

EXPLANATION OF THE LIST.

THE foregoing list of the Popes is taken from the series of portraits, painted in medallions, on the nave walls of the Basilica of St. Paul, on the Ostian Way, near Rome. This magnificent church was built over the tomb of the great Apostle, under the reign of Constantine the Great, by Pope St. Sylvester, about the year A.D. 320. The portrait of that Pope, and of Marcus, his successor, and of the thirty-three Popes who had preceded them, were all painted apparently by the same hand. The portraits of the succeeding Popes were generally added, one by one, by different hands, probably soon after death, and by the care of their successors. This, however, seems to have been omitted in some instances, possibly on account of the troublous times; for we find that the series has been continued by medallions of two or three Popes evidently executed by the same artist. The most considerable interruption of such a character was in the fourteenth and fifteenth centuries, when seven medallions seem to have been painted during the reign of Martin V.

This is the largest and most interesting series of historical portraits in existence. Artists are able to read, as it were, and recognize the work of a painter as easily and as surely as ordinary mortals read and recognize the varying handwriting of individuals. Even in the case of the earlier Popes before St. Sylvester, they see evidences that the artist was in possession of such knowledge as enabled him to give to each face the marked individuality of a portrait. For the subsequent Popes down to the present time there is no difficulty. However imperfect the workmanship, even in the mediæval centuries, and although the fading colors may have been retouched by equally unskillful hands, it is always evident that the painter originally presented the features of a real face—not an ideal or fancy sketch.

The Basilica of St. Paul was destroyed by fire in 1823 and this series of portraits unfortunately perished in the flames. But half a century before all these portraits had been carefully engraved on copperplate and published. From these engravings Pope Pius IX. has caused the portraits to be reproduced in imperishable mosaics, and they again decorate the nave of the splendid Basilica of St. Paul, which has been rebuilt, and which he consecrated a few years ago. From the copperplates other copies have been made in copperplate, steel, lithograph, and photograph, of various sizes, and may be easily obtained. Under each medallion in the Church was an inscription giving the name of the Pontiff, and the length of his pontificate. Ordinarily, in the case of contemporary Popes, this is testimony of the highest character. Where, as in the case of the earlier Popes, the inscription could only give the judgment of the painter as to dates long past, it obviously cannot claim the same high value. It might be, and in some cases has been, held to be uncertain, and in others erroneous. Some Popes, also, have been inserted in this list, doubtless in deference to the claims urged at the time by their adherents, and perhaps for the sake of peace. A more critical and impartial spirit has doubted or denied their right to such honor, and classed them as Antipopes. In these two points we find the explanation of the difference between this list of Popes and those found elsewhere. We give the list as published in the *Gerarchia Cattolica*, Rome, 1875, with a few corrections, which were evidently typographical errors.

A FULL CATECHISM

OF

THE CATHOLIC RELIGION.

INTRODUCTION.

On the End of Man.

1. For what end are we in this world?
We are in this world that we may know God, love Him, and serve Him, and thereby attain Heaven.
2. What is Heaven?
Heaven is a place of eternal and perfect happiness.
3. Are not, then, the things of this world intended to make us happy?
No; the things of this world cannot possibly make us happy.
4. Why cannot the things of this world make us happy?
1. Because all earthly things are vain and perishable; and 2. Because man is made for God and for everlasting happiness in Heaven.
1. 'I heaped together for myself silver and gold, and the wealth of kings and provinces. And whatsoever my eyes desired, I refused them not, and I withheld not my heart from enjoying every pleasure. But I saw in all things vanity and vexation of mind, and that nothing was lasting under the sun.' Thus spoke Solomon, the happiest of kings (Eccles. ii. 8-11). 'What is your life? It is a vapor which appeareth for a little while, and afterwards shall vanish away' (James iv. 15). 2. 'For Thyself, O God, Thou hast made us; therefore our heart will be restless until it rests in Thee' (St. Augustin.).

5. For what end, then, were the things of this world principally given to us?

That we may use them for the purpose of knowing and serving God.

'All men are vain, in whom there is not the knowledge of God, and who by these good things that are seen could not understand Him that is, neither by attending to the works have acknowledged who was the Workman' (Wisd. xiii. 1). 'Whether you eat or drink, or whatsoever else you do, do all to the glory of God' (1 Cor. x. 31).

