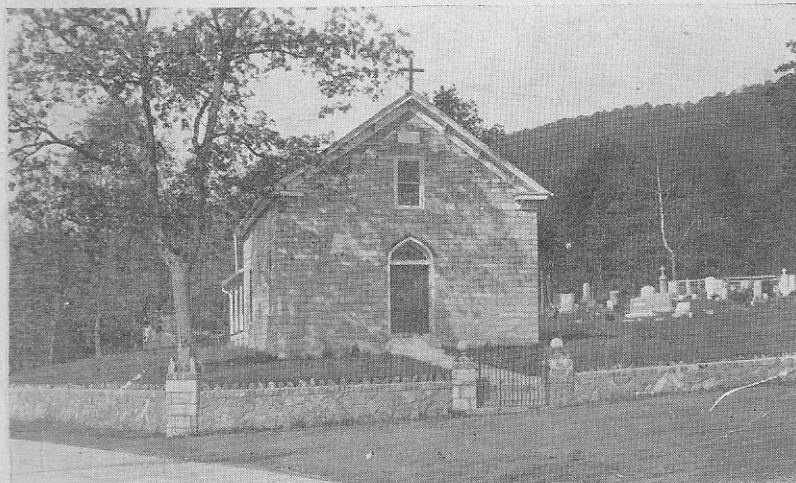


# Catholic Reference Book and Home Guide



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St. Mary's Church, Shade Valley, Pa.

Rev. Alphonsus Sobota, T.O.R.



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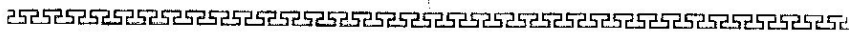
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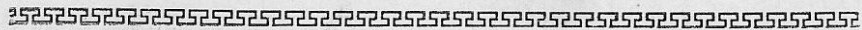
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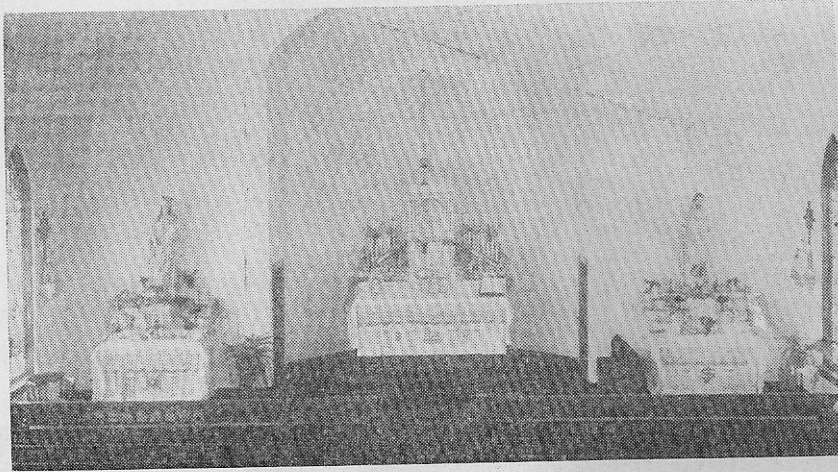
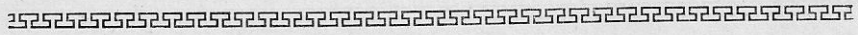
### FOREWARD

We extend a hearty greeting to all through the pages of this booklet. It contains a wealth of good and wholesome instruction that has been taken from the most authentic sources. The articles of instruction should be read and carefully studied by the adults and children of our parish alike, and what they teach should be carefully practised.

In extending a word of friendship to our non-Catholic brethren, we wish to state that they are always welcome within the walls of our church, where prayers are said for all; the kindest feelings entertained for each, and no word is ever spoken with the intention of wounding the feeling of those outside of the Catholic Church.

We particularly offer a word of gratitude to those who have advertised in these pages, and ask the members of our parish not to forget that they are entitled to a full measure of our appreciation since they have made possible this little publication.

