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1961  
E37  
1945

THE  
**TECHISM**

OF THE  
ECCLESIASTICAL PROVINCES  
OF  
QUEBEC, MONTREAL AND OTTAWA

---

*Approved, April 20th, 1888, by the Archbishops and  
Bishops of those provinces and published  
by their order.*



**NEW EDITION**  
According to the New Code of Canon Law  
(Translated from the French)

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QUEBEC  
1945

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IMPRIMATUR,

Quebeci, die 2a septembris, 1920.

† L. N. Card. BÉGIN,

Archpus Quebecen.

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# PRAYERS

TO BE TAUGHT TO CHILDREN, AT LEAST IN THEIR MOTHER TONGUE, IN ORDER THAT THEY MAY RECITE THEM MORNING AND EVENING

## THE SIGN OF THE CROSS

† In nomine Patris, et Filii, et Spiritus Sancti. Amen.

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

## THE LORD'S PRAYER

**P**ATER noster, qui es in cœlis.

1. Sanctificetur nomen tuum.

2. Adveniat regnum tuum.

3. Fiat voluntas tua sicut in cœlo et in terrâ.

4. Panem nostrum quotidianum da nobis hodie.

5. Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris.

6. Et ne nos inducas in tentationem.

7. Sed libera nos a malo. Amen.

**O**UR Father who art in heaven.

1. Hallowed be Thy name.

2. Thy kingdom come.

3. Thy will be done on earth as it is in heaven.

4. Give us this day our daily bread.

5. And forgive us our trespasses, as we forgive them who trespass against us.

6. And lead us not into temptation.

7. But deliver us from evil. Amen.

## THE ANGELICAL SALUTATION

**A**VE Maria, gratia plena, Dominus tecum; benedicta tu in mulieribus, et benedictus fructus ventris tui Jesus

**H**AIL, Mary, full of grace; the Lord is with thee; blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus.

Sancta Maria, mater Dei, ora pro nobis, peccatoribus, nunc et in hora mortis nostræ. Amen.

Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

### THE APOSTLES' CREED

**C**REDO in Deum Patrem omnipotentem, creatorem cœli et terræ

2. Et in Jesum Christum Filium ejus unicum Dominum nostrum.

3. Qui conceptus est de Spiritu Sancto, natus ex Mariâ virgine.

4. Passus sub Pontio Pilato, crucifixus, mortuus et sepultus.

5. Descendit ad inferos: tertia die resurrexit a mortuis.

6. Ascendit ad cœlos, sedet ad dexteram Dei Patris omnipotentis.

7. Inde venturus est judicare vivos et mortuos.

8. Credo in spiritum Sanctum.

9. Sanctam Ecclesiam catholicam, sanctorum communionem.

10. Remissionem peccatorum.

11. Carnis resurrectionem.

12. Vitam æternam.  
Amen.

**I** believe in God, the Father Almighty, Creator of heaven and earth.

2. And in Jesus Christ, his only Son, our Lord.

3. Who was conceived by the Holy Ghost, born of the Virgin Mary.

4. Suffered under Pontius Pilate, was crucified, died and was buried.

5. He descended into hell; the third day He arose again from the dead.

6. He ascended into heaven, sitteth at the right hand of God, the Father Almighty.

7. From thence He shall come to judge the living and the dead.

8. I believe in the Holy Ghost.

9. The Holy Catholic Church, the communion of Saints.

10. The forgiveness of sins.

11. The resurrection of the body.

12. And the life everlasting. Amen.

## THE CONFITEOR

**C**ONFITEOR Deo omnipotenti, beatæ Mariæ semper virgini, Beato Michaëli archangelo, beato Joanni Baptistæ, sanctis apostolis Petro et Paulo, et omnibus sanctis (et tibi, pater), quia peccavi nimis cogitatione, verbo et opere, meâ culpâ, meâ culpâ, meâ maximâ culpâ. Ideo precor beatam Mariam semper virginem, beatum Michaëlem archangelum, beatum Joannem Baptistam, sanctos apostolos Petrum et Paulum, et omnes sanctos (et te, pater), orare pro me ad Dominum Deum nostrum.

Misereatur nostri omnipotens Deus, et, dimissis peccatis nostris, perducatur nos ad vitam æternam. Amen.

Indulgentiam, absolutionem et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus. Amen.

**I** confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles, Peter and Paul, to all the Saints, and to you Father, that I have sinned exceedingly in thought, word and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles, Peter and Paul, and all the Saints, and you, Father, to pray to the Lord our God for me.

*V.* May the Almighty God be merciful unto you, and forgiving you your sins, bring you to life everlasting.

*R.* Amen.

*V.* May the Almighty and merciful Lord grant us pardon, absolution and remission of our sins.

*R.* Amen.

## AN ACT OF ADORATION

**O** MY GOD, I adore Thee, and acknowledge Thee to be my Creator, my sovereign Lord and the absolute Master of all things.

## AN ACT OF FAITH (a)

**O** MY GOD, I firmly believe all that the Holy Catholic Church believes and teaches, because Thou hast said it, and because thou art truth itself.

## AN ACT OF HOPE

**O** MY GOD, relying on Thy promises, and upon the merits of Jesus Christ my Saviour, I hope with a firm confidence that Thou wilt give me grace to observe Thy commandments in this world and to obtain, by this means, life everlasting.

## AN ACT OF LOVE OR CHARITY

**O** MY GOD, Who art worthy of all my love, on account of thy infinite perfections, I love Thee with all my heart, and I love my neighbor as myself for the love of Thee.

## AN ACT OF CONTRITION

**O** MY GOD, I am heartily sorry for having offended Thee, because Thou art infinitely good and infinitely amiable, and because sin displeases Thee; pardon me through the merits of Jesus Christ my Saviour; I purpose, by the help of Thy holy grace, never more to offend Thee and to do penance.

## AN ACT OF THANKSGIVING

**O** MY GOD, I thank Thee for all the gifts I have received from Thee, especially for having created me, redeemed me by Thy Son, and made me a child of Thy Church.

---

(a) An indulgence of *seven years and seven times 40 days* each time we recite the acts of FAITH, HOPE, and CHARITY, and a *plenary indulgence once a month* if we have recited these acts each day of the month, can be gained on the ordinary conditions of confession, communion and a prayer according to the intentions of the *Sovereign Pontiff*. (Benedict XIV, 1756.)

## AN ACT OF OFFERING

**O** MY GOD, I have received all from Thee : I offer Thee my thoughts, my words, my actions, my life and possessions and for Thy service alone do I wish to employ them.

## AN ACT OF HUMILITY

**O** MY GOD, I am but dust and ashes, restrain that spirit of pride which arises in my soul, and teach me to despise myself, Thou who resisteth the proud and giveth grace to the humble.

## AN ACT OF PETITION

**O** MY GOD, infinite source of all benefits, give me whatever is necessary for the life and health of my body, but especially the grace to perform Thy holy will in all things. Through Jesus Christ our Lord. Amen.

## THE TEN COMMANDMENTS OF GOD

1st. I am the Lord thy God, thou shalt not have strange gods before me.

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

3rd. Remember that thou keep holy the Sabbath day.

4th. Honor thy father and thy mother.

5th. Thou shalt not kill.

6th. Thou shalt not commit adultery.

7th. Thou shalt not steal.

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

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

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

#### THE SEVEN COMMANDMENTS OF THE CHURCH

1st. Thou shalt sanctify the holydays which are commanded thee.

2nd. Thou shalt hear Mass on Sundays and holydays.

3rd. Thou shalt confess thy sins at least once a year.

4th. Thou shalt humbly receive thy Creator, at least at Easter Time.

5th. Thou shalt fast on the Ember days, Vigils and throughout Lent.†

6th. Thou shalt not eat flesh meat on Fridays or Saturdays.†

7th. Thou shalt faithfully pay to the Church her rights and tithes.

#### DOXOLOGY TO THE BLESSED TRINITY

**G**loria Patri, et Filio,  
et Spiritui Sancto.

Sicut erat in principio,  
et nunc et semper, et in  
sæcula sæculorum. Amen.

**G**lory be to the Father,  
and to the Son, and  
to the Holy Ghost.

As it was in the begin-  
ning, is now, and ever shall  
be, world without end.  
Amen.

#### A PRAYER TO THE BLESSED VIRGIN

**S**ub tuum præsidium  
confugimus, sancta  
Dei genitrix; nos-  
tras deprecationes ne des-  
picias in necessitatibus;  
sed a periculis cunctis  
libera nos semper, Virgo  
gloriosa et benedicta.

**W**e fly to thy patronage,  
O holy Mother of  
God, despise not our  
petitions in our necessi-  
ties; but deliver us al-  
ways from all dangers,  
O glorious and blessed  
Virgin.

† See page xv for what has been regulated by Canon law concerning these two commandments.

## A PRAYER TO OUR GUARDIAN ANGEL.

**A**NGELE Dei, qui custos es mei, me tibi commissum pietate supernâ, hodie illumina, custodi, rege et gubernâ. Amen.

**A**NGEL of God, who art my guardian, enlighten, direct and govern me this day, who have been committed to thee by the supernal clemency. Amen.

## GRACE BEFORE MEALS

**B**ENEDICITE, Dominus, nos et ea quæsumus sumpturi benedicat dextera Christi. In nomine Patris, etc.

**B**LESS us, O Lord, as also the food of which we are about to partake. In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

## GRACE AFTER MEALS

**A**GIMUS tibi gratias, omnipotens Deus, pro universis beneficiis tuis, qui vivis et regnas in sæcula sæculorum. Amen. In nomine Patris, et Filii, etc.

**W**E give Thee thanks for all Thy benefits, O Almighty God, who livest and reignest for ever. Amen. In the name of the Father, and of the Son, etc.

## A PRAYER FOR MEN OF GOOD WORKS

**S**ACRED Heart of Jesus inflame with Thy love and sustain by Thy grace those who strive to strengthen and extend Thy reign in society.

## A PRAYER FOR THE DEAD

**F**IDELIUM animæ, per misericordiam Dei, requiescant in pace. Amen.

**M**AY the souls of the faithful departed, through the mercy of God, rest in peace. Amen.

## A PRAYER CALLED THE ANGELUS

v. **A**NGELUS Domini  
nuntiavit Ma-  
riæ.

R. Et concepit de Spi-  
ritu Sancto.

*Ave, Maria, etc.*

v. Ecce ancilla Domini

R. Fiat mihi secundum  
verbum tuum.

*Ave, Maria, etc.*

v. Et verbum caro fac-  
tum est.

R. Et habitavit in nobis.

*Ave, Maria, etc.*

v. Ora pro nobis, sanc-  
ta Dei Genitrix.

R. Ut digni efficiamur  
promissionibus Christi.

## OREMUS

**G**RATIAM tuam, quæsu-  
mus, Domine, men-  
tibus nostris infunde;  
ut qui, angelo nuntiante,  
Christi Filii tui incarnationem  
cognovimus, per pas-  
sionem ejus et crucem  
ad resurrectionis gloriam  
perducamur. Per eum-  
dem Christum Dominum  
nostrum.

R. Amen.

v. **T**HE angel of the  
Lord declared  
unto Mary.

R. And she conceived  
of the Holy Ghost.

*Hail, Mary, etc.*

v. Behold the hand-  
maid of the Lord.

R. Be it done unto me  
according to thy word.

*Hail, Mary, etc.*

v. And the Word was  
made flesh

R. And dwelt amongst  
us.

*Hail, Mary, etc.*

v. Pray for us, O holy  
mother of God.

R. That we may be  
made worthy of the prom-  
ises of Christ.

## LET US PRAY

**P**OUR forth, we beseech  
thee, O Lord, thy  
grace into our hearts;  
that we, to whom the  
incarnation of Christ Thy  
Son, was made known  
by the message of an  
angel, may, by His pas-  
sion and cross, be brought  
to the glory of His resur-  
rection; through the same  
Christ our Lord. Amen.

# PRAYERS

## FOR THE RECEPTION OF THE SACRAMENTS OF PENANCE AND EUCHARIST

---

### PRAYER BEFORE EXAMINING ONE'S CONSCIENCE

O God, give me the light necessary to know my sins and the grace to detest them with all my heart, and to confess them with sincerity ; I implore this grace through the merits of Jesus Christ my Saviour, by the intercession of the Blessed Virgin Mary, of my holy Guardian Angel, of my holy patrons and of all the Saints.

### A PRAYER AFTER CONFESSION

I am no more thine enemy, O my God. Thou hast forgiven me ; by the virtue of the Sacrament of Penance, Thou hast effaced my sins ; Thou hast received me in Thy grace. O my God, be Thou praised for ever for Thy mercies. Penetrated with gratitude, I promise to love Thee and serve Thee henceforward with all my heart. But without Thee I can do nothing ; keep me therefore in this holy resolution, and grant me the gift of perseverance in Thy service.

### A PRAYER BEFORE COMMUNION

Divine Jesus, though I behold Thee not with the eyes of my body, I believe it is Thyself I am about to receive in holy Communion. Alas ! I am unworthy of such a favor, after having too often offended Thee. O infinite goodness, I am heartily sorry for all my sins and purpose never more to offend Thee, and I love Thee with my whole heart, and I shall love Thee all my life. Come then, my God, come into my heart which I give unto Thee. Take possession thereof, purify my soul ; fill it with Thy graces and establish therein Thy reign for ever.

## A PRAYER AFTER COMMUNION

It is true, then, Redeemer of Mankind, that Thou dwellest within me, and that I am possessor of Thy body, Thy blood, Thy soul and Thy divinity.

I adore Thee, O my God, from the depth of my soul, and I join my adorations to those which the Angels and Saints offer Thee in heaven. O God of love, truly do I love Thee with all my heart, with my whole soul and my whole strength. I thank Thee for the great favor Thou hast granted me of giving Thyself to me. I give myself to thee without reserve. Accept, divine Jesus, this offering I present Thee of all that I am and of all that I own ; dispose thereof according to Thy good pleasure, and grant me the grace of never displeasing Thee.

---

## PRAYER BEFORE A CRUCIFIX

A plenary indulgence, applicable to the souls in purgatory, may be gained by all the faithful, who, after having confessed their sins with contrition, received the Holy Communion, and prayed for the intentions of the Sovereign Pontiff, shall devoutly recite this prayer, kneeling before an image or representation of Christ crucified.

**B**EHOLD, O kind and most sweet Jesus, I cast myself upon my knees in Thy sight, and with the most fervent desire of my soul, I pray and beseech Thee that Thou wouldst impress upon my heart lively sentiments of faith, hope, and charity, with true repentance for my sins, and a firm desire of amendment, whilst with deep affection and grief of soul I ponder within myself, and mentally contemplate Thy five most precious wounds ; having before my eyes that which David spake in prophecy : " They pierced my hands and my feet ; they have numbered all my bones."

# A CATALOGUE

## OF FEASTS OF OBLIGATION, AND OF DAYS OF FASTING AND ABSTINENCE

### FEASTS OF OBLIGATION

All Sundays throughout the year.

The Circumcision of Our Lord, January 1st.

The Epiphany of Our Lord, January 6th.

