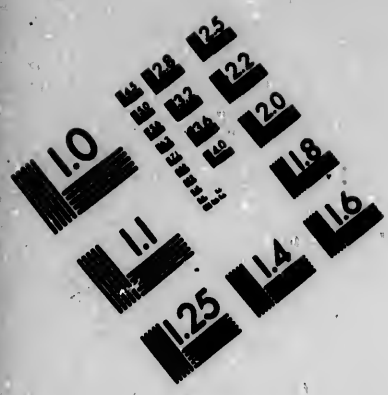

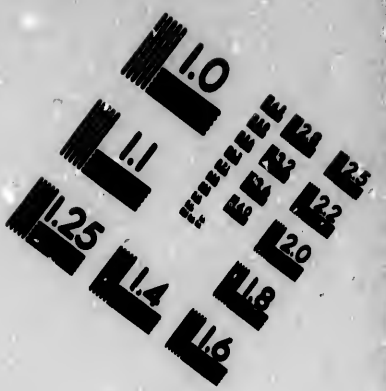

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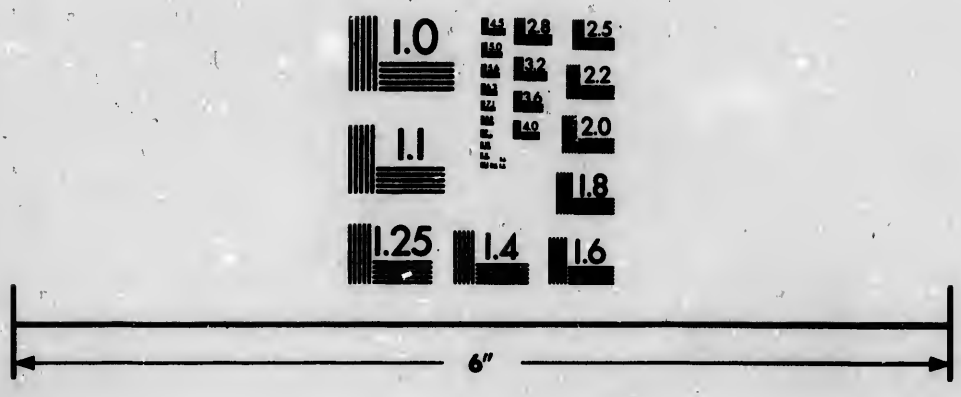

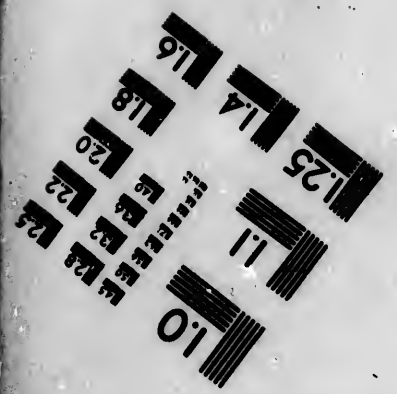

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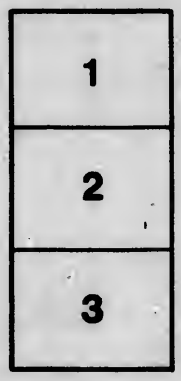

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AN

ABRIDGMENT

OF THE

QUEBEC

CATECHISM.

IG 733 36512

REVISED AND AUTHORISED BY HIS LORDSHIP THE RIGHT REV. JOSEPH SIGNAY, BISHOP OF QUEBEC.

MONTREAL:

Printed and Sold by A. Bowman, St. François Xavier Street, and by Fabre & Perrault, nearly opposite the Goal.

1834.

JOSEPH SIGNAŸ,

Catholic Bishop of Quebec, &c. &c. &c.

—ooo—

WE have seen and examined the present edition of the *Abridgment of the Quebec Catechism*, and we authorise the use thereof, conformably to Mandate of His Lorship B.C. Panet, the late Bishop of Quebec, bearing date the 2d of March, 1829, and inserted at the head of the large diocesan Catechism published the same year.

Given at Quebec, the 20th of February, 1834.

✝ Jos. Catholic Bishop of Quebec.

Morning and Evening Prayers *to be taught to children, in their mother tongue at least.*

The Sign of the Cross.

† In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

† In nomine Patris, et Filii, et Spiritûs Sancti. Amen.

The Lord's Prayer.

OUR Father who art in heaven.

