

nity; and 3. Because He will not even leave the little good which the wicked may do entirely unrewarded, and, therefore, as He cannot reward it in the next world on account of their impenitence, He will reward it here below.

1. 'What is there that I ought to do more to my vineyard that I have not done to it? Was it that I looked that it should bring forth grapes, and it hath brought forth wild grapes?' (Isai. v. 4). 2. 'The Lord patiently expecteth, that when the day of judgment shall come, He may punish them in the fulness of their sins' (2 Mach. vi. 14). 3. 'Woe to you that are rich; for you have your consolation'; that is, your reward here in this world (Luke vi. 24).—Ex.: Achab: 'Because Achab hath humbled himself for my sake, I will not bring the evil in his days, (3 Kings xxi. 29).

**60.** How, then, ought we to receive the sufferings that come upon us?

We ought to receive them as graces of God; for 'whom the Lord loveth He chastiseth' (Hebr. xii. 6); and 'before he be glorified, it [his heart] is humbled' (Prov. xviii. 12).

'For it is a token of *great* goodness when sinners are not suffered to go on in their ways for a long time, but are presently punished' (2 Mach. vii. 13).

*Application.* 'Cast all your care upon the Lord, for He hath care of you' (1 Pet. v. 7). 'Behold the birds of the air, for they neither sow, nor do they reap, nor gather into barns, and your Heavenly Father feedeth them. Consider the lilies of the field,' etc. (Matt. vi. 26-33). Take willingly everything that is disagreeable to you as coming from the hand of God: 'As it hath pleased the Lord, so is it done; blessed be the name of the Lord' (Job i. 21); and never be so rash as to complain of the dispensations of God. Whatever may come, 'To them that love God, all things work together unto good' (Rom. viii. 28).

#### § 4. On the Angels.

**61.** Has God created nothing else but the visible world?

God has also created an invisible world—namely, innumerable spirits called Angels (Dan. vii. 10).

The Angels are divided into nine different Orders or *Cloirs*—namely, Angels, Archangels, Virtues, Powers, Principalities, Dominations, Thrones, Cherubim, and Seraphim (Col. i. 16; Eph. i. 21; Ezech. x.; Isai. vi. 2).

**62.** In what state were the Angels when God had created them?

They were all good and happy, and endowed with excellent gifts.

**63.** Did the Angels all remain good and happy?

No, many rebelled against God; therefore they were cast away from Him for ever, and hurled into hell.

'God spared not the Angels that sinned, but delivered them, drawn down by infernal ropes to the lower hell, unto torments' (2 Pet. ii. 4; comp. Jude vi.)

**64.** How has God rewarded the Angels that remained faithful?

He has rewarded them with eternal happiness, which consists in seeing and possessing Him everlastingly.

'Their Angels in Heaven always see the face of my Father who is in Heaven' (Matt. xviii. 10).

**65.** How are the good Angels affected towards us?

The good Angels love us; therefore they protect us in soul and body, pray for us, and exhort us to do good.

'He hath given His Angels charge over thee, to keep thee in all thy ways' (Ps. xc. 11).—Ex.: Agar, Lot, Tobias, Judas, Machabeus (2 Mach. x. 29, 30); Peter in prison; Cornelius the centurion.

**66.** How do we call those Angels who are particularly given to man for his protection?

Guardian Angels.

**67.** What is our duty towards our Guardian Angels?

We must venerate them with great devotion, be thankful to them, and readily follow their admonitions.

'Behold I will send my Angel, who shall go before thee. Take notice of him, and hear his voice, and do not think him one to be contemned' (Exod. xxiii. 20, 21).

**68.** How are the fallen or wicked Angels affected towards us?

The wicked Angels, through hatred and envy, lay snares for us, in order to injure us in soul and body, and, by enticing us to sin, to plunge us into eternal perdition.

'Your adversary the devil, as a roaring lion, goeth about seeking whom he may devour' (1 Pet. v. 8).—Examples: Eve, Job, Sara, the demoniacs, Judas. See also Luke viii. 12, and Apoc. xii.

**69.** Why does God permit the wicked Angels to lay snares for us?

He permits it because He knows how to make their snares serve unto His own honor and to the salvation of men.

