

FR. BENNET'S NEW SAINT JOSEPH EDITION

BALTIMORE
CATECHISM 2



Christ the King Books

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THE NEW SAINT JOSEPH BALTIMORE CATECHISM #2

OFFICIAL REVISED EDITION

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Explained By
FATHER BENNET, C.P..

**MOST UP-TO-DATE • CLEARLY EXPLAINED • ILLUSTRATED
BIBLE READINGS • STUDY HELPS • LITURGY • MASS
PRAYERS**

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Lesson 1 The Purpose of Man's Existence

A baby studies his fingers and toes to see what they are made of. As he gets a little older, his mind wants to know the answer to three questions about himself: *Who made me? What for? Who will show me how?* This lesson answers those three questions, which are so important that our whole lives depend on the way they are answered.



BOY and GIRL: Who made us?

CHRIST: God made you.

BOY and GIRL: What for?

CHRIST: To know Him, to love Him, and to serve Him in this world, and to be happy with Him forever in heaven.

BOY and GIRL: What does "serve" mean?

CHRIST: To work for someone and try to please him because you love him.



BOY and GIRL: Who will show us how?

CHRIST: I will show you through My Church.

Qu. 1. Who made us?

God made us.

Qu. 2. Who is God?¹

God is the Supreme Being, infinitely perfect, who made all things and keeps them in existence.

Qu. 3. Why did God make us?

God made us to show forth His goodness and to share with us His everlasting happiness in heaven.

Qu. 4. What must we do to gain the happiness of heaven?

To gain the happiness of heaven we must know, love, and serve God in this world.

Qu. 5. From whom do we learn to know, love, and serve God?

We learn to know, love, and serve God from Jesus Christ, the Son of God, who teaches us through the Catholic Church.

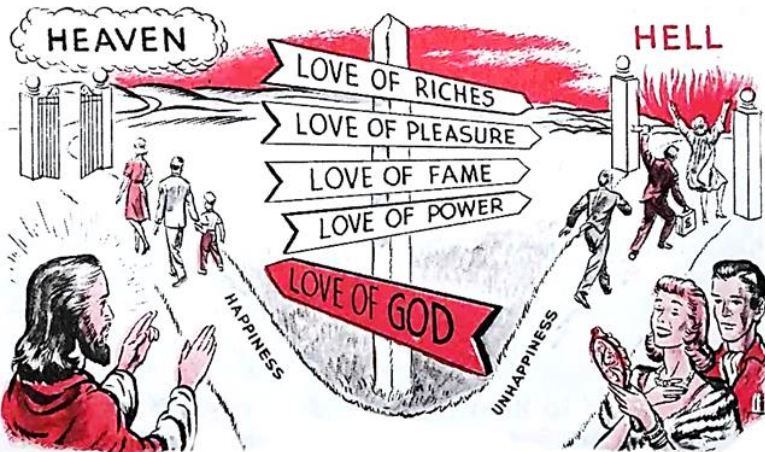
¹ Note: For meanings of words in each Lesson, see Dictionary and Index

Qu. 6. Where do we find the chief truths taught by Jesus Christ through the Catholic Church?

We find the chief truths taught by Jesus Christ through the Catholic Church in the Apostles' Creed.

Qu. 7. Say the Apostles' Creed.

I believe in God, the Father Almighty, Creator of heaven and earth; and in Jesus Christ, His only Son, Our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried. He descended into hell; the third day He arose again from the dead; He ascended into heaven, sitteth at the right hand of God, the Father Almighty; from thence He shall come to judge the living and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.



Many false teachers will tell the child that he is made in order to find happiness in wealth, pleasure, fame, or power. In reality, most people act as if they were made for these things rather than to love God. Listening to these false teachers and imitating their actions will only lead to unhappiness and the loss of heaven.

- “For wide is the gate and broad is the way that leads to destruction, and many there are who enter that way. How narrow the gate and close the way that leads to life! And few there are who find it!” (Matt. 7, 13-14).

