

the knowledge of the truth' (1 Tim. ii. 4). 'God is faithful, who will not suffer you to be tempted above that which you are able, but will make also with temptation issue, that you may be able to bear it' (1 Cor. x. 13). 'God does not command impossibilities; but, when commanding, He admonishes us to do what we are able, and to pray for what we are not able to do, and aids us, that we may be able' (Counc. of Trent, Sess. 6, Ch. xiv.)

8. But what must we do on our part, in order that the grace of God may conduce to our salvation?

We must not resist it, but faithfully co-operate with it.

'We exhort you, that you receive not the grace of God *in vain*' (2 Cor. vi. 1). God stretches forth His hand to save us; if we really wish to be saved, we must take hold of it, and not reject it.—Example of St. Paul: 'I have labored more abundantly than all they; yet not I, but the grace of God with me' (1 Cor. xv. 10).

9. Is it, then, also in our power to resist the grace of God?

Most certainly; for God's grace does not force the human will, but leaves it perfectly free.

'Jerusalem, Jerusalem, how often would I have gathered together thy children, as the hen doth gather her chickens under her wings, and thou wouldst not!' (Matt. xxiii. 37). 'To-day, if you shall hear His voice, harden not your hearts' (Ps. xciv. 8).

*Application.* Pray daily to God to give you His grace, and take particular care not to close your heart against it. 'Behold, I stand at the gate, and knock. If any man shall hear my voice, and open to me the door, I will come into him, and will sup with him, and he with me' (Apoc. iii. 20). In order to make His grace operate the more easily in the human heart, God often connects it with exterior events; as sudden death, diseases, good and bad fortune. Do not heedlessly disregard such divine warnings; for nothing is more dangerous than not to know the time of the visitation of God.—Example: Jerusalem (Luke xix. 44).

§ 2. On the Grace of Sanctification or Justification.

10. What is Sanctifying Grace?

Sanctifying Grace is a gratuitous supernatural gift, which the Holy Ghost communicates to our souls, and by which from sinners we are made just, children of God, and heirs of Heaven.

Together with sanctifying grace 'the charity of God is poured forth in our hearts by the Holy Ghost, who is given to us' (Rom. v. 5). With it God enters into our hearts, according to the words of Jesus: 'If any one love me, my Father will love him, and we will come to him, and will make our abode with him' (John xiv. 23). Through it we are born again children of God, and our soul receives supernatural life: 'Behold what manner of charity the Father hath bestowed upon us, that we should be called, and should be the sons of God' (1 John iii. 1; comp. pp. 126, 127, quest. 6, 7, 8, 12, 13).

11. Why is sanctifying grace called 'a gratuitous gift'?

Because it is an entirely free gift, flowing from the compassionate love of God.

'For all have sinned, and do need the glory of God; being justified freely [*i.e.*, without their desert] by His grace, through the redemption that is in Christ Jesus' (Rom. iii. 23, 24).

12. Why is sanctifying grace also called 'Grace of Justification'?

Because by sanctifying grace man is justified—that is, passes from the state of sin to the state of righteousness and holiness.

13. What, then, does the justification of the sinner include?

Justification includes, 1. Cleanness from all grievous sins at least, together with the remission of eternal punishment; and 2. The sanctification and renewal of the interior man.

'You are washed, you are sanctified, you are justified in the name of our Lord Jesus Christ and the Spirit of our God' (1 Cor. vi. 11).



**14.** What first gives rise to the justification of the sinner ?

*Preventing grace, which enlightens the sinner, and excites him to turn to God.*

**15.** What must the sinner do on his part, in order to attain to justification ?

He must, with the assistance of grace, voluntarily turn to God, and believe all that God has revealed, especially that we are justified by Jesus Christ.

**16.** What effect has this belief on the sinner ?

1. The sinner is struck with a wholesome fear of the justice of God, but hopes to obtain pardon from His mercy ;

2. Then he begins to love God, is sorry for his sins, resolves to lead a new life, agreeable to God, and receives the Sacrament of Baptism, or, if he is baptized, the Sacrament of Penance.