1. Hallowed be thy Name.

2. Thy Kingdom come.

3. Thy will be done on earth, as it is in heaven.

4. Give us this day our daily bread.

5. And forgive us our trespasses, as we forgive them that trespass against us.

6. And lead us not into temptation.

7. But deliver us from evil. Amen.

PATER Noster qui es in cœlis.

1. Sanctificetur nomen tuum.

2. Adveniat regnum tuum

3. Fiat voluntas tua, sicut in cœlo, et in terrâ.

4. Panem nostrum quotidianum da nobis hodiè.

5. Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris.

6. Et ne nos inducas in tentationem.

7. Sed libera nos à malo. Amen.

The Angelical Salutation.

HAIL Mary, full of grace, the Lord is with thee: blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus.

Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death.

Amen.

AVE Maria, gratia plena, Dominus tecum: benedicta tu in mulieribus, et benedictus fructus ventris tui, Jesus.

Sancta Maria, Mater Dei, ora pro nobis peccatoribus, nunc et in hora mortis nostræ.

Amen.

The Apostles' Creed.

1. I BELIEVE in God the Father Almighty, Creator of heaven and earth.
2. And in Jesus-Christ his only Son our Lord.
3. Who was conceived by the Holy Ghost, born of the Virgin Mary.
4. Suffered under Pontius Pilate, was crucified, dead and buried.
5. He descended into

1. CREDO in Deum Patrem Omnipotentem, Creatorem cœli et terræ.
2. Et in Jesum Christum Filium ejus unicum, Dominum nostrum.
3. Qui conceptus est de Spiritu Sancto, natus ex Maria Virgine.
4. Passus sub Pontio Pilato, crucifixus mortuus et sepultus.
5. Descendit ad infer-

hell, the third day he rose again from the dead.
6. He ascended into heaven, sits at the right hand of God, the Father Almighty.
7. From thence he shall come to judge the living and the dead.
8. I believe in the Holy Ghost.
9. The holy Catholic Church, the Communion of Saints.
10. The forgiveness of sins.
11. The resurrection of the body.
12. And the life everlasting. Amen.

os, tertio die resurrexit a mortuis.
6. Ascendit ad cœlos, sedet ad dexteram Dei Patris Omnipotentis.
7. Indè venturus est judicare vivos et mortuos.
8. Credo in Spiritum Sanctum.
9. Sanctam Ecclesiam Catholicam, Sanctorum Communionem.
10. Remissionem peccatorum.
11. Carnis resurrectionem.
12. Vitam æternam. Amen.

The Confiteor.

I CONFESS to Almighty God, to blessed Mary ever virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles, Peter

CONFITEOR Deo Omnipotenti, beatæ Mariæ semper virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, et om-

and Paul, and to all the Saints, (and to you, Father,) that I have grievously sinned in thought word and deed, through my fault, through my fault, through my exceeding great fault.—Therefore I beseech blessed Mary ever virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, and all the Saints, (and you Father) to pray to the Lord our God for me.

nibus Sanctis, (et tibi, Pater,) quia peccavi nimis cogitatione, verbo et opere, meâ culpâ, meâ culpâ, meâ maximâ culpâ. Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, Sanctos Apostolos Petrum et Paulum, et omnes Sanctos, (et te, Pater,) orare pro me ad Dominum Deum nostrum.

May the Almighty God have mercy on us, forgive us our sins, and bring us to everlasting life. Amen.

Misereatur nostri Omnipotens Deus, et dimissis peccatis nostris, perducat nos ad vitam æternam. Amen.

May the Almighty and merciful Lord give us pardon, absolution, and remission of our sins. Amen.

Indulgentiam, absolutionem et remissionem peccatorum nostrorum tribuat nobis Omnipotens et misericors Dominus. Amen.

Act of Adoration.

O MY God, I adore thee and acknowledge thee for my Creator and sovereign Lord, and the absolute Master of all things.

Act of Faith.

O MY God, I firmly believe all that the holy Catholic Church believes and teaches, because thou, who art truth itself, hast revealed it.

Act of Hope.

O MY God, relying upon thy promises and upon the merits of my Saviour, I hope with a firm confidence, that thou wilt grant me grace to observe thy commandments in this world, and to be rewarded in the next.

Act of Love or Charity.

O MY God, who art worthy of all love for thy infinite perfections, I love thee with my whole heart, and I love my neighbour as myself for the love of thee.

Act of Contrition.

