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THE
CONVERT'S CATECHISM
OF
CATHOLIC DOCTRINE

BY
REV. PETER GEIERMANN, C. SS. R:

TWELFTH EDITION

B. HERDER BOOK CO.
15 and 17 South Broadway
ST. LOUIS, MO.

LONDON, W. C.
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O. J. S. HOOG, V.G.

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VATICAN, January 25th, 1910.

DEAR REVEREND FATHER:

His Holiness, in bestowing His Apostolic Blessing upon you and your labors, desires me to convey to you the expression of His appreciation of your zealous efforts for the salvation of souls and for the spread of the knowledge of the True Faith.

Wishing you every blessing, I am Dear Rev. Father,

Yours faithfully in Christ,

R. CARD. MERRY DEL VAL.

REV. FR. P. GEIERMANN, C.S.S.R.

DE SOTO, MO.

PRAYER TO THE HOLY GHOST

Come, Holy Ghost, fill the hearts of Thy faithful, and enkindle in them the fire of Thy love.

V. Send forth Thy Spirit and they shall be created.

R. And Thou shalt renew the face of the earth.

Let us pray —

O God, Who hast taught the hearts of the faithful by the light of the Holy Ghost, grant that by the same Spirit we may be always truly wise, and ever rejoice in His consolation, through Christ our Lord.

R. Amen.

INTRODUCTION

The Convert's Catechism aims at presenting Religious Truths in the order of their relative importance to the sincere non-Catholic. It emphasizes controverted points in a special manner, while stating the Catholic doctrine clearly.

There are two views of life; the divine and the human. The one is true, eternal and immutable; the other false, temporal and changeable. The former is in perfect accord with right reason, enlightened by Faith; the latter, the result of reason alone, is invariably distorted by ignorance, prejudice or passion. Catholics take the former view of life; men of the world, the latter. Between these two classes there are many honest souls groping in darkness or semidarkness, seeking the Light. It would be demanding too much to require these to embrace the Catholic view in all details before receiving the light of Faith. They can, however, be expected to follow the guidance of right reason and the promptings of grace, and thus advance gradually on the right Way, to the realization of the Truth, and the possession of divine Life.

For these reasons The Convert's Catechism does not follow the beaten path in imparting religious instruction, but is composed on an entirely new plan, to facilitate the labor both of the Inquirer and of the Instructor. Part I insists on the *necessity of serving God, as God ordains* in Revela-

tion, especially as taught by His divine Son. It shows the necessity of a divine Church, infallibly guided by God, to teach man how to live as a child of God and heir to the Kingdom of Heaven. When he has once mastered this principle of Divine Authority, the Inquirer is prepared to accept whatever the Divine Church teaches on Faith, Morals and the Means of Grace, all of which is clearly stated in Part II of this Catechism. The scope of this little work prevented the Author from entering into the Reason and Authority of Religion. For additional reading he therefore refers the Convert to his "Manual of Theology for the Laity," of which six editions have been issued in three years.

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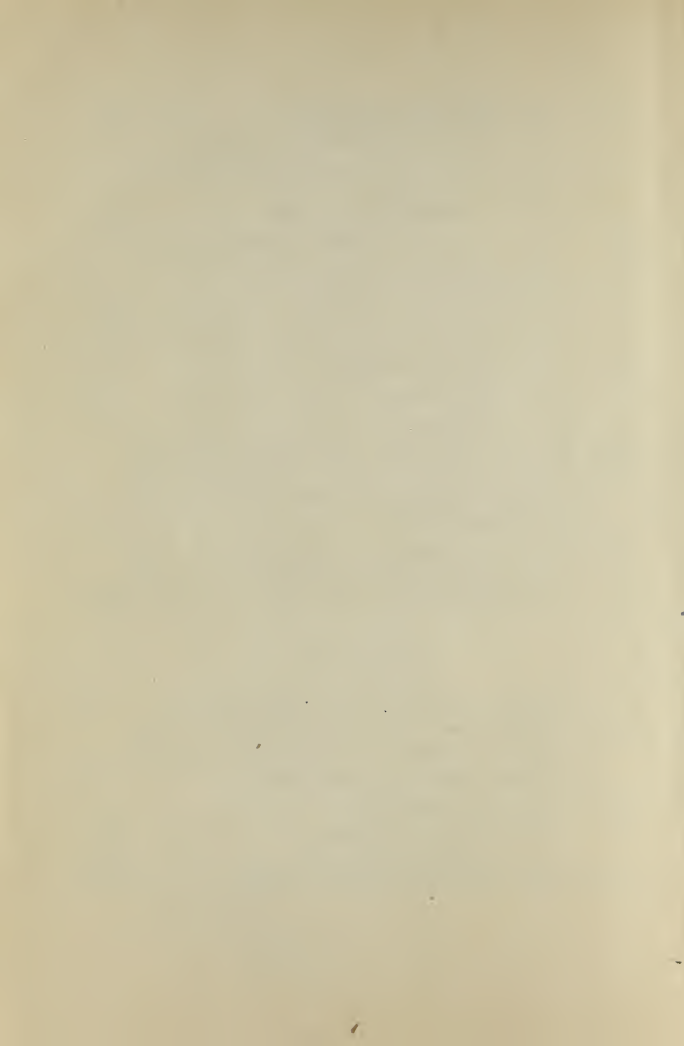
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THE CONVERT'S CATECHISM OF CATHOLIC DOCTRINE

PART I. THE CATHOLIC DOCTRINE IN GENERAL

CHAPTER I

NATURAL TRUTHS

A. FUNDAMENTAL TRUTHS.

Q. *What Religious Truths can man discover by his own efforts?*

A. By his own efforts man can discover especially the existence of these four religious truths: (1.) There is a God, Creator and Preserver of the Universe. (2.) Man has a free will. (3.) God rewards the good and punishes the wicked. (4.) The human soul is immortal.

Q. *What is God?*

A. God is a spirit, who exists of Himself, and on whom all things depend.

Q. *What is man?*

A. Man is a creature composed of a material body and a spiritual soul.

B. OBLIGATION OF RELIGION.

Q. *What relationship exists between God and man?*

A. Between God and man there exists a four-fold relationship: (1) God is the Creator, man is His creature. (2) God is the Benefactor, man is His beneficiary. (3) God is the Supreme Ruler, man is His subject. (4) God is the End of all creation; in God alone man can find lasting happiness.

Q. *What obligation flows from this relationship?*

A. From this relationship flows man's obligation of Religion.

Q. *What is Religion?*

A. Religion is man's obligation to know, to love, and to serve God.

Q. *Is man free to serve God as he pleases?*

A. Man is not free to serve God as he pleases; he must serve God, as God, his Supreme Master, ordains.

C. RELIGION LEADS TO HAPPINESS.

Q. *For what does every human heart crave?*

A. Every human heart craves for happiness.

Q. *Can man acquire perfect happiness on earth?*

A. Man cannot acquire perfect happiness on earth.

Q. *Why cannot man acquire perfect happiness on earth?*

A. Man cannot acquire perfect happiness on earth: (1) because his soul will live after his fleeting life on earth is ended; (2) because God put in

every human heart a longing for an *endless possession of an Infinite Good*, which *He alone can satisfy in eternity*.

Q. *How then can man acquire perfect happiness?*

A. Man can acquire perfect happiness by seeking the friendship of God in this life, so that he may enjoy the same fully in the next life.

Q. *How does God reward the good?*

A. God rewards the good with His blessings on earth, and shares with them the joys of heaven.

Q. *How does God punish the wicked?*

A. God punishes the wicked with His enmity during this life, and consigns them to the torments of hell after death.

Q. *What is heaven?*

A. Heaven is the state of everlasting life, in which the good see God face to face, are made like unto Him in glory, and enjoy eternal happiness.

Q. *What is hell?*

A. Hell is the state of never-ending torments.

CHAPTER II

REVELATION — TRADITION — THE BIBLE — THE CANON OF THE BIBLE

A. REVELATION.

Q. *Has God ever spoken to man?*

A. "God, who, sundry times and in diverse manners spoke in times past to the fathers by the prophets, last of all in these days hath spoken to us by His Son." Eph. i, 1-2.

Q. *What do we call the truths which God has spoken to man?*

A. We call the truths which God has spoken to man divine Revelation.

B. TRADITION.

Q. *How was divine Revelation preserved and transmitted to man?*

A. In the beginning of the world's history divine Revelation was preserved and transmitted only by Tradition or the reverential belief and teaching of succeeding ages. In the course of time God inspired holy men to record many of His revealed Truths. Finally Jesus Christ made His Church the custodian and interpreter of Revelation.

C. THE BIBLE.

Q. *What has become of the truths recorded under the inspiration of God?*

A. The truths recorded under the inspiration of God have been collected into the Bible and translated into every known language.

Q. *When was the first complete collection of the Inspired Writings made?*

A. The first complete collection of the Inspired Writings was made only towards the close of the fourth century of the Christian era.

D. THE CANON OF THE BIBLE.

Q. *What is the list of the various inspired writings called?*

A. The list of the various inspired writings is called the Canon of the Bible.

Q. *When was the present Canon of the Bible officially declared authentic?*

A. The present Canon of the Bible was officially declared authentic by the universal Council of Trent, August 8, 1546.

CHAPTER III

FAITH — GOOD WORKS — THE RULE OF FAITH — MOTIVES OF FAITH

A. FAITH.

Q. *How does man accept divine Revelation?*

A. Man accepts divine Revelation by Faith.

Q. *What is Faith?*

A. Faith is a divine gift which enables man to believe firmly all that God has revealed.

Q. *How does man dispose himself for the gift of Faith?*

A. Man disposes himself for the gift of Faith by humility, sincerity, obedience, and sacrifice in the service of God.

Q. *How will man obtain and preserve the gift of Faith?*

A. Man will obtain and preserve the gift of Faith by submitting his mind and heart to the influence of God by prayer.

Q. *What prayers should every Christian commit to memory?*

A. Every Christian should commit at least the following prayers to memory: (1) The Lord's Prayer, (2) The Angelical Salutation, (3) An Act of Contrition, (4) The Christian Acts of Faith, (5) Hope and (6) Charity.

1. THE LORD'S PRAYER.

Our Father who art in heaven, *hallowed* be Thy name. Thy kingdom come. Thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our *trespasses* as we forgive those who *trespass* against us. And lead us not into temptation: but deliver us from evil. Amen.

2. THE ANGELICAL SALUTATION.

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

3. ACT OF CONTRITION.

O my God, I am heartily sorry for all my sins, because by them I have lost heaven and deserved hell, but, more than all, because I have offended Thee, my God, Who art infinitely good and worthy of all my love. I am firmly resolved, with the help of Thy grace, never to sin again and to avoid all the occasions of sin.

4. ACT OF FAITH.

O my God, I firmly believe all the sacred truths which the holy Catholic Church believes and teaches, because Thou hast revealed them, Who canst neither deceive nor be deceived.

5. ACT OF HOPE.

O my God, relying on Thy infinite goodness and promises, I hope to obtain the pardon of my sins, the assistance of Thy grace, and life everlasting,

through the merits of Jesus Christ, my Lord and Redeemer.

6. ACT OF CHARITY.

O my God, I love Thee with my whole heart above all things, because Thou art infinitely good and worthy of all my love; and for the love of Thee I love my neighbor as myself.

Q. *Where are the chief truths which man must believe summed up?*

A. The chief truths which man must believe are summed up in The Sign of the Cross and in The Apostles' Creed.

1. THE SIGN OF THE CROSS.

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

2. THE APOSTLES' CREED.

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

Q. *Why will man go to heaven if he perseveres in prayer?*

A. Man will go to heaven if he perseveres in

prayer, because God is infinitely good, has created all men for heaven, and has promised to hear their prayer.

B. GOOD WORKS.

Q. *Will Faith alone save man?*

A. Faith alone will not save man, for "Faith, if it have not works, is dead." Jas. ii, 17.

Q. *How does man perform good works?*

A. Man performs good works by keeping the Commandments. "If you love me, keep my Commandments." John xiv, 15.

Q. *What is Hope?*

A. Hope is a divine gift by which man firmly trusts that God will give him eternal life and the means to obtain it.

Q. *What is Charity?*

A. Charity is a divine gift by which man loves God above all things for His own sake, and his neighbor as himself, for the love of God.

C. THE RULE OF FAITH.

Q. *What is The Rule of Faith?*

A. The Rule of Faith is a divine guide whereby man can infallibly possess revealed truth.

Q. *Why is a Rule of Faith necessary?*

A. A Rule of Faith is necessary: (1) to discover revealed truth; (2) to preserve purity of doctrine; (3) to settle religious controversies with divine authority.

Q. *What is this guide or Rule of Faith with divine authority?*

A. This guide or Rule of Faith with divine authority is a teaching body sent by God, and guided by Him, in leading the faithful to life eternal.

D. THE MOTIVES OF FAITH.

Q. *How has God safeguarded the genuineness of His Revelation?*

A. God has safeguarded the genuineness of His Revelation by Miracles and Prophecies.

Q. *What is a Miracle?*

A. A Miracle is an evident, supernatural and extraordinary effect produced by God for the benefit of Religion.

Q. *What is a Prophecy?*

A. A Prophecy is an exact prediction of an event that can be foreseen only by God.

Q. *Why should man accept divine Revelation?*

A. Man should accept divine Revelation because God neither can nor will deceive.

Q. *On what does man to-day base his Faith in Revelation?*

A. Man to-day bases his Faith in Revelation on the divinity of Jesus Christ, of His Teaching, and of His Church.

CHAPTER IV

JESUS CHRIST — HIS PERSONALITY — HIS MISSION

A. HIS PERSONALITY.

Q. *Who is Jesus Christ?*

A. Jesus Christ is the Son of God, the Second Person of the Blessed Trinity, true God and true man.

Q. *What is the Blessed Trinity?*

A. The Blessed Trinity is the union of three divine Persons in one God. See Matt. xxviii, 19.

Q. *Why is Jesus Christ true God?*

A. Jesus Christ is true God: (1) Because in Him were fulfilled the prophecies made concerning the Messias; (2) Because He proved His Divinity by His miracles, especially by His Resurrection from the dead; (3) Because His Church has triumphed over the powers of hell as He predicted. See Matt. iii, 17; Luke iii, 22.

Q. *Why is Jesus Christ true man?*

A. Jesus Christ is true man because He has a human mother, and a human body and soul like ours. See Luke i, 26-39; ii, 1-52; xxiii, 1-47.