**17.** What does the sinner receive in the Sacrament of Baptism or Penance ?

He receives sanctifying grace, and together with it the remission of his sins and interior sanctification, by which he is really made just, acceptable to God, a child of God, and heir of Heaven (Council of Trent, Sess. 6).

**18.** How long does sanctifying grace remain in the soul of the justified man ?

As long as he does not commit mortal sin.

**19.** What fruits does the justified man produce by the help of grace ?

He produces good—*i.e.*, *meritorious*—works ; ‘for every good tree bringeth forth good fruit’ (Matt. vii. 17).

**20.** Cannot a man who is in mortal sin do good ?

He can do good, but without any merit for Heaven (John xv. 4, 5).

**21.** Is, then, the good done in mortal sin useless ?

No ; it is, on the contrary, very useful to obtain from the Divine mercy the grace of conversion,<sup>1</sup> sometimes also the averting of temporal punishment<sup>2</sup>.

<sup>1</sup> ‘Redeem thou thy sins with alms, and thy iniquities with works of mercy to the poor : perhaps He will forgive thy offences’ (Dan. iv. 24).—Example : Manasses (2 Paral. xxxiii. 12). <sup>2</sup> Achab (3 Kings xxi. 29) ; the Ninivites.

**22.** What do we merit by the good works which we perform in the state of grace ?

We merit, 1. An increase of sanctifying grace ; and 2. Eternal salvation (2 Tim. iv. 8).

‘If any one shall say that the justified man by the good works which he performs through the grace of God and the merit of Jesus Christ, whose living member he is, does not truly merit increase of grace and eternal life, let him be anathema’ (Council of Trent, Sess. 6, Can. 32).

**23.** Whence do such good works derive their intrinsic value or meritoriousness ?

From the infinite merits of Jesus Christ, whose living members we are through sanctifying grace.

‘I am the vine, you the branches : he that abideth in me, and I in him, the same beareth much fruit ; for without me you can do nothing’ (John xv. 5 ; comp. Council of Trent, Sess. 6, Ch. 16).

**24.** Is every Christian bound to do good works ?

Yes ; for ‘every tree that doth not yield good fruit shall be cut down, and cast into the fire’ (Matt. iii. 10).

**25.** What good works should we perform before all others ?

1. Those the performance of which is commanded to all Christians by the Commandments of God and of the Church ; and 2. Those which are necessary or useful to fulfil the duties of our state of life.

**26.** What other good works are especially recommended to us in Holy Scripture ?



Prayer, fasting, and alms; by which, in general, are understood the works of devotion, mortification, and charity.

'Prayer is good with fasting and alms, more than to lay up treasures of gold' (Tob. xii. 8).

**27.** What does God especially regard in our good works?

Our good intention, by which we may obtain from God great reward even for small works.

'Whosoever shall give to drink to one of these little ones a cup of cold water only in the name of a disciple, amen I say to you, he shall not lose his reward' (Matt. x. 42).—Example of the Poor Widow (Mark xii. 41-44).

**28.** What is a good intention?

The purpose or positive act of the will to serve God, and to honor Him.

**29.** How may we make a good intention?

We may say, for instance, thus: 'O my God, I offer up to Thee all my thoughts, words, and deeds, for Thy honor and glory'; or: 'My Lord and my God, all for Thy honor.'

**30.** When should we make a good intention?

It is very useful to make it several times a day, and especially every morning.

**31.** What means must we particularly use in order to obtain grace?

The Holy Sacraments and Prayer.

**32.** Do both these means give us grace in the same manner and in the same measure?

No; for, 1. The Sacraments produce grace in us; Prayer obtains it for us; 2. Through the Sacraments we obtain those special graces for which they were instituted; but through Prayer we receive all sorts of graces, except those which can only be obtained by the Sacraments.

*Application.* Strive most carefully to preserve sanctifying grace continually in your heart by avoiding sin and performing good works. 'A man making void the law of Moses dieth without any mercy under two or three witnesses: how much more, do you think, he deserveth worse punishments, who hath trodden under foot the Son of God, and hath esteemed the blood of the testament unclean by which he was sanctified, and hath offered an affront to the Spirit of grace?' (Hebr. x. 28, 29).

