

Fee, John B.
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THE PARISHIONERS' HANDBOOK

REV. JOHN B. FEE

**"THE PRIMARY, AUTHORIZED,
AND RESPONSIBLE FOUNT OF THE
WORD OF GOD, AND OF
THE GRACE OF CHRIST
IS THE PARISH."**

Pope Paul VI - May, 1968

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Nihil Obstat: JAMES McGRATH, J.C.D., *Censor*

Imprimatur: ✠ JOHN CARDINAL KROL, D.D., J.C.D.,

Archbishop of Philadelphia—August 1968

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Published by JEFFERIES & MANZ INC., Philadelphia, Pa. 19125

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PART I

THE SIGN OF THE WORLD'S SALVATION



ITRAS

REVUE TRIMESTRIELLE DE SCIENCE ET DE LITTÉRATURE



THE MAGISTERIUM OF THE CHURCH AND PRESENT CONFUSION

These years following the Second Vatican Council are marked by painful dissension and confusion in the Church. But the Church is not alone in the difficult task of tooling-up, of adapting to the conditions of this new age.

Ferment and turmoil are worldwide, reaching into many fields. We are in a crisis of culture, and an orderly transition, so much hoped for, is made difficult by the passions of the day. Impatience, disregard for legitimate authority, feverish activism in support of "causes" both noble and absurd, contempt for uniformity, propagation of bizarre philosophies and theologies, individualistic postures considered proper to the times, have been traditional in times of upheaval. These passions are widespread today.

The most universal of institutions, embracing people of every culture and state of life, the Church is both insistent and consistent in its work of updating.

"Christ summons the Church to continual reformation as she sojourns here on earth. The Church is always in need of this, so far as she is an institution of men here on earth. Thus if, in various times and circumstances, there have been deficiencies in moral conduct or in Church discipline, or even in the way that church teaching has been formulated—to be carefully distinguished from the deposit of faith itself—these can and should be set right at the opportune moment." (Decree on Ecumenism, Par. 6)

Under the inspiration of the Holy Spirit, Vatican Council II offers blessed guidance not only to members of the Catholic Church but to all mankind. Unfortunately, too many do not want the guidance of the Church. Many misrepresentations of the teachings and recommendations of this Council have diverted the efforts of sincere people and have unsettled the confidence of many of the Faithful.

Among the more familiar factors contributing to the disorder can be included:

1. Intemperate criticism of the "institutional church" by persons who have defected from the Church, or have changed from the religious to the lay life, often for reasons other than doctrinal. Their often widely-publicized criticisms of the Church frequently reveal the failings of these individuals themselves, while the valid criticisms which they make, so often in severe terms, have already been stated by calm and more competent persons;

2. The disedifying conduct of a few professional theologians who give neither respect nor obedience to the Sacred Magisterium of the Church (Divine Teaching Authority);

3. Persons, both religious and lay, who are not qualified by training, temperament, or experience to engage in the technical, complex and highly sensitive work into which they have injected themselves, and deal only in superficialities and platitudes;

4. Several pictorial, news-weekly and other secular publications which regularly present sensational and eccentric persons and attitudes as representative of the post-Council Catholic;

5. Occasional radio and television programs, especially of the guest and interview variety which obviously search out and assemble dissident, defiant zealots with messianic complexes who seldom fail to invite derision of the Church;

6. Several publications which solicit and depend on Catholic subscribers, and are known as "Catholic" periodicals have made a policy of publishing, often with editorial support, irresponsible statements, and distortions of doctrine and moral discipline which are clearly incompatible with responsible research, the defined doctrines of the Church and the repeated clarifications and emphases of Our Holy Father. They attempt to capture the patronage of the young, to feature and abet disruptive activities, to cater incitingly to the avant-garde, to establish or support what they regard as elite groups as power-blocs in opposition to the "institutional church." Their efforts are matched by several publishing houses with offices in both U.S.A. and in Europe which have fictionalized as authentic interpreters of divine truths, and have sponsored at considerable promotional expense, authors whose writings defy the magisterium of the Church and seduce readers, even while gaining for these authors extensive lecture engagements as "experts" on Vatican Council II.

Such irresponsibilities have caused harm without measure to the work of legitimate and holy renewal in the Church. Religious and laypeople alike have too often given their ears to the fringe personalities and groups and have excused, if they have not embraced, extremely perilous trends and activities as being part of the updating of the Church. Such imprudence can lead to contamination of the mind

and a sapping of supernatural faith. Our Lord spoke for our times too when He warned against the false prophets who might deceive even the elect.

It is not uncommon to read bewildering statements attributed to some "theologian." But a student of theology is not a theologian; few teachers of theology are theologians; simple membership in a theological society does not make one a theologian. A true Catholic theologian is an eminent specialist, a person of supernatural faith, of prayer, of distinctive intellectual ability, of mature scholarship, of sound and prudent judgment, a person who carries out his tasks under the guidance of the teaching authority which Christ committed to his Church and to His Vicar on earth, a person who does not depart from the teachings of Vatican Council II or any previous Council. Indeed, because of the many demands for qualities of mind and heart a very limited number of persons merit the title "theologian." The same may be said for true experts in Sacred Scripture and the Sacred Liturgy. In their search for new insights, for deeper and better expression and application of the eternal truths of Christ, even eminent theologians must never present their speculations and hypotheses as certain truths, nor should they use them as trial balloons outside professional circles. No individual theologian, no group of theologians speaks for the Catholic Church. Sometimes the legitimate theories of competent and loyal theologians are reproduced for the general public, often out of context, and shorn of the safeguards of technical language. This does scholars a grave injustice and confuses non-professional readers, with possible dangers to their faith.

The basic structure of the Church was determined by Christ Himself, and must remain forever inviolate. The formation of offices, the development of procedures, systems and methods which were judged effective in carrying out the complex work of the Church can, of course, be revised as circumstances require. This is being done now as in times past administrative and other practices were established for those days and circumstances.

Some people, however, interpreted "updating" as a limitless freedom to overturn. They placed all aspects of the Church under a cloud of doubt such as her authority, doctrines, moral teachings, with consequent growth of the cult of change.

A new vogue was born. Under the pretext, or illusion that they share the "open-mindedness of Pope John XXIII" (as they call their dissent, errors, and their dissemination) an obstreperous, and often articulate minority has embraced and promoted a counterfeit freedom, a reckless and capricious disregard of orderly procedure, moderation and prudence. The Faithful are sorely aware of the promiscuous "liturgical" innovations, carried on without approval and in violation of regulatory directives which extend also to experimental liturgy.

In a carnival spirit, these impetuous people press on, adopting their own vocabulary of banalities, publicizing their far-out theologians and liturgists, seemingly determined to disregard any and every appeal for caution and compliance with salutary principles. To invoke the name of Pope John as justification for such license fails utterly to understand Pope John's clearly stated objectives for the Council, namely to re-affirm the whole of Catholic

doctrine. (Cf. Opening address at Council.) Pope John also told his Bishops at the Council:

“In the daily exercise of Our pastoral office, We sometimes have to listen, much to Our regret, to voices of persons who though burning with zeal are not endowed with much sense of discretion or measure. The Church should never depart from the sacred patrimony of truth received from the Fathers . . . Our duty is not only to guard this precious treasure, but to dedicate ourselves with an earnest will and without fear to the work which our era demands of us.”

The words of St. Paul (II Timothy, 4) are timely: “The time will come when men will not listen to sound teaching, but with ears itching, will pile up for themselves teachers who suit their pleasure. They will turn away their hearing from the truth to fables.”

INVERSION OF VALUES

The current fashion of thought among many in the Church, and as a cloud over so much of the western world, is secularist, concentrating on material well-being and worldly concerns. Many Christians are far more preoccupied with human beings than with God. The Church is being pressed from within and without to give priority to work in the temporal order. Christian charity originated with the Church, and has been carried on by the Church for all these centuries, and will continue in spite of strained and, so often, depleted resources. To substitute service in the inner-city for the worship of God, to abandon one's religious duties for a “commitment” to serve in the social order where life

is claimed to be made more “meaningful” is to invert values, and dry-up the source from which true charity and love of fellow-men springs.

“Christ, to be sure, gave His Church no proper mission in the political, economic or social order. The purpose which He set before her is a religious one. But out of this religious mission itself come a function, a light and an energy which can serve to structure and consolidate the human community according to the divine law. As a matter of fact, when circumstances of time and place produce the need, she can and indeed should initiate activities on behalf of all men, especially those designed for the needy, such as the works of mercy and similar undertakings.” (Pastoral Constitution on the Church in the Modern World, Vat. II, par. 42.)