6. Why does God require us to know Him, love Him, and serve Him?

God requires us, 1. To know Him, because he is the Eternal Truth; 2. To love Him, because He is the most bountiful and most amiable Good; and 3. To serve Him, because He is the Sovereign Lord.

7. What will become of those who will not know, love, and serve Him?

God will cast them from Him for ever.

'The unprofitable servant cast ye out into the exterior darkness. There shall be weeping and gnashing of teeth' (Matt. xxv. 30).

8. What is, then, most necessary in this life?

In this life the most necessary thing is, that we should know, love, and serve God, and thereby obtain eternal happiness.

'Seek ye first the kingdom of God and His justice' (Matt. vi. 33). 'For what doth it profit a man, if he gain the whole world and suffer the loss of his own soul?' (Matt. xvi. 26).

9. What must we do, if we would know and serve God, and be eternally happy?

1. We must believe all that God has revealed; 2. We must keep all the Commandments which God has ordered to be kept; and 3. We must use the means of grace which God has ordained for our salvation.

Or in other words: We must have Religion; for *Religion* (from *religare*) is the lively *union* of man with God, which springs from faith, charity, and grace, and is confirmed by the faithful observance of the Divine Commandments.

10. Why must we, in order to be saved, believe, keep the Commandments, and make use of the means of grace?

We must, in order to be saved, 1. Believe, because it is only by faith that we get a right knowledge of God; 2. We must keep the Commandments, because by keeping the Commandments we serve God; and 3. We must also use the means of grace, because by them we obtain the help necessary to salvation.

11. Where do we get a right knowledge of the truths of Divine faith, of the Commandments, and of the means of grace?

In the Christian Doctrine.

12. What do you call the book which briefly contains the Christian Doctrine in question and answer?

The *Catechism*.

13. What, then, does the Catechism treat of?

1. Of *Faith*;
2. Of the *Commandments*; and
3. Of the *Means of Grace*, namely, the Sacraments and Prayer.

Application. Never neglect going to the instructions on Christian Doctrine; and when there, be always attentive, that you may learn to know and love God properly, and thus attain your last end, which is eternal happiness in Heaven. 'Blessed is the man that findeth wisdom' (*i.e.*, the knowledge and love of God). 'She is more precious than all riches; and all the things that are desired are not to be compared with her. She is a tree of life to them that lay hold on her; and he that shall retain her is blessed' (Prov. iii. 13-18).

PART I.

ON FAITH.

§ 1. *Acceptation, Object, and Rule of Faith.*

1. What is Faith as possessed by a Catholic Christian?

Faith is a virtue infused by God into our souls, by which we believe, without doubting, all those things which God has revealed, and proposes by His Church to our belief.

'*To believe*' means, in general, to hold to be true what another says, and for this reason, because he says it. *To believe God* means, therefore, to hold firmly and without doubting what God has revealed, and because He has revealed it, although we can neither see nor comprehend it; for faith is founded, not on our seeing or comprehending, but on the word of God. 'Faith is the evidence of things that appear not' (Hebr. xi. 1).

2. Why do we say that faith is infused by God into our souls?

Because it is a gift of God, and an effect of His grace, which enlightens our understanding and moves our will to believe, without doubting, all those things which God has revealed.

'For by grace you are saved through faith, and that not of yourselves: for it is the gift of God' (Eph. ii. 8).

3. Why must grace not only enlighten our understanding, but also move our will?

Because a *good will* also belongs to faith; for no one can believe but he who is willing to believe.

Therefore faith is also rewarded by God, and infidelity punished. 'He that believeth, and is baptized, shall be saved; but he that believeth not shall be condemned' (Mark xvi. 16).

4. Why must we believe all that God has revealed?

Because God is the eternal and infallible truth.

5. What means, 'all that God has revealed'?

It means all that God has made known for our salvation by the Patriarchs and Prophets, and at last by His Son Jesus Christ and the Apostles.

'God, who, at sundry times and in divers manners, spoke in times past to the fathers by the Prophets, last of all, in these days hath spoken to us by His Son' (Hebr. i. 1, 2).