#### ON THE SACRAMENTS.

**1.** What is a Sacrament?

A Sacrament is a visible sign, instituted by Jesus Christ, by which invisible grace and inward sanctification are communicated to our souls.

**2.** How many things are necessary to constitute a Sacrament?

These three: 1. A visible sign; 2. An invisible grace; and 3. The institution by Jesus Christ.

**3.** Why has Christ instituted visible signs for imparting his grace to us?

1. That we may have a visible pledge of the inward invisible grace; and 2. That by participating in these visible means of grace, we may manifest our communion with the one Church of Christ.

Thus Christ himself sometimes made use of certain signs when He conferred spiritual and corporal blessings on people; for instance, when He breathed on His Disciples, and said: 'Receive ye the Holy Ghost' (John xx. 22); when 'He spat on the ground and made clay of the spittle, and spread the clay upon the eyes of the man born blind' (John ix. 6); when 'He put His fingers into the ears of the man deaf and dumb, and spitting, He touched his tongue, and looking up to Heaven, He groaned, and said to Him: *Ephpheta*, which is, *Be thou opened*' (Mark vii. 33, 34).

**4.** Do these signs only signify grace?

No; they also effect or produce the grace which they signify, unless we, on our part, put an obstacle



in the way ; therefore they are also called *efficacious* signs.

**5.** What grace do the Sacraments effect ?

1. They communicate, or increase, sanctifying grace ;

2. Each Sacrament communicates other peculiar graces according to the end for which it has been instituted.

**6.** How must we receive the Sacraments, in order that they may produce these graces in us ?

We must prepare ourselves well for them, and then receive them worthily.

**7.** What sin does he commit who receives a Sacrament unworthily ?

He commits a very grievous sin—a sacrilege.

**8.** Does not the efficacy of the Sacraments also depend on the worthiness or unworthiness of those who administer them ?

No ; for the Sacraments have their efficacy, not from him who administers them, but from the merits of Jesus Christ, by whom they were instituted.

The Sacraments are, as it were, channels through which flow to us the graces which Jesus has merited for us by His bitter Passion and death.

**9.** Were *all* the Sacraments instituted by Christ ?

Yes ; for God alone can give to outward signs the power of producing grace and sanctification.

**10.** How many Sacraments has Christ instituted ?

These seven : 1. Baptism ; 2. Confirmation ; 3. Holy Eucharist ; 4. Penance ; 5. Extreme Unction ; 6. Holy Order ; and 7. Matrimony.

Our Lord Jesus Christ has instituted just as many Sacraments as are necessary and conducive to the *supernatural* life of man. For as he is first born into this natural life, then grows up and acquires strength, is frequently supplied with nourishing food,

in order to preserve life and to increase his strength, etc. ; so also he is, 1. Born in *Baptism* to the supernatural life ; gains then, 2. In *Confirmation* strength and growth ; receives, 3. In the *Holy Eucharist* a Divine nourishment ; finds, 4. In *Penance* a remedy to heal all the diseases of his soul, and to restore him to the state of grace ; and gets, 5. In *Extreme Unction* assistance and strength against despair and the last assaults of the devil ; 6. In *Holy Order* the powers of administering the means of grace necessary to the supernatural life are propagated ; and 7. In *Matrimony* the union between husband and wife is blessed, that, being sanctified themselves, they may also bring up their children to a holy, and consequently to eternal, life.

**11.** How do we know that there are seven Sacraments ?

We know it because the Church, ‘ which is the pillar and ground of the truth ’ (1 Tim. iii. 15), has at all times taught and used these seven.

Not only have the Catholics of all ages held them, but the modern Greeks, the Russians, and all those sects who in the first centuries separated themselves from the Catholic Church, have ever retained and still hold these seven Sacraments ; which evidently proves that the doctrine of *seven* Sacraments is as old as the Church itself.

**12.** How are the Sacraments divided ?

They are divided, 1. Into Sacraments of the *living* and Sacraments of the *dead* ; and 2. Into such as can be received only *once*, and such as can be received *more than once*.