“To give primacy in religion to humanitarian tendencies brings on the danger of transforming theology into sociology, and of forgetting the basic hierarchy of beings and values.” (Pope Paul VI - July 10, 1968)

The Church has, therefore, many commitments. Her human resources must be used to meet the requirements of an extensive and diversified mission; she cannot deploy in a manner harmful to her primary commitments energies, whether personnel or materiel, to some social causes, however commendable.

FADS AND ERRONEOUS CONSCIENCES

It is very much the vogue in some circles to criticize the Church in all departments, and to reject, piece by piece anything which is judged to be “traditional,” whether doctrinal or moral teach-

ing, as “irrelevant” and out of date, therefore, not binding.

This attitude would have the teachings of Christ changed to conform to the current mood and ways of the world, and not have the world changed by the teachings of Christ. Pressures have been attempted by daring groups to compel the Holy Father to formulate, legalize and promulgate opinions which have been adopted and espoused by Papal and “institutional church” antagonists, and would make the Vicar of Christ a mere echo of the most pernicious errors.

In the Dogmatic Constitution on the Church (Chap. 3, Par. 25) the Second Vatican Council stated that “religious submission of will and of mind must be shown in a special way to the authentic teaching of the Roman Pontiff, *even when he is not speaking ex-cathedra*; that is, it must be shown in such a way that his supreme magisterium is acknowledged with reverence, the judgments made by him are sincerely adhered to, according to his manifest mind and will. His mind and will in the matter may be known either from the character of the documents, from his frequent repetition of the same doctrine, or from his manner of speaking.”

A few liberal leaders of rebel causes who had created the fiction that the birth control law was a “doubtful” law, therefore not binding, contrary to the Pope’s continued appeals for adherence to past directives of the magisterium, continue to place their private opinions above Our Holy Father’s divinely sealed position of authority, by inviting Catholics to disregard the Pope’s Encyclical of July 1968 on birth control. This rejection of the Ordinary magisterium, the assertion that anything less

than a solemn, ex-cathedra pronouncement lacks binding force, is both an usurpation of authority and a denial of the Pope's authentic mission to confirm his brethren in the Faith, and his power to bind and loose the consciences of all members of the Church, without exception.

St. Augustine (*Contra Faustum*) said: "You who believe what you like in the Gospel, and do not believe what you do not like, believe in yourselves instead of in the Gospel." And St. Leo the Great said that many "become masters of error because they refuse to make themselves into disciples of truth."

No Catholic, whether religious or lay, can make his own set of beliefs or devise his own moral system and still represent himself as a loyal son of the Church. He may claim identity as a Catholic, he may have sympathetic friends, but he has tarnished the honored name. He is not obeying the Gospel, his is not the life of the Catholic faith.

The readiness of a considerable number of people in the Church to embrace passing fads, flirt with the heresies of modern civilization, and carry their ideas of faith and morals to the brink, the outer limits of Catholicism, or to undertake the alteration of doctrine itself, is widely represented as "bringing the Church to the people," or again, as genuine ecumenical work. This is defended as flowing from conscience, therefore beyond reproof.

To invoke the principle that one's conscience must be followed does not diminish the rights of legitimate authority, nor invalidate the immutability of divine truths. Only a *certain* conscience is the lawful guide of morality. In consequence of original

sin man's inclination to evil affects the conscience no less than other parts of man's nature. Conscience not only can be erroneous, it very often is, and in matters of faith and morals the guidance of the Church is necessary to correct an erroneous conscience.

Catholics, because they are such, have already exercised their conscience on the larger and more fundamental question of whether to accept the Church as having Divine authority to teach and preserve the purity of doctrine. Once this is done, acceptance of the Church binds conscience to follow the authoritative guidance of the Church and the Holy Father. Refusal to do so is refusal to practice supernatural faith. To reject the authority of the Church in specific matters concerning faith and morals on the basis of one's conscience is to accord to that conscience a divine prerogative, that protection from error which Christ gave only to His Church and to His Vicar on earth.

CHARISMS AND UNDERGROUND CHURCH

Besides claiming justification for their aberrations under the rights of conscience, dissidents also want to march under the banner of charisms, presuming the inspiration and strength of the Holy Spirit, to be prophets in the sense that they voice the holy aspirations of the people of God, and enjoy a heavenly preferment in the work of renewal in the Church. Charisms indeed have been given to believers during the whole life of the Church, but never to people to defy the authority of the Church, mutilate doctrine, and undo, with the help of God that which the wisdom of God has already established. Such self-delusion is madness.

The deadly words "schism" and "heresy" come to mind when rejection of the magisterium of the Church is extended to the formation of pockets of rebellion into the "underground church," where the chaos, resulting from rampant free-thinking combines with an unauthorized liturgy. These groups are composed of both religious and lay men and women, many sincere, but injudicious. Others are proud, rebellious, venturesome or immature.

Following Pope Paul's pronouncement on birth control, a number of newscasters and publications stated almost gleefully that the Church is ready to come apart at the seams, that "vast numbers" would leave the Church. But this rush to toll the bells of death recognizes only the human frailty, not the supernatural faith of our people; the clamor of discredited voices, not the Voice of God, spoken through His Vicar.

The Church is saddened, and the whole world is the poorer for these defections and escapades. More and more the Faithful are asking how these things could ever happen; whether the people who have become the masters of confusion and discord were ever truly sons and daughters of the Church; whether they truly ever did have supernatural faith. They are asking too whether error, with its thousand faces is not also to be traced to professional subversives who have found their way into important or strategic places, and have been active not only in spreading confusion, but as well in the formation of the nucleus of what is being called an "independent church" within the Church.

That such grave errors can be made and have been made by persons all through the history of the Church when they reject the guidance of the

Church shows exactly why an infallible Church and the guidance of the Vicar of Christ is necessary.

It is time to close ranks, to end the divisions, to recover the virtue of humility as well as that of constant supernatural faith; it is time to join, one and all in the revitalization of our Church, bringing every aspect of renewal which has been identified for us by Vatican Council II and Our Holy Father to realization, which will not be hindered by obstacles of our own making; it is time to join with "all who hold and teach the Catholic Faith that comes to us from the Apostles," and to give to Our Holy Father, and through him to Christ, our love, loyalty and obedience.



Recommended reading:

The Sixteen Documents of Vatican II (760 pages of texts and commentaries). Price \$1.25.

Published by: The Daughters of St. Paul, 50 St. Paul's Ave., Boston, Mass. 02130

Council Daybook—3 Vols. (a thousand large pages of texts, debates, commentaries etc.) Price \$5.00 each.

Published by: National Catholic Conference of Bishops, 1312 Massachusetts Ave., N.W., Washington, D. C. 20005.

L'Osservatore Romano—weekly English Edition (accurate news, addresses, etc. from Vatican). Subscription \$15.00 per year Air Mail.

Address: L'Osservatore Romano, Via del Tritone 61, Rome, Italy.

ECUMENISM

The restoration of unity among all Christians is one of the goals set by the Second Vatican Council. Since the Decree on Ecumenism was promulgated on November 21, 1964, God has generously blessed ecumenical efforts within the Church to bring together divided Christians who are dissatisfied by their separation, and long for unity.

There has been a profound change in Catholic-Protestant relationships; a blessed cordiality is increasing with separated Eastern Churches, Anglicans and other bodies. Suspicions, antagonisms, and hostilities, often rooted in past political or cultural strife at least as much as in theological differences, have greatly abated. Emphasis on what the various Churches share in common, derived from their Christian heritage, rather than on their differences has been a gratifying beginning in what will be a continuous effort towards Christian unity.

Aided by modern technology, outstanding scholars of different denominations, experts in the fields of Sacred Scripture, Theology and Liturgics have been holding very productive high-level discussions in many parts of the world. Research and dialogue have already achieved ecumenical results which had not been expected in our own lifetime.

Whatever is genuinely Christian has something Catholic about it. All Christian truth is Catholic in its origin and Catholic in its tendency.

“Men who believe in Christ and have been truly baptized are in communion with the Catholic Church even though this communion is imperfect.” (Decree on Ecumenism, Par. 3.)

The Decree on Ecumenism now forms part of the authentic teaching of the Church, crowning the quiet, unspectacular, but significant preliminary work carried on for thirty years prior to the Council. The force of this document does not allow for rejection of ecumenism, as defined by the Council. There is a new responsibility, therefore, on every member of the Church.

