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THE MESSENGER QUESTION BOX **NO. 2**



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The "Messenger" QUESTION BOX

No. 2



HOLY COMMUNION

Q.—How often should a person, who receives Holy Communion frequently, go to Confession?

A.—It is better to consult one's confessor about this matter

Q.—May a person who inadvertently tastes milk, but does not swallow it before going to Mass, receive Holy Communion that morning?

A.—Yes.

Q.—Is it permissible to wash teeth just before going out to receive Holy Communion?

A.—It is permissible and advisable to wash teeth before receiving Holy Communion.

Q.—My teeth get easily discoloured and sometimes I cannot remove this discolouration before going to Holy Communion. May I go to Holy Communion with my teeth in that state?

A.—Yes.

Q.—Is it sinful to inhale the smoke of cigarettes before going to Holy Communion?

A.—No, though out of reverence to the Blessed Sacrament a person is advised to refrain from so doing.

Q.—Are bad thoughts, which come into a person's mind against his will just before Communion and at other times, sinful, and should such thoughts be confessed?

A.—Provided a person does his best to resist such thoughts, they are not sinful and need not be confessed.

MASS

Q.—May Mass be offered for a deceased Protestant friend?

A.—Mass may be offered privately for a deceased Protestant.

Q.—What is the meaning of the letters "N. and N." in the Ordinary of the Mass?

A.—Here the priest mentions the names of those for whom he wishes to pray specially.

Q.—Does a person who attends Mass near the door of the church, where the priest cannot be seen, gain the same benefit from attending the Mass as the person who has a position near the altar in full view of the priest?

A.—Yes. It is advisable, however, for a person to go to a place in the church where the priest can be seen, if this is possible.

Q.—Is the obligation of Sunday Mass fulfilled by attending Mass celebrated in a private house?

A.—According to the ordinary law of the Church, the answer is "No". In Ireland, by reason of ancient custom, the answer is "Yes".

Q.—May a person who, owing to long distance from the church, cannot be present at Mass on Sunday, fulfil the obligation by hearing Mass broadcast over the wireless?

A.—Listening in to a Mass broadcasted over the wireless does not fulfil the obligation of being present at Mass on Sunday. For one who, owing to distance, is excused attending Mass in the church, it is a devotional exercise to follow reverently Mass broadcasted by wireless.

Q.—If I get a Mass said for a dead person who may be already in heaven, who gets the benefit of the Mass?

A.—The Lord will apply the benefit of the Mass as He thinks best.

Q.—Is it true that a priest saying Mass for a dead person can tell at a particular part of the Mass whether the person is saved or not?

A.—No, such a belief is false.

Q.—If a very delicate, scrupulous person has to miss Mass frequently owing to ill-health, is it necessary for such a person to state this in each confession?

A.—A person who has to miss Mass owing to ill-health commits no sin, and therefore there is no obligation to mention this in confession, though many prefer to do it. In the above case it is better for the person not to worry about the matter.

Q.—May a girl or a woman serve Mass?

A.—A girl or a woman may not serve Mass in the sanctuary. If a boy or a man is not present to serve the Mass, the wine and water for the Mass should be placed on the Epistle side of the altar, and a girl or woman may say the responses and ring the bell, but outside the sanctuary.

Q.—What is the significance of the different vestments worn by a priest during the celebration of Mass?

A.—The **amice** represents the cloth by which Our Lord was blindfolded by the soldiers. The **alb** signifies the white robe in which Herod arrayed Our Saviour in mockery. The **cincture** typifies the cords which bound Christ. The **maniple** represents Veronica's towel. The **stole** symbolises the rope placed around Our Saviour's neck after His condemnation. The **chasuble** signifies the cross on which was wrought our redemption.

Q.—Should women have their heads covered when assisting at Mass at a "Station"?

A.—Women should follow the custom of the place with regard to this matter. If no custom prevails in a particular place, it is advised that women keep their heads covered when attending Mass at a "Station".

Q.—If a person sends a Mass Card to the relative of a deceased friend, is she obliged to get the Mass said?

A.—Of course. On the card she states that she will get a Mass offered for the dead person.

Q.—Are deacons allowed to bless beads and have they the obligation of reciting the Divine Office daily?

A.—In the Latin Church the duties of the Deacon are to preach and to minister at the Altar. He can also administer Holy Communion for a grave reason and baptise solemnly for a just reason. He is bound to recite the Divine Office daily, but he has not the power to bless beads.

Q.—What is the difference between a "Missa Cantata" and a "High Mass"?

A.—When Mass is sung by the priest celebrating, but without deacon and sub-deacon, the Mass is called a **Missa Cantata**. When the priest celebrating sings the Mass, and is assisted by a deacon and a sub-deacon, it is called a "High Mass". When a Bishop is the celebrant at a High Mass, it is called a "Pontifical Mass".

Q.—What is the Proper of the Mass?

A.—The Proper of the Mass consists of those parts of the Mass which are variable, according to the day or feast which is being observed. These parts are: the Introit, Collects, Epistle, Gospel, Offertory, the Secret, Communion and Post-Communion Prayers. Often there is a special Preface and Sequence.

Q.—Why was the De Profundis recited after the Last Gospel in Ireland?

A.—In Ireland the De Profundis was recited after the Last Gospel for the souls of the victims of religious persecution, and also for the souls of those whose provisions for remembrance after death were destroyed during penal times.

Q.—When is a person late for Sunday Mass?

A.—To be absent from any part of the Mass on Sunday without a proper reason is sinful. A person has not fulfilled the precept of hearing Mass on Sunday, who is absent from a notable part of the ceremony. A notable part of the Mass would be: all up to the Offertory prayer inclusive, the whole Canon, the Consecration, all that precedes the Gospel, together with what follows the Communion.

Q.—When a person is assisting at Mass can he share in the benefits of the Masses offered up at the same time at other Altars in the church?

A.—Yes, by having the intention of sharing in the benefits of the other Masses.

SIN AND CONFESSION

✓Q.—How can a person know that he is in the state of grace?

A.—If a person is conscious of no mortal sin that he has not repented of and confessed he may conclude that he is in the state of grace.

✓Q.—When making an Act of Perfect Contrition, on what should a person fix his mind?

A.—Usually when making an Act of Perfect Contrition it will help to keep the mind fixed on Jesus Christ dying on the Cross for love of us. Read the book, "Heaven Open to All by Perfect Contrition", (price 5d., post free), which will be found most helpful.

✓Q.—Is it a sign that a person is making bad Confessions if past sins are constantly coming to the mind?

A.—No. This is sometimes a temptation the devil makes use of to disturb a person and hinder him from doing good, e.g. receiving Holy Communion.

✓Q.—When should a person make a "General Confession"?

A.—A General Confession is necessary when it is practically certain that one's past confessions, or some of them, have been bad, owing to the wilful concealment of some sin which one knew at the time of such confession to be mortal, or want of true sorrow and purpose of amendment.