Q. *Had Jesus Christ a human father?*

A. Jesus Christ had no human father: He was conceived by the power of the Holy Ghost. See Is. vii, 14; Luke i, 35.

Q. *Who is the Mother of Jesus Christ?*

A. The Blessed Virgin Mary is the mother of Jesus Christ.

Q. *Give an outline of the life of Jesus Christ.*

A. The advent of Jesus Christ was announced by the Angel Gabriel. His birth in the stable of Bethlehem was proclaimed by Angels to shepherds. He spent about seven years of His childhood in exile in Egypt. Up to His thirtieth year He then lived in seclusion at Nazareth. His public ministry lasted three and one-half years. He lived in poverty and privation, and died on the cross on Mount Calvary on Good Friday.

Q. *How many natures are there in Jesus Christ?*

A. In Jesus Christ there are two natures, the nature of God and the nature of man. See John vi, 70; vii, 12.

Q. *Is Jesus Christ more than one person?*

A. Jesus Christ is but one Divine Person. See Matt. xxii, 41-44.

Q. *Why is there but one person in Jesus Christ?*

A. There is but one person in Jesus Christ because His human nature never existed independently of His Divinity, but was united to It at the moment His soul was created. See Ps. lxxi, 11; Apoc. i, 5; I John iv, 3.

Q. *What do we call the union of the divine and the human nature in Jesus Christ?*

A. The union of the divine and the human nature in Jesus Christ we call the Incarnation of the Son of God — "The Word was made flesh." John i, 14.

Q. *How many wills are there in Jesus Christ?*

A. In Jesus Christ there are two wills, a human and a divine will. See Matt. viii, 29; ix, 27.

B. HIS MISSION.

Q. *Why did Jesus Christ come into the world?*

A. Jesus Christ came into the world: (1) To make Atonement to His heavenly Father for the sins of the world; (2) To effect the Redemption of the human race from the slavery of Satan; (3) To begin the Sanctification of mankind by the Application of His Merits. See I John iii, 8; Luke ii, 11; xiii, 34; Matt. xxiii, 37; Eph. ii, 18.

Q. *Why are the merits of Christ infinite?*

A. The merits of Christ are infinite because He is a Divine Person. See Col. i, 20.

Q. *How did Jesus Christ make Atonement for the sins of the world?*

A. Jesus Christ made Atonement for the sins of the world by His suffering and death.

Q. *What were the chief sufferings of Jesus Christ?*

A. The chief sufferings of Jesus Christ were His bloody sweat, His cruel scourging, His ignominious crowning with thorns, and His painful death on the cross.

Q. *What are the effects of Christ's triumph over Satan?*

A. The effects of Christ's triumph over Satan are: (1) Christ became Lord and Master of the world; (2) He made it possible for man to be justified.

Q. *What is Justification?*

A. Justification is that application of Christ's merits to man, which: (1) frees him from the slavery of Satan; (2) gives him spiritual life; (3) makes him a child of God and an heir to the kingdom of heaven. See Rom. iv, 25; v, 18.

Q. *What is Sanctification?*

A. Sanctification is man's growth in grace, virtue, holiness and merit.

Q. *How is man sanctified?*

A. Man is sanctified by avoiding evil, and by using the means of grace, which Christ has left him, to do God's will in all things.

Q. *What did Jesus Christ do to facilitate man's Sanctification?*

A. To facilitate man's Sanctification Jesus Christ did chiefly six things: (1) He completed divine Revelation, thus clearly indicating the way to heaven; (2) He promulgated a New Law, defining how man should make the journey of life; (3) He instituted special means of grace, called Sacraments, to enable all to keep the Law; (4)

He organized His followers into a Society, which He called His Church; (5) He gave that Church the unerring guidance of the Holy Ghost in helping all of good will to sanctify themselves; (6) He promised to watch over that Church to the end of time.

CHAPTER V

THE CHURCH — A DIVINE SOCIETY — HER ATTRIBUTES — HER MARKS — THE TRUE CHURCH TODAY

A. A DIVINE SOCIETY.

Q. *What is the Church?*

A. The Church is a divine society composed of all who profess to pay God the debt of Religion as prescribed by divine Authority.

Q. *Of whom is the Church composed?*

A. The Church is composed of all who profess the faith of Christ, partake of the same Sacraments, and are governed by their lawful pastors under one visible head.

Q. *Has the Church a divine and a human element?*

A. The Church has a divine and a human element.

Q. *Why is the Church divine?*

A. The Church is divine: (1) Because she is the mystical body of Christ; (2) Because she has Christ for her Founder and spiritual Head; (3) Because she has the Holy Ghost for her Soul or Principle of undying life; (4) Because she is instituted to lead mankind to God. See Col. i, 18; Cor. iii, 11; Eph. iv, 15.

Q. *Why is the Church visible and human?*

A. The Church is visible and human because she is composed of visible human beings.

B. HER ATTRIBUTES.

Q. *Which are the inherent Attributes of a divine Church?*

A. The inherent Attributes of a divine Church are four: Authority, Infallibility, Indefectibility and Necessity.

Q. *What do these Attributes mean?*

A. These Attributes mean that the true Church must (1) be authorized to act in the name of God; (2) Be preserved by Him from error; (3) Last to the end of time; (4) Be the gate to heaven for all of good will.

Q. *When did Jesus Christ give His divine Authority to His Church?*

A. Jesus Christ gave His divine Authority to His Church when He said: "As the Father hath sent Me, so I send you." John xx, 21.

Q. *Why must a divine Church be infallible in teaching Faith and Morals?*

A. A divine Church must be infallible in teaching Faith and Morals, because she is intended by God to lead all of good will to heaven with divine certainty.

Q. *How is the Church of Christ made infallible?*

A. The Church which Jesus Christ established is made infallible by the power of the Holy Ghost. See John xiv, 26; Matt. xxviii, 20.

Q. *Why is the Church of Christ indefectible?*

A. The Church of Christ is indefectible: (1) Because He sent the Holy Ghost to abide with her

to the end of time; (2) Because He promised to remain with her to the consummation of the world. See Matt. xxviii, 20, John xiv, 16.

Q. Why is the Church of Christ necessary to mankind?

A. The Church of Christ is necessary to mankind, because: (1) No one can go to the Father except through Christ; (2) This is the only church instituted by Christ for the salvation of mankind.

Q. Are all, therefore, bound to belong to the Church which Christ established?

A. All are bound to belong to the Church, which Christ established, to share in His merits and thus attain life everlasting. See Acts iv, 12.

Q. Can those who know the Church of Christ be saved outside of her fold?

A. Those who know the Church of Christ cannot be saved outside of her fold. See Matt. xviii, 17.

Q. How can those be saved who do not know the Church of Christ?

A. Those who do not know the Church of Christ can be saved by belonging to her in spirit.

Q. How can a sincere non-Catholic belong to the Church in spirit?

A. A sincere non-Catholic can belong to the Church in spirit by having an efficacious desire of doing all that God has ordained for his salvation; that is, by Faith, Prayer, Perfect Sorrow for his sins, and a Sincere Effort to do the will of God as he understands it.

C. HER MARKS.

Q. *Are there any Marks by which the Church of Christ can be recognized?*

A. There are four Marks by which the Church of Christ may be recognized. It must be One, Holy, Catholic and Apostolic.

Q. *How must the Church of Christ be One?*

A. The Church of Christ must be One in Faith, One in worship, One in obedience, and One in the means of grace throughout the world.

Q. *How is the Church of Christ Holy?*

A. The Church of Christ is Holy, because: (1) Her Founder, Jesus Christ, is holy; (2) She teaches a holy doctrine; (3) She invites all to live a holy life; (4) She has aided countless souls to attain great holiness.

Q. *How is the Church of Christ Catholic or Universal?*

A. The Church of Christ is Catholic or Universal, because: (1) She teaches all the doctrine of Jesus Christ; (2) She teaches all nations; (3) She subsists in all ages; (4) She was established by Jesus Christ to bring salvation to all of good will.

Q. *Why is the Church of Christ Apostolic?*

A. The Church of Christ is Apostolic, because: (1) She was founded by Jesus Christ on His Apostles; (2) She is governed by their Lawful Successors; (3) She can never cease to teach their doctrine.

C. THE TRUE CHURCH OF TO-DAY.

Q. *What Church of the present day can prove her claim to be the divine Church founded by Jesus Christ?*

A. The only Church of the present day which can prove her claim to be the divine Church established by Jesus Christ is the Catholic Church.

Q. *Which is the Catholic Church?*

A. The Catholic Church is the Church governed by the Pope, the Bishop of Rome.

Q. *Why is the Catholic Church called Roman?*

A. The Catholic Church is called Roman because the Pope, her Head, resides in Rome.

Q. *Why is the Catholic Church the true Church of Jesus Christ?*

A. The Catholic Church is the true Church of Jesus Christ because: (1) She alone has Apostolic Succession; (2) She alone possesses the Attributes and Marks of the true Church; (3) She alone exercises that Authority, which is necessary for the Church of God.

Q. *How did the other churches, sects and denominations originate?*

A. All the other churches, sects and denominations are of Purely Human origin.

CHAPTER VI

THE POPE — THE PRIMACY OF PETER — THE INFALLIBILITY OF THE POPE

A. THE POPE.

Q. *Who is the Holy Father or Pope?*

A. The Holy Father or Pope is the Visible Head of the Church, the Successor of St. Peter and the Vicar of Christ on earth.

Q. Why is a visible head necessary for the Church?

A. A visible head is necessary for the Church to maintain her Unity of Faith, her Unity of Worship, and her Unity of Government.

Q. Why must the visible head of the Church to-day be the Successor of St. Peter?

A. The visible head of the Church to-day must be the successor of St. Peter, because Jesus Christ made St. Peter The Visible Head of His Church.

B. THE PRIMACY OF PETER.

Q. When did Christ promise to make St. Peter the Head of His Church?

A. Christ promised to make St. Peter the Head of His Church when He said: "Thou art Peter and upon this rock I will build My Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the Kingdom of Heaven. Whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." Matt. xvi, 18-19.

Q. When did Christ make St. Peter the Head of His Church?

A. Christ made St. Peter the Head of His Church when He appeared to His Disciples after His Resurrection, and solemnly said to Simon Peter: "Feed My lambs — feed My sheep." John xxi, 15-17.

Q. Did Christ give St. Peter authority over the other Apostles?

A. Christ gave St. Peter authority over the other Apostles.

Q. *What Scriptural proofs are there for the Primacy of Peter?*

A. The principal Scriptural proofs for the Primacy of St. Peter are: (1) St. Matthew (x, 2) calls St. Peter *the first Apostle*; (2) St. Peter proposed the election of a successor to Judas (Acts 1); (3) St. Peter was the first to preach (Acts 2); (4) The first to perform miracles (Acts 3); (5) The first to rebuke civil authorities (Acts 4); (6) The first to receive Gentile converts (Acts 10); (7) In the Council of Jerusalem there was much disputing until Peter spoke, when "all the multitude held their peace" (Acts 15); (8) When the Chief Pastor was in prison, prayers were offered for his delivery (Acts 12).

C. THE INFALLIBILITY OF THE POPE.

Q. *Was St. Peter infallible in teaching Faith and Morals?*

A. St. Peter was infallible in teaching Faith and Morals.

Q. *Why is the Pope an infallible teacher in Faith and Morals?*

A. The Pope is an infallible Teacher in Faith and Morals because the Attributes of a divine Church are necessarily found in their fulness in her headship, which the Pope inherits from St. Peter.

Q. *When does the Pope teach with the infallible guidance of the Holy Ghost?*

A. The Pope teaches with the infallible guidance of the Holy Ghost only when he acts in his official capacity as Vicar of Christ, that is, when he publicly teaches a doctrine of Faith or Morals to be held by all the faithful.

Q. *Who are the successors of the other Apostles?*

A. The successors of the other Apostles are the Bishops of the Catholic Church.

Q. *Why does the Catholic Church use the Latin Language in the Sacrifice of the Mass and in the administration of the Sacraments?*

A. The Catholic Church uses the Latin, a dead language, whose words always retain the same meaning: (1) To preserve the original doctrine in all its purity; (2) To safeguard the proper Form of the Sacraments; (3) To obtain clearness and precision in her Laws.

PART II. THE CATHOLIC DOCTRINE IN PARTICULAR.

SECTION I. WHAT THE CATHOLIC CHURCH TEACHES.

CHAPTER I

ON GOD

Q. What does the Catholic Church teach about God?

A. About God the Catholic Church teaches as divinely revealed, that:

(1.) There is one God, infinitely perfect, who exists of Himself from all eternity.

(2.) In God there are three persons, Father, Son and Holy Ghost, equal in all perfections.

(3.) The Son proceeds from the Father, and the Holy Ghost from the Father and the Son from all eternity.

(4.) God loves to show His goodness and mercy to mankind.

CHAPTER II

ON CREATION AND THE FALL OF MAN.

Q. What does the Catholic Church teach on the Creation of the World and the Fall of our First Parents?

A. On the Creation of the World and the Fall of our First Parents, the Catholic Church teaches as divinely revealed, that:

(1.) God created all things in time, for His glory and the welfare of His creatures.

(2.) God created angels and men in original justice, endowed them with intelligence and free will, and subjected them to a trial.

(3.) The supernatural joys of heaven were to be the reward of the fidelity of angels and men.

(4.) Some angels rebelled against God and were cast into hell.

(5.) God gave a man a guardian angel.

(6.) Man, tempted by Satan, ate of the forbidden fruit, and lost his right to heaven.

(7.) Human nature was weakened but not essentially changed by Original Sin.

(8.) All mankind is descended from Adam and Eve.

(9.) God creates every human soul.

(10.) The guilt of Original Sin is transmitted to the children of Adam by generation.

(11.) God promised mankind a Redeemer.

CHAPTER III

ON REDEMPTION

Q. *What does the Catholic Church teach on the Redemption of Mankind?*

A. On the Redemption of Mankind the Catholic Church teaches as divinely revealed, that:

(1.) God the Son assumed human nature from

the Virgin Mary, uniting the human and the divine nature in one divine person, Jesus Christ.

(2.) Jesus Christ has a human and a divine will.

(3.) Jesus Christ died for the Redemption of all mankind.

(4.) The merits of Christ are infinite.

(5.) Jesus Christ rose from the dead and ascended into heaven by His own divine power.