Christians have a common responsibility before God. Working against each other, keeping old wounds open or inflicting new ones weakens Christianity and its message of God's love, and the application of the graces of the Redemption. The total interests of Christianity, the work of salvation *demand* habitual ecumenical efforts by all Christians.

Ecumenical programs undertaken "prudently and patiently with the attentive guidance of their Bishops" (Decree, Par. 4) will become a regular feature in the life of Catholics. Already there are Papal, International, National, and Diocesan Commissions for ecumenism, and, as time goes by, well-defined programs will be established in all Parishes.

By living holier lives, by including the intention of unity among Christians in their prayers, by practicing and promoting justice and charity towards persons of different religious bodies, by respecting the rights of others to their religious convictions, and by participating in ecumenical programs defined and approved by their Bishop, parishioners can and should make their conscientious contribution to the cause of ecumenism, so close to the Heart of Our Lord whose own wish continues to be that all His followers be "one."

There will be many and great difficulties along this long road; there are serious differences. What is known as FALSE IRENICISM is a pretense that there are not profound difficulties, that differences are superficial, or that if such difficulties show themselves they will disappear if ignored. Ecumenism is not child's play. Zealots who would ignore the rules of the Decree on Ecumenism, or violate the guidelines laid down for EVERYONE in the Diocese by the Bishop, or devise an unauthorized Service, or engage in dialogue on subjects clearly beyond their competence, or twist Catholic doctrine as an accommodation, or misrepresent the doctrinal position of other Christian bodies, or try to bluff through complex situations would do immense, perhaps irreparable harm to the cause of ecumenism.

The Vatican Secretariat for Christian Unity also recommends what is called Secular Ecumenism (as distinguished from the above-described Spiritual Ecumenism), namely, joint efforts with our fellow Christians of other denominations in the vast domain of the temporal order such as relieving the afflictions of our time both at home and elsewhere, e.g., poverty, famine, ignorance, illiteracy, etc. Laymen, with their numerous skills and specialties are particularly prepared to render effective service in areas such as these; their work would truly be putting the Gospel into practice. This secular ecumenism, however, is not to be distinct or separated from spiritual ecumenism.

When the Priests of your Parish attempt to carry out the Bishop's directives give your best to the great cause of ecumenism, a true apostolic work.

MODERN CATECHETICS IN THE SCHOOLS

In many Parishes "modern catechetics" has become a subject of intense debate. There are both strong supporters and ardent critics. Many parents and others are disturbed by the exposure of children in both elementary and in secondary schools to what they regard as a vague form of "dogoodism" which has substituted activity in the secular order for spirituality and doctrine; of behavioral instruction without clearly defined religious principles.

Teaching methods, as well as organization of subject-matter, emphasis, motivation, and objectives are not constants in education. The new math and the many changes over the years in teaching the social studies are examples of adjusting to new demands. New methods are initially experimental. If favorable results follow after reasonable time the methods are retained. Later, other methods, more suitable to the time and circumstances are adopted.

From the time of their birth pupils of today have lived in a world of sights, sounds, noise, color, over-exposure to television, almost incessant radio and, in a very complex society. Experts who have studied the needs and habits of pupils believe that the traditional methods of religious instruction are inadequate today. Even in the past, they claim, too much of the information imparted by earlier methods was left in the classroom, and that young minds had great difficulty in making concrete application of the doctrines and principles which they had been taught, and so often committed to memory, only to be locked away, largely isolated from their daily lives.

Supporters of the new catechetical approach at present are chiefly among teachers. They are strongly convinced that these methods will help children live a truly Christian life in their own world of young interests, and develop the ability to adapt to new situations as they grow in years and experiences into adulthood and Christian maturity.

Towards this end the new catechetics uses displays, vivid colors, music, projects, billboard illustrations and other means to relate the children to the world in which they live and to give spiritual insights and values to everyday life.

While studying what is known as Salvation History (Doctrine, Sacred Scripture, Liturgy) pupils sometimes bring home reports of statements which many parents have found shocking. The new Catechetical method which many competent educators regard with great expectations is often severely judged as a result of abundant evidence that some teachers have not been properly trained in modern catechetics. Failure or inability to distinguish revealed truth and its meaning from the figurative language often invites a change of view of ESSENTIALS instead of NON-ESSENTIALS. Imprudent ventures into unfamiliar areas, representing as final and conclusive, matters which have not actually progressed beyond the level of research, have had repercussions. A flippant manner displayed in the treatment of Sacred Scripture, suggesting disdain or disbelief, can be absorbed by pupils. If these pupils are under an instructor who delights in indiscriminate shockers, as if they were exposés, dealing in cleverisms with matters which true and serious scholars regard with the utmost reverence, it is understandable that parents will either with-

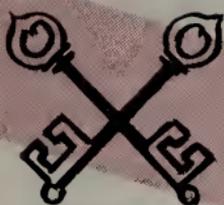
hold confidence from, or voice sharp criticism of the new catechetics when it is the teacher who is at fault. Most complaints have been of such indiscretions on the high school level.

On the other hand teachers who are doing a truly competent work in this still developing method deserve the confidence of parents.

Some critics observe that just as immoderate liturgists have, unwittingly, perhaps, smothered and demeaned private prayer and devotion by reason of their overemphasis on communal or corporate worship, so modern catechetics can cause the individual pupil to lose his identity in the society for which he is being trained as a "Christian witness." These critics ask if the pupils are really able to identify just what, in their training for the "Christian life," is specifically Catholic doctrine and morality; whether what is a fuzzy "Christian" ethic is given proper supernatural value or whether it is promoted more as a mere pragmatic approach.

Modern catechetics deserves the patience and cooperation of parents who have both the right and the duty to secure sound religious education for their children. But parents also have, at a time when too many liberties are being taken with doctrine, the right to be assured that their children are being effectively trained for the kingdom of heaven as well as for good citizenship, and dedication to Christian service on earth.

Many schools have offered courses to acquaint parents with the new methods, and several publishers of textbooks have prepared manuals for home guidance.



REGULAR CONFESSION

The practice of regular confession has been reaffirmed as most salutary by Vatican Council II. The Faithful are still encouraged by the constant teachings of the Church, by the writings and examples of the Saints, by experienced spiritual directors and by the practice of devout and sincere people in their own Parishes and families.

It is nothing new that the Faithful should be encouraged to try to avoid making any confession a casual, or routine matter. The Divine Power and Love is mightily present and active in every sincere confession. This is worthy of devout attention.

Proposals have been made in some quarters to make confession a "memorable encounter," where the confessor, seated in a consultation room, would have a face-to-face dialogue with the client (penitent). Once or twice a year, it has been said, would be adequate for confession which would no longer be routine. Counselling and psychotherapy would become features of this new treatment of penitents.

Such new ideas for the guidance of souls may be developed very well, and may find a permanent place in the life of the Church. But the custom of regular confession, as we have known it, is still recommended most heartily. Penitents should, of course, distinguish between confessions of obligation (mortal sin, etc.) and confessions of devotion when there are but venial sins or no sins.

Among the many reasons to encourage the practice of confession at least once a month are:

- 1—remission of sin
- 2—increase of sanctifying grace
- 3—remission of temporal punishment
- 4—check on growing tendencies
- 5—strengthen practice of asking God's mercy
- 6—is an act of faith
- 7—offers opportunity for spiritual advice
- 8—correction of erroneous conscience
- 9—will encourage more frequent communion, perhaps daily
- 10—helps Holy Souls to whom additional graces can be applied
- 11—helps draw penitent away from occasions of sin
- 12—serves as preventive as well as corrective means
- 13—reduces danger of tepidity
- 14—emphasizes constant dependence on God
- 15—promotes piety, and mutual trust between spouses
- 16—offers good example to children
- 17—brings penitent into presence of Blessed Sacrament
- 18—provides for guidance in choice of vocation

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

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

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

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

It is never necessary to go for a long period without Confession. If the times scheduled, however frequent, do not provide an opportunity, a request at the rectory will bring the priest to the sacristy, church or rectory confessional.

**FOLLOW THE PRACTICE OF
REGULAR CONFESSION;
RECEIVE HOLY COMMUNION FREQUENTLY**

VOCATIONS TO THE RELIGIOUS LIFE

Young men and young ladies who are interested in the religious life are encouraged to pursue their inclinations, and, without delay, consult their spiritual directors, confessors or vocation directors.

Just as in other fields of activity where long periods of training are required, delays in getting started either create increasing difficulties or lead to abandonment of the goal, so in the religious life which requires periods from 3 - 12 years after acceptance of the candidate.