**13.** Which are the Sacraments of the living ?

The Sacraments of the *living* are, 1. Confirmation ; 2. Holy Eucharist ; 3. Extreme Unction ; 4. Holy Order ; and 5. Matrimony.

**14.** Why are they called Sacraments of the *living* ?

Because, in order to receive them, we must have supernatural life—that is, sanctifying grace.

**15.** Which are the Sacraments of the dead ?

The Sacraments of the *dead* are these two : *Baptism* and *Penance*.



**16.** Why are they called Sacraments of the *dead*?  
Because, when we receive them, we either have not, or at least are not obliged to have, the life of grace.

**17.** Which Sacraments can be received only *once*?  
Baptism, Confirmation, and Holy Order.

**18.** Why can they be received but *once*?  
Because they imprint upon the soul an indelible character, or spiritual mark, which consecrates and dedicates him who receives it in a special manner to the service of God, remains for ever, and will add either to his glory in Heaven or to his misery in Hell.

**19.** Whence have we received those ceremonies which, in the administration of the Sacraments, are used together with the signs instituted by Christ?

From the Church, which, under the assistance of the Holy Ghost, has ordained them for the increase of our devotion and reverence.

*Application.* Esteem the Holy Sacraments as most precious means of grace instituted by Christ; give fervent thanks to God for them, and beware of profaning them by imprecations or by unworthily receiving them.

*On Baptism.*

**1.** Which is the first and most necessary Sacrament?

The first and most necessary Sacrament is Baptism.

**2.** Why is Baptism the first Sacrament?

Because before Baptism no other Sacrament can be validly received.

**3.** Why is Baptism the most necessary Sacrament?

Because without Baptism no one can be saved.

'Unless a man be born again of water and the Holy Ghost, he cannot enter into the Kingdom of God' (John iii. 5).

God has not revealed to us what becomes of those children

who die without Baptism. All we know is that they are not admitted to enjoy the sight or beatific vision of God, nor are they punished like those who have sinned of their own free will. However, it is to be supposed that their life hereafter is also to them a benefit of God.

**4.** What is Baptism?

Baptism is a Sacrament in which, by water and the word of God, we are cleansed from all sin, and regenerated and sanctified in Christ to life everlasting.

**5.** Why do you say that we are baptized '*by water and the word of God*'?

Because Baptism is administered whilst water is poured over the head or over the body of him who is baptized, and whilst, at the same time, these words are pronounced: 'I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.'

**6.** Why do you say that '*in Baptism we are cleansed from all sin*'?

Because in Baptism original sin, and all the sins committed before Baptism, are forgiven.

**7.** Is also the punishment due to sin remitted?

Yes; the temporal as well as the eternal punishment is remitted in Baptism.

**8.** Why, then, are we, even after Baptism, still subject to some effects of original sin, as death, concupiscence, and many tribulations and infirmities?

1. That we ourselves may experience how punishable and pernicious sin is, and hate it so much the more; and 2. That we may increase our merits for Heaven by our combats and sufferings.

**9.** Why do you further say that we are '*regenerated and sanctified to life everlasting*'?

Because in Baptism we are not only cleansed from all sin, but are also transformed in a spiritual manner, made holy, children of God, and heirs of Heaven.

'He saved us by the laver of regeneration, and renovation of the Holy Ghost, whom He hath poured forth upon us abundantly



through Jesus Christ our Saviour ; that, being justified by His grace, we may be heirs, according to hope, of life everlasting' (Tit. iii. 5-7).

**10.** By what is this spiritual regeneration and sanctification effected ?

It is effected by the grace of sanctification, which, together with the Theological Virtues of Faith, Hope, and Charity, the Holy Ghost infuses into the soul in Baptism.

'The charity of God is poured forth in our hearts by the Holy Ghost, who is given to us' (Rom. v. 5).

**11.** And why do you say that we are regenerated and sanctified '*in Christ*' ?

To signify that all these graces are given to us, because by Baptism we are united with Christ and incorporated into His Church.

'There is now, therefore, no condemnation to them that are in Christ Jesus' (Rom. viii. 1).

**12.** When did Christ give the commandment to baptize ?

Before His Ascension, when He said to His Apostles: 'Going therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost' (Matt. xxviii. 19).