The Ascension of Our Lord.

All Saints, November 1st.

The Immaculate Conception of the Blessed Virgin  
Mary, December 8th.

Christmas, December 25th.

### FAST DAYS OF OBLIGATION

Every day in Lent, except Sundays.

The Wednesdays, Fridays and Saturdays, which  
are the Ember days of each of the four seasons.

The Vigils of Pentecost, of all Saints and of Christ-  
mas, and likewise the Vigil of the Solemnity of the  
Assumption.

### DAYS OF ABSTINENCE

Every Friday throughout the year, except when that  
day falls on a feast of obligation.

All Wednesdays and Fridays during Lent, and Holy  
Saturday until noon.

The Wednesdays, Fridays and Saturdays of the  
Ember days.

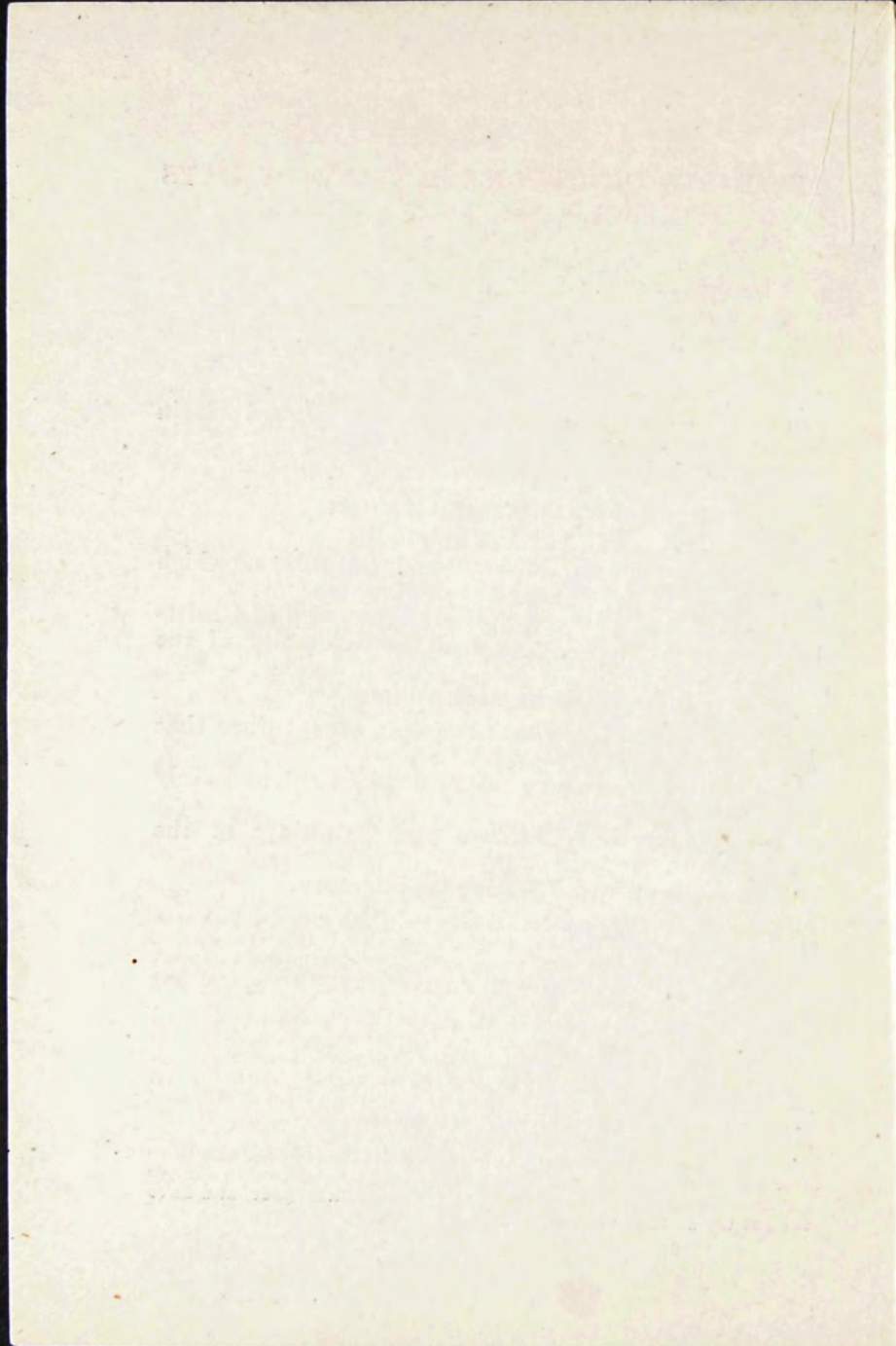
The Vigils on which fasting is obligatory.

N. B.— a) On the days during Lent on which they are dispensed  
from abstinence, the faithful who are bound to fast are allowed  
flesh-meat at only one meal; on such days, persons not subject  
to the law of fasting or legitimately prevented therefrom, may use  
flesh-meat at these three meals.

b) On all days of abstinence throughout the year, it is allowed  
to cook food with grease, pork or lard, that is to say, to use them in-  
stead of butter or oils for frying, cooking or preparing meagre food.

c) On days of fasting, it is allowed to take, in the morning,  
about two ounces of such food as the customs of our country  
authorize to be used on days of abstinence, with a cup of tea,  
coffee, chocolate, or other beverage.

d) The law of abstinence is bending on all the faithful who have  
accomplished their seventh year, and the law of fasting obliges  
all those who have accomplished their twenty-first year, and have  
not yet begun their sixtieth year.



# THE QUEBEC CATECHISM

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## CHAPTER FIRST

### ON THE END OF MAN

(a) \* 1.— Q. Who created the world?

A. God is the Creator of heaven and earth, of all things visible and invisible.

\* 2.— Q. What is man?

A. Man is a creature composed of body and soul, and made to the image and likeness of God.

3.— Q. How is the soul like to God?

A. The soul is like to God because it is a spirit that will never die, and has understanding and free will.

\* 4.— Q. Why did God create you?

A. God created me to know Him, to love Him, and to serve Him in this world, and to be happy with Him for ever in the next.

5.— Q. Should we take more care of our soul than of our body?

A. Yes, we should take more care of our soul than of our body, because it is

---

(a) The asterisk \* indicates those questions which it will suffice to give to little children and to persons of very feeble memory.

greatly superior to the body by nature, and because in losing it we lose God and everlasting happiness.

**\* 6.— Q. What must we do to save our souls?**

A. To save our souls we must worship God by faith, hope, and charity ; that is, we must believe in Him, hope in Him, and love Him with all our heart.

**\* 7.— Q. How shall we know the things which we are to believe and practice?**

A. We shall know the things which we are to believe and practice by receiving the teachings of the Catholic Church, through which God speaks to us.

**\* 8.— Q. Where shall we find the chief truths which the Church teaches?**

A. We shall find the chief truths which the Church teaches in the Apostles' Creed.

**\* 9.— Q. Say the Apostles' Creed?**

A. I believe in God, etc. (See page vi.)

---

## CHAPTER SECOND

### ON GOD AND HIS PERFECTIONS

**\* 10.— Q. What is God?**

A. God is a spirit infinitely perfect.

**\* 11.— Q. Had God a beginning?**

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

**\* 12.— Q. Where is God?**

A. God is everywhere.

**\* 13.— Q. If God is everywhere, why do we not see Him?**

A. We do not see God, because He is a pure spirit and cannot be seen with bodily eyes.

**\* 14.— Q. Does God see us?**

A. Yes, God sees us and watches over us.

**\* 15.— Q. Does God know all things?**

A. Yes, God knows all things, even our most secret thoughts, words and actions.

**\* 16.— Q. Can God do all things?**

A. Yes, God is all powerful, and nothing is impossible to Him.

**\* 17.— Q. Is God just, holy and merciful?**

A. Yes, God is infinitely just, infinitely holy, infinitely merciful, because He is infinitely perfect.

---

## CHAPTER THIRD

## ON THE UNITY AND TRINITY OF GOD

**\* 18.—Q. Is there but one God?**

A. Yes, there is but one God.

**\* 19.—Q. Why can there be but one God?**

A. There can be but one God, because God, being supreme and infinite, cannot have an equal.

**\* 20.—Q. How many persons are there in God?**

A. In God there are three Divine Persons, really distinct and equal in all things,—the Father, the Son, and the Holy Ghost.

**\* 21.—Q. Is the Father God?**

A. Yes ; the Father is God and the first Person of the Blessed Trinity.

**\* 22.—Q. Is the Son God?**

A. Yes ; the Son is God and the second Person of the Blessed Trinity.

**\* 23.—Q. Is the Holy Ghost God?**

A. Yes ; the Holy Ghost is God and the third Person of the Blessed Trinity.

**\* 24.—Q. What do you mean by the Blessed Trinity?**

A. By the Blessed Trinity I mean one God in three Divine Persons.

**25.—Q.** Are the three Divine Persons equal in all things?

A. Yes; the three Divine Persons are equal in all things.

**\* 26.—Q.** Are the three Divine Persons one and the same God?

A. Yes; the three Divine Persons are one and the same God, because they have one and the same Divine nature.

**27.—Q.** Can we understand how the three Divine Persons are one and the same God?

A. No; we cannot understand how the three Divine Persons are one and the same God, because this is a mystery.

**28.—Q.** What is a mystery?

A. A mystery is a truth which we cannot understand, and which we must believe, because God has revealed it.

---

## CHAPTER FOURTH

### ON THE CREATION

**\* 29.—Q.** Who created heaven and earth?

A. God created heaven and earth.

**30.—Q.** How did God create heaven and earth?

A. God created heaven and earth from nothing, by His word only; that is, by a single act of His all powerful will.

**\* 31.—Q. Which are the chief creatures of God?**

A. The chief creatures of God are angels, and men.

**32.—Q. Why did God create all the things which we see?**

A. God created all the things which we see to show His power, His wisdom, and His love.

**\* 33.—Q. What use does God wish us to make of the things which He has created?**

A. God wishes that the use we make of all the things which He has created, may contribute to His glory, the end for which they have been created.

**34.—Q. What are angels?**

A. Angels are pure spirits, created to the image and likeness of God, to adore and serve Him.

**\* 35.—Q. Do the angels concern themselves for us?**

A. Yes ; angels have often been sent as messengers by God to man, and have also been appointed our guardians and protectors.

**36.—Q. Has God given a Guardian Angel to each of us?**

A. Yes ; God has given a Guardian Angel to each of us, to protect us from evil and help us to be good Christians.

**37.— Q.** What are our duties towards our Guardian Angel?

A. We should respect the presence of our Guardian Angel, show our gratitude for his loving care, invoke him with confidence in the hour of temptation, and avoid everything displeasing to God, which might remove him from us.

**38.— Q.** Were the angels, when created by God, good and happy?

A. Yes ; the angels when created by God were good and happy.

**39.— Q.** Did all the angels remain good and happy?

A. No ; all the angels did not remain good and happy ; many of them sinned through pride and were driven into hell : they are called fallen angels or demons.

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## CHAPTER FIFTH

### ON OUR FIRST PARENTS AND THEIR FALL

\* **40.— Q.** Who were the first man and woman whom God created?

A. The first man and woman whom God created were Adam and Eve, our first parents.

**41.— Q.** Do we all descend from Adam and Eve?

A. Yes ; we all descend from Adam and Eve and consequently we are all brothers.

**\* 42.—Q.** Were Adam and Eve innocent and holy when they came from the hand of God?

A. Yes ; Adam and Eve were innocent and holy when they came from the hand of God.

**43.—Q.** What particular command did God give to Adam and Eve to test their obedience?

A. To test the obedience of Adam and of Eve, God forbade them to eat of a certain fruit, which grew in the garden of Paradise.

**\* 44.—Q.** How were Adam and Eve punished for their disobedience?

A. Because of their disobedience, Adam and Eve lost their innocence and holiness, were cast out of the Garden of Paradise, and condemned to suffering and death.

**\* 45.—Q.** What befell us on account of the sin of our first parents?

A. On account of the disobedience of our first parents, we all share in their sin and punishment.

**46.—Q.** Did the sin of our first parents darken our understanding and weaken our will?

A. Yes ; the sin of our first parents darkened our understanding and weakened our will by giving us a propensity to evil.

**\* 47.—Q.** What is the sin called, of which all men are born guilty?

A. It is called original sin, because we all come into the world with its stain on our soul.

**48.—Q.** Do the effects of original sin on our understanding and will remain after original sin has been washed away by baptism?

A. Yes; the darkness of our understanding and the weakness of our will remain, even after original sin has been washed away by baptism.

## CHAPTER SIXTH

### ON SIN AND ITS DIFFERENT KINDS

**\* 49.—Q.** What is actual sin?

A. Actual sin is that which is personally and wilfully committed when the age of reason is attained.

**50.—Q.** In how many ways is actual sin committed?

A. Actual sin is committed by any voluntary thought, word, deed, or omission, opposed to the law of God.

**\* 51.—Q.** How many kinds of actual sin are there?

A. There are two kinds of actual sin: mortal and venial.

**\* 52.—Q.** What is mortal sin?

A. Mortal sin is that which kills the soul, by depriving it of sanctifying grace, by drawing down God's anger upon it, and by making it deserving of the pains of hell.

53.— Q. When is a sin mortal?

A. A sin is mortal when God is disobeyed in a grievous matter, with sufficient reflection and full consent of the will.

\* 54.— Q. Are many mortal sins required to deserve hell?

A. No ; to deserve hell, one mortal sin is sufficient.

\* 55.— Q. What is venial sin?

A. Venial sin is an act of disobedience towards God in matter of lesser importance, or in matter of greater importance, committed without sufficient reflection or full consent of the will.

\* 56.— Q. What are the effects of venial sin?

A. Venial sin weakens spiritual life in us, lessens the love of God in our heart, and renders us worthy of temporal punishment in this life or in the next.

57.— Q. Should we much dread venial sin?

A. Yes ; we should much dread venial sin because it offends God, and often leads to mortal sin.

\* 58.— Q. Which are the chief sources of sin?

A. The chief sources of sin are seven : Pride, Covetousness, Lust, Envy, Gluttony, Anger, and Sloth. They are commonly called *capital sins*.

**59.— Q. What is Pride?**

A. Pride is an inordinate self-esteem which makes us prefer ourselves to others, and induces us to raise ourselves above them.

**60.— Q. What is Covetousness?**

A. Covetousness is an inordinate attachment to earthly goods, and especially to money.

**61.— Q. What is Lust?**

A. Lust is an intemperate love for carnal pleasures.

**62.— Q. What is Envy?**

A. Envy is sorrow felt at our neighbor's prosperity or guilty joy at his adversity.

**63.— Q. What is Gluttony?**

A. Gluttony is unrestrained love for drinking and eating.

**64.— Q. Which is the most dangerous kind of Gluttony?**

A. The most dangerous kind of Gluttony is drunkenness, which destroys reason, makes man like a beast, and often causes his death.