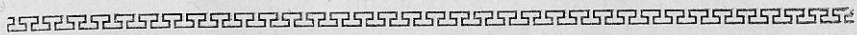




INTERIOR OF ST. CATHERINE'S CHURCH



INTERIOR OF ST. MARY'S CHURCH







*"And this shall be a sign unto you: You shall find the infant wrapped in swaddling clothes, and laid in a manger."*

# Christmas Program

## 1942

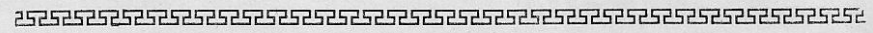
Christmas Carols before  
Mass at 11:30 o'clock

- Hodie Christus Natus est  
(Today Christ is Born)
- Transeamus ad Bethlehem  
(Come and Hasten to Bethlehem)
- Resonet in Laudibus  
(Let us all Join in Praise)
- Parvulus Filius  
(Little Infant)
- O Holy Night!

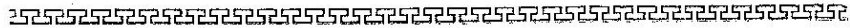
Immediately before Mass . . . . . Silent Night

High Mass at Midnight

- Introit of the Mass (Beginning)
- Dominus dedit ad me Filius meus est tu, ego hodie genui te (The Lord said to me, thou art my Son, this day have I begotten Thee)
- Kyrie eleison (Lord have mercy)
- Gloria in excelsis (Glory to God)
- Sermon
- Credo in Deum (I believe in God)
- Offering of Mass
- Laetentur caeli et exsult (Rejoice ye heavens and exalt)
- Sanctus (Holy, Holy)
- Benedictus (Blessed be the Lord)
- Agnus Dei (Lamb of God)
- Communio (Communion) of the Mass
- In Splendoribus Sanctorum . . . . . genui te. (In the splendor of the saints before the light I have begotten Thee)
- Panis Angelicus (Bread of Angels)
- After Mass—Adeste Fidelis (Come all ye Faithful)







**IT IS NOT THE CORRECT THING FOR CATHOLICS . . . . .**

To neglect Easter Duty.

To be late for Mass or any Church service.

To stalk hurriedly and noisily up the aisle.

To stop and talk to a neighbor when coming into the Church.

To ignore the Holy Water font at the entrance.

To make the sign of the Cross as if fanning off flies.

To whisper, cough or cause distraction.

To deliberately turn around, stare up at the choir, or at those entering the Church.

To tell the priest or others what the priest should preach or announce. (He studied fourteen years and was taught what and how to run the parish and what to preach or announce.)

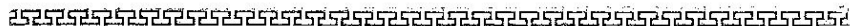
To be in an estatic condition of devotion when the contribution box approaches.

To forget that the Church is the consecrated house of God.

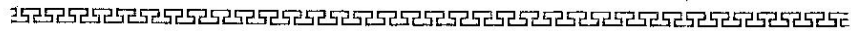
To go to Church the last moment and leave it the first.

To emulate the position of a bear when saying one's prayers. (Either sit or kneel.)

For persons to think themselves entitled to special favors or places in the Church of God.







## PAROCHIAL INSTRUCTIONS

### LAY BAPTISM

Provided an infant is in danger of dying before a Priest can be procured, any other person, whether man, woman, or child, may baptize it in the following manner:

While pouring common water on the head or face of the infant, pronounce the words—

I baptize thee, In the Name of the Father, and of the Son, and of the Holy Ghost.

### FAST AND ABSTINENCE

The Church prescribes fasting and abstinence in order that we may do penance for our sins, overcome our passions, gain self-control, and win God's graces by mortification.

Often the laws of fast and abstinence are confused and some consider them to be the one and same thing. We will therefore explain the difference.

The law of fasting requires that not more than one full meal be taken on the days appointed. One is allowed about two ounces of bread with coffee or tea, in the morning. Then the full meal can be taken either at noon or evening. If taken at noon the evening meal (light collation) should not exceed eight ounces of food. If the full meal is taken in the evening the noon meal should be only eight ounces.

Eating between meals on fast days is forbidden, but one can drink coffee, tea, wine, beer or soda.

All between the ages of twenty-one and sixty, unless excused, are bound by the law of fasting.

Those of weak health, the sick, the convalescent, nursing women, the very poor, and those engaged in hard work are excused from fasting.

The days of fast are every day in Lent, except Sundays, and until noon on Saturday of Holy Week.

