow?

A vow is a solemn promise made to God to do something pleasing to Him and made binding under pain of sin.

333. What is blasphemy?

Blasphemy is insulting language showing contempt for God, directly or through His saints, His Church, or other holy things.

334. What is the Third Commandment?

"Remember thou keep holy the Sabbath Day," which for Catholics means to attend Mass on Sundays and Holy-days of Obligation; also to abstain from unnecessary servile work, the kind in which the body is principally active.

335. What Divine Laws does a Catholic observe by devout presence at Sunday Mass?

In effect, he fulfills four divine laws: (1) The law of God through nature or reason; (2) the law of God through Christ; (3) the law of God through the Decalogue and (4) the law of God through the authority of the Church.

First Law—Reason obliges the creature to worship his Creator; worthy participation in the Clean Oblation of Christ, renders the most perfect worship possible for a created being.

Second Law—Our Lord commanded not only the disciples in the Cenacle but all future disciples to "Do this in com-

memoration of Me." But if presence at this eternal Commemoration daily would not be too often—certainly presence at Mass weekly is not too frequent.

Third Law—Almighty God Himself confirmed this law of weekly worship; "Remember to keep holy the Sabbath"—one day in seven—which in the New Testament is the Lord's Day. Presence at the commemoration of Calvary's Sacrifice sanctifies the day more perfectly than could any other possible action.

Fourth Law—To transmit His teachings and channels of grace, not only to one, but to all ages, our Lord organized a Church or spiritual society, to which He gave this ample authority: "He who hears you hears Me and he who despises you despises Me." That Church thus sums up the three laws—of reason, of Christ, of the Decalogue—and adds to them her own authority: "Hear Mass on Sundays and Holydays." Nor are there such qualifications as "Except when you do not feel like it, except in summer, winter, or when too indolent to comply."

But not merely serious duty but enlightened self-interest urges all Catholics to be present at the ENTIRE Mass on Sundays and Holydays for not only of priests but of the faithful are true what the sainted author of the "Imitation of Christ" said: "By the Mass you honor God, you rejoice the Church, you obtain grace for the living, rest for the dead and make yourself partaker of all good things."

336. In the Old Law why did God command the Sabbath to be kept holy?

Because, according to Exodus, xx, 11, He completed the work of creation in six days and rested on the seventh.

337. In the New Law, why do we keep holy the first day instead of the Sabbath or seventh day?

We do so on the authority of the Apostles and the earliest Church. The Apostles selected Sunday on which to hold their Christian assemblies, because Christ rose from the dead on Sunday, and because the Holy Ghost came down upon the Apostles on Pentecost Sunday. (Acts, ii, 4.) The problem of detaching converted Jews from observing the now void Mosiac law was also a reason.

338. What excuses Catholics from the obligation of attending Sunday and Holyday Mass?

A really grave inconvenience, illness such as would keep one home from important work or business; great distance from where Mass will be offered and no conveyance for riding.

339. When is manual labor permitted on Sunday?

When it is really necessary for religion, for the general public, for ourselves or our neighbor.

340. What is to be said of occupations on Sunday primarily for recreation, in order to be kept busy, or otherwise physically beneficial?

Our Lord's words that "the Sabbath is made for man and not man for the Sabbath," suggests a non-rigorous attitude. Persons concerned should consult their pastor, confessor or some other prudent priest.

341. What is to be said of those who rarely (once or twice a year) for purposes of recreation go to a place where they will be unable to attend Mass that Sunday?

If they leave Friday or early Saturday—prudent authorities say they can do so without sin; at the time they leave, the law does not as yet bind them.

342. Besides attending Mass and abstaining from servile work, how is it recommended that we spend Sunday?

To spend it in a manner becoming the Lord's Day: devoting additional time to prayer and to the reading of Catholic papers or other books of devotion.

343. Are we forbidden all amusements on Sunday?

No. Innocent amusements and relaxations may be indulged in so long as they do not interfere with our religious obligations. For the ordinary person, some harmless relaxation is not only permissible but recommended.

344. What duties are imposed by the Fourth Commandment?

"Honor thy father and thy mother, that thou mayest be long-lived upon the earth," obliges us: (a) To love and respect our parents as long as they live; at least until maturity, to obey them in all that is not sinful. (b) To respect and obey other lawful religious and civil authority. (Eph., vi, 1,

2.) Rom., xiii, 1, 2.) The Church has the authority of Christ; just laws of a lawful government bind in conscience.

345. How does a citizen show proper interest in his country's welfare?

By voting conscientiously and without selfish motives; by paying just taxes and by defending his country's rights when necessary.

CATHOLIC MORAL PRINCIPLES

No. 1. **MARRIED PERSONS:** Those who contract lawful Christian marriage are joined by an unbreakable bond, which only death can divorce. For grave reasons, and with ecclesiastical permission, a Catholic may live apart from husband or wife, even secure legal divorce, but attempted remarriage excludes them from the sacraments of the Church. Infidelity, race suicide, abortion are intrinsically evil.