**65.— Q. What means should be taken to avoid drunkenness?**

A. There are four excellent means of avoiding drunkenness: 1° to shun taverns; 2° to abstain from intoxicating liquor between meals; 3° to fly the company of those who are fond of drink; 4° to join a temperance society and follow its rules.

**66.— Q. What are the sins ordinarily occasioned by drunkenness?**

A. The sins ordinarily occasioned by drunkenness are : anger, oaths, blasphemies, obscene words, and impure actions.

**67.— Q. What is anger?**

A. Anger is a violent agitation of the soul, which moves us to revenge, or to repulse with violence what is displeasing to us.

**68.— Q. What is sloth?**

A. Sloth is an inordinate love of ease, which makes us neglect the duties of our station and religion, rather than do violence to our personal inclinations.

**\* 69.— Q. What safeguards should be used of against temptation?**

A. The safeguards to be used of against temptation are : 1° prayer and the sacraments ; 2° watchfulness and avoidance of occasions, especially of bad company.

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## CHAPTER SEVENTH

### ON THE INCARNATION AND REDEMPTION

**\* 70.— Q. Did God abandon man after he fell into sin?**

A. No ; God did not abandon man after he fell into sin, but promised him a Redeemer, who was to satisfy for man's sin and open to him the gates of heaven.

**\* 71.—Q.** Who is this Redeemer promised by God to man?

A. The Redeemer promised by God to man is our Lord and Saviour Jesus Christ.

**\* 72.—Q.** Who is our Saviour Jesus Christ?

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

**73.—Q.** Why do you say that Jesus Christ is true God?

A. I say that Jesus Christ is true God, because He is the only Son of God, equal to His Father in all things, and consequently possessing the same Divine nature.

**74.—Q.** Why do you say that Jesus Christ is true man?

A. I say that Jesus Christ is true man, because He was born of the Blessed Virgin Mary, and has a body and soul like ours.

**75.—Q.** Why do you say that Jesus Christ is Our Saviour?

A. I say that Jesus Christ is Our Saviour because He redeemed us, and because His Father gave us to Him.

**76.—Q.** Are there two natures in Jesus Christ?

A. Yes ; there are two natures in Jesus Christ : the Divine nature and the human.

**77.— Q.** Is there more than one person in Jesus Christ?

A. No ; in Jesus Christ there is only one Person, the Divine Person of the Son of God.

**78.— Q.** Was Jesus Christ always God?

A. Yes, Jesus Christ was always God as He is the second Person of the Blessed Trinity, equal to His Father from all eternity.

**79.— Q.** Was Jesus Christ always man?

A. No ; Jesus Christ was not always man, but became man at the time of His Incarnation.

**\* 80.— Q.** What do you mean by the Incarnation ?

A. The Incarnation is the union of the human nature with the Divine nature in the person of the Son of God.

**\* 81.— Q.** How was the mystery of the Incarnation effected?

A. The mystery of the Incarnation was effected in the womb of the Blessed Virgin Mary by the operation of the Holy Ghost, that is to say, by a miracle of Divine omnipotence.

**82.— Q.** Why did the Son of God become man?

A. The Son of God became man to redeem us from the slavery of sin, to deliver us from

the pains of hell, and to merit eternal life for us.

**83.—Q.** Did the Son of God become man immediately after the sin of our first parents?

A. No ; He was then only promised to them as a Redeemer.

**84.—Q.** How could they be saved who lived before the Incarnation of the Son of God?

A. They who lived before the Incarnation of the Son of God could be saved by believing in a Redeemer to come, by observing the natural law written in their hearts, and by the grace granted to them through the merits of the Redeemer to come.

**\* 85.—Q.** On what day did the Son of God become man?

A. The Son of God became man in the womb of the Blessed Virgin Mary, at Nazareth, on the day of the Annunciation, when the Angel Gabriel announced to the Blessed Virgin that she would be the Mother of God.

**\* 86.—Q.** On what day was Jesus Christ born?

A. Jesus Christ was born on Christmas day in a stable at Bethlehem.

**87.—Q.** Why did Jesus Christ remain thirty-three years on earth?

A. Jesus Christ remained thirty-three years on earth to show us the way to heaven by his examples and teachings, and to merit graces for us.

**88.—Q.** What is the meaning of the word gospel?

A. The word gospel means *good tidings*.

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## CHAPTER EIGHT

ON OUR LORD'S PASSION, DEATH, RESURRECTION AND ASCENSION.

**\* 89.—Q.** What did Jesus Christ suffer for us?

A. After his Agony in the Garden of Olives, Jesus Christ was betrayed by Judas, abandoned by his Apostles, covered with opprobrium, scourged, crowned with thorns, and died nailed to the Cross.

**\* 90.—Q.** On what day did Jesus Christ die?

A. Jesus Christ died on Good Friday, about the third hour after noon.

**91.—Q.** Why do you call that day good *on* which Jesus Christ died *so* cruel a death?

A. We call it *good*, because on that day Jesus Christ, by His death, showed His great love for man, and purchased for him every grace.

**92.—Q.** Where and how did Jesus Christ die?

A. Jesus Christ died on Calvary, nailed to the Cross, and between two thieves.

**93. Q.** Why did Jesus Christ die?

A. Jesus Christ died to redeem all men.

**\* 94.—Q. How did Jesus Christ redeem us?**

A. Jesus Christ redeemed us by dying for us, as man, and by giving, as God, infinite value to his sufferings and death.

**95.—Q. What lessons do we learn from the sufferings and death of Jesus Christ?**

A. From the sufferings and death of Jesus Christ we learn the great evil of sin, the hatred God bears to it, and the necessity of satisfying for it.

**96.—Q. What do you call the mystery of the death of Jesus Christ on the Cross for us?**

A. The mystery of the death of Jesus Christ on the cross, for our sake, is called the Mystery of the Redemption.

**97.—Q. Whither did Jesus Christ's soul go after His death?**

A. Jesus Christ's soul, separated from his body, descended into hell, that is to say, into Limbo, where the souls of the just since the creation of the world, were detained.

**98.—Q. Why did Jesus Christ descend into Limbo?**

A. Jesus Christ descended into Limbo, to display his power, and to impart the fruits of his Passion to the souls of the just imprisoned there.

**99.—Q. Where was Jesus Christ's body while his soul was in Limbo?**

A. While Jesus Christ's soul was in Limbo, his body was in the Holy Sepulchre.

**\*100.—Q.** On what day did Jesus Christ rise from the dead?

A. Jesus Christ rose from the dead, glorious and immortal, on Easter Sunday, the third day after his Death.

**101.—Q.** How did Jesus Christ rise from the dead?

A. Jesus Christ rose from the dead through his own omnipotence as he had announced it.

**\*102.—Q.** How long did Jesus Christ stay on earth after his Resurrection?

A. After his Resurrection, Jesus Christ frequently appeared to his apostles, during forty days, to show them that He was really risen from the dead, and to finish instructing them.

**\*103.—Q.** After Jesus Christ had remained forty days on earth, whither did He go?

A. The fortieth day after his Resurrection Jesus Christ ascended by his own power, into heaven, in presence of a great number of his disciples ; that day is called Ascension day.

**104.—Q.** Where is Jesus Christ in heaven?

A. In heaven Jesus Christ sits at the right hand of God the Father Almighty.

**105.—Q.** What do you mean by these words : Sits at the right hand of God the Father Almighty?

A. By these words I mean that Jesus Christ, as God, is equal to his Father in

all things, and that, as man, He is in the highest place in heaven next to God.

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## CHAPTER NINTH

ON THE HOLY GHOST AND HIS DESCENT UPON  
THE APOSTLES.

**\* 106.—Q. Who is the Holy Ghost?**

A. The Holy Ghost is the third Person of the Blessed Trinity.

**107.—Q. From whom does the Holy Ghost proceed?**

A. The Holy Ghost proceeds from the Father and the Son.

**108.—Q. Is the Holy Ghost equal to the Father and the Son?**

A. Yes, the Holy Ghost is equal to the Father and the Son, and He is the same God as the Father and the Son, since He possesses the same infinite perfections.

**\* 109.—Q. On what day did the Holy Ghost come down upon the Apostles?**

A. The Holy Ghost came down upon the Apostles on Pentecost Sunday, ten days after the Ascension of Jesus Christ.

**110.—Q. How did the Holy Ghost come down upon the Apostles?**

A. The Holy Ghost came down upon the Apostles in the form of tongues of fire

**111.—Q.** Who sent the Holy Ghost upon the Apostles?

A. The Holy Ghost was sent upon the Apostles by God the Father and God the Son.

\* **112.—Q.** Why was the Holy Ghost sent upon the Apostles?

A. The Holy Ghost was sent upon the Apostles to enlighten them, to strengthen them, and to enable them to preach the Gospel, and sanctify the Church.

**113.—Q.** Will the Holy Ghost abide with the Church forever?

A. The Holy Ghost will abide with the Church forever to guide it in the way of holiness and truth.

**114.—Q.** Does not the Holy Ghost also communicate with us?

A. Yes; the Holy Ghost communicates with each one of us, by those graces of which we stand in need, and especially in the Sacrament of Confirmation.

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## CHAPTER TENTH

### ON THE EFFECTS OF THE REDEMPTION.

\* **115.—Q.** Which are the chief effects of the Redemption?

A. The chief effects of the Redemption are : 1° the satisfaction of God's justice for

our sins, by the sufferings and death of Jesus Christ; 2° the gaining of grace for men.

**\* 116.—Q. What is grace?**

A. Grace is a supernatural gift of God bestowed on us, through his mere bounty and the merits of Jesus Christ, for our salvation.

**117.—Q. How many kinds of grace are there ?**

A. There are two kinds of grace, sanctifying or habitual grace, and actual grace.

**\* 118.—Q. What is sanctifying grace?**

A. Sanctifying grace is that which dwells in the soul, and makes it holy and pleasing to God.

**\* 119.—Q. Can we lose sanctifying grace?**

A. Yes; one mortal sin suffices to make us lose sanctifying grace.

**120.—Q. Which are the theological virtues?**

A. The theological virtues are faith, hope, and charity, the immediate object of which is God.

**\* 121.—Q. What is Faith?**

A. Faith is a divine virtue by which we firmly believe the truths which God has revealed, and which He teaches us by his Church.

**\* 122.—Q. What is Hope?**

A. Hope is a divine virtue by which we firmly trust that God, through his bounty,

will give us eternal life and the graces to obtain it.

**\* 123.—Q. What is Charity?**

A. Charity is a divine virtue by which we love God above all things, and our neighbour as ourselves for the love of God.

**124.—Q. What do you mean by our neighbour?**

A. By this designation, I mean all men, even our enemies.

**\* 125.—Q. What is actual grace?**

A. Actual grace is that passing help, by which God enlightens our mind and moves our will to avoid evil and do good.

**\* 126.—Q. Is grace necessary to salvation?**

A. Yes, grace is absolutely necessary, and without it we can do nothing to merit heaven.

**127.—Q. Can we resist the grace of God?**

A. We can, and unfortunately often do resist the grace of God.

**128.—Q. What is the grace of perseverance?**

A. The grace of perseverance is a particular gift of God, which maintains us or enables us to continue in the state of grace till death.

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## CHAPTER ELEVENTH

## ON THE CHURCH.

\* 129.—Q. Which are the means given to men to enable them to share in the fruits of the Redemption?

A. The means given to men to enable them to share in the fruits of the Redemption are the Church and the Sacraments.

\* 130.—Q. What is the Church?

A. The Church is the congregation of all those who profess the Faith of Christ, partake of the same sacraments, and are governed by their lawful pastors under one visible Head.

\* 131.—Q. Who is the invisible Head of the Church?

A. Jesus Christ is the invisible Head of the Church.

\* 132.—Q. Who is the visible Head of the Church?

A. Our Holy Father the Pope, the Bishop of Rome, who is the Vicar of Christ on earth, and the visible Head of the Church.

133.—Q. Why is the Pope, the Bishop of Rome, the visible Head of the Church?

A. The Pope, the Bishop of Rome, is the visible Head of the Church, because he is the Successor of saint Peter, whom Christ made the Chief of the Apostles and the visible Head of the Church.

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

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

**135.—Q.** Did Jesus Christ establish several churches?

A. Jesus Christ established only one Church, the government of which He gave to saint Peter and his successors.

**136.—Q.** Why did Jesus Christ found his Church?

A. Jesus Christ founded his Church to teach, govern, sanctify and save all men.

**137.—Q.** Are all men bound to belong to this one Church established by Jesus Christ?

A. Yes, all men are bound to belong to this one Church founded by Jesus Christ, and he who knows the Catholic Church to be the true Church and remains out of it, cannot be saved.

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## CHAPTER TWELFTH

### ON THE ATTRIBUTES AND MARKS OF THE CHURCH.

**138.—Q.** Which are the attributes of the Church?

A. The attributes of the Church are three: authority, infallibility, and indefectibility.

**139.—Q.** What do you mean by the authority of the Church?

A. By the authority of the Church I mean the mission, right and power which the Pope and the Bishops, as the successors of the Apostles, have received from Jesus Christ to preach the Gospel and to govern the faithful.

**140.—Q.** What do you mean by the infallibility of the Church?

A. By the infallibility of the Church I mean that prerogative which Jesus Christ gave to his Church, which renders it free from error when it teaches a doctrine of faith or morals.

**141.—Q.** When is the teaching of the Church infallible?

A. The teaching of the Church is infallible when the Pope alone, or the Pope and Bishops, speaking to all the faithful, define and proclaim a doctrine of faith or morals.

**142.—Q.** What do you mean by the indefectibility of the Church?

A. By the indefectibility of the Church I mean that the Church, as Jesus Christ founded it, will last till the end of time.

**143.—Q.** In whom are these attributes found in their fulness?

A. These attributes are found in their fulness in the Pope, whose authority and infallibility will last to the end of time.

\* 144.—Q. What are the marks or notes by which the Church may be known?

A. The Church has four marks or notes by which it may be known : it is One ; it is Holy ; it is Catholic ; it is Apostolic.

145.— Q. How is the Church One?

A. The Church is One because all its members profess the same faith, all are in one communion, and all are under one head.

146.— Q. Why do you call the Church Holy ?

A. I call the Church Holy because its founder, Jesus Christ, is Holy, and because it can sanctify us by its teaching and its sacraments.

147.— Q. How is the Church Catholic or Universal?

A. The Church is Catholic or Universal because it will not cease to exist till the end of time, and because it teaches all nations, and maintains all truths necessary to salvation.

148.— Q. How is the Church Apostolic?

A. The Church is Apostolic because it was founded by Jesus Christ on his Apostles, and is governed by their lawful successors, and because it has taught and always will teach their doctrine.

\* 149.—Q. Are these marks and attributes to be found elsewhere besides in the Roman catholic Church?

A. These marks and attributes can only be found in the Holy Roman Catholic Church.

## CHAPTER THIRTEENTH

### ON THE SACRAMENTS IN GENERAL.

\* 150.—Q. What is a sacrament?

A. A sacrament is a sensible sign instituted by Jesus Christ to give grace.

\* 151.—Q. How many sacraments are there?

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

\* 152.—Q. Whence have the sacraments the power of giving grace?