A General Confession is generally useful for persons who, after a sinful or careless life, are determined to break altogether with the past and to start anew to serve God in good earnest. Such a confession may also be very salutary when persons are entering the married state, embracing the religious life, leaving home for a foreign land, or when, in the opinion of the confessor, there is grave doubt about one's past confessions.

✓Q.—I am anxious to make a General Confession, but, as I am well on in life, I am afraid I would not be able to remember all my sins; what should I do?

A.—Before making a General Confession it is best to get the advice of one's confessor as to whether it is advisable to make a General Confession or not. If the confessor decides that it would be good to make a General Confession, then examine your conscience as well as you can with the help of a prayer-book; the priest will help you when you are making the accusation. Once you have made a General Confession you should be satisfied and not wish to repeat it.

✓Q.—Sometimes I worry about past Confessions, thinking that I had not made a resolution of amendment?

A.—There is usually no reason for such worry. If your sorrow was real, then you had, at least implicitly, the intention of not repeating the sins for which you were sorry. This implicit intention is sufficient for Confession, though one is always advised to make an explicit resolution of amendment.

✓Q.—While the priest was giving me absolution I became terribly distracted and did not make a good act of contrition. Was my confession bad?

A.—No. The act of contrition a person makes while the priest is

giving absolution is not essential to the making of a good confession, as sorrow for sin has already been excited before the person enters the confessional.

✓Q.—Sometimes when making an Act of Contrition before confession I feel certain that I shall commit again the sins for which I wish to be sorry. Does that mean that my sorrow is not true?

A.—Provided that you are sorry for the sins and will do your best to avoid them in future, your contrition is quite all right.

✓Q.—Is it a sin for a schoolboy to do homework on a Sunday?

A.—No. Servile work is forbidden on Sunday—that is, work in which the body is occupied rather than the mind—and, therefore, such work as is usually done by servants, tradesmen and mechanics.

Q.—Is it necessary to go to Confession, if you have been there a short time previously, to gain Indulgences where the conditions are Confession and Communion?

A.—Fortnightly Confession will suffice to gain Indulgences where the conditions are Confession and Communion, except in the case of a Jubilee.

Q.—A person is told in Confession to say "The Hail Holy Queen" as a penance. Is he supposed to say it each day until his next Confession?

A.—Of course not, unless the confessor expressly tells him to do so. One is only obliged to say the penance as many times as the confessor enjoins. If the confessor merely appoints a prayer to be said, the penitent is only bound to say it once.

✓Q.—I promised in Confession that I would make restitution for articles I had taken, as soon as I was able. Should I tell this in Confession until the restitution is actually made?

A.—Provided you are fully determined to make restitution as soon as you can, you need not confess the matter again in Confession.

✓Q.—I sometimes remember things I did when I was young which I know now are serious sins, though I did not know at the time I did them. Should I confess these now in Confession?

A.—No. Since the gravity of these actions was not known at the time they were committed, there is no obligation to confess them in Confession.

✓Q.—What is meant by "Presumption"?

A.—Presumption is a foolish expectation of salvation without taking the necessary means to obtain it. Thus if a person rashly exposed himself to the danger of sin, expecting God to extricate him from it, he would sin by presumption.

✓Q.—If a scrupulous person is told in Confession not to go back on past Confessions, should the penitent follow this advice though he thinks he has good reason for not doing so?

A.—Such a person should always follow the advice of his confessor no matter what he himself may think.

Q.—If a person tells a sin in Confession for the remission of which restitution is one of the conditions required, does the fact that the priest does not mention the necessity of restitution imply that there is no restitution required?

A.—Not necessarily, since the priest may assume that the penitent

is aware of the obligation of restitution. In case of doubt it is always better to consult the confessor about the matter.

✓**Q.—If a person goes to Confession, having only venial sins to confess, is it necessary to have sorrow for ALL the venial sins?**

A.—When a person goes to Confession, having only venial sins to confess, it is sufficient to have sorrow for some of the venial sins.

VARIOUS DEVOTIONS

Q.—Who are Promoters of the Apostleship of Prayer?

A.—Promoters are zealous and energetic clients of the Sacred Heart who undertake to spread the Apostleship of Prayer. As Promoters, they are entitled to many Indulgences. For fuller information about Promoters and their work see the **Handbook of the Apostleship of Prayer**, which can be got from the IRISH MESSENGER OFFICE for 5d., post free.

Q.—Is it necessary to give those enrolled in the Apostleship of Prayer Certificates of Enrolment, or will registration suffice?

A.—For membership of the Apostleship of Prayer all that is required is enrolment by a Promoter and registration. The giving of a Certificate of Enrolment is not, therefore, essential, though it is most advisable to do so.

Q.—May only children be enrolled as Crusaders of the Blessed Sacrament?

A.—Anyone, young or old, may be enrolled as a Crusader of the Blessed Sacrament provided he or she promises to go to Holy Communion at least once a week. The fact that there is a special section in the MESSENGER for Young Crusaders of the Blessed Sacrament does not exclude adults from becoming Crusaders.

Q.—Where should the names of families consecrated to the Sacred Heart be sent for entry on the "Golden Book"?

A.—The Names of the members of Consecrated Families should be sent to the IRISH MESSENGER Office for entry on the "Golden Books". As soon as each volume is filled with names, it is sent to Paray-le-Monial where it is placed on the Sacred Heart Shrine. Already ten volumes of "Golden Books" have been sent to Paray-le-Monial from the IRISH MESSENGER Office.

Q.—Our family was consecrated to the Sacred Heart. Recently we moved to a new house. Is it necessary to have the consecration ceremony performed again?

A.—No. It is sufficient to get the new house blessed.

Q.—Can a family of which some of the members are non-Catholics be consecrated to the Sacred Heart?

A.—Such a family may be consecrated to the Sacred Heart.

Q.—May the names of individuals who are consecrated to the Sacred Heart be entered in the "Golden Book"?

A.—Only the names of the members of families consecrated to the Sacred Heart are entered in the "Golden Book".

Q.—What should be the colour of the globe of the lamp before the Sacred Heart Consecration picture?

A.—A red globe is usually used with the Sacred Heart lamp, but if that cannot be got, then a globe of another colour will do.

Q.—Is it permitted to use an electric lamp instead of an oil lamp before a statue or picture of the Sacred Heart?

A.—An electric light may be used instead of an oil light before a picture or statue of the Sacred Heart.

Q.—Where should I apply to get information about "The Confraternity of the Holy Face"?

A.—Apply to the Secretary, Holy Face Confraternity, Presentation Convent, Cashel, Co. Tipperary, enclosing stamped addressed envelope for reply.

✓**Q.—Where should a man apply who wishes to make an enclosed retreat?**

A.—Apply to the Director, House of Retreats, Rathfarnham Castle, Dublin, who will give all the necessary information.

Q.—To make a Noevna is it necessary to make it in a Church?

A.—No. A Novena may be made in private in one's home.