No. 2. **UNMARRIED PERSONS,** both men and women; there is no double standard. Not only the wicked things mentioned by St. Paul in I Cor. 6:9-10; Ephesians 5:3, but even the willful desire of them are grievous or mortal sins. And Catholic theology teaches that to leave this life without due repentance for even one mortal sin, bars the soul from heaven forever.

No. 3. **PRIESTS, BISHOPS, THE POPE,** are not only bound by ALL the laws included in Moral Principle No. 2 (for single persons), but since they take a solemn vow of perpetual chastity and celibacy, therefore any violation of the above strict moral code would be a double sin for them: (1) against the universal law of God, and (2) against their vow, explicitly and freely taken.

No. 4. **THE RELIGIOUS WOMEN, i. e., NUNS OR SISTERS,** are bound by ALL the laws by which any other pure Catholic girl or woman is obligated, the laws included in principle No. 2, but in addition to this, they are also bound by their vows of chastity or purity taken when dedicating themselves to God. This vow includes the promise to remain unmarried. The Sisters, however, can secure dispensation from their vows if they desire, return to worldly pursuits and even marry, without incurring moral censure.

To the above four Catholic principles, there are no qualifications, nor exemptions, nor exceptions. They bind Pope, Priest, Laity, Men and Women, each according to his own state of life, as above outlined.

FIFTH AND SIXTH COMMANDMENTS

346. What does the Fifth Commandment forbid?

"Thou shalt not kill," forbids not only the unjust taking of human life, but everything that might lead up to it, e. g., hatred, anger, jealousy, quarreling and the like.

347. Is it murder to deprive an unborn child of life?

Yes. With the added malice that the child is not only deprived of life but of the chance to be baptized. Usually this sin is a "reserved case," i. e., the confessor must procure permission from the bishop to absolve the penitent.

348. When is it permitted to take the life of another?

(a) When lawful authority imposes capital punishment in punishment for grave crimes.

(b) In a just war.

(c) In self-defense, to save one's life or essential belongings, when unjustly attacked.

349. Is it ever permitted to take one's own life?

Never. Suicide is a grave sin, since we have no dominion over our own life. Suicides are deprived of Christian burial. However, as persons doing or attempting this are often mentally deranged, the Church in many such cases gives the benefit of the doubt—when the opposite is not certain.

350. What is forbidden by the Sixth Commandment?

"Thou shalt not commit adultery," which is the sin of a married person who is unfaithful to husband or wife.

If one or both persons are married, or have vows, then more than one mortal sin is committed by the willful violation of the Sixth Commandment.

Moreover, this same law also forbids to the unmarried all actions, alone or with others, which are contrary to modesty, decency and chastity.

351. What other things does the Sixth Commandment forbid?

It forbids impure conversations, stories, the reading of bad books, seeing suggestive plays or pictures and everything that may arouse impure thoughts, feelings or desires.

352. What are the chief dangers to the virtue of chastity?

Idleness, sinful curiosity, bad companions, drinking, im-

modest dress, indecent books, plays and motion pictures are all great dangers.

353. What are powerful means of preserving the virtue of chastity?

Besides avoiding all occasions of sin, to seek God's help through prayer, frequent confession, Holy Communion, assistance at Holy Mass and to have a special devotion to the Blessed Virgin.

CHAPTER XXV

SEVENTH COMMANDMENT

355. What is the Seventh Commandment?

"Thou shalt not steal," which forbids taking what justly belongs to another; destroying the property or other possessions of another.

356. Is one ever permitted to take what belongs to another?

One who actually is starving and cannot otherwise procure food would be allowed to take a loaf of bread, for example, on the principle that under such circumstances, the owner is not reasonably unwilling.

357. How would storekeepers break this commandment?

By giving short weight, spoiled goods and in other ways exacting pay for what they do not give.

358. How would public officials break the Seventh Commandment?

By dishonesty in the use and care of public funds.

359. What is the obligation of employers?

They are obliged to give a living wage to those who work for them; to protect their physical welfare, even their spiritual good, so far as circumstances make that possible.

360. What is the obligation of employees?

They are obliged to give a just return in time and labor for their salary or wage. Wasting time, ruining goods of the employer is a form of injustice.

361. If one has received stolen goods or aided one who stole them, what must be done?

He must return the goods, or the equivalent, to the person

from whom they were stolen, even though he did not gain anything himself.

362. What are all people obliged to do in justice to others?

Everyone is obliged to give to everyone what belongs to him and refrain from what would cause him avoidable loss.

363. If we have been unjust to others, what are we obliged to do?

We are obliged to give back anything we have taken and to repair any damage we have caused, if that is possible. When impossible to find the real owner, we must give to his heirs or to charity. In case of doubt, ask advice from the confessor.

