

LESSON TWENTY-FIRST: ON INDULGENCES

231. Q. What is an Indulgence?

A. An Indulgence is the remission in whole or in part of the temporal punishment due to sin.

232. Q. Is an Indulgence a pardon of sin, or a license to commit sin?

A. An Indulgence is not a pardon of sin, nor a license to commit sin, and one who is in a state of mortal sin cannot gain an Indulgence.

233. Q. How many kinds of Indulgences are there?

A. There are two kinds of Indulgences-Plenary and Partial.

234. Q. What is a Plenary Indulgence?

A. A Plenary Indulgence is the full remission of the temporal punishment due to sin. 51

235. Q. What is a Partial Indulgence?

A. A Partial Indulgence is the remission of a part of the temporal punishment due to sin.

236. Q. How does the Church by means of Indulgences remit the temporal punishment due to sin?

A. The Church by means of Indulgences remits the temporal punishment due to sin by applying to us the merits of Jesus Christ, and the superabundant satisfactions of the Blessed Virgin Mary and of the saints; which merits and satisfactions are its spiritual treasury.

237. Q. What must we do to gain an Indulgence?

A. To gain an Indulgence we must be in the state of grace and perform the works enjoined.

LESSON TWENTY-SECOND: ON THE HOLY EUCHARIST

238. Q. What is the Holy Eucharist?

A. The Holy Eucharist is the Sacrament which contains the body and blood, soul and divinity, of our Lord Jesus Christ under the appearances of bread and wine.

239. Q. When did Christ institute the Holy Eucharist?

A. Christ instituted the Holy Eucharist at the Last Supper, the night before He died.

240. Q. Who were present when our Lord instituted the Holy Eucharist?

A. When our Lord instituted the Holy Eucharist the twelve Apostles were present. 52

241. Q. How did our Lord institute the Holy Eucharist?

A. Our Lord instituted the Holy Eucharist by taking bread, blessing, breaking, and giving to His Apostles, saying: Take ye and eat. This is My body; and then by taking the cup of wine, blessing and giving it, saying to them: Drink ye all of this. This is My blood which shall be shed for the remission of Sins. Do this for a commemoration of Me.

242. Q. What happened when our Lord said, This is My body; this is My blood?

A. When our Lord said, This is My body, the substance of the bread was changed into the substance of His body; when He said, This is My blood, the substance of the wine was changed into the substance of His blood.

243. Q. Is Jesus Christ whole and entire both under the form of bread and under the form of wine?

A. Jesus Christ is whole and entire both under the form of bread and Under the form of wine.

244. Q. Did anything remain of the bread and wine after their substance had been changed into the substance of the body and blood of our Lord?

A. After the substance of the bread and wine had been changed into the substance of the body and blood of our Lord there remained only the appearances of bread and wine.

245. Q. What do you mean by the appearances of bread and wine?

A. By the appearances of bread and wine I mean the figure, the color, the taste, and whatever appears to the senses.

246. Q. What is this change of the bread and wine into the body and blood of our Lord called?

A. This change of the bread and wine into the body and blood of our Lord is called Transubstantiation. 53

247. Q. How was the substance of the bread and wine changed into the substance of the body and blood of Christ?

A. The substance of the bread and wine was changed into the substance of the body and blood of Christ by His almighty power.

248. Q. Does this change of bread and wine into the body and blood of Christ continue to be made in the Church?

A. This change of bread and wine into the body and blood of Christ continues to be made in the Church by Jesus Christ through the ministry of His priests.

249. Q. When did Christ give His priests the power to change bread and wine into His body and blood?

A. Christ gave His priests the power to change bread and wine into His body and blood when He said to the Apostles, Do this in commemoration of Me.

250. Q. How do the priests exercise this power of changing bread and wine into the body and blood of Christ?

A. The priests exercise this power of changing bread and wine into the body and blood of Christ through the words of consecration in the Mass, which are the words of Christ: This is My body; this is My blood.

LESSON TWENTY-THIRD: ON THE ENDS FOR WHICH THE HOLY EUCHARIST WAS INSTITUTED

251. Q. Why did Christ institute the Holy Eucharist?

A. Christ instituted the Holy Eucharist:

1. To unite us to Himself and to nourish our soul with His divine life.
2. To increase sanctifying grace and all virtues in our soul.
3. To lessen our evil inclinations.
4. To be a pledge of everlasting life.
5. To fit our bodies for a glorious resurrection.
6. To continue the sacrifice of the Cross in His Church.