The increasing opportunities for young men and young women to enter specialized fields, apart from the traditional professional pursuits, while appealing, should not cause a lessening of the appreciation

that the most rewarding of endeavors is that which is in God's complete service.

The torch has to be handed on and on until the end of time. Every generation, every Parish, every family must recognize that Priests, Sisters and Brothers must be found.

Parents should give prudent encouragement to their children and add their prayers to those of their children for their wise choice and perseverance.

Sometimes parents err by an attitude of silence, which the young person might construe as disapproval, or ply their children with such an abundance of ideas about college education and future job opportunities as to smother the as yet unexpressed hopes of the young person for the opportunity to enter the religious life. Another common and often fatal fault is that which recommends that the young person should "see more of the world," or "be sure of what he/she is doing," ignoring the fact that their son or daughter has plenty of time in the course of training to decide. It is also pretty well agreed that young people see plenty of the world by the time they finish high school. And in some cases it is not solicitude for the correctness of a young person's choice of the religious life as a vocation, but rather a confused idea about losing an opportunity to make good money, or catch a well-heeled husband. There does not appear to be a corresponding solicitude that 17 or 18 year olds "see more of the world" etc. when they announce their intentions to marry—often after a very brief courtship. Such diversionary tactics are told again and again by young people who believe that their parents destroyed their opportunities for their religious life.

People who ask why there are not more Sisters in our schools or more Priests in parishes might ask another question. Have their families given anyone in years past?

Pray that your parish will be blessed by a great increase of religious vocations.

DEVOTIONS TO MARY AND THE SAINTS

Among the false rumors circulating these days is that Vatican Council II set in motion a "play it down" policy regarding devotion to Our Blessed Mother, and further, that the sooner novenas, missions, Stations of the Cross and "popular devotions" give way to the "new Liturgy" the sooner the Church will reach a higher level of holiness.

One has only to read the eighth chapter of the magnificent Dogmatic Constitution on the Church to know that any thought whatever of diminishing proper honor to Mary is absolutely alien to the words and intent of this Council document.

Here and there some injudicious efforts have been made to keep Mary far in the background in order to "advance" ecumenism, a practice strongly condemned as False Irenicism (see Decree on Ecumenism). Others, failing to distinguish between true devotion to Mary and long recognized exaggerations, sometimes, regrettably, running into superstitions, would correct the latter by destroying the former.

Love for the Mother of God, our spiritual Mother, including efforts to imitate her virtues has been and still is the teaching of the Church, and in our

troubled times there are many who might ask if part of their want of faith, absence of fervor and proud assertiveness in this and in other matters may not themselves be traced to the fact that they never really knew their Heavenly Mother, that they therefore suffer a serious spiritual deficiency.

Private prayer, visits to the Most Blessed Sacrament, participation in approved forms of public honor to Our Lady and to the Saints are in no way incompatible with the liturgical renewal. The Decrees of Vatican Council II do not contradict each other.

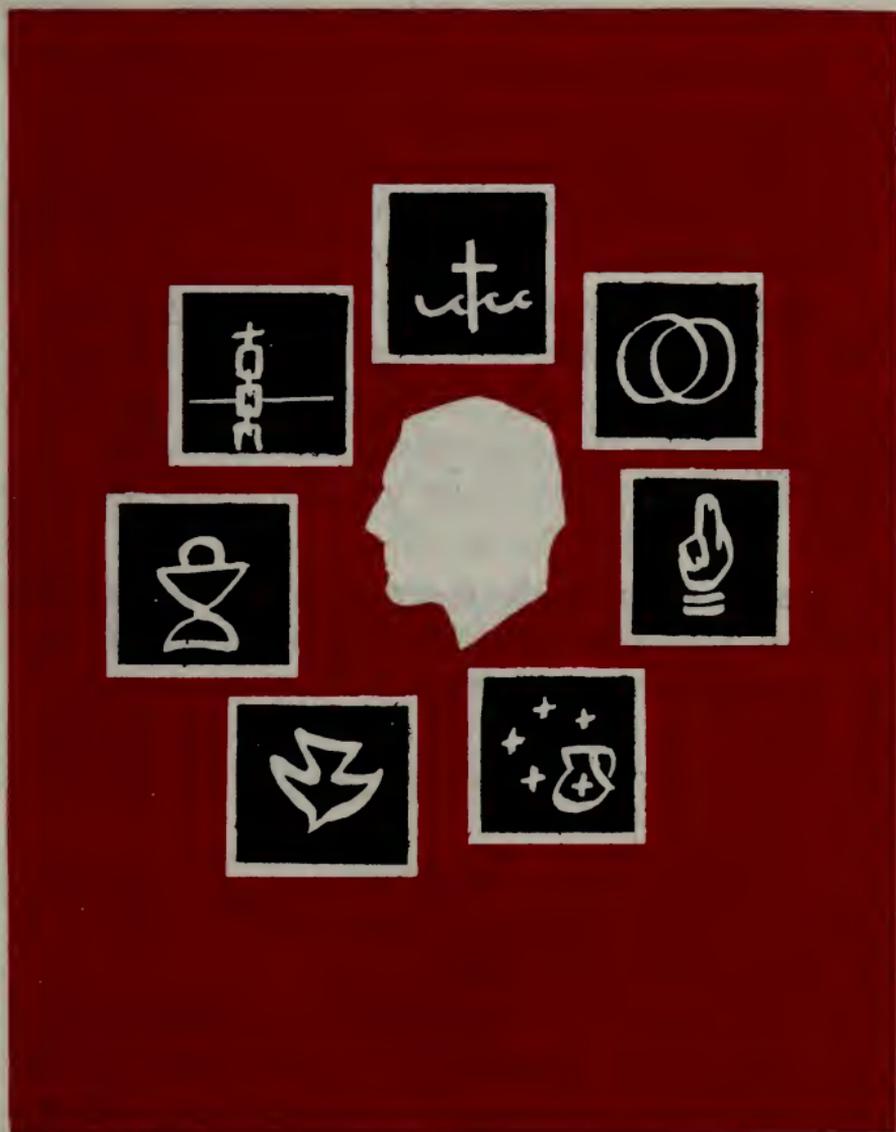
“Popular devotions of the Christian people are to be highly commended, provided they accord with the laws and norms of the Church, above all when they are ordered by the Apostolic See.”
(Constitution on the Sacred Liturgy Par. 13)

Parishioners are most heartily encouraged to be constant in the practice of private prayer, take part in devotions at the Parish Church, and give their full co-operation and participation to updated Liturgy, according to the directives and guidance of their Bishops, and their Pastors as the riches of the Liturgy are made better known.



PART II

AIDS TO PARISH LIFE



CALLING AT THE RECTORY

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

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

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

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

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

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

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

4. Prior to registration of children in parochial school, First Communion, and Confirmation, there are many requests for Baptismal certificates. At such times rectories may announce special hours when these certificates will be issued.

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

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

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

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

REGISTRATION

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

As soon as possible, after taking residence in the parish, the head of the family should call at the rectory to register, giving to the priest all information which may bear upon the spiritual standing of all members of the family, of children as well as of adults. The names of aged and infirm, unable to attend church regularly,

should be made known so they may be placed on the Communion list. (*See section on Communion Calls, page 32.*)

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

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

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

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

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



BAPTISMS

*a child of God,
heir of heaven.*

Infants should be baptized without unnecessary delay, as soon after birth as is convenient. When

their strength allows, infants who have been baptized in emergency should be brought to the church at regular Baptism time, when the full ceremonies of solemn Baptism will be supplied.

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

SPONSORS: Sponsors must, without exception, and indeed for the validity of their sponsorship, be Catholics. They should be carefully selected for their qualities and capabilities as persons who will faithfully discharge the duties of godparents, as defined by Church law. Careless or fallen-away Catholics should not be selected, nor should, ordinarily, persons in such state of health or advanced age that they probably would not live long enough to fulfill their duties as godparents, should necessity for their assistance arise. Sponsors must be at least fourteen years of age, unless, for a just cause, the minister of Baptism decides otherwise.

Sponsors might prepare themselves before the Baptism by receiving the sacraments and by reflecting on the graces of Baptism. They should also know the prayers for the ceremony, such as the Apostles' Creed.

INFORMATION: Parents should provide in advance of the Baptism the *exact* information, the names of the child, the parents, the sponsors (and of proxies, if used), the date and place of birth, etc.