(6.) The Virgin Mary gave the God-Man, Jesus Christ, His body, and is therefore truly the Mother of God.

(7.) To make Mary worthy of her Divine Maternity, God preserved her from Original Sin.

(8.) In consequence, Mary's body did not taste corruption, but was reunited after her death to her soul, and both taken to heaven.

CHAPTER IV

ON SANCTIFICATION

Q. What does the Catholic Church teach on the Sanctification of Mankind?

A. On the Sanctification of Mankind the Catholic Church teaches as divinely revealed, that:

(1.) In Christ's merits is salvation for all of good will.

(2.) Christ established the one, holy, Catholic, apostolic Church to teach, guide, and govern the faithful.

(3.) Christ made St. Peter the Head of His Church.

(4.) The Pope is the lawful Successor of St. Peter.

(5.) Christ gave His Church the infallible guidance of the Holy Ghost.

(6.) The Catholic Church is the guardian of revealed truth as contained in divine Tradition and Sacred Scripture.

(7.) The Holy Ghost keeps the Pope, the Vicar of Christ on earth, from error when he teaches a doctrine of Faith and Morals to be held by all the faithful.

(8.) Public Revelation was completed with the Apostles.

(9.) Faith alone will not save man, but good morals or good works, are necessary.

(10.) God gives sufficient grace for salvation to all mankind.

(11.) Prayer is the universal means of obtaining God's help.

(12.) Christ instituted seven Sacraments as special fountains of grace.

(13.) Every sin can be forgiven.

(14.) Charity unites God's friends on earth with those in heaven and in purgatory.

(15.) Due veneration of Angels and Saints is pleasing to God.

(16.) It is a holy thought to pray for the souls in purgatory.

(17.) The pious use of Sacramentals disposes us for, and draws down God's special blessing upon us.

CHAPTER V

THE LAST THINGS

Q. *What does the Catholic Church teach on the Last Things?*

A. On the Last Things the Catholic Church teaches as divinely revealed, that:

- (1.) Man's probation ends with death.
- (2.) The Particular Judgment follows immediately after death.
- (3.) The good go to heaven and the wicked go to hell after the Particular Judgment.
- (4.) Those who are not entirely purified go to purgatory after the Particular Judgment.
- (5.) This world will come to an end when God wills.
- (6.) The dead will rise again on the Last Day.
- (7.) On the Last Day Jesus Christ will come again to judge the living and the dead.
- (8.) After the General Judgment the elect will enter life eternal, but the reprobate will go into the everlasting torments of hell.
- (9.) The thought of the Last Things inspires man with the fear of the Lord and the love of God.

SECTION II. WHAT THE CATHOLIC CHURCH ORDAINS

CHAPTER I

KNOWLEDGE OF THE WORD OF GOD

Q. *What is the word of God?*

A. The word of God is all that God has revealed for man's Salvation.

Q. *What does the Knowledge of God's word do for man?*

A. The Knowledge of God's word, (1) Enables man to know what to believe, what to do, and what means to use to please God; (2) It moves all of good will to seek to please God.

Q. *Is the Knowledge of God's word necessary to man's Salvation?*

A. Some Knowledge of God's word is necessary to man's Salvation.

Q. *How can man obtain a knowledge of God's word?*

A. Man can obtain a knowledge of God's word, (1) By listening to the Sunday Sermons; (2) By reading the Bible and Books of Instruction; (3) By consulting his Pastor or Father Confessor; (4) By cultivating the society of intelligent and practical Catholics.

Q. *What knowledge of God's word is essential for man's Salvation?*

A. For man's Salvation it is essential to know: (1) That there is one God, infinitely perfect; (2) That God will reward the good and punish the

wicked for ever; (3) That in God there are three divine persons, Father, Son and Holy Ghost; (4) That God the Son became man and died for our Salvation.

Q. What additional knowledge is necessary for the proper reception of the Sacraments?

A. For the proper reception of the Sacraments it is besides necessary to know: (1) That Jesus Christ established the Catholic Church to lead men to heaven; (2) That He instituted seven Sacraments as fountains of grace; (3) That God promised to hear our prayer; (4) To have a knowledge of the Our Father, Hail Mary, Apostles' Creed, Ten Commandments, and the Six Precepts; (5) To have a knowledge of the nature of the Sacrament to be received.

CHAPTER II

THE LAW OF GOD

Q. What is the Law of God?

A. The Law of God is the will of God, binding the liberty of man in conscience.

Q. Where is the Law of God summed up?

A. The Law of God is summed up principally in the Ten Commandments of God and in the Six Precepts of the Church.

Q. Which are the Ten Commandments?

A. The Ten Commandments are:

(1.) I am the Lord thy God; thou shalt not have strange gods before me.

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

- (3.) Remember thou keep holy the Sabbath day.
- (4.) Honor thy father and thy mother.
- (5.) Thou shalt not kill.
- (6.) Thou shalt not commit adultery.
- (7.) Thou shalt not steal.
- (8.) Thou shalt not bear false witness against thy neighbor.
- (9.) Thou shalt not covet thy neighbor's wife.
- (10.) Thou shalt not covet thy neighbor's goods.

Q. *Which are the Six Precepts?*

A. The Six Precepts are :

- (1.) To hear Mass on Sundays and Holydays of Obligation.
- (2.) To fast and abstain on the days appointed.
- (3.) To confess at least once a year.
- (4.) To receive the Holy Eucharist during the Easter time.
- (5.) To contribute to the support of our pastors.
- (6.) Not to marry non-Catholics, nor those who are related to us within the fourth degree of kindred, nor privately without pastor and two witnesses, nor to solemnize marriage at forbidden time.

Q. *How did Christ sum up the Law of God?*

A. Christ summed up the Law of God in three points: (1) "If any one will come after Me, let him deny himself and take up his cross and follow Me." Matt. xvi, 24. (2) "Thou shalt love the Lord thy God with thy whole heart, with thy whole soul, and with thy whole mind. (3) Thou shalt love thy neighbor as thyself." Matt. xxii, 37.

Q. *Has the Catholic Church the power to make laws that bind man in conscience?*

A. The Catholic Church has the power to make laws that bind man in conscience, for Jesus Christ gave her that power when He said: "As the Father hath sent Me, so I also send you." John xx, 21. "If he will not hear the Church, let him be to thee as the heathen and publican." Matt. xviii, 17.

Q. *In what matters can the Catholic Church bind her subjects in conscience?*

A. The Catholic Church can bind her subjects in conscience in all matters that pertain *directly or indirectly* to the salvation of their immortal souls.

CHAPTER III

SIN

Q. *What is sin?*

A. Sin is any wilful breaking of God's law.

Q. *Which are the Seven Capital sins, or Sources of sins?*

A. The Seven Capital sins, or Sources of sin are: pride, covetousness, lust, anger, gluttony, envy, and sloth.

1. SIN OF THE ANGELS — CONSEQUENCE OF THEIR TRIAL.

Q. *Who committed the first sin?*

A. The rebellious angels committed the first sin.

Q. *What are angels?*

A. Angels are pure spirits created to adore, love, and serve God in heaven.

Q. *Why did God try the angels?*

A. God tried the angels that they might earn the reward of heaven.

Q. *How did God try the angels?*

A. God tried the angels by giving them a Commandment.

Q. *What Commandment did God give the angels?*

A. It is a probable opinion that God revealed to the angels the mystery of the Incarnation and commanded them to adore the God-Man. Hebr. i, vi.

Q. *What sin did the angels commit?*

A. Some of the angels committed a sin of pride and disobedience in transgressing God's Commandment.

Q. *What was the consequence of the trial of the angels?*

A. The consequence of the trial of the angels was that the good angels were taken to heaven and the rebellious angels were cast into hell.

Q. *What do we now call the rebellious angels?*

A. We now call the rebellious angels, demons, devils, or bad angels.

Q. *Who was the leader of the rebellious angels?*

A. Lucifer was the leader of the rebellious angels.

Q. *What do the bad angels do now?*

A. The bad angels oppose the designs of God by tempting man to sin.

Q. *What do the good angels do for us?*

A. The good angels pray for us, oppose the designs of the devils, and are appointed by God as our "Guardian Angel." Matt. xviii, 10.

2. ORIGINAL SIN — CONSEQUENCE OF THE FALL OF OUR FIRST PARENTS.

Q. *What is Original Sin?*

A. Original Sin is the sin we inherit from Adam, the Father of the Human Race.

Q. *In what does Original Sin, as we inherit it, practically consist?*

A. Original Sin, as we inherit it, practically consists in the privation of the friendship of God.

Q. *Why do we inherit the sin of Adam?*

A. We inherit the sin of Adam because by God's positive design, revealed to Adam, Adam, as *head of the human race*, was to act in the name of mankind in preserving or losing original justice and holiness.

Q. *Who were our First Parents?*

A. Our first parents were Adam and Eve.

Q. *Were Adam and Eve innocent and holy when God created them?*

A. Adam and Eve were innocent and holy when God created them.

Q. *What commandment did God give Adam and Eve?*

A. To try their obedience, God commanded Adam and Eve not to eat of a certain fruit which grew in the Garden of Paradise.

Q. *How did Adam and Eve sin?*

A. Eve was tempted by Satan under the form of a serpent, and ate of the forbidden fruit. She then persuaded Adam to do the same.

Q. *What befell Adam and Eve on account of their sin?*

A. On account of their sin, Adam and Eve lost

innocence and holiness and were doomed to sickness and death.

Q. *Which were the chief blessings intended for Adam and Eve, had they remained faithful?*

A. The chief blessings intended for Adam and Eve, had they remained faithful, were a state of constant happiness in this life, without pain or death, and everlasting happiness in heaven.

Q. *What do we now inherit from Adam?*

A. We now inherit the sin of Adam and its punishment, just as we would have inherited the happiness of our first parents, if they had remained faithful.

Q. *What other effects flow from original sin?*

A. In consequence of original sin the nature of man is corrupted, his understanding darkened, his will weakened, and his whole nature inclined to evil.

Q. *Who alone was preserved from incurring original sin?*

A. The Blessed Virgin Mary alone was preserved from incurring original sin.

Q. *Why was the Blessed Virgin Mary preserved from incurring original sin.*

A. The Blessed Virgin Mary was preserved from incurring original sin because she was the woman destined to "crush the serpent's head" by becoming the Mother of God.

Q. *What is this privilege of Mary called?*

A. This privilege of Mary is called her *immaculate conception*.

3. MORTAL SIN — HELL.

Q. *What is Actual Sin?*

A. Actual sin is any wilful thought, desire, word, deed, or omission forbidden by the Law of God.

Q. *How is Actual Sin divided?*

A. Actual Sin is divided into *Mortal Sin* and *Venial Sin*.

Q. *What is Mortal Sin?*

A. Mortal Sin is a grievous offense against the Law of God.

Q. *How is Mortal Sin committed?*

A. Mortal Sin is committed by transgressing the Law of God, (1) In a serious or grievous matter; (2) While adverting to the gravity of the transgression; (3) And acting with a bad will.

Q. *What are the consequences of Mortal Sin?*

A. The consequences of mortal sin are: (1) The loss of sanctifying grace; (2) The enmity of God; (3) The slavery of Satan; (4) The penalty of the torments of hell.

Q. *Is Mortal Sin a great evil?*

A. Mortal Sin is the greatest evil in the world, because it robs man of God and heaven, the greatest good.

Q. *Which are the Six Sins against the Holy Ghost?*

A. The Six Sins against the Holy Ghost are: Presumption, Despair, Resisting the known truth, Envy of another's spiritual good, Obstinacy in sin, and Final Impenitence.

Q. *What do the reprobates suffer in Hell?*

A. In Hell the reprobates suffer an agony of

remorse and despair for having lost eternal happiness. They are the slaves of Satan, imprisoned, and tortured by an avenging fire.

4. VENIAL SIN — PURGATORY.

Q. *What is Venial Sin?*

A. Venial Sin is a slight offence against the Law of God.

Q. *How is Venial Sin committed?*

A. Venial Sin is committed by transgressing the Law of God, (1) In a light matter; or (2) Without sufficient knowledge or full consent of the will.

Q. *What are the consequences of Venial Sin?*

A. The consequences of Venial Sin are: (1) The lessening of the love of God; (2) Disposing the soul to mortal sin; (3) The penalty of temporal punishment.

Q. *What is temporal punishment?*

A. Temporal punishment is the punishment that will have an end either in this world or in the next.

Q. *Of what does temporal punishment consist?*

A. Temporal punishment consists of remorse, sickness and reverses in this life, and of the pains of purgatory in the next life.

Q. *What is purgatory?*

A. Purgatory is the state in which those suffer for a time who die guilty of venial sins, or who die without having fully satisfied for the punishment due to their forgiven sins.

Q. *How can we satisfy in this life for the temporal punishment due to sin?*

A. In this life we can satisfy for the temporal punishment due to sin by Prayer, Fasting, Alms-

deeds, by the Spiritual and Corporal Works of Mercy, and by the patient suffering of the ills of life.

5. JUDGMENT, PARTICULAR — GENERAL.

Q. When will man be judged?

A. Man will be judged at the moment of death and at the end of the world.

Q. Who will be man's judge?

A. Jesus Christ will be man's judge.

Q. Why will Jesus Christ judge man?

A. Jesus Christ will judge man because He has acquired dominion over man by paying the price of his ransom.

Q. How will Jesus Christ judge man at the hour of death?

A. Jesus Christ will judge man at the hour of death as God.

Q. How will Jesus Christ judge man at the end of the world?

A. Jesus Christ will come with great power and majesty as the God-Man at the end of the world and judge angels and men.

Q. Why will man be judged at the hour of death?

A. Man will be judged at the hour of death to receive his reward or punishment.

Q. Why will man be judged at the end of the world?

A. Man will be judged at the end of the world (1) To vindicate the Providence of God before the world; (2) To reward the elect publicly; (3) To overwhelm the reprobate with public confusion.

Q. *What will take place before the General Judgment?*

A. Before the General Judgment the *resurrection of the dead* will take place.

Q. *How will the dead rise on the Last Day?*

A. The dead will rise on the Last Day through the power of God, their Creator.

Q. *Why will man's body rise on the Last Day?*

A. Man's body will rise on the Last Day to share in the reward or punishment, as it shared in the good or wicked deeds of life.