'And they talked among themselves, saying: What word is this, for with authority and power He [Jesus] commandeth the unclean spirits, and they go out? And the fame of Him was published into every place of the country' (Luke iv. 36, 37). 'And the people with one accord were attentive to those things which were said by Philip, hearing and seeing the miracles which he did. For many of them had unclean spirits, who, crying with a loud voice, went out' (Acts viii. 6, 7).

**70.** What must we do on our part, in order that the snares of the wicked Angels may serve to our salvation?

We must fight against them full of faith and confidence, making use at the same time of the arms of prayer, and availing ourselves of the blessings sanctioned by the Church; and we must firmly resist all temptations to evil.

'For our wrestling is not [only] against flesh and blood; but against the spirits of wickedness in the high places,' *i.e.*, in the air (Eph. vi. 12). 'In all things taking the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one' (Eph. vi. 16). 'Resist the devil, and he will fly from you' (James iv. 7).—Ex.: Tobias and Sara (Tob. vi. 16-19, and viii. 4-10).

*Application.* Beware of being like the evil spirits by sinning, or of being even their accomplice in seducing others to sin. Imitate the good Angels; be innocent, docile, pious, devout, and always ready to promote the welfare of your neighbor. Daily venerate your Guardian Angel, and recommend yourself to him in all dangers of soul and body. (Feast of the Holy Guardian Angels.)

§ 5. *On our First Parents and their Fall.*

(See *Short Hist. of Religion*, §§ 1, 2.)

**71.** How did God make the first man, Adam?

God formed a body of the slime of the earth, and breathed an immortal soul into it; and the first man was made (Gen. ii. 7).

**72.** Of what did God form Eve?

God formed Eve of a rib of Adam whilst he was sleeping (Gen. ii. 21).

**73.** Why did God make the woman of a bone of the man?

Because man and woman, as husband and wife, are to love one another as if they were one body and one soul.

**74.** How did God distinguish man at his creation from all other creatures?

By creating him to His own image (Gen. i. 27).

**75.** How was the first man the image of God?

By this: that he was endowed with natural and supernatural gifts, which made him resemble God.

**76.** In what do the *natural* gifts consist?

Especially in this: that the human soul is an immortal spirit, endowed with understanding and free will.

**77.** In what do the *supernatural* gifts consist?

Especially in this: 1. That the first man possessed sanctifying grace, and together with it the sonship of God, and the right of inheriting the kingdom of

Heaven; 2. That in him the senses never rebelled against reason; and 3. That he was never to be subjected to hardships and sufferings, nor to death.

**78.** Why are the latter called supernatural gifts?

They are called supernatural gifts because they are not, like the natural ones, essential attributes of our nature, but because they were an extraordinary and free gift of God.

**79.** Did our first parents receive this Divine free gift for themselves alone?

They received it also for all their descendants; and therefore, according to God's dispensation, not only their natural but also their supernatural gifts were to devolve upon the whole human race.

**80.** Upon what condition did they receive these supernatural gifts for themselves and for their descendants?

Upon condition that they should keep the commandment of God not to eat of the fruit of a certain tree (Gen. ii. 17).

**81.** Why did God give them this commandment?

He gave it them that, by their obedience to it, they might merit that supernatural happiness for which they had received sanctifying grace.

**82.** Did Adam and Eve keep this commandment, which was so easy to be observed?

No; they broke the commandment of God, and ate of the forbidden fruit (Gen. iii. 6).

**83.** Was this transgression a grievous sin?

Yes, it was a very grievous sin; for though they were filled with the knowledge of God, yet they believed the serpent (which is the devil, Apoc. xx. 2) more than God, rebelled against Him, and wanted to be like God (Gen. iii.)

**84.** What punishment came upon Adam and Eve?

1. They forfeited all their supernatural gifts, and

at the same time were also weakened in the faculties of their souls; 2. They were expelled from Paradise, in which God had placed them; and 3. They became liable to eternal damnation.

**85.** Did our first parents lose these supernatural gifts for themselves only?

No; as by their obedience they would have preserved them not only for themselves, but for all their descendants, so by their disobedience they lost them not only for themselves, but also for us all, and have thereby plunged the whole human race into the greatest misery.

**86.** In what does the misery consist into which our first parents have plunged the whole human race?

In this: that sin, with its fatal consequences, has passed from Adam to all mankind, insomuch that we now all come into this world infected with sin.