NAMES: Names for children should be selected in conformity with the noble traditions of the Church, entrusting children to the care of heavenly patrons, whose virtues the little ones should be trained to imitate. Stylish or aristocratic-sounding names, or other non-Christian names of persons currently popular should not be preferred to those of the saints of immortal glory, even when a Christian name which may never be used is added. During the period of expectancy parents might review the lists of Christian names on Pages 67 and 68 prepared for this purpose. Additional names may be obtained at pamphlet racks, Catholic book stores, Catholic hospitals and maternity centres, or from the parish priests.

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

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

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

HOW TO BAPTIZE IN EMERGENCY

To baptize in case of necessity, pour ordinary water in the form of a cross on the head of the person to be baptized and say while pouring the water, "I baptize you in the name of the Father and of the Son and of the Holy Spirit."

NOTES

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

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

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

4. Godparents should assemble in respectful silence at their appointed place 10 to 15 minutes before time scheduled for Baptism. During this period information for parish records is reviewed.

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

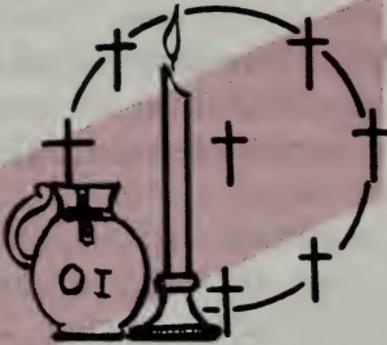
6. Obstetricians and Gynecologists should be selected not only for their professional skill, but also for their respect for Catholic teaching on medico-moral matters. If their counsels seem at variance with the teachings of the Church the advice of one's Confessor should be asked.

7. Expectant Mothers are encouraged to commend themselves to the care of Our Blessed Mother and of St. Gerard Majella, named by the Church as their Patron.

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

CHURCHING

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



COMMUNION CALLS
SICK CALLS
HOSPITAL CASES
SUDDEN DEATHS

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

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

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

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

HOSPITAL CASES: Every Catholic should confess and receive Holy Communion as well as the "anointing of the sick" before entering a hospital for surgery. The advice of the parish priest should be asked.

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

N.B. — Certain operations, although accepted practice in some circles, are forbidden by Catholic interpretation of the Laws of God.

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

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

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

There should be no delay in summoning the priest because the patient "may get upset." *Anointing never impairs the well-being of a person.* On infrequent occasions the patient may experience a mild emotional filling-up which passes in a few seconds.

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

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

There are two types of death:

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

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

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

NOTES

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

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

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

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

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

6. The priest should be consulted, regarding the laws of fast and abstinence as they apply to the aged and infirm, if these laws are not clear.

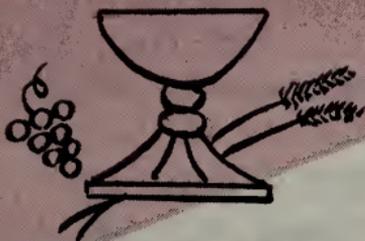
FURNISHINGS OF THE SICK ROOM

1. Table, covered with clean white cloth.
2. Crucifix.
3. Holy water.
4. Two lighted blessed candles.
5. Glass of water and a spoon.
6. Clean napkin.
7. A small bell, if in the home, to summon the family to the room after the patient's Confession.
8. When anointing is to take place, add:
Small supply of cotton.
9. Dish with a spoonful of salt *or* small slice of lemon and some bread crumbs.

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

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

The radio or television set should be turned off; cooking, breakfast and conversation interrupted out of respect for the Blessed Sacrament.



EUCCHARISTIC FAST

FAST AND ABSTINENCE

The laws were relaxed:

1. To provide opportunities for the Faithful in all walks of life to receive Holy Communion much more frequently;
2. To encourage the Faithful to consider Holy Communion as *the daily food of their supernatural life*.

Very many of the Faithful can receive Holy Communion *daily*; very few of the Faithful cannot receive Holy Communion *at least once a week*. Shift-workers, persons obliged to take medicine at frequent intervals, all who attend late Masses, are encouraged to receive Holy Communion frequently.

A glass of water after Mass is recommended to all who have received Holy Communion.

EUCCHARISTIC FAST: ONE HOUR fast from food and liquids other than water. The "one hour" is measured up to the time of Holy Communion, not to the time when Mass begins.

The sick, even if not confined to bed, may take medicine in either solid or liquid form at any time, but must otherwise observe the Eucharistic fast.

DAYS OF FAST; ABSTINENCE

DAYS OF ABSTINENCE ONLY: Ash Wednesday and all Fridays of Lent. All persons 14 years of age and over are bound by this law of abstinence . . . **NO MEAT AT ALL** on these days of Lent.

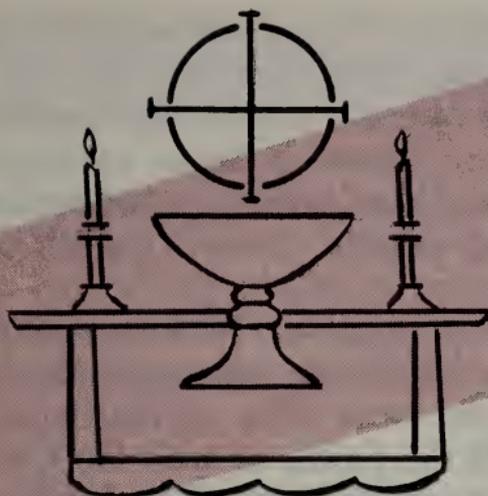
DAYS OF FAST (limited amount of food) **AND ABSTINENCE** (no meat at all). This rule applies on only two days of the year, Ash Wednesday and Good Friday.

All persons between the ages of 21 and 59 are obliged on these two days to:

1. take no meat, even once;
2. take but **ONE** full, **MEATLESS** meal;
3. limit the other two meatless meals, so that combined they do not exceed the principal meal;
4. take no solid food between meals.

Persons who choose to continue the practice of abstinence on Fridays outside of Lent as penance may interrupt or terminate this practice of self-denial without anxiety of conscience. (Some dioceses recommend continued practice of Friday abstinence.)

All Catholics are encouraged to substitute some form of mortification to take the place of the former year-round Friday abstinence, and the periodic days of fast.



ARRANGING MASSES

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

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

MASS CARDS: These are secured at the rectory to be presented as a mark of condolence to the family of the deceased, usually at the wake or resting, on the eve of the funeral Mass. The cards provide space for the names of the deceased, the person who arranges the offering of the Mass, and the priest who accepts it.

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

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

Persons who desire Gregorian Masses, offered on thirty consecutive days, may arrange these by communicating with the local office of the Society for the Propagation of the Faith, or with the Catholic Near East Welfare Association, 330 Madison Avenue, New York, N. Y. 10017.

FUNERALS AND CHRISTIAN BURIAL

Funeral Masses are of three kinds:

Solemn Requiem Mass—

High Requiem Mass—

Low Requiem Mass—

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

Funeral directors of good reputation as conductors of Catholic burials may be relied upon to help the family in matters pertaining to Christian Burial—Permission, Requiem Mass, Wake, etc.

THE PARISH VISITATION AND CENSUS

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

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

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

A cherished tradition of the parish visitation is the presence of all members of the family when the priest calls, as an indication not only of family solidarity, but also of their readiness to

co-operate in the program of the parish, designed to build up spiritual stability in family life.

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

Unpleasant facts concerning the spiritual condition of any member of the family should never be withheld or misrepresented, lest the eternal salvation of a wayward soul be further endangered. Children should be dismissed from discussions which might scandalize them.



MARRIAGE PREPARATIONS

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

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

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

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

MARRIAGE ARRANGEMENTS: Reservation of the hour for the Nuptial Mass should be made well in advance of the marriage. Appointment should be made with the priest four to six weeks in advance to permit publication of the banns, the pre-nuptial investigations, instructions, transfer of documents between dioceses, etc.

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

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

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

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

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

If permitted, the photographer should be directed to pursue his tasks without irreverence, and advised of any specific regulations the pastor has made. If not a Catholic, he might be provided with a Catholic guide who will help him to avoid improprieties.

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

Formal attire is not necessary for a Nuptial Mass.

All Catholic members of the wedding party and guests are encouraged to receive Holy Communion at the Nuptial Mass.

Brides should be punctual in arriving at church.

GUESTS AND CELEBRATION: Guests at a church wedding should avoid loud talking in church,

smoking in the vestibule, and taking snapshots at improper times. When another wedding is to follow immediately guests should vacate the space which the next party will require.

Couples are encouraged not to incur wedding expenses beyond their means.