O MY God, I am heartily sorry for having offended thee, because thou art infinitely good

and infinitely amiable, because sin is displeasing to thee ; pardon me through the merits of Jesus-Christ my Saviour ; I propose, with the help of thy holy grace, never more to offend thee ; and to do penance.

Act of Thanksgiving.

O MY God, I thank thee for all the good I have received from thee, particularly for having created and redeemed me by thy Son, and made me a child of thy Church.

Act of Oblation.

O MY God, I have received all from thee ; to thee I offer my thoughts, words, and actions, my life and all that I possess, and I desire to employ it in thy service alone.

Act of Humility.

O MY God, who resistest the proud and givest grace to the humble, suppress in me all motions of pride, and teach me to despise myself, who am but dust and ashes.

Act of Demand.

O MY God, infinite source of all good, give me whatever is necessary for the life and health

of the body, but especially grace to do thy holy will in all things. Through Jesus Christ Our Lord. Amen.

—ooo—

The Ten Commandments of God.

I AM the Lord thy God who brought thee out of the Land of Egypt, out of the house of bondage.

1. Thou shalt not have strange gods before me; thou shalt not make to thyself a graven thing, nor the likeness of any thing that is in heaven above, or in the earth below, nor of things that are in the waters under the earth: thou shalt not adore nor worship them: I am the Lord thy God, strong, jealous, visiting the sins of the fathers upon the children, to the third and fourth generation of them that hate me: and shewing mercy to thousands of those that love me, and keep my commandments.

2. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that shall take his name in vain.

3. Remember to keep holy the Sabbath day.

4. Honor thy Father and thy Mother.

5. Thou shalt not kill.

6. Thou shalt not commit adultery.

7. Thou shalt not steal.

8. Thou shalt not bear false witness against thy neighbour.

9. Thou shalt not covet thy neighbour's wife.
10. Thou shalt not covet thy neighbour's goods. *Exod. chap. 20th.*

—ooo—

The seven Commandments of the Church.

1. TO keep holy all festivals of obligation.
2. To hear mass, on Sundays and Holydays.
3. To confess our sins, at least once a year.
4. Worthily to receive the holy Eucharist about Easter.
5. To fast in Lent, Ember days and Vigils commanded.
6. To abstain from flesh meat, all Fridays and Saturdays.
7. To pay tythes to our Pastors.

—ooo—

In honour of the Holy Trinity.

GLORIA Patri, et Filio, et Spiritui Sancto.

Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

GLORY be to the Father, and to the Son and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

A prayer to the Holy Virgin.

SUB tuum præsidium confugimus, sancta Dei Genitrix: nostras deprecationes ne despicias in necessitatibus; sed a periculis cunctis libera nos semper, Virgo gloriosa et benedicta. Amen.

WE fly to thy patronage, O holy Mother of God. despise not our prayers in our necessities; but deliver us always from all dangers, O glorious and blessed Virgin.—Amen.

A prayer to our Guardian Angel.

ANGELE Dei, qui custos es mei, me tibi commissum pietate superna, hodie illumina, custodi, rege et guberna. Amen.

O ANGEL of God, to whose holy care I am committed, enlighten, defend and keep me this day from all sin and danger. Amen.

Grace before meat.

BENEDICITE, Dominus. Nos et ea quæ sumus sumpturi benedicat dextera Christi.

In nomine Patris, &c.

BLESS us, O Lord, and these thy gifts, which of thy bounty we are about to receive: through Christ Our Lord. Amen.

In the name of the Father, &c.

Grace after meat.

AGIMUS tibi gratias, Omnipotens Deus, pro universis beneficiis tuis; qui vivis et regnas in sæcula sæculorum. Amen.

In nomine Patris, &c.

WE give thee thanks, O Almighty God, for all thy benefits; who livest and reignest, world without end. Amen.

In the name of the Father, &c.

A prayer for the Dead.

FIDELIUM animæ per misericordiam Dei requiescant in pace. Amen.

MAY the souls of the Faithful departed through the mercy of God, rest in peace. Amen.

The Angelus Domini.

v. ANGELUS Domini nuntiavit Mariæ.

R. Et concepit de Spiritu Sancto.

Ave, Maria, &c.

v. Ecce ancilla Domini.

R. Fiat mihi secundum verbum tuum.

v. THE Angel of the Lord declared unto Mary.

R. And she conceived of the Holy Ghost.

Hail, Mary, &c.

v. Behold the handmaid of the Lord:

R. Be it done unto me according to thy word

Ave, Maria, &c.

v. Et Verbum caro factum est.