Complete Exercises For Lesson 1

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Qu. 21. Is God all-wise, all-holy, all-merciful, and all-just?

Yes, God is all-wise, all-holy, all-merciful, and all-just.

C. HOW DO WE KNOW ABOUT GOD?

We know about God through reason and revelation.

Qu. 22. Can we know by our natural reason that there is a God?

We can know by our natural reason that there is a God, for natural reason tells us that the world we see about us could have been made only by a self-existing Being, all-wise and almighty.

We study the world with our mind, our reason, to see what its Maker is like. If we study a picture, we can learn something about the artist: his artistic ability, his eyesight, etc. If we study the world, we can see God's power and intelligence.



Qu. 23. Can we know God in any other way than by our natural reason?

Besides knowing God by our natural reason, we can also know Him from supernatural revelation, that is, from the truths found in Sacred Scripture and in Tradition, which God Himself has revealed to us.

Supernatural means “above the natural.” These truths are above our natural power to think out for ourselves. God had to tell us or we would not know them.

Qu. 23 A. ² What do we mean when we say that God has revealed these truths to us?

When we say that God has revealed these truths to us we mean that He has made them known to certain persons, to be announced to their fellow men as the word of God.



These persons chosen and sent by God are called “witnesses” to Him. The prophets and Apostles were the chief witnesses. Our Lord said to the Apostles, “You shall be witnesses for Me. Even to the very ends of the earth” (Acts 1, 8)

The Holy Bible is like a letter, and Tradition is like messengers which God sends to teach us about Himself.

Qu. 23 B. What is the Bible?

The Bible is the written word of God, committed to His Church for the instruction and sanctification of mankind.

Qu. 23 C. What do we mean when we say that the entire Bible is inspired?

When we say that the entire Bible is inspired, we mean that its principal author is God, though it was written by men whom God enlightened and moved to write all those things, and only those things, that He wished to be written.



The men who wrote the Bible were inspired by the Holy Spirit.

Inspiration is a force that God puts into a man so that he can write what God wants him to write. Just as electricity gives light and power, so does inspiration give God's light and power, the light and power that come from the Holy Spirit.

This enables a writer to write just what God wants Him to, though he uses his own language, his own style and his own writing skill. The power of inspiration keeps the writer from making a mistake. There are no errors or mistakes in the Bible. All that is there is truth.

God used many men to write the Bible, just as we use many pens or pencils to write. When we think of the human authors of the Bible, there are many books that make up the Bible. But when we think of the divine Author, God, the Bible is one book.

Sometimes we know who the human author of a book is and sometimes we don't. For example, we know that the Acts of the Apostles were written by St. Luke, but we don't know who wrote the Book of Job. But we always know the main author -God.

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St. Francis de Sales gives this comparison:

1. If a farmer owns a garden, he has the right to what it produces. If a dove drops a seed into the garden and a flower grows, does the farmer not own the flower?
2. St. Joseph is the farmer and the garden is Mary. St. Joseph, as Mary's husband, would have rights over the fruit, that is, Mary's Child. The Holy Spirit, the dove, dropped a seed into Mary in a spiritual manner. The flower that grew from her was Christ. Did not Joseph have a father's rights over Christ, even though it was not he who planted the seed? Certainly, he did, and Christ Himself



recognized St. Joseph's rights by obeying him as a father.

Qu. 89. When was Christ born?

Christ was born of the Blessed Virgin Mary on Christmas Day, in Bethlehem, more than two thousand years ago.

Qu. 89. A How many years did Jesus Christ live on earth?

Jesus Christ lived on earth about thirty-three years.

Qu. 89. B How did Jesus Christ spend His life on earth?

Jesus Christ spent His childhood, youth and early manhood in the home of His mother Mary and His foster father Joseph, working as a carpenter in the village of Nazareth in Palestine; He spent His last years in the work of His public ministry.

Qu. 89. C. What work did Jesus Christ perform in the course of His public ministry?

