



CATHOLIC *Catechism*

*“People must amend
their lives and ask
pardon for their
sins. They must not
offend Our Lord
any more for He is
already too much
offended.”*

*Our Lady of Fatima
October 13, 1917*

CONTENTS

Preface	1
---------------	---

THE TRADITIONAL CATECHISM OF THE CHRISTIAN DOCTRINE

CHAPTER I

Faith	5
The Apostles Creed	6

CHAPTER III

Hope.....	18
-----------	----

CHAPTER IV

Charity.....	22
--------------	----

CHAPTER V

The Commandments of the Church.....	30
-------------------------------------	----

CHAPTER VI

The Sacraments	34
----------------------	----

CHAPTER VII

Virtues and Vices.....	43
------------------------	----

CHAPTER VIII

Christian Rule of Life.....	46
-----------------------------	----

CHAPTER IX

The Christian's Daily Exercise.....	48
-------------------------------------	----

APPENDICES

APPENDIX I

Supplementary Questions Selected from Kinkead's Baltimore Catechism, NO. 3	50
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APPENDIX II

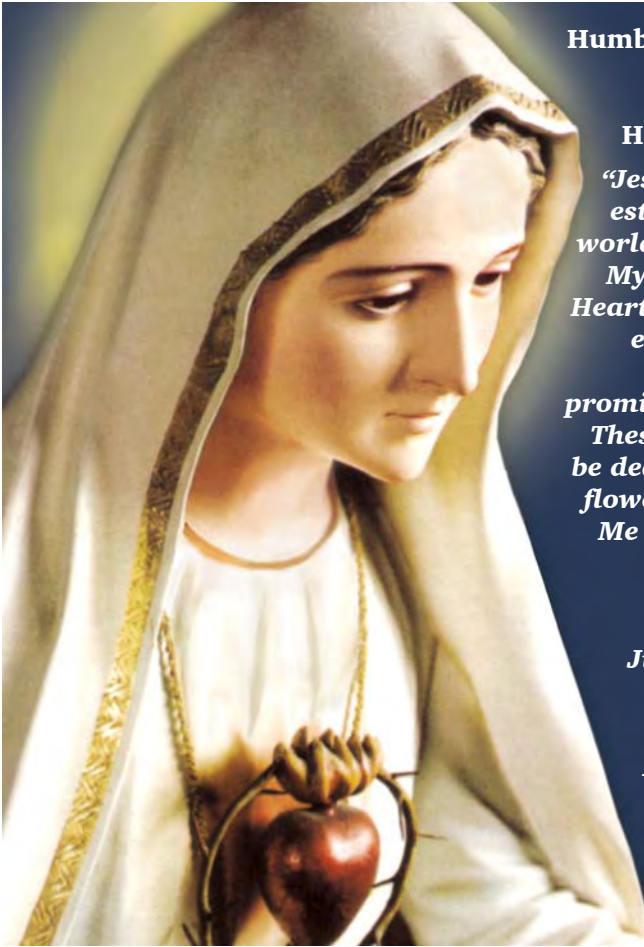
The Gifts of the Holy Ghost	57
-----------------------------------	----

APPENDIX III

The Fruits of the Holy Ghost.....	58
-----------------------------------	----

APPENDIX IV

Definitions of Catholic Terms	59
Holy Scripture and Tradition.....	64



Humbly dedicated
to The
Immaculate
Heart Of Mary

*“Jesus wishes to
establish in the
world devotion to
My Immaculate
Heart. To whoever
embraces this
devotion, I
promise salvation.*

*These souls shall
be dear to God, as
flowers placed by
Me to adorn His
throne.”*

*Our Lady
of Fatima,
June 13, 1917*

*“My
Immaculate
Heart will be
your refuge
and the way
that will
lead you to
God.”*

PREFACE

The content of this booklet is taken from the book: *The Complete Catholic Handbook for the Latter Days*, printed in Great Britain by Page Bros (Norwich) Ltd. The Catechism content and appendices were reprinted verbatim from the *Penny Catechism* published as *The Explanatory Catechism of Christian Doctrine** by Burns and Oates in 1921, and further appendices were added from the 1920 *Catechism of Christian Doctrine* approved by the archbishops and bishops of England and Wales - and other orthodox catechisms all bearing Imprimaturs.

Content not contained in the original book appear within square brackets (i.e. []).

* Nihil Obstat: Gul. Can Sutcliffe; Imprimatur: Franciscus Cardinalis Bourne, Archiepiscopus Westmonasteriensis, Diei 23 Novembris, 1921.

FOREWORD

“People must amend their lives and ask pardon for their sins. They must not offend Our Lord any more for He is already too much offended.” Our Lady of Fatima, October 13, 1917.

The above words are one of the five main requests that Our Lady of Fatima made of all Catholics. She warned that more souls were going to hell and stressed that Catholics must stop offending God - that is, Catholics must lead Catholic lives.

How does one lead a truly Catholic life if he or she doesn't know the Catholic Faith? After 1965, *The Baltimore Catechism* - used in North America to teach young Catholic children for more than 100 years - and other similar catechisms, were slowly removed from Catholic schools and religious education programs. The catechism was replaced by humanistic, protestantized books containing modernist and heretical teachings.

The results over the last 50 years have been disastrous. There are now two to three generations of Catholics who no longer know the true Catholic Faith taught by Our Lord Jesus Christ to the apostles and passed down through the centuries. Sadly, many who call themselves Catholic are not aware that much of what they have been taught is not Catholic and is contrary to Our Lord's teachings. They are not aware of their ignorance and therefore do not recognize error when it is being preached or presented to them.

This ignorance prevents Catholics from protecting their souls and defending Christ's One, True Church. And it interferes with the efforts of Catholics attempting to do what Our Lady of Fatima asked.

As we approach the centennial of Our Lady's apparitions at Fatima, Her Apostolate - The Fatima Center - has published this catechism to help Catholics and others of good will accomplish doing what Heaven requested at Fatima. The more Catholics doing what the Mother of God requested at Fatima, the more graces will be gained for the Pope and bishops to finally do what Heaven asked of the Church hierarchy - that is, the Consecration of Russia to the Immaculate Heart of Mary.

The Traditional Catechism of Christian Doctrine

Faith CHAPTER I

1. Who made you? God made me.

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

To know God. By hearing instructions, reading good books, knowing what He is, and what He has done for us.

To love and serve God. By keeping His Commandments, and doing all we can to please Him.

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

Image. That which exactly represents anything.

Likeness. That which resembles a thing, as a picture or a portrait.

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

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

Spirit. An immaterial living being, having free-will and understanding, as God, the Angels, our souls. We cannot touch or see a spirit.

Immortal. Not mortal, can never die. The soul has a twofold life – (1) natural, which it receives at its creation and never loses; (2) supernatural, of the grace of God,

received in Baptism, lost by mortal sin, but regained by a worthy reception of the Sacrament of Penance, or by an act of perfect contrition.

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

7. Of which must you take most care, of your body or of your soul? I must take most care of my soul: for Christ has said, ‘What doth it profit a man if he gain the whole world and suffer the loss of his own soul?’ (Matt. 16:26.)

Profit. That which is for a person’s good.

Suffer the loss, etc. To lose one’s soul and go to hell.

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

Worship. To adore, as in the case of Almighty God: to honor or respect, as in the case of the Angels, or of the Saints.

Faith. To believe: to have trust or confidence in what a person says. There are two kinds of faith – (1) divine faith, which is relying on the word of God; (2) human faith, which is relying on the testimony of man.

Faith CHAPTER II

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

Without doubting. etc. We must believe firmly all that God has made known to us. Firmness and entirety are the two qualities of faith. The denial of an article of faith by one who has professed the Christian religion is called heresy; to renounce or turn away from our religion is called apostasy; denying the existence of God is called infidelity.

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

The very truth. God is truth itself: He is all truth.

Deceive. To cause a person to go wrong, or to try to make him believe that which is not true.

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

Testimony. To bear proof or witness to any thing. The Church tells us what she has been taught by our Lord.

Authority. The power or right to do a thing.

12. Who gave the Catholic Church divine authority to teach? Jesus Christ gave the Catholic Church divine authority to teach, when He said, 'Going therefore, teach ye all nations'. (Matt. 28:19)

THE APOSTLES' CREED

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

Contained. To be found or held in it.

Creed. A form of belief. There are five forms of the Creed – (1) The Apostles', supposed to have been composed by the Apostles before they separated to preach the Gospel throughout the world; (2) the Nicene, composed at the Council of Nicaea; (3) the Athanasian; (4) the Creed of Pope Pius IV, which was drawn up immediately after the Council of Trent; and (5) the anti-modernist Creed of Pope Pius X. 'The Creed teaches us our faith, or what we must believe in order to be saved.

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

Amen. 'So be it', or 'May it be so'. This word

at the end of prayers expresses a wish that what we have been praying for may be granted.

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

Articles. Small parts or divisions, short clauses. The articles of the Creed may be divided into three parts – (1) the first article, which treats especially of God the Father and the work of Creation; (2) from the second to the seventh inclusive, in which particular mention is made of God the Son, and the work of Redemption; (3) from the eighth to the twelfth, which treat of God the Holy Ghost and the work of Sanctification.

FIRST ARTICLE OF THE CREED

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

Almighty. Being able to do all things; all-powerful.

Creator. One who produces or makes something out of nothing.

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

Supreme. Greatest, highest, above all others. There can be only one who is supreme, and that one is God.

Exists of Himself. He depends on no one for His life or being. God is the origin of all life.

Infinite. Without end or limit in any way.

Perfections. God alone is perfect in all things. Some of God's perfections are – His *omnipotence*, or being able to do all things; His *omniscience* or knowing all things; His *omnipresence*, or being in all places; His *eternity*, or having neither a beginning nor an end; His *goodness*, His *mercy*, His *justice*, etc.

18. Why is God called Almighty?

God is called 'Almighty' because He can do all things: 'With God all things are possible'. (Matt. 19:26.)

Possible. That which one is able to do.

19. Why is God called Creator of Heaven and earth?

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

His word. God had only to command, and what He willed was done.

20. Had God any beginning?

God had no beginning; He always was, He is, He always will be.

21. Where is God? God is everywhere.

22. Does God know and see all things?

God knows and sees all things, even our most secret thoughts.

Secret. Hidden, concealed.

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

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

25. Are there three Persons in God?

There are three Persons in God; God the Father, God the Son, and God the Holy Ghost.

26. Are these three Persons three Gods?

These three Persons are not three Gods; the Father, the Son, and the Holy Ghost are all one and the same God.

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

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

Mystery. The five chief mysteries of our faith are – the Unity and Trinity of God, who will render to every man according to his work; the Incarnation, Death, and Resurrection of Our Lord. Besides these there are many other great mysteries [such], as the Creation, and the Holy Eucharist. We are bound to believe all the mysteries of our Faith, because God commands us to do so.
Mystery of the Blessed Trinity. Three Persons in one God, equal to one another in every respect.

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

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

30. Which are the three powers of your soul? The three powers of my soul are my memory, my understanding, and my will.

Memory. That power which helps us to retain or keep what we have learnt.
Understanding. That power of the soul by which it grasps the meaning of things.
Will. The power by which we determine our choice, or by which we act.

THE SECOND ARTICLE

31. What is the second article of the Creed? The second article of the Creed is, ‘And in Jesus Christ, His only Son, our Lord’.

And in Jesus Christ. The words ‘I believe’ are

understood here after the word ‘and’.

Our Lord. Jesus is our Lord – (1) because He has redeemed us by His Precious Blood; (2) because He preserves us from sin by the Sacraments; and forgives us our sins, and will judge us at the end of our life.

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

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

Is truly God. Jesus Christ is really God, and proved that He was so by His miracles, by what took place at His Baptism, and at His Transfiguration; by His Resurrection from the dead, and His Ascension into Heaven.

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

35. Was Jesus Christ always God? Jesus Christ was always God.

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

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

Is truly man. Jesus Christ is really man, because He has a human nature like ours, consisting of a body and a soul. Our Lord proved that He had a body by suffering the pains of the body, such as hunger, thirst, weariness, and death. He had a soul for we learn that the sufferings of His passion and death began with His soul: ‘My soul is sorrowful even unto death’. (Matt. 26:38.)

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

39. Was Jesus Christ always

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

Time of His Incarnation. Our Lord took unto Himself our human nature when His Blessed Mother said to the Angel Gabriel, 'Behold the handmaid of the Lord: be it done to me according to thy word'. (Luke 1:38).

40. What do you mean by the Incarnation? I mean by the Incarnation that God the Son took to Himself the nature of man: 'the Word was made Flesh'. (John 1:14.)