CHAPTER IV

CONSCIENCE

Q. *What is conscience?*

A. Conscience is the judgment of man's reason regarding the morality of his actions.

Q. *Why did God give man a conscience?*

A. God gave man a conscience to discern good from evil, and to judge himself so that God may not judge him unfavorably after this life.

Q. *How is conscience divided?*

A. Conscience is divided into true, right, wrong, erroneous, and doubtful.

Q. *What is a true conscience?*

A. A true conscience is one that agrees with the mind of God.

Q. *What is a right conscience?*

A. A right conscience is one which is sincerely dictated according to the Law of God.

Q. *What is a wrong conscience?*

A. A wrong conscience is one that is knowingly dictated contrary to the Law of God.

Q. *What is an erroneous conscience?*

A. An erroneous conscience is one that is sincerely dictated contrary to the Law of God.

Q. *What is a doubtful conscience?*

A. A doubtful conscience is that state of mind in which man has not sufficient knowledge of a particular right or duty to form a just judgment of the morality of his action.

Q. *Is it right to act with a doubtful conscience?*

A. It is not right to act with a doubtful conscience.

Q. *How can man dispose of his doubt?*

A. Man can dispose of his doubt, (1) By further investigation; (2) By following the presumption in the case, if the doubt still remains.

Q. *What does the presumption favor?*

A. *Presumption* favors (1) Human Liberty as long as it is not evidently restrained by the Law of God; (2) It then favors the Law until Liberty is evidently freed again.

Q. *What is the first obligation of conscience?*

A. The first obligation of conscience is to strive to form a true conscience.

Q. *What hinder the formation of a true conscience?*

A. Ignorance, Passion, and Human Respect hinder the formation of a true conscience.

Q. *What is the result of acting with a right conscience?*

A. The result of acting with a right conscience is *moral goodness* or holiness.

CHAPTER V

THE TEN COMMANDMENTS

1. THE FIRST COMMANDMENT.

Q. *What is the First Commandment?*

A. The First Commandment is: I am the Lord thy God; thou shalt not have strange gods before Me.

Q. *What does the First Commandment command?*

A. The First Commandment commands us to worship God by acts of faith, hope and charity; by prayer and sacrifice.

Q. *What does the First Commandment forbid?*

A. The First Commandment forbids especially Idolatry, False Worship, Superstition, Neglect of prayer, all dealings with devils, spirit-mediums, and fortune-tellers, and all sins against Faith, Hope and Charity.

Q. *Which are the chief sins against Faith?*

A. The chief sins against Faith are: (1) Wilful religious ignorance; (2) Wilful Religious Indifference; (3) Maliciously to deny God; (4) Obstinate to refuse to believe His Revelation; (5) Not to profess the Faith openly when circumstances require it.

Q. *What leads to a loss of Faith?*

A. A godless education, reading irreligious and immoral books, attending false worship, membership in un-Catholic societies, immorality, and intimate association with godless and immoral persons lead to a loss of Faith.

Q. *What are the sins against Hope?*

A. The sins against Hope are presumption and despair.

Q. *Which sins offend against the love of God?*

A. All sins offend against the love of God, but especially hatred of God and holy things.

Q. *Do transgressions against the First Commandment constitute a grievous matter?*

A. Transgressions against the First Commandment generally constitute a grievous matter.

2. THE SECOND COMMANDMENT.

Q. *What is the Second Commandment?*

A. The Second Commandment is: Thou shalt not take the name of the Lord thy God in vain.

Q. *What does the Second Commandment command?*

A. The Second Commandment commands us (1) To use the name of God reverently; (2) To speak with respect of God, holy persons, and holy things; (3) To keep our lawful oaths and vows.

Q. *What does the Second Commandment forbid?*

A. The Second Commandment forbids the taking of God's name in vain, profane words, blasphemy, cursing, false and unjust oaths.

Q. *Do transgressions against the Second Commandment constitute a light or a grievous matter?*

A. Blasphemy, cursing and perjury constitute a grievous matter. Taking God's name in vain and profane words are ordinarily a light matter.

3. THE THIRD COMMANDMENT.

Q. *What is the Third Commandment?*

A. The Third Commandment is: Remember that thou keep holy the Sabbath day.

Q. *Which is the Sabbath day?*

A. Saturday is the Sabbath day.

Q. *Why do we observe Sunday instead of Saturday?*

A. We observe Sunday instead of Saturday because the Catholic Church, in the Council of Laodicea (A D. 336), transferred the solemnity from Saturday to Sunday.

Q. *Why did the Catholic Church substitute Sunday for Saturday?*

A. The Church substituted Sunday for Saturday, because Christ rose from the dead on a Sunday, and the Holy Ghost descended upon the Apostles on a Sunday.

Q. *By what authority did the Church substitute Sunday for Saturday?*

A. The Church substituted Sunday for Saturday by the plenitude of that divine power which Jesus Christ bestowed upon her.

Q. *What does the Third Commandment command?*

A. The Third Commandment commands us to sanctify Sunday as the Lord's Day.

Q. *What does the Third Commandment forbid?*

A. The Third Commandment forbids (1) The omission of prayer and divine worship; (2) All unnecessary servile work; (3) Whatever hinders the keeping of the Lord's Day holy.

Q. *Is the desecration of the Lord's Day a grievous matter?*

A. The desecration of the Lord's Day is a grievous matter in itself, though it admits of light matter.

4. THE FOURTH COMMANDMENT.

Q. *What is the Fourth Commandment?*

A. The Fourth Commandment is: Honor thy father and thy mother.

Q. *What does the Fourth Commandment command?*

A. The Fourth Commandment commands, (1) Children to love, honor, and obey their Parents; (2) Parents to provide for the temporal welfare of their children and give them a Religious Education; (3) It defines the duties of Subjects and Superiors.

Q. *What reward did God promise to obedient children?*

A. God has promised a long and happy life to obedient children.

Q. *What does the Fourth Commandment forbid?*

A. The Fourth Commandment forbids, (1) All disobedience, ill-will, and contempt of parents, and other lawful superiors; (2) All neglect of duty in parents and other superiors.

Q. *Is a transgression against the Fourth Commandment a grievous or a light matter?*

A. A transgression against the Fourth Commandment may be either a grievous or a light matter.

5. THE FIFTH COMMANDMENT.

Q. *What is the Fifth Commandment?*

A. The Fifth Commandment is: Thou shalt not kill.

Q. *What does the Fifth Commandment command?*

A. The Fifth Commandment commands us to respect our neighbor's right to life, liberty and heaven, and to consult our own temporal and spiritual welfare.

Q. *What does the Fifth Commandment forbid?*

A. The Fifth Commandment forbids the injury of our neighbor's life and liberty, as hatred, revenge, angry and contemptuous words, blows, murder; (2) Injury to our neighbor's soul, by scandal, leading him into sin or coöperating in his sin; (3) All abuse of our own life and liberty, by excess in eating and drinking, or otherwise injuring our health, and suicide.

Q. *Is a transgression against the Fifth Commandment a grievous or a light matter?*

A. A transgression against the Fifth Commandment may be either a grievous or a light matter.

6. THE SIXTH AND THE NINTH COMMANDMENTS.

Q. *What is the Sixth Commandment?*

A. The Sixth Commandment is: Thou shalt not commit adultery.

Q. *What is the Ninth Commandment?*

A. The Ninth Commandment is: Thou shalt not covet thy neighbor's wife.

Q. *What do the Sixth and the Ninth Commandments command?*

A. The Sixth and Ninth Commandments command us to be chaste in thought, desire, words, and actions.

Q. *What does the Sixth and Ninth Commandments forbid?*

A. The Sixth and Ninth Commandments for-

bid all immodesty in thoughts, desires, words and actions.

Q. *Is a transgression against the Sixth and Ninth Commandments a grievous matter?*

A. A direct transgression against the Sixth and Ninth Commandments is always a grievous matter.

7. THE SEVENTH AND TENTH COMMANDMENTS.

Q. *What is the Seventh Commandment?*

A. The Seventh Commandment is: Thou shalt not steal.

Q. *What is the Tenth Commandment?*

A. The Tenth Commandment is: Thou shalt not covet thy neighbor's goods.

Q. *What do the Seventh and Tenth Commandments command?*

A. The Seventh and Tenth Commandments command us to respect our neighbor's right to his property in desire and in action.

Q. *What do the Seventh and Tenth Commandments forbid?*

A. The Seventh and Tenth Commandments forbid to desire, take, keep, or damage our neighbor's goods.

Q. *What must he do who has wilfully wronged his neighbor's right to his property?*

A. He who has wilfully wronged his neighbor's right to his property must make Restitution as soon as possible.

Q. *Is a transgression against the Seventh and Tenth Commandments a grievous or a light matter?*

A. A transgression against the Seventh and

Tenth Commandments may be either a grievous or a light matter.

8. THE EIGHTH COMMANDMENT.

Q. *What is the Eighth Commandment?*

A. The Eighth Commandment is: Thou shalt not bear false witness against thy neighbor.

Q. *What does the Eighth Commandment command?*

A. The Eighth Commandment commands us to tell the truth and to be charitable in our words.

Q. *What does the Eighth Commandment forbid?*

A. The Eighth Commandment forbids us to lie to our neighbor, or to injure him by calumnies, detractions, violations of secrecy, unjust suspicions, rash judgments, or unkind words.

Q. *What must he do who has injured his neighbor's good name?*

A. He who has injured his neighbor's good name must undo the harm as soon as possible.

Q. *Is a transgression against the Eighth Commandment a grievous or a light matter?*

A. A transgression against the Eighth Commandment may be either a grievous or a light matter.

CHAPTER VI

THE SIX PRECEPTS OF THE CHURCH

Q. *Which are the chief laws which the Church has made?*

A. The chief laws which the Church has made are the Six Precepts of the Church.

Q. *Is a transgression of the Precepts of the Church a grievous or a light matter?*

A. A transgression of the Precepts of the Church is always a grievous matter.

Q. *Why is a transgression of the Precepts of the Church always a grievous matter?*

A. A transgression of the Precepts of the Church is always a grievous matter because the Precepts indicate the lowest standard consistent with Catholic Practice.

1. THE FIRST PRECEPT.

Q. *What is the First Precept?*

A. The First Precept is: To hear Mass on Sundays and Holydays of Obligation.

Q. *Why did the Church institute Holydays?*

A. The Church instituted Holydays to recall to our minds the great events in the life of our Lord and the Saints.

Q. *Which are the Holydays of Obligation in the United States?*

A. The Holydays of Obligation in the United States are:

(1.) The Circumcision of our Lord, January 1st.

(2.) The Ascension of our Lord, the fortieth day after Easter Sunday.

(3.) The Assumption of our Lady, August 15th.

(4.) *All Saints*, November 1st.

(5.) The *Immaculate Conception* of Our Blessed Lady, December 8th.

(6.) The Birth of our Lord, December 25th.

Q. *How should we keep Holydays of Obligation?*

A. We should keep Holydays of Obligation as we should keep Sundays.

Q. *Why is missing Mass on Sundays and Holydays of Obligation a grievous matter?*

A. Missing Mass on Sundays and Holydays of Obligation is a grievous matter because at least on these days we must unite ourselves to Jesus Christ, our Mediator and High-priest, to offer an acceptable Sacrifice of Adoration, Thanksgiving, Reparation and Petition to the Eternal Father.

2. THE SECOND PRECEPT.

Q. *What is the Second Precept?*

A. The Second Precept is to Fast and Abstain on days appointed.

Q. *What are Fast-days?*

A. Fast-days are days on which we are allowed but one full meal.

Q. *What are Days of Abstinence?*

A. Days of Abstinence are days on which the use of Flesh-meat is forbidden.

Q. *Why are we commanded to fast and abstain?*

A. We are commanded to fast and abstain: (1) To practice self-denial and thereby bring the flesh under the dominion of the Spirit; (2) To do penance for our sins.

Q. *Why are we commanded to abstain from Flesh-meat on Fridays?*

A. We are commanded to abstain from Flesh-meat on Fridays, (1) As an act of gratitude to our Saviour who died for us on Friday; (2) To do penance for our sins and thereby share in His merits.

Q. *Who makes known to us the days and manner of fasting and abstinence?*

A. The Bishop through our Pastors makes known to us the days and manner of fasting and abstinence.

Q. *Which are the Fast-days and Days of Abstinence in the United States?*

A. The Fast-days in the United States are: (1) The forty days of Lent. (2) The Vigils of Pentecost, The Assumption, All Saints and Christmas. (3) The Ember Days. These are the Wednesday, Friday and Saturday, (a) after the first Sunday in Lent, (b) after Pentecost, (c) after the fourteenth of September, (d) after the third Sunday in Advent. (4) The Fridays in Advent in the Provinces of Baltimore, Philadelphia, New York and Boston.

The Days of Abstinence in the United States are: (1) All Fridays of the year, excepting when Christmas falls on a Friday; (2) All Fast-days.

Q. *Who are dispensed from the Fast prescribed by the Church?*

A. The sick, the infirm and those who labor hard are dispensed from the Fast prescribed by the Church.

Q. *What should those do who have doubts about the law of fasting and abstinence?*

A. Those who have doubts about the laws of fasting and abstinence should consult their Pastor or Confessor.

3. THE THIRD PRECEPT.

Q. *What is the Third Precept?*

A. The Third Precept is: To confess our sins at least once a year.

Q. Why does the Church command us to confess at least once a year?

A. The Church commands us to confess at least once a year: (1) To warn us against presuming on the mercy of God, which is a sin against the Holy Ghost; (2) To induce us to live Christian lives.

Q. At what age must parents prepare their children to go to confession?

A. Parents must prepare their children for confession when the children learn to distinguish right from wrong, that is, when they are about seven years old.

4. THE FOURTH PRECEPT.

Q. What is the Fourth Precept?

A. The Fourth Precept is: To receive Holy Communion during Easter-time.

Q. What is the Easter-time in the United States?

A. The Easter-time in the United States begins with the first Sunday of Lent and ends with Trinity Sunday.

Q. Why does the Church command us to receive Holy Communion during Easter-time?

A. The Church commands us to receive Holy Communion at Easter-time, (1) Because Christ gave us a pledge of eternal life by His Resurrection on Easter-Sunday; (2) To warn us that we forfeit our claim to this pledge if we neglect to receive Him during this time.