A. The sacraments have the power of giving grace from the merits of Jesus Christ.

153.—Q. What grace do the sacraments give?

A. Some of the sacraments give to sinners sanctifying grace which justifies them and brings them from the death of sin to the life of grace ; others increase sanctifying grace in souls possessing supernatural life.

154.—Q. Which are the sacraments that give to sinners the grace of justification?

A. The sacraments that give to sinners the grace of justification are Baptism and Penance.

**155.—Q.** Why are Baptism and Penance called sacraments of the dead?

A. Baptism and Penance are called sacraments of the dead, because they wipe out sin which is the death of the soul, and give grace which is its life.

**156.—Q.** Which are the sacraments that increase sanctifying grace in our soul?

A. The sacraments that increase sanctifying grace in our soul are five: Confirmation, Holy Eucharist, Extreme Unction, Holy Orders, and Matrimony: they are called sacraments of the living.

**157.—Q.** Why are these five sacraments called sacraments of the living?

A. These five sacraments are called sacraments of the living, because they who receive them worthily are already living the life of grace.

**158.—Q.** What sin does he commit who receives the sacraments of the living in mortal sin?

A. He who willingly receives a sacrament of the living in mortal sin, commits a sacrilege, which is a very great sin, because it is an abuse of a sacred thing.

\* **159.—Q.** Besides sanctifying grace do the sacraments give any other grace?

A. Yes; besides sanctifying grace the sacraments give another grace, called sacramental.

**160.— Q. What is sacramental grace?**

A. Sacramental grace is a special help, which God gives to attain the end for which He instituted each sacrament.

**161.— Q. Do the sacraments always give grace?**

A. Yes, the sacraments always give grace; for this reason we should always receive them with good dispositions.

**\* 162.— Q. Which are the sacraments that can be received only once?**

A. The sacraments which can be received only once are Baptism, Confirmation and Holy Orders.

**\* 163.— Q. Why can we not receive Baptism, Confirmation, and Holy Orders more than once?**

A. We cannot receive Baptism, Confirmation, and Holy Orders more than once, because they imprint in the soul a character, or spiritual mark, which remains for ever.

**164.— Q. Why does this character remain in the soul even after death?**

A. This character remains in the soul even after death, for the honor and glory of those who are saved, for the shame and punishment of those who are damned.

## CHAPTER FOURTEENTH

## ON BAPTISM.

**\* 165.—Q. What is Baptism?**

A. Baptism is a sacrament which cleanses us from original sin, makes us Christians, children of God, and heirs to heaven.

**\* 166.—Q. Are actual sins also remitted by Baptism?**

A. Actual sins and all the punishment due to them are remitted by Baptism, if sincere sorrow be felt for having committed them.

**\* 167.—Q. Is Baptism necessary to salvation?**

A. Yes, Baptism is necessary to salvation.

**\* 168.—Q. Who can administer Baptism?**

A. The priest is the ordinary minister of Baptism; but in case of necessity any one who has the use of reason may baptize.

**\* 169.—Q. How is Baptism given?**

A. Whoever baptizes should pour water on the head of the person to be baptized, and say, while pouring the water: *I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.*

**\* 170.—Q. How many kinds of Baptism are there?**

A. There are three kinds of Baptism: Baptism of water, of desire, and of blood.

**171.— Q. What is Baptism of water?**

A. Baptism of water is that which is given by pouring ordinary water on the head of the person to be baptized, and saying at the same time : *I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.*

**172.— Q. When Baptism of water cannot be received, can it be replaced by Baptism of desire?**

A. Yes ; when Baptism of water cannot be received, it may be replaced by the desire of receiving it when possible, with sincere sorrow for past sins, and the resolution of observing the law of God.

**173.— Q. What is Baptism of blood?**

A. Baptism of blood is martyrdom suffered for the faith of Jesus Christ, or for some christian virtue, with sincere sorrow for sins committed.

**174.— Q. Do Baptism of desire and Baptism of blood produce the same effects as Baptism of water?**

A. Baptism of desire or Baptism of Blood renders us worthy of entering heaven, but does not imprint a character on the soul.

**175.— Q. What do we renounce before receiving Baptism?**

A. Before receiving Baptism we forever renounce the devil, his works and pomps, that is to say, sin of every kind and false maxims.

**176.— Q. Why is the name of a saint given to him who receives Baptism?**

A. The name of a saint is given in Baptism in order that the person baptized may imitate his virtues and have him for a protector.

**177.— Q. Why are godfathers and godmothers given in baptism?**

A. Godfathers and godmothers are given in Baptism in order that they may promise, in the name of the child, what the child itself would promise if it had the use of reason.

**178.— Q. What are the obligations of a godfather and a godmother?**

A. The obligations of a godfather and a godmother are : 1<sup>o</sup> to instruct the child in its religious duties, if the parents neglect to do so or die; 2<sup>o</sup> to see, if necessary, that the promises made at Baptism are accomplished.

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## CHAPTER FIFTEENTH

### ON CONFIRMATION.

\* **179.— Q. What is Confirmation?**

A. Confirmation is a Sacrament through which we receive the Holy Ghost, who gives us strength to confess our faith without fear, and to lead a holy life, in spite of the obstacles put in our way by the devil.

**\* 180.—Q.** By whom is Confirmation administered?

A. Confirmation is administered by the Bishop, or by a priest to whom the Pope has granted special powers.

**\* 181.—Q.** How is Confirmation administered?

A. The Bishop extends his hands over those who are to be confirmed, prays that they may receive the Holy Ghost, anoints the forehead of each with holy chrism, and gives each a slight blow on the cheek, saying: *Peace be with you.*

**182.—Q.** What is holy chrism?

A. Holy chrism is a mixture of olive oil and balm consecrated by the Bishop every year, on Holy Thursday.

**\* 183.—Q.** What does the Bishop say in anointing the person he confirms?

A. In anointing the person he confirms, the Bishop says: *I sign thee with the sign of the cross, and I confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost.*

**184.—Q.** What is meant by anointing the forehead with chrism in the form of a cross?

A. By anointing the forehead with chrism in the form of a cross is meant, that the Christian who is confirmed must openly profess and practice his faith, never be ashamed of it, and rather die than deny it.

**185.—Q.** Why does the Bishop give the person he confirms a slight blow on the cheek?

A. The Bishop gives the person he confirms a slight blow on the cheek to put him in mind that he must be ready to suffer everything, even death, for the sake of Christ.

\* **186.—Q.** To receive Confirmation worthily is it necessary to be in the state of grace?

A. Yes; to receive Confirmation worthily it is necessary to be in the state of grace.

**187.—Q.** What special preparation should be made to receive Confirmation?

A. To receive Confirmation, persons should know, as well as possible, the chief mysteries of faith, the duties of a christian, and especially what relates to the nature and effects of the sacrament of Confirmation.

\* **188.—Q.** Is it a sin to neglect Confirmation?

A. Yes; it is a sin to neglect Confirmation especially in these evil days, when faith and morals are exposed to such great dangers.

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## CHAPTER SIXTEENTH

### ON THE EFFECTS OF CONFIRMATION.

**189.—Q.** What are the effects of Confirmation?

A. The effects of Confirmation are an increase of sanctifying grace, the strengthening of our faith and the gifts of the Holy Ghost.

**190.—Q.** Which are the gifts of the Holy Ghost?

A. The seven gifts of the Holy Ghost are Wisdom, Understanding, Counsel, Fortitude, Knowledge, Piety, and the Fear of the Lord.

**191.—Q.** Why is the gift of Wisdom given us?

A. The gift of Wisdom is given us that we may have greater relish for the things of God, and that we may direct all our actions to His honor and glory.

**192.—Q.** What is the gift of Understanding?

A. The gift of Understanding is that which makes more clearly known to us the truths which we must believe and practise.

**193.—Q.** Why do we receive the gift of Counsel?

A. We receive the gift of Counsel to warn us of the deceits of the devil, and of the dangers to salvation.

**194.—Q.** Why do we receive the gift of Fortitude?

A. We receive the gift of Fortitude to strengthen us to do the will of God in all things.

**195.—Q.** What is the gift of Knowledge?

A. The gift of Knowledge is that which enables us to discover the will of God in all things.

**196.— Q.** What do you mean by the gift of Piety?

A. By the gift of Piety I mean that which makes us love God as a Father, and obey Him because we love Him.

**197. Q.** Why is the gift of Fear of the Lord given us ?

A. We receive the gift of Fear of the Lord to fill us with a great horror of sin.

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## CHAPTER SEVENTEENTH

### ON THE SACRAMENT OF PENANCE.

**198.— Q.** What is the sacrament of Penance?

A. Penance is a sacrament which remits the sins committed after Baptism.

**199.— Q.** Does the sacrament of Penance restore to the soul the friendship of God, when it cleanses it from its sins?

A. Yes ; the sacrament of Penance restores to the soul the friendship of God when it cleanses it from its sins.

**\*200.— Q.** When do we receive the Sacrament of Penance?

A. We receive the Sacrament of Penance when the priest gives absolution.

**201.— Q.** Have priests the power of remitting sins committed after Baptism?

A. Yes, priests have the power of remitting sins committed after Baptism, because Jesus Christ gave it to them, when He said

to His Apostles : *Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them ; whose sins you shall retain, they are retained.*

**202.— Q.** How do priests exercise the power of forgiving sins?

A. Priests exercise the power of forgiving sins by hearing the confession of sins, and granting pardon for them, as ministers of God, and in his name.

**\*203.— Q.** What must we do to receive the sacrament of Penance worthily?

A. To receive the sacrament of Penance worthily, we must do five things :

- 1o We must examine our conscience ;
- 2o We must have sorrow for our sins ;
- 3o We must make a firm resolution never more to offend God ;
- 4o We must confess our sins to the priest ;
- 5o We must accept the penance which the priest gives us.

**204.— Q.** What is the examination of conscience?

A. The examination of conscience is an earnest effort to recall to mind all the sins we have committed since our last worthy confession.

**\*205.— Q.** What should we do to make a good examination of conscience?

A. To make a good examination of conscience, we should call to mind, in succes-

sion, the commandments of God, the precepts of the Church, the seven capital sins, and the particular duties of our state in life, to find out the sins we have committed.

**206.— Q. What should we do before beginning the examination of conscience?**

A. Before beginning the examination of conscience, we should pray to God to give us light to know our sins, and grace to detest them.

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## CHAPTER EIGHTEENTH

### ON CONTRITION.

**\*207.— Q. What is Contrition?**

A. Contrition is sorrow for, and hatred of sins committed, with a firm purpose of sinning no more.

**\*208.— Q. Make an act of contrition?**

A. An act of contrition: "O my God, "I am heartily sorry for having offended "Thee, because Thou art infinitely good "and infinitely amiable, and because sin "displeases Thee; pardon me through the "merits of Jesus-Christ my Saviour; I "purpose, by the help of Thy holy grace, "never more to offend Thee, and to do "penance."

**\*209.—Q.** Is contrition absolutely necessary to obtain pardon for our sins?

A. Yes, contrition is absolutely necessary to obtain pardon for our sins.

**210.—Q.** 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.

**211.—Q.** What do you mean by saying that our sorrow should be interior?

A. When I say that our sorrow should be interior, I mean that it should come from the heart, and not merely from the lips.

**212.—Q.** What do you mean by saying that our sorrow should be supernatural?

A. When I say that our sorrow should be supernatural, I mean that it should be prompted by the grace of God, and excited by motives which spring from faith, and not by merely natural motives.

**213.—Q.** 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 sins, at least for all our mortal sins without exception.

**214.—Q.** 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.

**215.— Q.** Why should we be sorry for our sins?

A. We should be sorry for our sins for three reasons : 1o because sin is the greatest of evils and an offence against God our Creator, Father, and Redeemer ; 2o because it caused the death of Jesus Christ ; 3o because it deprives us of the happiness of heaven and renders us deserving of the eternal torments of hell.

**\*216.— Q.** How many kinds of contrition are there?

A. There are two kinds of contrition : perfect contrition, and imperfect contrition.

**\*217.— Q.** 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.

**\*218.— Q.** What is imperfect contrition?

A. Imperfect contrition is that by which we regret and hate sin because by it we lose heaven and deserve hell ; or because sin is so hateful in itself that we are ashamed at having committed it.

**219.— Q.** Is imperfect contrition sufficient for a worthy confession?

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

**\*220.— Q.** What should we do if, in danger of death, we feel guilty of mortal sin, and cannot obtain a priest to hear our confession?

A. If, in danger of death, we feel guilty of mortal sin and cannot obtain a priest to hear our confession, we must excite ourselves to an act of perfect contrition, with the firm purpose of confessing our sins as soon as possible.

**221.— Q.** What do you mean by a firm purpose of sinning no more?

A. By a firm purpose of sinning no more, I mean a fixed resolve not only to avoid all mortal sin, but also its near occasions.

**\*222.— Q.** What do you mean by the near occasions of sin?

A. By the near occasions of sin, I mean all the persons, places, and things that may easily lead us into sin.

## CHAPTER NINETEENTH

### ON CONFESSION AND SATISFACTION.

**\*223.— Q.** What is Confession?

A. Confession is the telling of our sins to a duly authorized priest, in order to obtain forgiveness.

**\*224.— Q.** What sins are we bound to confess?

A. We are bound to confess all our mortal sins, but it is well also to confess our venial sins.

**225.— Q.** Which are the chief qualities of a good confession?

A. The chief qualities of a good confession are three : it must be humble, sincere and entire.

**226.— Q.** When is our confession humble?

A. Our confession is humble, when we accuse ourselves of our sins, with a deep sense of shame and sorrow for having offended God.

**227.— Q.** When is our confession sincere?

A. Our confession is sincere, when we tell our sins honestly and truthfully, neither exaggerating nor excusing them.

**228.— Q.** When is our confession entire?

A. Our confession is entire, when we tell the number and kinds of our sins and the circumstances which change their nature.

**\*229.— Q.** What should we do if we cannot remember the number of our sins?

A. If we cannot remember the number of our sins, we should tell the number as nearly as possible, and say how often we have sinned in a day, a week or a month, and how long evil habit has lasted.

**\*230.— Q.** Is our confession worthy if, without our fault, we forget to confess a mortal sin?

A. If, without our fault, we forget to confess a mortal sin, our confession is worthy and the sin is forgiven ; but if, in a future

confession, it comes to our mind, it must be told.

**231.— Q.** Is it a grievous offence wilfully to conceal a mortal sin in confession?

A. Yes, it is a grievous offence wilfully to conceal a mortal sin in confession, because we thereby tell a lie to the Holy Ghost, and make our confession null and sacrilegious.

**\*232.— Q.** What must he do who has wilfully concealed a mortal sin in confession?

A. He, who has wilfully concealed a mortal sin in confession, must not only confess it, but also his sacrilege, and he must repeat all the sins he has committed since his last worthy confession.

**\*233.— Q.** Why does the priest give us a penance after confession?

A. The priest gives us a penance after confession, that we may satisfy God for the temporal punishment due to our sins, and to deter the penitent from again committing them.