6. Was it necessary that God should have revealed to us the truths of salvation, in order that we might know them?

Yes, because without Divine Revelation we should have known some of them only with great difficulty, and very imperfectly; and most of them would have remained entirely unknown to us.

'And hardly do we guess aright at things that are upon earth: and with labor do we find the things that are before us. But the things that are in Heaven, who shall search out? And who shall know Thy thought, except Thou give wisdom, and send Thy Holy Spirit from above?' (Wisd. ix. 16, 17).

7. How did Divine Revelation come down to us?

Divine Revelation came down to us partly by *writing*—that is, by the Holy Scripture or the Bible; partly by *word of mouth*—that is, by Tradition.

8. What is the Holy Scripture?

The *Holy Scripture* is a collection of books which were written by the inspiration of the Holy Ghost, and acknowledged by the Church as the Word of God.

'Prophecy came not by the will of man at any time; but the holy men of God spoke, inspired by the Holy Ghost' (2 Pet. i. 21).

9. How is the Holy Scripture divided?

The Holy Scripture is divided into the books of the Old and New Testament, or of the Old and new Law.

10. What Revelations does the Old Testament contain?

The Old Testament contains the Divine Revelations which were made to man before the coming of Christ.

11. Of what books does the Old Testament consist?

The Old Testament consists, 1. Of *Twenty-one Historical Books*, which relate the Creation of the world, the lives of the Patriarchs, and the History of the Jewish nation; 2. Of *Seven Moral Books*, which are collections of Psalms, of holy maxims, and of rules of life; and 3. Of *Seventeen Prophetical Books*, which mostly contain prophecies.

The *Historical Books* are: The Pentateuch, or five Books of Moses (Genesis, Exodus, Leviticus, Numbers, Deuteronomy); the Book of Josue; the Book of Judges; the Book of Ruth; the four Books of Kings; the two Books of Chronicles or of Paralipomenon; the Book of Esdras; the Book of Nehemias, which is also called the Second of Esdras; the Book of Tobias; the Book of Judith; the Book of Esther; and the two Books of the Machabees.

The *Moral Books* are: The Book of Job; the Psalms; the Proverbs; Ecclesiastes, or the Preacher; the Canticle of Canticles; the Book of Wisdom; and Ecclesiasticus, or Jesus, the Son of Sirach.

The *Prophetical Books*: Isaias; Jeremias; Baruch; Ezechiel; Daniel; Osee; Joel; Amos; Abdias; Jonas; Micheas; Nahum; Habacuc; Sophonias; Aggeus; Zacharias; and Malachias.

12. What Revelations does the New Testament contain?

The New Testament contains the Revelations which we have received through Jesus Christ and the Apostles.

13. Of what books does the New Testament consist?

The New Testament consists, 1. Of the *four Gospels* according to St. Matthew, St. Mark, St. Luke, and St. John, which relate the history of Jesus; 2. Of the *Acts of the Apostles*, by St. Luke; 3. Of *fourteen Epistles* of St. Paul, and *seven* by other Apostles, which contain dogmatical and moral instructions; and 4. Of the *Apocalypse*, or the Revelation of St. John, which foretells the combats and victories of the Church.

The Epistles of St. Paul are: One to the Romans; two to

the Corinthians; one to the Galatians; one to the Ephesians; one to the Philippians; one to the Colossians; two to the Thessalonians; two to Timothy; one to Titus; one to Philemon; and one to the Hebrews.

The other Epistles are: One of St. James; two of St. Peter; three of St. John; and one of St. Jude, surnamed Thaddeus.

14. Is it enough to believe only those doctrines which are contained in the Holy Scripture?

No; we must also believe *Tradition*—i.e., those revealed truths which the Apostles preached, but did not commit to writing.

St. Paul, therefore, exhorts the first Christians by saying: 'Therefore, brethren, stand fast: and hold the traditions which you have learned, whether by word or by our Epistle' (2 Thess. ii. 14).

15. Have not, then, the Apostles written all that Jesus Christ has taught?

No; the Apostles have not even written all that Jesus has done, far less all that He has taught; for Christ did not commission them to *write*, but to *preach* His doctrine (Mark xvi. 15; Matt. xxviii. 19).