5. THE FIFTH PRECEPT.

Q. *What is the Fifth Precept?*

A. The Fifth Precept is: To contribute to the support of our Church, School and Pastor.

Q. *What does the Fifth Precept command?*

A. The Fifth Precept commands us to contribute *according to our means* to the support of Religion.

Q. *Why should we contribute to the support of Religion?*

A. We should contribute to the support of Religion, because, (1) Every society must supply its own want; (2) Because Religion is impossible without Church, School and Pastor; (3) Because the school is the Nursery of the Parish; (4) Because the laborer is worthy of his hire; (5) Because the Sacrifice of Material Offerings disposes us for Spiritual Blessings.

6. THE SIXTH PRECEPT — IMPEDIMENTS — DISPENSATIONS — DIVORCE — SEPARATION.

A. IMPEDIMENTS TO MARRIAGE.

Q. *What is the Sixth Precept?*

A. The Sixth Precept is: Not to marry non-Catholics; nor to marry those who are related to us within the fourth degree of kinship; nor to solemnize marriage at forbidden times; and not to marry except in the presence of a duly appointed pastor and two witnesses.

Q. *What does the Sixth Precept command?*

A. The Sixth Precept commands Catholics (1) To marry Catholics; (2) Who are not related to them within the fourth degree of kinship; (3) Before their pastor and two witnesses; (4) Dur-

ing the open season of the year; (5) After the triple publication of the banns; (6) With the solemn Blessing of the Church.

Q. *What is a Marriage Impediment?*

A. A marriage impediment is a prohibition of God or His Church forbidding certain marriages.

Q. *Why should Catholics marry Catholics?*

A. Catholics should marry Catholics to safeguard their own spiritual welfare and that of their children.

Q. *Why should persons not marry near relatives?*

A. Persons should not marry near relatives because such marriages are unnatural and have a hurtful effect on the physical welfare of the children.

Q. *Why must Catholics marry in the presence of their Pastor and two witnesses?*

A. Catholics must marry in the presence of their Pastor and two witnesses to safeguard the general welfare of Religion.

Q. *What is the open season for marriages?*

A. The open season for marriages extends from the seventh of January to Ash-Wednesday, and from the first Sunday after Easter to the first Sunday in Advent.

Q. *Why does the Church require a triple publication of the Banns?*

A. The Church requires a triple publication of the Banns to discover whether any impediments exist to the marriage.

Q. *What is the Marriage Blessing?*

A. The Marriage Blessing is a most special

Blessing which the Church imparts only to Catholics who are married at a Nuptial Mass.

Q. When does a Catholic contract an invalid marriage?

A. A Catholic contracts an invalid marriage by marrying without the necessary dispensation: (1) A person not baptized; (2) A person related within the fourth degree of kinship; (3) By marrying otherwise than before the parish-priest and two witnesses; (4) By marrying when any other invalidating impediment exists.

B. DISPENSATIONS.

Q. What is a Marriage Dispensation?

A. A Marriage Dispensation is an exemption to marry contrary to the laws of the Church.

Q. From whom must a Marriage Dispensation be obtained?

A. A Marriage Dispensation must be obtained from the Bishop of the diocese in which the parties live.

Q. Is a grave reason necessary to ask for a Marriage Dispensation?

A. A grave reason is necessary to ask for a Marriage Dispensation.

C. DIVORCE — SEPARATION.

Q. What is Divorce?

A. Divorce is the dissolving of the marriage bond.

Q. Can man grant a Divorce valid in the sight of God?

A. No man can grant a Divorce valid in the sight of God, for Christ said: "What God hath

joined together, let no man put asunder." Matt. xix, 6.

Q. *What is a Separation?*

A. A Separation is a suspension of the actual marriage relation.

Q. *What cause suffices for a temporary Separation?*

A. Mutual consent for the sake of health, business, and the like, suffices for a temporary Separation.

Q. *What cause justifies a permanent Separation?*

A. Infidelity, and grave danger of corporal or spiritual harm justifies a permanent Separation.

Q. *Should Catholics consult their Pastor before taking this extreme step?*

A. Catholics should consult their Pastor before taking this extreme step.

Q. *When may a Catholic have a permanent Separation ratified by a Civil Divorce?*

A. A Catholic may have a permanent Separation ratified by Civil Divorce when legal rights must be safeguarded.

Q. *Is a Catholic in the United States bound to consult Ecclesiastical Authority before applying for a Civil Divorce?*

A. A Catholic in the United States is bound to consult Ecclesiastical Authority before applying for a Civil Divorce. (See III Plen. Conc. Balt. n. 126.)

Q. *Dare Catholics ever regard a divorced person as eligible to marriage?*

A. Catholics dare not regard divorced persons

as eligible to marriage unless their former marriage has been declared null and void by the Ecclesiastical Court.

CHAPTER VII

THE EVANGELICAL COUNSELS — VOCATION

Q. *What are the Evangelical Counsels?*

A. The Evangelical Counsels are our Saviour's counsels to practice voluntary Poverty, virginal Chastity, and perfect Obedience out of love for God.

Q. *Why are they called Evangelical Counsels?*

A. They are called Evangelical Counsels because they are recorded by the Evangelist.

Q. *Does the practice of the Evangelical Counsels lead to the summit of Christian Perfection?*

A. The practice of the Evangelical Counsels does lead to the summit of Christian Perfection.

Q. *How does the practice of the Evangelical Counsels lead to the summit of Christian Perfection?*

A. The practice of the Evangelical Counsels leads to the summit of Christian Perfection by remedying the three great sources of moral evil, which St. John calls "the concupiscence of the eyes, the concupiscence of the flesh, and the pride of life."

Q. *Who should embrace the Evangelical Counsels?*

A. Only those should embrace the Evangelical Counsels who have received a special Vocation from God.

Q. *What are the general signs of a divine Vocation to a particular state in life?*

A. The general signs of a divine Vocation to a particular state in life are: (1) A constant desire to sanctify oneself in that state; (2) Mental, moral, physical fitness; (3) The absence of impediments to that state.

Q. *How many kinds of divine Vocations are there?*

A. There are four kinds of divine Vocations: (1) To the Clerical State; (2) To the Religious State; (3) To the Life of Virginity in the World; (4) To the Married State.

Q. *Which is nobler, the Married State or Virginity?*

A. Virginity is nobler than the Married State. See I Cor. vii, 1-40.

Q. *What is a necessary and sure preparation for a divine Vocation?*

A. A pure and devout life is a necessary and sure preparation for any Vocation.

SECTION III. THE SPIRITUAL AIDS FOSTERED BY THE CHURCH

CHAPTER I

ON GRACE

Q. *What can man do when left to his natural strength?*

A. When left to his natural strength man can live only a natural, human life.

Q. *What does man need to live the life of a child of God?*

A. To live the life of a child of God man needs the grace of God.

Q. *What is Grace?*

A. Grace is a divine help given to man, through the merits of Christ, for his salvation.

Q. *What claim has man on God's help?*

A. Man's only claim on God's help rests on the Goodness and Promises of God and the Merits of his Saviour.

Q. *How may man dispose himself for the grace of God?*

A. Man disposes himself for the grace of God by observing the Law of God as far as he knows it, and by practicing charity towards his neighbor.

Q. *How is grace divided?*

A. Grace is divided into *Sanctifying* and *Actual Grace*.

Q. *What is Sanctifying Grace?*

A. Sanctifying Grace is that grace which makes man holy and pleasing in the sight of God. It is also called Habitual Grace, and the Grace of *Justification*.

Q. *How may man obtain Sanctifying Grace?*

A. Man may obtain Sanctifying Grace (1) By receiving the Sacraments of Baptism and Penance; (2) By perfect sorrow for his sins and ardent desire to do whatever God has ordained for his salvation.

Q. *How does man lose Sanctifying Grace?*

A. Man loses Sanctifying Grace by committing any mortal sin.

Q. *What is Actual Grace?*

A. Actual Grace is a transient help of God, which enlightens the mind, and moves the will to perform virtuous actions.

Q. *Can man neglect the grace of God?*

A. Man can, and unfortunately often does neglect the grace of God.

Q. *What is the Grace of Perseverance?*

A. The Grace of Perseverance is a chain of Actual Graces which enables man to persevere in the friendship of God until death.

Q. *How can man obtain the grace of God?*

A. Man can obtain the grace of God by Prayer, the devout reception of the Sacraments, and the pious use of the Sacramentals.

CHAPTER II

THE SACRAMENTS

Q. *What are the great means instituted by Christ to give grace?*

A. The great means instituted by Christ to give grace are the *Sacraments*.

Q. *What is a Sacrament?*

A. A Sacrament is an outward sign instituted by Christ to give grace.

Q. *How many Sacraments are there?*

A. There are seven Sacraments.

Q. *Which are the seven Sacraments?*

A. The seven Sacraments are: Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Orders, and Matrimony.

Q. *Why did Christ institute seven Sacraments?*

A. Christ instituted seven Sacraments to supply the seven spiritual wants of mankind.

Q. *Which are the seven spiritual wants of mankind?*

A. The seven spiritual wants of mankind are: (1) Spiritual life; (2) The perfection of spiritual life; (3) Nourishment for the spiritual life; (4) A remedy for spiritual disease and death; (5) Special provision for the journey to Eternity; (6) Power and strength to minister in the name of Christ; (7) Special grace to bring up children for heaven.

Q. *What graces do the Sacraments give?*

A. Every Sacrament gives a special grace, and all give, or increase Sanctifying Grace.

Q. *What special graces do the Sacraments give?*

A. The special graces which the Sacraments give is a right to those actual graces that are necessary to attain the end for which Christ instituted each particular Sacrament. This special grace is called Sacramental Grace.

Q. *Which Sacraments were instituted to give Sanctifying Grace?*

A. Baptism and Penance were instituted to give Sanctifying Grace.

Q. *Which Sacraments were instituted to increase Sanctifying Grace?*

A. Confirmation, Holy Eucharist, Extreme Unction, Holy Orders and Matrimony were instituted to increase Sanctifying Grace.

Q. *Which Sacraments can be received but once?*

A. Baptism, Confirmation and Holy Orders can be received but once.

Q. *Why can Baptism, Confirmation and Holy Orders be received but once?*

A. Baptism, Confirmation and Holy Orders can be received but once, because these Sacraments always attain their end by one reception, and therefore imprint a character on the soul that will last forever.

Q. *How do the Sacraments produce their effect?*

A. The Sacraments produce their effect through the power of Christ, as long as we place no obstacle in the way.

Q. *Which is the ordinary place for the administration and reception of the Sacraments?*

A. The Church is the ordinary place for the administration and reception of the Sacraments.

Q. *What sin is it to receive a Sacrament unworthily?*

A. It is a sacrilege to receive a Sacrament unworthily.

1. BAPTISM.

Q. *What is Baptism?*

A. Baptism is a Sacrament which frees us from original sin, makes us children of God, brethren of Christ, and co-heirs with Him of the Kingdom of Heaven.

Q. *Does Baptism ever remit actual sin?*

A. Baptism remits actual sin whenever the person baptized is guilty of any.

Q. *Is Baptism necessary for Salvation?*

A. Baptism is necessary for Salvation, for Christ says: "Unless a man be born again of water and the Holy Ghost he shall not enter the kingdom of heaven." John iii, 5.

Q. *Who can baptize?*

A. Any person, having the use of reason, can baptize.

Q. *Who is the ordinary minister of baptism?*

A. The Parish-Priest is the ordinary minister of baptism.

Q. *When should a lay person baptize?*

A. A lay person should baptize when there is danger of death before a priest can arrive.

Q. *How is baptism given?*

A. Baptism is given by *pouring* water on the head of the person to be baptized and saying whilst pouring: "*I baptize you in the name of the Father, and of the Son, and of the Holy Ghost.*" See Matt. xxviii, 19.

Q. *What should be done if a child, that has received private baptism, recovers?*

A. When a child, that has received private baptism, recovers, it should be brought to the Church that the Pastor may supply the canonical Prayers and Exorcisms.

Q. *How can the Baptism of Water be supplied?*

A. The Baptism of Water can be supplied by the Baptism of Desire and the Baptism of Blood.

Q. *What is the Baptism of Desire?*

A. The Baptism of Desire is the desire of Baptism of Water, which is included in an act of perfect love of God.

Q. *What is the Baptism of Blood?*

A. The Baptism of Blood is the shedding of one's blood for Christ's sake, as many of the early martyrs did.

Q. *What do we promise in Baptism?*

A. In Baptism we promise, (1) To renounce Satan, all his works and pomps; (2) To be ever faithful to Jesus Christ and His Church.

Q. *What are the works and pomps of Satan?*

A. The works and pomps of Satan are sin and its Proximate Occasions.

Q. *Why are Sponsors given in Baptism?*

A. Sponsors are given in Baptism, (1) That they may make the necessary promises when a child is baptized; (2) That they may watch over the spiritual welfare of the baptized person.

Q. *What impediment to marriage is contracted by Baptism?*

A. By Baptism the impediment of Spiritual Affinity is contracted, which forbids marriage between the sponsors and the person baptizing on the one side, and the person baptized and his parents on the other.

Q. *Why is the name of a saint given in Baptism?*

A. The name of a saint is given in Baptism to place the person baptized under the special protection of that saint, and to encourage him to imitate the virtues of that saint.

2. CONFIRMATION.

Q. *What is Confirmation?*

A. Confirmation is the Sacrament which imparts to baptized persons the grace of the Holy Ghost to profess and practice their faith.

Q. *Who is the ordinary minister of Confirmation?*

A. The Bishop is the ordinary minister of Confirmation.

Q. How does the Bishop administer Confirmation?

A. The Bishop, (1) Extends his hands over all that are to be confirmed and prays that they may receive the Holy Ghost; (2) He then anoints the forehead of each with Holy Chrism in the form of a cross and says, "I sign thee with the Sign of the Cross, and I confirm thee with the Chrism of Salvation, in the name of the Father, and of the Son and of the Holy Ghost"; (3) He gives those confirmed a slight blow on the cheek to remind them that they must be ready to suffer anything for the faith of Christ; (4) He concludes by imparting to them his Episcopal Blessing.

Q. How must Confirmation be received?

A. Confirmation must be received in the state of grace.

Q. What knowledge should a person to be confirmed possess?

A. A person to be confirmed should know the mysteries of faith, the duties of a Christian, and the nature and effects of this Sacrament.

Q. Is it a sin to neglect Confirmation?

A. It is a sin to neglect Confirmation, especially now when Faith and Morals are exposed to so many and violent temptations.