**234.— Q.** Does the sacrament of Penance remit all punishment due to sin?

A. The sacrament of Penance remits the eternal punishment due to sin, but it does not always remit the temporal punishment which God requires as satisfaction for our sins.

**235.— Q. Why does God require a temporal punishment as a satisfaction for sin?**

A. God requires a temporal punishment as a satisfaction for sin, to teach us the great evil of sin and to deter us from committing it again.

**236. — Q. Which are the chief means by which we satisfy God for the temporal punishment due to sin?**

A. The chief means by which we satisfy God for the temporal punishment due to sin are : Prayer, Fasting, Almsgiving, all spiritual and corporal works of mercy, the patient suffering of the ills of life, and the penance imposed by the confessor.

**237.— Q. Which are the chief spiritual works of mercy?**

A. The chief spiritual works of mercy are : To exhort the sinner to repentance, to instruct the ignorant, to give good counsel, to comfort the sorrowful, to bear wrongs patiently, to forgive all injuries, and to pray for the living and the dead.

**238.— Q. Which are the chief corporal works of mercy?**

A. The chief corporal works of mercy are seven : To feed the hungry, to give drink to the thirsty, to clothe the naked, to ransom the captive, to harbor the traveller, to visit the sick, and to bury the dead.

## CHAPTER TWENTIETH

ON THE MANNER OF MAKING A GOOD  
CONFESSION.

**\*239.—Q.** What should we do on entering the confessional?

A. On entering the confessional we should kneel, make the sign of the Cross, and recite the *Confiteor* (I confess to Almighty God, p. VII) to the end, or only : I confess to Almighty God, and to you, father, that I have sinned.

**\*240.—Q.** After the *Confiteor*, what must we do?

A. After the *Confiteor*, we must : 1° tell the priest the time of our last confession, whether we received absolution and performed the penance enjoined ; we must 2° confess all the mortal sins we have committed since the last time we received absolution, and the venial sins we may wish to mention, saying before the mention of each sin : *I accuse myself, father, of . . .*

**\*241.—Q.** What must we do after confessing our sins ?

A. After confessing our sins, we say : *I accuse myself moreover of many other sins which at present I cannot recall to memory, and of all the sins of my past life ; for them I ask forgiveness of God, and of you, father, penance, and absolution.* We then listen attentively to the advice which the confessor may think proper to give.

**\*242.—Q.** What must we do when the confessor questions us?

A. When the confessor questions us, we must answer truthfully and clearly.

**\*243.—Q.** Are we allowed to accuse one or several faults of which we have accused ourselves in other confessions?

A. Yes; and it is sometimes well to renew the accusation of certain sins, in order better to excite ourselves to contrition, and to assure the validity of the sacrament.

**\*244.—Q.** What should we do while the priest is giving us absolution?

A. While the priest is giving us absolution, we should, from our heart, renew the Act of Contrition.

**\*245.—Q.** What should we do after having received absolution?

A. After having received absolution, we should humbly retire, thank God for having forgiven us, and perform our penance as soon as possible.

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## CHAPTER TWENTY-FIRST

### ON INDULGENCES

**\*246.—Q.** What is an Indulgence?

A. An indulgence is the remission, in whole or in part, of the temporal punishment due to the sin which has been forgiven.

**247.— Q.** Is an Indulgence a forgiveness of sin, or a license to commit sin ?

A. An Indulgence is not a forgiveness of sin, nor a license to commit sin, as protestants pretend ; indeed, he, who is in a state of mortal sin, cannot gain an indulgence.

**248.— Q.** How many kinds of Indulgences are there ?

A. There are two kinds of Indulgences, the Plenary Indulgence, and the Partial Indulgence.

**\*249.— Q.** What is a Plenary Indulgence ?

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

**250.— Q.** What is a Partial Indulgence ?

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

**251.— Q.** How does the Church, by means of Indulgences, remit the temporal punishment due to sin ?

A. The Church, by means of Indulgences, remits the temporal punishment due to sin, by applying to us the merits of Jesus Christ, and the superabundant satisfactions of the Blessed Virgin Mary, and of the saints ; which satisfactions form its spiritual treasury.

**\*252.—Q.** What must we do to gain an Indulgence?

A. To gain an Indulgence, we must be in a state of grace, and perform the works enjoined by him who grants the Indulgence.

## CHAPTER TWENTY-SECOND

### ON THE HOLY EUCHARIST.

**\*253.—Q.** What is the Holy Eucharist?

A. The Holy Eucharist is a sacrament which really and in truth contains the body, blood, soul, and divinity of our Lord Jesus Christ, under the appearances of bread and wine.

**254.—Q.** When did Jesus Christ institute the Holy Eucharist?

A. Jesus Christ instituted the Holy Eucharist at the Last Supper, on Holy Thursday, the eve of His death.

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

A. The twelve Apostles were present when Jesus Christ instituted the Holy Eucharist.

**256.—Q.** How did Our Lord institute the Holy Eucharist?

A. Our Lord instituted the Holy Eucharist by taking bread, blessing, breaking, and giving it to His Apostles, saying: *Take ye and eat. This is my body; and then*

by taking the cup of wine, blessing, and giving it, saying to them : *Drink ye all this. This is my blood which shall be shed for the remission of sins. Do this for a commemoration of me.*

**257.—**Q. What happened when Our Lord said : *This is my body ; this is my blood?*

A. When our Lord said, *This is my body*, the substance of the bread was changed into the substance of His body ; when He said, *This is my blood*, the substance of the wine was changed into the substance of His blood.

**258.—**Q. Is Jesus Christ whole and entire under the form of bread and under the form of wine?

A. Yes ; Jesus Christ is whole and entire under the form of bread and under the form of wine, nay, He is whole and entire under either species.

**259.—**Q. What remained of the bread and wine, after their substance had been changed into the substance of the body and blood of Jesus Christ?

A. After the substance of the bread and wine had been changed into the substance of the body and blood of Jesus Christ, there remained only the appearances of bread and wine.

**\*260.—**Q. What do you mean by the appearances of bread and wine?

A. By the appearances of bread and wine, I mean whatsoever touches the senses, such as the figure, the color, the taste.

**261.**—Q. What is this change, of the bread and wine into the body and blood of Jesus Christ, called?

A. This change of the bread and wine into the body and blood of Jesus-Christ is called Transsubstantiation.

**262.**—Q. How was the substance of the bread and wine changed into the substance of the body and blood of Jesus Christ?

A. The substance of the bread and wine was changed into the substance of the body and blood of Jesus-Christ by His almighty power.

**263.**—Q. Does this change of bread and wine into the body and blood of Jesus Christ continue to be made in the Church?

A. Yes, this change of bread and wine into the body and blood of Jesus-Christ continues to be made in the Church, by Jesus-Christ through the ministry of His priests.

\* **264.**—Q. When did Jesus Christ give to His priest the power of changing bread and wine into His body and blood?

A. Jesus Christ gave to His priests the power of changing bread and wine into His body and blood, when He said to the Apostles : *Do this in commemoration of me.*

\* **265.**—Q. When do the priests exercise the power of changing bread and wine into the body and blood of Jesus Christ?

A. The priests exercise this power of changing bread and wine into the body and

blood of Jesus Christ, when, in the Mass, they pronounce the words of consecration, which are Christ's own words : *This is my body, this is my blood.*

**266.**— Q. Should we adore the body and blood of Our Lord in the Holy Eucharist?

A. Yes, we should adore the body and blood of our Lord in the Holy Eucharist, because His body and blood are inseparably united to His divinity.

**267.**— Q. Does Jesus Christ leave heaven in order to be present in the Holy Eucharist?

A. No, Jesus Christ does not leave heaven in order to be present in the Holy Eucharist : He is both in heaven and in the Holy Eucharist.

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## CHAPTER TWENTY-THIRD

ON THE ENDS FOR WHICH THE HOLY EUCHARIST WAS INSTITUTED.

**\*268.**— Q. Why did Jesus Christ institute the Holy Eucharist?

A. Jesus Christ instituted the Holy Eucharist : 1° to unite us to Himself and to testify his love for us ; 2° to increase sanctifying grace in our soul, and to strengthen us against evil ; 3o to be a pledge of everlasting life, and to fit our bodies for glorious resurrection.

**269.— Q. How are we united to Jesus Christ in the Holy Eucharist?**

A. We are united to Jesus Christ in the Holy Eucharist by means of Holy Communion.

**\*270.— Q. What is Holy Communion?**

A. Holy Communion is the receiving of the body and blood of Jesus Christ.

**\*271.— Q. What is necessary to make a good communion?**

A. To make a good communion, it is necessary to be in the state of sanctifying grace, and to be fasting from midnight.

**\*272.— Q. Does he who receives communion in mortal sin receive the body and blood of Christ?**

A. He who receives communion in mortal sin receives the body and blood of Christ, but does not receive his grace, and he is guilty of a great sacrilege.

**273.— Q. Is it enough to be free from mortal sin to receive plentifully the graces of Holy Communion?**

A. No, to receive plentifully the graces of Holy Communion, it is not enough to be free from mortal sin, but we should be free from all affection for venial sin, and should make acts of lively faith, of firm hope, and ardent love.

**\*274.— Q. What is the necessary fast for Holy Communion?**

A. The necessary fast for Holy Communion is the abstaining from midnight,

from every thing which is taken as food or drink

**275.— Q.** Is any one ever allowed to receive Holy Communion when not fasting?

A. Any one in danger of death is allowed to receive Holy Communion when not fasting.

**276.— Q.** When are we bound to receive Holy Communion?

A. We are bound to receive Holy Communion under pain of mortal sin, during the Eastertime and when in danger of death.

**277.— Q.** Is it well to receive Holy Communion frequently?

A. Yes, it is well, and even often necessary to receive Holy Communion frequently ; because it increases grace in our souls, and strengthens us against evil.

**\*278.— Q.** What should we do after Communion?

A. After Communion we should spend some time in adoring and thanking our Lord, and in asking Him for the graces we need.

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## CHAPTER TWENTY-FOURTH

### ON THE SACRIFICE OF THE MASS.

**279.— Q.** What is the Mass?

A. The Mass is the unbloody sacrifice of the body and blood of Jesus Christ,

consecrated on the altar, and offered to God by the priest.

**280.— Q. What is a sacrifice?**

A. A sacrifice is the offering of an object by a priest to God alone, and the consuming of it to acknowledge that He is the Creator and Lord of all things.

**\*281.— Q. Is the Mass the same sacrifice as that of the Cross?**

A. Yes, the Mass is the same sacrifice as that of the Cross.

**282.— Q. How is the Mass the same sacrifice as that of the Cross?**

A. The Mass is the same sacrifice as that of the Cross, because the offering and the priest are the same, Christ our Blessed Lord, and the ends for which the sacrifice of the Mass is offered are the same as those of the sacrifice of the Cross.

**283.— Q. What are the ends for which the sacrifice of the Cross was offered?**

A. The ends for which the sacrifice of the Cross was offered are : 1o to honor and glorify God ; 2o to thank Him for all the graces bestowed on the whole world ; 3o to satisfy God's justice for the sins of men ; 4o to obtain all graces and blessings.

**284.— Q.** What is the difference between the sacrifice of the Cross and the sacrifice of the Mass?

A. The only difference between the two sacrifices is, that on the Cross Jesus Christ offered Himself by really shedding His blood; whereas on the altar He is offered by the priest without shedding His blood, nor dying.

**285.— Q.** How does the Mass represent the death of Jesus Christ?

A. The Mass represents the death of Jesus Christ by the separate consecration of the bread and of the wine.

**286.— Q.** How should we assist at Mass?

A. We should assist at Mass with great interior recollection and piety and with every outward mark of respect and devotion.

**287.— Q.** Which is the best manner of hearing Mass?

A. The best manner of hearing Mass is to offer it to God with the priest, for the same purpose for which it is said, to meditate on Christ's sufferings, and to go to Communion.

**288.— Q.** To whom do we offer the sacrifice of the Mass?

A. We offer the sacrifice of the Mass to God only, because the Sacrifice is an act of adoration which is due to God alone

## CHAPTER TWENTY-FIFTH

## ON EXTREME UNCTION.

**289.— Q.** What is Extreme Unction ?

A. Extreme Unction is the Sacrament which, through the anointing and prayers of the priest, gives health and strength to the soul, and sometimes to the body, when we are in danger of death from sickness or old age.

**290.— Q.** When should we receive Extreme Unction?

A. We should receive Extreme Unction when we are in danger of death from sickness, or from a wound or accident.

**291.— Q.** Should we wait until we are in extreme danger before we receive Extreme Unction?

A. No, we should not wait until we are in extreme danger before we receive Extreme Unction, but if possible, we should receive it whilst we have the use of our senses, so as to receive it with greater benefit to our soul, and not to expose ourselves to be deprived of this sacrament.

**\*292.— Q.** Which are the effects of the Sacrament of Extreme Unction?

A. The effects of the Sacrament of Extreme Unction are : 1o to comfort us in the pains of sickness and to strengthen us against temptation ; 2o to remit venial sins and to cleanse our souls from the re-

mains of sin ; 3o to restore us to health when God sees fit.

**293.— Q.** What do you mean by the remains of sin?

A. By the remains of sin I mean: 1o the punishment due to sin ; 2o the inclination to evil and the weakness of the will which are the result of our sins, and which remain after our sins have been forgiven.

**294.— Q.** How should we receive the Sacrament of Extreme Unction?

A. We should receive the Sacrament of Extreme Unction in the state of grace and with lively faith and resignation to the will of God.

**295.— Q.** Who are the ministers of Extreme Unction?

A. Bishops and priests are the ministers of Extreme Unction.

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## CHAPTER TWENTY-SIXTH

### ON HOLY ORDERS.

**\*296.— Q.** What is Holy Orders?

A. Holy Orders is a sacrament which gives to bishops, priests, and other ministers of the Church power and grace to perform their ecclesiastical duties.

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

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

**298.— Q.** How should Christians look upon the priests of the Church?

A. Christians should look upon the priests of the Church as the messengers of God and the dispensers of his doctrine and of his graces.

**299.— Q.** Who can confer the Sacrament of Holy Orders?

A. Only Bishops can confer the Sacrament of Holy Orders.

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## CHAPTER TWENTY-SEVENTH

### ON MATRIMONY.

**\*300.— Q.** What is the Sacrament of Matrimony?

A. Matrimony is the sacrament which unites a Christian man and woman in lawful marriage and gives them grace to live in a christian manner.

**301.— Q.** Can a Christian man and woman be united in lawful marriage in any other way than by the Sacrament of Matrimony?

A. No, a Christian man and woman cannot be united in lawful marriage in any other way than by the Sacrament of Matri-

mony, because Jesus Christ raised marriage to the dignity of a sacrament.

**302.— Q.** What should we think of persons who are married only by civil law?

A. Persons who are married only by civil law are in a state of habitual mortal sin, and their union is not legitimate before God, because it is not formed according to the laws of the Church.

**303.— Q.** Can the bond of Christian marriage be dissolved by any human power?

A. No, the bond of Christian marriage cannot be dissolved by any human power ; this bond can be broken only by the death of the husband or wife.