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

There are two, etc. The union of the divine with the human nature, in the person of God the Son, is called the 'Hypostatic Union'.

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

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

Redeem. To buy back, to save.

Hell. The place, or state, of eternal punishment, set apart for the wicked, after death.

44. What does the Holy Name Jesus mean? The Holy Name Jesus means Saviour. (Matt. 1:21.)

Saviour. One who saves others from evil.

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

Christ. The Anointed, the Messiah. Our Lord is called 'Christ' because He is a king, a priest, and a prophet; the person chosen for any of these offices being always anointed. Jesus is King of all creation; He offers Himself in sacrifice in the Mass, and is therefore a Priest; He prophesied when on earth, and taught the law of God, interpreted His will, and consequently is a Prophet.

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

THE THIRD ARTICLE

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

Conceived by the Holy Ghost. Jesus Christ assumed human nature by the power of the Holy Ghost. He had no earthly father. St. Joseph was his Foster-Father.

The Virgin Mary. The Mother of our Lord, who by the power of God remained a virgin all her life. She was descended from King David.

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

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

Guardian. One who takes care of another.

Foster-father. One who takes the place of its father in bringing up a child.

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

Bethlehem. The City of David, about six miles from Jerusalem. Our Lord was born here, as the prophet Micheas had foretold.

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

THE FOURTH ARTICLE

52. What is the fourth article of the Creed? The fourth article of the Creed is, 'Suffered under Pontius Pilate, was crucified, died, and [was] buried'.

Pontius Pilate. The Roman Governor who ruled over Judea, the southern part of Palestine.

Crucify. To put to death by fastening the body by the hands and feet to a cross.

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

Chief sufferings. The greatest or principal sufferings. There were many others besides these.

Scourging. Whipping with great severity. Our Lord was scourged in Pilate's hall. Here He was also crowned with thorns.

Carrying His cross. Our Lord carried His cross from Pilate's hall to the summit of Calvary. The 'Stations of the Cross' is a devotion in honor of this journey.

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

the Passion of Jesus Christ.

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

56. Why is Jesus Christ called our Redeemer? Jesus Christ is called our Redeemer because His precious Blood is the price by which we were ransomed.

Ransomed. Redeemed or bought back, and so made free.

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

Good Friday. So called because on that day we were saved from sin and hell, and therefore a great good was done for us.

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

Mount Calvary. This is a hill just outside Jerusalem, and was used as a place of execution for criminals. Here St. Helen, the mother of Constantine the Great, erected the Church of the Holy Sepulchre. It was she who discovered the True Cross, after it had remained hidden for a long time.

59. Why do we make the Sign of the Cross? We make the sign of the cross – *first*, to express our belief in the Blessed Trinity; and *secondly*, to remind us that God the Son died for us on the Cross.

Sign of the cross. We make this sign – (1) to show that we are Christians, or followers of Christ; (2) to ask God's help in all that we do; (3) to arm ourselves against temptation. The cross is the sign of our Redemption.

60. In making the sign of the cross how are we reminded of the Blessed Trinity? In making the

sign of the cross we are reminded of the Blessed Trinity by the words, 'In the name of the Father, and of the Son, and of the Holy Ghost'.

In the name. This is to signify our belief in the Unity of God.

Of the Father, etc. By using these three names we express our faith in the Trinity of God.

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

THE FIFTH ARTICLE

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

Descend. To go down.

Hell. Here it means 'Limbo', where the souls of the just were detained. The word 'hell' is now always used for the place where the devils and lost souls are punished.

63. What do you mean by the words, 'He descended into hell'? By the words, 'He descended into hell', I mean that, as soon as Christ died, His blessed Soul went down into that part of hell called Limbo.

64. What do you mean by Limbo? By Limbo I mean a place of rest, where souls of the just who died before Christ were detained.

The just. The souls of those who died in a state of grace.

Detained. Held back, kept shut in, not being

able to leave.

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

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

He raised His blessed Body, etc. By His own Divine Power our Lord raised His Body from death to life, thus proving that He was God, and that He had gained the victory over sin and death. Our Lord kept His Five Sacred wounds – (1) that they might be proofs of His Resurrection; (2) that He might present Them to His Heavenly Father as everlasting memorials of His Passion; (3) that we might meditate on Them as the sources of grace and the refuge of sinners.

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

Easter Sunday. On this day Christians commemorate their deliverance from the slavery of sin and the devil through the Resurrection of their Saviour. The Resurrection of Jesus Christ is the foundation of our Faith and our hope. This festival is therefore celebrated with great pomp and ceremony.

THE SIXTH ARTICLE

68. What is the sixth article of the Creed? The sixth article of

the Creed is, 'He ascended into Heaven; sitteth at the right hand of God the Father Almighty'.

Ascend. As God, our Lord had always been in Heaven; but as man, He was there only from time of His Ascension.

At the right hand, etc. This means that Jesus is equal to the Father as God, and occupies the most honorable place.

69. What do you mean by the words, 'He ascended into Heaven'? By the words, 'He ascended into Heaven', I mean that our Saviour went up Body and Soul into Heaven on Ascension Day, forty days after His Resurrection.

On Ascension Day. Our Lord went to Heaven – (1) to receive His reward as man; (2) to be our advocate; (3) to prepare a place for us; (4) to send the Holy Ghost.

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

THE SEVENTH ARTICLE

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

From thence, etc. Our Lord will come from Heaven to judge and pass sentence on all mankind.

72. When will Christ come again? Christ will come again from

Heaven at the last day, to judge all mankind.

The last day. The end of the world, when the following signs will warn us that it is at hand – (1) the Gospel will be preached throughout the whole world (Matt. 24:14); (2) great numbers will forsake the faith; (3) the coming of Elias, Henoah, and Antichrist. (2 Thess. 2.)

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

74. What will Christ say to the wicked? Christ will say to the wicked, 'Depart from Me, you cursed, into everlasting fire, which was prepared for the devil and his angels'. (Matt. 25:41.)

75. What will Christ say to the just? Christ will say to the just, 'Come ye blessed of My Father; possess you the Kingdom prepared for you'. (Matt. 25:34.)

76. Will everyone be judged at death, as well as at the last day? Everyone will be judged at death as well as at the last day: 'It is appointed unto men once to die; and after this, the judgment.' (Heb.. 9:27.)

Judged at death, etc. Everyone must undergo two judgments – (1) the particular at the hour of death, when the soul is judged alone; (2) the general at the last day, when the body and soul will again be united.

THE EIGHTH ARTICLE

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

Ghost’.

Holy Ghost. Holy Spirit. The Holy Ghost is God like the Father and the Son, and is a distinct Person in Himself. He proceeds from the Father and Son and is equal to them in every respect. He is often called the ‘Love of God’, the ‘Paraclete’ or Comforter, and [is often signified by a] ‘Dove’. He appeared in the form of a dove at our Lord’s Baptism, and in the form of tongues of fire on the day of Pentecost.

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

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

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

81. When did the Holy Ghost come down on the Apostles? The Holy Ghost came down on the Apostles on Whit-Sunday, in the form of ‘parted tongues, as it were, of fire’. (Acts 2:3.)

Whit-Sunday. This is also called ‘Pentecost’, which means fiftieth, because it is the fiftieth day after Easter.

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

Confirm. To make firm or to strengthen.
Sanctify. To make holy, and pleasing to God.
Enable. To help, to assist, to make able.

THE NINTH ARTICLE

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

Church. The whole body of Catholic Christians. It is divided into three parts - (1) the Church Triumphant, composed of the Saints in Heaven; (2) the Church Suffering, composed of the holy souls in purgatory; (3) the Church Militant, composed of the faithful on earth.

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

Union. The being joined together.

The faithful. All those who have been baptized and who profess the true Faith. The whole body of Catholics.

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

86. Has the Church a visible Head on earth? The Church has a visible head on earth – the Bishop of Rome, who is the Vicar of Christ.

Visible. That which we can see. Our Lord is the invisible Head of the Church. Invisible means that which we cannot see.

Bishop. An overseer, one who has charge of a diocese; a successor of the Apostles.

Rome. The residence of the Popes, and the chief city of Italy. St. Peter was the first Bishop of Rome.

Vicar. One who performs the office or duty of another; one who supplies the place of another.

87. Why is the Bishop of Rome the Head of the Church? The Bishop of Rome is the Head of the Church because he is the successor of St. Peter, whom Christ appointed

to be the Head of the Church.

Successor. One who comes after or takes the place of another, and is equal to him in power and authority.

Appointed. Chosen or picked out, placed over.

88. How do you know that Christ appointed St. Peter to be the Head of the Church? I know that Christ appointed St. Peter to be the Head of the Church, because Christ said to him; ‘Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it. And I will give to Thee the keys of the kingdom of Heaven’. (Matt. 16:18, 19)

Peter. A rock. Our Lord added Peter to Simon’s name.

Gates of hell. The chiefs of the fallen angels.

Prevail. To overcome or to conquer, to defeat.

The keys, etc. The power given to the Apostles and their successors to forgive sins, and to rule the Church.

89. What is the Bishop of Rome called? The Bishop of Rome is called the Pope, which word signifies Father. The Pope has charge of our souls, and is therefore our spiritual Father.

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

91. Is the Pope the Shepherd and Teacher of all Christians? The Pope is the Shepherd and Teacher of all Christians, because Christ made St. Peter the Shepherd of the whole flock when He said,

‘Feed My lambs, feed My sheep’. He also prayed that his ‘faith’ might never fail, and commanded him to ‘confirm’ His brethren. (John 21:15-17; Luke 22:32.).

92. Is the Pope infallible? The Pope is infallible [only in clearly defined circumstances].

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

The Pope is infallible. The doctrine of the Infallibility was solemnly defined at the [First] Vatican Council in 1870.

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

Marks. The signs or notes which distinguish the true Church from all others.

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

Because all her members, etc. The Church is One in faith, in worship, and in government. The members of the Church are those who belong to it, or form a part of it.

96. How is the Church Holy? The Church is Holy because she teaches a holy doctrine, offers

to all the means of holiness, and is distinguished by the eminent holiness of so many thousands of her children.

Because she teaches, etc. The Church is Holy in her doctrine, in her means of holiness, and in the effects of her teaching upon her children, which has made so many of them Saints. Those means which help us to become holy are the Sacraments, prayer, Holy Mass, good example, hearing instructions, reading good books, etc.

Distinguished. Marked out in a special manner.

Eminent. Rising above others, very remarkable.

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

Universal. Extending over the whole world.

98. How is the Church Catholic or Universal? The Church is Catholic or Universal because she subsists in all ages, teaches all nations, and is the one Ark of salvation for all. Because she subsists, etc. the Church is Universal in time, in place and in doctrine.

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

Apostolic. Coming down from the time of the Apostles.

Because she holds, etc. The Church is Apostolic in her doctrine, or teaching; in her orders, or priesthood; and in her mission, or that which she has been sent to do.

Pastors. The bishops and priests of the

Church, who are the shepherds of the fold of Christ.

Unbroken. To go without break or interruption.

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

To err. To make a mistake.

Faith. What we must believe. The Apostles' Creed teaches us the chief articles of our Faith.

Morals. What we must do. The Commandments teach us morals.

Infallible guide. One who cannot deceive or lead in a wrong way. The Pope, when speaking to the Church *ex cathedra*, as the successor of St. Peter, cannot err in faith or in morals.

101. How do you know that the Church cannot err in what she teaches? I know that the Church cannot err in what she teaches, because Christ promised that the gates of hell shall never prevail against His Church; that the Holy Ghost shall teach her all things; and that He Himself will be with her all days, even to the consummation of the world. (Matt. 16:18; John 14:16 – 26; Matt. 28:20.)

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

Communion. To make common, to share, to join or unite together.

103. How are the faithful on earth in communion with each

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

104. How are we in communion with the saints in Heaven? We are in communion with the saints in Heaven by honoring them as the glorified members of the Church; and also by our praying to them, and by their praying for us.

105. How are we in communion with the souls in purgatory? We are in communion with the souls in purgatory by helping them with our prayers and good works 'It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins'. (2 Mach. 12:46.)

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

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

Debt. That which one owes to another.
Temporal. Lasting only for a time.

108. What is temporal punishment? Temporal punishment is punishment which will have an end, either in this

world or in the world to come.

109. How do you prove that there is a purgatory? I prove that there is a purgatory from the constant teaching of the Church; and from the doctrine of Holy Scripture, which declares that God will render to every man according to His works; that nothing defiled shall enter Heaven; and that some will be saved 'yet so as by fire'. (Matt. 16:27; Apoc. 21:27; 1 Cor. 3:15.)

