

'Thus also those who are evil know how to give [through natural love] good gifts to their children' (Luke xi. 13).

Application. Oppose in good time that pernicious self-love by which a person, in all that he thinks, speaks, and does, has not in view the honor of God or the welfare of his neighbor, but only his own self, and his pretended advantages over others.

ON THE TEN COMMANDMENTS OF GOD.

(See *Short Hist. of Rel.* §11.)

1. Where is our duty of loving God and our neighbor more fully contained?

In the Ten Commandments, which God gave to Moses written on two tables of stone.

2. What are the Ten Commandments?

1. I am the Lord thy God. Thou shalt not have strange gods before me; thou shalt not make to thyself any graven thing to adore it.

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

3. Remember that thou keep holy the Sabbath day.

4. Honor thy father and thy mother, that it may be well with thee, and thou mayest live long on the earth.

5. Thou shalt not kill.

6. Thou shalt not commit adultery.

7. Thou shalt not steal.

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

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

10. Thou shalt not covet thy neighbor's house, nor his field, nor his servant, nor his handmaid, nor his ox, nor his ass, nor anything that is his.

3. Why are we Christians also bound to keep these Commandments of the Old Law?

1. Because Christ is not come 'to destroy the law, but to fulfil it' (Matt. v. 17)—*i.e.*, to confirm it, and to

teach us how to observe it perfectly; and 2. Because 'the Ten Commandments contain that law which al- ready binds all men, since it is grounded in human nature, and has been written by God in all hearts (Rom. ii. 15).

4. If the law is written in all hearts, why did God give it to man written on tables of stone?

That we may the more surely know the law of God, and be the more strongly impelled to fulfil it; for our capacity to know and to will what is good, has been very much weakened by sin.

5. What in particular ought to induce us faithfully to keep the Divine Commandments?

1. The reverence, love, and gratitude which we owe to God; 2. The fear of eternal punishment, and the hope of eternal reward.

The First Commandment of God.

'I am the Lord thy God. Thou shalt not have strange gods before me; thou shalt not make to thyself any graven thing to adore it.'

6. What are we commanded by the First Commandment?

By the First Commandment we are commanded to pay to Almighty God due honor and adoration.

7. How many kinds of honor do we owe to God?

We owe to God two kinds of honor—namely, *interior* and *exterior* honor.

8. How do we honor God *interiorly*?

We honor God interiorly, 1. By faith, hope, and charity; 2. By reverence and adoration; 3. By thanksgiving for all His blessings; 4. By zeal for His honor; and 5. By obedience and resignation to His holy will.

9. How do we sin against faith?

1. By infidelity, heresy, and scepticism; 2. By impious and profane language, or by wilfully listening to it; likewise by reading or spreading irreligious books

and writings; and 3. By indifference in matters of faith, or by actually denying it.

10. When do people become guilty of indifference in matters of faith?

1. When they do not care for any religion, or when they consider all religions as equally good; 2. When they stand in need of being instructed, and neglect to attend the Catechism or Christian doctrine; and 3. When parents or guardians allow their children to be brought up in an erroneous belief.

11. How do we sin against hope?

1. By despair or by distrust; and 2. By presumption or by false confidence.

12. When do we sin by despair or by distrust?

When we either do not hope at all for that which we ought to hope for from God,¹ or when we do not hope for it with confidence in Him.²

Examples: ¹ Cain and Judas; ² Moses and the Israelites in the desert.

13. What are we to hope for from God?

We are, above all, to hope for life everlasting, and for whatever is necessary and conducive to it—that is, the forgiveness of our sins and the grace of God.

14. On what grounds are we to hope for these things?

Because God, who is infinitely powerful, merciful, and faithful, has promised them to us, and Jesus Christ has merited them for us.

15. What, then, is Christian hope?

Christian hope is a virtue infused into our souls, by which we most confidently expect all the things which God has promised us through the merits of Jesus Christ.

16. May every sinner hope for pardon?

Yes, every sinner, even the greatest, may and ought

to hope for pardon, provided he will be converted with all his heart, and do penance.

¹ 'If the wicked do penance for all his sins which he has committed, and keep all my Commandments, living he shall live, and shall not die' (Ez. xviii. 21).—Examples: The Ninivites, Mary Magdalen, the Thief on the Cross, and others. Parable of the Lost Sheep and of the Prodigal Son (Luke xv.)