Q.—May a person make two Novenas at the one time?

A.—A person may make two Novenas at the same time. If Holy Communion is a condition for gaining the Indulgences of the Novenas, the receiving of Holy Communion once will satisfy for both Novenas.

Q.—Can a person make the Stations of the Cross before a picture of the Crucifixion in the house?

A.—A person may make the Stations of the Cross before a picture of the Crucifixion in the house. He does not, however, gain the Indulgences granted for the making of the Stations in the usual way in a church, or with a specially indulgenced Crucifix.

Q.—Is it forbidden to make the Stations of the Cross during Exposition of the Blessed Sacrament?

A.—There is no direct prohibition, as far as we know, to make the Stations at such a time. It would seem, however, more fitting to remain in adoration before the Blessed Sacrament at such a time, rather than to turn aside from the Blessed Sacrament exposed in order to practise some other devotion.

✓**Q.—Please let me know how to recite the Chaplet of the Immaculate Conception?**

A.—After the Sign of the Cross say the ejaculation: "Blessed be the Holy and Immaculate Conception of the Blessed Virgin Mary". Then recite one "Our Father", four "Hail Mary's" and one "Glory be to the Father". Repeat these prayers on the other two sets of Beads.

✓**Q.—How may a person make the "Holy Hour" in private?**

A.—The "Holy Hour" may be made in private, in any place and at any time, but in order to gain the Plenary Indulgence it must, if done privately, be made between the hours of about 2 p.m. on Thursday and sunrise on Friday morning. No set form of prayer or meditation is essential. The books on the "Holy Hour" published by the IRISH MESSENGER Office, such as **An Hour with Jesus, Another Hour with Jesus, An Hour with the Sacred Heart, Watching with Our Lord**, will be found most helpful in the making of the "Holy Hour".

Q.—What is meant by "The Heroic Act"?

A.—The Heroic Act of Charity consists in this: that a member of the Church on earth, using either a set formula or simply by an act of the will, offers to God for the Souls in Purgatory all the satisfactory works which he performs in his lifetime, and also the suffrages that may accrue to him after death. The act is not properly a vow, as it is revocable at will. It is called "heroic" because it involves the readiness to undergo the pains of Purgatory oneself in order that others may escape them.

Q.—A person who has made the "Heroic Act" becomes a member of the Third Order, and so is bound to say five decades of the Rosary and offer Holy Communion for every member of his Congregation who dies. Does not this clash with the offering made by the "Heroic Act"?

A.—No. By the "Heroic Act" a person offers to God, for the souls in Purgatory, all the benefits that would accrue to himself from the satisfactory works which he performs during his lifetime and all the suffrages which are offered for him after death; he is therefore free to offer up his prayers, etc., for others.

Q.—Is it better to take part in the saying of the "Family Rosary" rather than saying night prayers privately?

A.—The ideal thing to do would be to take part in the saying of the "Family Rosary" and to recite some night prayers in private. Our Lord has said that "where two or three are gathered together in My name there am I in their midst." There is, therefore, special efficacy in prayer said in common.

Q.—May the Family Rosary be offered for more than one intention?

A.—Certainly. It is always advised to have several intentions when saying the Rosary.

Q.—I am a member of an all-night Society and my hour for making 'The Holy Hour' is from 2—3 a.m. Should I go by 'Summer time' or by old time in making the 'Holy Hour'?

A.—You can make the "Holy Hour" either by "summer time" or by old time.

Q.—Is there a Litany of the Most Pure Heart of Mary?

A.—Strictly speaking, there is no Litany of the Most Pure Heart of Mary.

Q.—May a person who is enrolled in the Brown Scapular wear the Scapular Medal instead of the ordinary scapular?

A.—Yes.

Q.—If a person were enrolled in the Scapulars in the state of mortal sin, is it necessary for that person to be enrolled again when in the state of grace?

A.—No.

Q.—Please give some information about the "Cincture of SS. Augustine and Monica"

A.—A pious tradition says that the Cincture was given by Our Lady to St. Monica to console her in her trials. The chief object of the Cincture Confraternity is to honour Our Mother of Consolation. The Confraternity is for men and women who should be

enrolled by an Augustinian Father, or other priest by delegation. The members wear the Cincture, recite the Cincture Beads daily and go to Communion on the fourth Sunday of the month. If near an Augustinian Church, they attend the monthly meeting in honour of Our Mother of Consolation.

Q.—Who can bless the medal of St. Benedict?

A.—Any Benedictine priest can bless the medal of St. Benedict, or any priest who has been granted authority to do so.

Q.—What is the Priest's Eucharistic League?

A.—The Priests' Eucharistic League is a league of priests whose object is the frequent and prolonged worship of the Blessed Sacrament. It originated with Blessed Peter Julian Eymard, who died in 1868. The Priests' Eucharistic League assumed its present form in 1879, and received the approval of Pope Leo XIII in 1881.

Q.—A person who is making the "Nine First Fridays" is unable to go to Holy Communion on one First Friday, but goes instead on the following Friday. Does that suffice?

A.—No. To make the Nine First Fridays a person must go to Holy Communion on nine consecutive First Fridays.

Q.—Is it necessary for a person who is a daily communicant and goes to Confession weekly, to go to Confession on the Thursday before the First Friday, in order to make the "Nine Fridays"?

A.—No. The weekly Confession will suffice.

Q.—Please give me some information about the "Chaplet of the Infant Jesus."

A.—The Chaplet of the Infant Jesus is composed of three Our Fathers in honour of the Holy Family, and twelve Hail Marys in memory of the twelve years of the childhood of Jesus. Each Our Father and each Hail Mary to be preceded by the words: "And the Word was made Fesh and dwelt amongst us."

Q.—Where should I apply to become a member of the Confraternity of Our Lady of Perpetual Succour?

A.—Apply to the Redemptorist Fathers, Mount St. Alphonsus, Limerick.

Q.—In what position are the "Angelus" and "Regina Coeli" said?

A.—The "Angelus" is said kneeling except on Sundays, beginning from Saturday evening, when it is said standing; on Saturdays in Lent, at noon, the "Angelus" is said standing. The "Regina Coeli" is said standing.

Q.—Some time ago I lost my Child of Mary medal. Will it be sufficient to buy a new one?

A.—Yes.

INDULGENCES

Q.—What prayers should be said for the Pope's Intentions when this is prescribed as a condition for gaining certain Indulgences?

A.—By a decree of the Sacred Penitentiary, dated July 5th, 1930, it was determined that six Our Fathers, six Hail Marys and six Glorias at least were required for the gaining of a toties quoties indulgence for which a visit to a church is required

and prayers for the Pope's intentions. In other cases it is decided that it is sufficient to recite one **Our Father, Hail Mary and Gloria** to fulfil the condition of praying for the Pope's intentions, if no particular prayer is prescribed; but the faithful are still at liberty to choose any vocal prayer their piety may suggest.