Scripture. A writing; the books of the Bible, the written word of God.

Render. To pay back, to give.

Defiled. Corrupted or stained, polluted, made dirty.

THE TENTH ARTICLE

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

111. What do you mean by 'The forgiveness of sins'? By 'The forgiveness of sins' I mean that Christ has left the power of forgiving sins to the pastor of His Church. (John 20:23.)

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

Principally, etc. Because sin is forgiven by worthily receiving other Sacraments, [such] as the Holy Eucharist and Extreme Unction.

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

An offence. Something which displeases, either by doing a wrong, or neglecting to do good when we ought. We may offend God by thinking of what is bad, and desiring it, as in the case of the fallen angels; or by saying what is bad, as in the case of cursing, swearing, using bad language, telling lies; or by doing what is bad, as in the case of Cain killing his brother Abel; or by *omission*, which is neglecting to perform our duty, as in the case of missing Mass on Sundays.

114. How many kinds of sin are there? There are two kinds of sin, Original Sin and Actual Sin.

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

Inherit. To receive or possess, as from an ancestor.

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

117. Have all mankind contracted the guilt and stain of Original Sin? All mankind has contracted the guilt and stain of Original Sin, except the Blessed Virgin, who, through the merits of Her divine Son, was conceived without the least guilt or stain of Original Sin.

Conceived etc. Not having the slightest stain of sin on the soul from the first moment of Her existence.

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

Privilege. A particular favor or benefit.

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

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

Mortal sin. That sin which causes the death of the soul. Three conditions are necessary in order to make a mortal sin – (1) the matter must be grave; (2) the person who commits it must have a clear knowledge of the guilt of the action; (3) there must be full consent of the will.

Venial sin. That sin which does not contain the conditions necessary to make a mortal sin. No number of venial sins will destroy God's grace in the soul or make a mortal sin.

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

Grievous offence. A serious or great offence.

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

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

Depriving. Taking from one that which he possesses.

Supernatural. Above nature.

124. Is it a great evil to fall into mortal sin? It is the greatest of all evils to fall into mortal sin.

125. Where will they go who die in mortal sin? They who die in mortal sin will go to hell for all eternity.

126. What is venial sin? Venial sin is an offence which does not kill the soul, yet displeases God and often leads to mortal Sin.

127. Why is it called venial sin? It is called venial sin because it is more easily pardoned than mortal sin.

THE ELEVENTH ARTICLE

128. What is the eleventh article of the Creed? The eleventh article of the Creed is ‘The resurrection of the body’.

Resurrection. The act of rising again. The bodies of the just will be immortal and have the four gifts of – *impassibility*, which will prevent them suffering; *agility*, which will enable them to pass as swift as though from one end of creation to the other; *brightness*, which will make them shine like stars for all eternity; and *subtily*, which will enable them to overcome all obstacles.

129. What do you mean by ‘The resurrection of the body’? By ‘The resurrection of the body’ I mean that we shall all rise again with the same bodies at the day of judgment.

THE TWELFTH ARTICLE

130. What is the twelfth article of the Creed? The twelfth article of the Creed is, ‘Life everlasting’.

Everlasting. That which has a beginning, but no end.

131. What does ‘Life everlasting’ mean? ‘Life everlasting’ means that the good shall live forever in the glory and happiness of Heaven.

132. What is the glory and happiness of Heaven? The glory and happiness of Heaven is to see, love, and enjoy God forever.

To see etc. This is called the ‘Beatific Vision’.

133. What does the Scripture say of the happiness of Heaven? The Scripture says of the happiness of Heaven ‘That eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love Him’. (I Cor. 2:9.)

134. Shall not the wicked also live forever? The wicked also shall live and be punished forever in the fires of hell.

Hope CHAPTER III

135. Will Faith alone save us? Faith alone will not save us without good works; we must also have Hope and Charity.

Good Works. To keep the Commandments; to go to the Sacraments; to attend at instructions and sermons; to read good books; prayer, fasting, and alms-deeds. In order to be saved it is necessary to perform

good works.

‘For even as the body without the spirit is dead, so also faith without works is dead.’ (James 2:26.)

136. What is Hope? Hope is a supernatural gift of God, by which we firmly trust that God will give us eternal life and all the means necessary to obtain it, if we do

what He requires of us.

Hope. To desire anything. The sins against the virtue of Hope are – (1) *despair*, or a want of confidence in God, or distrusting God's goodness and His promises to us; Cain and Judas were guilty of this sin; (2) *presumption*, which is a foolish expectation that God will give us salvation even if we do not make use of the proper means to obtain it.

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

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

Of ourselves. By our own power without the help of anyone.

Grace. A gift, a favor. The principal kinds of grace are – (1) *sanctifying or habitual grace* which is the state of the soul when possessed by the Holy Ghost, and which makes it holy and pleasing to God; (2) *actual grace*, or the action of the Holy Ghost upon the soul, by which God enlightens our understanding, and inclines our will to avoid evil and to do what is good; (3) *Sacramental grace*, which is the special and distinguishing grace conferred by each Sacrament.

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

Freely bestowed. Given to us by the free will of God.

Sanctification. Making us holy and pleasing to God.

Salvation. Saving our souls and gaining Heaven.

140. How must we obtain God's grace? We must obtain God's grace

chiefly by prayer and the holy Sacraments.

Prayer. Asking, beseeching. The two chief kinds of prayer are – (1) *mental*, or praying with the mind alone; (2) *vocal*, or praying with the voice as well as the mind.

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

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

143. Do those pray well who, at their prayers, think neither of God nor of what they say? Those who at their prayers think neither of God nor of what they say, do not pray well; but they offend God, if their distractions are willful. *Distraction.* A wandering of the mind, idle thoughts.

Willful. That which is consented to.

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

The Lord's Prayer. This prayer was made by our Lord in answer to the petition of the Apostles, 'Lord, teach us how to pray'. It was on the occasion of His preaching the 'Sermon on the Mount'. The prayer is divided into seven parts, the first three of which relate particularly to God, the others to ourselves and to our neighbors.

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

146. Say the Lord's Prayer. Our

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

'Our Father who art in Heaven.' These words form, as it were, the introduction to the petitions which follow.

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

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

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

Preserves. Keeps from harm, takes care of us.

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

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

Hallowed. Made or kept holy; praised,

honored, revered.

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

Reign. To have complete power over us, to rule.

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

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

All that is necessary. Whatever we stand in need of – the grace of God and the Holy Communion for our souls; and food and clothing, etc., for our bodies.

155. When we say, 'Forgive us our trespasses, as we forgive them that trespass against us', what do we pray for? When we say, 'Forgive us our trespasses, as we forgive [those who] trespass against us', we pray that God may forgive us our sins, as we forgive others the injuries they do to us.

Trespasses. Injuries, offences, doing what is wrong.

156. When we say, 'Lead us not into temptation', what do we

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

Yield. To give way, to be overcome.

Temptation. Anything that may entice or provoke us to sin.

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

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

Saints. The souls of those who died in a state of grace, and are now with God in Heaven. The word 'saint' means a holy person.

Angels. Those pure spirits first created by God, and who have remained faithful. They have free-will, reason and understanding; but no bodies. The holy Angels are divided into nine orders or choirs – Seraphim, Cherubim, and Thrones; Dominations, Principalities, and Powers; Virtues, Archangels, and Angels. The word 'angel' means a messenger.

Brethren. Those belonging to the same family or society.

159. How can we show that the Angels and Saints know what passes on earth? We can show that the Angels and Saints know what passes on earth from the words of Christ 'There shall be joy before the angels of God upon one sinner doing penance'. (Luke 15:10.)

Doing penance. Being sorry and trying to make satisfaction for sin.

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

The Hail Mary. This prayer is divided into three parts - (1) the words used by the Angel Gabriel at the time of the Annunciation: 'Hail, full of grace, the Lord is with Thee' (Luke 1:28); (2) the words used by St. Elizabeth at the time of the Visitation: 'Blessed art Thou among women, and blessed is the fruit of Thy womb' (Luke 1:42); (3) the words added by the Church at the Council of Ephesus; 'Holy Mary', etc. The term 'Hail' is the same as 'Ave' or 'Salve', and means 'Be well', 'Health to thee', or 'I salute thee'.

161. Say the Hail Mary. 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.

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

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

Guided. Directed, led, being shown the way.

164. Why should we frequently say the Hail Mary? We should frequently say the Hail Mary to put us in mind of the Incarnation of

the Son of God; and to honor our Blessed Lady, the Mother of God.

165. Have we another reason for often saying the Hail Mary?

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

166. Why does the Catholic Church show great devotion to the Blessed Virgin?

The Catholic Church shows great devotion to the Blessed Virgin because She is the Immaculate Mother of God.

Devotion. Honor, love, reverence, great affection.

Immaculate. Free from the stain of Original Sin. By the 'Immaculate Conception' we

mean that the Blessed Virgin (from the first moment of her existence was, by a special privilege of God, preserved from Original Sin. The doctrine of the Immaculate Conception of our Lady was defined as an article of faith by Pope Pius IX in 1854. We keep the festival on the 8th of December, the day of Our Lady's Conception. The dogma was defined on this day.

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

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

Charity CHAPTER IV THE COMMANDMENTS OF GOD

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

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

171. How do we show that we love God? We show that we love God by keeping His Commandments; for Christ says, 'If you love Me, keep My Commandments'. (John 14:15.)

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

173. Say the Ten Commandments?

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

them nor serve them.

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

3. Remember that thou keep holy the Sabbath day.

4. 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.

Ten Commandments. They are sometimes called the 'Decalogue', which means ten words or precepts. They are written on two stone tables: the first three, relating particularly to God being on one; and the remaining seven, which relate immediately to our neighbors and ourselves, being on the other. These Commandments are of themselves always binding under pain of sin. They teach us our morals, or what we must do to be saved. They can never be altered.

Egypt. A country in the north-east of Africa, where the Jews were treated as slaves, until delivered by Moses.

Bondage. Captivity, slavery, deprived of liberty.

174. Who gave the ten Commandments? God gave the ten Commandments to Moses in the Old Law, and Christ confirmed them in the New.

I

175. What is the first Commandment? The first Commandment is, 'I am the Lord thy God, who brought thee out

of the land of Egypt, and out of the house of bondage. Thou shalt not have strange gods before Me. Thou shalt not make to thyself any graven thing, nor the likeness of anything that is in Heaven above, or in the earth beneath, nor of those things that are in the waters under the earth. Thou shalt not adore them nor serve them.'

Strange gods. False gods or idols.

Graven. Carved or cut out, as an image.

176. What are we commanded to do by the first Commandment?

By the first Commandment we are commanded to worship the one, true, and living God, by Faith, Hope, Charity, and Religion.

Religion. As long as we live we must exercise the virtue of 'Religion', which consists in giving to God the honor and service due to Him.

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

Culpable. Blamable, through one's own fault.

False religions. Those religions which do not teach the truth.

Disbelief. Not believing. There are three kinds of disbelief or infidelity - (1) *Paganism*, or the state of those who are altogether without faith such as atheists, who deny the existence of God; idolaters, who worship false gods; deists, who believe in the existence of God, but deny His goodness and reject all revelation; and Mahometans [Mohammedans], or the disciples of Mahomet [Mohammed]. (2) *Judaism*, or the religious system of the Jews. (3) *Heresy* or the denial of one or more articles of faith by one who has been

baptized and has professed the Christian religion.

178. How do we expose ourselves to the danger of losing our Faith? We expose ourselves to the danger of losing our Faith by neglecting our spiritual duties, reading bad books, going to non-Catholic schools, and taking part in the services or prayers of a false religion.

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

180. What are the chief sins against Religion? The chief sins against Religion are the worship of false gods or idols, and the giving to any creature whatsoever the honor which belongs to God alone.

Worship. To adore, to honor, to respect. There are three kinds of worship – (1) *Latria*, or supreme, paid to God only; (2) *Hyper-dulia*, or superior, given to the Blessed Virgin; (3) *Dulia*, or ordinary, given to the Saints and Angels.

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

Idols. Images of persons or things to which is given that worship which should be paid to God alone. Worshipping idols is called idolatry.

182. Does the first Commandment forbid dealing with the devil and superstitious practices? The first Commandment

forbids all dealing with the devil and superstitious practices, such as consulting spiritualists and fortune-tellers, and trusting to charms, omens, dreams and suchlike fooleries.

Dealing with the devil. Seeking after hidden or unknown things by the help of the devil. *Superstitious practices* are habits of giving to certain things a power which they do not or cannot possess.