17. How far may we also expect temporal goods from God?

As far as they help us, or at least do not hinder us, to obtain eternal salvation.

18. When do we sin by presumption and false confidence?

1. When, relying on the mercy of God, we continue to sin without fear, or delay our repentance to the end of our life; 2. When we rashly expose ourselves to a danger from which we confidently expect God will extricate us.

19. Is Christian hope also consistent with fear?

Confidence in God does not exclude diffidence in ourselves; therefore, we should neither be excessively timid about our salvation, nor should we throw off all sense of fear and solicitude for it.²

¹ 'Wherefore he that thinketh himself to stand, let him take heed lest he fall' (1 Cor. x. 12). 'I am not conscious to myself of anything, yet I am not hereby justified; but he that judgeth me is the Lord' (1 Cor. iv. 4). 'Justify not thyself before God, for He knoweth the heart' (Ecclus. vii. 5). ² 'With fear and trembling work out your salvation' (Phili. ii. 12). 'I chastise my body, and bring it into subjection: lest perhaps, when I have preached to others, I myself should become a castaway' (1 Cor. ix. 27).

20. What sins are chiefly opposed to the love of God?

In general, all mortal sins; but in particular, 1. Indifference and aversion to God and divine things; and 2. Hatred and repugnance to Him and His paternal dispensations.

21. How do we honor God also *exteriorly*?

We honor God also exteriorly when we manifest our interior respectful sentiments towards Him by exterior actions; as by our uniting with others in the public services of religion or in prayer, in common with others, by kneeling, and generally by our reverent demeanor during religious exercises.

22. Why are we also commanded to honor God exteriorly?

1. Because the body has been created by God as well as the soul, and, therefore, both should pay Him honor and homage; 2. Because it is quite natural to man to manifest his interior worship of God also exteriorly; 3. Because the interior worship is intensified by exterior worship; and 4. Because exterior worship is conducive and necessary for our mutual edification, for fortifying ourselves in our faith, and for preserving and propagating our Religion.

Example: Daniel, who chose to be cast into the den of the lions rather than to give up the exterior adoration of God as prescribed by the Law (Dan. vi.)

23. How do we sin against the exterior worship of God?

By neglecting to attend divine service, or by behaving irreverently when we are present.

Punishment of the men at Bethsames because they approached the Ark of the Lord in an irreverent manner (1 Kings vi. 19).

24. May we sin in any other way against the reverence due to God?

Yes, we sin also against it by idolatry, superstition, witchcraft, sacrilege, and simony.

25. When does a person commit idolatry?

He commits idolatry (worship of images) when he pays divine honor to any creature or thing, as the heathens did.

26. When do we sin by superstition?

1. When we honor God or the Saints in a manner contrary to the doctrine or practice of the Church; 2. When we attribute to things a certain power which they cannot have, either by nature, or by the prayers of the Church, or by virtue of Divine dispensation.

For instance: When we consult fortune-tellers and make them tell us our fortunes by cutting cards or by inspecting our hands; or when we have recourse to the interpretation of dreams, or to vain and foolish signs and practices, in order to know hidden things, or to obtain luck or health; still more, when for that purpose we abuse even holy names and blessed things; when we attend circles of spiritists or consult mediums, etc.

27. Is such superstition a grievous sin?

It is generally a very grievous sin, because he who practises such things mostly expects the assistance of the evil spirit, if not openly, at least secretly; but, at all events, puts that confidence in idle or delusive things which he ought to place in God alone.

28. Is it also superstitious to wear on our persons images (medals) of the Saints, or blessed things?

On the contrary, it is praiseworthy, if it is done with a pious intention—that is to say, with confidence in God, in the intercession of the Saints, or in the prayer and blessing of the Church.

29. How do people become guilty of witchcraft?

When they try, with the help of the evil spirits, to find hidden treasures, to injure others, or to work wonderful things.

Thus one day that wicked one, Antichrist, will do, 'Whose coming is according to the working of Satan, in all [deluding] power, and signs, and lying wonders, and in all seduction of iniquity to them that perish' (2 Thess. ii. 9, 10). This God will permit for the just punishment of those who rejected the Christian truth and the Divine miracles.