Q. Which are the Seven Gifts of the Holy Ghost?

A. The Seven Gifts of the Holy Ghost are: Wisdom, Understanding, Counsel, Fortitude, Knowledge, Piety and Fear of the Lord.

3. THE HOLY EUCHARIST — A. ITS INSTITUTION.

Q. *What is the Holy Eucharist?*

A. The Holy Eucharist is, (1) The Sacrament which contains the Body and Blood, Soul and Divinity of Jesus Christ, under the appearance of bread and wine; (2) The Sacrifice of the New Law.

Q. *When did Christ promise the Holy Eucharist?*

A. Christ promised the Holy Eucharist after the miraculous multiplication of bread, about a year before He died. "I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever; and the bread that I will give is My flesh, for the life of the world." John vi, 51-52.

Q. *When did Christ institute the Holy Eucharist?*

A. Christ instituted the Holy Eucharist at the Last Supper, the night before He died.

Q. *Who were present when Christ instituted the Holy Eucharist?*

A. When Christ instituted the Holy Eucharist, the twelve Apostles were present.

Q. *How did Christ institute the Holy Eucharist?*

A. Christ took bread, blessed, broke and gave to His disciples, saying: "Take ye and eat, this is My Body." He then took a cup of wine and blessed it, saying: "Drink ye all of this: for this is My Blood of the New Testament, which shall be shed for many unto remission of sins. . . ."

Do this in commemoration of Me." Matt. xxvi, 26-28; Luke xxii, 19.

Q. *Why did Christ institute the Holy Eucharist?*

A. Christ instituted the Holy Eucharist, (1) As a token of His love, by abiding with us on our Altars; (2) As food for our souls and as a pledge of our future glory in Holy Communion; (3) As a Memorial of His death and the lasting Sacrifice of the New Law.

B. TRANSUBSTANTIATION — THE REAL PRESENCE.

Q. *What is Transubstantiation?*

A. Transubstantiation is the changing of the substance of bread and wine into the substance of the Body and Blood of Jesus Christ.

Q. *When was the substance of bread and wine first changed into the substance of the Body and Blood of Christ?*

A. The substance of bread and wine was first changed into the substance of the Body and Blood of Jesus Christ at the Last Supper, when He said: "THIS IS MY BODY — THIS IS MY BLOOD."

Q. *How is Transubstantiation effected?*

A. Transubstantiation is effected by the almighty power of Jesus Christ.

Q. *What remained of the bread and wine after Christ said: "This is My Body — This is My Blood"?*

A. After Christ said: "This is My Body — This is My Blood," the accidents, or appearances, of bread and wine alone remained.

Q. *What are the accidents, or appearances, of bread and wine?*

A. The accidents, or appearances, of bread and wine are whatever appears to the senses, as color, taste, shape and the like.

Q. *Is Christ whole and entire, both under the form of bread and under the form of wine?*

A. Christ is whole and entire, both under the form of bread and under the form of wine.

Q. *Why is Christ whole and entire, both under the appearance of bread and under the appearance of wine?*

A. Christ is whole and entire both under the appearance of bread and under the appearance of wine, because in His *Living Personality* His Body and Blood are united.

Q. *When did Christ make the Apostles priests and give them the power to transubstantiate?*

A. Christ made His Apostles priests and gave them the power to transubstantiate, when He said: "Do this in commemoration of Me." Luke xxii, 19.

Q. *When does the priest to-day change bread and wine into the Body and Blood of Christ?*

A. The priest to-day changes bread and wine into the Body and Blood of Christ at the Consecration of the Mass.

Q. *Is the Holy Eucharist preserved on our Altars?*

A. The Holy Eucharist is preserved on our Altars.

Q. *What do we call the Holy Eucharist when preserved on our Altars?*

A. We call the Holy Eucharist, when preserved

on our Altars, *The Real Presence* or *The Blessed Sacrament*.

Q. *Why is the Blessed Sacrament kept on our Altars?*

A. The Blessed Sacrament is kept on our Altars, (1) To be adored by the faithful; (2) To be given in Holy Communion; (3) To be our Emmanuel or God-With-Us to the end of the world.

C. HOLY COMMUNION.

Q. *What is Holy Communion?*

A. Holy Communion is the receiving of Jesus Christ in the Sacrament of the Holy Eucharist.

Q. *How is Jesus Christ received in Holy Communion?*

A. In Holy Communion Jesus Christ is received whole and entire; His Body and His Blood, His Soul and His Divinity.

Q. *What are the chief benefits of Holy Communion?*

A. The chief benefits of Holy Communion are: (1) Union with Jesus Christ in the Sacrament of His Love; (2) The reception of countless graces to enable us to avoid evil and to do good; (3) The cleansing of our nature from the dross of sin; (4) A pledge of a glorious Resurrection and life everlasting.

Q. *What must we do to receive Holy Communion worthily?*

A. To receive Holy Communion worthily we must be in the state of grace and be fasting from midnight.

Q. *How can we recover the grace of God, if we are in mortal sin?*

A. If we are in mortal sin, we can recover the grace of God by a good confession.

Q. *What does the fast necessary for Holy Communion prescribe?*

A. The fast necessary for Holy Communion prescribes that we take nothing as food or drink from midnight to the time of Holy Communion.

Q. *How long does the Real Presence remain with us in Holy Communion?*

A. The Real Presence remains with us in Holy Communion until the Sacred Species, or the appearances of bread and wine are destroyed.

Q. *When is a Catholic allowed to receive Holy Communion when not fasting?*

A. A Catholic is allowed to receive Holy Communion when not fasting when he is in danger of death from sickness or accident.

Q. *What is the dispensation in favor of those suffering from a lingering illness?*

A. The dispensation in favor of those suffering from a lingering illness is that they may receive Holy Communion occasionally when not fasting.

Q. *What is required to receive Holy Communion daily?*

A. To receive Holy Communion daily, it is necessary, (1) To be in the state of grace; (2) To have a right intention; (3) To be guided by our Father Confessor.

Q. *What should we do to receive plentifully the graces of Holy Communion?*

A. To receive plentifully the graces of Holy Communion we should strive to overcome deliberate venial sins, perform acts of self-denial, and

make acts of lively faith, firm hope, and of ardent love.

Q. *How much time should we spend in adoration, petition and thanksgiving after Holy Communion?*

A. After Holy Communion we should spend at least a quarter of an hour in adoration, petition and thanksgiving.

Q. *When are we bound to receive Holy Communion under pain of mortal sin?*

A. We are bound to receive Holy Communion under pain of mortal sin during the Easter-time and when we are in danger of death.

Q. *Why does the Church give Communion to the Laity only under the form of bread?*

A. The Church gives Communion to the Laity only under the form of bread principally to emphasize the doctrine of the Real Presence of Jesus Christ, whole and entire, under each form.

D. THE SACRIFICE OF THE NEW LAW.

Q. *How do we call the Holy Eucharist as the Sacrifice of the New Law?*

A. As the Sacrifice of the New Law we call the Holy Eucharist the Mass.

Q. *What is the Mass?*

A. The Mass is the unbloody Sacrifice of the Body and Blood of Christ.

Q. *What is a sacrifice?*

A. A sacrifice is the offering of an object by a priest to God alone, and the destroying of it as the supreme act of adoration, thanksgiving, petition and reparation.

Q. *Is a sacrifice necessary to pay God man's debt of religion?*

A. A sacrifice is necessary to pay God man's debt of religion.

Q. *When did Christ institute the Sacrifice of the Mass?*

A. Christ instituted the Sacrifice of the Mass at the Last Supper, when He said to the Apostles: "Do this in commemoration of Me." Luke xxii, 19.

Q. *How did the prophet Malachy foretell the Sacrifice of the Mass?*

A. The prophet Malachy foretold the Sacrifice of the Mass when he said: "From the rising of the sun even to the going down, my name is great among the Gentiles, and in every place is Sacrifice, and there is offered to my name a clean oblation." Mal. i, 11.

Q. *What did the Hebrews understand by clean oblation?*

A. By *clean oblation* the Hebrews understood a sacrifice of bread and wine.

Q. *Are the Last Supper, the Sacrifice of the Cross, and the Sacrifice of the Mass one and the same Sacrifice?*

A. The Last Supper, the Sacrifice of the Cross, and the Sacrifice of the Mass are one and the same Sacrifice.

Q. *Why are the Last Supper, the Sacrifice of the Cross, and the Sacrifice of the Mass one and the same Sacrifice?*

A. The Last Supper, the Sacrifice of the Cross, and the Sacrifice of the Mass are one and the same

Sacrifice, because the Victim and the Priest, Jesus Christ, is the same in all three.

Q. How do the Sacrifice of the Cross and the Sacrifice of the Mass differ?

A. The Sacrifice of the Cross and the Sacrifice of the Mass differ in three ways: (1) The Sacrifice of the Cross was bloody, the Sacrifice of the Mass is an unbloody and commemorative Sacrifice; (2) On the Cross Jesus Christ offered Himself by Himself, in the Mass He offers Himself by the hands of the ministering Priest; (3) On the Cross Christ merited our salvation, in the Mass He applies His merits to the faithful.

Q. Which is the best manner of assisting at Mass?

A. The best manner of assisting at Mass is to offer it to God in union with the priest, to meditate on Christ's suffering and death, and to receive Holy Communion.

Q. Why are Ceremonies used in divine worship?

A. Ceremonies are used in divine worship, because: (1) They are prompted by the human heart; (2) They raise the mind and heart to God; (3) They are pleasing to God.

Q. Were the Rites and Ceremonies of the Mass instituted by Christ or by the Church?

A. The Rites and Ceremonies of the Mass were instituted by the Church.

Q. What do the Ceremonies of the Mass represent?

A. The Ceremonies of the Mass represent the details of the Sacrifice of Calvary. (For an explanation of the Ceremonies of the Mass, see "THE MISSION REMEMBRANCE," pages 39-79.)

4. PENANCE — THE FORGIVENESS OF SINS — THE POWER OF THE KEYS.

Q. *What is Penance?*

A. Penance is the Sacrament in which sins committed after Baptism are forgiven.

Q. *How does the Sacrament of Penance forgive sins?*

A. The Sacrament of Penance forgives sins through the Absolution of the Priest.

Q. *When did Jesus Christ give the priest the power of forgiving sins?*

A. Jesus Christ gave the priest the power of forgiving sins when He said: "Whose sins you shall forgive, they are forgiven them; whose sins you shall retain, they are retained." Jno. xx, 23.

Q. *Why did Christ delegate the power of forgiving sins?*

A. Christ delegated the power of forgiving sins, because: (1) He is infinitely merciful; (2) He, knowing the weakness of human nature, and the temptations and allurements to sin, saw that sins would be committed after the reception of Baptism; (3) He wished to give every repentant sinner an *occasion of reconciliation* and the *certainty of divine pardon*.

Q. *What consolation does the Sacrament of Penance give to a repentant soul?*

A. The Sacrament of Penance: (1) Gives divine certainty to the repentant soul that past sins are forgiven; (2) It gives peace and joy in reconciling the soul to God; (3) It infuses courage and hope to serve God faithfully in the future.

Q. *Why is the power of forgiving sins called the Power of the Keys?*

A. The power of forgiving sins is called the Power of The Keys, because, when promising it, Christ said to St. Peter: "I will give to thee the keys of the Kingdom of Heaven." Matt. xvi, 19.

5. AURICULAR CONFESSION.

Q. *What is Confession?*

A. Confession is the telling of our sins to the priest of God to obtain forgiveness.

Q. *What testimony have we that Auricular Confession was practiced in the early Church?*

A. We have the testimony of the Fathers of the Church that Auricular Confession was always practiced in the early Church, for example: (1) St. John + 101: "If we confess our sins, He is faithful and just, to forgive us our sins, and to cleanse us from iniquity." (2) St. Cyprian + 257: "Let each confess his sins, and the satisfaction and remission made through the priest are pleasing before the Lord." "Confession is made with inquiry into the life of him who is doing penance, nor may anyone come to Communion, except the hand shall have been imposed on him by the clergy." . . . (3) St. Athanasius — + 373: "He who confesses in Penance, receives through the priest, by the grace of Christ, the remission of his sins." (4) St. Ambrose — + 397: "The poison is sin; confession is the remedy." "God promised mercy to all and granted his priests permission to loose all without exception."

Q. *What must the penitent do to obtain forgiveness?*

A. To obtain forgiveness the penitent must (1) Examine his conscience; (2) Be sorry for his sins; (3) Resolve never more to offend God; (4) Con-

fess his sins to the priest; (5) Perform the penance that the priest imposes.

Q. *How can the penitent easily examine his conscience?*

A. The penitent can easily examine his conscience by consulting the "Examination of Conscience" in his Prayerbook. (See THE MISSION REMEMBRANCE, pages 269, 271, 275.)

Q. *What motives may prompt the sinner to true repentance?*

A. The motives that may prompt a sinner to true repentance, are, the Fear of God and the Love of God.

Q. *What does the Fear of God do?*

A. The Fear of God moves the sinner to turn from sin because he dreads the pains of hell and the loss of heaven. This sorrow is called *Imperfect Contrition*.

Q. *What does the Love of God do?*

A. The Love of God prompts the sinner to return to God because God is infinitely good and deserving of all love. This sorrow is called *Perfect Contrition*.

Q. *May Perfect Contrition remit mortal sin?*

A. Perfect Contrition, united with the resolution of going to confession, remits mortal sin.

Q. *Why must the penitent detest sin more than any other evil?*

A. The sinner must detest sin more than any other evil because sin is the greatest evil.

Q. *Must the penitent feel his sorrow?*

A. It is not necessary for the penitent to feel his sorrow, because contrition is essentially an act of the will.

Q. *How is a soul moved to sorrow for sin?*

A. A soul is moved to sorrow for sin by reflecting on the Shortness of Life, the Certainty of Death, the transient gratification of sin, the Joys of Heaven, the Torments of Hell, the Mercy of God, and the Price of sin paid by the Saviour on the Cross.

Q. *In what does the Purpose of Amendment consist?*

A. The Purpose of Amendment consists in a fixed determination to avoid at least all mortal sin and its proximate occasion, and to use the necessary means to persevere in the friendship of God.