Fortune-tellers. Persons who pretend that they are able to tell us what will happen in the future.

Charms. Things worn which are thought to have the power of keeping away evil or bringing good.

Omens. Signs supposed to foretell what is to come.

Dreams. Thoughts or fancies during sleep.

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

Sacrilege. To treat with disrespect or irreverence any person, place or thing set apart or dedicated to the service of God.

Simony. Selling any sacred office or thing, for gain. Simon Magus offered money to the Apostles to give him the sacred power which they possessed. (Acts 8.)

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

185. What kind of honor should we pay to the Angels and Saints? We should pay to the Angels and Saints an inferior honor or worship, for this is due to them as

the servants and special friends of God.

Inferior Honor. A lesser or lower kind of Honor.

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

Relics. The bodies of the Saints, or anything that has belonged to them.

Crucifix. The representation of our Lord on the cross.

Relative. Being connected with or belonging to anything. We honor holy pictures, images, etc., on account of those they represent.

Memorial. That which serves to keep in the memory, a remembrancer.

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

II

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

In vain. Without necessity, uselessly, not respectfully.

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

Lawful. That which is according to the rule of law.

Oath. To call God to witness the truth of what we say. An oath must have the qualities of truth, judgment, and justice. (Jer. 4:2.)

Vows. Deliberate promises made to God to do something supernatural, which we are not already bound to perform.

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

False oaths. Those which are not true. Taking a false oath is called perjury.

Rash oaths. Those taken without sufficient judgment or reflection.

Unjust oaths. Those taken with the intention of doing wrong.

Unnecessary oaths. Those taken without sufficient reason.

Blaspheming. Speaking in an evil or impious manner of God or His Saints, or any holy thing relating to God.

Cursing. Calling down evil or harm on ourselves or our neighbor, or on any of God's creatures.

Profane words. Speaking in a light or joking manner, or making game of anything belonging to God or His service.

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

III

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

Sabbath. The day of rest. The seventh day of the week among the Jews set apart for rest from work, and kept holy in memory of

God having rested on that day, and of their deliverance out of Egypt. Among Christians the first day of the week is kept holy, in memory of the Resurrection of our Lord, and the Descent of the Holy Ghost.

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

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

Hearing Mass. By this is meant that we must be bodily present in the place where Mass is being said, and in such a manner as to form part of the congregation, and pay great attention to all that is taking place upon the altar. The most important or solemn parts of the Mass are the Offertory, the Consecration, and the priest's Communion. We are excused from attending at Mass either by sickness, very bad weather, great distance from church, great poverty, etc.

Servile works. Such works as employ the body rather than the mind, and are usually done by servants and tradespeople. There are two other kinds of work – viz. liberal, or that work in which the mind is more engaged than the body, as drawing, music, writing, etc.; and common work or such as is followed by all classes, as fishing, hunting, shooting, etc.

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

Hearing instructions. Attending at sermons, catechism, Sunday School, etc.

IV

196. What is the fourth

Commandment? The fourth Commandment is, 'Honor thy father and thy mother'.

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

To love our parents. To have a very great affection for them.

Reverence. To esteem, to respect or honor.

Obey. To do what we are told. We must not only obey our parents, but also all those who are lawfully placed over us, provided that such obedience is not sinful.

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

Civil authorities. Those who administer the law.

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

Temporal wants. The wants of the body, such as food, clothing, and lodging.

Spiritual wants. The wants of the soul, such as instructions, the Sacraments, etc.

200. Are we bound in justice to contribute to the support of our pastors? We are bound in justice to contribute to the support of our pastors; for St. Paul says, 'The Lord ordained that they who preach the Gospel should live by the Gospel'. (1 Cor. 9:14.)

Contribute. To give something towards a person's expenses.

Ordained. Ordered, commanded, made it a law.

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

Duty. What one ought to do, one's proper business.

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

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

Contempt. To treat with disrespect, to despise, to slight.

Stubbornness. Being obstinate or self-willed, hard to move.

Disobedience. Neglecting or refusing to do as we are told.

Lawful superiors. Those who have a right to our obedience.

204. Is it sinful to belong to any Secret Society? It is sinful to belong to any Secret Society that plots against the Church or State, or to any Society that by reason of its secrecy is condemned by the Church; for St. Paul says:

('Let every soul be subject to the higher powers... he that resisteth the power resisteth the ordinance of God, and they that resist, purchase

to themselves damnation'.) (Rom. 13:1,2.)

V

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

Kill. To take away life, to put to death.

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

Willful murder. Taking away human life purposely through spite or malice. A person's life may be lawfully taken away, either in self-defence, in a just war, or in a case of a criminal being executed. To kill a person accidentally would not break this Commandment.

Injurious words. Words said to vex or injure others.

Scandal. Willfully influencing or giving a person occasion to commit sin. The word 'scandal' means a snare or a stumbling-block.

Bad example. Saying or doing what is wrong before others.

207. Does the fifth Commandment forbid anger? The fifth Commandment forbids anger, and still more, hatred and revenge.

Anger. A strong but passing feeling of resentment or displeasure against [someone] whom we believe to have done us an injury.

Hatred. A settled dislike of others, with the desire of injuring them.

Revenge. Returning evil for evil. This is the result of anger or hatred.

208. Why are scandal and bad

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

VI

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

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

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

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

Immodest plays and dances. Any amusements by which we may commit sins against holy purity.

213. Does the sixth Commandment forbid immodest songs, books, and pictures? The sixth Commandment forbids immodest songs, books, and pictures including movies and television, because they are most

dangerous to the soul, and lead to mortal sin.

Immodest books. Books which may lead us to commit sin either in thought, word or deed. The Commandment is broken by sins against the virtue of Purity.

VII

214. What is the seventh Commandment? The seventh Commandment is, 'Thou shalt not steal'.

Steal. To take away unjustly anything belonging to another.

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

All unjust taking away. This may be done in several ways, viz., by *theft* or *robbery*; or by *fraud*, which consists in all kinds of cheating in buying or selling, in passing an inferior article as one of good quality, as in the case of bad money. We may also take away unjustly, by neglecting or performing carelessly any duty for which we are paid; by unjust lawsuits; by usury, which is demanding too high an interest for one's money, and by wilfully destroying another's property.

Keeping what belongs to another. This may be done by refusing to give back what we have taken from another; by not restoring things left in our care; by refusing to pay our just debts; by not taking means to find out the owner of anything we may have found; by buying or receiving goods which we believe to have been stolen, viz., *ill-gotten goods*.

216. Is all manner of cheating in buying and selling forbidden by the seventh Commandment? All manner of cheating in buying or selling is forbidden by the

seventh Commandment, and also every other way of wronging our neighbor.

Cheating. Deceiving or defrauding; being dishonest in one's actions; imposing upon others.

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

Restore. To give back again, to make satisfaction. Restoring things obtained unjustly, or the value of them, is called *restitution*, which we are bound to make if in our power, under pain of sin.

Debt. What one person owes to another.

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

VIII

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

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

False testimony. False witness – to swear falsely in a court of justice.

Rash judgement. Forming or expressing an evil opinion of others without sufficient

reason or cause.

A lie. Saying anything which we believe to be false, with the intention of deceiving those to whom we are speaking. There are three kinds of lies – (1) *jocose*, or those told in jest; (2) *officious*, or those told to escape some evil, to obtain some benefit, or to excuse ourselves or others; (3) *malicious*, or those told with the intention of injuring our neighbor.

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

Calumny. Saying what is not true of our neighbor, with the intention of injuring his character.

Detraction. Making known the sins of our neighbor, with the intention of injuring his character.

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

Make him satisfaction. To do all in one's power to bring back the good name of one's neighbor – in the case of *calumny*, by contradicting the lie told; in the case of *detracting*, by doing all we can to restore the good opinion in which he had been held.

IX

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

224. What does the ninth Commandment forbid? The ninth

Commandment forbids all wilful consent to impure thoughts and desires, and all wilful pleasure in the irregular motions of the flesh.

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

X

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

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

Covet. Unlawfully and unjustly desiring, or wishing for anything which belongs to another.

CHAPTER V THE COMMANDMENTS OF THE CHURCH

228. Are we bound to obey the Church? We are bound to obey the Church, because Christ has said to the pastors of the Church, 'He that heareth you, heareth Me', and he that despiseth you, despiseth Me'. (Luke 10:16.)

He that heareth you, etc. Every one who attends to what the bishops and priests of the Church say, and follows their [lawful] teaching, pleases God.

He that despiseth you, etc. Those persons who have a contempt for their pastors, or think little of their [lawful] teaching, displease God.

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

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

The chief Commandments. The six principal

ones given in the Catechism. There are many other precepts of the Church besides. These Commandments may be altered to suit different circumstances or different places, as the Head of the Church may think fit.

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

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

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

5. To contribute to the support of our pastors.

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

230. What is the first Commandment of the Church? The first Commandment of the Church is, 'To keep the Sundays and Holydays of Obligation holy,

by hearing Mass and resting from servile works’.

231. Which are the [Traditional] Holydays of Obligation?

The Traditional Holy Days of Obligation observed in the U.S.A., are: Christmas Day, the Octave-day of Christmas (Circumcision), the Ascension, the Assumption of Our Lady, All Saints and the Immaculate Conception of Our Lady. The Traditional Holy Days of Obligation observed in Canada, are: Christmas Day, the Circumcision, the Epiphany, Ascension Day, All Saints, and the Immaculate Conception.

The Traditional Holy Days of Obligation observed in England, are: Christmas Day, the Octave-day of Christmas, the Epiphany, the Ascension, Corpus Christi, SS. Peter and Paul, the Assumption of Our Lady, and All Saints. The Traditional Holy Days of Obligation observed in Scotland, are: St. Joseph (19 March) and the Immaculate Conception of Our Lady (8 December) are kept as Holydays of Obligation in addition to the above. The Traditional Holy Days of Obligation observed in Ireland, are: Christmas Day, the Octave-day of Christmas, St. Patrick (17 March), the Ascension, Corpus Christi, the Assumption of Our Lady, All Saints and the Immaculate Conception of Our Lady.

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

233. Are parents and masters [employers], bound to provide that those under their charge

shall hear Mass on Sundays and Holy Days of Obligation?

Parents and masters [employer’s] are bound to provide that those under their charge shall hear Mass on Sundays and Holy Days of Obligation.

234. What is the second Commandment of the Church?

The second Commandment of the Church is, ‘To keep the days of fasting and abstinence appointed by the Church’.

Fasting. Eating only one full meal a day, which must not be taken before midday. No person is bound to fast before he has completed his 21st year, nor after he has entered his 60th year. Dispensations are granted by priests at Confession. We may be dispensed or freed from the obligations of fasting through sickness, great poverty, very hard work.

Abstinence. To refrain or keep from a thing; here is meant flesh-meat. All [fourteen] years of age [and older] must abstain.

235. What are fasting days?

Fasting days are days on which we are allowed to take only one full meal.

236. Which are the fasting days?

Traditionally, the fasting days are the weekdays of Lent, certain Vigils, and the Ember-days.

Lent. A time of fasting and penance, beginning on Ash Wednesday and ending at midnight on Holy Saturday. It reminds us of the fast of our Lord for forty days in the desert, after His baptism.

Vigil. A watching, the fast-day before a certain great feast. The Vigils which are fasting days are those of Pentecost, the Immaculate Conception, and Christmas.

Ember Days. The Ember Days occur four times a year, viz., the Wednesday, Friday

and Saturday next after the first Sunday in Lent; in Whitsun week; next after the 14th September; and next after the third Sunday in Advent. On these occasions we ask God's blessing on the fruits of the earth; and that He will grant good pastors to His Church, as it is at those times they are usually ordained.

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

238. Which are the days of abstinence? [In the Universal Church* (each country could have slightly different regulations): *Under the old Church Law* (1917) (recommended): the law of abstinence bound all Catholics, beginning on the day after their seventh birthday [and the law of fasting bound adults on the day of their twenty-first birthday and ending at midnight which completed their fifty-ninth birthday]. 1. No fasting or abstinence on Sundays and holy days outside of Lent; 2. Abstinence was obligatory on all Fridays, except on holy days of obligation outside of Lent. 3. Fasting and complete abstinence were obligatory on : Ash Wednesday, Fridays and Saturdays in Lent, Good Friday, Holy Saturday (until noon), Ember Days; and the Vigils of Pentecost, All Saints, the Immaculate Conception, and Christmas; 4. Fasting and “partial abstinence” were obligatory on all other week-days of Lent (i.e.

