

DEHARBE'S CATECHISM

A
FULL CATECHISM
OF THE
CATHOLIC
RELIGION

FROM THE GERMAN OF
SEPH DEHARBE, S.J.



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A FULL CATECHISM
OF
THE CATHOLIC RELIGION,

TRANSLATED FROM THE GERMAN OF THE REV.
JOSEPH DEHARBE, S.J.,

BY THE

REV. JOHN FANDER;

PRECEDED BY A SHORT HISTORY OF RELIGION

FROM THE

CREATION OF THE WORLD TO THE PRESENT TIME.

WITH QUESTIONS FOR EXAMINATION

Revised, Enlarged, and Edited by

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CONTENTS.

	PAGE
TRANSLATOR'S PREFACE,	1
PREFACE TO AMERICAN EDITION,	4
EXPLANATION OF ABBREVIATIONS AND MARKS,	5

HISTORY OF RELIGION.

I. HISTORY BEFORE CHRIST.	
From Adam to Moses,	7
From Moses to Christ,	11
II. HISTORY OF CHRIST,	18
III. HISTORY AFTER CHRIST.	
From the Ascension of Christ to the Conversion of	
Constantine,	24
From the Conversion of Constantine to the Rise of	
Protestantism in the Sixteenth Century,	30
From the Rise of Protestantism in the Sixteenth	
Century to Pope Pius IX.	42
CONCLUDING REMARKS,	56
CHRONOLOGICAL SUCCESSION OF THE POPES,	61-66

CHRISTIAN DOCTRINE.

INTRODUCTION,	67
-------------------------	----

PART I.

On Faith.

ACCEPTATION, OBJECT, AND RULE OF FAITH,	70
---	----

	PAGE
NECESSITY OF FAITH,	77
QUALITIES OF FAITH,	79
<i>On the Apostles' Creed.</i>	
FIRST ARTICLE,	82
On God, and His Attributes or Perfections,	82
On the Three Divine Persons,	89
On the Creation and Government of the World,	91
On the Angels,	94
On our First Parents and their Fall,	97
SECOND ARTICLE,	102
Jesus Christ the promised Messiah,	104
Jesus Christ, true God,	108
THIRD ARTICLE,	112
FOURTH ARTICLE,	115
FIFTH ARTICLE,	118
SIXTH ARTICLE,	121
SEVENTH ARTICLE,	122
EIGHTH ARTICLE,	125
NINTH ARTICLE,	128
On the Church and the Form of her Government,	128
On the Marks of the Church,	135
On the End of the Church, and on her Qualities resulting from this End,	140
(1.) On the Infallibility of the Church,	140
(2.) On Salvation in the true Church of Christ alone,	145
On the Communion of Saints,	148
TENTH ARTICLE,	150
ELEVENTH ARTICLE,	151
TWELFTH ARTICLE,	153

PART II.

On the Commandments.

ON THE COMMANDMENTS IN GENERAL,	158
ON THE CHIEF COMMANDMENT,	158

	PAGE
On the Love of God,	159
On the Love of our Neighbor,	161
On Christian Self-Love,	166
ON THE TEN COMMANDMENTS OF GOD,	168
First Commandment of God,	169
On the Veneration and Invocation of the Saints,	174
Second Commandment of God,	179
Third Commandment of God,	183
Fourth Commandment of God,	185
Fifth Commandment of God,	193
Sixth Commandment of God,	197
Seventh Commandment of God,	199
Eighth Commandment of God,	203
Ninth and Tenth Commandments of God,	207
ON THE SIX COMMANDMENTS OF THE CHURCH,	209
First Commandment of the Church,	210
Second Commandment of the Church,	214
Third, Fourth, and Fifth Commandments of the Church,	218
Sixth Commandment of the Church,	220
ON THE VIOLATION OF THE COMMANDMENTS, OR ON SIN,	220
On Sin in general,	220
On the different Kinds of Sin,	223
ON VIRTUE AND CHRISTIAN PERFECTION,	228
On Virtue,	228
On Christian Perfection,	232

PART III.

On the Means of Grace.