Q.—What Indulgences are granted for the saying of the Dolour Beads?

A.—The following are the principal Indulgences granted for the saying of the Dolour Beads: 1. Seven years and seven quarentines for saying the entire Rosary. 2. 100 days, for each **Our Father and Hail Mary**, if the entire Rosary is said. 3. 200 years to those who shall say it after examination of conscience and Confession, and pray according to the intention of the Pope. 4. A Plenary Indulgence to all who say it four times a week, on any day in the year when they say it after Confession and Communion. 5. Plenary Indulgence once a month on the usual conditions (Confession and Communion and prayers for the Pope's intentions).

Q.—What Indulgences are granted for the saying of "the Divine Praises?"

A.—The following Indulgences are granted for the saying of the **Divine Praises**: I.—Three years. II.—Five years when said publicly. III.—A Plenary Indulgence, on the usual conditions, for daily recitation during a whole month.

Q.—An Indulged Rosary Beads and Crucifix were lost. Does the person who owned them still gain the Indulgences?

A.—As the Indulgences are generally attached to the Rosary Beads and Crucifix, once these are lost the Indulgences cannot be gained.

Q.—Are the Rosary Indulgences attached to the whole Rosary or to the beads alone?

A.—The Indulgences are attached to the individual beads; other Indulgences, e.g., the Plenary Indulgence for the Hour of Death, may be attached to the crucifix.

Q.—What special Indulgences may be gained for the Holy Souls on All Souls' Day?

A.—From 12 o'clock noon on November 1st until 12 p.m. on November 2nd all who have confessed and communicated may gain a Plenary Indulgence (applicable only to the Souls in Purgatory) as often as they visit a Church or Oratory, and pray there for the intention of the Pope (i.e., each visit the **Our Father, Hail Mary and Gloria** should be recited six times).

Q.—An Indulged Rosary Beads was sent to me by post from America and I had to pay duty on it. Does the paying of this duty remove the Indulgence?

A.—No. Indulged Rosary Beads lose their Indulgence only when sold.

Q.—Can a Plenary Indulgence be gained more than once on the same day?

A.—A Plenary Indulgence cannot be gained more than once on the same day except when the contrary is expressly stated.

Q.—What Special Indulgences may be gained during the "Forty Hours' Adoration"?

During the course of the exposition, if a visit is made to the Blessed Sacrament, there is granted:

An indulgence of 15 years.

A plenary indulgence once a day on each of the days of exposition, provided the faithful confess and receive Holy Communion.

MARRIAGE

Q.—Is it right for a girl to pray that a certain person may become her husband?

A.—Yes.

Q.—May a man marry his dead wife's sister?

A.—No; unless a dispensation has been obtained.

Q.—May a boy and a girl who have been sponsors to a baby be married without dispensation?

A.—Yes. The relationship contracted in Baptism exists only between the sponsor and the child who is being baptised, and the baptiser and the baptised.

Q.—Is it permissible for a Catholic to act as bridesmaid at a Protestant marriage?

A.—No.

Q.—What is the Nuptial Blessing?

A.—The Nuptial Blessing is a solemn blessing given to the bride and bridegroom. It is particularly devoted to the bride; and is really a solemn consecration of her to the married state. It is never given except during the Mass; and cannot be imparted to a woman who has received it at a previous marriage.

Q.—Is it necessary to receive the Nuptial Blessing, and may one receive it a few years after marriage?

A.—There is no strict obligation to receive the Nuptial Blessing, but it is strongly recommended. The Nuptial Blessing may be received any time after marriage. It cannot be given outside Mass without an indult. A widow who has received the Nuptial Blessing once cannot receive it in a second marriage.

Q.—May a Non-Catholic act as a witness at a Catholic Marriage?

A.—No.

Q.—Is it wrong for a girl who intends to be married in a few months time to be god-mother to a child?

A.—No.

Q.—Is it true that if a girl and her fiancé were sponsors to the same child, they will never be married?

A.—No. Such a belief is mere superstition.

Q.—Are Catholics who were "married" in a Registry Office living in sin?

A.—A "marriage" for Catholics in a Registry Office is no marriage, and therefore Catholics who have gone through this form of marriage are living in sin.

Q.—Is the marriage of Non-Catholics a true marriage?

A.—Every contract validly made by any baptised couple,

whether Catholic or not, is a Sacrament of the New Law giving a title to grace and actually producing grace, if no obstacle to it is consciously placed by the parties. The valid marriage of two baptised non-Catholics is a Sacrament, even though the parties do not realise or believe it.

Q.—May second cousins marry?

A.—Second cousins may not marry without a dispensation.

Q.—If a person is married in the state of mortal sin, is the marriage invalid?

A.—No. A good confession is all that is necessary.

Q.—In the case of a "Mixed Marriage" what promises must be given by the contracting parties?

A.—The non-Catholic promises to cause no danger to the Faith or to lead the Catholic party into immoral practices. Both parties must agree to raise all the children in the Catholic Faith. As a rule, these promises must be given in writing. The Catholic is bound to try prudently to convert the non-Catholic.

VOCATIONS; RELIGIOUS ORDERS

✓Q.—Does a person who neglects a call to the religious life forfeit thereby his eternal salvation?

A.—A vocation to the religious life is a call given by God which a person may or may not accept. To neglect a manifest call to the religious life without sufficient reason would be nevertheless detrimental to a person's spiritual interests.

✓Q.—Where would I get information about Religious Orders which consist of Brothers as well as Priests?

A.—Information about the life of Brothers and also the addresses of various Religious Orders and Congregations where further information may be got are given in **The Vocation of the Lay Brother**, price 5d., post free, from the IRISH MESSENGER Office.

Q.—Is there any prayer recommended for a girl who wishes to become a nun?

A.—A vocation picture with a "Prayer for the Choice of a State in Life" can be obtained from the IRISH MESSENGER Office. A copy of this picture can be got for 3d., post free.

✓Q.—May a boy pray for a vocation to the priesthood or to the religious life?

A.—Most certainly. A picture, prayer-book size, for boys, containing a Prayer for the Choice of a State of Life, can be got from the IRISH MESSENGER Office for 3d., post free.

Q.—What is the difference between a "choir Sister" and a "lay Sister"?

A.—The main difference between a lay sister and a choir sister is that while the choir sister is occupied in reciting the Office in choir, or teaching, etc., the lay sister is mainly occupied with the material affairs of the convent. The lay sister is as much a religious as the choir sister; and both enjoy the same spiritual privileges of their particular Order or Congregation in life and after death.

✓Q.—May a person take a Vow of Chastity while still living in the world?

A.—With the advice of one's confessor a person could take a Vow of Chastity while still living in the world. Such a vow should not be taken without mature consideration and with the advice of a prudent confessor.

Q.—Is there an Order or Congregation of "Jesuit Nuns"?

A.—No. Certain Congregations of nuns use the Rule of St. Ignatius adapted to their state, but that does not constitute them "Jesuit Nuns."