Monday through Thursday). Meat might be eaten at the principal meal on these days. *In the United States: #1 and #2 are the same as above; 3. Fasting and complete abstinence were obligatory on Ash Wednesday, all Fridays of Lent, Good Friday, Holy Saturday (until noon), the Vigils of Assumption and Christmas, and Ember Fridays; 4. Fasting and “partial Abstinence” were obligatory on: Ember Wednesdays and Saturdays, the Vigils of Pentecost and All Saints, and all other weekdays of Lent, including Saturdays. Meat might be eaten at the principal meal on these days, except when a Vigil fell on Friday. *Under the current Church Law* (1983 *Code of Canon Law*): The law of abstinence binds all Catholics, beginning on the day after their fourteenth birthday. The law of fasting binds all adults “who have attained their majority” (beginning on their eighteenth birthday - in the United States and many other countries) until the beginning of their sixtieth birthday. *In the Universal Church* (each country can have its own regulations):

1. Abstinence from meat is obligatory on all Fridays of the whole year, except Solemnities (i.e., First Class Feasts)*; 2. Fasting and Abstinence are obligatory on Ash Wednesday and Good Friday. *In the United States: Abstinence is obligatory on all Fridays of Lent, except Solemnities (i.e. I Class Feasts). Fasting and Abstinence are obligatory on Ash Wednesday and Good Friday].

239. Why does the Church

command us to fast and abstain?

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

Mortify the flesh. To punish our bodies and weaken temptation, and thus make us more fit for prayer and meditation.

240. What is the third Commandment of the Church?

The third Commandment of the Church is, 'To go to confession at least once a year'.

At least once a year. We are bound to go once, but of course we ought to go several times.

241. How soon are children bound to go to confession?

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

Capable of mortal sin. Able to do it, and to know that it is a mortal sin.

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

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

243. What is the fourth Commandment of the Church?

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

Thereabouts. The time appointed in each diocese for fulfilling our Easter duties. This is usually between Passion Sunday and Low Sunday, but a Bishop may extend the time for his diocese.

244. How soon are Christians**bound to receive the Blessed Sacrament?**

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

245. What is the fifth Commandment of the Church?

The fifth Commandment of the Church is, 'To contribute to the support of our pastors' [and the Church].

246. Is it a duty to contribute to the support of religion? [Support of the Church]

It is a duty to contribute to the support of religion [the Church] according to our means, so that God may be duly honored and worshipped, and the kingdom of His Church extended.

247. What is the sixth Commandment of the Church?

The sixth Commandment of the Church is, 'Not to marry within certain degrees of kindred, nor to solemnize marriage at the forbidden times'.

Certain degrees, etc. Certain states of relationship, as first or second cousins. In the Catholic Church none can contract matrimony who are related by blood up to the third degree inclusive, unless they obtain a dispensation or leave to do so.

Solemnize. To do anything in a religious or solemn manner with all the ceremonies.

248. Which are the times in which it is forbidden to marry with solemnity? The times in which it is forbidden to marry with

solemnity without special leave are from the First Sunday of Advent till after Christmas Day, and from Ash

Wednesday till after Easter Sunday. *Ash Wednesday.* So called because ashes are blessed and distributed on this day, to remind us of our origin and of our end.

The Sacraments

CHAPTER VI

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

Sacrament. Something that is sacred or holy. Three things are required in order to make a Sacrament – (1) *Outward sign*, which consists of two parts, viz., the matter, or the outward sensible things used in giving the Sacrament; and the form, or the words said when applying the matter. (2) *Inward grace*, or the invisible effect of the Sacrament on the soul. (3) *Instituted by Christ*; that is, it must have been ordained or appointed by our Lord as a means of giving grace to our souls.

250. Do the Sacraments always give grace? The Sacraments always give grace to those who receive them worthily.

Worthily. With the proper dispositions.

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

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

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

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

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

There are seven. The Sacraments may be divided into two classes – (1) *Sacraments of the dead*, viz., Baptism and Penance. They are so called because they alone have the power of raising the soul from the death of sin to the life of grace. (2) *Sacraments of the living*, viz. Confirmation, Holy Eucharist, Extreme Unction, Holy Orders, and Matrimony. In order to receive these five Sacraments worthily, the soul must be spiritually alive, that is, in a state of grace. There are some Sacraments which leave a special mark or character on the soul, viz., Baptism, Confirmation, and Holy Orders. These can only be received once; the others may be received more than once. All the Sacraments when received worthily, either give or increase sanctifying grace. A Sacrament is said to be received *validly* when the matter and form ordained by Christ are properly applied by the minister

to one who is capable and willing to receive it. A Sacrament is received *lawfully* or *fruitfully*, when besides what is wanted for its valid reception, there are in the person receiving it the dispositions required to obtain the grace of the Sacrament.

256. What is Baptism? Baptism is a Sacrament which cleanses us from Original Sin, makes us Christians, children of God, and members of the Church. [We can be baptized only once.]

Baptism. This word means a washing. Baptism is the *most necessary* of all the Sacraments, as without it we cannot be saved or receive any of the others; [only Baptism can remit Original Sin] it is the beginning of our spiritual life. There are three kinds of Baptism – (1) Baptism of water, which is the Sacrament; (2) Baptism of desire; (3) Baptism of blood, or martyrdom. [Only Baptism by Water imprints a character on the soul, and therefore allows one to receive the other sacraments.] A person may be baptized when there is a doubt about a former *Baptism*. The words, ‘If thou art not already baptized’, are added to the usual form. This is called *Conditional Baptism*.

Outward sign. The matter is water blessed on Holy Saturday and is applied in three ways – (1) by *immersion*, or being dipped in the water; (2) *effusion*, or having the water poured on the person; (3) *aspersion*, or being sprinkled with the water. Baptism by effusion is the mode chiefly in use. The *form* consists of the words. ‘I baptize’. etc.

Effects. Cleanses the soul from Original Sin, and Actual sin, if any; remits Both the temporal and eternal punishment; gives habitual or sanctifying grace.

Institution. [Baptism was instituted when Our Lord was baptized by St. John the Baptist]. [Baptism] became obligatory after the Resurrection, when our Lord said to His Apostles, ‘Going therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy

Ghost’, (Matt. 28:19.)

Minister. A priest; in case of necessity, any Other person.

Christians. Followers of Christ. At Antioch, in Syria, the disciples were first named Christians. (Acts 11:26.)

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

258. Who is the ordinary minister of Baptism? The ordinary minister of Baptism is a priest; but anyone may baptize in case of necessity, when a priest cannot be had.

Case of necessity. When the person would most likely die before a priest could attend.

259. How is Baptism given? Baptism is given by pouring water on the head of the child, saying at the same time these words, ‘I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost’.

260. What do we promise in Baptism? We promise in Baptism to renounce the devil and all his works and pomps.

To renounce. To reject, to give up.

Works and pomps. The temptations of the devil to make us commit sin.

261. Is Baptism necessary for salvation? Baptism is necessary for salvation because Christ said, ‘Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God. (John 3:5.)

II

262. What is Confirmation?

Confirmation is a Sacrament by which we receive the Holy Ghost in order to make us strong and perfect Christians and soldiers of Jesus Christ.

Confirmation. Being made firm or strong in our faith.

Outward sign. The matter consists of the imposition of hands and the anointing of the forehead with chrism, which is made of olive oil mixed with balm, and blessed by the Bishop on Maundy Thursday. The form consists of the words 'I sign thee', etc.

Effects. Gives the Holy Ghost and a special sacramental grace which strengthens and perfects the soul.

Institution. The exact time of institution is not given in the Gospels, but it is almost certain that it was after the Resurrection. Instances of its administration by the Apostles - (1) SS. Peter and John, being sent to confirm the Samaritans, laid their hands upon them, and they received the Holy Ghost (Acts 8:14-17); (2) St. Paul at Ephesus: 'And when Paul had imposed his hands on them, the Holy Ghost came upon them, and they spoke with tongues and prophesied'. (Acts 19:6.)

Minister. A Bishop. The Pope may confer the power upon a priest to administer Confirmation in a case where it is very difficult to obtain a Bishop; but even then the chrism must have been blessed by a Bishop.

Parish priests and certain other priests have this power from the Holy See for the benefit of the dying.

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

Ordinary. Usual; the person who has the power in his own right.

Minister. The person who administers or gives a Sacrament.

264. How does the Bishop administer the Sacrament of Confirmation?

The Bishop administers the Sacrament of Confirmation by praying that the Holy Ghost may come down upon those who are to be confirmed; and by laying his hands on them, and making the sign of the cross with chrism on their foreheads, at the same time pronouncing certain words.

265. What are the words used in Confirmation?

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

III

266. What is the Sacrament of the Holy Eucharist?

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

Holy Eucharist. Holy thanksgiving. This Sacrament is so called because at its institution Our Lord gave thanks to His Father; also, because it is the chief act by which we praise and thank Almighty God. It is also called the 'Holy Communion', the 'Holy Host', the 'Viaticum', etc. The Holy Eucharist is the greatest of all the Sacraments, for it contains Our Lord Himself, from Whom all graces come.

Outward sign. The matter consists of wheaten bread and wine of the grape. The form consists of the words: 'This is My Body'; 'This is the chalice', etc.

Effects. Gives us Our Lord Himself; increases sanctifying grace; and gives a special grace which nourishes the soul.

Institution. On Maundy Thursday, at the Last Supper, when Jesus took bread and blessed and broke it, and said, 'Take ye, and eat: This is My Body.' And taking the chalice, He said, 'This is My Blood of the new testament, which shall be shed for many unto the remission of sins'. (Matt . 16:26-28.)

Minister. A priest, or sometimes a deacon with a pastor's or bishops' permission when there is reasonable cause.

Under the appearances, etc. It looks, tastes, smells, and feels like bread and wine. These appearances are sometimes called the *accidents* of the Sacrament.

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

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

269. Why has Christ given Himself to us in the Holy Eucharist? Christ has given Himself to us in the Holy Eucharist to be the life and the food of our souls, 'He that eateth Me, the same also shall live by Me'; (John 6:58, 59.) 'If any man eat of this bread, he shall live forever'. (John 6:52)

270. Is Christ received whole

and entire under either kind [species] alone? Christ is received whole and entire under either kind alone.

271. In order to receive the Blessed Sacrament worthily what is required? In order to receive the Blessed Sacrament worthily it is required that we be in a state of grace and keep the prescribed fast; water does not break this fast.

The prescribed fast. (a) [Under the Old Law: fasting from food and drink (except water) was from midnight the night before receiving Holy Communion. Pope Pius XII reduced it to three hours before receiving Holy Communion. Pope Paul VI reduced it to one hour. *Current Code of Canon Law* states the faithful are to abstain from any food or drink, except water and medicine, for at least one hour before Holy Communion. (b) The sick, even if they are not confined to bed, may take non-alcoholic beverages and genuine medicines, both liquid and solid, before Holy Communion without any time limit. Those who have communicated in the morning may not receive Communion at the Evening Mass.

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

273. Is it a great sin to receive Holy Communion in mortal sin? It is a great sin to receive Holy Communion in mortal sin, 'for he that eateth and drinketh unworthily, eateth and drinketh judgment to himself. (1 Cor. 11:29.)

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

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

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

The Mass. The oblation or offering made or sent to God by the ministry of the priest. As a sacrifice the Holy Eucharist is commonly called the 'Mass'. In the Mass the Blood of our Lord is not visibly shed as it was on Mount Calvary.

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

278. Is the Holy Mass one and the same sacrifice with that of the Cross? The Holy Mass is one and the same Sacrifice with that of the Cross, inasmuch as Christ, who offered Himself, a bleeding Victim, on the Cross, to His Heavenly Father, continues to offer Himself in an unbloody manner on the altar, through the ministry of His priests.

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

all other graces and blessings through Jesus Christ.

The ends. The objects for which it is offered. *Benefit.* A favor, a good deed.

280. Is the Mass also a memorial of the Passion and Death of our Lord? The Mass is also a memorial of the Passion and Death of our Lord, for Christ at His last supper said, 'Do this for a commemoration of Me.' (Luke 22:19.)

IV

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

Penance. This word is used in three different senses – (1) as a moral virtue which leads us to hate and avoid sin; (2) as the penalty which we suffer for past sin; (3) as the Sacrament by which the sins committed after Baptism are forgiven.

Outward sign. The *matter* consists of the acts of the penitent, viz., contrition, confession, and satisfaction. The *form* is the priest's absolution.

Effects. Takes away actual sin and eternal punishment due to sin; it also restores habitual grace and the merits of good works done in a state of grace.