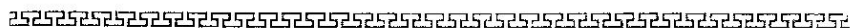
Sundays are never days of fast or abstinence. Holy days of Obligation also are exempted.

NOTE—In virtue of powers granted by the Holy See, working men and their families are permitted the use of flesh meat on all fast days and abstinence days throughout the year, WITH THE EXCEPTION OF FRIDAYS, ASH WEDNESDAY, THE WEDNESDAY OF HOLY WEEK, AND THE EVE OF CHRISTMAS. Those who avail themselves of this dispensation are not allowed to eat fish and flesh at the same meal, and they are exhorted to perform some voluntary act of mortification.

The law of abstinence requires us to refrain from eating flesh meat including meat soup and gravy, on the days appointed.

The days of abstinence are ALL FRIDAYS OF THE YEAR, ASH WEDNESDAY AND EMBER DAYS.

NOTE—When Friday happens to be Christmas day or a Holy day, it is not a day of abstinence.





## THE PRIEST

There is a man in every parish, a man who has no family, but who belongs to every family; a man who is called upon to act in the capacity of witness, counsel or agent, in all the most important acts of civil life; who takes the child from the bosom of its mother, and leaves it only at the tomb, who blesses and consecrates the crib, the bed of death and the bier, a man the little children love and revere, whom even unknown persons address as “Father,” at the feet of whom, and in whose keeping all classes of people deposit their most sacred thoughts, their most hidden sins; a man who is by profession the consoler and healer of all the miseries of soul and body through whom the rich and poor are united; at whose door they knock by turns, the one to deposit alms, the other to receive aid; the man who being himself of no social rank, belongs to all classes indiscriminately—to the inferior rank of society by the unostentatious life that he leads, and often by humble birth and parentage; to the upper class by education, often by superior talents, and by the sublime sentiments, his religion inspires and commands; a man in fine who knows everything; who has the right to say everything from whose hallowed lips of divine wisdom are received by all with the authority of an oracle, and with entire submission of faith and judgement; this man is the priest.—Lamartine.

## BAPTISM

For Baptisms, arrangements should be made with pastor. Parents should be most careful to select as sponsors for their children persons who are practical Catholics and who are instructed concerning their obligation. Delaying Baptism is always dangerous for the child and may be sinful for the parents.

## SICK CALLS

Sick calls should be taken care of before the danger becomes urgent. Accidents and severe illness admit of no delay in bringing word to the Priest in person. Where there is sickness and the priest has been sent for, see that a table is prepared with a clean white cloth, blessed candles and candle sticks, some holy water, a glass of common water and a crucifix. All who are present should kneel if they know that the Priest brings the Blessed Sacrament. They should also kneel and say appropriate prayers while the Priest is giving the last Sacraments.

## MARRIAGE

Marriages of Catholics contracted before non-Catholic clergymen or civil magistrates are null and void. This decree is binding on all who were baptized in the Catholic Faith, and on those who have fallen away from the Church. Such marriages lead to indifferences, loss of faith, and to the neglect of the religious education of the children.

All marriages should take place in the Church and at a Nuptial Mass. The Church has set apart a special mass for this purpose



containing prayers and blessings especially for the contracting parties. All arrangements for marriages must be made in advance at the rectory; the parties should present themselves at least four weeks before the date set so that the publication of the banns may be made. Such parties should obtain the pardon of their sins by worthily approaching the Sacrament of Penance, and then sanctify their marriage by the fervent reception of Holy Communion.

Just before you are married think this over:

1. Only those marriages are valid which are contracted before the parish Priest, of the Bishop of the Diocese, or a Priest delegated by either of these, and at least two witnesses.

2. There is no marriage at all unless there be two witnesses; one witness and the Priest will not suffice.

3. Marriage of two Catholics before a minister or a civil magistrate is no marriage at all.

4. Marriage of fallen-away Catholics (who have become Protestant or infidels) before a minister or civil magistrate is no marriage at all.

5. Marriage of a Catholic to a non-baptized person is never a real marriage unless the Church grants a dispensation.

6. Marriage of a Protestant to a Catholic before a minister or civil magistrate is no marriage at all.

7. The marriage ceremony should be performed by the parish Priest of the bride. If it is not, his permission ought to be obtained.