'By one man sin entered into this world, and by sin death; and so death passed upon all men, in whom all have sinned' (Rom. v. 12). 'Behold, I was conceived in iniquities; and in sins did my mother conceive me' (Ps. i. 7). The Blessed Virgin Mary alone was, by a particular grace and privilege, perfectly preserved, through the merits of Jesus Christ, not only from all actual sin, but also from every stain of original sin.

**87.** What do we call this sin in which we are all born?

We call it *Original Sin*, because we have not actually committed it, but have, as it were, inherited it from our first parents, who were the *origin* or source of all mankind.

**88.** Is original sin, though not actually committed by us, nevertheless truly sin?

Yes, it is the death of the soul—it is truly and properly sin (Counc. of Tr., Sess. V.)

Owing to the sin of Adam, the entire human race lost its original sanctity and righteousness—*i. e.*, sanctifying grace—and all the supernatural gifts which were intended for it. Man was thereby impaired in soul and body, by nature spiritually dead, fallen off and separated from God, and no longer capable of attaining his higher supernatural end. God saw then His gener-

ous and gracious design defeated, and could no longer look down with satisfaction upon degraded man. 'We all were by nature children of wrath,' because 'we were dead in sin' (Eph. ii. 3).

**89.** What fatal consequences have, with original sin, passed to all men ?

1. Their disgrace with God, and at the same time their loss of the sonship of God, and of the right of inheriting the kingdom of Heaven ; 2. Ignorance, concupiscence, and proneness to evil ; and 3. All sorts of hardships, pains, calamities, and at last death.

1. See Eph. ii. 3. 'Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God' (John iii. 5). 2. 'I see another law in my members, fighting against the law of my mind' (Rom. vii. 23). 'The imagination and thought of man's heart are prone to evil from his youth' (Gen. viii. 21). 3. 'Great labor is created for all men, and a heavy yoke is upon the children of Adam, from the day of their birth until the day of their burial' (Ecclus. xl. 1). 'God created man incorruptible ; but by the envy of the devil death came into the world' (Wisd. ii. 23, 27). This doctrine of Divine revelation is confirmed by experience, and by the sad history of mankind (comp. Rom. vii. 18-24).

**90.** Did the fatal consequences of sin fall upon man only ?

The punishment of God was also inflicted upon the earth, which had been created for man.

'Cursed is the earth in thy work,' said God to Adam ; 'with labor and toil shalt thou eat thereof all the days of thy life. Thorns and thistles shall it bring forth to thee' (Gen. iii. 17, 18).

**91.** What would have become of man, if God had not shown him mercy ?

No one could have received grace and been saved.

**92.** Why could no one have any more received grace ?

Because the Divine justice demanded a satisfaction adequate to the sin ; and no creature, but least of all man, who had fallen so deeply, was able to give such satisfaction.

**93.** How did God show mercy to man ?

He promised him a Saviour, who, by a full satisfac-

tion, should take sin away from him, and regain for him grace and the right of inheriting the kingdom of Heaven (Gen. iii. 15).

'Therefore, as by the offence of one [Adam] judgment came unto all men to condemnation ; so also by the justice of one [Christ] grace came unto all men to justification of life ; . . . that as sin hath reigned to death, so also grace might reign by justice unto life everlasting' (Rom. v. 18, 21).

**94.** If without the grace of the Redeemer no one can be saved, how then could those who lived before the coming of Christ go to Heaven ?

Those who lived before the coming of the Redeemer of the world could not indeed enter Heaven before Him ; but with the grace which God gave them on account of the Redeemer to come, they could merit the kingdom of Heaven, and then enter into it with Him.

The whole of the Old Testament bears witness of the many eminent graces which God gave to the Israelites, and to the just who lived under the Patriarchal law (*Short Hist. of Rel.*, §§ 6-19).

**95.** Did God give grace also to the pagans for the salvation of their souls ?

Yes ; He manifested Himself also to the pagans, and in many ways exhorted them to repentance and amendment :

1. By the voice of conscience and interior impulse ; 2. By natural benefits ; 3. By His judgments ; 4. By extraordinary men whom He raised among them or sent to them ; 5. By the Israelites whom, with their holy books, He dispersed among them ; and 6. Sometimes also by Angels, dreams, wonderful apparitions or events.