Institution. 'Receive ye the Holy Ghost: Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained'. (John 20:22. 23.) *Minister.* A priest approved by the Bishop.

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

283. When did our Lord institute the Sacrament of Penance? Our Lord instituted the Sacrament of Penance when He breathed on His Apostles and gave them power to forgive sin, saying, ‘Whose sins you shall forgive, they are forgiven’. (John 20:23.)

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

Absolution. Pardon; taking away of guilt, and, at least in part, of punishment.

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

286. Are any conditions for forgiveness required on the part of the penitent? Three conditions for forgiveness are required on the part of the penitent: contrition, confession, and satisfaction.

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

Contrition. A deep sorrow for sin, with the determination of avoiding it in the future. There are two kinds of contrition – (1) *perfect*, or that felt for having offended God alone; (2) *imperfect*, or the sorrow we feel for our sins because by them we lose Heaven and deserve hell; this is also called attrition. Sorrow for sin must be *inward* – that is, it must come from the heart; it must be *supernatural* – that is, it is not enough to be sorry from a human or natural motive; it

must be *universal* – that is, it must extend to at least *all* mortal sins of which we are guilty.

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

Occasion of sin. An external circumstance inducing to sin.

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

Earnestly. Having a strong desire; being fervent and sincere, with intensity.

Such considerations, etc. Such thoughts as will help us to be sorry for our sins – such as thinking on the goodness of God, the sufferings of our Lord on account of our sins, the happiness of Heaven, the misery of hell, etc.

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

291. What consideration concerning our Saviour will lead us to sorrow for our sins?

This consideration concerning our Saviour will lead us to sorrow for our sins, that our Saviour died for our sins, and that those who sin grievously ‘crucifying again to themselves the Son of God, and

making Him a mockery'. (Heb. 6:6.)

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

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

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

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

Confession. To make known our sins. We are bound to confess all our mortal sins.

To accuse ourselves. To lay the blame on ourselves: to tell our sins; to acknowledge, as from an inferior to a superior. We must make our confession humbly, truthfully, and briefly.

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

making a bad confession.

Conceal. To keep secret; to hide completely.

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

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

Satisfaction. Making atonement or payment for; repairing a wrong done. The penance given by the priest in confession usually consists in the saying of some particular prayers or doing some good work. The guilt of sin and its eternal punishment are taken away by a good confession; the temporal punishment may be taken away by performing the penance given by the priest, by prayer, fasting, alms-deeds and Indulgences.

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

300. What is an Indulgence? An Indulgence is a remission, granted by the Church, of the temporal

punishment which often remains due to sin after its guilt has been forgiven.

Indulgence. A releasing or letting off from punishment. There are two kinds of Indulgences – (1) *plenary*, when the whole of the punishment is remitted or forgiven; (2) *partial*, when only part of the temporal punishment is taken away. Conditions for gaining an Indulgence are – (1) the person seeking it must be a Catholic; (2) he must have the intention of gaining it; (3) he must be in a state of grace; (4) he must perform the necessary good works ordered for gaining it.

V

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

Extreme Unction. The last anointing, being given only in danger of death.

Outward sign. The matter consists of oil of olives blessed by a Bishop; the form consists of the words used by the priest whilst anointing the sick person: 'By this holy anointing, and of His own most tender mercy, may the Lord forgive thee whatever thou hast committed by thy sight'. The eyes, ears, nostrils, mouth hands, and feet are each anointed, and the form of words repeated, except in cases of urgent necessity, when one form of words is sufficient for all.

Effects. Comforts the soul; cleanses the soul from venial sin; takes away guilt of unknown mortal sins which have not been forgiven in any other way; increases habitual grace; restores health where God sees it to be desirable.

Institution. Used in the time of the Apostles, according to St. James (5:14, 15): 'Is any one sick among you,' etc.

Minister. Each priest in his own parish.

Anointing. Pouring or rubbing oil on anything.

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

303. What are the effects of the Sacrament of Extreme Unction?

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

Expedient. When it is fit.

304. What authority is there in Scripture for the Sacrament of Extreme Unction?

The authority in Scripture for the Sacrament of Extreme Unction is in the 5th chapter of St. James, where it is said: 'Is any man sick among you? Let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the Name of the Lord. And the prayer of faith shall save the sick man, and the Lord shall raise him up: and if he be in sins, they shall be forgiven him'. (James 5:14, 15.)

VI

305. What is the Sacrament of Holy Orders?

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

Holy Orders. The ministry, consisting of seven degrees, viz. Porter, Reader, Exorcist, Acolyte, Sub-Deacon, Deacon, and Priest. The first four are called the *minor* or lesser orders: the remaining three are called the

holy or greater orders. The Priesthood has two degrees of power and dignity – (1) that of the *Bishop*, whose office is to govern the particular district given to him (called a diocese), to give Confirmation and Holy Orders, inflict censures, pronounce excommunications, grant Indulgences, etc.; (2) that of the *Priest*, whose office it is to offer sacrifice, preach to the people, administer the Sacraments, etc.

Outward sign. The matter of the laying on of hands by the Bishop. The form consists of the prayer said by the Bishop; in the case of a priest: ‘Grant, we implore Thee, Almighty Father, to this Thy servant the dignity of the Priesthood, etc.’

Effects. Increases habitual grace; gives power to exercise sacred functions. The orders lower than the diaconate were probably instituted by the Church and therefore do not give grace.

Institution. [Our Lord Jesus Christ instituted this sacrament at the Last Supper, giving the Apostles and their successors the power to say Mass; when after Consecrating His Body and Blood, He said: ‘Do this in remembrance of Me’ (Luke 22:19). Thus He gave the Apostles the power to offer the Sacrifice of the Mass.] The sacramental character from Holy Orders is proved from the following: ‘Neglect not the grace that is in thee, which was given thee by prophecy, with imposition of the hands of the priesthood’. (Tim. 4:14.)

And again: ‘I admonish thee, that thou stir up the grace of God which is in thee, by the imposition of my hands’. (2 Tim. 1:6.)

Minister. A Bishop only, in the case of the greater orders.

VII

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

Matrimony. The contract or agreement by which marriage is blessed and made holy

and pleasing to God.

Outward sign. The *matter* consists of the mutual giving up of the contracting parties to each other. The *form* consists of the words and outward signs by which the man and woman accept each other as husband and wife.

Effects. Increases habitual grace and helps parents to bear the burdens and difficulties of the marriage state and bring up their children in a Christian manner.

Institution. [God instituted matrimony in the Garden of Eden, when He created Adam and Eve.

“Wherefore a man shall leave father and mother, and shall cleave to his wife, and they shall be two in one flesh. (Gen. 2:24). Before the coming of Christ, matrimony was a Sacred contract, but not a Sacrament. Our Lord raised matrimony to the dignity of a Sacrament.] In speaking of marriage, Our Lord said: ‘What therefore God hath joined together, let no man put asunder’. (Matt. 19:6.) He raised it to the dignity of a Sacrament at the marriage-feast at Cana.

307. What special grace does the Sacrament of Matrimony give to those who receive it worthily?

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

308. Is it a sacrilege to contract marriage in mortal sin, or in disobedience to the laws of the Church? It is a sacrilege to contract marriage in mortal sin, or in disobedience to the laws of the Church, and, instead of a blessing, the guilty parties draw down upon themselves the anger of God.*

309. What is a ‘mixed marriage’?

A 'mixed marriage' is a marriage between a Catholic and one who, though baptized, does not profess the Catholic faith.

310. Has the Church always forbidden mixed marriages?

The Church has always forbidden mixed marriages [because of the danger it poses for the preservation of the Catholic Faith of the family.]

[Concerning marriage with an unbaptized person (Muslims, Jews, Buddhists, etc.), this is only allowed with a dispensation (rarely given); otherwise the marriage is invalid, i.e., not a marriage.]

311. Does the Church sometimes permit mixed marriages? The Church sometimes permits mixed

marriages granting a dispensation, for very grave reasons and under special conditions.

Dispensation. An exemption or freeing from some law or duty.

312. Can any human power dissolve the bond of marriage?

No human power can dissolve the bond of marriage, because Christ has said, 'What therefore God hath joined together, let no man put asunder'. (Matt. 19:6.)

Dissolve. To undo; to separate; to loosen.

Bond. Anything that binds or fastens together.

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

CHAPTER VII VIRTUES AND VICES

313. Which are the Theological Virtues? The Theological Virtues are: 'Faith, Hope, and Charity'. (1 Cor. 13:13.)

Theological. Belonging or relating to God. Faith, Hope, and Charity have God for their direct object and motive. The matter on which our faith is exercised is called the *object*; why we believe is termed the *motive*. *Virtue.* A habitual tendency to act rightly; the opposite to *vice*, which is a blemish or fault.

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

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

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

316. Which are the Cardinal Virtues? The Cardinal Virtues are: 'Prudence, Justice, Fortitude, and Temperance'. (Wisd. 8:7.)

Cardinal. Principal or chief, from Latin *Cardo*, a hinge. All other virtues either depend or spring from them.

Prudence. This virtue enlightens our mind, and leads us to take proper and effectual means for securing our salvation.

Justice. Giving what is due to God, our neighbors, and ourselves.

Fortitude. Having courage to resist anything which may hinder our salvation, and to bear bravely all trials for the love of God.

Temperance. Being moderate in all things. 'He that is temperate', saith the wise man, 'shall prolong life' (Ecclus. 37:34.)

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

318. Which are the seven gifts of the Holy Ghost? The seven gifts of the Holy Ghost are: 1. Wisdom; 2. Understanding; 3. Counsel; 4. Fortitude; 5. Knowledge; 6. Piety; 7. The fear of the Lord. (Isa. 11:2, 3.)

319. Which are the twelve fruits of the Holy Ghost? The twelve fruits of the Holy Ghost are: 1. Charity; 2. Joy; 3. Peace; 4. Patience; 5. Benignity; 6. Goodness; 7. Longanimity; 8. Mildness; 9. Faith; 10. Modesty; 11. Continency; 12. Chastity. (Gal. 5:22, 23)

320. Which are the two great precepts of Charity? The two great precepts of Charity are: 1. 'Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind, and with thy whole strength'. 2. 'Thou shalt love thy neighbor as thyself'. (Mark 12:30, 31)

321. Which are the seven Corporal Works of Mercy? The seven Corporal Works of Mercy are: 1. To feed the hungry; 2. To give drink to the thirsty; 3. To clothe the naked; 4. To harbor the harborless; 5. To visit the sick; 6.

To visit the imprisoned; 7. To bury the dead. (Matt. 25:35, 36; Tobias 12:12.)

Corporal works. Those done for the benefit of the body.

322. Which are the seven Spiritual Works of Mercy? The seven Spiritual Works of Mercy are: 1. To convert the sinner; 2. To instruct the ignorant; 3. To counsel the doubtful; 4. To comfort the sorrowful; 5. To bear wrongs patiently; 6. To forgive injuries; 7. To pray for the living and the dead.

Spiritual works. Those done for the benefit of the soul.

323. Which are the eight Beatitudes? The eight Beatitudes are: 1. 'Blessed are the poor in spirit: for theirs is the kingdom of Heaven. 2. Blessed are the meek: for they shall possess the land. 3. Blessed are they that mourn: for they shall be comforted. 4. Blessed are they that hunger and thirst after justice: for they shall have their fill. 5. Blessed are the merciful: for they shall obtain mercy. 6. Blessed are the clean of heart: for they shall see God. 7. Blessed are the peacemakers: for they shall be called the children of God. 8. Blessed are they that suffer persecution for justice' sake: for theirs is the kingdom of Heaven'. (Matt. 5:3 – 10.)

Eight Beatitudes. Eight blessings. The virtues pronounced blessed by our Lord in His Sermon on the Mount.

324. Which are the seven capital sins or vices and their contrary

virtues? The seven capital sins or vices and their contrary virtues are: 1. Pride; 2. Covetousness; 3. Lust; 4. Anger; 5. Gluttony; 6. Envy; 7. Sloth; Contrary virtues: 1. Humility; 2. Liberality; 3. Chastity; 4. Meekness; 5. Temperance; 6. Brotherly Love; 7. Diligence.

Lust means impurity; *sloth* means idleness.

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

326. Which are the six sins against the Holy Ghost? The six sins against the Holy Ghost are: 1. Presumption; 2. Despair; 3. Resisting the known truth; 4. Envy of another's spiritual good; 5. Obstinacy in sin; 6. Final impenitence.

Obstinacy in sin. Being determined to go on living in sin.

Final impenitence. Not repenting even at the hour of death.