8. Secure your baptismal certificate. You will have to show it to the Priest.

N. B.—The foregoing laws do not apply to marriage in which both contracting parties are, and always have been, non-Catholics.

## JESUS CHRIST INSTITUTED SEVEN SACRAMENTS

### BAPTISM

"Going therefore teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."—Matt. xxvii, 19.

"Unless a man be born again of water and of the Holy Ghost, he cannot enter the Kingdom of God."—John iii 5.

Since Baptism is absolutely necessary to salvation, and a greater number of children die in infancy, it is expedient that the baptism of infants be not long deferred. It is certain that parents or those having charge of infants, are guilty of greivous sin if they put off their baptism for a longer time.

The priest is the ordinary minister of the Sacrament of Baptism, but in danger of death anyone can baptize. The method of private baptism is as follows: Take water and pour it on the forehead of the child three times, and while doing so say: "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost."







### The Holy Ghost

The Holy Ghost is the Third Person of the Blessed Trinity. He proceeds from the Father and the Son, and is the same Lord and God as they are. He came down upon the Apostles on Whitsunday to enable them to preach the Gospel and to plant the Church. He is the Lover and Sanctifier of our souls, cleansing, strengthening, comforting them, helping them to deserve by good works the rewards of heaven.

### My Soul

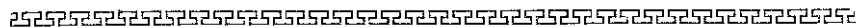
God has loved each one of us from eternity. We had no claims on His love. He drew us out of nothing. He gave us all that we have and are—our body with all its senses, our soul with its three powers, memory, understanding and will. He made this soul to His own image and likeness. Like Him, it is a spirit and can never die. The body will soon be a little dust in the grave, but the soul will live on for ever for it is made for eternity. At the Last Day it will be joined again to the very same body it had in life, and body and soul will begin a new life which will never end. What will this new life be like? To answer this question, we must ask another: Why did God make us?

God, Who is infinitely wise and good, must have a noble end in all His works and the higher the work the nobler must be the end. Man is the highest of His visible works, therefore man must have the highest of all ends. God made me, not to live simply for myself, not for the service of those around me, not for any creature, however high, however dear, but for Himself. He has made this soul of mine to know, love, and serve Him, and to enjoy the same happiness He has Himself. Since this is its end, it can never be satisfied and at rest unless it is carrying out this end. As God's creatures, belonging completely to Him, we should be bound to serve Him without any reward, but He has promised us the grandest of rewards for serving Him during the short time we have to spend here on earth—no less than the possession of Himself, with all that He has; the satisfying of every desire of our soul; joys that eye has not seen, nor ear heard, nor heart of man conceived—and this for ever.

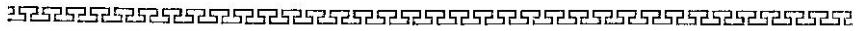
The chief thing, then, that I have to do in this world is to secure for myself the everlasting happiness of the world to come—to save my soul. But this word "to save" brings a solemn, even terrifying truth before me. God is infinite in all His perfections—infinite good and loving, and infinitely just. He cannot make a creature for an end, and give it every help to reach that end, and then leave it to itself without caring whether it reaches that end or not. He cannot command it to know, love, and serve Him, and not mind if it disobeys His command. He must either reward or punish. If I save my soul, my whole self, body and soul, are saved from utter and hopeless ruin. If I lose my soul, all is lost.

### The Particular Judgment

In the moment of death our time of trial will be over, and we shall then be called to give an account of the use we have made of it. Trembling and alone, our soul will be presented before the judgment seat of Jesus Christ to give an account of every thought, word, and deed of its life on earth. "It is appointed unto men once to die; and after this, the judgment" (Heb. ix. 27). The judgment is followed by the sentence which fixes the state of the soul for eternity. If it is found free from the least stain of sin, and with no debt of punishment owing to the Divine Justice, it passes at once to its place in heaven. If there is on it the guilt of even one grievous offence against God, it is banished from His presence for ever. Hell must be its abode for eternity, for only in this life are repentance and change possible. If it is free from grievous but stained with venial sin, or has a debt of punishment still due for forgiven sin, it will be saved, "yet so as by fire" (Matt. xvi. 27; Apoc. xxi. 27; 1 Cor. iii. 15). It will be sent to Purgatory, the place of suffering and







voice of His Church. There must be an authority to tell us that the Bible is the word of God, and to decide important and difficult questions as they arise. A mother in the midst of her little children teaches by word of mouth. She may open a book before them and encourage them to read, but they read under her guidance and for the explanation of hard passages they turn to her. Catholics are encouraged to read the Scriptures; her priests and religious read them daily, but they read as children of the Church.