364. If we have found some article of value what are we obliged to do?

We usually are obliged to try to find the owner and return the article to him. If that is impossible, after making an honest effort, we can keep the article for ourselves.

“SECRET” OF THE CHURCH

Many non-Catholics imagine that there is some great secret about the Catholic Church; something whereof Protestants know nothing at all and of which even many Catholics themselves are uninformed.

At first hearing, it comes as a distinct shock to persons studying the Catholic religion to be told by a priest: “Yes, that is true, there is a great secret about the Catholic Church.” They are reassured, however, when the priest continues: “There is a great secret, but it is a secret that we are most anxious to pass on to others, to make others understand; in fact, we would give absolutely anything if only every non-Catholic could know this secret.”

The great secret in the Catholic Church is the Real Presence of Christ, (see pages 40-48). For when the little bell tinkles at the altar for Holy Communion—Jesus, under the humble appearance of the consecrated Host, comes to those who wish to receive Him. All day long, all night long, He dwells in each Catholic church, where the consecrated Host is preserved. Here loving hearts may visit Him, troubled souls may approach Him; verily and literally does He here fulfill His divine promise: “Behold I am with you all days even to the consummation of the world.”

EIGHTH TO TENTH COMMANDMENTS

365. What is the meaning of the Eighth Commandment?

"Thou shalt not bear false witness against thy neighbor," means that we must not tell any lies at all, but especially lies against other people.

366. If a direct or complete reply to a question asked us would inflict unjust damage on ourselves or others, what course is open to us?

A mental reservation, in which we tell the truth but do not give all the facts.

367. What most especially is forbidden by the Eighth Commandment?

To injure another's honor and reputation by calumny or detraction. Calumny is ascribing faults or misdeeds to another of which he is not guilty. Detraction is telling the actual but as yet unknown faults or misdeeds of another, without real necessity.

368. Is it ever permitted to make known the faults of another?

Yes, for a grave reason; for example, to save an innocent party, or when parents, lawful authority in the Church or State have a right to know the facts.

369. When are we obliged to keep a secret?

We are obliged to keep a secret when we have promised to do so, when our office requires it, or when the rights of another demand it.

370. When does a person commit the sin of rash judgment?

When, without sufficient reason, he believes something harmful to another's character.

371. What must one do if he has injured the character of another unjustly?

He must do everything possible to restore his good name by correcting the evil report or unlawful statement. A prudent confessor will solve doubts as to one's obligation.

372. Does the Eighth Commandment forbid anything else?

Yes. It forbids all unnecessary criticism, fault-finding, uncharitableness and tale-bearing. It imposes an obligation as

far as possible, not to listen to unkind, uncharitable talk about others.

373. What does the Ninth Commandment forbid?

"Thou shalt not covet thy neighbor's wife," forbids all sensual, impure thoughts and desires; such things are grievously sinful if they are willfully and deliberately kept in one's mind. One is not allowed voluntarily to take pleasure in or desire what one cannot lawfully do.

374. Are involuntary impure thoughts sinful?

No, but we should strive to banish such thoughts as soon as we realize their nature, pray and turn to other things. By doing this, we gain merit for fighting against temptation.

375. What does the Tenth Commandment forbid?

"Thou shalt not covet thy neighbor's goods." As the Seventh Commandment forbids damaging or stealing another's property, so the Tenth Commandment forbids us to envy the good fortune of another and to desire seriously to have what belongs to another.

One can desire to have something similar to what the neighbor has, but not to envy or wish to deprive him of his property.

Every organization, which has the right to function, has also the right to make rules and regulations governing its own members. Even a debating society must have certain rules which bind its members; otherwise, instead of having an orderly procedure, there would be chaos; everyone would be talking at the same time, nothing could be accomplished along orderly lines.

Were it but a mere human institution, therefore, the Catholic Church would have the right to make laws for its own members. But, since it is a divine institution, therefore these laws are founded upon divine authority.

Those persons, therefore, who have maintained that a certain command "is only a law of the Church," thereby show a complete misunderstanding of our Lord's divine institution: That He has founded a Church; that He has given that Church the authority and the duty to teach His truths and to administer His sacraments; that as the Father has sent Him, so also does He commission His Church to act in His name.

PRECEPTS OF THE CHURCH

381. By what authority does the Church make laws for her members?

By the authority which Christ gave to His Church when He founded it and authorized it to act in His name. Every lawful organization must have sufficient power to accomplish its purpose.

382. What are the main rules or laws of the Church?

- (1) To hear Mass on Sundays and Holydays of Obligation.
- (2) To fast and abstain on days appointed.
- (3) To go to confession at least once a year.
- (4) To receive Holy Communion during the Easter season.
- (5) To contribute to the support of religion, which is primarily the parish church and school.
- (6) To observe the Church's laws on marriage .