30. What is sacrilege?

Sacrilege is a profanation of holy things, holy persons, or holy places; for instance, the unworthy re-

ceiving of a Sacrament, the ill-treatment of an ecclesiastic, the desecration of a church or of sacred vessels, etc.

Examples: Punishment of King Baltassar (Dan. v.), of Heliodorus (2 Mac. iii.) How Christ cast the sellers out of the Temple, see John ii. 15.

31. When does a person commit simony?

When he buys or sells spiritual things, preferments, and the like, for money or money's worth; as Simon, the Magician, intended to do (Acts viii.) This sin has been forbidden by the church under the most severe penalties, even under pain of excommunication.

Application. Make every day Acts of Faith, Hope, and Charity, and never neglect to say your Morning and Evening Prayers. At church behave with reverence, and pray with attention, on your knees, and with your hands joined. Never use forbidden or suspicious means, in order to cure diseases or to discover hidden things. Are you in doubt whether the use of certain things is permitted or not, ask the Priest or your Confessor.

The First Commandment (continued).

ON THE VENERATION AND INVOCATION OF THE SAINTS.

32. What does the Catholic Church teach respecting the veneration and invocation of the Saints?

She teaches that it is right and available to salvation to honor and invoke the Saints.

33. But is not the honor which we pay to the Saints against the First Commandment?

By no means; for 1. We pay no Divine honor to the Saints; and 2. We honor and praise in the Saints God Himself, who has shown Himself so powerful and merciful in them.

34. What is the difference between the honor which we show to God and that which we show to the Saints?

1. We honor and adore God alone as our Sovereign Lord and the Author of all good things; but we honor the Saints only as His faithful servants and friends.
2. We honor God for His own sake, or on account of the infinite perfections which He has of Himself; but we honor the Saints on account of the gifts and advantages which they have received from God.

35. But do we not kneel down when we honor the Saints? Do we not build churches and altars, and offer the Sacrifice of the Mass to them, as to God Himself?

We kneel down, it is true; but we do not adore the Saints any more than a courtier adores his king when on his knees he asks a favor of him. We consecrate churches and altars, and offer the Holy Sacrifice of the Mass to God alone, although, at the same time, we honor the memory of the Saints, and implore their intercession.

From the most ancient times the Church has approved and cherished such veneration, has instituted festivals, built churches and altars in commemoration of the Saints, and implored their intercession at the Holy Sacrifice; and God often confirmed such devotion by extraordinary graces.

36. What should we have principally in view when we venerate the Saints?

We should imitate their virtues, and strive to become like them, that we may also one day share in their eternal happiness.

37. In what does our praying to God differ from our praying to the Saints?

We pray to God that He may help us by His Omnipotence; but we pray to the Saints that they may help us by interceding with God for us.

38. Is it, then, in the power of the Saints in Heaven to obtain anything from God in our behalf?

It was in their power when they were living on earth; much more must it be so now that they are in Heaven; for death does not dissolve the communion between them and us. (See the Ninth Article of the Creed, page 147, quest. 71.)

'Pray one for another, that you may be saved; for the continual prayer of a just man availeth much' (James v. 16).—No one but a most obstinate infidel can deny the miracles which were, and are still, wrought by the intercession of the Saints (Proceedings of the Church at a Beatification or Canonization).

39. Does the Holy Scripture also testify that the Saints in Heaven pray for us?

Yes, the Holy Scripture says, 1. That the Angels pray for man;¹ 2. That the Prophet Jeremias, long after his death, 'prayeth much for the people, and for all the holy city' (2 Mac. xv. 14); and 3. That the four-and-twenty Ancients incessantly offer up the prayers of the Saints at the throne of the Most High (Apoc. v. 8).

¹ 'And the Angel of the Lord answered, and said: O Lord of Hosts, how long wilt Thou not have mercy on Jerusalem, and on the cities of Juda?' (Zach. i. 12). 'When thou didst pray with tears, I offered thy prayer to the Lord' said the Angel Raphael to Tobias (Tob. xii. 12).

40. Do, then, the Saints in Heaven know anything of us?

If they did not know anything of us, the Archangel Raphael could not have offered the prayer of Tobias to God, nor could there be joy before the Angels of God upon one sinner doing penance, as the Gospel testifies (Luke xv. 10).