**\*304.— Q.** Which are the effects of the Sacrament of Matrimony?

A. The effects of the Sacrament of Matrimony are : 1o to sanctify the love of husband and wife ; 2o to give them grace to bear each other's weaknesses ; 3o to enable them to bring up their children in the fear and love of God.

**\*305. — Q.** What is necessary to receive worthily the Sacrament of Matrimony?

A. To receive worthily the Sacrament of Matrimony it is necessary to be in a state of grace, and to comply with the laws of the Church.

**306.— Q.** Who has the right to make laws concerning the Sacrament of Marriage?

A. The Church alone has the right to make laws concerning the Sacrament of Marriage, though the State also has the power to make laws concerning the civil effects of Marriage.

**307.— Q.** Why does the Church forbid the marriage of Catholics with persons who have a different religion or no religion at all?

A. The Church forbids the marriage of Catholics with persons who have a different religion or no religion at all, because such marriages generally lead to indifference with regard to religion, to loss of faith, and to the neglect of the religious education of the children.

**308.— Q.** Why do many marriages prove unhappy?

A. Many marriages prove unhappy because they are entered into without reflection or from motives unworthy of a Christian.

**309.— Q.** How should Christians prepare for a holy and happy Marriage?

A. Christians should prepare for a holy and happy Marriage by receiving the Sacraments of Penance and Holy Eucharist ; by begging God to grant them a pure intention and to direct their choice ; and by asking the advice of their parents and the blessing of their pastor.

**310.— Q.** In whose presence should Marriage be contracted?

A. Marriage, to be valid, must be contracted in presence of the pastor of the parish where it is celebrated, or of a priest authorized by the same, and at least two witnesses; to be licit marriage must be contracted in presence of the pastor of at least one of the parties, or of a priest authorized by the same and of at least two witnesses.

**311.— Q.** What do you mean by Marriage being forbidden between relatives within the third degree of kindred?

A. By marriage being forbidden between relatives as far as the third degree inclusive, I mean that a Marriage contracted by relatives within this degree is not valid, unless a dispensation has been obtained, which Ecclesiastical authority grants for sufficient reasons only.

**312.— Q.** What is meant by the command, not to solemnize Marriage at forbidden times?

A. The command not to solemnize Marriage at forbidden times means that during Advent and Lent, Marriage cannot be accompanied with pomp nor a Nuptial Mass.

**313.— Q.** What is a Nuptial Mass?

A. It is a Mass at which the priest, in the name of the Church, prays in a special manner for the contracting couple, and gives them a special benediction.

## CHAPTER TWENTY-EIGHTH

## ON THE SACRAMENTALS.

**\*314.— Q. What are Sacramentals?**

A. Sacramentals are things set apart or blessed by the Church to excite good thoughts and to increase devotion, and thereby to obtain for us the remission of our venial sins.

**315.— Q. What is the difference between the Sacraments and the Sacramentals?**

A. The difference between the Sacraments and the Sacramentals is twofold: 1o the Sacraments were instituted by Jesus Christ; whereas that Sacramentals were instituted by the Church; 2o the Sacraments give grace of themselves, provided we place no obstacle in the way; whereas the Sacramentals merely incite in us pious dispositions by means of which we may obtain grace.

**\*316.— Q. Which is the chief of the Sacramentals and the one most in use?**

A. The chief of the Sacramentals and the one most in use is the Sign of the Cross.

**\*317.— Q. How do we make the Sign of the Cross?**

A. We make the Sign of the Cross by putting the right hand to the forehead, then to the breast, and then to the left and right shoulders, saying: *In the name of the Father, and of the Son, and of the Holy Ghost. Amen.*

**\*318.— Q.** Why do we make the Sign of the Cross?

A. We make the Sign of the Cross to show that we are Christians, and that we believe the principal mysteries of our religion.

**319.— Q.** How is the Sign of the Cross a profession of faith in the principal mysteries of our religion?

A. The sign of the Cross is a profession of faith in the principal mysteries of our religion because it expresses the mysteries of one God in three Persons, of the Incarnation, and of the Redemption.

**320.— Q.** How does the sign of the cross express the mystery of one God in three Persons?

A. The words, *in the name*, express the mystery of one God; the words that follow, *of the Father, and of the Son, and of the Holy Ghost*, express the three Divine Persons.

**321.— Q.** How does the sign of the cross express the mysteries of the Incarnation, and of the Redemption?

A. The sign of the Cross expresses the mysteries of the Incarnation, and of the Redemption, by reminding us that the Son of God having become man, suffered death on the Cross to redeem us.

**\*322.— Q.** After the Sign of the Cross, which Sacramental is in most frequent use?

A. After the Sign of the Cross, the Sacramental in most frequent use is holy water.

**\*323.— Q. What is holy water?**

A. Holy water is water blessed by the priest with solemn prayer to beg God's blessing on those who use it, and protection from the powers of hell.

**324.— Q. Are there any other Sacramentals besides the sign of the cross and holy water?**

A. Yes, besides the sign of the cross and holy water there are many Sacramentals, such as blessed candles, palms, crucifixes, images, rosaries, scapulars, etc.

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## CHAPTER TWENTY-NINETH

### ON PRAYER.

**\*325.— Q. What is prayer?**

A. Prayer is the lifting up of our minds and hearts to God to adore Him, to thank Him for his benefits, to ask his forgiveness, or to beg of Him the graces we need for soul or body.

**\*326.— Q. Is prayer necessary to salvation?**

A. Yes, prayer is necessary to salvation, because without it no one having the use of reason can obtain the graces necessary to avoid evil and to do good.

**\*327.— Q. When must we pray?**

A. We must often pray, but particularly on Sundays and holy-days; every day, both morning and night; and in all dangers, temptations and afflictions.

**328.— Q. How should we pray?**

A. We should pray : 1o with attention ; 2o with humility, by acknowledging our own helplessness and dependence upon God ; 3o with great confidence in God and a great desire to obtain his graces ; 4o with perseverance.

**329.— Q. In whose Name must we pray?**

A. We must pray in the Name of Our Lord Jesus Christ, who has promised us that his Father will grant whatsoever we ask in his Name.

**330.— Q. For whom should we pray?**

A. We should pray for every one without exception, and particularly for all those who have authority over us, for our benefactors, for our enemies, for sinners, and the faithful departed.

**331.— Q. Does God always hear our prayers?**

A. Yes, God always hears our prayers when they are well said ; but He grants our request in the way He knows to be most useful for our salvation.

**332.— Q. What above all should we ask of God?**

A. We should ask God above all for those things which concern his Glory, our own and our neighbour's salvation.

**333.**— Q. May we ask God for health and for other temporal blessings?

A. Yes, we may ask God for health and other temporal blessings, provided we do so with submission to his will.

**\*334.**— Q. Which are the prayers most recommended to us?

A. The prayers most recommended to us are the Lord's Prayer, the Hail Mary, the Apostles' Creed, the *Confiteor*, and the Acts of Faith, Hope, Love, and Contrition.

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ON THE LORD'S PRAYER

**335.**— Q. Who taught us the « Our Father » or Lord's Prayer?

A. It is Jesus Christ Himself who taught us the "Our Father" or Lord's prayer.

**\*336.**— Q. Recite the Lord's Prayer?

A. *Our Father* . . . (See the beginning of the Catechism.)

**\*337.**— Q. Why do you say « Our Father » and not « My Father »?

A. We say "Our Father" and not "My Father," because God is the Creator or Father of all men, and consequently we are all children of a same family.

**338.**— Q. Why did Our Lord add « Who art in Heaven »?

A. Our Lord added "Who art in Heaven" to teach us to lift our hearts to heaven where God reigns in his great glory, and where we hope to possess him one day.

**\*339.—Q.** What do we ask of God in the Lord's Prayer?

A. In the Lord's Prayer we ask of God all that may contribute to his glory, and all that is necessary for the life of soul and body.

**340.—Q.** What do we ask for the glory of God?

A. We ask three things for the glory of God: 1° that His holy Name be known and blessed; 2° that He may reign in all hearts by his grace; 3° that all creatures obey Him on earth, as the angels and saints obey Him in heaven.

**341.—Q.** What do we ask for ourselves in the Lord's Prayer?

A. In the Lord's Prayer we ask four things for ourselves: 1° our daily bread, that is so say, spiritual and temporal goods; 2° the forgiveness of our sins, remembering that we must forgive our neighbour if we wish God to forgive us; 3° the grace of overcoming temptation; 4° the favor of being preserved from all evil, particularly from sin and eternal damnation.

**342.—Q.** What is expressed by the word «amen» or «so be it»?

A. The word *amen* or "so be it," expresses a more ardent desire to obtain what we ask, and it is for this reason that it is placed at the end of nearly every prayer.

## ON THE ANGELICAL SALUTATION

**\*343.—Q.** Why do we so often pray to the Blessed Virgin?

A. We pray often to the Blessed Virgin because she is the most powerful protectress we can have in heaven.

**344. Q.—**By what prayer does the Church most usually invoke the Blessed Virgin?

A. It is by the *Hail Mary*, also called, the *Angelical Salutation*, that the Church most usually invokes the Blessed Virgin.

**\*345.—Q.** Recite the angelical salutation?

A. *Hail Mary* . . . . . (See the beginning of the Catechism).

**346.—Q.** Why do we call this prayer the Angelical Salutation?

A. We call this prayer the *Angelical Salutation*, because it begins with the words by which the Angel Gabriel saluted the Blessed Virgin, in announcing to her that she would become Mother of God.

**347.—Q.** What is the meaning of these words : « full of grace » which the angel addressed to Mary?

A. These words mean that the Blessed Virgin Mary, by a special privilege, and through the merits of Jesus Christ, was preserved from the stain of original sin, and filled with grace from the first moment of her existence.

**348.**— Q. What is the meaning of these words of the angel to Mary : « The Lord is with thee »?

A. These words of the Angel to Mary mean that she is united to God in the most intimate manner and is about to become a living temple in which the Incarnate word will corporally dwell.

**349.**— Q. What is the meaning of these words of Saint Elizabeth to the Blessed Virgin : «Blessed art thou amongst women?»

A. These words mean that Mary is superior to all women, not only on account of her Immaculate Conception, but, above all, on account of her incomparable dignity of Mother of God.

**350.**— Q. What is the meaning of these other words of Saint Elizabeth to Mary : «And blessed is the fruit of thy womb, Jesus »?

A. These words mean that the Son of Mary is holiness itself, and that we should rejoice with her, because He is glorified by his Father and adored by man.

**351.**— Q. What do we acknowledge by this prayer of the Church : » Holy Mary, Mother of God, pray for us, sinners, now and at the hour of our death. Amen »?

A. By this prayer we acknowledge Mary to be holy and the Mother of God ; and full of confidence in her power, we implore her to obtain for us, by her prayers, to live, and die, as she did, in a holy manner, in order, one day, to be associated with her in heaven.

**\*352.— Q.** What sentiments should we cherish for the Blessed Virgin?

A. For the Blessed Virgin we should cherish sentiments of profound respect, tender love, firm and unlimited confidence, because she is the Mother of God and our mother also.

**353.— Q.** Is the Blessed Virgin truly the Mother of God?

A. Yes, the Blessed Virgin is truly the Mother of God, because the same Person who is the Son of God is also the Son of the Blessed Virgin Mary.

**354.— Q.** How can we say that the Mother of Jesus Christ is also our Mother?

A. We can say that Mary is our Mother, because Jesus Christ, on the Cross, wished His mother to adopt us, in the person of Saint John, as her children, when He said to Mary: *Behold thy Son*, and to Saint John: *Behold thy Mother*.

**\*355.— Q.** What should we do to show our devotion for the Blessed Virgin?

A. To show our devotion to the Blessed Virgin we should frequently invoke her, celebrate her feasts with piety, and strive to imitate her virtues.

**356.— Q.** What pious ways of paying honor to the Blessed Virgin, has the Church authorized?

A. The Church has authorized several pious ways of paying honor to the Bless,

ed Virgin, such are the beads, the rosary, the angelus, sodalities, confraternities of the scapulars of Our Lady of Mount-Carmel and of the Immaculate Conception, etc.

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## CHAPTER THIRTIETH

### ON THE COMMANDMENTS OF GOD.

**\*357.—Q.** Is it sufficient to belong to the Church of God to be saved?

A. No, it is not sufficient to belong to the Church of God to be saved; we must moreover observe the Commandments of God and of the Church.

**\*358.—Q.** Which are the Commandments that contain the whole law of God?

A. The Commandments that contain the whole law of God are the following two: 1° Thou shalt love the Lord thy God with thy whole heart and with thy whole soul with thy whole strength and with thy whole mind; 2° thou shalt love thy neighbour as thyself, for the love of God.

**359.—Q.** Why do you say that these two Commandments of the love of God and of our neighbour contain the whole law of God?

A. I say that these two Commandments of the love of God and of our neighbour contain the whole law of God, because all the other Commandments have been given to us but to enable us to know and to observe these two Commandment

**\*360.**— Q. Recite the abridgment of the Commandments of God?

A. *I am the Lord thy God, etc.* (See the beginning of the Catechism.)

**361.**— Q. Who gave the Ten Commandments?

A. God Himself, who gave them to Moses, on Mount Sinai, and Jesus Christ confirmed them in his Gospel.

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## CHAPTER THIRTY-FIRST

### ON THE FIRST COMMANDMENT OF GOD.

**\*362.**— Q. Which is the First Commandment of God?

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

**363.**— Q. How does the First Commandment help us to keep the great Commandment of the love of God?

A. The First Commandment helps us to keep the great Commandment of the love of God, because it commands us to adore God alone.

**\*364.**— Q. How do we adore God?

A. We adore God by faith, hope, and charity ; and by the worship we give Him as Creator and Sovereign Master of all things.

**\*365.—Q.** How do we break the First Commandment of God?

A. We break the first Commandment of God : 1° by giving to any creature the honor which belongs to God alone ; 2° by giving false worship to God ; 3° by attributing to any creature a perfection which belongs to God alone.

**366.—Q.** Is it allowed to make use of spells and charms, to credit dreams, spiritists and fortune tellers?

A. No, it is not allowed, because by so doing, we attribute to creatures perfections and power which belong to God alone.

**\*367.—Q.** Do we sin against the First Commandment of God, when we sin against faith, hope and charity?

A. Yes, we sin against the first Commandment of God, when we sin against faith, hope and charity.

**\*368.—Q.** How do we sin against faith?

A. We sin against faith : 1° when we wilfully doubt any revealed truth ; 2° when we refuse to believe what God teaches us by his Church : 3° when we are ashamed to pass for a Christian, or when we formally deny our faith ; 4° when we neglect to learn sufficiently the Christian doctrine.

