

sion becomes null, and the sins that have been confessed are not forgiven. All subsequent confessions are also null, and the sins are not forgiven, until the mortal sin which has been concealed, has been confessed, as well as the number of confessions made since the sin was concealed, which confessions must be all made over again.

119. *Is it a sin to neglect to diligently examine one's conscience before confession?*

Yes, it is a sin to neglect to diligently examine one's conscience before confession; it is a contempt of the Sacrament of Penance, it exposes one to omit sins in confession, in which case it is equal to the concealing one's sins in confession.

120. *Is it a great sin not to excite oneself to true contrition and firm purpose of amendment?*

Yes, it is a great sin not to excite oneself to contrition and to a firm purpose of amendment, and to avoid the occasions of sin; it is a sin of contempt of the Sacrament of Penance, it is equal to the concealing of one's sins in confession.

121. *What do you do if you forget a sin in your confession?*

If I forget a sin in confession without any fault of mine, it is forgiven with the other sins which have been told in confession, but I confess it to the Priest in my next confession.

122. *Does the Priest make known to anybody what he hears in confession?*

The Priest can tell nobody what he hears in confession; he must keep it an inviolable secret.

123. *What is that penance which the Priest gives you when you go to confession?*

That penance is sacred which the Priest gives me in confession; we should not forget that it is a sin to neglect it, but we should be anxious to perform it as soon as possible, and in the manner prescribed by the Priest.

124. *Why does the Priest impose a penance in confession?*

The Priest imposes a penance in confession as an atonement for our sins. God wants it; it is the will of God that we should atone for all our sins.

125. *What becomes, after death, of those who have not fully atoned for their sins in this world?*

When those who have not fully atoned for their sins in this world die, they go to Purgatory, where they finish the atonement for their sins.

126. *Will they remain for ever in Purgatory?*

They will not remain for ever in Purgatory. When they will have completed the atonement for their sins they will go to Heaven.

XIV.

127. *What is Extreme Unction?*

Extreme Unction is a sacrament instituted for the spiritual and corporal relief of the sick in danger of death.

128. *What are the effects of Extreme Unction on the soul?*

Extreme Unction cleanses the soul from the effects of sin, and strengthens it against the last assaults of the devil.

129. *What are the effects of Extreme Unction on the body?*

It soothes the pain of the patients, and restores them to health, if it be expedient for their salvation.

130. *How should we prepare for Extreme Unction?*

We should be truly sorry for our sins, and make a good confession, if it be possible.

131. *How does the Priest administer Extreme Unction?*

The Priest anoints, with the Holy Oil of the Sick, the eyes, ears, nostrils, mouth, hands and feet of the person in danger of death, asking God to remit him the sins which he may have committed through each of those senses.

XV.

132. *What is Holy Orders?*

Holy Orders is a Sacrament by which Priests are ordained, and receive the power and grace to dispense the Word of God and administer the Sacraments, and perform their other sacred duties.

133. *When did Jesus Christ institute Holy Orders?*

When He instituted the Holy Eucharist, Jesus Christ instituted, also, Holy Orders when He said, "Do this in commemoration of Me."

134. *Who confers the Sacrament of Holy Orders?*

Only the Pope and Bishops confer the Sacrament of Holy Orders.

135. *How does a man become a Priest?*

He receives the Sacrament of Holy Orders at the hands of the Bishop; there he receives the power and grace to dispense the Word of God and administer the Sacraments.