41. But is it not a mark of distrust in Jesus Christ when we address ourselves to the Saints?

No; for 1. We expect grace and salvation from God alone through the merits of Jesus Christ; and 2. If it were a mark of distrust, St. Paul would not have applied to the faithful, saying: 'I beseech you, brethren, through our Lord Jesus Christ, that you

may help me in your prayers for me to God' (Rom. xv. 30).

42. Why does God grant us many graces through the intercession of the Saints?

Because it is the will of God that we should acknowledge our own unworthiness and the merits of His faithful servants. Therefore He Himself, in former times, commanded the friends of Job, saying: 'Go to my servant Job, . . . and my servant Job shall pray for you' (Job xlii. 8).

43. Whom should we in particular honor and invoke above all the Angels and Saints?

Mary, the Blessed Virgin and Mother of God.

44. Why should we particularly honor and invoke Mary?

1. Because she is the Mother of God, and therefore far surpasses all the Angels and Saints in grace and glory;

2. Because, for that very reason, her intercession with God is most powerful.

45. Should we also honor the images of Jesus Christ and of the Saints?

Yes, certainly; for if even a child honors the likenesses of his parents, and a subject the image of his prince, so much the more must we honor the images of our Lord and of His Saints.

How strictly the veneration of holy images was at all times observed in the Church, was shown in the eighth century, when the heretics called Iconoclasts [image-breakers] arose. They were supported by the Greek Emperor, and they raged most obstinately and furiously against the images and those who revered them. But they were not able to abolish the pious practice. The faithful firmly suffered all imaginable ill-treatment, even torture and death; and in the year 787 the new heresy was solemnly condemned by the Seventh General Council.

46. But does not the Scripture say: 'You shall not make to yourselves any idol or graven thing'?

True; but it is also immediately added: 'To adore

it' (Levit. xxvi. 1), as the heathens did. But we Catholics detest the adoration of images.

God Himself commanded Moses to 'make two cherubim of beaten gold on the two sides of the oracle' (Exod. xxv. 18), and also to 'make a brazen serpent, and set it up for a sign' (Num. xxi. 8), which was a figure of our Crucified Redeemer.

47. But is it not superstitious to pray before images?

Not at all; for when we pray before the images of Jesus Christ and His Saints, we pray, not to the images, but to Jesus Christ and to the Saints, whom they represent.

48. Does it not prove that we put our trust in images when we go on pilgrimages to them?

No; for we do not visit holy places because we trust in the images that are honored there, but because we know that God has been pleased to bestow many graces and benefits in such places, and therefore feel ourselves animated to pray there with greater fervor and confidence.

49. What is the use of placing images of Christ and of the Saints in our churches?

They instruct and strengthen us in our faith, and incite us to live in conformity to it, whilst they represent before our eyes the mysteries of our Religion, the history of our Redemption, and the holy lives of the Saints.

50. Why do we honor the relics of the Saints?

Because their bodies were living members of Jesus Christ, and temples of the Holy Ghost, and will one day rise again from the dead to eternal glory.

At all times relics have been kept in honor in the Church. As early as in the second century, the Christians in Antioch and Smyrna, as they testified themselves, honored the relics of their holy bishops, Ignatius and Polycarp, who had suffered death for Jesus Christ.

51. Whence do we know for certain that the veneration of relics is pleasing to God?

From this: that God has frequently been pleased to work great miracles through their means, as we read in the Holy Scripture and in the history of the Church.

'When the man [whom they were burying] had touched the bones of Eliseus, he came to life, and stood upon his feet' (4 Kings xiii. 21). 'And God wrought by the hand of Paul more than common miracles; so that even, there were brought from his body to the sick, handkerchiefs and aprons, and the diseases departed from them, and the wicked spirits went out of them' (Acts xix. 11, 12). St. Augustine, St. Ambrose, and others, give us an account of the miracles which were wrought at the graves of St. Stephen, St. Felix of Nola, St. Gervasius, and of many other Saints.

The authenticity of a relic which is exposed to the veneration of the faithful is not a matter of faith, but rests simply on human, but nevertheless credible, testimonies.