'Many other signs also did Jesus in the sight of His disciples, which are not written in this book' (John xx. 30).

The Bible, therefore, does not contain the entire Revelation of God. The Bible nowhere tells us how many Divine books there are, and which they are; if we did not know this for certain from Tradition, we should not even have a Bible.—The Bible does not, in doubtful passages, decide upon the true meaning of its words; therefore, all sects have always appealed to the Bible, in order to prove their contradictory doctrines, and each one of them pretended to have hit on its true meaning.—If we would consult the Bible *only*, without Tradition, we ought, for instance, still to keep holy the Saturday with the Jews, instead of Sunday, and to refrain ourselves from things strangled, and from blood (Acts xv. 20); moreover, we ought, with the Anabaptists, to let little children, who are incapable of being instructed, die without Baptism; since, according to the mere words of the text, Christ has commanded, first to teach, and then to baptize (Matt. xxviii. 19).

16. Why is the unwritten doctrine of the Apostles called '*Tradition*'?

It is called *Tradition*—that is, a handing down—because, since the times of the Apostles, it has, with-

out interruption, been handed down in the Catholic Church from generation to generation.

'And the things which thou hast heard of me by many witnesses, the same commend to faithful men, who shall be fit to teach others also' (2 Tim. ii. 2).

17. How has Tradition been handed down to us?

In the beginning it was handed down by word of mouth, and by the rites of the Church. Since then it has also been declared in writing, as occasion required, in the decrees and definitions of the Church, and in the writings of the Holy Fathers.

18. What is to be thought of the writings or of the doctrine of the Holy Fathers?

The uniform doctrine of the Holy Fathers is the doctrine of Jesus Christ, which they have received from the Apostles or their successors; therefore, we are never to deviate from it.

19. But why must we believe Tradition, as well as what is contained in the Holy Scripture?

Because Catholic Tradition was revealed by God, as well as that which is contained in the Holy Scripture.

20. What, then, must the Catholic Christian in general believe?

He must believe all that God has revealed and the Catholic Church proposes to his belief, whether it be contained in the Holy Scripture or not.

The Church is considered to *propose* a truth to our belief when she recognizes it to be revealed by God, and commands us to believe it.

21. Why is it necessary that the Catholic Church should propose the revealed truths to our belief?

Because it is only from the Catholic Church that we can infallibly know what God has revealed.

22. Why can we infallibly know from the Catholic Church alone what God has revealed?

1. Because it is only from the Catholic Church that we have the Scripture and Tradition, which contain the Divine Revelations; and 2. Because it is

through her alone that we infallibly know the true meaning of the Scripture and of Tradition.

23. Why do we say that it is only from the Catholic Church that we have the Holy Scripture and Tradition?

1. Because the Catholic Church alone has received the Scripture and Tradition from the Apostles, and has always, with the special assistance of the Holy Ghost, preserved them uncorrupted; and 2. Because it is she alone who gives us incontestable security for their Divine origin.

It is from his Church alone that the Catholic receives with full confidence the Books of the Holy Scripture. He is not only sure, 1. Of their *authenticity and credibility*, because this has been so frequently and undeniably proved that it is impossible to question it without rejecting all historical truth (see *Short History of Religion*, Concluding Remarks, §§ 3 and 4); and 2. Of their *integrity or incorruptness*, because the Holy Scripture has always been revered by the Church as the Word of God, and, consequently, most scrupulously preserved from any corruption whatever; but he is also sure, 3. Of their *Divine origin*, because this is known with certainty only by the testimony of the Catholic Church, which was established by Christ to teach us the truth, and has been manifestly proved and confirmed through all ages as a Divine and infallible institution (*Short History of Religion*, Concluding Remarks, §§ 5, 6, 7, and 8).

24. And why do we say that through the Catholic Church alone we infallibly know the true meaning of the Scripture and of tradition?

Because the Catholic Church alone is '*the pillar and ground of the truth*' (1 Tim. iii. 15), and, therefore, cannot err in the interpretation of the Word of God.

25. May no one, then, presume to explain the Scripture and Tradition contrary to the interpretation of the Catholic Church?

No; for this would be as if he understood the Scripture and Tradition better than the Holy Ghost, who inspires the Church with the true meaning of it.