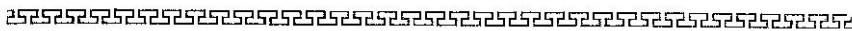
#### The Marks of the Church

The Catholic Church is the union of all the faithful under one Head, Jesus Christ our Lord. She has four marks by which we may know her: she is **One**; she is **Holy**; she is **Catholic**; she is **Apostolic**. The Church is **One** because all her members agree in one Faith, have all the same sacrifice and Sacraments, and are all united under one Head. There is no difference among Catholics in matters of faith. In habits and tastes, in pious practices even, there is plenty of variety; but in question of faith they are absolutely one. Catholics in Ireland and in Japan, in the university and in the factory, hold precisely the same doctrines—not because they seem reasonable, but because they are the teaching of the Church, which Christ has commanded them to hear. Catholics worship God everywhere by the offering of the same Sacrifice, the Holy Mass; they are all brought on their way to heaven by the same seven Sacraments, and all acknowledge as their Supreme Head on earth the Vicar or representative of Christ, the Bishop of Rome.

The Church is **Holy** because she teaches a holy doctrine, offers to all the means of holiness, and is distinguished by the eminent holiness of so many thousands of her children. She leads all to the faithful observance of God's commandments, to an uninterrupted fight with the devil, the world, and their own corrupt inclinations and passions to a hatred for sin, and to the practice of good works. She not only exhorts us to holiness, but by her Sacraments, her feasts, and devotions she helps us to become holy. And she proves her right to the mark of holiness by the multitude of her saints. There are bad Catholics no doubt, as there was cockle among the wheat in Our Lord's parable, but they are bad because they disobey the Church and neglect the means of grace she offers them.

The Church is **Catholic** or Universal because she subsists in all ages, teaches all nations, and is the one Ark of Salvation for all. She is the only Church that can go back nineteen hundred years to the time of Jesus Christ; the only Church that has preached to all nations, and is found in every country of the world; and the only Church appointed by God to bring men to eternal salvation. This does not mean that none but Catholics get to heaven; many Protestants are saved and many Catholics are lost. But since Christ has appointed a Church as the great means for the salvation of men, it follows (1) that all men are bound to make use of this means, and to enter the Catholic Church as soon as they recognize her as the Church founded by Christ; and (2) that it is far easier to be saved within this Church than without, even though a man may be in good faith without.

The Church is **Apostolic** because she holds the doctrines and traditions of the Apostles, and because through the unbroken succession of her Pastors, she derives her orders and her mission from them. Scripture is the written, traditions the unwritten word of God. The Apostles taught chiefly by word of mouth, as they had themselves been taught by Our Lord. During the forty days after the Resurrection He told them many things concerning "the Kingdom of God" which are not contained in Scripture, but which have come down to us in various ways—by teaching of the Church everywhere and always, in creeds or professions of faith, in holy rites and ceremonies, in the prayers of public worship, and in the writings of the holy Fathers and Doctors, for tradition is written as well as unwritten. This teaching of tradition has the Holy Ghost for its guardian, and is as inspired and binding as the written words of Scripture. Through the unbroken line of her chief Pastors, from













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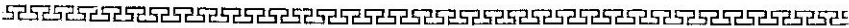
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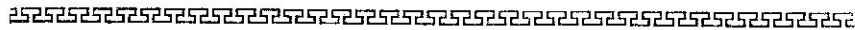
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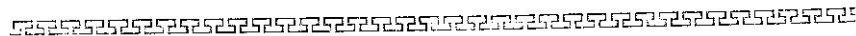
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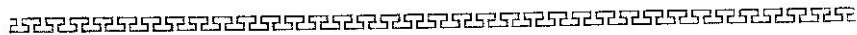
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