Q. *What is the Proximate Occasion of sin?*

A. The Proximate Occasion of sin is any person, place or thing, that easily leads us into sin.

Q. *What sins must the penitent confess?*

A. The penitent must confess all his *mortal sins*, their *number* and the *circumstances* which *change their nature*.

Q. *If without his fault a person forgets a mortal sin in Confession is it forgiven?*

A. If without his fault a person forgets a mortal sin in Confession, the sin is forgiven, but must be confessed later if it comes to mind.

Q. *What sin is it wilfully to conceal a mortal sin in Confession?*

A. Wilfully to conceal a mortal sin in Confession is a sacrilege, or an abuse of the Sacrament, which renders the confession worthless.

Q. *How can a bad confession be remedied?*

A. A bad confession can be remedied only by a General Confession, or the repetition of all the

confessions that have been made since the last worthy confession.

Q. Is it well to include some past sins when we have only venial sins to confess?

A. It is well to include some past sins, for which we are sorry, when we have only venial sins to confess, so that we receive the benefit of Absolution.

Q. What should we do on entering the Confessional?

A. On entering the Confessional we should kneel, make the Sign of the Cross, and say: Bless me, Father. It is (state length of time) since my last confession. Since then I have (mention the sins). I also include in this confession all my past sins, and especially. . . . I humbly ask pardon of God and you, my Spiritual Father.

Q. Has a priest ever revealed the confession of anyone?

A. No priest has ever revealed the confession of anyone. He is bound to silence, and God watches over this Sacrament of His mercy by His special Providence.

Q. What Penance does a priest give in confession?

A. As Penance the priest usually prescribes the recitation of some prayers or the performance of some good work.

6. INDULGENCES.

Q. What is an Indulgence?

A. An Indulgence is the remission of the temporal punishment due to sin.

Q. *How are the Indulgences divided?*

A. Indulgences are divided into *Plenary* and *Partial*.

Q. *What is a Plenary Indulgence?*

A. A Plenary Indulgence is the full remission of the temporal punishment due to sin.

Q. *What is a Partial Indulgence?*

A. A Partial Indulgence is the remission in part of the temporal punishment due to sin.

Q. *Why can the Church grant an Indulgence?*

A. The Church can grant an Indulgence, because Christ gave her the power to forgive sin and the punishment due to sin.

Q. *How does the Church grant an Indulgence?*

A. The Church grants an Indulgence by applying to the faithful the merits of Jesus Christ outside of the Sacraments.

Q. *What must a person do to gain an Indulgence?*

A. To gain an Indulgence a person must be in a state of grace and perform the works prescribed.

7. EXTREME UNCTION.

Q. *What is Extreme Unction?*

A. Extreme Unction is the Sacrament which gives grace and sometimes restores health to those who are in danger of death from sickness.

Q. *Who is the minister of Extreme Unction?*

A. The Priest is the minister of Extreme Unction.

Q. *How does the Priest give Extreme Unction?*

A. The Priest gives Extreme Unction by praying over the sick and anointing them in the name of the Lord.

Q. *When should the Priest be called to a sick person?*

A. A Priest should be called to a sick person when the illness has become serious.

Q. *What are the effects of Extreme Unction?*

A. The effects of Extreme Unction are: (1) An increase of grace; (2) Resignation to God's will; (3) Comfort in pain; (4) Strength in temptation; (5) Remission of venial sin; (6) Remission of mortal sins, if the sick person be sorry for them; (7) The restoration of health if God see fit.

8. HOLY ORDERS.

Q. *What is Holy Orders?*

A. Holy Orders is the Sacrament by which the Ministers of the Church are ordained and receive the power and grace to perform their sacred duties.

Q. *What is necessary to receive Holy Orders worthily?*

A. To receive Holy Orders worthily it is necessary to be in the state of grace, to have the necessary knowledge, and the divine vocation for this sacred office.

Q. *Is it a source of blessing to have a priest in the family?*

A. It is a source of countless blessings to have a priest in the family.

9. MATRIMONY.

Q. *What is Matrimony?*

A. Matrimony is a Sacrament which unites and sanctifies the Christian man and woman in lawful marriage.

Q. *How can the bond of Christian marriage be dissolved?*

A. The bond of a Christian marriage can be broken only by the death of husband or wife.

Q. *What are the effects of the Sacrament of matrimony?*

A. The effects of the Sacrament of matrimony are, (1) To sanctify the love of husband and wife; (2) It gives them the strength to bear up with each other's weaknesses; (3) To enable them to bring up their children in the fear and love of God.

Q. *How should those called to the Marriage State prepare themselves for this Sacrament?*

A. Those called to the Married State should prepare themselves for this Sacrament by living a life of practical faith and holy purity, by consulting the parents, and by notifying their Pastor about a month before the marriage.

Q. *What is an ideal Catholic Wedding?*

A. An ideal Catholic Wedding is one in which: (1) The contracting parties are both practical Catholics; (2) The Bonds of Marriage have been published on three successive Sundays; and (3) The contracting parties are married at a Nuptial Mass and receive Holy Communion.

CHAPTER III

PRAYER — DEVOTION TO MARY — INTERCESSION OF THE SAINTS — VENERATION OF SAINTS, RELICS AND IMAGES — PRAYERS FOR THE DEAD.

Q. *What is Prayer?*

A. Prayer is asking God's help.

Q. *Is prayer necessary to salvation?*

A. For those who have reached the use of reason prayer is necessary for salvation.

Q. *Why is prayer necessary to salvation for those who have reached the use of reason?*

A. Prayer is necessary to salvation for those who have reached the use of reason, because God will not give them the grace to avoid evil and do good, unless they submit themselves to the influence of His grace of their own free will.

Q. *How do we pray always?*

A. We pray always, (1) By reciting vocal prayers at stated times; (2) By renewing our good intention frequently; (3) And by keeping our minds busied with spiritual things while performing our daily work.

Q. *Why do Catholics honor and love Mary?*

A. Catholics honor and love Mary, because: (1) God honors her above all other creatures; (2) Mary has given us Spiritual Life in the person of her divine Son.

Q. *What is the Communion of Saints?*

A. The Communion of Saints is the union of charity and good will that unites all God's friends in heaven, on earth and in purgatory.

Q. *Why can the Saints pray for us?*

A. The Saints can pray for us, because they have influence with God, who makes our wants known to them.

Q. *Is it lawful to honor the Saints?*

A. It is lawful to honor the Saints because we thereby honor God whose grace has made them Saints.

Q. Do Catholics adore Relics and Images of Saints?

A. Catholics adore God alone. They honor the relics and images of the Saints as precious souvenirs of the champions of the Faith and friends of God.

Q. Is it good and useful to pray for the dead?

A. It is a holy and wholesome thought to pray for the dead that they may be loosed from their sins. II Mach. xii, 48.

CHAPTER IV

THE SACRAMENTALS — BLESSINGS OF THE CHURCH
— ARTICLES OF DEVOTION — CATHOLIC DEVOTIONS.

Q. What is a Sacramental?

A. A Sacramental is an external act of Religion, established by the Church, to draw God's blessings on the faithful.

Q. How many kinds of Sacramentals are there?

A. There are four kinds of Sacramentals: (1) The Rites and Ceremonies used in the administration of the Sacraments; (2) Blessings and Exorcisms used independently of the Sacraments; (3) The use of Sacred names, signs and things, such as the name of Jesus, the Sign of the Cross, the Use of Blessed Articles; (4) The use of pious exercises, as the recitation of the Lord's Prayer, praying in a consecrated church, giving alms prescribed by the Church, and many others.

Q. What benefits are derived from the devout use of the Sacramentals?

A. The benefits derived from the devout use of the Sacramentals are five: (1) They excite good thoughts and increase devotion; (2) They remit venial sin by inspiring one with sorrow for the same; (3) They remit temporal punishments as acts of satisfaction; (4) They strengthen us against temptations and put the powers of darkness to flight; (5) They sometimes effect health of body and other temporal favors.

Q. *Whence do the Sacramentals derive their power?*

A. The Sacramentals derive their power from the institution and prayer of the Church, which is always pleasing to God.

Q. *What is a Blessing?*

A. A Blessing, as a Sacramental, is a religious Ceremony, which draws the protection of God on a person, or on a thing and those who use it devoutly.

Q. *What is an Article of Devotion?*

A. An Article of Devotion is anything withdrawn from profane use and devoted to the exercise of Religion.

Q. *Which are the principal Articles of Devotion in use among Catholics?*

A. The principal Articles of Devotion in use among Catholics are: The Crucifix, Holy Pictures, Rosary Beads, Medals, Scapulars, Candles, Holy Water, and Blessed Palm and Ashes.

Q. *What is a Catholic Devotion?*

A. A Catholic Devotion is a pious practice approved by the Church.

Q. *Name the principal devotions approved by the Church?*

A. The principal devotions approved by the Church are, Devotion to the Blessed Sacrament, Frequent Communion, Devotion to the Sacred Heart, The Way of the Cross, Devotion to the Blessed Virgin, The Rosary, the Scapulars, besides various other devotions in honor of St. Joseph and other Saints and Angels.

APPENDIX

I

PRAYERS, DEVOTIONS AND GOOD WORKS SIGN OF THE CROSS.

The Sign of the Cross is made by putting the right hand to the forehead, then to the breast, then to the left and right shoulders, saying: "In the name of the Father and of the Son and of the Holy Ghost. Amen."

The Sign of the Cross is a profession of Faith in the chief mysteries of the true Religion. The words, "In the name," express the unity of God. The words that follow, "of the Father, and of the Son, and of the Holy Ghost," express the mystery of the Trinity. The making of the Sign of the Cross expresses the mystery of the Incarnation and Redemption, by reminding us that the Son of God came down from heaven, suffered and died on the Cross, to save us from perdition and bring us to salvation.

THE OUR FATHER.

Our Father, who art in heaven, hallowed be Thy name: Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive them who trespass against us. And lead us not into temptation. But deliver us from evil. Amen. (Matt. vi, 9-13.)

HAIL MARY.

Hail Mary, full of grace, the Lord is with thee: blessed art thou among women (Luke i, 28), and blessed is the fruit of thy womb (Luke i, 42), Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen. (Council of Eph.)

THE APOSTLES' CREED.

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

THE CHRISTIAN ACTS.

(1) *An Act of Faith.* "O my God, I firmly believe that Thou art one God in three divine persons, the Father, the Son, and Holy Ghost. I believe that Thy divine Son became man and died for our sins, and that He will come to judge the living and the dead. I believe these and all the truths which the holy Catholic Church teaches, because Thou hast revealed them, who canst neither deceive nor be deceived."

(2) *An Act of Hope.* "O my God, relying on

Thy infinite goodness and Thy promises, I hope to obtain pardon of my sins, the help of Thy grace, and life everlasting, through the merits of Jesus Christ, my Lord and Redeemer."

(3) *An Act of Love.* "O my God, I love Thee above all things, with my whole heart and soul, because Thou art all good and worthy of all love. I love my neighbor as myself for the love of thee. I forgive all who have injured me, and asked pardon of all whom I have injured."

(4) *An Act of Contrition.* "O my God, I am heartily sorry for having offended thee, and I detest all my sins, because I dread the loss of heaven and the pains of hell, but most of all because they offend Thee, my God, who art all good and deserving of all my love. I firmly resolve with the help of Thy grace, to confess my sins, to do penance, and to amend my life."

(5) *The Confiteor.* "I confess to almighty God, to the Blessed Mary ever Virgin, to the Blessed Michael the Archangel, to Blessed John the Baptist, to the holy Apostles, Peter and Paul, and to all the Saints that I have sinned exceedingly, in thought, word and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech thee, blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles, Peter and Paul, and all the Saints, to pray to the Lord our God for me.—May the Almighty God have mercy on me and forgive me my sins, and bring me to everlasting life. May the Almighty and merciful Lord grant me pardon, absolution and remission of all my sins. Amen." . . .

THE BLESSING BEFORE MEALS.

“+ Bless us, O Lord, and these Thy gifts, which we are about to receive from thy bounty, through Christ our Lord. Amen.”

GRACE AFTER MEALS.

“+ We give thanks for all Thy benefits, O Almighty God, who livest and reignest forever; and may the soul of the faithful departed, through the mercy of God, rest in peace. Amen.”

THE ANGELUS.

1. The Angel of the Lord declared unto Mary;
And she conceived by the Holy Ghost.
Hail Mary! etc.
2. Behold the handmaid of the Lord:
Be it done unto me according to Thy Word.
Hail Mary! etc.
3. And the Word was made flesh:
And dwelt amongst us.
Hail Mary! etc.

Pray for us, O holy Mother of God:
That we may be made worthy of the promises
of Christ.

Let us pray.

Pour forth, we beseech Thee, O Lord, Thy grace into our hearts, that we, to whom the incarnation of Christ, Thy Son, was made known by the message of an angel, may, by His passion and cross, be brought to the glory of His resurrection, through the same Jesus Christ our Lord. Amen.

May the divine assistance remain always with us.

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

MYSTERIES OF THE HOLY ROSARY.

THE FIVE JOYFUL MYSTERIES.

1. The annunciation by the Archangel Gabriel.
2. The visit of the Blessed Virgin to her cousin, Saint Elizabeth.
3. The birth of our Saviour.
4. The presentation of the Infant Jesus in the Temple.
5. The finding of the Child Jesus in the Temple amidst the doctors.

THE FIVE SORROWFUL MYSTERIES.

1. The agony in the garden.
2. The scourging at the pillar.
3. The crowning with thorns.
4. The carrying of the cross.
5. The crucifixion and death of our Saviour.

THE FIVE GLORIOUS MYSTERIES.

1. The resurrection of our Lord.
2. The ascension into heaven.
3. The coming down of the Holy Ghost.
4. The assumption of our Blessed Lady into heaven.
5. The crowning of the most Blessed Virgin Mary in heaven.

THE THREE CHIEF GOOD WORKS.

The Three Chief Good Works are: Prayer, Fasting and Almsgiving.

THE EVANGELICAL COUNSELS.

The Evangelical Counsels are: Voluntary Poverty, Perpetual Chastity, and Entire Obedience.

THE EIGHT BEATITUDES.

Matt. 5.

1. Blessed are the poor in spirit; for theirs is the kingdom of heaven.

2. Blessed are the meek; for they shall possess the land.

3. Blessed are they that mourn; for they shall be comforted.

4. Blessed are they that hunger and thirst after justice; for they shall be filled.

5. Blessed are the merciful; for they shall obtain mercy.

6. Blessed are the clean of heart; for they shall see God.

7. Blessed are the peace-makers; for they shall be called the children of God.

8. Blessed are they that suffer persecution for justice's sake; for theirs is the kingdom of heaven.

THE SPIRITUAL WORKS OF MERCY.