**13.** Who can validly baptize ?

Any person ; but, except in cases of necessity, only priests, who have care of souls, are allowed to baptize.

**14.** Is the Baptism given by non-Catholics also valid ?

Yes ; it is valid, if they strictly observe in it all that is necessary for Baptism.

**15.** What sort of water should be used in Baptism ?  
Any natural water will do for the validity of Baptism. However, when possible, baptismal water, or water blessed for that purpose, should be used.

**16.** What intention must he have who baptizes ?

He must have the intention to baptize *indeed*—that is, to do what the Church does, or what Christ has ordained.

**17.** What name should be given to the child in Baptism ?

The name of some saint, in whom the child may have an intercessor with God, and an example for imitation.

**18.** Why must the person to be baptized renounce Satan, all his works, and all his pomps, before Baptism ?

Because no one can belong to Christ, unless he renounce not only *Satan*, but also his *works*—*i.e.*, sin—and his *pomps*—*i.e.*, the spirit and the vanities of the world, by which Satan blinds men and entices them to sin (Matt. iv. 8, 9).

In Baptism we promise to believe, to avoid sin, and to lead a new life agreeable to God. On the other hand, God promises us His grace and eternal salvation. These mutual promises are called the *Covenant of Baptism*.

**19.** Why does the Priest place a white linen cloth upon our head in Baptism ?

To remind us that we should preserve the innocence we have received pure and spotless until death ; therefore, when he puts it on us, he says : 'Receive this white garment, and see thou carry it without stain before the judgment-seat of our Lord Jesus Christ, that thou mayest have eternal life.'

**20.** What does the lighted candle, which is put into the child's hand after he is baptized, signify ?

That a Christian ought to shine by his faith and virtuous life before the whole world.

'So let your light shine before men, that they may see your good works, and glorify your Father who is in Heaven' (Matt. v. 16).

The other ceremonies of Baptism are also very ancient, and have all a deep meaning. 1. The person to be baptized remains at first without the church, because only Baptism gives him



entrance into it. 2. The Priest breathes three times in his face, to signify the new and spiritual life he receives by the grace of the Holy Ghost (Gen. ii. 7, and John xx. 22). 3. The sign of the Cross made upon his forehead and upon his breast denotes that he is becoming the property of his Crucified Redeemer, whose doctrine he is to carry in his heart, and to profess openly. 4. The blessed salt, which is put into his mouth, is an emblem of Christian wisdom, and of preservation from the corruption of sin. 5. By the exorcisms, which are repeated several times, the power of the devil, 'who has the empire of death' (Heb. ii. 14), is broken in the name of the Blessed Trinity. 6. The laying of the Priest's hand upon the person to be baptized signifies the protection of God; and the stole laid upon him, and his being led by it into the Church, is a sign of the ecclesiastical power, in virtue of which the Priest admits him into the Church. 7. The touching of the child's ears and nostrils with spittle, in imitation of our Saviour (Mark vii. 33), signifies that, by the grace of this Sacrament, his spiritual senses are opened to the doctrine of Christ. 8. After having renounced the devil and all his works, and all his pomps, he is anointed with holy oil on the breast and between the shoulders, because, as a champion of Christ, he has now manfully to fight against the devil and the world. 9. After the Baptism, the crown of the head is anointed with chrism, to intimate that he is now a Christian—*i.e.*, an anointed of God, etc.

**21.** What should Sponsors, or Godfathers and Godmothers, be particularly mindful of?

Sponsors should bear in mind that they become, as it were, the spiritual parents of the infant that is baptized, and make in his name the profession of faith and the baptismal vows; that therefore—

1. They should be good Catholics themselves;
2. They should take care that the child be instructed in the Catholic religion, and well educated, if his natural parents should neglect their duty in this respect, or be prevented from performing it; and
3. That they cannot marry their Godchild or his Parents.

**22.** How many Godfathers and Godmothers does the Church admit?

The Church generally admits but one Godfather for a boy, and one Godmother for a girl; or, at most, one Godfather and one Godmother for one person to be

baptized. The others who may be admitted besides are only to be considered as witnesses of his Baptism, and, consequently, contract no spiritual relationship.