ON GRACE IN GENERAL,	238
ON THE GRACE OF ASSISTANCE,	238
ON THE GRACE OF SANCTIFICATION OR JUSTIFICATION,	241
1. <i>On the Sacraments,</i>	245
Baptism,	248
Confirmation,	253
Holy Eucharist,	257

	PAGE
On the Real Presence of Christ in the Blessed Sacrament,	257
On the Holy Sacrifice of the Mass,	261
On Holy Communion,	268
Penance,	275
Examination of Conscience,	278
Contrition,	279
Resolution of Amendment,	283
Confession,	284
Satisfaction,	288
Indulgences,	291
Extreme Unction,	294
Holy Order,	297
Matrimony,	301
ON SACRAMENTALS,	308
2. On Prayer,	311
On the Lord's Prayer,	315
On the Angelical Salutation,	319
ON RELIGIOUS PRACTICES AND CEREMONIES IN GENERAL, AND ON SOME IN PARTICULAR,	323
RECAPITULATION,	327

Genaro Davila
Notre Dame Enero 5 de 1895

TRANSLATOR'S PREFACE.

THE original of this Catechism was first published in Germany in 1847, and met with such general favor that in 1853 it had numbered twenty-one editions. It has been approved by all the Archbishops and Bishops of Bavaria, and by nearly all those of the other countries in Germany, and by those of Switzerland. It has been reprinted, with the approbation of Archbishop Purcell, in the United States of America, and it has been introduced into the German schools; in a word, it has superseded nearly all the various German catechisms previously used in the dioceses of those countries, and is now almost the only authorized and standard Catechism of the whole German nation.

This Catechism is founded on History; not only on the History of the Old and New Testament, but on the History of Religion from the Creation of the world to the present time. It clearly shows how our Faith originated and spread, what blessings it produced, how it confounded Infidelity and Heresy, and how it triumphed over all sorts of obstacles and persecutions in every age down to this day. It thus shows how the predictions of the Prophets, and more especially those of the Eternal Son of God, with regard to His Church, have been fulfilled at all times; thus clearly proving which one, among the many societies that now claim Christ for their Founder, is in reality His true Church, holding and professing the True and Divine Religion established by Him.

In presenting this view, the Catechism carries out the advice of St. Augustine, who admonishes catechists 'to give a brief account to the ignorant of the whole History from the Creation to the present time of the Church,* and to adduce the causes of the various events.' It is, indeed, to be regretted that this advice of the great Doctor has been so sadly neglected in later times! Why are Protestants so much prejudiced against the Catholic Church, and why is it so difficult to convert them? It is because from infancy the minds of their children have been impressed with a false view of the History of their Religion—a Religion that dates only from the beginning of the sixteenth century. Why should not Catholics with equal, and even greater, effect confirm our children in their attachment to the Church, by showing them how to trace her to the times of the Apostles, and even to the Creation of the world? Is it not, then, of the greatest importance to teach them, together with their catechism, the History of their Religion? History is a safeguard against internal doubts, and a bulwark against all external attacks. He who has, by this means, been fully strengthened in his conviction that the Catholic Church is from God, and that she is the Only True Church, cannot but love her and submit his intellect to her doctrine and his heart to her precepts, and thus remain all his lifetime faithful to her.

After this proof from History that the Catholic Religion is *Divine*, the Catechism proper commences, and teaches us that we must submit to its doctrine; namely, that we must, 1. *Believe* what the Church teaches; 2. That we must also *practise*, that is, *do the will of God*; and 3. That we can neither believe nor do the will of God without His grace, which we receive by means of the *Sacraments* and of *Prayer*. This division is not only dictated by reason, but it embraces also every particular part of the Christian Doctrine; for instance: as *Sin* is the voluntary breaking of the Commandments, and *Virtue* the opposite of sin, these two heads belong to

* *Usque ad præsentia tempora Ecclesiæ* (De Catechis. Rudibus, c. 3 and 6).

the Second Part. It is, moreover, the only way in which the Catechism should be learnt; for a child cannot even go to Confession, unless he be instructed in the First and Second Part; namely, upon the *Creed*, the *Commandments of God and the Church*, *Sin*, and *Virtue*. Finally, it is the easiest division of all; and a child, with the help of a teacher, may get, in less than a quarter of an hour, such a clear view of all the general and particular parts of the Christian Doctrine that he will never forget them in after-life. But as there is a logical connection between the general parts, so there is also a connection between the questions and answers throughout each particular treatise. One question and answer leads to the following question and answer, and these again to the next, and thus the whole treatise forms, as it were, one coherent conversation. Certainly, these are not to be considered as unimportant advantages in a catechism of this character.