252. Q. How are we united to Jesus Christ in the Holy Eucharist?

A. We are united to Jesus Christ in the Holy Eucharist by means of Holy Communion.

253. Q. What is Holy Communion?

A. Holy Communion is the receiving of the body and blood of Christ.

254. Q. What is necessary to make a good Communion?

A. To make a good Communion it is necessary to be in the state of sanctifying grace, to have a right intention, and to obey the laws of fasting. (See Q. 257.)

255. Q. Does he who receives Communion in mortal sin receive the body and blood of Christ?

A. He who receives Communion in mortal sin receives the body and blood of Christ, but does not receive His grace, and he commits a great sacrilege.

256. Q. Is it enough to be free from mortal sin to receive Plentifully the graces of Holy Communion?

A. To receive plentifully the graces of Holy Communion it is not enough to be free from mortal sin, but we should be free from all affection to venial sin, and should make acts of faith, hope, and love.

257. Q. What is the fast necessary for Holy Communion?

A. The fast necessary for Holy Communion is to abstain from all food, beverages, and alcoholic drinks for one hour before Holy Communion. Water may be taken at any time. The sick may take food, non-alcoholic drinks, and any medicine up to Communion time. *

* This answer has been changed in the 1977 printing to bring it up to date with the current rules. 55

258. Q. Is any one ever allowed to receive Holy Communion when not fasting?

A. Any one in danger of death is allowed to receive Holy Communion when not fasting or when it is necessary to save the Blessed Sacrament from insult or injury.

259. Q. When are we bound to receive Holy Communion?

A. We are bound to receive Holy Communion, under pain of mortal sin, during the Easter time and when in danger of death.

260. Q. Is it well to receive Holy Communion often?

A. It is well to receive Holy Communion often, as nothing is a greater aid to a holy life than often to receive the Author of all grace and the Source of all good.

261. Q. What should we do after Holy Communion?

A. After Holy Communion we should spend some time in adoring our Lord, in thanking Him for the grace we have received, and in asking Him for the blessings we need.

LESSON TWENTY-FOURTH: ON THE SACRIFICE OF THE MASS

262. Q. When and where are the bread and wine changed into the body and blood of Christ?

A. The bread and wine are changed into the body and blood of Christ at the Consecration in the Mass.

263. Q. What is the Mass?

A. The Mass is the unbloody sacrifice of the body and blood of Christ. 56

264. Q. What is a sacrifice?

A. A sacrifice is the offering of an object by a priest to God alone, and the consuming of it to acknowledge that He is the Creator and Lord of all things.

265. Q. Is the Mass the same sacrifice as that of the Cross?

A. The Mass is the same sacrifice as that of the Cross.

266. Q. How is the Mass the same sacrifice as that of the Cross?

A. The Mass is the same sacrifice as that of the Cross because the offering and the priest are the same-Christ our Blessed Lord; and the ends for which the sacrifice of the Mass is offered are the same as those of the sacrifice of the Cross.

267. Q. What were the ends for which the sacrifice of the Cross was offered?

A. The ends for which the sacrifice of the Cross was offered were:

1. To honor and glorify God;
2. To thank Him for all the graces bestowed on the whole world;
3. To satisfy God's justice for the sins of men;
4. To obtain all graces and blessings.

268. Q. Is there any difference between the sacrifice of the Cross and the sacrifice of the Mass?

A. Yes; the manner in which the sacrifice is offered is different. On the Cross Christ really shed His blood and was really slain; in the Mass there is no real shedding of blood nor real death, because Christ can die no more; but the sacrifice of the Mass, through the separate consecration of the bread and the wine, represents His death on the Cross.

269. Q. How should we assist at Mass?

A. We should assist at Mass with great interior recollection and piety and with every outward mark of respect and devotion. 57

270. Q. Which is the best manner of hearing Mass?

A. The best manner of hearing Mass is to offer it to God with the priest for the same purpose for which it is said, to meditate on Christ's sufferings and death, and to go to Holy Communion.