In the course of His public ministry Jesus Christ gave us an example of great virtue, preached the message of salvation, proved the truth of His message through miracles and prophecies, and established the Church with its sacrifice and sacraments for the salvation of men until the end of time.

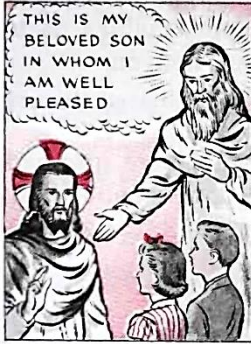
He showed that He was a witness sent by the Father to lead men to heaven. "I am the way, and the truth, and the life. No one comes to the Father, but through Me" (John 14, 6).

Complete Exercises For Lesson 7

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sanctifying grace?

The chief effects of sanctifying grace are: first, it makes us holy and pleasing to God; second, it makes us adopted children of God; third, it makes us temples of the Holy Ghost; fourth, it gives us the right to heaven.



Makes us Children of God



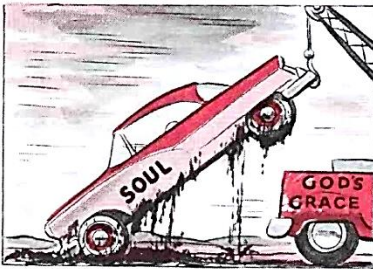
Makes us Temples of the Holy Ghost



Gives us the Right to Heaven, Our Home

Qu. 113. What is actual grace?

Actual grace is a supernatural help of God which enlightens our mind and strengthens our will to do good and to avoid evil.



Actual graces are special HELPS God gives us, like a lift to get a car out of the mud or a red light to warn of danger.

God gives us many actual graces each day. They last as long as we need them and then go. They are really actions of God to help us.

But sanctifying grace is permanent and, unless we lose it by sin, it will last until it becomes the life of glory in heaven.

Qu. 114. Can we resist the grace of God?

We can resist the grace of God, for our will is free, and God does not force us to accept His grace.

If you keep the brake on in the car, it is hard to push it out of the mud. God could force us, but He will not.

Qu. 115. Why is sanctifying grace necessary for salvation?

Sanctifying grace is necessary for salvation because it is the supernatural life, which alone enables us to attain the supernatural happiness of heaven.

Qu. 116. Is actual grace necessary for all who have attained the use of reason?

Actual grace is necessary for all who have attained the use of reason, because without it we cannot long resist the power of temptation or perform other actions which merit a reward in heaven.

C. SOURCES OF GRACE

Qu. 117. What are the principal ways of obtaining grace?

The principal ways of obtaining grace are prayer and the sacraments, especially the Holy Eucharist.

Qu. 118. How can we make our most ordinary actions merit a heavenly award?

We can make our most ordinary actions merit a heavenly reward by doing them for the love of God and by keeping ourselves in the state of grace.

Complete Exercises For Lesson 9

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Qu. 185. Who are punished in hell?

Those are punished in hell who die in mortal sin; they are deprived of the vision of God and suffer dreadful torments, especially that of fire, for all eternity.

HELL IS THE LOSS OF GOD

Lazarus and the Rich man in hell. (See Luke 16, 19-31)

In committing mortal sin, sinners turn their wills away from God to love themselves more than Him. After death they cannot change their wills. In hell they see their hatred of God, that sin had put into their souls.

There is no love in hell and those there hate and torment one another. The fire imprisons them and prevents them from ever satisfying any of their torturing desires, while they know that those in heaven have every

desire satisfied. After the final resurrection, their bodies will also be tormented.

Qu. 186. Who are rewarded in heaven?

Those are rewarded in heaven who have died in the state of grace and have been purified in purgatory, if necessary, from all venial sin and all debt of temporal punishment; they see God face to face and share forever in His glory and happiness.

HEAVEN IS GOD'S HOME

Heaven is the place, or state, of perfect happiness. Happiness comes from complete union with the one we love. In heaven the saints share fully in God's life and love. They are perfectly united with Him and can never lose Him. Now at last they are perfectly free to love Him as they have desired. All their desires are satisfied, since these desires are all for the things of God.