Application. Honor the Blessed Saints in Heaven with great devotion, especially the Most Blessed Virgin, St. Joseph, and your Patron Saint. Diligently read their lives, and faithfully imitate their examples. Keep in your dwellings no immodest pictures, but have, by all means, holy images, and, above all, an image of your Crucified Redeemer. (Feast of All Saints.)

The Second Commandment of God.

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

1. What does the Second Commandment forbid?

The Second Commandment forbids all profanation of the holy name of God.

2. How do we profane the name of God?

We profane the name of God, 1. By irreverently pronouncing it; 2. By deriding religion; 3. By blasphemy; 4. By sinful swearing, and by cursing; and 5. By breaking vows.

3. How do we sin by irreverently pronouncing God's holy name ?

By pronouncing the name of God in jest, or in anger, or in any other careless manner.

This applies also to other names and words worthy of reverence, as the name of the Blessed Virgin, the Holy Cross, the Holy Sacraments, etc., and to the words of the Holy Scripture, which are never to be abused in jest or by way of derision.

'The Lord will not hold him guiltless that shall take the name of the Lord his God in vain' (Exod. xx. 7).

4. How do we sin by deriding religion ?

By scoffing at religion, at the rites or ceremonies of the Church, or by turning them into ridicule, in which cases we may also become guilty of blasphemy.

'Knowing this first, that in the last days there shall come deceitful scoffers, walking after their own lusts, . . . you, therefore, brethren, knowing these things before, take heed, lest being led aside by the error of the unwise, you fall from your own steadfastness' (2 Pet. iii. 3, 17).

5. What is meant by blasphemy ?

By blasphemy is meant contemptuous and abusive language uttered against God, the Saints, or holy things.

This sin is so great that, in the Old Law, those who were found guilty of it were put to death. 'He that blasphemeth the name of the Lord, dying let him die ; all the multitude shall stone him' (Levit. xxiv. 16). How Sennacherib, King of the Assyrians, was punished for blaspheming the Lord, see 4 Kings xix.

6. May we also become guilty of blasphemy by thoughts ?

Yes, when we voluntarily think contemptuously of God or of the Saints.

7. What is swearing or taking an oath ?

Swearing or taking an oath is to call the Omniscient God to witness that we speak the truth, or that we will keep our promise.

We call God also to witness when we swear by Heaven, by

the Holy Cross, or by the Gospel, etc. 'Whosoever shall swear by the temple, sweareth by it, and by Him that dwelleth in it ; and he that sweareth by Heaven, sweareth by the throne of God, and by Him that sitteth thereon' (Matt. xxiii. 21, 22).

8. How do we sin by swearing ?

We sin by swearing, 1. When we swear falsely or in doubt ; 2. When we swear, or induce others to swear, without necessity ; 3. When we swear to do what is evil, or to omit what is good ; and 4. When we do not keep our oath, although we can keep it.

'Thou shalt swear in truth, and in judgment, and in justice' (Jer. iv. 2).

9. What means swearing falsely, or in doubt ?

It means, 1. To assert with an oath that something is true, though we know that it is untrue, or do not know whether it is true or not ; 2. To promise with an oath something which we do not intend to perform.

10. What are we to think of perjury or a false oath ?

Perjury, especially in a court of justice, is one of the greatest crimes ; because he who commits it, 1. Mocks God's Omniscience, Sanctity, and Justice ; 2. Destroys the last means of preserving truth and faith among men ; and 3. Almost solemnly renounces God, and calls down His vengeance upon himself.

'And the Lord said to me : This flying volume which thou seest is the curse that goeth forth over the face of the earth ; for every one that sweareth shall be judged by it. I will bring it forth, saith the Lord of Hosts, and it shall come to the house of him that sweareth falsely by my name, and it shall remain in the midst of his house, and shall consume it, with the timber thereof, and the stones thereof' (Zach. v. 3, 4 ; comp. Ezech. xvii.)

11. When a person has sworn to do something evil, or to omit something that is good, is he bound to keep such an oath ?

No ; for as it was a sin to take such an oath, so it would be another sin to keep it.—Ex. : Herod (Mark vi. 23-28).

12. What do you mean by cursing?

Cursing means to wish any evil either to ourselves or to our neighbor, or to any of God's creatures, where-by the name of God is frequently dishonored.