327. Which are the four sins crying to Heaven for vengeance? The four sins crying to Heaven for vengeance are: 1. Wilful murder (Gen. 4); 2. The Sin of Sodom (Gen. 18); 3. Oppression of the poor (Exod. 2); 4. Defrauding laborers of their [just] wages (James 5).

Oppression. Being very unjust or cruel, harming a person.

Defrauding. Taking away by deceit or by cheating.

328. When are we answerable for the sins of others? We are answerable for the sins of others

whenever we either cause them, or share in them, through our own fault.

329. In how many ways may we either cause or share the guilt of another's sin? We may either cause or share the guilt of another's sin in nine ways: 1. By counsel; 2. By command; 3. By consent; 4. By provocation; 5. By praise or flattery; 6. By concealment; 7. By being a partner in the sin; 8. By silence; 9. By defending the ill done.

Counsel. To give advice or direction to a person.

Provocation. To incite another to do something.

Defence of the ill done. Taking part of a bad person or of his wicked actions, and trying to justify them.

330. Which are the three eminent Good Works? The three eminent Good Works are: Prayer, Fasting, and Almsdeeds. *Eminent.*

Remarkable, being above others.

Almsdeeds. Works of charity.

331. Which are the Evangelical counsels? The Evangelical Counsels are: voluntary Poverty, perpetual Chastity, and entire Obedience.

Evangelical. Being in accordance with the doctrine of the Gospel. The writers of the Gospels are called *Evangelists*; they are SS. Matthew, Mark, Luke, and John.

Voluntary. Of one's own free will or choice.

Perpetual. Going on without ceasing.

Entire Obedience. Being obedient in everything that is not sin.

332. What are the four last things to be ever remembered? The four last things to be ever remembered

are: Death, Judgement, Hell, and Heaven (Ecclus. 5).

CHAPTER VIII THE CHRISTIAN'S RULE OF LIFE

333. What rule of life must we follow if we hope to be saved?

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

334. What are we bound to do by the rule of life taught by Jesus Christ?

By the rule of life taught by Jesus Christ we are bound always to hate sin and to love God.

335. How must we hate sin?

We must hate sin above all other evils, so as to be resolved never to commit a wilful sin, for the love or fear of anything whatsoever.

336. How must we love God?

We must love God above all things and with our whole heart.

337. How must we learn to love God?

We must learn to love God by begging of God to teach us to love Him: 'O my God, teach me to love Thee'.

338. What will the love of God lead us to do?

The love of God will lead us often to think how good God is; often to speak to Him in our hearts; and always to seek to please Him.

339. Does Jesus Christ also command us to love one another?

Jesus Christ also commands us to love one another – that is, all

persons without exception – for His sake.

Without exception. Not leaving out one.

340. How are we to love one another?

We are to love one another by wishing well to one another, and praying for one another; and by never allowing ourselves any thought, word, or deed to the injury of anyone.

341. Are we also bound to love our enemies?

We are also bound to love our enemies; not only by forgiving them from our hearts, but also by wishing them well, and praying for them.

342. Has Jesus Christ given us another great rule?

Jesus Christ has given us another great rule in these words: 'If any man will come after Me, let him deny himself, and take up his cross daily and follow Me.' (Luke 9:23.)

343. How are we to deny ourselves?

We are to deny ourselves by giving up our own will, and by going against our own humors, inclinations, and passions.

Humors. Our own dispositions.

344. Why are we bound to deny ourselves?

We are bound to deny ourselves because our natural inclinations are prone to evil from our very childhood; and, if not

corrected by self-denial, they will certainly carry us to hell.

Prono. Inclined or disposed to do a thing.

345. How are we to take up our cross daily? We are to take up our cross daily by submitting daily with patience to the labors and sufferings of this short life, and by bearing them willingly for the love of God.

Submit. To resign or to yield, to give way.

346. How are we to follow our Blessed Lord? We are to follow our Blessed Lord by walking in His footsteps and imitating His virtues.

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

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

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

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

this world better than God.

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

352. What do you mean by the flesh? By the flesh I mean our own corrupt inclinations and passions, which are the most dangerous of all our enemies.

Most dangerous of all our enemies. Because we always carry them in our hearts, and can never get rid of them. The Sacraments cleanse our souls from sin itself, but the inclination to commit sin, or *concupiscence*, as it is called, always remains.

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

Suggestion. Something proposed or hinted.

354. In the warfare against the devil, the world, and the flesh, on whom must we depend? In the warfare against the devil, the world, and the flesh we must depend not on ourselves, but on God only: 'I can do all things in Him who strengtheneth me'. (Philip. 4:13.)

CHAPTER IX THE CHRISTIAN'S DAILY EXERCISE

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

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

Diligently. Attentively, industriously.
Modestly. With decency.

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

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

Meditation. To consider thoughtfully.

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

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

and piety, and arm us against false maxims of the world.

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

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

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

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

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

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

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

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

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

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

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

Praised be Jesus Christ, praised for evermore.

My Jesus, mercy; Mary, help.

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

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

APPENDIX 1

MISCELLANEOUS SUPPLEMENTARY QUESTIONS SELECTED FROM KINKEAD'S BALTIMORE CATECHISM NO. 3

Q.1. At what time is the Angelus usually said?

A. The Angelus is said in the evening, in memory of the Incarnation; in the morning, in memory of the Resurrection, and at noon in memory of the Passion of Our Lord.

Q.2. How many branches or parts of the Church are there?

A. There are three branches or parts of the Church, called the Church Militant, the Church Suffering, and the Church Triumphant.

Q.3. How does the Canonization of a Saint take place?

A. In the Canonization of a Saint (1) the accounts of the person's holy life, heroic virtue, and miracles are collected and sent to the Holy See; (2) those accounts are examined by the Holy Father or his cardinals, and, if found to be true and sufficient, (3) the Saint is Canonized or perhaps only beatified. [The requirements for Beatification and Canonization were reduced significantly under the Pontificate of John Paul II.]

Q.4. How is the Confiteor divided?

A. The Confiteor is divided into two parts. In the first part we acknowledge our sins in the presence of God and of His Saints and Angels. In the second part we beg the Saints and Angels to aid us in obtaining forgiveness.

Q.5. What should we bear in mind in saying any prayer, and especially the Confiteor?

A. While saying any prayer, and especially the Confiteor, we should bear in mind that we are in the presence of God, and of His Saints and Angels, who see us and hear us, though we cannot see or hear them.

Q.6. What else is to be observed in baptism?

A. In baptizing: (1) The water must touch the skin and flow; (2) the same person who pours the water must say the words; (3) parents should not baptize their own children, if there be any other person present who knows how to baptize; (4) a man, if he be present and knows how to administer the Sacrament, should baptize in preference to a woman; (5) the person baptizing must have the intention of doing what the Church does; (6) he must not repeat the baptism after giving it once correctly.

Q.7. How may God's creatures on earth be divided?

A. God's creatures on earth may be divided into four classes: (1) Things

APPENDIX 1

that exist, as air; (2) things that exist, grow and live, as plants and trees; (3) things that exist, grow, live and feel, as animals; (4) things that exist, grow, live, feel and understand, as man.

Q.8. Are there any persons in the world who are not the descendants of Adam and Eve?

A. There are no persons in the world now, and there never have been any, who are not the descendants of Adam and Eve, because the whole human race had but one origin.

Q.9. Do not the differences in color, figure, etc., which we find in distinct races indicate a difference in first parents?

A. The differences in color, figure, etc., which we find in distinct races do not indicate a difference in first parents, for these differences have been brought about in the lapse of time by other causes such as climate, habits, etc.

Q.10. Where was the Garden of Paradise situated?

A. The exact place in which the Garden of Paradise - called also the Garden of Eden - was situated is not known, for the deluge may have so changed the surface of the earth that old landmarks were wiped out. It was probably some place in Asia, not far from the river Euphrates.

Q.11. What other evils befell Adam and Eve on account of their sin?

A. Many other evils befell Adam and Eve on account of their sin. They were driven out of Paradise and condemned to toil. God also ordained that henceforth the earth should yield no crops without cultivation, and that the beasts, man's former friends, should become his savage enemies.

Q.12. How many years passed from the time Adam sinned till the time the Redeemer came?

A. About 4,000 years passed from the time Adam sinned till the time the Redeemer came.

Q.13. What other effects followed from the sin of our first parents?

A. Our nature was corrupted by the sin of our first parents, which darkened our understanding, weakened our will, and left in us a strong inclination to evil.

Q.14. What was the moral condition of the world just before the coming of Our Lord?

A. Just before the coming of Our Lord the moral condition of the world

APPENDIX 1

was very bad. Idolatry, injustice, cruelty, immorality and horrid vices were common almost everywhere.

Q.15. What do you mean by virtue and vice?

A. Virtue is the habit of doing good, and vice is the habit of doing evil. An act, good or bad, does not form a habit; and hence, a virtue or a vice is the result of repeated acts of the same kind.

Q.16. Does habit excuse us from the sins committed through it?

A. Habit does not excuse us from the sins committed through it, but rather makes us more guilty by showing how often we must have committed the sin to acquire the habit. If, however, we are seriously trying to overcome a bad habit, and through forgetfulness yield to it, the habit may sometimes excuse us from the sin.

Q.17. Why can there be only one true religion?

A. There can be only one true religion, because a thing cannot be false and true at the same time, and, therefore, all religions that contradict the teaching of the true Church must teach falsehood. If all religions in which men seek to serve God are equally good and true, why did Christ disturb the Jewish religion and the Apostles condemn heretics?

Q.18. When does the Church teach infallibly?

A. The Church teaches infallibly when it speaks through the Pope and Bishops united in general council, or through the Pope alone when he proclaims to all the faithful a doctrine of faith or morals.

Q.19. What is necessary that the Pope may speak infallibly or ex-cathedra?

A. That the Pope may speak infallibly, or ex-cathedra, (1) He must speak on a subject of faith or morals; (2) He must speak as the Vicar of Christ and to the whole Church; (3) He must indicate by certain words, such as, we define, we proclaim, etc., that he intends to speak infallibly.

Q.20. Is the Pope infallible in everything he says and does?

A. The Pope is not infallible in everything he says and does, because the Holy Ghost was not promised to make him infallible in everything, but only in matters of faith and morals for the whole Church. Nevertheless, the Pope's opinion on any subject deserves our greatest respect on account of his learning, experience and dignity.

Q.21. Can the Pope commit sin?

A. The Pope can commit sin and he must seek forgiveness in the

APPENDIX 1

Sacrament of Penance as others do. Infallibility does not prevent him from sinning, but from teaching falsehood when he speaks ex-cathedra.

Q.22. What does ex-cathedra mean?

A. Cathedra means a seat, and 'ex' means out of. Therefore, ex-cathedra means speaking from the seat or official place held by St. Peter and his successors as the head of the whole Church.

Q.23. How do we show that the Holy Scriptures alone could not be our guide to salvation and infallible rule of faith?

A. We show that the Holy Scriptures alone could not be our guide to salvation and infallible rule of faith: (1) Because all men cannot examine or understand the Holy Scriptures; but all can listen to the teaching of the Church; (2) Because the New Testament or Christian part of the Scripture was not written at the beginning of the Church's existence, and, therefore, could not have been used as the rule of faith by the first Christians; (3) Because there are many things in the Holy Scriptures that cannot be understood without the explanation given by tradition, and hence those who take the Scripture alone for their rule of faith are constantly disputing about its meaning and what they are to believe.

Q.24. Does the Church, by defining certain truths, thereby make new doctrines?

A. The Church, by defining, that is by proclaiming, certain truths and articles of faith, does not make new doctrines, but simply teaches more clearly and with greater effect truths that have always been believed and held by the Church.

Q.25. What, then, is the use of defining or declaring a truth an article of faith if it has always been believed?

A. The use of defining or declaring a truth an article of faith, even when it has always been believed, is: (1) Clearly to contradict those who deny it and show their teaching false; (2) To remove all doubt about the exact teaching of the Church, and to put an end to all discussion about the truth defined.

Q.26. Give an example of how we should hate and avoid sin.

A. We should hate and avoid sin as one hates and avoids a poison that almost caused his death. We may not grieve over the death of our soul as we do over the death of a friend, and yet our sorrow may be true; because the sorrow for sin comes more from our reason than from our feelings.

APPENDIX 1

Q.27. What kind of sorrow should we have for our sins?

A. The sorrow we should have for our sins should be interior, supernatural, universal, and sovereign.

Q.28. What do we mean by ‘motives that spring from faith’, and by ‘merely natural motives’ with regard to sorrow for sin?