They have the companionship with Christ as man, with our Blessed Mother and all the angels and saints. Everyone loves one another perfectly and all are completely and everlastingly happy in God.

Qu. 187. What is meant by the word “Amen” with which we end the Apostles’ Creed?

By the word “Amen” with which we end the Apostles’ Creed, is meant “So it is,” or “So be it;” the word expresses our firm belief in all the doctrines that the Creed contains.

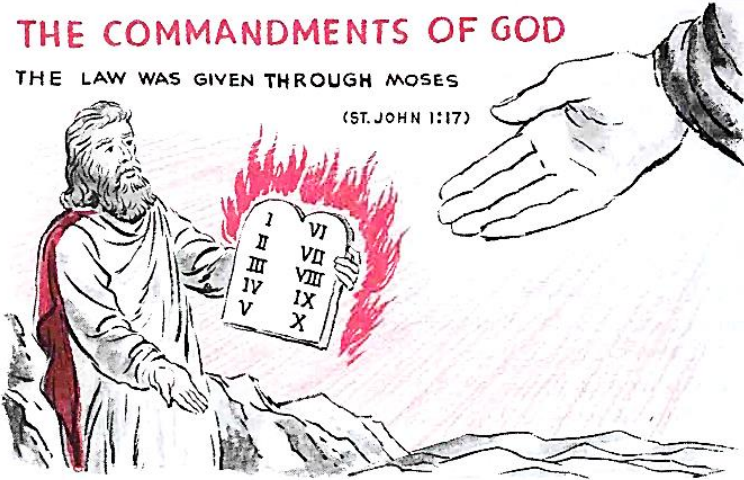
Complete Exercises for Lesson 14

PART II: THE COMMANDMENTS

THE COMMANDMENTS OF GOD

THE LAW WAS GIVEN THROUGH MOSES

(ST. JOHN 1:17)



THE COMMANDMENTS OF THE CHURCH

Christ Sending Forth His Apostles



I HAVE NOT COME TO DESTROY THE LAW BUT TO FULFILL (ST. MATT. 5:17)

MAKE DISCIPLES OF ALL NATIONS TEACHING THEM TO OBSERVE ALL THAT I HAVE COMMANDED YOU.

(ST. MATT. 28:19-20)

THE COMMANDMENTS SHOW HOW WE MUST LIVE. The Ten Commandments were given by God to Moses. Our Lord handed on these commandments to His Church and gave it power to make new laws as time went on.

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Qu. 258. What are the chief means of preserving the virtue of chastity?

The chief means of preserving the virtue of chastity are to avoid carefully all unnecessary dangers, to seek God's help through prayer, frequent confession, Holy Communion, and assistance at Holy Mass, and to have a special devotion to the Blessed Virgin.

Many fall because they do not avoid dangers. They go to movies which are objectionable, or which only adults should see. They read dangerous magazines, or newspapers. They associate too much with the opposite sex and try to excuse themselves by saying that they have no bad intentions. Good intentions alone are not sufficient. Human nature is very weak where purity is concerned, and we must keep far from all dangers, or sooner or later we shall fall.

Complete Exercises For Lesson 19

Lesson 20 The Seventh, Eighth, Ninth, and Tenth Commandments of God

The Seventh Commandment

COMMANDS



Respect for the Property of Others

FORBIDS



Stealing

Qu. 259. What is the seventh commandment of God?

The seventh commandment of God is: Thou shalt not steal.

Qu. 260. What are we commanded by the seventh commandment?

By the seventh commandment we are commanded to respect what belongs to others, to live up to our business agreements, and to pay our just debts.

The seventh commandment applies the great commandments of love of God and neighbor by telling us to respect the property of our neighbor.

The seventh and the tenth commandments go together. The tenth makes it easy to keep the seventh by telling us not even to desire the property of our neighbor.