26. But is the meaning of the Holy Scripture not clear in itself, and easy to be understood by every one?

No; for the Holy Scripture is a Divine and mysterious book, 'in which,' as St. Peter says, speaking of the Epistles of St. Paul, 'are certain things hard to be understood, which the unlearned and unstable wrest to their own destruction' (2 Peter iii. 16).

'What else gives rise to so many heresies, save that the Scripture, which is good in itself, is ill understood?' (St. Augustine).

27. Is it not, then, true that the Bible alone is the only Rule of Faith? Or, in other words: Is not every private individual to search the Bible, and nothing but the Bible, until he finds out what he has to believe?

No; for not the Bible alone, but the Bible and Tradition, both infallibly interpreted by the Church, are the right Rule of Faith.

1. If it was the will of our Saviour that we should arrive at the knowledge of the truths of salvation simply by reading and searching the Scripture, why is it written: 'Faith cometh by hearing, and hearing by the [preaching of the] Word of Christ?' (Rom. x. 17). And why, then, did not Christ Himself write? Why did He not commission His Apostles to write? Why did they write only after the lapse of a long space of time, and only upon special occasions? Why did they not all write? Why did He Himself 'give some Apostles, and some Prophets, and other some Evangelists, and other some Pastors and Doctors'? (1 Cor. xii., Eph. iv.) Why did He not command that every one, or at least every Christian, should learn to read? Why did God allow printing to be invented so late? etc.

2. The Christian Religion had been spread, and flourished, before the Books of the New Testament were written; and even after they had been written, there were many Christian nations, as St. Irenæus testifies, who did not so much as possess the Holy Scriptures.

28. What has the Church decreed with regard to the reading of the Bible in the vulgar tongue?

1. That we should have the learning and piety requisite for it; and 2. That the translation should be accompanied with explanations, and that both should be approved of by the Church.

By this wise provision the Church by no means intends to withhold the Word of God from the faithful, since she desires

nothing more than that all should know it and meditate upon it; she merely wishes to guard them against corrupted Bibles, which are often designedly offered to ignorant people, and against erroneous interpretations, sects, and schisms.

Application. In matters of faith never trust your own judgment, but always humbly submit to the decisions of Holy Church; for when you believe what the Church teaches, you believe the Word of God.

° 2. Necessity of Faith.

29. Is faith necessary to salvation?

Faith is absolutely necessary to salvation; for 'without faith it is impossible to please God' (Hebr. xi. 6).

'He that doth not believe is already judged' (John iii. 18).

'He that believeth not shall be condemned' (Mark xvi. 16).

30. Will any faith save us?

No; only the true faith, which Christ our Lord has taught, will save us.

'He that believeth in the Son hath life everlasting: but he that believeth not the Son shall not see life; but the wrath of God abideth on him' (John iii. 36).

31. Why will that faith only which Christ has taught save us?

Because by this faith alone, and by no other, we are made partakers of Christ, and without Christ there is no salvation.

'For there is no other name under Heaven given to men whereby we must be saved' (Acts iv. 12).

32. Is it, then, a sin to say that it does not matter what faith we profess?

Yes, it is a grievous sin to say so, or even only to think so; for we despise God by it, who has given us the one true faith, and, therefore, has sent his Only Begotten Son into the world (*Short Hist. of Religion*, Concl. Rem. § 1).

If it did not matter what we believe, it would not have been necessary for God to reveal a religion, and our ancestors might all have remained heathens or Jews. But 'this is the judgment,' says Jesus Christ: 'because the light is come into the world, and

men love darkness rather than the light' (John iii. 19); i.e., because many were obstinate in their unbelief, although they saw the truth, or could have seen it, provided they had been sincere.

33. But is it not written: '*He that feareth God, and worketh justice, is acceptable to Him*'? (Acts x. 35).

Yes; but he who fears God does also believe all that He has revealed, as Cornelius did (Acts x.) He, on the contrary, who does not believe all that God has revealed does not fear Him either, but rejects His Word, and denies His veracity.

'He that believeth not the Son, maketh Him a liar' (1 John v. 10).

34. Which Church has the true faith taught by Christ?

The Catholic Church alone has the true faith taught by Christ.