**23.** Can the Baptism of water never be supplied? When it is impossible to have it, it may be supplied by the Baptism of desire or by the Baptism of blood.

**24.** What is the Baptism of desire?

An earnest wish and a determined will to receive Baptism, or to do all that God has ordained for our salvation, accompanied with a perfect contrition, or a pure love of God.

'Every one that loveth is born of God, and knoweth God' (1 John iv. 7).

**25.** What is the Baptism of blood? Martyrdom for the sake of Christ.

'He that shall lose his life for me shall find it' (Matt. x. 39).

*Application.* Never forget what you owe to God for the inestimable grace of Baptism; and often, if possible every Sunday, renew your Baptismal Vows.

#### *On Confirmation.*

**1.** What is Confirmation?

Confirmation is a Sacrament in which, through the Bishop's imposition of hands, unction, and prayer, those already baptized are strengthened by the Holy Ghost, in order that they may steadfastly profess their faith, and faithfully live up to it.

**2.** Who teaches us that the Sacrament of Confirmation was instituted by Christ?

The infallible Catholic Church, in accordance with the Holy Scripture,<sup>1</sup> with the doctrine of the holy Fathers,<sup>2</sup> and with the practice of the most ancient times.<sup>3</sup>

<sup>1</sup> The Holy Scripture reckons the doctrine of Confirmation, as well as that of Baptism and Penance, amongst the funda-



mental truths of Christianity (Hebr. vi. 1, 2). It testifies that Christ promised the Holy Ghost to the faithful, and that the Apostles imparted Him by prayer and imposition of hands. 'When the Apostles, who were in Jerusalem, had heard that Samaria had received the word of God, they sent unto them Peter and John. Who, when they were come, prayed for them, that they might receive the Holy Ghost; for He was not as yet come upon any of them, but they were only baptized in the name of the Lord Jesus; then they laid their hands upon them, and they received the Holy Ghost' (Acts viii. 14-17). 'They [the disciples of Ephesus] were baptized in the name of the Lord Jesus; and when Paul had imposed his hands on them, the Holy Ghost came upon them, and they spoke with tongues and prophesied' (Acts xix 5, 6). <sup>2</sup> The holy Fathers designate this Sacrament by various names; as *Confirmation* (i.e., strengthening), *Imposition of hands*, *Sealing*, *Unction*, *Chrism*, *Mystery of the Holy Ghost*. 'The Sacrament of Chrism,' says St. Augustine, 'is just as holy as Baptism.' <sup>3</sup> History attests that even in the earliest days of the Church the Bishops travelled about to lay their hands on those that were baptized, and to call down the Holy Ghost upon them.

### 3. What are the effects of Confirmation?

1. Confirmation increases sanctifying grace in us; 2. It gives us the Holy Ghost, to enable us to fight against evil and to grow in virtue; and 3. It imprints on us, as soldiers of Christ, a spiritual mark which can never be effaced.

'He that confirmeth us with you in Christ, and that hath anointed us, is God: who also hath sealed us, and given the pledge of the Spirit in our hearts' (2 Cor. i. 21, 22).

### 4. Who has power to confirm?

The Bishops, as Successors of the Apostles, have power to confirm; in urgent cases, however, the Pope can delegate this power also to a Priest who is not a Bishop.

### 5. How does the Bishop give Confirmation?

He extends his hands over all those who are to be confirmed, and prays for them all in general, that the Holy Ghost may come down upon them; then he lays his hand upon each one in particular, and anoints him with holy chrism; and he concludes by giving to all in common the Episcopal Benediction.

### 6. How does the Bishop anoint those to be confirmed?

He makes the sign of the Cross with holy chrism upon the forehead of each one, saying at the same time: 'N., I sign thee with the sign of the Cross, and I confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost.'

### 7. Of what does the chrism, blessed by the Bishop, consist?

Of oil of olives and balsam.

### 8. What does the oil signify?

The oil signifies the inward strength which we receive for the combat against the enemies of our salvation.

### 9. Why is fragrant balsam mixed with the oil?

To signify that he who is confirmed receives the grace to preserve himself from the corruption of the world, and to send forth by a pious life the sweet odor of virtue.