Cursing is something very hateful, which betrays a rude, angry temper. From the mouth of a Christian or child of God nothing but '*blessing*' ought to come forth (1 Pet. iii. 9). Cursing is at the same time an oath, when we call upon God to punish us if we speak an untruth.

13. What is a vow?

A vow is a voluntary promise made to God to do something that is agreeable to Him, although there be no obligation to do it.

Accordingly, a vow is: 1. A real *promise*, by which we deliberately bind ourselves, and not a mere desire or resolution; 2. A promise *made to God*, because it is to God alone we make vows; and 3. A promise to do something *that is agreeable to God*; therefore it cannot be anything trifling, sinful, or injurious to others, nor anything good in itself, but by which something better is prevented or higher duties neglected.

14. What does the Church teach with regard to vows?

1. That they please God, because they are voluntary offerings made to Him: Thus God kindly accepted the vows of the Patriarch Jacob,¹ and of the pious Anna, the mother of Samuel,² and granted their petitions.

¹ 'And Jacob made a vow, saying: If God shall be with me, and I shall return prosperously to my father's house, of all things that Thou shalt give to me, I will offer tithes to Thee' (Gen. xxviii. 20-22). ² 'Anna made a vow, saying: O Lord of Hosts, if Thou wilt be mindful of me, and wilt give to Thy servant a man-child, I will give him to the Lord all the days of his life' (1 Kings i. 11).

2. That it is a sacred duty to keep them, unless it be impossible to do so. People should therefore be very cautious about making vows, and should, in general, ask advice of their Confessor, or some other prudent Priest.

'If thou hast vowed anything to God, defer not to pay it. It

is much better not to vow, than after a vow not to perform the things promised' (Eccles. v. 3, 4).

15. Is it sufficient not to dishonor the name of God?

No; we must also honor and revere it; *i.e.*, we must gratefully praise it, devoutly call upon it, steadily confess it, and exert ourselves to promote its honor.

Application. Carefully avoid the shameful habit of cursing and swearing. 'A man that sweareth much shall be filled with iniquity, and a scourge shall not depart from his house' (Eccles. xxiii. 12). On the contrary, often invoke with devotion the names of Jesus and Mary, especially in temptations against purity.

The Third Commandment of God.

'Remember that thou keep holy the Sabbath-day.'

1. What are we commanded by the Third Commandment?

By the Third Commandment we are commanded to sanctify the Lord's day by performing works of piety and abstaining from servile works.

2. Which is the Lord's day?

In the Old Law it was the seventh day of the week, or the Sabbath-day (day of *rest*), in memory of God's resting on that day, after He had finished the work of Creation in six days. In the New Law it is the first day of the week, or the Sunday, in memory of the accomplishment of our Redemption, which is a new spiritual Creation (Gal. vi. 15).

'In six days the Lord made heaven and earth, and the sea, and all things that are in them, and *rested* on the seventh day; therefore the Lord blessed the seventh day, and sanctified it' (Exod. xx. 11; comp. Gen. ii. 2, 3).

3. How was our Redemption accomplished on the Sunday?

It was on a Sunday that our Saviour rose from the dead, and it was also on a Sunday that He sent down the Holy Ghost upon His Church.

4. What works of piety should we perform on the Sunday?

1. We are bound to hear Mass, and, if possible, we should also attend the other Divine Service, especially the Sermon and Catechetical Instruction; and 2. We should receive the Holy Sacraments, read books of devotion, or meditate on the great truths of our Religion, and occupy ourselves in works of mercy, either corporal or spiritual (James i. 27).

5. Which works are servile and forbidden?

All bodily works which are commonly performed by servants, day-laborers, and tradesmen.

Works by which the mind only is exerted are not numbered amongst the servile works. But all those noisy and those merely worldly employments, which disturb quiet religious observance, such as law-suits, buying and selling, etc., are also forbidden.

6. Is it never lawful to do servile work on a Sunday?

It is lawful: 1. When the Pastors of the Church, for weighty reasons, give a dispensation; and 2. As often as the honor of God,¹ the good of our neighbor,² or urgent necessity³ require it.

Examples: Matt. xii. ¹ Officiating in the Temple. v. 5. ² Parable of the sheep that falls into a pit, v. 11, 12. ³ The Disciples plucking ears of corn, v. 1-4.