Remember Christ's warning on the danger of riches. Anyone who desires to be rich, that is, to have more material possessions than he needs will find it hard to respect the property of others and to let it alone. And the more we love the things of this earth, the harder we shall find it to love God.

We need a certain amount of material things, such as food, clothing, shelter, etc. But God has promised to see to it by His Providence that we always have enough of these things to enable us to get to heaven, if we ask Him, work hard, and trust Him for them. To possess more than we need is dangerous for our soul.

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Qu. 288. Who are obliged to observe the abstinence days of the Church?

All baptized persons seven years of age or over who have attained the use of reason are obliged to observe the abstinence days of the Church, unless they are excused or dispensed.

Qu. 289. Why does the Church command us to fast and to abstain?

The Church commands us to fast and to abstain in order that we may control the desires of the flesh, raise our minds more freely to God, and make satisfaction for sin.

Our Lord tells us we need penance. This means making ourselves do things we don't feel like doing to control our feelings (the desires of the flesh). For example, study when you don't feel like it, etc.

Qu. 290. Why does the Church make Friday a day of abstinence?

The Church makes Friday a day of abstinence to remind us of Our Lord's death on Good Friday.

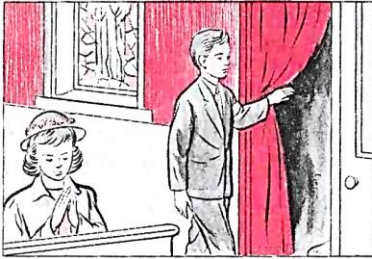
Qu. 291. How can we know the days appointed for fast or abstinence?

We can know the days appointed for fast or abstinence from the instructions of our bishops and priests.

Complete Exercises For Lesson 21

Lesson 22 The Third, Fourth, Fifth, and Sixth Commandments of the Church

3rd Commandment



To confess our sins at least once a year.

4th Commandment



To receive Holy Communion during the Easter time.

Qu. 292. What is meant by the commandment to confess our sins at least once a year?

By the commandment to confess our sins at least once a year is meant that we are strictly obliged to make a good confession within the year, if we have a mortal sin to confess.

However, anyone who lets confession go for a whole year is in danger of falling into mortal sin. We need the help of frequent confession to keep out of sin.

Qu. 293. Why should we go to confession frequently?

We should go to confession frequently because frequent confession greatly helps us to overcome temptation, to keep in the state of grace, and to grow in virtue.

Qu. 294. What sin does a Catholic commit who neglects to receive Holy Communion worthily during the Easter time?

A Catholic who neglects to receive Holy Communion worthily during the Easter time commits a mortal sin.

Anyone who receives Communion only once a year is also in danger of falling into mortal sin. Communion is food for the soul. Eating only once a year is certainly starvation. Even once a month is not often, and the result frequently is that the soul starves to death, death being mortal sin.

Qu. 295. What is the Easter time in the United States?

The Easter time in the United States begins on the first Sunday of Lent and ends on Trinity Sunday.

5th Commandment



To contribute to the support of the Church.

6th Commandment



To observe the marriage laws of the Church.

Qu. 296. What is meant by the commandment to contribute to the support of the Church?

By the commandment to contribute to the support of the Church is meant that each of us is obliged to bear his fair share of the financial burden of the Holy See, of the diocese, and of the parish.

Qu. 297. What is the ordinary law of the Church to be observed at the wedding of a Catholic?

The ordinary law of the Church to be observed at the wedding of a Catholic is this: A Catholic can contract a true marriage only in the presence of an authorized priest and two witnesses.