383. When must Catholics attend Mass?

Catholics must attend Mass on all Sundays and Holydays of Obligation unless they are prevented by some grave reason, such as would keep them from important work or other grave duties. (No. 338.)

384. What are Holydays of Obligation?

Days which, as far as possible, must be observed as Sundays, i. e., by hearing Mass and abstaining from servile work.

Holydays commemorate important events in the life of Christ, the Blessed Virgin, and remind us of the merits and rewards of the saints.

385. How many Holydays are there?

In the United States there are six: Christmas (December 25); New Year's, the Circumcision of our Lord (January 1); the Ascension of our Lord (Thursday, the fortieth day after Easter); the Assumption of the Blessed Virgin (August 15); the Feast of All Saints (November 1); the Immaculate Conception of the Blessed Virgin (December 8).

386. What is meant by fasting?

Fasting means eating only one full meal a day. Breakfast and lunch (or supper) must be lighter repasts for one who fasts.

387. Who are obliged to observe the fast days of the Church?

All baptized persons between the ages of 21 and 59, unless they are excused on account of health or work, or dispensed for some other good reason by competent authority.

388A. What are the seasons and days of fasting?

(a) The weekdays of Lent (including Holy Saturday); Sundays are not included.

(b) The Wednesdays, Fridays and Saturdays of Ember weeks which come at the beginning of each of the four seasons.

(c) The Vigils of Easter, Pentecost, Immaculate Conception, All Saints and Christmas.

388B. In what does fasting consist?

On days of fast, only one full meal is allowed, at which meat is permitted EXCEPT on Fridays, Ash Wednesday and the Vigils of the Immaculate Conception and Christmas. Two other meatless meals, sufficient to maintain strength may be taken; but together they should not equal another full meal.

Eating between meals is not permitted; but liquids, including milk and fruit juices, are allowed.

When health or ability to work would be seriously affected, the law does not oblige; in doubt concerning fast or abstinence, a parish priest or confessor should be consulted.

389. What is meant by abstaining?

Abstaining means **not** eating meat or its ingredients. Minute quantities of the latter may be used for seasoning, etc. All Catholics seven years and older are subject to this law.

390. What are the days of abstinence?

(a) These are completely meatless; all Fridays (except when a Holyday occurs on Friday); Ash Wednesday, also the Vigils of Christmas and the Immaculate Conception (Dec. 7).

(b) On other days of abstinence meat may be used once; i. e., Ember Wednesdays and Saturdays; Vigils of Easter, Pentecost and All Saints.

On weekdays of Lent not given above: those who do not fast — no abstinence; those who do fast — meat once daily.

391. Why does the Church make Friday a day of abstinence?

To remind us of our Lord's death on Good Friday and to show Him the deference of this slight act of self-denial.

392. Is it sufficient to go to confession and Holy Communion once a year?

By no means; we should go to confession and Holy Communion frequently because frequent reception of these sacraments greatly aids us to overcome temptation, to remain in the state of grace and to advance in virtue.

393. What is meant by "Easter Time"?

In the United States it is the fourteen weeks between the first Sunday of Lent and Trinity Sunday. All Catholics must receive Holy Communion at least once during this time. This is called the "Easter Duty."

394. Why is the Church opposed to Catholics marrying non-Catholics?

Because mixed marriages too often bring about family discord, loss of faith on the part of the Catholic and neglect of the religious training of the children.

When mixed marriages turn out well, this is because of the unusual tolerance and good will of the non-Catholic and/or the extraordinary fidelity of the Catholic party.

395. Why are we obliged to support the Catholic parish in which we live?

Because in the United States, churches and schools receive no government support and must be maintained by collections and donations from the faithful.

396. What books does the Church forbid us to read?

Such books as are harmful to our faith or morals are forbidden either by name or by her general laws against dangerous reading. Common sense makes the same prohibition.

When the Catholic Church officially commands her own children to hear Mass on Sundays and Holydays, to fast and abstain on the days appointed, to receive the sacraments of Penance and Holy Eucharist at stated times; when the Church lays down certain rules and regulations governing the sacred institution of marriage, these laws bind with the same authority as do the Commandments of God. Why? Because they rest upon Christ's divine authority. To the Church, He has said: "He who hears you hears Me and he who despises you despises Me and he who despises Me despises the Father who sent Me."

CHAPTER XXVIII

THE BLESSED VIRGIN

400. Was any one ever preserved from the spiritual effects of original sin? (See also question 50.)

Yes, the Blessed Virgin Mary. When God created her soul, He at once endowed it with sanctifying grace as He had done in the case of Eve.

401. What is this extraordinary favor to the Blessed Virgin called?

It is called her Immaculate Conception; she was born as all other mortals are but, at its creation, her soul was endowed with the love and friendship of God.