The dogmatical and moral explanation of the Christian Doctrine itself is comprehensive and plain, and is adapted to the present wants of youth, being proved in full from Holy Scripture, Tradition, and the General Councils. It is at the same time controversial, inasmuch as the objections made against it by Infidels, Heretics, and Innovators are *solidly* refuted; and, therefore, it may justly be called a *full* Catechism of the Catholic Religion.

This Catechism, however, is not intended so much for Children and for Elementary Schools as for Colleges, for Teachers, and for Private Instruction. There are two Abridgments of it for Schools, with the same wording, and made by the author himself, which have been equally approved of throughout all Germany.

The 'SHORT HISTORY OF RELIGION FROM THE CREATION OF THE WORLD TO THE PRESENT TIME,' which stands at the head of the Catechism, was edited with a great many alterations and additions by the Rev. Dr. Fergusson in 1854. The translator, who was in no way responsible for those changes, has now carefully revised his first translation, and most faithfully expressed

in it the sense of the original text. Here and there, however, he has made a few, but very short, additions, which he has either translated or compiled from writers of highly approved authority.

OCTAVE OF ST. STEPHEN, JANUARY 2.

FIFTH AMERICAN EDITION.

IN preparing this new Edition of *De Harbe's FULL CATECHISM*, the text of the English translation, used in the former editions, has been retained. But it has been thought well to introduce here and there changes in the phraseology, in order to accommodate the questions and answers to our American forms of expression, more familiar to young pupils, and perhaps more readily understood by them. Some few passages in the notes, referring to usages or to discipline known in Germany, but unknown in the United States, have been omitted as unnecessary. On the other hand, two or three points omitted by the learned author have been introduced, on account of their appropriateness or special importance in this country. In a few instances the author's meaning has been made clearer by adding a few words. In all this the editor only follows the example of the learned author himself, who in his life-time was accustomed to introduce such changes or improvements in the successive German editions of his valuable work.

EXPLANATION

OF THE ABBREVIATIONS AND MARKS USED IN THE SHORT HISTORY OF RELIGION.

(d. 1584)	. . .	<i>stands for</i>	. . .	died in 1584.
B.C.	. . . . .	"	. . .	Before Christ.
A.D.	. . . . .	"	. . .	{ Anno Domino, or in the year of our Lord.
<i>i.e.</i>	. . . . .	"	. . .	id est, or that is.
viz.	. . . . .	"	. . .	videlicet, or namely.
comp.	. . . . .	"	. . .	compare.
§ 6	. . . . .	"	. . .	Paragraph 6 of the History.
§§ 8, 9, 10	. . . . .	"	. . .	Paragraphs 8, 9, 10.
Concl. Rem.	. . . . .	"	. . .	{ Concluding Remarks ; see p. 56.
Ex.	. . . . .	"	. . .	Example, or Examples.
Counc. of Tr. s. 6, ch. 11, c. 22	}	"	. . .	{ Council of Trent, session 6, chapter 11th, canon 22d.
Page 107, Qu. 17	"	"	. . .	Page 107th, Question 17th.
Eccles.	. . . . .	"	. . .	Ecclesiastes.
Eccclus.	. . . . .	"	. . .	Ecclesiasticus.
Matt. xvi. 18, 19	"	"	. . .	{ St. Matthew, chapter xvi. verses 18 and 19.
Tob. vi. viii. and xi.	"	"	. . .	Tobias, chaps. vi. viii. and xi.

See the names of the Books of the Old and New Testaments on pages 71 and 72.