Q.—Where should I apply for information about the Third Order of St. Francis?

A.—Apply for information to the Very Rev. Father Provincial, The Third Order, Franciscan Convent, Merchants' Quay, Dublin.

Q.—Please give information about the work of the Sisters of St. Joseph of Cluny?

A.—The Sisters devote themselves to the Christian education of youth, to the care of the sick and do missionary work in all parts of the world. For full information apply to the Rev. Mother Provincial, Mount Sackville Convent, Chapelizod, Co. Dublin.

Q.—Where should a person apply who wishes to become a Franciscan Brother?

A.—Apply to the Superior, Franciscan Brothers' Novitiate, Annaghdown, Galway.

Q.—Where should I apply for information about the Sisters of Charity of St. Vincent de Paul?

A.—Apply to the Superioress, St. Vincent's, Central House, Mill Hill, London, N.W.

Q.—Is there any Benedictine Monastery in Ireland?

A.—Yes There are Benedictine Fathers in Ireland at St. Columba's Priory, Glenstal, Murroe, Co. Limerick.

Q.—What is the address of the Mother House of the African Missionary Sisters?

A.—The address required is, Missionary Convent of the Holy Rosary, Killeshandra, Co. Cavan.

Q.—Please give some information about the Hospitaller Brothers of St. John of God.

A.—The Order of St. John of God was founded with the object of fulfilling Christ's command of ministering to suffering humanity. The vow of Hospitality is the characteristic hallmark of the Order. By it the Brothers consecrate their whole lives to the service of the Compassionate Christ, tending the sick, caring for orphans, comforting the afflicted of mind and body. For fuller information apply to the Rev. Prior, House of St. John of God, Stillorgan, Co. Dublin.

Q.—Where could I get information about helping to educate a boy for the Foreign Missions?

A.—Apply to the Rev. Superior, Apostolic School, Mungret College, Limerick.

Q.—What is the Third Order of St. Francis?

A.—The Third Order Secular of St. Francis was founded by St. Francis of Assisi about the year 1229 for the purpose of assisting those who live in the world to attain more readily to holiness of life. The Third Order is distinguished from ordinary confraternities by the privilege, accorded to its members, of wearing a "habit." For further information about the Third Order apply to the Very Rev. Provincial, Franciscan Convent, Merchants' Quay, Dublin.

Q.—Who are the Beguines?

A.—The Beguines are laywomen who live in community, bound by temporary vows of chastity and obedience. They live in separate houses, but have a common church, the whole forming one enclosure called a beguinage. The principal beguinages to-day are at Ghent and Bruges.

Q.—Please give some information about the conditions necessary for becoming a Bon Secours Nun.

A.—Apply for the information required to the Rev. Mother, Bon Secours Nursing Home, Cork.

PIONEERS

Q.—What drinks are forbidden to members of the Pioneer Total Abstinence Association?

A.—The use of all alcoholic drinks is absolutely forbidden to Pioneers. These include champagne, claret, ginger wine, bee-wine, all other wines, medicated wines, such as Hall's Wine or Wincarnis, cordials, cider, hop bitters, etc., also the use of whiskey or brandy in tea or coffee.

Q.—Does a person who has to live abroad and who drinks light wine break the Pioneer Pledge?

A.—The drinking of wine breaks the Pioneer Pledge, and, therefore, a person who is living abroad and who has to take wine cannot remain a Pioneer.

Q.—Is the Pioneer Pledge broken by drinking home-made wine?

A.—Yes. The use of all Alcoholic Drinks is absolutely forbidden to Pioneers.

Q.—Does the drinking of stone ginger break the Pioneer Pledge?

A.—No.

✓Q.—Where should I apply to be enrolled as a Pioneer?

A.—Apply to the Pioneer Centre in the district. If there is no Pioneer Centre in the district, apply (enclosing stamped addressed envelope for reply) to the Hon. Secretary, National Register, 27, Upper Sherrard Street, Dublin.

Q.—Do I break the Pioneer Pledge by drinking wine in order to relieve pain?

A.—Yes, unless the drinking of the wine was ordered by a doctor.

Q.—Does it break the Pioneer Pledge to take ices flavoured with raspberry wine or other such flavouring?

A.—No.

Q.—Does a person who takes alcoholic drinks as Medicine while sick, without a doctor's recommendation, break the Pioneer Pledge?

A.—Yes. If a Pioneer or Probationer takes any alcoholic drink, except by the doctor's orders, he breaks the Pioneer Pledge.

Q.—May a Pioneer eat pudding, trifle, jam, etc., in which there is whiskey or brandy?

A.—Yes. The use of whiskey or brandy in tea or coffee, is however, forbidden to Pioneers.

OUR LADY: PATRON SAINTS

Q.—Please give information about the title: Our Lady of the Snows?

A.—This title is often given to the Basilica of St. Mary Major, in Rome. According to tradition, John, a Roman patrician, and his wife, being childless, wished to devote their wealth in honour of Our Blessed Lady. The Blessed Virgin appeared to them an dto Pope Liberius and told them that she wished a church to be erected in her honour on the Esquiline Hill, and that the site of the church would be indicated by snow. The following day, August 5th, was very warm, yet snow fell on the Esquiline Hill, and accordingly the Basilica was built there.

Q.—When is the Feast of Our Lady of Perpetual Succour?

A.—The Feast of Our Lady of Perpetual Succour is on the Sunday before the Feast of the Nativity of Saint John the Baptist, which is June 24.

Q.—When is the Feast of Our Lady of Dolours, also the Feast of Our Lady of Mount Carmel?

A.—The Feast of Our Lady of Dolours is September 15th, also the Friday after Passion Sunday; the Feast of Our Lady of Mount Carmel is July 16th.

Q.—Who is the patron saint of a boy called Terence?

A.—St. Terentius, the first Bishop of Iconium (Asia Minor). His feast is June 21st. Another St. Terentius was one of a band of Christian martyrs who died for the faith in the Decian persecution. Their Feast is April 10th.

Q.—Who is the patron of a girl called Brenda?

A.—Brenda is the feminine for Brendan. The feast of St. Brendan, a celebrated Irish monk, is celebrated on May 10.

Q.—Who is the patron saint of a child called Florence?

A.—St. Florence, an Irishman, who was Bishop of Strasbourg, and who died A.D. 687; his Feast is November 7th, or St. Florence (Florentina), who was abbess of a convent in Spain; her Feast is June 20th.

Q.—Who is the patron saint of a girl called Alice?

A.—St. Adelaide, a Burgundian Princess, wife of Lothaire, King of Italy. It is said of her that "she never forgot a kindness, nor ever remembered an injury." Her Feast is celebrated on December 16th.

Q.—Who is the Patron Saint of a girl called Amelia?

A.—St. Amelberga, a nun of Bilsea near Liège, who died in the year A.D. 772 after a long life of prayer and penance. Her Feast is July 10th.