402. Why do we believe in Mary's Immaculate Conception?

(a) The Church has defined this as a dogma of faith.

(b) Because this was due to Mary as mother of the Son of God; as such, she must never have lacked God's friendship.

(c) While Eve was given her immaculate creation as a free gift of God, Mary was given hers from the anticipated merits of Christ.

403. What other privilege is ascribed to the Blessed Virgin?

The special privilege of her Assumption, by which the body of the Blessed Virgin Mary, given an anticipated resur-

rection, was united to her soul in heaven. This is now a dogma of faith and all Catholics must believe it.

404. What are some of the reasons for the Blessed Virgin's Assumption into heaven?

God wished to preserve her body from the decay that follows death, because from that body Jesus Christ had taken His human nature.

All bodies will rise from the grave at the end of the world; in the case of the Blessed Virgin this resurrection was but anticipated.

405. Why is Mary entitled to be called "Mother of God"?

She was the virgin Mother of Jesus Christ, Who is the Second Person of the Blessed Trinity. Hence Mary, being Mother of Christ, is by that fact, Mother of God.

406. What is the most popular devotion of Catholics to the Blessed Virgin?

The rosary, often compared to a spiritual bouquet of prayers.

407. What are the "Mysteries" of the rosary?

(A) The Joyful Mysteries:

1. The Annunciation, that is, the message brought to Mary by the Angel Gabriel. (St. Luke, i, 26-38.)
2. The Visitation of Mary to Her Cousin St. Elizabeth. (Luke, i, 39-56.)
3. The Birth of Jesus Christ. (Luke, ii, 1-20.)
4. The Presentation of Jesus in the Temple. (Luke, ii, 22-39.)
5. The Finding of Jesus in the Temple. (Luke, ii, 42-52.)

(B) The Sorrowful Mysteries:

1. The Agony and Prayer of Jesus in the Garden of Olives. (St. Matt., xxvi, 36-46.)
2. The Scourging at the Pillar. (Matt., xxviii, 26.)
3. The Crowning With Thorns. (Matt., xxvii, 28-31.)
4. The Carrying of the Cross. (St. Luke, xxiii, 26.) (St. John, xix, 17.)
5. The Crucifixion. (St. Matt., xxvii, 33-50.) (St. Luke, xxiii, 33-49.) (St. John, xix, 17-37.)

(C) The Glorious Mysteries:

1. The Resurrection of Jesus. (St. John, xx, 1-23.)
2. His Ascension into Heaven. (St. Mark, xvi, 14-20.)
(Acts, i, 1-12.)
3. The Coming of the Holy Spirit. (Acts, ii, 1-4.)
4. Assumption of the Blessed Virgin into Heaven.
5. Coronation of the Blessed Virgin as Queen of Heaven.

408. Why do Catholics love and honor Mary?

Because God made her the mother of His Eternal Son and because the Holy Spirit by divine inspiration enjoined it. (Luke 1-48).

Since God honored Mary more than other angelic or human beings, are we not allowed, even obliged, to do the same? But where outside the Catholic Church is this precept, this prophecy fulfilled?

CHAPTER XXIX

SACRAMENTALS

410. What are Sacramentals?

Sacramentals are ceremonies or religious articles blessed by the Church for our use, in order to stimulate in us good thoughts, piety and devotion.

While sacraments were instituted by Jesus Christ and give grace of themselves, the sacramentals were instituted by the Church as a means of obtaining grace, aided by the intercession and power of the Church.

411. Name some of the sacramentals.

- (a) Blessed articles like rosaries, scapulars, medals, candles, palms, ashes, holy water, holy oils, incense.
- (b) The Sign of the Cross.
- (c) Other blessings contained in the Church's ritual.

412. What does the Sign of the Cross express?

It expresses our belief in the two greatest truths of Christianity: The Trinity and the Redemption. By the words, we show our belief in the Trinity; by the action in making the cross, our belief in the Son of God Who died upon a cross.

413. How do we make the Sign of the Cross?

With our right hand we touch the forehead, then the breast, then the left and right shoulders, saying meanwhile: "In the Name of the Father, and of the Son, and of the Holy Ghost. Amen."

414. What are "scapulars" and what is the benefit of wearing them?

The word comes from the Latin meaning "shoulder." Some religious Orders have over their garb a long, straight cloth hanging between the shoulders down in front and back, called scapular.

When enrolled in a scapular, we affiliate ourselves with, become as it were an associate member of that religious Order, and share in the prayers and good works of its members. There are five principal scapulars in use.

415. May a medal be substituted for the scapular?

Yes, but whereas scapulars need not be blessed, if the person was properly enrolled, each medal must be blessed by a priest having the necessary authority or faculties.

416. Why do we use candles?

Candles symbolize Christ the light of the world. They are used on our altars during Mass and other services, in our homes when the sacraments are administered to the sick, and on other occasions.