35. Why is it the Catholic Church alone that has the true faith taught by Christ?

Because the Catholic Church alone has received from Christ Himself, through His Apostles, this faith as a heavenly gift committed to her trust, and has always preserved it uncorrupted (1 Tim. vi. 20).

36. Have not the Protestant sects also received their doctrine from Christ Himself, and preserved it uncorrupted?

No; for, 1. It is impossible that they should have received it from Christ Himself, since they did not begin to exist till long after Christ; and 2. It is equally impossible that they should always have preserved uncorrupted whatever portion of the doctrine of Christ and His Apostles may be held among them, because they teach at different times different principles, whereas Christ and the Apostles always taught the same.

Our preaching, which was to you, was not, *It is*, and *It is not*. For the Son of God, *Jesus Christ*, who was preached among you by us, was not, *It is*, and *It is not*; but, *It is*, was in Him' (2 Cor. i. 18, 19).

37. If, then, the true faith is essentially necessary

to salvation, and the Catholic faith is the only true one, is it not a great grace to be a Catholic Christian?

To be a Catholic Christian is an invaluable grace, for which we cannot thank God enough, and which we ought most earnestly to turn to our advantage.

Application. Rejoice, and often thank God that you are a child of the Catholic Church; for '*there is*,' as St. Augustine says, '*no greater wealth, no greater treasure, than the Catholic faith*,' provided we live as our faith teaches us. The truth of this is especially felt by Catholics at the hour of death.

§ 3. Qualities of Faith.

38. What must be the qualities of our faith?

Our faith must be, 1. *Universal*; 2. *Firm*; 3. *Livingly*; and 4. *Constant*.

39. When is our faith *universal*?

Our faith is universal when we believe not only *some* but *all* the truths which the Catholic Church proposes to our belief.

40. Is, then, no one at liberty to admit and believe only some points of the Christian faith?

No; for, 1. Christ says without exception: '*Preach the Gospel* to every creature; he that believeth not shall be condemned' (Mark xvi. 15, 16). And again: '*Teach them to observe all things whatsoever I have commanded you*' (Matt. xxviii. 20). And St. John says: '*Whosoever revolteth, and continueth not in the doctrine of Christ, hath not God*' (2 John i. 9). And 2. He who believes of the doctrine of Christ only what he pleases has no faith at all; for such a one does not believe God, but his own judgment.

41. When is our faith *firm*?

Our faith is firm when we believe without the least doubt.

EXAMPLES. Abraham, rewarded for his firm faith: '*In the promise of God he staggered not by distrust, but was strengthened in faith; and therefore it was reputed to him unto justice*'

(Rom. iv. 20, 22). Moses and Aaron, punished on account of a doubt (Numbers xx. 12).

42. When is our faith *lively*?

Our faith is lively when we live up to it; that is, when we avoid evil, and do good in the manner our faith prescribes.

'As the body without the spirit is dead, so also faith without works is dead' (James ii. 26).

43. Will a dead faith also save us?

No; our faith must prove itself active by charity, or else it is not sufficient for obtaining eternal salvation.

'In Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith, that worketh by charity' (Gal. v. 6). 'And if I should have all faith, so that I could remove mountains, and have not charity, I am nothing' (1 Cor. xiii. 2).

44. When is our faith *constant*?

Our faith is constant when we are ready to lose all, even our life, rather than fall away from it.

'Take heed, brethren, lest perhaps there be in any of you an evil heart of unbelief, to depart from the living God' (Hebr. iii. 12). Example of the holy Martyrs.

45. What leads people to fall away from their faith?

1. Pride and subtle reasoning on the mysteries of our religion; 2. Neglect of prayer and of the other religious duties; 3. Worldliness and a wicked life; and 4. Reading irreligious books, intercourse with scoffers at religion, and such matrimonial or other connections as endanger the true faith.

1. 'I confess to Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them to little ones' (Matt. xi. 25). 2. 'The kingdom of God shall be taken from you, and shall be given to a nation yielding the fruits thereof' (Matt. xxi. 43). 3. 'Having faith and a good conscience, which some rejecting have made shipwreck concerning the faith' (1 Tim. i. 19). 4. 'Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves' (Matt. vii. 15). 'A little leaven corrupteth the whole lump' (Gal. v. 9).