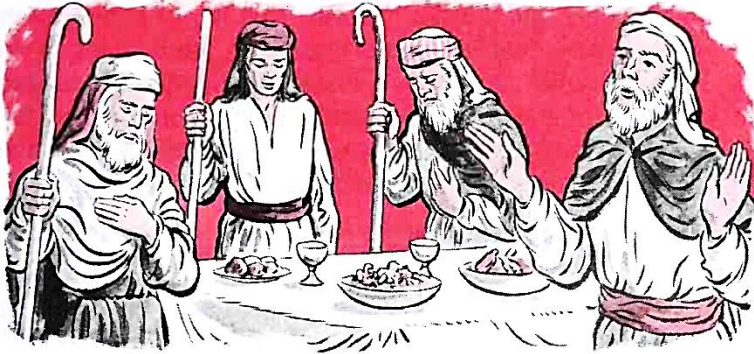
A Catholic who is married by a justice of the peace or a Protestant minister is really not married at all, but simply living in sin. (See Question 465.) If a Catholic is “married” in this way it is hypocrisy and a mockery of God. God puts no bond of marriage around such a couple, as He does around couples who are married by a priest.

When a Catholic is “married” at a civil or non-Catholic ceremony, other Catholics are not allowed to be present, or even to send gifts or show any approval, since this is not a real marriage, but simply a terrible agreement to live together in sin. If the “marriage” takes place at a religious ceremony, the Catholic party is excommunicated. To have this sin forgiven, the couple must be married by a priest, or separate from each other.

Qu. 298. Does the Church forbid Catholics to contract marriage with certain persons?

The Church does forbid Catholics to contract marriage with certain persons, and the following are examples: first, a marriage with a non-Catholic; this is a mixed marriage second, a marriage with a second cousin, or any relative closer than a second cousin.

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The Last Supper was a banquet, a ceremonial meal called the Passover or Paschal Supper. It was eaten each year in commemoration of the freeing of the Jews, from the slavery of Egypt.

At this meal, the Jews ate the Paschal Lamb which had been sacrificed by a priest. This was the principal sacrifice of the Jews and was a symbol of the future sacrifice of Christ.

At the Last Supper, Christ instituted the Eucharist as the ceremony under which His sacrifice of the next day on Calvary was to be continued through the centuries. Our Mass is the continuation of this ceremony (with prayers added by the Church), but it is a SACRAMENT, not merely an empty ceremony; it really contains what the ceremony signifies - the sacrifice of Christ.



Qu. 344. Who were present when Our Lord instituted the Holy Eucharist?

When Our Lord instituted the Holy Eucharist, the apostles were present.

Qu. 345. How did Christ institute the Holy Eucharist?

Christ instituted the Holy Eucharist in this way: He took bread, blessed and broke it, and giving it to His apostles, said: "Take and eat; this is My body;" then He took a cup of wine, blessed it, and giving it to them, said: "All of you drink of this; for this is My blood of the new covenant

which is being shed for many unto the forgiveness of sins;” finally, He gave His apostles the commission: “Do this in remembrance of Me.”

This some ceremony is the basic ceremony of our Mass today.

Qu. 346. What happened when Our Lord said: “This is My body . . . this is My blood?”

When Our Lord said, “This is My body,” the entire substance of the bread was changed into His body; and when He said, “This is My blood,” the entire substance of the wine was changed into His blood.

Qu. 347. Did anything of the bread and wine remain after their substance had been changed into Our Lord’s body and blood?

After the substance of the bread and wine had been changed into Our Lord’s body and blood, there remained only the appearances of bread and wine.

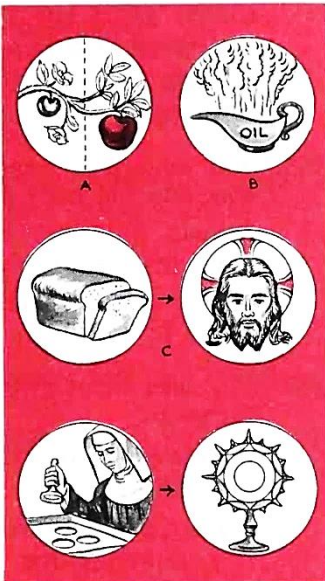
Qu. 348. What do we mean by the appearances of bread and wine?

By the appearances of bread and wine we mean their color, taste, weight, shape, and whatever else appears to the senses.