### 10. Why does the Bishop make the sign of the Cross on the forehead of him whom he confirms?

To intimate that a Christian never must be ashamed of the Cross, but boldly profess his faith in Jesus crucified.

'I am not ashamed of the Gospel; for it is the power of God unto salvation to every one that believeth' (Rom. i. 16).

### 11. Why does the Bishop, after he has anointed him, give him a slight blow on the cheek?

To remind him that, being now strengthened, he ought to be prepared to suffer patiently any kind of humiliation for the name of Jesus.

### 12. Is Confirmation necessary to salvation?

Confirmation is not absolutely necessary to salvation; yet it would be a sin not to receive it through neglect or indifference.



Whatever has been instituted by God for the sanctification of all must also ardently be desired, and thankfully accepted, by all.

**13.** Who is capable of receiving Confirmation?  
Every one who is baptized.

**14.** How is a person to prepare himself for receiving the Sacrament of Confirmation?

1. He must cleanse his conscience at least from all grievous sins; 2. He must get himself well instructed in the fundamental truths of our faith, particularly in those which regard this Sacrament; and 3. He must heartily desire the grace of the Holy Ghost, and, for that purpose, he must fervently pray, and perform good works.

**15.** How are we to receive Confirmation?

We must, 1. Earnestly ask for the Gifts of the Holy Ghost; 2. Promise God that we will live, and die, as good Christians; and 3. Not leave the church before the Bishop has given his benediction.

**16.** What should we do after Confirmation?

We should, 1. Give humble thanks to God; 2. Spend that day especially in devotion; and 3. Preserve and increase the grace of the Holy Ghost by perseverance in our struggle against the enemies of salvation, and by an ardent zeal in all that is good.

**17.** Why are Sponsors, or Godfathers and Godmothers, required also in Confirmation?

That they may present to the Bishop those who are to be confirmed, and afterwards advise and help them in their spiritual combat for which they are consecrated in this Sacrament.

The Sponsor enters into this engagement by laying his hand on the right shoulder of the person to be confirmed. Thus he becomes his spiritual Parent and Guardian, and has to preserve him from losing the grace of Confirmation; and there arises from it the same spiritual relationship, and consequently the same impediment of marriage, as in Baptism.

**18.** What qualities does the Church require in the Godfathers and Godmothers of those who are confirmed?

They must be Catholics, must have been confirmed, be blameless in their conduct, and of such age that they are able to fulfil their duties as Sponsors. Parents cannot be the Sponsors of their children; and the Sponsor in Confirmation is to be different from the Sponsor in Baptism.

*Application.* Pray frequently and earnestly that the Gifts of the Holy Ghost may be strengthened in you. Perform without fear all the duties of a Catholic Christian. Should you have to suffer ignominy and persecution on account of your faith, consider it an honor, and rejoice in it after the example of the Apostles (Acts v. 41).

#### ON THE HOLY EUCHARIST.

##### § 1. *On the Real Presence of Christ in the Blessed Sacrament.*

**1.** What is the Holy Eucharist?

It is the true Body and the true Blood of our Lord Jesus Christ, who is really and substantially present under the appearances of bread and wine for the nourishment of our souls.

It is called '*Eucharist*' from the Greek word '*Eucharistia*,' which means '*Good Grace*,' because it contains Christ our Lord, the true grace, and the source of all heavenly gifts; or '*Thanksgiving*,' because, when we offer this most spotless Victim, we render to God a homage of infinite value, in return for all the benefits which we have received from His bounty, particularly for the inestimable treasure of grace bestowed on us in this Sacrament. It is also called the '*Blessed* or '*Most Holy Sacrament*,' because it contains Jesus Christ Himself, the Author of all the Sacraments, and of all sanctity. The '*Sacrament of the Altar*,' because it is on the Altar it is offered and reserved. The '*Holy Host*,' because it contains Jesus Christ, the true Host or Victim, immolated for us. The '*Viaticum* (i.e., Provision for a journey), as well because it is the spiritual food by which we are supported during our mortal pilgrimage, as also, because it