417. Of what do blessed palms remind us?

They commemorate our Lord's entry into Jerusalem on the Sunday previous to His death, when the people cut boughs from the trees and waved palm branches as He passed. (St. Matt. xxi, 8.) Palms are also symbolic of our Lord's resurrection on Easter and remind us of our own future rising from the dead.

418. Why and when are blessed ashes given to us?

(a) Ashes remind us of death; as they once were green palms but now are powdered dust—so will our own bodies return again to earth (See Job 42:6; also Jonas 3:6).

(b) On Ash Wednesday the priest places them on the forehead of each person and says: "Remember man that thou art dust, and unto dust thou shalt return." (Gen. iii, 19.)

419. Why do we use holy water?

The Bible teaches that already in ancient times, God not only permitted but commanded the use of Holy Water.

Numbers 5:17. And the priest shall take holy water in an earthen vessel, and he shall cast a little earth of the pavement of the Tabernacle into it.

In itself, holy water symbolizes spiritual cleansing. The prayers of the Church ask God to protect from the evil spirit those who use it with faith.

We use holy water on ourselves; the Church sprinkles it when blessing persons and things.

420. On what occasions are holy oils used in the Church?

The three holy oils are used as follows:

(a) Oil of Catechumens, employed in Baptism and Holy Orders.

(b) Holy Chrism used in Baptism and Confirmation.

(c) Oil of the Sick for Extreme Unction.

(d) Holy oils are also used in the consecration of chalices, altar stones, churches. When churches are merely blessed or dedicated, no holy oils are used.

421. When and by whom are these oils blessed?

They are blessed in each cathedral church by a bishop on Holy Thursday and used by the priests during that year.

422. What is the purpose of incense?

Incense is sometimes used during Mass, always at Benediction as well as at other sacred services or blessings, to symbolize our prayers rising to heaven. (Apoc. 8,3; also Psalms 140,2)

PRAYER

425. What is prayer?

Prayer is talking to God; otherwise stated, it is the raising up of the mind and heart to God to adore Him, to thank Him, to ask His pardon for our sins, and to beg for His spiritual and material assistance.

426. Are we obliged to thank God?

We are obliged to thank God because all we have comes to us from Him. Moreover, the best way to secure future favors is by being grateful for those we have already received.

427. Should we ask God for pardon for our sins?

Yes. We must be sorry, otherwise (humanly speaking), God cannot forgive us; expressing that sorrow and asking pardon are practically inseparable.

428. How should we pray?

We should pray: (1) with attention; (2) with a conviction of our own helplessness and dependence upon God; (3) with a great desire for the graces we beg of Him; (4) with loving trust in His goodness; (5) with perseverance; (6) with resignation to God's will.

429. How many kinds of prayer are there?

There are two kinds: In vocal prayer we use words, such as the "Lord's Prayer" and the "Hail Mary." In mental prayer the mind speaks to God and reflects upon holy things without the help of spoken words.

430. What prayers ought every Catholic memorize?

The Our Father, Hail Mary, Act of Contrition; also the Acts of Faith, Hope, Love; also the Apostles' Creed; then, of course, the Sign of the Cross, the Morning Offering, prayers before and after meals and the rosary.

431. What is the Lord's Prayer?

It is the prayer Christ our Lord taught His Apostles when they asked Him to teach them to pray. (St. Luke, xi, 1-4.) We often call it the "Our Father", since it begins with these words.

432. Why do the Catholic and Protestant versions of the Lord's Prayer differ?

The Protestant version incorrectly adds certain words to

our version; these are found in the King James Bible (St. Matt., vi, 13.), but when later versions of the Protestant Bible were made, these words were omitted because it was obvious that the clause did not belong to the Lord's Prayer as Christ taught it.

433. Where do we find the words of the "Hail Mary"?

The first half is from St. Luke's Gospel; the second part has been added by the Church at the Council of Ephesus in the year 431.

434. For whom should we pray?

We should pray especially for ourselves, for our parents, relatives, friends and enemies, for the Pope, bishops and priests of the Church, for the officials of our country and for the souls in purgatory.

435. Why should we pray for the dead?

Because we are united with them in "the communion of saints," and the merits of our good works and prayers can reach the dead "who die in the Lord." (Apoc., xiv, 13.), but who have not yet entered heaven.

According to 2 Macc. xii, 46, "it is a holy and a wholesome thought to pray for the dead that they may be loosed from sins."

436. When should we pray?

We should pray frequently, but especially morning and evening, before and after meals, when we are in danger, temptation and affliction. Our Lord wishes us always to pray, i. e., cultivate a spirit of prayer, a union of our soul with God.

437. Why do we not always immediately obtain what we pray for?

This is either because we have not prayed properly or because God sees that what we are asking would not be for our greatest good. A mother denies a sharp knife to her child, even though the little one thinks mother mean for withholding it.