7. Are they only guilty who themselves do forbidden work?

No; those also are guilty who without any necessity require their inferiors, as servants, day-laborers, or tradesmen, to do such work, or allow them to do it; for God says: 'That thy man-servant and thy maid-servant may rest, even as thyself' (Deut. v. 14).

Servants, apprentices, and journeymen are obliged to look out for places where they are allowed to observe the Sundays and Holydays according to the command of God and of the Church.

8. Is the Sunday profaned only by servile work and staying away from Divine Service?

No; it is likewise profaned by debauchery, intemperance, and extravagant games, sports, and amusements, which make of the Lord's day a day of revelry and public scandal.

9. What should we particularly consider in order to be deterred from profaning the Sunday?

We should consider:

1. The temporal and eternal punishment with which God threatens such as break the Sabbath.

'They grievously violated my Sabbaths; I said, therefore, that I would pour out my indignation upon them in the desert, and would consume them' (Ezech. xx. 13). 'Keep you my Sabbath; for it is holy unto you: he that shall profane it shall be put to death' (Exod. xxxi. 14).

2. That it is an unjustifiable heedlessness not to devote even so much as one day to the care of our immortal soul, after the body has been taken care of during six days.

3. That the observance of the Sunday is a public profession of our Christian Faith, and, consequently, that by its profanation we bring disgrace on our Religion, and give great scandal to our fellow-Christians.

Zeal of the Jews in keeping holy the Sabbath-day (2 Mac. vi. 11).

Application. Always observe the Lord's day conscientiously, and never be induced to violate it, either by thoughtlessness and excessive fondness for amusements, or by the example of wicked or infidel people. 'God be merciful unto us; it is not profitable to us to forsake the law' (1 Mac. ii. 21).

The Fourth Commandment of God.

'Honor thy Father and thy Mother.'

1. What is commanded by the Fourth Commandment?

By the Fourth Commandment children are com-

manded to show reverence, love, and obedience to their parents, and inferiors to their superiors.

2. Why must children reverence, love, and obey their parents ?

Because, next to God, their parents are their greatest benefactors, and supply His place in their regard.

3. How should children reverence their parents ?

They should venerate their parents as the representatives of God, and should therefore always show them respect in word and deed.

'Honor thy father in work and word, and all patience' (Ecclus. iii. 9).

4. How should children love their parents ?

They should, 1. Be grateful to them, and wish them well from their heart ; 2. They should make them happy by their good conduct ; 3. They should assist them in their necessities, and take care of them in their old age ; and 4. They should bear with their faults and weaknesses.

'With thy whole heart honor thy father, and forget not the groanings of thy mother. Remember that thou hadst not been born but through them, and make a return to them as they have done for thee' (Ecclus. vii. 28-30). Example of Jesus, who, when dying on the cross, still provided for His Mother.

5. How should children obey their parents ?

1. They should do what their parents command, and not do what they forbid, provided they order nothing bad or unjust ; and 2. They should willingly receive, and readily follow, their advice and admonitions.

'Children, obey your parents in all things ; for this is well pleasing to the Lord' (Col. iii. 20). Example of Jesus, who, though 'God blessed for ever,' yet was subject to Mary and Joseph.

6. What have children to expect who faithfully observe the Fourth Commandment ?

In this life, they may be sure of God's protection and blessing ; and in the other, of eternal happiness.

'Honor thy father and thy mother, which is the first commandment with a promise ; that it may be well with thee, and thou mayest be long-lived upon earth' (Eph. vi. 2, 3). 'Honor thy father, that a blessing may come upon thee from him, and his blessing may remain in the latter end. The father's blessing establisheth the houses of the children, but the mother's curse rooteth up the foundation' (Ecclus. iii. 9-11).—Examples: Sem, Isaac, Ruth, Samuel, young Tobias.

7. When do children sin against the reverence they owe to their parents ?

They sin against the reverence they owe to their parents, 1. When in their heart they despise or disregard them ; 2. When they speak ill of them ; 3. When they are ashamed of them ; and 4. When they treat them harshly and insolently.

'The eye that mocketh at his father, and that despiseth the labor of his mother in bearing him, let the ravens of the brooks pick it out, and the young eagles eat it' (Prov. xxx. 17).