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

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





SUPPORT OF THE CHURCH

There is, and has been a financial crisis in the Church in our Country. The reason? Contrary to widespread belief, Catholics are far down the list of contributors in the annual reports which show the per capita donations of the members of many, but not all, denominations.

No Parish can conduct its proper apostolic mission on the offerings of the people when these are low, even by the standards of fifty years ago.

Since the Great Depression, forty years ago, Parish Priests have struggled to find supplementary sums, so inadequate have been, generally speaking, the contributions made on Sundays and Holydays. Aided by small groups of devoted Parishioners these Parish Priests have turned to raffles, bazaars, bingo and the like. While many Parish efforts have a social value, they have absorbed an excessive amount of time and energy which both the Priests and their helping Parishioners could direct to better purposes.

One outspoken member of the anti-“institutional church,” and the “underground church” movement has been actively promoting the idea that every

Church and Parochial school in the land should be shut down, the children sent to public schools, and Mass offered only in the homes of people. This is an extreme reaction to the Church's identification with raffles etc., an irresponsible solution to the problem created and prolonged by those who do not properly support the Church.

As laymen become increasingly active in Parish Councils, School Councils and in other advisory bodies, they are more and more amazed to see just how their Parishes have had to live from week to week, remain mired in debt for years, compelled to delay for very long periods important, if not urgent repairs and improvements to the Parish buildings. They are learning, in a way as never before, just how many hidden expenses there are in the management of a Parish, and how superficial is the understanding of most people of the very large sums that any Parish requires. These Laymen are likewise dismayed that so many Parishioners contribute either nothing at all or scandalously little to their Parish Church. As business men they often show considerable indignation that over the years the Parish Priests have been forced into an unending series of fund-raising activities to make up for the failure of Parishioners, many of whom are quite demanding, to make equitable and regular contributions to their Church.

Who are exempt from contributing to the support of the Church? Only the destitute. Our Lord commended the widow for contributing her mite.

Among the weaknesses in our financial support system might be listed:

1. widespread failure of individuals to recognize their moral obligation, founded in both Divine and

Ecclesiastical law to support the Church, an obligation of justice, not simply of charity.

2. the "head of the family" fallacy whereby one person contributes his own ordinary sum while several other wage-earners in his family make no contribution.

3. the presumption by so many women, especially wage-earners, some enjoying handsome salaries, that they are exempt.

4. misconception of "free-will" offering; the individual is NOT free to ignore the Precept of the Church; the freedom refers to his right to decide in conscience what, according to his means and circumstances, constitutes an honorable offering; not WHETHER but HOW MUCH.

5. the single young men and women who are consistently in default of their obligation and leave the burden to their elders and to the married people.

6. the college students who consider making even a modest offering out of their income or allowance a matter which must await their graduation.

7. a weakness of supernatural faith which allows the thought that sums given to the Church, to works of God, are in some form of relinquishment or forfeiture, and that Divine Providence cannot be trusted to reward the giver in a manner which Infinite Wisdom deems best.

8. the absence of the proper sense of stewardship, for every responsible adult must use the material goods of this world in a manner consistent with God's goodness and glory.

9. the abuse of honor, and freedom which too many seize to make deceitful and extravagant income tax declarations of sums supposedly given to the Church.

10. the presumption by parents whose children do not attend Parochial schools that they are not obliged to support their Church, including the program of Catholic education, when all Parishioners help support the public schools which their children attend.

11. the absence of Diocesan guidelines which might spell out both the moral obligations of the Faithful and present-day standards of contributing to the Church.

12. the failure of so very many who enjoy excellent wages to contribute regularly and according to their means.

Parishioners are encouraged to use their Sunday envelopes. If contributions are published a person who wishes neither publication or another form of acknowledgment should note this fact on his envelope, but continue the use of the envelope.

Even when necessity or particular convenience leads one to attend Mass in another Church, support of the Parish Church should not be neglected.

Parish Priests cannot substantiate the claims of persons who call for verification of contributions, often requested by the Internal Revenue Service, if envelopes are not used.

Finally, there are Diocesan and Papal appeals of the greatest merit, such as, Propagation of the Faith, The Colored and Indian Missions, Peter's Pence for the needs of Our Holy Father who must support the immense work of administering the Church; appeals for hospitals, orphanages and other works of charity.

Help your Parish meet its financial needs; bring God's reward upon yourself. (See inside back cover on Tithing.)



CATHOLIC EDUCATION

In the document entitled "Declaration on Christian Education" Vatican Council II states (Par. 8)

"The Council also reminds Catholic parents of the duty of entrusting their children to Catholic Schools wherever and whenever it is possible and of supporting these schools to the best of their ability and of co-operating with them for the education of their children."

Education must be for BOTH the spiritual and the material, for the eternal and the temporal needs of students. The formation of the Christian mind, the development of virtue, the practices of personal piety, the sense of uninterrupted commitment to and love of God must be the first goals of education for Catholic students on all levels. At the same time a sound education in secular matters is necessary.

Today the costs of education everywhere have increased enormously. Among some Catholics the financial pressures on their schools have led to criticism when support is what is most needed. It must be borne in mind that the public schools are not permitted to provide for the religious and moral

training of the pupils. This obligation must be borne most conscientiously by parents who must provide both at home, and in co-operation with the Parish program for students in public schools, all the religious education possible.

Regrettably most of these pupils in public elementary and high school do not attend instructions as they might. In many, indeed, too many cases, the pupil reaches the time of graduation from high school with at best the most elementary knowledge of the Faith, and his religious practices are very irregular.

Catholic parents are urged to co-operate with their Lay Parish School Councils which act in an advisory capacity, and to give their constant support to such worthy organizations as CITIZENS FOR EDUCATIONAL FREEDOM (C.E.F.). This is a non-profit, non-denominational, non-political association which works for the rights of children who attend non-public schools.

Part of the C.E.F. program is the reminder that public schools are optional, that there is not in this country an "official" system of schools, and that such matters as busing, textbooks, subsidization of non-religious instruction, etc. should be given to children who attend non-public schools and public schools without distinction IN THE SCHOOL CHOSEN BY THEIR PARENTS. (Citizens for Educational Freedom, 844 Washington Building, 15 St. and New York Ave., N.W., Washington, D. C. 20005).

Every Parish should have some identification with its Diocesan program or agencies such as the C.E.F. if the financial pressures on our schools are to be lifted, and our children given their rights.

CONFRATERNITY



**OF CHRISTIAN
DOCTRINE**

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

The Confraternity also sponsors study clubs and lectures, as well as information classes, which adults will find most helpful.

Parishioners can be of great assistance to the parish director of the Confraternity, in the broad program of spreading Catholic truth.

CHURCH ETIQUETTE

Punctuality should be practiced.

The sign of the Cross should be made by touching holy water to the person.

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

Genuflection should be made by touching the **RIGHT** knee to the floor; when the Blessed Sacrament is exposed the reverence is made on **BOTH** knees.

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

Pincurls, T shirts, dungarees, slacks, and shorts are not fitting for the House of God.

Women should always have their heads covered in Church.

Dresses should always be modest.

All should stand when the Celebrant enters the Sanctuary. At end of Mass or Devotions all should remain standing until the Priest has left the Sanctuary.

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

Attention should be paid to announcements.

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

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

If eyesight permits, the Missal should be used.

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

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

Pocket tissues should not be discarded in the pews or on the floor.

Posters, appeals, notices, etc., should not be placed on Church bulletin boards without the approval of the Pastor.

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

THE CATHOLIC HOME

RELIGIOUS FURNISHINGS AND DEVOTIONAL LIFE

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

1. Religious symbols: Crucifixes, pictures, statuary, etc., in the finest traditions of sacred art are readily available. Representations of Our Lord, Our Lady and the saints are never out of place anywhere in the Catholic home; they will not “clash” with the most sophisticated decor. The Sacred Heart promised to bless every home in which a picture of His Sacred Heart is exposed and honored.

2. Fonts with holy water.

3. A Catholic calendar with feasts and fasts.

4. A bookshelf or library of Catholic reference books and other publications.
5. The diocesan newspaper and other Catholic periodicals.
6. A family shrine or altar. Many erect shrines in their gardens.
7. Sick call needs.