**369.—Q.** Who are they who refuse to believe what God teaches by his Church?

A. Heretics and infidels are they who refuse to believe what God teaches by his Church.

**370.— Q.** Is it a great fault not to openly profess our Faith in the true Church in which we inwardly believe?

A. Yes, it is a great fault not to openly profess our faith in the true Church when we inwardly believe in it, because Our Lord has said : *Whosoever shall deny me before men, I will also deny him before my Father, who is in heaven.*

**\*371.— Q.** Are we often obliged to make open profession of our faith?

A. Yes, we are obliged to make open profession of our faith as often as God's honor, our neighbour's spiritual good, or our own requires it : *Whosoever, says Christ, shall confess Me before men, I will also confess him before my Father, who is in heaven.*

**372.— Q.** Which are the sins against hope?

A. The sins against hope are Presumption and Despair.

**373.— Q.** What is Presumption?

A. Presumption is a rash expectation of salvation through which we rely on God's mercy as a license to commit sin and to delay our conversion.

**\*374.— Q.** What is Despair?

A. Despair is the loss of hope in God's mercy regarding our conversion and eternal salvation.

**375.**— Q. How do we sin against the love of God?

A. We sin against the love of God by all sin, but particularly by mortal sin.

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## CHAPTER THIRTY-SECOND

ON THE FIRST COMMANDMENT—THE WORSHIP  
AND INVOCATION OF SAINTS.

**\*376.**— Q. Does the First Commandment forbid the honoring of the Saints?

A. No, the First Commandment does not forbid the honoring of the Saints; on the contrary, it rather approves of this worship, because by honoring the Saints, who are the chosen friends of God, we honor God Himself.

**\*377.**— Q. Does the First Commandment forbid us to invoke the Saints by asking their help and intercession?

A. No, the First Commandment does not forbid us to invoke the Saints by asking their help and intercession.

**378.**— Q. How do we know that the Saints hear us?

A. We know that the Saints hear us because they are with God, Who makes our prayers known to them.

**379.—Q.** Why do we believe that the Saints will help us?

A. We believe that the saints will help us because we are brethren and members of the same Church, and because of the miracles obtained by their intercession.

**380.—Q.** How are the Saints and we members of the same Church?

A. The Saints and we are members of the same Church because the bonds of charity, which united them during life to the Church militant, are not broken by their entrance into the Church triumphant.

**381.—Q.** What is the communion of Saints?

A. The Communion of Saints signifies the mutual union which charity establishes between the living members of the Church, the blessed in heaven and the souls suffering in purgatory.

**382.—Q.** What benefits result from the Communion of Saints?

A. Two benefits result from the Communion of Saints : 1° the faithful on earth assist one another by their prayers and good works and they are aided by the intercession of the Saints in Heaven ; 2° the souls in purgatory are relieved by the Saints in heaven and the faithful on earth.

**383.—Q.** What do you understand by the relics of the Saints?

A. By the relics of the Saints I understand all that remains of their bodies and the objects directly connected with them.

**384.— Q.** Does the first commandment forbid us to honor the relics of the Saints?

A. No, the First Commandment does not forbid us to honor the relics of the Saints because this honor refers to God, whose friends the Saints are.

**\*385.— Q.** Does the First Commandment forbid the making of images?

A. The First Commandment does forbid the making of images if they are made to be adored as Gods; but it does not forbid the making of them to put us in mind of Jesus Christ, His Blessed Mother, and the Saints.

**386.— Q.** Is it right to show respect to the images of Jesus Christ and the Saints?

A. Yes, it is right to show respect to the images of Jesus Christ and the Saints, because they represent Jesus Christ and the Saints

**387.— Q.** Is it allowed to pray to the Crucifix or to the images and relics of the Saints?

A. No, it is not allowed to pray to the Crucifix, or to the images and relics of the Saints, for they have no life nor power nor faculty to help or hear us.

**\*388.— Q.** Why do we pray before the Crucifix, images and the relics of the Saints?

A. We pray before the Crucifix and the images and relics of the Saints, because these objects excite our devotion, by re-

minding us of Jesus Christ and his Saints, that we may imitate their virtues.

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## CHAPTER THIRTY-THIRD

ON THE SECOND COMMANDMENT OF GOD.

**\*389.**— Q. What is the Second Commandment of God?

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

**\*390.**— Q. What are we commanded by the Second Commandment?

A. We are commanded by the Second Commandment to speak with reverence of God, and of the Saints and of holy things ; and to keep our lawful oaths and vows.

**\*391.**— Q. What is an oath?

A. An oath is to take God as witness of the truth of what we say.

**392.**— Q. When may we take an oath?

A. We may take an oath in serious circumstances, as when we are compelled to do so by lawful authority or when it is necessary for God's honor, or for our own or our neighbour's good.

**393.— Q. What is swearing in vain?**

A. Swearing in vain is : 1° to take an oath without necessity ; 2° to affirm on oath what we know to be false : this is called perjury ; 3° to bind ones' self by oath to do something forbidden.

**394.— Q. Is perjury, or a false oath, a great sin?**

A. Perjury, or false oath, is in itself a mortal sin, because it is a serious injury to God by seeming to make Him partaker in the lie.

**395.— Q. He who has sworn to do an unlawful act, is he obliged to keep his oath?**

A. No, he who has sworn to do an unlawful act is not obliged to keep his oath ; because he was guilty of a fault in taking the oath, and he would be guilty of another in keeping it.

**396.— Q. What is a vow?**

A. A vow is a deliberate promise made to God with the intention of binding ourselves rigorously to accomplish something which is agreeable to Him.

**397.— Q. Is it a sin not to keep our vows?**

A. Yes, it is a sin not to keep our vows and this sin is mortal or venial according to the nature of the vow and the intention we had in taking it.

**398.— Q. Is it right to make vows?**

A. Yes, it is right to make vows, since it is an excellent means of honoring God ; however, it is prudent never to make them without mature reflection, nor without the advice of one's confessor.

**\*399.— Q. What is forbidden by the second commandment?**

A. The second commandment forbids all false, rash, unjust and unnecessary swearing, as well as blasphemy and cursing.

**\*400.— Q. What is blasphemy?**

A. Blasphemy is the use of injurious words against God or the Saints, and above all to profane the Holy Name of God.

**\*401.— Q. Is blasphemy a great sin?**

A. Yes, blasphemy is a great sin, which God often punishes even in this world.

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## CHAPTER THIRTY-FOURTH

ON THE THIRD COMMANDMENT OF GOD.

**\*402.— Q. What is the third commandment of God?**

A. The third commandment is : *Remember that thou keep holy the Sabbath day.*

**\*403.— Q. What is commanded by the third commandment?**

A. By the third commandment we are commanded to sanctify the Sunday which is called the Lord's day, because this day should be specially employed in the service and worship of God.

**404.— Q.** Are the Sabbath day and the Sunday the same?

A. No, because the Sabbath sanctified by the Jews was the seventh day of the week, but Sunday which is sanctified by Christians is the first day of the week.

**405.— Q.** Why does the Church command us to keep the Sunday holy instead of the Sabbath?

A. The Church commands us to sanctify the Sunday, because on that day our Lord arose from the dead, and on Sunday, he sent the Holy Ghost upon the Apostles.

**\*406.— Q.** How are we to honor God on Sunday?

A. We should honor God on Sunday by assisting at Holy Mass; and by abstaining from servile works, which are not necessary.

**407.— Q.** What sin does a person commit, who does not assist at mass on Sunday, when he can do so?

A. A person who does not assist at mass on Sunday, when he can do so, commits a mortal sin.

**408.— Q.** What do you mean by servile works?

A. Servile works are those which require labor rather of the body than of the mind.

**\*409.—** Q. Are servile works on Sunday ever lawful?

A. Servile works are lawful on Sunday, when the glory of God, charity due to our neighbour, or necessity requires them.

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## CHAPTER THIRTY-FIFTH

### ON THE FOURTH COMMANDMENT.

**\*410.—** Q. What is the fourth commandment of God?

A. The fourth commandment is : *Honor thy father and thy mother.*

**\*411.—** Q. How should we honor our parents?

A. We should honor our parents by loving them, by respecting them, by assisting them, and by obeying them in all that is not sin.

**\*412.—** Q. Why should we love our father and our mother?

A. We should love our father and our mother, because after God it is to them we owe our life, and because He has charged them to provide for our chief wants.

**413.—** Q. How do we respect our father and mother?

A. We respect our father and mother by treating them with deference, bearing patiently with their infirmities and even with their defects.

**\*414.—Q.** Why should we respect our father and mother?

A. We should respect our father and mother because they hold God's place over us.

**\*415.—Q.** Why should we obey our father and mother?

A. We should obey our father and mother because in obeying them it is God we obey.

**416.—Q.** Why should we assist our father and mother?

A. We should assist our father and mother because it is very just that we render to them in their wants, all that we have ourselves received from them.

**417.—Q.** How should we assist our father and mother?

A. We should assist our father and mother by procuring for them, as far as we can, all spiritual and temporal help in time of malady, in old age, and in poverty, and by praying for them after their death.

**\*418.—Q.** What is the meaning of these words: «that thou mayest be long lived»?

A. These words signify that God often rewards, even in this life, the child who honors his father and mother.

**\*419.—Q.** What punishment is inflicted upon children who outrage their father and mother, or who abandon them in their necessities?

A. Children who outrage their father and mother, or who abandon them in

their necessities, are cursed by God, and are held in execration by man.

**\*420.— Q. Are our father and mother the only persons to whom we owe honor and obedience?**

A. No, for we should honor and obey all those who have authority over us, such as bishops, pastors, magistrates, masters, and lawful superiors.

**421.— Q. What are the duties of fathers and mothers towards their children?**

A. Fathers and mothers are obliged to provide for the wants of their children, to bring them up in a christian manner, to correct their defects, to keep them from all spiritual and corporal dangers, and to give them good example.

**422.— Q. What are the duties of superiors towards inferiors?**

A. Superiors should treat their inferiors with charity, watch over their conduct, and facilitate for them the means to accomplish their duties of religion.

**423.— Q. What are the duties of inferiors towards superiors?**

A. The duties of inferiors towards superiors are to respect and to obey them.

**\*424.— Q. What is forbidden by the fourth commandment?**

A. The fourth commandment forbids all disobedience, stubbornness, and contempt towards father, mother or superiors.

## CHAPTER THIRTY-SIXTH

ON THE FIFTH AND SIXTH COMMANDMENTS  
OF GOD.

**\*425.**— Q. What is the fifth commandment of God?

A. The fifth commandment of God is :  
*Thou shalt not kill.*

**\*426.**— Q. What is commanded by the fifth commandment?

A. By the fifth commandment we are commanded to respect our own and our neighbour's spiritual and corporal life.

**\*427.**— Q. What is forbidden by the fifth commandment?

A. The fifth commandment forbids us :  
1° to take away our own life or the life of others, or even to desire to do so ; 2° to wound or to strike or to hate our neighbour ; to say injurious words and to revenge ; 3° to give scandal.

**\*428.**— Q. What do you mean by scandalizing our neighbour ?

A. By scandalizing our neighbour, I mean to lead him into evil by bad advice or bad example, and thus expose ourselves to give death to his soul.

**\*429.**— Q. Are we obliged to repair the evil we have done our neighbour?

A. Yes, we are obliged to repair the evil we have done our neighbour by scandal,

by detraction or by calumny, by injury or by bad treatment.

**\*130.— Q. What is the sixth commandment of God?**

A. The sixth commandment of God is :  
*Thou shalt not commit adultery.*

**\*131.— Q. What is commanded by the sixth commandment?**

A. We are commanded by the sixth commandment to be pure in thought, and modest in all our thoughts, words and actions.

**\*132.— Q. What is forbidden by the sixth commandment?**

A. The sixth commandment forbids: 1° all unchaste freedom with another's wife or husband ; 2° all immodesty with ourselves or others in look, word or action ; 3° all immodesty in dress ; 4° everything that leads to impurity, such as immodest pictures and shows, fast dances, immoral books and newspapers.

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## CHAPTER THIRTY-SEVENTH

### THE FOUR LAST COMMANDMENTS OF GOD.

**\*133.— Q. Which is the seventh commandment of God?**

A. The seventh commandment of God is :  
*Thou shalt not steal.*

**\*434.—Q. What is commanded by the seventh commandment?**

A. By the seventh commandment we are commanded to give every one what belongs to him, and to respect his property.

**\*435.—Q. What is forbidden by the seventh commandment?**

A. The seventh commandment forbids all unjust taking or keeping what belongs to our neighbour, or doing Him any injustice.

**436.—Q. Who are they who take unjustly what belongs to another?**

A. They who take unjustly what belongs to another are robbers, unfaithful servants, dishonest merchants, usurers, dishonest litigants and generally all those who wrong their neighbor.

**\*437.—Q. Are we bound to restore ill-gotten goods?**

A. Yes, we are bound to restore ill-gotten goods, or the value of them, as far as we are able; otherwise we cannot obtain pardon of our sins, nor be saved.

**\*438.—Q. Are we obliged to repair the damage we have unjustly caused?**

A. Yes, we are obliged to repair the damage we have unjustly caused.

**439.—Q. How do we unjustly retain what belongs to another?**

A. We unjustly retain what belongs to another, by not paying our debts when

we can do so, by not restoring an object confided to us, or by keeping anything we find without seeking the rightful owner.

**\*440.— Q. What is the eighth commandment of God?**

A. The eight commandment of God is :  
*Thou shalt not bear false witness against thy neighbour.*

**\*441.— Q. What are we commanded by the eighth commandment?**

A. By the eighth commandment we are commanded to speak the truth in all things and to respect our neighbour's honor and reputation.

**\*442.— Q. What is forbidden by the eighth commandment?**

A. The eight commandment forbids false testimony, detraction, calumny and lies.

**443.— Q. What is False Testimony?**

A. False Testimony is an evidence contrary to truth, given before a tribunal.

**444 — Q. What is a Rash Judgment?**

A. Rash Judgment is a bad opinion of our neighbour, formed without sufficient proofs.

**445.— Q. What is Detraction?**

A. Detraction is making known, without necessity, the real faults or defects of our neighbour.

**446.—Q.** How can we repair the evil done our neighbour by detraction ?

A. We can repair the evil done our neighbour by detraction, by excusing his faults and by praising his good qualities.

**447.—Q.** What is Calumny?

A. Calumny is a false accusation against our neighbour, by which we attribute to him a defect which he does not possess, or accuse him of a fault which he has not committed.

**448.—Q.** How should we repair the evil done our neighbour by Calumny?

A. We should repair the evil done our neighbour by Calumny, by retracting the falsehood spoken against him.

**\*449.—Q.** What is the ninth commandment of God?

A. The ninth commandment of God is : *Thou shalt not covet thy neighbor's wife.*

**\*450.—Q.** What is commanded by the ninth commandment?

A. We are commanded by the ninth commandment to keep ourselves pure in thought and desire.

**\*451.—Q.** What is forbidden by the ninth commandment?

A. The ninth commandment forbids : 1° all unchaste thoughts and desires of another's wife or husband ; 2° all other carnal thoughts and desires.

\*152.—Q. Are impure thoughts and desires always sins?

A. Impure thoughts and desires are always mortal sins, if we consent to them.

\*153.—Q. Which are the means to be employed to avoid these sins?

A. The means to be employed to avoid these sins are the avoidance of all dangerous occasions, prayer, the frequent reception of the sacraments, and devotion to the Blessed Virgin.

\*154.—Q. What is the tenth commandment of God?