A. By sorrow for sin from ‘motives that spring from faith’, we mean sorrow for reasons that God has made known to us, such as the loss of Heaven, the fear of hell or purgatory, or the dread of afflictions that come from God in punishment for sin. By ‘merely natural motives’ we mean sorrow for reasons made known to us by our own experience or by the experience of others, such as loss of character, goods or health. A motive is whatever moves our will to do or avoid anything.

Q.29. What do you mean by saying that our sorrow should be universal?

A. When I say that our sorrow should be universal, I mean that we should be sorry for all our mortal sins without exception.

Q.30. What do you mean when you say that our sorrow should be sovereign?

A. When I say that our sorrow should be sovereign, I mean that we should grieve more for having offended God than for any other evil that can befall us.

Q.31. How many kinds of contrition are there?

A. There are two kinds of contrition; perfect contrition and imperfect contrition.

Q.32. What is perfect contrition?

A. Perfect contrition is that which fills us with sorrow and hatred for sin, because it offends God, who is infinitely good in Himself and worthy of all love.

Q.33. When will perfect contrition obtain pardon for mortal sin without the Sacrament of Penance?

A. Perfect contrition will obtain pardon for mortal sin without the Sacrament of Penance when we cannot go to confession, but with the perfect contrition we must have the intention of going to confession as soon as possible, if we again have the opportunity.

Q.34. What is imperfect contrition?

A. Imperfect contrition is that by which we hate what offends God

APPENDIX 1

because by it we lose Heaven and deserve hell; or because sin is so hateful in itself.

Q.35. What other name is given to imperfect contrition and why is it called imperfect?

A. Imperfect contrition is called attrition. It is called imperfect only because it is less perfect than the highest grade of contrition by which we are sorry for sin out of pure love of God's own goodness and without any consideration of what befalls ourselves.

Q.36. Is imperfect contrition sufficient for a worthy confession?

A. Imperfect contrition is sufficient for a worthy confession, but we should endeavor to have perfect contrition.

Q.37. What should we be particular about when receiving Holy Communion?

A. When receiving Holy Communion we should be particular: (1) About the respectful manner in which we approach and return from the altar; (2) About our personal appearance, especially neatness and cleanliness; (3) About raising our head, opening our mouth and putting forth the tongue in the proper manner; (4) About swallowing the Sacred Host; (5) About removing it carefully with the tongue in case it should stick to the mouth, but never with the finger under any circumstance.

Q.38. When are marriages entered into hastily?

A. Marriages are entered into hastily when persons do not sufficiently consider and investigate the character, habits and dispositions of the one they intend to marry. It is wise to look for lasting qualities and solid virtue in a life-long companion and not to be carried away with characteristics that please only for a time.

Q.39. How can we make a meditation?

A. We can make a meditation (1) By remembering that we are in the presence of God; (2) by asking the Holy Ghost to give us grace to benefit by the meditation; (3) by reflecting seriously on some sacred truth regarding our salvation; (4) by drawing some good resolution from the thoughts we have had, and (5) by thanking God for the knowledge and grace bestowed on us through the meditation.

Q.40. Where may we find subjects or points for meditations?

A. We may find the subjects or points for meditation in the words of the Our Father, Hail Mary or Apostles' Creed; also in the questions and answers of our Catechism, in the Holy Bible, and in books of meditation.

APPENDIX 1

Q.41. Is prayer necessary to salvation?

A. Prayer is necessary to salvation, and without it no one having the use of reason can be saved.

Q.42. At what particular times should we pray?

A. We should pray particularly on Sundays and holy days, every morning and night, in all dangers, temptations, and afflictions.

Q.43. How should we pray?

A. We should pray: 1st. With attention; 2nd. With a sense of our own helplessness and dependence upon God; 3rd. With a great desire for the graces we beg of God; 4th. With trust in God's goodness; 5th. With perseverance.

Q.44. What should be the position of the body when we pray?

A. At prayer the most becoming position of the body is kneeling upright, but whether we pray kneeling, standing or sitting, the position of the body should always be one indicating reverence, respect and devotion. We may pray even lying down or walking, for Our Lord Himself says we should pray at all times.

Q.45. What should our attention at prayer be?

A. Our attention at prayer should be threefold, namely, attention to the words, that we may say them correctly and distinctly; attention to their meaning, if we understand it; and attention to God, to whom the words are addressed.

Q.46. What should we do that we may pray well?

A. That we may pray well we should make a preparation before prayer (1) By calling to mind the dignity of God, to whom we are about to speak, and our own unworthiness to appear in His presence; (2) by fixing upon the precise grace or blessing for which we intend to ask; (3) by remembering God's power and willingness to give if we truly need and earnestly, humbly and confidently ask.

Q.47. What are the fruits of prayer?

A. The fruits of prayer are: It strengthens our faith, nourishes our hope, increases our love for God, keeps us humble, merits grace and atones for sin.

Q.48. For what should we pray?

A. We should pray (1) For ourselves, for the blessings of soul and body that we may be devoted servants of God; (2) for the Church, for all spiritual

APPENDIX 2

and temporal wants, that the true faith may be everywhere known and professed; (3) for our relatives, friends and benefactors, particularly for those we may in any way have injured; (4) for all men, for the protection of the good and conversion of the wicked, that virtue may flourish and vice disappear; (5) for our spiritual rulers, the Pope, our bishops, priests and religious communities, that they may faithfully perform their sacred duties; (6) for our country and temporal rulers, that they may use their power for the good of their subjects and for the honor and glory of God.

Q.49. Name the different classes of unbelievers and tell what they are.

A. The different classes of unbelievers are (1) Atheists, who deny there is a God; (2) Deists, who admit there is a God, but deny that He revealed a religion; (3) Agnostics, who will neither admit nor deny the existence of God; (4) Infidels, who have never been baptized, and who, through want of faith, refuse to be baptized; (5) Heretics, who have been baptized Christians, but do not believe all the articles of faith; (6) Schismatics, who have been baptized and believe all the articles of faith, but do not submit to the authority of the Pope; (7) Apostates, who have rejected the true religion, in which they formerly believed, to join a false religion; (8) Rationalists and Materialists, who believe only in material things.

Q.50. What is scandal?

A. Scandal is any sinful word, deed or omission that disposes others to sin, or lessens their respect for God and holy religion.

APPENDIX 2

THE GIFTS OF THE HOLY GHOST

1. **Wisdom**, which teaches us to direct our whole lives and actions to the honor of God and the salvation of our souls.

2. **Understanding**, which enables us to comprehend more perfectly the great mysteries of our faith.

3. **Counsel**, which leads us to make a right choice in things relating to our salvation, and to avoid the deceits of the devil.

4. **Fortitude**, whereby we are enabled to undergo and despise all dangers for God's sake, and to be firm and constant in the performance of our Christian duties.

5. **Knowledge**, by which we know and understand the will of God, and

APPENDIX 3

learn the duties of religion, and distinguish good from evil.

6. Piety, which makes us devout and zealous in the service of God, and faithful to Him in all things, and put the duties of our religion in practice.

7. Fear of the Lord, which checks our rashness, keeps us from sin, and makes us obedient to the law of God, and dread ever offending Him.

APPENDIX 3

THE FRUITS OF THE HOLY GHOST

1. Charity, which enables us to love God above all things, and our neighbors as ourselves, for God's sake.

2. Joy, which enables us to serve God with cheerful hearts.

3. Peace, which keeps us unmoved in our minds, and helps us to enjoy a perpetual calmness of conscience, in the midst of the storms and tempests of the world.

4. Patience, which enables us to suffer willingly and with resignation all the trials of this life for the love of God.

5. Benignity, which causes us to conduct ourselves towards others with kindness and sweetness of temper, both in our manners and conversation.

6. Goodness, by which we avoid injuring others, and are always ready to be of service to others.

7. Longanimity, by which we persevere steadfastly in our duty; and never stop or grow weary, whatever trials we may have to endure.

8. Mildness, which keeps back all motions of passion and anger, and makes a person really amiable, and beloved both by God and man.

9. Fidelity, which enables us to keep to our engagements and fulfill our promises.

10. Modesty, which enables us to observe a becoming deportment and reservation in all our outward actions, and avoid bestowing an undue amount of praise upon ourselves.

11. Continency, which enables us to restrain and resist carnal inclinations, and become abstemious both in our meat and drink.

12. Chastity, by which we are enabled to keep a pure soul in a pure body, and have a great love and esteem for angelic purity.

APPENDIX 4

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 “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 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.

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.

APPENDIX 4

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 Saviour.

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 only one full meal is allowed.

Fortitude. Bravery in encountering the dangers of salvation.

APPENDIX 4

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 Saviour 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 the human eye.

Inspiration. The divine impulse which moved the sacred writers to write those things and only those which God willed to be written.

Jesus Christ. The God-man. Jesus means Saviour, 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.

APPENDIX 4

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 sacred truth which is above reason but known by divine revelation.

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. A devotion beginning on a feast day and continuing for eight days.

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. Everyone's right to practice the true Religion as taught and practised by the Church.

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.

APPENDIX 4

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 at Baptism or Confirmation.

Tabernacle. The small compartment sealed by a door 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.

Tresspass. To violate the right of another.

Vestments. Garments worn by the priest at the altar.

Veneration. Honor given to angels and saints.

Virginity. The state of a person who has never had carnal intercourse.

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 Saviour.

Worship. The public honor man owes to God. In a wide sense also applied to the honor given to the angels and saints.

THE HOLY SCRIPTURES AND TRADITION

THE Holy Scripture, or *Bible*, is the written word of God. From the beginning the Church has considered the Holy Scriptures as a treasure entrusted to her keeping. The Bible is divided into the Old and the New Testaments.

1. **The Old Testament**, which consists of 21 Historical Books, relating to the history of the early ages of the world, or to that of the Jewish nation; seven *Moral Books* consisting of prayers and holy maxims; and 17 *Books of Prophecies*.

The Historical Books are: The Pentateuch, or five Books of Moses, viz., Genesis, Exodus, Leviticus, Numbers, Deuteronomy; the Book of Josue; the Book of Judges; the Book of Ruth; the four Books of Kings; the two Books of Chronicles or of Paralipomenon; the Book of Esdras; the book of Nehemias; the Book of Tobias; the Book of Judith; the Book of Esther; and the two Books of the Machabees.

The Moral Books are: The Book of Job; the Psalms; the Proverbs; Ecclesiastes, or the Preacher; the Canticle of Canticles; the Book of Wisdom; and Ecclesiasticus.

The Books of Prophecies are those of Isaias, Jeremias, Baruch, Ezechiel, Daniel, Osee, Joel, Amos, Abdias, Jonas, Micheas, Nahum, Habacuc, Sophonias, Aggeus, Zacharias, and Malachy.

2. **The New Testament**, which consist of the *four Gospels*, or histories of the life of our Savior Jesus Christ, viz., the Gospel of St. Matthew, that of St. Mark, that of St. Luke, and that of St. John; of the *Acts of the Apostles*, by St. Luke; of *fourteen Epistles* of St. Paul, viz, one to the Romans, two to the Corinthians, one to the Galatians, one to the Ephesians, one to the Philippians, one to the Colossians, two to the Thessalonians, two to Timothy, one to Titus, one to Philemon, and one to the Hebrews; of one Epistle of St. James, two Epistles of St. Peter, three Epistles of St. John, and one Epistle of St. Jude, and the Book of the *Apocalypse*.

It belongs to the Church alone to explain to us the meaning of the Holy Scriptures.

Tradition consists of the truths of the Catholic Faith revealed by Jesus Christ to His Apostles, and handed down to us through the teaching of the Church and the writings of the Holy Fathers and Doctors. The Fathers and the Doctors of the Church were men distinguished by their writings in explanation or in defence of Revelation. Some of the chief ones among them were the following: St. Athanasius, Patriarch of Alexandria, who endured from the Arians a long and severe persecution in defence of the true faith; d. A.D. 373. St. Basil the Great, Archbishop of Caesarea; d. 379. *St. Gregory Nazianzen*; d. 389. *St. John Chrysostom*; d. 407. St. Cyril of Alexandria, d. 444. St. Ambrose, Archbishop of Milan; d. 397. *St. Jerome*; d. 420; *St. Augustine*, Bishop of Hippo in Africa; d. 430. Pope St. Leo the Great; d. 461. *St. Gregory the Great*; d. 604. *St. Bernard* (O.S.B.), Abbot of Clairvaux; d. 1153. St. Thomas Aquinas (O.P.); d. 1272. *St. Bonaventure* (O.S.F.); d. 1274. *S. Francis de Sales*; d. 1622. *S. Alphonsus Liguori*; d. 1787.

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