God may also delay answering, to test our confidence in Him.

438. To whom may we pray?

(a) We must pray to God, Father, Son and Holy Ghost.

(b) We may pray to the Blessed Virgin, to the angels and saints, in order to ask them in turn to pray for us.

Few are so conceited as to imagine that they can pray as well as can those who see God face to face.

439. Who are the saints?

In a wide sense, the saints are all men and women who died in God's friendship and who are now in heaven. In a more strict sense, the saints are those human souls who have been canonized by the Church, after miracles worked by God in their favor have been proven positively and absolutely.

440. Why do we honor the saints?

Because they were heroes in God's service here; now they are united with Him in heaven.

The Bible teaches that the citizens of heaven take an active interest and (within limitations) intervene in the affairs of men.

Eph. 2:19. Now therefore, you are no more strangers and foreigners but you are fellow-citizens with the saints, and the domestics of God.

441. Do we pray to relics of saints?

Of course not; as we honor things connected with our nation's history and heroes, so we reverence a piece of the true cross, relics of saints, or something closely associated with them. (*Acts 19, 12; Acts 5,15-16;*)

The Bible teaches that it is proper and beneficial to venerate the relics of sacred personages or things.

IV Kings 2:8-14. The mantle of Elijah.

Exodus 7:10. The rod of Aaron.

Matt. 9, 20:21. Also *Matt. 14:36.* The hem of our Lord's garment.

Acts 19:12. So that from his body were brought unto the sick, handkerchiefs or aprons, and the diseases departed from them, and the evil spirit went out of them.

Acts 5, 15:16. Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.

Hence while the Catholic Church forbids her children to pray TO relics of Christ and the Saints, or to act towards

them as if they had any power in themselves; she rightly teaches us to honor the relics for what they represent. Similarly, Americans honor the flag because of its symbolism.

442. What is a novena?

It is a series of prayers to our Lord or to the saints on nine consecutive days or weeks or months.

443. What are the Stations of the Cross?

These are fourteen pictures or scenes which portray events that happened between the condemnation and burial of Jesus; when canonically erected, special indulgences are attached to meditating before these stations.

444. Why do Catholics use pictures and statues of Christ and His saints?

For the same reasons that we have pictures of our loved relatives, friends and statues of Washington, Lincoln and others.

Moreover the Bible teaches that God approves the use and veneration of sacred pictures and images to stimulate religious fervor.

Exodus 25, 18: Thou shalt make also two cherubims of beaten gold, on the two sides of the oracle.

Numbers 21, 8-9: And the Lord said to him: Make a brazen serpent, and set it up for a sign: whosoever being struck shall look on it, shall live.

Moses therefore made a brazen serpent, and set it up for a sign: which when they that were bitten looked upon, they were healed.

John 3, 14: And as Moses lifted up the serpent in the desert, so must the Son of man be lifted up.

III Kings 6, 29: And all the walls of the temple round about he carved with divers figures and carvings: and he made in them cherubims and palm trees, and divers representations, as it were standing out, and coming forth from the wall.

Hence men are forbidden "to make to thyself a graven image when this is to be set up and adored as a god."

FUTURE REWARDS AND PUNISHMENTS

450. What is the judgment called which takes place immediately after death?

It is called the Particular Judgment; this is a personal or individual accounting to God. Following this judgment the soul goes to heaven, purgatory or hell.

451. What is heaven?

Heaven is a state of perfect and everlasting happiness where we shall see and possess God. It is the possession of all good, the absence of all evil and the fact that this will last forever.

452. What is purgatory?

Purgatory is a state in which souls are purified for a time if they die guilty of slight sins or if they have not entirely atoned for sins forgiven. As nothing defiled can enter Heaven (Apoc. 21-27), there must necessarily exist a state of cleansing or purgation usually called "purgatory."

453. What does the Bible say about purgatory?

"Amen, I say to thee, thou shalt not go out from thence till thou pay the last farthing." (St. Matt., 5, 26). (See also Matt. 12:32; also 1 Cor. 3:13; also 2 Mac. 12:46).

The Bible teaches (a) that some sins are forgiven in the next world; (b) that some souls are saved in the next world "by fire"; (c) that it is useful and beneficial to pray for the dead.

Matthew 12, 32: And whosoever shall speak a word against the Son of man, it shall be forgiven him: but he that shall speak against the Holy Ghost, it shall not be forgiven him neither in this world, nor in the world to come.

1 Cor. 3, 13 and 15: Every man's work shall be manifest; for the day of the Lord shall declare it, because it shall be revealed in fire; and the fire shall try every man's work, of what sort it is. *15.* If any man's work burn, he shall suffer the loss; but he himself shall be saved, yet so as by fire.

2 Machabees, 12-46: (This is one of the Old Testament books omitted from the Protestant Bible). It is therefore a holy and wholesome thought to pray for the dead that they may be loosed from their sins.