Q.—Who is the Patron Saint of a boy called Mortimer?

A.—St. Muredach, a disciple of St. Patrick, who was consecrated Bishop of Killala; his Feast is celebrated on August 13th.

Q.—Who are the Patron Saints of Postal Employees and Printers?

A.—St. Gabriel, Archangel, is the Patron of Postal Employees, and St. Louis and St. Augustine are the Patrons of Printers.

Q.—Who is the Patron Saint of a girl called Olive?

A.—St. Olive, a holy nun at Anagni, some miles south of Rome, famous for her life of prayer and penance. Her Feast is celebrated on June 3rd.

Q.—Who is the Patron Saint of a child called Antoine?

A.—St. Antoine, Archbishop of Florence in the fourteenth century, a learned writer and noted for humility and charity towards the poor. His Feast is on May 10th.

Q.—Who is the Patron Saint of the Deaf?

A.—St. Owen, B.C., whose Feast is on August 24th.

Q.—Who is the Patron Saint of a girl born on March 30th?

A.—Any one of the following saints would be the Patron Saint of the girl: St. Iola, St. Colman, St. Fergus, St. Mochua.

Who is the Patron Saint of a girl called Nuala?

A.—Nuala is a shortened form of Fionnghula. Her Patron is St. Flora, V.M. Feast, November 24th.

Q.—Is Dora the name of a saint?

A.—Dora is a diminutive of Dorothy. St. Dorothy is a famous Virgin Martyr of Caesarea, who was racked, scourged and be-headed under Diocletian about A.D. 200. Her Feast is celebrated on February 6th.

Q.—Is Madeline a saint's name?

A.—Yes. Madeline is a variant of Magdalen. St. Mary Magdalen would therefore be the patroness of a girl called Madeline, or St. Madeline Sophie Barat, the Foundress of the Sacred Heart Nuns.

Q.—What is the real name of St. Bonaventure?

A.—St. Bonaventure was baptised John, but how his name came to be changed to that of Bonaventure is not clear.

Q.—Is Randal a saint's name?

A.—Yes. Randal is a form of Ralph. The Feast of St. Ralph, B.C., is June 21st.

Q.—Is there a saint called Terence?

A.—Yes. St. Terence was the first Bishop of Iconium, and according to tradition was one of the seventy-two disciples sent out to preach by Christ Himself. His Feast is June 21st.

Q.—Who was St Roch?

A.—St. Roch was born about 1295 at Montpellier. In his youth he distributed his wealth to the poor and set out on a journey to Italy. At that time many people were afflicted with the plague, and the young man, dressed as a pilgrim, devoted his time and energy to the care of the plague stricken. He is the patron of good health, and his Feast is celebrated on August 16th.

Q.—There are several Saints called Teresa. Which of these is "The Little Flower"?

A.—"The Little Flower" is St. Teresa a Jesu Infante. Her full name is Marie Françoise Thérèse Martin.

Q.—Who was St. Catherine whose Feast is celebrated on November 25th?

A.—St. Catherine, Virgin and Martyr, was a rich and gifted maiden of Alexandria in Egypt, who was put to death in A.D. 310 after vain attempts to torture her into submission to heathenism, by means of an engine fitted with a spiked wheel. She is recognised as the Patron Saint of Christian philosophers.

Q.—Who was St. Anastasia?

A.—St. Anastasia was a Roman matron of noble birth who, on the death of her husband, devoted her wealth to the succouring of the poor. She was martyred in the year 304, and her Feast is celebrated on December 24th.

Q.—Who was St. Dermot?

A.—St. Dermot, Abbot, was a sixth century Irish saint of Inis Clothrann, Longford. His feast is January 10th.

Q.—Where could I get information about St. Patrick?

A.—There are four excellent books published by the IRISH MESSENGER Office which will give you a great deal of information about our National Saint. The books are: **The Life of St. Patrick, The Confession of St. Patrick, and The Real St. Patrick or Missionary Looks at St. Patrick.** These books cost 5d. each, post free.

Q.—Who was St. Ethna?

A.—St. Ethna was a daughter of the King of Ireland. She was converted by St. Patrick, and died after receiving her first Holy Communion. Her Feast is celebrated on January 11th.

Q.—Who was St. Vivian?

A.—There are two saints known by that name: St. Vivian, Abbot of a monastery in Fife, and later Bishop, his Feast is January 21st, and St. Vivian, a Bishop of Saintes, in the West of France, distinguished for his zeal as a pastor of souls. His Feast is August 28th.

Q.—Is there a Holy Well dedicated to St. Kevin? Who was St. Kevin?

A.—There is a Holy Well dedicated to St. Kevin in Glendalough, Co. Wicklow. St. Kevin was born towards the end of the fifth century. After living the life of a hermit for some time he founded a monastery in the valley of Glenmalure, which was afterwards known as Disert-Caoimhghin (Kevin's Hermitage). Then he founded the monastery of Glendalough, which became one of the famous schools of learning in Ireland. St. Kevin died in the year A.D. 618.

Q.—Where could I get a book containing the "Lives of the Saints?"

A.—A book, **Miniature Lives of the Irish Saints**, can be got from the IRISH MESSENGER Office, post free, for 5d.

Q.—What saint is known as "The Saint of the Impossible"?

A.—St. Rita of Casica, who was born at Rocca Perena, in the diocese of Spoleto, in 1386, and died at the Augustinian convent of Casica in 1456. Owing to the number of miracles worked through her intercession, she is often called "The Saint of the Impossible". Her Feast is on May 22nd.

Q.—I have a picture of a saint bound to a tree and whose body is pierced by arrows. Who is that Saint?

A.—The picture is that of St. Sebastian, who was an officer in the Roman army. When he became a Christian, his body was tied to a tree and made a target for Roman archers. His Feast is on January 20th.

MISCELLANEOUS

Q.—If a child has received private baptism, is it necessary to tell this to the priest when the full ceremony of Baptism may be carried out afterwards?

A.—Of course. If a child in danger of death is baptised privately, then there is no necessity to repeat the Sacrament; only the ceremonial is carried out. The priest, therefore, should be told about the private baptism, in order that he may make sure that the Baptism has been administered properly, and that the Sacrament may not be repeated unnecessarily.

Q.—Has Baptism conferred privately at home the same effect as public baptism in the church?

A.—Private baptism has exactly the same effects as public baptism.

Q.—Can a person residing in America be sponsor for a baby in Ireland?

A.—Yes, provided he fulfils all the conditions for valid and lawful sponsorship; a person should be appointed to take his place during the baptismal ceremony.

Q.—Should parents give their children Christian names in Baptism?

A.—Yes. If they refuse to do so, the priest is bound to add a saint's name to the name proposed by the parents and to enter both names in the baptismal register.

Q.—Why are converts rebaptised when they enter the Church?

A.—Converts are not rebaptised when they enter the Church; as baptism can only be received once. Converts are baptised conditionally when there is a prudent doubt about their former baptism.