1. 'Who [the Gentiles] show the work of the law written in their hearts, their conscience bearing witness to them' (Rom. ii. 15). 2. 'He left not Himself without testimony, doing good from Heaven, giving rains and fruitful seasons,' etc. (Acts xiv. 16). 3. Deluge ; punishment of Sodom, of Egypt, of Chanaan, and of other places (compare Wisd. xii. and xvi.-xviii.) 4. Job, Balaam, Jonas, Daniel, etc. 5. 'He hath therefore scattered you [Israelites] among the Gentiles, who know not Him, that you may declare His wonderful works, and make them known that there is no other almighty

God besides Him' (Tob. xiii. 4). 6. Cornelius, the centurion, was advised by an Angel (Acts x. 3); Nabuchodonosor, by dreams (Dan. ii. 4); Baltassar, by a mysterious hand (Dan. v.); Balaam, by an ass (Num. xxii. 22, 28-30).

**96.** Why did the Redeemer not come immediately after the fall of our first parents?

Because mankind had first to learn by experience into what great misery sin had plunged them, and that no one but God could save them.

*Application.* My child, be a beautiful image of God and hate sin, which has brought all evils into the world. 'Sin maketh nations miserable' (Prov. xiv. 34).

#### THE SECOND ARTICLE.

'And in Jesus Christ, His only Son, our Lord.'

**1.** What does this Second Article of the Creed teach us?

It teaches us that the Redeemer whom God promised and sent to us is the only Son of God, Jesus Christ, our Lord.

**2.** What does the name *Jesus* signify?

The name *Jesus* signifies *Saviour* or *Redeemer*.

'Thou shalt call His name *Jesus*; for He shall save His people from their sins' (Matt. i. 21).

**3.** What does the word *Christ* signify?

The word *Christ*—in Hebrew *Messias*—signifies *Anointed*.

**4.** Why is Jesus called the Anointed?

Because in the Old Law the prophets, high-priests, and kings were anointed with oil, and Jesus is our greatest Prophet (Acts iii. 22), Priest (Hebr. iv. 14), and King (John xviii. 37).

'Jesus of Nazareth; how God anointed Him with the Holy Ghost, and with power' (Acts x. 38). The anointing of Jesus is the plenitude of the Divinity that dwells in Him.

**5.** Why is Jesus called our Prophet, Priest, and King?

Jesus is called, and is, 1. Our *Prophet*, because He revealed the mysteries of God to us, and taught us all that we are to believe, to hope, and to do in order to be saved; 2. Our *Priest*, because He offered Himself for us on the Cross, and offers himself daily on the altar, and is also our mediator and intercessor for ever in Heaven; and 3. Our *King*, because He established a spiritual kingdom (the Church), of which He is, and will be through all eternity, the Head.

**6.** Why is Jesus Christ called the '*only Son of God*'?

Because Jesus Christ, as the Second Person of the Most Blessed Trinity, is the only true and real Son of God—*i.e.*, Son of God from eternity, of one nature and substance with God the Father.

'To which of the Angels hath He said at any time: Thou art my Son, to-day [*i.e.*, at present, from eternity] have I begotten thee' (Hebr. i. 5). The Catholic Church has, in the Ecumenical Council of Nice, expressed this fundamental doctrine of the Christian Religion, '*respecting the one nature and substance of Jesus Christ with God the Father*,' in the following terms: 'I believe in one Lord Jesus Christ, the only-begotten Son of God, and born of the Father before all ages; God of God, Light of Light, true God of true God; begotten, not made; *consubstantial* to the Father, by whom all things were made.'

**7.** Are we not, then, also children of God?

Yes, we are children of God, but not by nature and from all eternity; we are only children adopted by grace.

'As many as received Him, He gave them power to be made the sons of God' (John i. 12).

**8.** Why is Jesus Christ called '*Our Lord*'?

Jesus Christ is called, and is, our Lord, 1. As *God*, because, being consubstantial with the Father, He is, like Him, Lord and Creator of Heaven and earth; and 2. As *Man*, because, in the human nature, He has redeemed us, and therefore bought us, with His Blood, as His property; and because, in the same nature, He will be one day our Judge, and our Head and King through all eternity.'