454. Does our reason help us to believe in purgatory?

From the fact that there is a future life, our reason demands such a place as purgatory. Most people are not good

enough at death to enter heaven immediately or evil enough to deserve hell. Without purgatory most of even the best souls could never enter heaven. (Apoc. xxi, 27.)

455. Will all souls go from purgatory to heaven?

Yes, all the souls in purgatory will surely go to heaven after they have atoned for their sins by suffering or been released through the suffrages of those on earth.

456. How can we help the souls in purgatory?

By our prayers, by the Sacrifice of the Mass assisted at or offered for them, and by gaining indulgences that are applicable to them.

457. What is hell?

Hell is a state of eternal punishment which includes everlasting separation from God.

458. Is eternal punishment contrary to our reason?

No. If man were annihilated after death, he could, while on earth, disobey, despise, curse God to His face with impunity.

The hatred which some humans show towards God but reflects the antagonism of the wicked spirits which proves that between them and God there is a chasm which nothing will ever annihilate.

Justice, right order and propriety demand that there be a lasting difference between the just and virtuous man or woman and the thief, murderer or adulterer, who dies in sin, cursing and blaspheming God.

No, Christ did not die in order that men might commit all the sins they like, but that the repentant sinner might obtain forgiveness

The silly, dishonest methods of certain Bible vandals pretending to disprove this doctrine from the Holy Scripture would be amusing were the subject matter not of such grave consequence to men. The man or the woman, the Bible-ite or any other ite, who pretends to prove from the Bible that there is no hell—is perverting and distorting that Sacred Book to their own destruction. In order to eradicate the doctrine of hell from the New Testament, you must literally tear it to pieces.

459. Is eternal punishment clearly taught in Holy Scripture?

Both Old and New Testaments indicate and definitely teach this. (Is., lxvi, 24.) (St. Mark, ix, 42.)

460. Besides Particular Judgment will there be another great accounting?

Yes. There will be a General Judgment when the human race ceases to exist as such on earth. The purpose of this is publicly to vindicate the just, publicly to condemn the sinner; also publicly to explain the ways of divine providence.

461. What is meant by "the resurrection of the body"?

This means that at the end of our present age, the bodies of all men will rise from the earth and be united again to their souls, never more to be separated.

462. Will our bodies share in the reward or punishment of our souls?

After the General Judgment, our bodies, reunited with our souls, will share their reward or punishment. (1 Cor., xv. 52, 53.)

CHAPTER XXXII

PRAYERS

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 those who trespass against us; and lead us not into temptation, but deliver us from evil. Amen.

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.

ACT OF CONTRITION

O my God, I am heartily sorry for having offended Thee, and I detest all my sins, because I dread the loss of heaven and the pains of hell, but most of all because they offend Thee, my God, Who art

all good and deserving of all my love. I firmly resolve, with the help of thy grace, to confess my sins, to do penance, and to amend my life. Amen.

ACT OF FAITH

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

ACT OF HOPE

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

ACT OF LOVE

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

THE APOSTLES' CREED

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

SIGN OF THE CROSS

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

THE DOXOLOGY

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

THE BLESSING BEFORE MEALS

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

GRACE AFTER MEALS

We give Thee thanks for all thy benefits, O almighty God, Who livest and reignest for ever; and may the souls of the faithful departed, through the mercy of God, rest in peace. Amen.

MORNING OFFERING

O my God, I offer Thee all my thoughts, words and actions of this day in union with and in honor of the Sacred Heart of Jesus for thy glory and for my own merit and salvation.

FOR HOLY PURITY

To thee, O Virgin Mother never touched by stain of sin, actual or venial, I recommend and confide the purity of my heart. (*100 days indulgence once a day.*)

TO THE GUARDIAN ANGEL

Angel of God, my guardian dear, to whom His love commits me here; ever this day be at my side, to light and guard, to rule and guide. Amen. (*100 days indulgence each time.*)

EJACULATIONS (an indulgence each time)

My Jesus, mercy (*100 days*). My sweetest Jesus, be not my judge, but my Saviour (*100 days*). O sweetest Heart of Jesus, I implore, that I may love Thee, more and more (*100 days*).

FOR PROTECTION FROM SIN

For tomorrow and its needs I do not pray, but this I beg of Thee, my God: Bless me, guard me, keep me from sin—just for today.

FOR THE SPREAD AND DEFENSE OF THE CATHOLIC FAITH

Especially the conversion of careless Catholics and non-Catholics.

Grant us O Lord, we beseech Thee, perseverance in laboring according to thy will; that in our days thy people serving Thee, may be augmented in number and in merit, through Christ our Lord. Amen. (*Fer. III infra Hebd. Passionis.*)

PRAY ALSO FOR parents, relatives, benefactors, your bishop or archbishop, your pastor; also for the sick, the dying and the faithful departed.

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