A. The tenth commandment of God is : *Thou shalt not covet thy neighbour's goods.*

\*155.—Q. What are we commanded by the tenth commandment?

A. We are commanded by the tenth commandment to rejoice in our neighbour's welfare, and to repress the desire to take or to keep unjustly what belongs to another.

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## CHAPTER THIRTY-EIGHTH

ON THE COMMANDMENTS OF THE CHURCH.

\*156.—Q. Which are the principal commandments of the Church?

A. *Thou shalt sanctify the holydays . . .* (See beginning of Catechism).

**\*157.— Q** Are we obliged to observe the commandments of the Church?

A. Yes, we are strictly obliged to observe the commandments of the Church, because it is Jesus Christ Himself who has given the Church power to make these laws, and He wishes us to obey them.

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#### FIRST COMMANDMENT OF THE CHURCH.

**\*458.— Q.** What is commanded by the first commandment: «Thou shalt sanctify the holydays which are commanded thee »?

A. We are commanded by the first commandment to sanctify the holydays of obligation, designated by the Church.

**159. — Q.** Why were holydays instituted by the Church?

A. Holydays were instituted by the Church to recall to our minds the great mysteries of religion and the virtues and glory of the saints.

**160.— Q.** How should we keep holydays of obligation?

A. We should keep holydays of obligation as we should keep the Sunday: by assisting at Mass and abstaining from servile works.

## SECOND COMMANDMENT OF THE CHURCH.

**\*461.— Q.** What is commanded by the second commandment of the Church: «Thou shalt hear Mass on Sundays and holydays »?

A. By the second commandment of the Church we are commanded to assist at Mass on Sundays and holydays of obligation.

**\*462.— Q.** How should we assist at Mass so as to fulfil the precept of the Church?

A. To fulfil the precept of the Church, we must hear the entire Mass, with devotion, respect, and attention.

**463.— Q.** Is it a mortal sin not to hear Mass on Sundays or holydays, or to prevent others from hearing it?

A. Yes, it is a mortal sin, 1° not to hear Mass on Sundays or holydays, without serious reasons; 2° to prevent, without sufficient reason, any one from hearing Mass on the days commanded.

THIRD COMMANDMENT OF THE  
CHURCH.

**\*464.— Q.** What do you understand by the third commandment: «Thou shalt confess thy sins at least once a year »?

A. By this commandment I understand that we are all obliged to go to confession once a year, at least.

**\*465.— Q.** To what are persons exposed who go but once a year to confession?

A. Persons who go but once a year to confession, deprive themselves of the graces of the sacrament, confirm themselves in their bad habits, and expose themselves to die in a state of sin.

**\*466.— Q.** Are children obliged to go to confession?

A. Yes, children are obliged to go to confession at the age of discretion, that is to say, when they sufficiently understand what it is to offend God mortally, which is commonly about the age of seven years.

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## CHAPTER THIRTY-NINTH

ON THE COMMANDMENTS OF THE CHURCH.  
(Continuation.)

**\*467.— Q.** What does the Church command us by the fourth Commandment: «Thou shalt humbly receive thy Creator, at least at Easter time»?

A. By this commandment the Church commands all the faithful who have reached the age of discretion to receive Holy Communion once a year, at least, and during the Easter time.

**468.— Q.** What do you mean by the age of discretion as regards Holy Communion?

A. The age of the discretion as regards Holy Communion is when a child is suffi-

**477.—Q.** Which are the reasons that may exempt us from fasting?

A. The reasons which may exempt us from fasting, are a dispensation, illness, hard labor; in case of doubt, we should ask our confessor's advice.

SIXTH COMMANDMENT OF THE CHURCH.

**\*478.—Q.** What does the Church forbid by the sixth Commandment: «Thou shalt not eat flesh meat on Fridays or Saturdays»?

A. By the sixth Commandment, the Church forbids us to use without necessity, any flesh food on Friday and on Saturday. In this province the Sovereign Pontiff has allowed the use of flesh food on Saturday, when it is not a fast day.

**\*479.—Q.** What is to be observed on the days of Lent on which by dispensation we are allowed to eat flesh meat?

A. On the days of Lent, on which, by dispensation, we are allowed to eat flesh meat, such dispensation is restricted to one single meal.

**480.—Q.** Which are the days in Lent on which, by dispensation, we are allowed to eat flesh meat?

A. The days in Lent on which, by dispensation, we are allowed to eat flesh meat are: 1° every Sunday, 2° every Monday, Tuesday, Thursday and Saturday, except Saturday of Ember days, and Holy Saturday until noon.

**481.— Q. Why does the Church command us to abstain from meat on Fridays?**

A. The Church commands us to abstain from meat on Fridays to make us do penance on the day our Lord died for us.

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SEVENTH COMMANDMENT OF THE CHURCH.

**\*482.— Q. What is commanded by the seventh commandment of the Church: «Thou shalt faithfully pay to the Church her rights and tithes »?**

A. We are commanded by this commandment to pay the tithes, supplement, poll-tax and other dues authorized for the expenses of divine worship and for the support of the pastors.

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CHAPTER FORTIETH

ON THE LAST JUDGMENT AND THE RESURRECTION, HELL, PURGATORY AND HEAVEN.

**\*483.— Q. When will Jesus Christ judge us?**

A. Jesus Christ will first judge us immediately after our death and again on the last day.

**\*484.— Q. What is the judgment called which we undergo immediately after our death?**

A. The judgment which we undergo immediately after our death is called the *Particular Judgment*.

**\*485.— Q. What is the General Judgment?**

A. The *General Judgment* is that which all men have to undergo on the last day.

**486.— Q. Why does Jesus Christ judge men immediately after death?**

A. Jesus Christ judges men immediately after death, to reward or punish them according to their deeds.

**\*487.— Q. Which are the rewards or punishments reserved for the souls of men after the Particular Judgment?**

A. The rewards or punishments reserved for the souls of men after the particular judgment are Heaven, Purgatory, and Hell.

**\*488.— Q. What is Hell?**

A. Hell is a place of torture for those who die in a state of mortal sin, in which they are deprived of the sight of God and suffer dreadful torments for all eternity.

**\*489.— Q. What is Purgatory?**

A. Purgatory is a place of punishment in which suffer, before going to heaven,

the souls of those who die guilty of venial sins, or without having satisfied for the temporal punishment due to their sins.

**\*490.—Q. Can the faithful on earth help the souls in Purgatory?**

A. Yes, the faithful on earth can help the souls in Purgatory by their prayers, their mortifications, their alms deeds, by indulgences, by having masses said and by going to communion for them.

**491.—Q. If every one is judged immediately after death, what need is there of a general judgment?**

A. Though every one is judged immediately after death, there is need of a general judgment, that God, who, on earth often permits the good to suffer and the wicked to prosper, may in the end appear Just before all men.

**\*492.—Q. Will our bodies share in the reward or punishment of our souls?**

A. Yes, our bodies will share in the reward or punishment of our souls, because through the Resurrection they will be again united to them, to share their happiness or misery, as they had been sharers in their good deeds or in their sins.

**493.—Q. In what state will the bodies of the just rise?**

A. The bodies of the just will rise glorious and immortal

**494.— Q.** Will the bodies of the damned also rise?

A. Yes, the bodies of the damned will also rise, but they will be condemned to eternal punishment.

**\*495.— Q.** What is Heaven?

A. Heaven is a place of bliss, in which the blessed see God face to face, participate in his glory, and enjoy eternal happiness.

**\*496.— Q.** Who are they who go to Heaven?

A. Those who go to Heaven are the just who have never offended God, or, who, having had the misfortune to offend Him, have done penance.

**497.— Q.** What words should we bear always in mind?

A. We should bear always in mind these words of our Lord Jesus Christ : *What doth it profit a man if he gain the whole world and suffer the loss of his own soul, or what exchange shall a man give for his soul? For the Son of Man shall come in the glory of his Father with his angels ; and then will he render to every man according to his works.*

## CHAPTER FORTY-FIRST (1)

ON THE PRACTICES OF A CHRISTIAN LIFE.

**498.—Q.** What should a Christian do every day of his life?

A. To lead a holy life a Christian should every day :

1° On awaking in the morning, make the sign of the cross and say : *My God, I give Thee my heart ;*

2° After having dressed with modesty, kneel down and say his morning prayer ;

3° Hear Mass, when he can do so conveniently ;

4° Attend to the duties of his state ;

5° Take his meals with sobriety and temperance, being careful to say grace before and after meals ;

6° Assist the poor according to his means ;

7° Examine his conscience, and say evening prayers at the appointed time and, as much as possible, in union with all his household.

**499.—Q.** How should he sanctify his actions?

A. He should sanctify his actions by offering them to God.

(1) This last Chapter, which it is very important to explain to children, may be reserved as a matter for the instructions to be given during the three days' retreat preparatory to First Communion, or for the lessons in Catechism on the Sundays following.

**500.— Q. How should he endure the trials and vexations of life?**

A. He should endure the trials and vexations of life with patience, in atonement for his sins, and unite them to the sufferings of Jesus Christ.

**501.— Q. How should he bear himself in temptation?**

A. In temptation, he should commend himself to God, and avoid conversation and occasions that might lead him into evil.

**502.— Q. If he deems that he has fallen into mortal sin, what should he do?**

A. If he deems that he has fallen into mortal sin, he should humble himself therefore on the spot, beg God's pardon by an act of perfect contrition, and go to confession as soon as possible.

**503.— Q. What should he observe regarding amusements?**

A. Regarding amusements, he should be careful to enjoy none but those that are necessary or innocent.

**504.— Q. How should a Christian behave on Sundays and holydays?**

A. On Sundays and holydays, a Christian should abstain from all servile work, from unlawful play, from travelling for temporal affairs; he should attend Mass in his parish, vespers and the instructions given on such days.

**505.— Q. What is it proper to do every month?**

A. It is proper to go, every month, to confession and to communion, according to the advice of one's confessor.

**506.— Q. What is it right to do every year?**

A. It is right to make a more particular review of one's conscience every year in order to prepare for Easter Communion.

**507.— Q. How should one behave during illness?**

A. During illness, one should be thoroughly resigned to the will of God; and if the sickness become dangerous, prepare for death in a Christian manner.

**508.— Q. How should a person act, when he sees any one of his relatives or friends dangerously ill?**

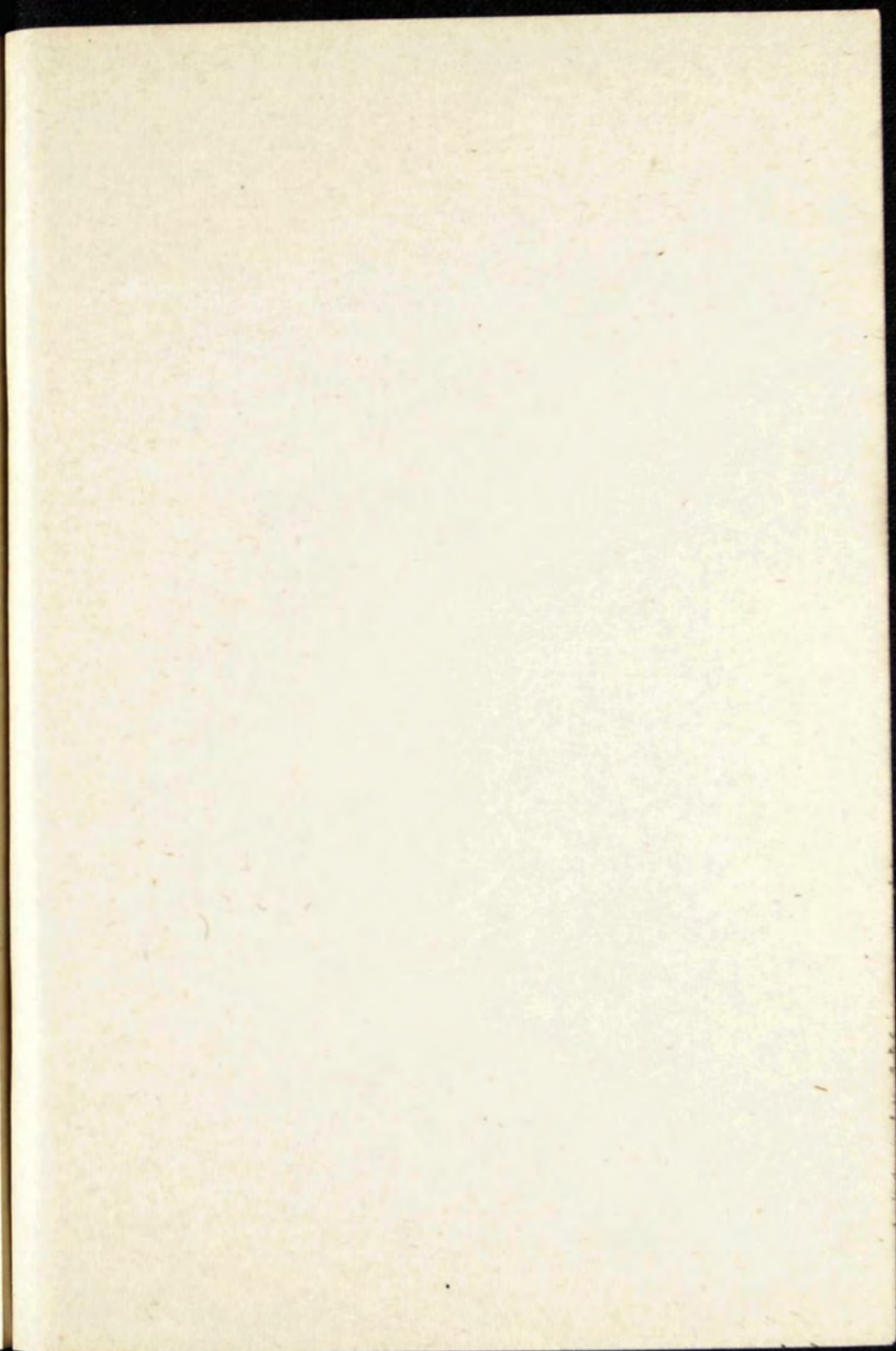
A. He who sees any one of his relatives or friends dangerously ill, should induce him to settle his affairs, to procure the assistance of a priest and to receive the last sacraments.

THE END.

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N. B. — For the index, see pages III and IV of the Catechism.







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## DO YOU KNOW ?

**Q** - What is Dupuis Frères ?

**A** - Dupuis Frères is a Montreal firm operating a Department store at 865 St. Catherine St. East and a Mail order business at 780 Brewster St.

**Q** - Who founded Dupuis Frères and when ?

**A** - J. Nazaire Dupuis founded this store in 1868.

**Q** - Who are the Directors of Dupuis Frères today ?

**A** - The President is Mr. Raymond Dupuis, K. C., who belongs to the third generation of the founder's family. The Vice-President and Managing Director is Mr. A. J. Dugal, D.C.S., Knight of St. Gregory the Great; the other Directors are Mr. Rolland Prefontaine and Mr. Jean R. Dupuis.

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*Serving the public since 1868*

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865, St. Catherine  
St. East



**Dupuis Frères**  
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