1. To give counsel to the doubtful.
2. To instruct the ignorant.
3. To admonish sinners.
4. To comfort the afflicted.
5. To forgive offenses.
6. To bear patiently the troublesome.
7. To pray for the living and the dead.

THE CORPORAL WORKS OF MERCY.

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

II

OBLIGATIONS

THE TEN COMMANDMENTS.

1. I am the Lord thy God, thou shalt not have strange gods before Me.
2. Thou shalt not take the name of the Lord thy God, in vain.
3. Remember thou keep holy the Sabbath day.
4. Honor thy father and thy mother.
5. Thou shalt not kill.
6. Thou shalt not commit adultery.
7. Thou shalt not steal.
8. Thou shalt not bear false witness against thy neighbor.
9. Thou shalt not covet thy neighbor's wife.
10. Thou shalt not covet thy neighbor's goods.

THE PRECEPTS.

1. Hear Mass on Sundays and Holydays of obligation.
2. Fast and abstain on the days appointed.
3. Confess at least once a year.
4. Receive the Holy Eucharist during the Easter-time.

5. Contribute to the support of the pastor, church, and school.

6. Not to marry non-Catholics, nor relatives within the fourth degree of kindred. Not to marry privately without pastor and two witnesses, nor to solemnize marriage at forbidden times.

DAYS OF OBLIGATION IN THE UNITED STATES.

1. All Sundays of the year.
2. The Circumcision of our Lord. January 1.
3. Ascension day, fourteenth day after Easter.
4. Assumption of the Blessed Virgin, August 15.
5. All Saints' Day, November 1.
6. The Immaculate Conception of the Blessed Virgin Mary, December 8.
7. Nativity of our Lord, December 25.

ABSTINENCE DAYS.

All Fridays of the year, except when Christmas falls on a Friday, and all Fast Days.

FAST DAYS.

1. The Fridays of Advent in the provinces of Baltimore, Philadelphia, New York and Boston.
2. Every day in Lent, except Sundays.
3. Ember days, viz. The Wednesdays, Fridays, and Saturdays following (a) The first Sunday of Lent; (b) Whitsunday; (c) The fourteenth day of September; (d) The third Sunday in Advent.
4. Vigils of Whitsunday of the Assumption of All Saints and of Christmas.

NOTE 1. When a Fast Day falls on a Sunday it is kept on the Saturday before.

2. The dispensations from fasting and abstinence granted to the faithful are annually explained by the Pastors.

III

RECEPTION OF A CONVERT

A. THE PROFESSION OF FAITH.

I,, having before my eyes the holy Gospels, which I touch with my hands, and knowing that no one can be saved without that Faith which the Holy Catholic Apostolic Roman Church holds, believes, and teaches, against which I agree that I have greatly erred, in as much as I have held and believed doctrines opposed to her teaching.

I now, with grief and contrition for my past errors, profess that I believe the Holy, Catholic, Apostolic, Roman Church to be the only and true Church established on earth by Jesus Christ, to which I submit myself with my whole heart. I believe all the articles that she proposes to my belief, and I reject and condemn all that she rejects and condemns, and I am ready to observe all that she commands me. And especially I profess that I believe: One only God in three divine Persons, distinct from and equal to each other,—that is to say, the Father, the Son, and the Holy Ghost: The Catholic Doctrine of the Incarnation, Passion, Death and Resurrection of our Lord Jesus Christ; and the personal union of the two Natures, the divine and the human; the divine Maternity of the most holy Mary, together with her most spotless Virginity;

The true, real and substantial presence of the body and blood, together with the Soul and Divinity of our Lord Jesus Christ, in the most holy Sacrament of the Eucharist;

The seven Sacraments instituted by Jesus Christ for the salvation of mankind; that is to say, Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Order, Matrimony;

Purgatory, the Resurrection of the dead, Everlasting life;

The Primacy, not only of honor, but also of jurisdiction of the Roman Pontiff, successor of St. Peter, Prince of the Apostles, Vicar of Jesus Christ; the veneration of the Saints and of their images; The authority of the Apostolic and Ecclesiastical traditions, and of the Holy Scriptures, which we must interpret and understand only in the sense which our holy Mother the Catholic Church has held and does hold; And everything else that has been defined and declared by the Sacred Canons and by the General Councils, and particularly by the Holy Council of Trent, and delivered, defined and declared by the General Council of the Vatican, especially concerning the Primacy of the Roman Pontiff and his Infallible teaching authority.

With a sincere heart, therefore, and with unfeigned faith, I detest and abjure every error, heresy and sect opposed to the said Holy Catholic and Apostolic Roman Church. So help me God and these holy Gospels, which I touch with my hand.

B. CEREMONIES OF BAPTISM.

Only sincere, exemplary Catholics should be taken as sponsors.

The candidate is given a saint's name. He should come to the baptismal-font with the collar or clothing about the neck arranged in such a way

that it can be easily removed when the Priest is about to anoint the lower part of the neck, above the breast and between the shoulders.

The Priest begins: N....., What dost thou ask of the Church of God?

The candidate answers: Faith.

What doth Faith give thee?

Ans. Life everlasting.

The Priest then prays over the candidate and breathes upon him three times, saying: "Depart from him, thou unclean spirit, and make way for the Holy Ghost, the Comforter."

The Sign of the Cross is made on the forehead and breast, as a sign that the Christian belongs to the crucified Saviour. A small quantity of salt is placed in the candidate's mouth, with the words: "Receive the salt of Wisdom."—Salt is a symbol of Christian wisdom and a protection from the foulness of sin. Through repeated prayers, blessings, and the imposition of hands upon the head, the Priest shows the conquest of grace over Satan, and the change of the sinner into a child of God. The Apostles' Creed and the Lord's Prayer are recited aloud by the candidate as a profession of faith. The Priest, after the example of Jesus, touches with spittle the ears and nose of the person to be baptized, saying: "Be thou opened." Man's spiritual sense is opened by Baptism to receive heavenly truths.

Satan with all his works and pomps must be renounced. The candidate declares, when questioned: "I do renounce him. I do renounce them."

Next comes the anointing of the breast and shoulders with Holy Oil. Anointing with Holy

Oils in Holy Scriptures and in the Traditions of the Church is a sign of spiritual strength, and also of consecration to the service of God.

To the three questions, "Dost thou believe," etc., . . . the candidate answers, "I do believe." "Wilt thou be baptized?" Answer: "I will."

When the Priest pours the water on the head, the sponsors hold their right hands on the shoulders of the candidate.

After Baptism, the head is anointed with chrism, because the person baptized is to take his place among Christians; he is of Christ's anointed. A white cloth is placed upon the head to admonish the Christian to lead a pure and holy life. The lighted candle, which is placed in the hand, signifies the light of Christian Faith, Hope, and Charity.

After conditional baptism, the Convert goes to the Confessional to confess his sins and receive conditional absolution.

IV.

DEFINITIONS OF CATHOLIC TERMS.

Abstain — not to eat meat.

Administer the Sacraments — to give the sacraments.

Adore — to give the highest honor to God.

Advent — a time of preparation for Christmas.

Agnus Dei — a tablet of wax blessed by the Pope, on which the figure of our Lord is stamped as the "Lamb of God."

Almsgiving — giving to the poor out of love for God.

Altar — the table on which the Mass is offered.

Angels — good spirits.

Annual Confession and Communion — the reception of these sacraments prescribed by the church.

Anoint — to use oil in blessings and sacraments of the church.

Apostles — the twelve men chosen by Christ to continue His work.

Apostles' Creed — the profession of faith composed by the Apostles.

Articles of Devotion — things withdrawn from profane use and destined to aid private devotion.

Ashes, blessed — ashes blessed and distributed on Ash-Wednesday.

Atonement — the satisfaction which Christ made for the sins of man.

Attributes of the Church — inherent qualities of a divine Church.

Attributes of God — qualities of the nature and personalities of God.

Authority of the Church — her power to act in the name of God.

Authorized Priest — a priest commissioned by a Bishop to labor in his diocese.

Backbiting — speaking with pleasure of the known faults of the absent.

Balm — the juice of an Asiatic plant (used in Chrism).

Beads — the rosary.

Benignity — kindness.

Bible — the collection of books containing the inspired word of God.

Blessed Sacrament — the real presence of Jesus Christ preserved in the Holy Eucharist.

Blessings of the Church — ceremonies which confer a religious title to divine protection.

Calumny — accusing others falsely.

Candlemas — Feb. 2, the day on which candles are solemnly blessed.

Candles — lighted wax candles on the altar symbolize Christ the light of the world.

Catholic — universal.

Ceremonies — the outward expression of reverence and devotion in an act of Religion.

Charity — a divine virtue whereby we love God above all things and our neighbors as ourselves for the love of God.

Chrism — a mixture of olive oil and balm blessed by the Bishop and used by him in Confirmation.

Communion — the receiving of the Holy Eucharist.

Conscience — the judgment of right reason regarding the morality of our actions.

Consecration of a church — the solemn blessing of a church.

Consecration of Mass — the time of transubstantiation.

Contrition — grief of the soul for having offended God.

Corporal — relating to the body.

Create — to make out of nothing.

Desecration — treating holy things wickedly.

Destiny — the object for which a thing was made.

Devils — evil spirits.

Devotion — the reverent inclination of the will towards God in prayer.

Diocese — the territory under the jurisdiction of a Bishop.

Dispensation — exemption from a law.

Disposition — state of fitness.

Divine — relating to God.

Easter Communion — annual Communion prescribed by the Church.

Ecumenical Councils — the general councils of the Church.

Ember Days — fast days at the beginning of the four seasons of the year.

Evangelical Counsels — poverty, chastity and obedience to be practised in accordance with the advice of our Savior.

Examination of the Conscience — an earnest effort to call to mind the sins we have committed.

Faith — a divine virtue whereby we believe all that God has revealed.

Faithful — all who profess the true faith.

Fasting — self-denial in eating.

Fast Days — days on which but one full meal is allowed.

Fortitude — bravery in encountering the dangers of salvation.

Frequent Communion — the practice of receiving Communion several times a week.

Garden of Paradise — the home of Adam and Eve before they sinned.

General Judgment — the public judgment at the end of the world.

Grievous Matter — a serious transgression of God's Law.

Hallowed — sacred.

Holy Days of Devotion — feast days which we are recommended to keep holy.

Holy Days of Obligation — days which we must keep as Sundays.

Holy Oils — blessed oils used in administering some of the sacraments.

Holy Water — natural water mixed with a little blessed salt and blessed by the priest.

Holy Week — the week before Easter Sunday.

Hope — a divine virtue by which we trust that God will give us eternal life and the means to attain it.

Immaculate Conception — the privilege of the Blessed Virgin Mary whereby she was exempted from incurring original sin.

Immortal — that will never die.

Incarnation — the union of the divine and the human nature in Jesus Christ.

Indulgence — an act of kindness on the part of the

Church in applying to us the merits of the Savior outside the sacraments.

Infallibility — an attribute of the Church of God whereby she is free from error in teaching doctrines of faith and morals.

Infinite — without end or limit.

Invisible — what cannot be seen by human eye.

Inspiration — the divine impulse which moved the sacred writers to record accurately some of God's revelations.

Jesus Christ — the God-man. Jesus means Savior, Christ means the Anointed One.

Justification — the grace which makes man pleasing to God.

Law — the will of God, guiding man to heaven.

Lent — forty days' penance before Easter.

Limbo — a place where the just souls awaited Christ to be taken by Him to heaven.

Long-suffering — patience in bearing with the defects of others.

Lord's Day — Sunday.

Merit — the condition of an act entitling it to reward.

Mixed Marriage — a marriage between a Catholic and a non-Catholic.

Mystery — a hidden truth.

Natural Law — a rule of right and wrong given to all men.

New Law — the law of Christ and His Church.

Novena — a nine-days' devotion.

Nuptial Mass — a special Mass for marriages.

Octave — an eight days' devotion in celebrating a feast.

Palms — branches blessed and distributed on Palm Sunday in memory of Christ's triumphal entry into Jerusalem.

Particular Judgment — the judgment immediately after death.

Pastor — the priest in charge of a congregation.

Pentecost — the day on which the Holy Ghost came down upon the Apostles.

Pontiff, Sovereign — the Pope.

Precepts — the principal laws of the Church.

Priest — one who offers the sacrifice of the mass.

Pontius Pilate — the Roman governor who condemned Christ to death.

Prophets — the special teachers of Israel to whom God revealed future events.

Province — the diocese under the jurisdiction of an Archbishop.

Real Presence — the presence of Jesus Christ in the Holy Eucharist.

Relics — the earthly remains of holy persons.

Religious Liberty — every one's right to practice the true Religion as he understands it.

Remains of Sin — a certain darkness of the mind and weakness of the will resulting from sin.

Repentance — regret for transgressing God's law.

Ritual — the book which prescribes the ceremonies to be employed in administering the Sacraments.

Rosary — a popular devotion in honor of Mary.

Sacrilege — an abuse of something sacred.

Saint — one whose soul is in heaven.

Salvation — working out man's destiny.

Sanctification — the application of Christ's merits to man.

Satan — the chief of the fallen angels.

Saved, to be — to enter heaven.

Scapulars — a badge worn in honor of Mary.

Servile Works — manual labor.

Solemnize Marriage — to marry with Nuptial Mass.

Spiritual — pertaining to the soul.

Substance — that which underlies the appearance of a thing and makes it what it is.

Superabundant — more than enough.

Supernatural — above created nature.

Superstition — the false practice of Religion.

Sponsors — the Godfather and Godmother of Baptism or Confirmation.

Tabernacle — the apartment in the middle of the Altar in which the Blessed Sacrament is kept.

Temporal — that which will end with time.

Trinity — three persons in one God.

True Church — the Church which has the authority and sanction of Almighty God.

Trespass — to violate the right of another.

Vestments — garments worn by the priest at the altar.

Veneration — honor given to angels and saints.

Virginity — a state counseled by our Lord and praised by St. Paul.

Visible — what can be seen.

Vocation — a divine call to a particular state in life.

Vow — a solemn promise made to God.

Way of the Cross — a popular devotion in honor of the suffering of our Savior.

Worship — the public honor man owes to God. In a wide sense also applied to the honor given to the angels and saints.