R. Et habitavit in nobis.

Ave, Maria, &c.

v. Ora pro nobis Sancta Dei Genitrix.

R. Ut digni efficiamur promissionibus Christi.

OREMUS.

GRATIAM tuam quæsumus, Domine, mentibus nostris infunde, ut, qui Angelo nuntiante, Christi Filii tui Incarnationem cognovimus, per passionem ejus et crucem ad Resurectionis gloriam perducamur: Per eundem Christum Dominum nostrum.

R. Amen.

Hail, Mary, &c.

v. And the word was made flesh.

R. And dwelt among us.

Hail, Mary, &c.

v. Pray for us, O Holy Mother of God.

R. That we may be made worthy of the promises of Christ.

LET US PRAY.

POUR forth, we beseech thee, O Lord, thy grace unto our hearts, that we, to whom the Incarnation of Christ, thy Son, was made known by the message of an Angel, may, by his passion and cross, be brought to the glory of his Resurrection: Through the same Christ our Lord.

R. Amen.

ABRIDGEMENT

OF THE CATECHISM.

NOTE.—*For children and even for adults of little capacity, the questions preceded by this sign* may suffice. The other questions are not above the capacity of children in general, who are preparing either for their first Communion or for Confirmation, whether they can read or not.*

PRELIMINARY QUESTIONS.

* Q. ARE you a Christian?
A. Yes by the grace of God.
Q. By what were you made a Christian?
A. By Baptism.
* Q. What is the mark of a Christian?
A. The sign of the cross.
* Q. Make the sign of the cross.
A. † In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

CHAPTER THE FIRST.

OF THE MYSTERIES.

Q. WHAT do you mean by the word *mystery?*

A. By the word *mystery*, I mean a truth that we do not comprehend, but which nevertheless we are obliged to believe, because God has revealed it.

Q. Which are the principal mysteries of our religion?

A. The principal mysteries of our religion are those of the Holy Trinity, of the Incarnation and of the Redemption.

* Q. What is the mystery of the Holy Trinity?

A. One God in three persons, Father, Son, and Holy Ghost.

* Q. What is the mystery of the Incarnation?

A. The Son of God made man for us.

* Q. What is the mystery of the redemption?

A. Jesus-Christ crucified for us.

Q. Where are those mysteries to be found?

A. In the *Creed* or Symbol of the Apostles.

CHAPTER THE SECOND.

OF THE APOSTLES' CREED.

* Q. SAY the Apostles' Creed.

In English,	In Latin.
I believe in God, &c. page 4.	*Credo in Deum, &c.* page 4.

Q. What means the word *I believe?*

A. It means: I hold for certain, I am fully persuaded, I am entirely convinced.

ARTICLE 1.

Q. WHICH is the first article of the Apostles' Creed?

A. *I believe in God, the Father Almighty, Creator of heaven and earth.*

* Q. What is God?

A. God is a spirit infinitely perfect.

* Q. Can there be many Gods, or many spirits infinitely perfect?

A. No there can be but one alone.

* Q. Where is God?

A. God is every where; he fills heaven and earth.

Q. Why do you say, *I believe in God the Father?*

A. To shew that the first person in God is called the Father.

Q. Are there several persons in God?

A. Yes; in God there are three persons, the Father, the Son and the Holy Ghost.

* Q. Is each of these three persons, God?

A. Yes; each of these three persons is God.

* Q. Are these three persons equal in all things?

A. Yes; they are equal in all things.

* Q. There are therefore three Gods?

A. No; the three divine persons are only one and the same God.

* Q. How so?

A. Because they have but one and the same divine nature.

* Q. How is the mystery of one only God in

three persons, Father, Son, and Holy Ghost, called?

A. It is called the *mystery of the Holy Trinity.*

Q. Why is God, in the first article of the Creed, called *Almighty?*

A. Because nothing is impossible to him.

* Q. Does God see and know all things?

A. Yes; God sees and knows all things, even the most hidden thoughts of our heart.

* Q. Has God always been and will he always be?

A. Yes; for he is eternal.

Q. Why do you call him *Creator of heaven and earth?*

A. Because he created and made all things out of nothing; and because he is the absolute master thereof.

* Q. Was it God that created you and brought you into the world?

A. Yes; it was God that created me and brought me into the world.

* Q. Why did God create you?