THE DEVOTIONAL LIFE of the Catholic home is intensified by:

1. Frequent Mass and Holy Communion, during the week as well as on Sundays.
2. First Friday and first Saturday devotions.
3. The Family Rosary.
4. Attention to Catholic radio, TV programs.
5. Attendance at parish devotions, such as the Holy Hour, Miraculous Medal, Fatima, and similar Marian devotions, Stations of the Cross, Missions, Novenas, etc.
6. Consecration of the family to the Sacred Heart of Jesus and the Immaculate Heart of Mary.
7. Masses for deceased members of the family.
8. Spiritual and corporal works of mercy.
9. Recitation of the Angelus, 6:00 A.M., 12:00 noon and 6:00 P.M.
10. Grace at meals, adding the Hail, Holy Queen, in honor of Our Lady.

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

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

13. Annual renewal of marriage vows.

14. Communion on the anniversary of First Communion.

The Catholic home additionally strives to provide an atmosphere conducive to study for those who are receiving their education, and applies the principles of the National Catholic Office for Motion Pictures to all forms of entertainment, including television and radio, and the principles of the Organization for Decent Literature to all forms, whether pictorial or literary. Lists classifying movies and magazines are posted on Church bulletin boards.

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

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

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

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

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

A CODE FOR CATHOLIC TELEVISION VIEWERS

"It is a most pressing need that the conscience of Catholics, with regard to television, should be formed by the sound principles of the Christian Religion." Pope Pius XII

On September 8, 1957 Pope Pius XII issued the now celebrated Encyclical Letter MIRANDA PRORSUS in which he offered the wisest counsel concerning the uses of Television.

On February 14, 1958 Pope Pius XII proclaimed St. Clare of Assisi Heavenly Patroness of Television.

This great Saint lay gravely ill on Christmas Eve, 1252. Unable to attend Mass she was granted by God the miraculous vision of Mass together with the sound of prayers and music in the Basilica of St. Francis some distance away. For this and other reasons Our Holy Father, granted the often repeated request made over a period of years by the Faithful, especially by those within the Television industry, and placed this great medium under the Patronage of St. Clare.

Catholics, In the Use of the Television, Should . . .

1. Make thoughtful selection, and profitable use of programs, avoiding those which, whole or in part, might be harmful to Catholic faith or morals, and not accept programs merely on the basis of popularity polls and ratings.

2. Consult the National Catholic Office for Motion Pictures classification of movies shown on television, as well as reviews and appraisals of other programs which are published in Catholic newspapers and periodicals.

3. Use television with due moderation so that viewing practices will not lead to hasty meals; neglect of duty, family conversation, good reading; or discourtesy to guests who may wish neither to view nor to listen.

4. Avoid that late-hour viewing which might lead to damage to health, neglect of night-prayers, or to morning lateness or unpreparedness for Church, work or school.

5. Control viewing practices so that they will not interfere with attendance at devotions in the Parish church or with regular Confession.

6. Observe moderation in taking or serving intoxicants during viewing, and be mindful of the laws of the Church regarding fast and abstinence.

7. View regularly and attentively Catholic programs which are offered to lead men to perfection of soul, and for the promotion of God's glory; furthermore, to encourage others, including non-Catholics, to do likewise.

8. Write, sign and send your own courteous and informative letters of disapproval to both Sponsor and Channel Director when offensive topics, costumes, dances, dialogue, or humor are presented, and send letters of appreciation when a program of unusual excellence, by Catholic standards, is presented.

9. Supervise the viewing practices of the young, and offer correction to statements, etc., when the honor of God and the Church, and the proper moral and mental formation of the children require such correction.

10. See that television (whether with picture or sound only) does not cause children to neglect their religious duties, studies, fresh air, sunshine, exercise, rest, or wholesome companionship and, finally, that children do not impose their choice of programs against the wishes of their elders.

St. Clare, Pray for us

UNDA—Association Catholique Internationale pour la Radiodiffusion et la Télévision requested permission to reproduce this code which it recommended to all in a French translation appearing in its Quarterly Bulletin, April 1959.

On May 24, 1959 L'Osservatore Romano, the Vatican Newspaper commented extensively on the code and offered an Italian translation from the French for its readers throughout the world.

(Distinctive pictures of St. Clare as Patroness of Television with text of this Code are available from the Printer of this Handbook.)



GENERAL HELPS AND SUGGESTIONS

Many dioceses have shrines and places of Catholic historical interest which merit attention.

Chain letters to promote some unauthorized devotion should be destroyed. The front pages of all leaflets, pamphlets and books represented as Catholic publications should be examined to see if ecclesiastical approval has been given.

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

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

Catholic Charities Programs can often be assisted by offering foster homes for homeless children and aged persons. Local Catholic Charities offices will furnish information on rates, etc.

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

There is no obligation to retain and pay for unsolicited religious articles sent by unlisted agents and mail-order houses.

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

Automobile operators are encouraged to attach a medal of Our Lady or St. Christopher. Before or during a journey, many Catholics recite the Rosary together.

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

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

The Faithful are encouraged to offer Priests, Brothers and Sisters a courteous greeting as they pass by. This is a mark of good manners, a public act of faith, and such a gesture is a help to these Religious who do not wish to omit a greeting to one of their Parishioners whom they may not recognize.

Motorists might adopt the motto of "Sanctified Travel." They will find visits to Catholic shrines in this country as well as in Canada and Mexico most rewarding.

Summer playhouses often present shows which have been condemned as indecent. Vacationists are urged to shun these as well as improper night-club entertainment.

Parents who send their children to Summer Camps will find Catholic Camps listed in magazines and the diocesan newspaper. The children's

religious duties, attendance at movies, etc., will be properly safeguarded.

Every Catholic should bear identification as a Catholic, requesting in case of accident or illness that a Priest be immediately summoned.

Every Catholic is encouraged to wear a Miraculous Medal or a Scapular or Scapular Medal, duly blessed, to honor Our Blessed Mother, and to gain the promised graces.

Every adult Catholic is urged to make an annual Mission and/or Retreat.

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

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

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

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

RULES FOR RIGHT LIVING

1. Daily prayers; grace at meals, a "minute" of meditation.
2. Daily examination of conscience; consideration of chief weaknesses.
3. Daily or frequent Rosary.
4. Confession at least once a month (see page 19). In urgency an act of perfect contrition with promise of prompt confession.
5. Mass on Sundays and holydays of obligation; use missal, join with congregation in prayers and hymns.
6. Frequent Communion; daily, if possible.
7. Daily dedication to Our Blessed Mother.
8. Avoid sin and occasions.
9. Love and trust the Church and Our Holy Father.
10. Help spread the kingdom of God by good example, prayer and kindly counsel.

SPECIAL ADMONITIONS

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

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

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

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

To Employees: Give honest work for honest pay

RELIGIOUS INSTRUCTION BY MAIL

Excellent Correspondence Courses are available to both Catholics and non-Catholics. For various reasons many persons are, at a given time, unable to receive personal instructions. Much apostolic work can be done by calling their attention to these courses which are offered either without charge, or for a nominal charge for postage. A postcard will bring information from any of the following:

Bellarmino Correspondence Course, West Baden Jesuit College, West Baden, Indiana.

Bellarmino Society Correspondence Course, St. Charles Seminary, Phila. 31, Pa.

Catholic Information Society, 214 West 31 St., New York 1, N. Y.

Catholic Information Society, 5628 Chester Ave., Phila. 43, Pa.

Home Study Course, Immaculate Conception Seminary, Ramsey, N. J.

Home Study Service, St. John's Seminary, Little Rock, Ark.

Kenrick Correspondence Course, Kenrick Seminary, St. Louis, Mo.

Knights of Columbus Religious Information Bureau, 3473 South Grand Blvd., St. Louis, Mo. 63118.

Paulist Fathers' Correspondence Course, 401 Michigan Ave., N.E., Washington, D. C.

Paulist Fathers' Correspondence Course, 21 East Van Buren St., Chicago, Ill.

Paulist Fathers' Correspondence Course, 5 Park St., Boston, Mass.

Paulist Fathers' Correspondence Course, 2411 E. Tamarack Ave., Portland, Oregon.

Woodstock Home Study Course, Woodstock Jesuit College, Woodstock, Md.

FORMS OF ADDRESS

For Cardinals: *His Eminence.....Cardinal.....*
e.g., *His Eminence John Cardinal Fisher*

For Archbishops, Bishops: *His Excellency, The Most Reverend.....e.g., His Excellency, The Most Reverend John N. Neumann*

For Monsignors: *The Right Reverend, or The Very Reverend.....*

For Priests: *The Reverend.....*

For Brothers: *Brother.....*

For Superiors: *The Reverend Mother.....*

For Nuns: *Sister.....*

SALUTATIONS:

Your Eminence.

Your Excellency.