Q.—Since Our Lord was baptised by immersion, does not this imply that baptism by immersion is the only form that should be used?

A.—No. The sinless Son of God needed no cleansing from sin, and therefore no argument can be drawn from Our Lord's baptism by John. Divine tradition proves that from the beginning Baptism by sprinkling or pouring water was always considered as valid as Baptism by immersion.

Q.—What is the difference between beatification and canonisation?

A.—Beatification means a decree permitting a deceased person to be venerated in a certain place or by a certain group of persons, e.g., a Religious Order. Such a person is given the title of "Blessed" by the Church.

Canonisation is a declaration that a deceased person is a saint to be venerated by the whole Church. The Church gives this person the title of "Saint".

Q.—How many Popes have there been since St. Peter?

A.—The number of Popes since St. Peter is commonly reckoned at 267. The names of the Popes are given in the *Catholic Encyclopedia*, or in the *Irish Catholic Directory*.

Q.—Is it a sin to neglect to get "churched" after the birth of a baby?

A.—"Churching" is an act of thanksgiving after child-birth. No idea of purification is contained in the rite, for no sort of taint is incurred in child-bearing. The mother is not bound, but recommended, to receive it.

Q.—What is the meaning of "Feria", which is sometimes seen on the Church Calendar?

A.—Ferial days are days on which the feast of no particular saint is celebrated.

Q.—What is the use of praying for dead people whom you know died in mortal sin?

A.—If you are absolutely certain that a person died in mortal sin, there would be no use in praying for him. But who can be certain of that? God's mercy is infinite, and a person has every opportunity of repenting until the very last moment of life. "Judge not and you shall not be judged".

Q.—What is the meaning of "excommunication"?

A.—Excommunication is an ecclesiastical penalty by which one is excluded from the body of the faithful and from the spiritual benefits of the Church. An excommunication has served its purpose as soon as the guilty party becomes penitent and is willing to perform the penance that may be imposed. The removal of the excommunication is in some cases reserved to the Pope and in other cases to the Bishop.

Q.—The belief prevails here that when a person dies only those who are not relatives of the deceased should prepare the remains for burial. Is that right?

A.—No. Such a belief is mere superstition. There is no reason why the relatives of the dead person should not prepare the remains for burial or do anything else necessary for the funeral.

Q.—Is it right to use a Silver Pyx as a case for a Rosary Beads?

A.—It would be wrong to use a Pyx which has already contained the Blessed Sacrament for such a purpose. Reverence would dictate that a Pyx made to contain the Blessed Sacrament should only be used for that purpose.

Q.—Is a trustee bound in conscience to carry out the conditions of a will?

A.—If a person named as trustee in a will agrees to act as

trustee, then he is bound in conscience to carry out the conditions of the will.

Q.—Is it better to subscribe to Catholic charities than to delay the payment of debts which are due?

A.—No. The payment of debts should come first.

✓ Q.—When was the Catholic Church established in the United States?

A.—The first Mass celebrated in the New World was at Haiti by Father Juan Perez, O.S.F. The Church was first permanently established in the year 1565, when a Spanish colony was formed at St. Augustine, in Florida, and canonically erected as a parish.

Q.—What is the meaning of co-education?

A.—In the strictest sense co-education means that boys and girls are taught the same things together. This is the usual practice in the lower classes of primary schools and in universities. On account of certain considerations, traditional Catholic practice is opposed to its adoption in the higher classes of primary schools and in second-schools.

Q.—Who were the Pharisees?

A.—The Pharisees were those among the Jews who held to a minutely literal interpretation of the Law and the Prophets. They pretended to be scandalised at the teaching and actions of Our Lord as an excuse for not believing in Him. The name "Pharisee" is applied to one who pretends to be what he really is not.

Q.—Is it wrong for a person to purchase a lucky birth stone and wear it?

A.—To purchase such a stone and wear it as an ornament is not wrong. To wear it with the belief in its efficacy is wrong.

Q.—Is a person who suffers from mental trouble and who commits suicide debarred from heaven?

A.—Not necessarily. If he committed suicide while his mind was not normal, he would not be accountable for that act.

Q.—Is it right to pray for the recovery of animals that are sick and to sprinkle sick animals with holy water?

A.—Yes. In the Roman Ritual there is a special blessing for sick animals. The priest, vested in surplice and stole, recites certain prayers and then sprinkles the animals with holy water.

Q.—What is the significance of the Shamrock to Irish Catholics?

A.—We are told that when St. Patrick was preaching the Gospel in Ireland, and when he was speaking about the Trinity, he stooped down and plucked a Shamrock, using it as a means of explaining the mystery to his hearers.

Q.—Has a person who promises to publish a thanksgiving to the Sacred Heart, if a certain favour is granted, greater hope of having his petition answered than one who does not make such a promise?

A.—The publication of a favour received is a public act of gratitude and appreciation to the Sacred Heart, and accordingly is pleasing to Him. A person, therefore, who makes such a promise may hope that his prayers may have greater efficacy.

Q.—When is restitution necessary?

A.—When an act of injustice has been committed, e.g., theft, we must not only repent in order to obtain pardon, but **restitution** must also be made; that is, we must restore the ill-gotten goods and, as far as we can, repair the injury done. Restitution must be made as soon as possible to the owner, or, if he is dead, to his heirs; but, if this cannot be, the sum must be given to the poor or devoted to religious purposes. The obligation of **restitution binds not only** the person who did the act of injustice, but all who have taken a guilty part in it, e.g., the receiver of the stolen goods.

Q.—Is it true that the Church was hostile to the invention of printing?

A.—Certainly not. The invention of the art of printing with movable types dates from the year 1441, or 42 years before the birth of Martin Luther. Its inventor was John Gutenberg, of Mainz. The Bishop of Wurzburg granted Indulgences for the sale and dissemination of printed books. In many monasteries of Europe presses were set up for the printing of books?

Q.—What is meant by "The Cenacle"?

A.—The Cenacle is the Upper Room where took place the Last Supper, the manifestation of Our Lord after the Resurrection, and the descent of the Holy Ghost. It was the first and mother of all Christian Churches, and up to the fourth century the Cathedral of Jerusalem.

✓ Q.—What is meant by a Papal Rescript?

A.—A Papal Rescript is a reply of the Holy See or a Roman Congregation to a question or request submitted to them. A Rescript usually only affects the person to whom it is addressed.

Q.—Was not Communism practised by Christ and the early Christians in Jerusalem?

A.—No. Christ never condemned private ownership as unjust, though He insisted on the dangers of riches. The fact that the early Christians in Jerusalem "had all things in common" in no way implied a denial of private ownership. It was a purely voluntary agreement, and was similar to the common life of our present-day religious communities.

Q.—Is it wrong to pray at the grave of a Protestant patriot?

A.—It is not wrong to pray privately at the grave of a Protestant patriot.

Q.—I sent a Thanksgiving letter to the "Messenger" Office some time ago. Why was it not published?