46. How do we especially show that our faith is firm and constant?

By never denying it, not even in appearance, but by candidly professing it on every occasion by word and deed.

'Every one that shall confess me before men, I will also confess him before my Father who is in Heaven. But he that shall deny me before men, I will also deny him before my Father who is in Heaven' (Matt. x. 32, 33). 'With the heart, we believe unto justice: but, with the mouth, confession is made unto salvation' (Rom. x. 10).—Example of Eleazar.

47. Is there also a particular sign by which Catholics profess their faith?

Yes, the *Sign of the Cross*.

48. Why do we use the sign of the cross in order to profess our faith?

Because it expresses the two principal mysteries of our religion—namely, the mystery of the Most Blessed Trinity, and the mystery of our Redemption by Christ on the cross.

49. Whence comes the custom of making the sign of the cross?

This custom is very old, and descends from the apostolic times.

50. When should we make the sign of the cross?

It is good and wholesome to make it frequently, as the first Christians did; especially when we rise and when we go to bed, before and after prayers, before every important occupation, and in all temptations and dangers.

51. Why is it wholesome frequently to make the sign of the cross?

Because, by devoutly making the sign of the cross, we arm ourselves against the snares of the devil, and draw down the blessings of Heaven upon us.

52. Why do we usually make the sign of the cross on our forehead, mouth, and heart, at the reading of the Gospel?

That God, through the merits of Christ Crucified, may give us grace to comprehend the Gospel with our mind, to profess it with our mouth, and to love it with our heart.

Application. Never be ashamed of the Catholic faith, or of the sign of the cross; let this be your motto: 'God forbid that I should glory, save in the cross of our Lord Jesus Christ' (Gal. vi. 14). Shun most carefully all intercourse with irreligious and wicked persons, and especially beware of such books as might stagger you in the true faith, or lead you astray from the path of virtue.

ON THE APOSTLES' CREED.

1. Where are the chief things which we must above all know and believe, briefly contained?

In the twelve articles of the Apostles' Creed.

2. Why is it called the '*Apostles' Creed*'?

Because it has come down to us from the Apostles.

THE FIRST ARTICLE.

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

§ 1. *On God.*

'I believe in God.'

3. Who is God?

God is an infinitely perfect Spirit, the Lord of Heaven and earth, and the Author of all good.

4. Why do we call God a '*Spirit*'?

We call God a Spirit because He has understanding and free will, but no body (John iv. 24).

5. And why do we say that '*God is infinitely perfect*'?

Because God is not like created beings, good only

in some measure, but because He unites in Himself all good perfections without measure, or bounds, or number.

6. Which are the principal Attributes or Perfections of God?

These: God is eternal and unchangeable, omnipresent, omniscient or all-knowing, all-wise, all-powerful; He is infinitely holy and just; infinitely good, merciful, and long-suffering; infinitely true and faithful.

7. What means '*God is eternal*'?

God is eternal means that He is always, without beginning and without end.

'Before the mountains were made, or the earth and the world was formed; from eternity to eternity Thou art God' (Ps. lxxxix. 2).

8. What means '*God is unchangeable*'?

God is unchangeable means that He remains eternally the same, without any change either in Himself or in His decrees.

'With whom [God] there is no change, nor shadow of alteration' (James i. 17). 'My counsel shall stand, and all my will shall be done' (Isai. xlvi. 10).

9. What ought we to do, since God is eternal and unchangeable?

We ought to serve and love Him for ever and ever.

'Thou art the God of my heart, and the God that is my portion for ever' (Ps. lxxii. 26).

10. What means '*God is omnipresent*'?

God is omnipresent means that He is everywhere: in Heaven, on earth, and in all places.

'Do not I fill Heaven and earth? saith the Lord' (Jer. xxiii. 24). 'God is not far from every one of us; for in Him we live, and move, and are' (Acts xvii. 27, 28). Although God fills all space, nevertheless He is everywhere entire and perfect, and encompassed by no space; for He is *immense*.

11. What means '*God is omniscient*'?

God is omniscient means that He knows all things perfectly and from all eternity; He knows all things