Right Reverend and dear Monsignor, or Dear Right Reverend Monsignor, or Dear Monsignor.

Reverend and dear Father, or Dear Father.

Dear Reverend Mother, Dear Mother.

Dear Brother, Dear Sister.

CONCLUSIONS:

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

For others: Respectfully yours, Sincerely yours.

RELIGIOUS ORDERS OF MEN

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

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

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

Carmelites: (O.Carm.)

Divine Word: (S.V.D., Society of the Divine Word)

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

Franciscans: (O.F.M., O.F.M.Cap., O.F.M.Conv., T.O.R. are designations of the several branches)

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

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

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

Josephites: (S.S.J., Society of St. Joseph)

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

Missionary Servants of the Most Holy Trinity (S.T.)

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

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

Oblates of Mary Immaculate: (O.M.I.)

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

Paulists: (C.S.P., Congregation of St. Paul)

Precious Blood Fathers: (C.P.P.S.)

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

Salesians: (S.D.B., Salesians of Don Bosco)

Salvatorians: (S.D.S., Society of The Divine Saviour)

Servites: (O.S.M., Order of the Servants of Mary)

Trinitarians: (O.SS.T., Order of the Most Holy Trinity)

Viatorians: (C.S.V., Clerics of St. Viator)

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

300 CHRISTIAN NAMES FAVORED IN U.S.A. FOR BAPTISM AND CONFIRMATION

BOYS

Adolph	Casimir	Gabriel	Laurence	Ralph
Adrian	Cecil	Geoffrey	Leo	Raphael
Alan	Carl	George	Leonard	Raymond
Albert	Charles	Gerald	Leopold	Reginald
Alexander	Christopher	Gerard	Louis	Regis
Alexis	Clair	Gilbert	Loyola	Richard
Alfred	Clement	Giles	Lucian	Robert
Aloysius	Colman	Godfrey	Ludwig	Roderick
Alphonsus	Colum	Gonzaga	Luke	Roger
Ambrose	Conrad	Gregory	Malachy	Ronald
Anatole	Cornelius	Harold	Malcolm	Rudolph
Andrew	Cuthbert	Herman	Mark	Salvator
Angelo	Cyril	Henry	Martin	Samuel
Anselm	Daniel	Hilary	Matthew	Sebastian
Anthony	David	Hubert	Matthias	Simon
Arnold	Dennis	Hugh	Maurice	Stanislaus
Arthur	Dion	Humphrey	Michael	Stanley
Augustine	Dominic	Hyacinth	Myles	Stephen
Barry	Donald	Ignatius	Moran	Sylvester
Bartholomew	Dunston	James	More	Terence
Bartley	Edmund	Jerome	Nathaniel	Timothy
Basil	Edward	John	Nicholas	Thomas
Beltram	Edwin	Joseph	Noel	Theodore
Benedict	Emil	Jude	Oliver	Urban
Bernard	Emmanuel	Julian	Owen	Valentine
Bertran(d)	Eugene	Justin	Paschal	Victor
Bonaventure	Felix	Kenneth	Patrick	Vincent
Brendan	Ferdinand	Kevin	Paul	Wilfred
Brian	Finbar	Kieran	Peter	Walter
Bruce	Francis	Lambert	Philip	William
Campion	Frederick	Lancelot	Pius	Zachary

GIRLS

Adelaide	Caroline	Fernanda	Judith	Miriam*
Agatha	Carol	Florence	Julia	Monica
Agnes	Catherine	Frances	Kathleen	Natalie
Alberta	Cecilia	Francine	Laura	Nora
Alexandra	Celine	Frederica	Lenora	Nuntiata*
Alfonsa	Celeste	Gabriella	Letitia*	Patricia
Alice	Celestine	Genevieve	Lillian*	Paula
Alma*	Charlotte	Georgine	Lois	Pauline
Aloysia	Christine	Geraldine	Lorraine	Philippine
Amelia	Claire	Germaine	Loretta*	Priscilla
Andrea	Concetta*	Gertrude	Lourdes**	Rachel
Angela	Consolata*	Gloria*	Louise	Regina*
Angelina	Constance	Grace*	Lucy	Rita
Anne	Consuela*	Gregoria	Lydia	Roberta
Anita	Denise	Hannah	Madeleine	Rose
Annabelle	Diane	Helen	Magdalene	Rosalie
Anastasia	Dolores*	Hilda	Madonna*	Rosaria*
Antoinette	Dominica	Honora*	Marcella	Sarah
Antonia	Dorothy	Hyacinthe	Marcia	Sharon*
Barbara	Doris	Imogene*	Margaret	Sophie
Beatrice	Eileen	Immaculata*	Marguerite	Stella*
Benedetta	Eleanor	Inez	Martha	Stephanie
Bernice	Elizabeth	Irene	Martina	Susan
Bernadette	Ellen	Isabel	Mary*	Teresa
Bernardine	Emily	Jane	Marie*	Theresa
Blanche	Estelle*	Janet	May*	Ursula
Bridget	Esther	Janice	Marian*	Vera
Camilla	Eugenia	Jean	Matilda	Veronica
Carmel*	Evelyn	Joan(ne)	Mercedes*	Virginia*
Carmelita*	Felicia*	Josephine	Mildred	Winifred

* Names based on titles of Our Lady.

THE PROFESSION OF FAITH

(For use of Converts to the Church)

I (name), touching with my hand God's holy Gospels, enlightened by divine grace, profess the faith, which the Catholic, Apostolic, Roman Church teaches. I believe that Church to be the one true Church, which Jesus Christ founded on earth: to which I submit with all my heart.

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 Spirit, 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, sits at the right hand of God, the Father Almighty; from there He shall come to judge the living and the dead. I believe in the Holy Spirit, the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

I believe that seven sacraments were instituted by Jesus Christ for the salvation of mankind; namely, Baptism, Confirmation, Holy Eucharist, Penance, Anointing of the Sick, Holy Orders and Matrimony.

I believe that the Pope, the Bishop of Rome, is the Vicar of Jesus Christ on earth, that he is the supreme visible head of the whole Church, and that he teaches infallibly what we must believe and do to be saved.

I also believe everything which the Holy, Catholic, Apostolic and Roman Church defines and declares we must believe. I adhere to her with all my heart, and I reject every error and schism which she condemns.

So help me God with these holy Gospels which I touch with my hand.

Signed:.....

Signed in my presence this day of
19.....

PARISH SEAL

Priest Witness

The first part of the book deals with the early years of the nation, from the time of the first settlers to the end of the Revolutionary War. It covers the period of the early colonial period, the struggle for independence, and the formation of the new government.

The second part of the book deals with the period of the early republic, from the end of the Revolutionary War to the beginning of the Civil War. It covers the period of the early republic, the struggle for a stronger central government, and the expansion of the nation.

The third part of the book deals with the period of the Civil War and Reconstruction, from the beginning of the Civil War to the end of Reconstruction. It covers the period of the Civil War, the Reconstruction era, and the struggle for civil rights.

The fourth part of the book deals with the period of the late republic, from the end of Reconstruction to the beginning of the Progressive Era. It covers the period of the late republic, the Progressive Era, and the struggle for reform.

The fifth part of the book deals with the period of the early 20th century, from the beginning of the Progressive Era to the end of the book. It covers the period of the early 20th century, the Progressive Era, and the struggle for reform.

**A HANDY TWO-YEAR RECORD
of Your Parish Contributions
THROUGH USE OF COLLECTION ENVELOPES**

Collection	196..	197..	Collection	196..	197..
January			Block		
February			Bishops' Relief Fund		
March			Catholic Charities		
April			Propagation of Faith		
May			Peter's Pence		
June			Holy Places		
July			Catholic University		
August			Christmas		
September			Easter		
October			Others:		
November					
December					
GRAND TOTAL ➔					

T I T H I N G

Tithing is the ancient practice of contributing one-tenth of one's wages, profits or benefits to Religion and Charity.

Five percent to the Parish Church for its own needs and Diocesan requirements, five percent for Charity has been recommended.

Thus:	Take Home Pay	To Parish Church
	5% of \$ 40.00.....	\$2.00
	\$ 50.00.....	\$2.50
	\$ 60.00.....	\$3.00
	\$ 80.00.....	\$4.00
	\$100.00.....	\$5.00

790115

"THE PARISHIONERS' HANDBOOK"

- PRICES -

1,000 copies \$11.00 a hundred

500 copies \$12.25 a hundred

100 copies \$13.50 a hundred

(delivery extra)

* 5,000 copies or more **\$9.75** a hundred

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