A.—Please read the notice at the head of the THANKSGIVING section, of which the following is an extract: "A promise of publishing a Thanksgiving is amply fulfilled by sending it to the MESSENGER Office, even though it may not appear in full. All Thanksgivings are published in the MESSENGER, either in full or in brief. There is no charge for publication".

Q.—Where should I send cancelled stamps and silver paper for the benefit of the missions?

A.—Cancelled stamps and silver paper may be sent for the benefit of the Missions to: The Rev. Secretary, S.J., Jesuit Foreign Missions, St. Stanislaus College, Tullamore, Offaly.

Q.—Is it true that Catholics are forbidden to read the Bible?

A.—The Catholic Church has never prohibited the reading of the Bible. On the contrary, the Catholic Church encourages the reading of translations of the Bible in the vernacular, provided they bear the Imprimatur of the Bishop, and are edited with explanatory notes.

Q.—What is the meaning of "Hansel Monday"? Is it wrong to believe in the custom of not paying out money on "Hansel Monday"?

A.—"Hansel Monday" is the first Monday of the year, and gets its name from the custom of making a gift on that day to a child or servant. The belief that the paying out of money on that day will bring ill-luck is mere superstition, and it is quite wrong to put credence in it.

✓Q.—Is it right for a young man to pay attention to his appearance and to like to appear always well dressed, etc.?

A.—A reasonable care of one's personal appearance is not only blameless, but also praiseworthy.

✓Q.—Is it wrong to say one's Morning and Night Prayers in bed?

A.—No, unless a person does so through laziness. It is more advisable, of course, to say these prayers before retiring at night, and after rising in the morning, unless a person has a good reason for not doing so.

✓Q.—What is the Scala Sancta?

A.—The **Scala Sancta** is a shrine in Rome, consisting of 28 white marble steps. According to tradition, this is the staircase which formerly led to the house of Pilate at Jerusalem, and upon which Our Lord ascended during His Passion. The stairs are said to have been brought from Jerusalem to Rome by St. Helena, the mother of Constantine, in the year 326.

Q.—Is Fortune Telling sinful?

A.—Fortune Telling is an attempt or pretence to make known the future by means of cards, tea leaves, palm reading and the like. If it is indulged in merely for sport and without belief, it is not sinful. Such practice, however, is dangerous, and can easily lead to superstition. When knowledge of the future is sought for in earnest by such practices, it is sinful and contrary to the First Commandment.

Q.—What is the meaning of a "Privileged Altar"?

A.—A "Privileged Altar" is one at which a Plenary Indulgence may be gained, usually for a soul in Purgatory, by the celebration and application of a Mass. When the Church attaches a Plenary Indulgence to a Mass for the dead, said at a Privileged Altar, her intention is to have all the temporal punishment remitted but whether this is done in every case, depends on God's mercy and acceptance.

Q.—What is the "Index"?

A.—The "Index" or, to give its full title, "The Index of Prohibited Books", consists of two parts. The first part contains all ecclesiastical legislation regarding books; the second part gives a list of prohibited publications. A book, under the ban of the

Index, may not be read, retained, sold, translated, nor communicated in any way to others without proper ecclesiastical permission.

Q.—Who was Dom Marmion?

A.—Dom Columba Marmion (1858-1923) was born in Dublin. He became a priest in the Dublin Diocese and then entered the Benedictine Monastery of Maredsous in Belgium, where he was elected Abbot in 1909. As a Director of souls and a great writer on spiritual subjects, he had a tremendous reputation.

Q.—What is the meaning of the "Byzantine Rite"?

A.—The Byzantine Rite, used by the Greek Orthodox Church, Bulgarians, Byzantine Uniats and Bulgarian Uniats, comes from the Church of Constantinople. In its oldest form it was called St. Basil's Liturgy, being modified by St. Basil the Great after the Liturgy of St. James. The development of liturgy in the Church, while adhering to the same faith and fundamentals, has taken different forms and types, and hence the different rites recognised by the Catholic Church at the present time.

✓Q.—What is the meaning of "Ex Cathedra"?

A.—This term, meaning "from the chair" is applied to the supreme Apostolic authority exercised by the Pope when he defines doctrines of faith and morals to be held by the whole Church.

✓Q.—"I once made a promise for life, but have not kept it. What am I to do"?

A.—Consult your confessor about the matter. A person should never make such a promise without consulting one's confessor.

Q.—What monasteries in Ireland have Guest Houses attached?

A.—Guest Houses are attached to the following Monasteries: Mount Melleray Abbey, Cappoquin, Co. Waterford; Mount St. Joseph's Abbey, Roscrea, Co. Tipperary; Mount St. Columb's, Warrenpoint, Co. Down.

Q.—Is there a Home in Dublin for elderly unmarried ladies who can pay for themselves on reasonable terms?

Dublin.

A.—Apply to the Rev. Mother, St. Joseph's Portland Row.

Q.—Please let me know the address of any Home or Institution where widows of moderate means are cared for?

A.—Apply to the Superioress, St. Monica's Home, Belvedere Place, Dublin.

Q.—Where could business girls get good, comfortable lodgings in Dublin?

A.—Business girls can get good, comfortable accommodation in any of the following places: St. Kevin's Home, 42 Parnell Square; St. Mary's Home, Seville Place.

✓Q.—What is the meaning of the letters A.M.D.G.?

A.—These letters signify **Ad Majorem Dei Gloriam, For the Greater Glory of God.**

Q.—What is the meaning of the following letters after the names of priests: C.S.S.R., C.P., O.P., S.M., C.M.?

A.—C.S.S.R.—Congregation of the Most Holy Redeemer (Redemptorists). C.P.—Congregation of the Passion (Passionists).

O.P.—Order of Preachers (Dominicans). S.M.—Society of Mary (Marists). C.M.—Congregation of the Mission (Vincentians).

Q.—What are the symbols of the Four Evangelists?

A.—St. Matthew's symbol is that of a winged man; St. Mark is represented as a winged lion; St. Luke is represented as a winged ox; St. John's symbol as an evangelist is an eagle.

✓Q.—Do the words "My God! My God! why hast Thou forsaken Me"? mean that Christ had actually been forsaken by His Father?

A.—No. Christ always enjoyed the Beatific Vision, but it would seem that while Christ was making reparation for sin on the Cross He did not enjoy the sensible effects of that Beatific Vision.

✓Q.—What is the meaning of the words of Our Lord: "This generation shall not pass, until these things be done"?

A.—In these words Our Lord is referring to the destruction of Jerusalem, which would take place in the lifetime of many who were living at the time He spoke these words.

✓Q.—What is the meaning of the words: "Heaven and earth shall pass away, but My words shall not pass away"?

A.—These words do not refer to the Heaven of eternal happiness, but to the skies, the heavenly bodies, sun, moon and the stars. Nor do they necessarily mean that the material universe will be utterly destroyed, but that it will be changed.

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