A. That I might know, love, and serve him, and thereby obtain everlasting life.

ARTICLE 2.

Q. WHAT do you mean by the second article of the Creed, *And in Jesus Christ, his only Son, our Lord?*

A. I mean that God the Father, has begotten,

from all eternity, an only Son, who is equal to him in all things.

Q. Is the Son of God also called the Divine Word, and the second person of the Holy Trinity?

A. Yes; he is.

Q. Is God the Son, of the same nature, as God the Father?

A. Yes; he is consubstantial to the Father, that is to say, of one and the same substance with him.

Q. How is the Son of God made man, called?

A. He is called Jesus-Christ our Lord.

Q. Is Jesus-Christ only man?

A. No; he is both God and man.

Q. There is therefore two natures in Jesus-Christ?

A. Yes; there is the divine, and the human nature.

Q. Are there two persons in Jesus-Christ?

A. No; there is but one person, which is that of the Son of God, or the second person of the Holy Trinity.

Q. Was Jesus-Christ always man?

A. No; it was about four thousand years after the creation of the world that the Son of God, who existed from all eternity, was made man and called Jesus.

Q. What is meant by *being made man?*

A. The meaning is, that he took a body and soul like ours.

Q. Why was the Son of God made man?

A. To redeem us.

Q. From what did he redeem us?

A. From eternal damnation, to which we were all condemned by the disobedience of our first father Adam.

Q. How is the mystery of the Son of God, made man for us, called?

A. It is called the *Mystery of Incarnation.*

ATTICLE 3.

Q. WHAT is meant by the third article of the Symbol, *Who was conceived by the Holy Ghost, born of the Virgin Mary?*

A. By the third article is meant, that Jesus-Christ was conceived by the operation of the Holy Ghost in the womb of a Virgin, named Mary, and that of her he was born into the world.

Q. On what day was Jesus-Christ born?

A. He was born on Christmas day.

Q. How long did Christ remain visible on earth?

A. About thirty-three years.

Q. What did Jesus-Christ do upon earth?

A. He taught mankind to lead a holy life, and by his merits, procured them grace to that effect.

ARTICLE 4.

Q. WHICH is the fourth article of the Creed?

A. *Suffered under Pontius Pilate, was crucified, dead and buried.*

* Q. What did Jesus-Christ suffer?

A. He was insulted, despised, scourged, crowned with thorns, and abandoned by all men.

Q. Who was *Pontius Pilate?*

A. He was the Governor of Judea, under whom Jesus Christ suffered.

* Q. Why do you add *Was crucified, dead and buried?*

A. Because Jesus-Christ was nailed to a Cross, upon which he expired, and was afterwards laid in the tomb.

* Q. What is death?

A. Death is the separation of the soul from the body.

* Q. On what day did Jesus-Christ suffer death?

A. On Good-Friday.

* Q. How is the Mystery of the death of Christ upon the cross, for us, called?

A. *The mystery of the Redemption.*

ARTICLE 5.

Q. WHAT do you mean by the fifth article of the Creed, *He descended into hell?*

A. I mean that the soul of Jesus-Christ, after his death, descended into the place of rest called *Limbo*, where the souls of the just, who had died since the creation of the world, were detained.

Q. Why did Jesus-Christ descend to Limbo?

A. To announce to them their delivery, which was the fruit of his sufferings and death.

Q. Why do you add, *The third day he rose again from the dead?*

A. Because Jesus-Christ rose again, and came living out of the grave, the third day after his death.

Q. What is meant by the word *Resurrection?*

A. The reunion of the soul with the body.

* Q. on what day did our Lord rise from the dead?

A. On Easter-Sunday.

ARTICLE 6.

Q. WHAT is meant by the sixth article of the Creed, *He ascended into heaven, sits at the right hand of god the Father Almighty?*

A. It signifies, that Jesus-Christ, after his Resurrection, ascended into heaven in body and soul to reign gloriously, at the right hand of his Father; that is to say, to hold, as man, the first place near him.

* Q. On what day did Jesus-Christ ascend into heaven?

A. On Ascension day, the fortieth after his Resurrection.

* Q. Where is Jesus-Christ at present?

A. Jesus-Christ, as God, is every where; as man, he is in heaven, and in the Blessed Sacrament.

Q. What does Jesus-Christ do in heaven?

A. Jesus-Christ, in heaven, as man, adores God the Father, and intercedes for us; as God he sends us from thence his Holy Spirit and his graces.