The substance of anything is what it is. The appearances ore what it looks like, or feels like, or tastes like. For example, on apple is a substance. It looks red and round. It feels smooth. It tastes sweet. Redness, roundness, smoothness, and juiciness ore appearances.

Qu. 349. What is the change of the entire substance of the bread and wine into the body and blood of Christ called?

The change of the entire substance of the bread and wine into the body and blood of Christ is called **Transubstantiation**.



There are different kinds of changes which may take place in things.

A. A change of appearances. For example, a green apple grows to be a full ripe, red apple.

B. A partial change of substance. For example, oil burns and changes into smoke. The appearances change also.

C. A complete change of substance. This is transubstantiation.

The only example of this kind of change is found in the Consecration of the Moss. The appearances of bread would also change into those of Christ if God did not prevent this by a miracle.

When the priest says, “This is My body,” at Mass, you would immediately see Christ, and not the appearances of bread, if God did not prevent it by a miracle. He keeps the appearances of bread in existence to enable us to eat the flesh of Christ without difficulty.

Qu. 350. Is Jesus Christ whole and entire both under the appearances of bread and under the appearances of wine?

Jesus Christ is whole and entire both under the appearances of bread and under the appearances of wine.

Christ is present whole and entire even under a tiny particle of the Host. Now that He has risen from the dead He can die no more, nor can He be divided.

Qu. 351. How was Our Lord able to change bread and wine into His body and blood?

Our Lord was able to change bread and wine into His body and blood by His almighty power.

Qu. 352. Does this change of bread and wine into the body and blood of Christ continue to be made in the Church?

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.

Qu. 353. When did Christ give His priests the power to change bread and wine into His body and blood?

Christ gave His priests the power to change bread and wine into His body and blood when He made the apostles priests at the Last Supper by saying to them: “Do this in remembrance of Me.”

Qu. 354. How do priests exercise their power to change bread and wine into the body and blood of Christ?

Priests exercise their power to change bread and wine into the body and blood of Christ by repeating at the Consecration of the Mass the words of Christ: “This is My body . . . this is My blood.”

Qu. 355. Why does Christ give us His own body and blood in the Holy Eucharist?

Christ gives us His own body and blood in the Holy Eucharist:

first, to be offered as a sacrifice commemorating and renewing for all time the sacrifice of the cross;

second, to be received by the faithful in Holy Communion;

third, to remain ever on our altars as the proof of His love for us, and to be worshiped by us.

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to heal the wounds of our soul. Crosses heal us quickly if we accept them and even love them the way Our Lord did. We must pray for help to recognize and love the crosses God sends us each day.

Complete Exercises For Lesson 31

Lesson 32 How To Make a Good Confession

Prepare



Tell your sins



Thank God



Qu. 425. Before entering the confessional, how should we prepare ourselves for a good confession?

Before entering the confessional, we should prepare ourselves for a good confession by taking sufficient time not only to examine our conscience but, especially, to excite in our hearts sincere sorrow for our sins and a firm purpose not to commit them again.

Never enter the confessional box without at least a few minutes of preparation. Often you will have to wait in line. But even if there is no line outside the box, spend at least five minutes to prepare yourself well.

After you have examined your conscience well, arouse in your heart real sorrow for sin. The best way to do this is to think of some detail of the Passion of Our Lord. Perhaps His crown of thorns, perhaps one nail wound, perhaps the smarting of His eyes from the blood and sweat and tears. This will make you wish you had never offended Him by sin and make you willing to do anything or give up anything to keep out of sin in the future.

Qu. 426. How should we begin our confession?

We should begin our confession in this manner: Entering the confessional, we kneel, and making the sign of the cross we say to the priest: “Bless me, Father, for I have sinned;” and then we tell how long it has been since our last confession.

For example: “Bless me, Father, for I have sinned. It is two weeks since my last confession.”

Qu. 427. After telling the time of our last confession, what do we confess?

After telling the time of our last confession, if we have committed any mortal sins since that time, we must confess them and also any that we

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