8. When do children sin against the love they owe to their parents ?

They sin against the love they owe to their parents, 1. When they wish or do them evil ; 2. When, by their bad behavior, they give them trouble, and bring disgrace upon them, or otherwise grieve them, and put them in a passion ; 3. When they do not assist them in their need or old age ; 4. When they do not bear with their failings ; and 5. When they do not pray for their parents, whether living or dead.

'He that striketh his father or mother shall be put to death. He that curseth his father or mother shall die the death' (Exod. xxi. 15, 17). 'Son, support the old age of thy father, and grieve him not in his life ; and if his understanding fail, have patience with him, and despise him not when thou art in thy strength ; for the relieving of the father shall not be forgotten' (Ecclus. iii. 14, 15).

9. When do children sin against the obedience due to their parents ?

They sin against the obedience due to their parents, 1. When they obey them badly, or not at all; 2. When they do not willingly listen to their admonitions; and 3. When they offer resistance to their corrections.

'If a man have a stubborn and unruly son, who will not hear the commandments of his father or mother, and being corrected, slighteth obedience, they shall take him, and bring him to the ancients of the city, and shall say to them: This our son is rebellious and stubborn, he slighteth hearing our admonitions, he giveth himself to revelling, and to debauchery and banquetings: the people of the city shall stone him, and he shall die; that you may take away the evil out of the midst of you, and all Israel hearing it may be afraid' (Deut. xxi. 18-21).

10. What have those children to expect who do not fulfil their duties towards their parents?

In this life they have to expect the curse of God, disgrace, and ignominy; and in the life to come, eternal damnation.

'Cursed be he that honoreth not his father and mother, and all the people shall say: Amen' (Deut. xxvii. 16). 'Remember thy father and thy mother, lest God forget thee, and thou wish that thou hadst not been born, and curse the day of thy nativity' (Ecclus. xxiii. 18, 19).—Examples: Cham, Absalom, the Sons of Heli the High-Priest.

11. What superiors, besides our parents, must we honor, love, and obey?

Our guardians, tutors, teachers, employers, masters and mistresses, and all our Spiritual and Temporal Superiors.

12. What are our duties towards our guardians, tutors, teachers, and employers?

We must consider them as the representatives and assistants of our parents; and, therefore, our duties towards them are in proportion to those which children owe to their parents.

13. What are the particular obligations of servants to their masters and mistresses?

They should, for the Lord's sake, show them respect, fidelity, love, and ready obedience (Tit. ii. 9, 10).

'Servants, obey in all things your masters according to the flesh, not serving to the eye, as pleasing men, but in simplicity of heart, fearing God. Whatsoever you do, do it from the heart, as to the Lord, and not to men; knowing that you shall receive of the Lord the reward of inheritance' (Col. iii. 22-24). 'Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the froward' (1 Pet. ii. 18).

14. How do servants sin against their masters and mistresses?

1. By disobedience, obstinacy, moroseness, and ill-will; 2. By laziness, by pilfering dainties, and by wasting and embezzling their goods; 3. By calumny, detraction, and tale-bearing; and, most of all, 4. By teaching evil to their children, by seducing them, by assisting them to do evil, or by conniving at it.

15. What are our duties towards our Spiritual Superiors?

We are bound, 1. To honor and love them as the representatives of God, and our Spiritual Fathers; 2. To submit to their ordinances; 3. To pray for them; and 4. To provide for their support in the manner established by law and custom.

'With all thy soul fear the Lord, and reverence his priests' (Ecclus. vii. 31). 'Obey your prelates, and be subject to them; for they watch as being to render an account of your souls, that they may do this with joy, and not with grief; for this is not expedient for you' (Hebr. xiii. 17). 'The Lord ordained that they who preach the Gospel should live by the Gospel' (1 Cor. ix. 14; comp. Luke x. 7, and 1 Tim. v. 17, 18).—Example of the Christians, when Peter was in prison (Acts xii.; comp. Gal. iv. 14, 15).

16. When do we sin against our Spiritual Superiors?

1. When, by word or deed, we violate the reverence due to them, or when, by speaking ill of them, we lower their character; 2. When we oppose them, and thereby may be the cause of schism and scandal; and 3. When, contrary to our duty, we refuse to contribute