Q. On what day did Jesus-Christ send, in a particular manner, the Holy Ghost, to his church?

A. On Whit-Sunday, the tenth day after his Ascension.

ARTICLE 7.

* Q. IS Jesus-Christ to come again upon earth?

A. Yes; Jesus-Christ will come upon earth, at the end of the world, for the General Judgment, as we learn from the seventh article of the Creed, *From thence he shall come to judge the living and the dead.*

* Q. Is the General Judgement the only one we shall have to undergo?

A. No; it will be preceded by the Particular Judgement.

* Q. When will the Particular Judgement take place?

A. Immediately after death.

Q. When shall we die?

A. When it will please God.

* Q. What will become of our body after death?

A. It will return into dust.

Q. And what will become of our soul?

A. It will immediately appear before God to be judged.

Q. On what will it be judged?

A. On the good or evil it shall have done, while in this life.

Q. What will become of the soul after the Particular Judgment?

A. It will go either to heaven, or to hell, or to purgatory, according to its merits.

ARTICLE 8.

Q. WHAT do you mean by the eighth article of the Creed, I *believe in the Holy Ghost?*

A. By this article we are taught to believe, that in God, besides the Father and the Son, there is a third person called the Holy Ghost.

* Q. Is the Holy Ghost God, as well as the Father and the Son?

A. Yes; he is equal to them in all things.

ARTICLE 9.

Q. SAY the ninth article of the Creed.

A. *The Holy Catholic Church, the Communion of Saints.*

§ 1.

Q. What is the Catholic Church.

A. The Catholic Church is the society of the Faithful, united together by the profession of the same faith, the participation of the same sacraments, and the submission to the same lawful pastors.

Q. Where is that society to be found, which you call the church?

A. Wherever there are catholics.

* Q. Who established the church.

A. Jesus-Christ, who is the invisible head thereof.

Q. Who enlightens and governs it?

A. The Holy Ghost.

* Q Who are its lawful pastors?

A. The Pope, the Bishops, and the Priests, who have received their ordination and mission from them.

Q. What do you mean by our Holy Father the Pope?

A. By the Pope, I mean the Bishop of Rome the first of Bishops, the successor of Saint Peter, the centre of the catholic unity, and the visible head of the church.

* Q. Are there many catholic churches?

A. No; there is but one catholic church, which is the Roman church out of which there is no salvation,

Q. What is to be thought of those societies calling themselves *churches*, that do not profess the same faith with us nor submit to the same pastors?

A. They are but human institutions, which only serve to mislead men, and can never conduct them to God.

§ 2.

Q. What do you mean by *the Communion of Saints?*

A. I mean the communication that exists among all the members of the catholic church.

Q. In what does the communication or communion consist?

A. The Communion of Saints consists in this, that all the spiritual advantages of the church are common to all the Faithful.

Q. Do we communicate with the Saints in Heaven?

Yes; we beseech them to intercede for us with God

Q. Are we in communion with the souls in purgatory?

A. Yes; we offer up our prayers, our good works and the holy sacrifice of the Mass to God for their delivery.

* Q. What is Purgatory.

A. Purgatory is a place of punishment, where some souls suffer for a time, before they can enter Paradise.

ARTICLE 10.

Q. WHAT do you mean by the tenth article of the Creed *The forgiveness of sins*?

A. I mean that Jesus-Christ has given to his church the power of remitting sins.

§ I.

* Q. What is sin?

A. A Disobedience to God.

Q. Are there several kinds of sins?

A. Yes; original and actual sin.

* Q. What is original sin?

A. Original sin is that which we bring with us into the world, and of which we became guilty by the disobedience of our first parents.

* Q. How is the original sin remitted?

A. By the sacrament of Baptism.

Q. Does Baptism remit original sin only?

A. It also remits all the actual sins committed before its reception.

* Q. What is actual sin?

A. That which we commit by our own free will.

Q. How are actual sins, committed after baptism, forgiven?

A. By the sacrament of penance.

* Q. Are all actual sins the same?

A. No: some kill the soul by depriving it of sanctifying grace, and are called *mortal sins*; others merely weaken, but do not destroy sanctifying grace; and are called *venial sins.*

Q. How many mortal sins are necessary to deserve hell?

A. One only.

§ 2.

Q. How many capital sins are there?

There are seven, *Pride, Avarice, Luxury, Envy, Gluttony, Anger and Sloth.*

Q. Why are they called *capital*?

A. Because they are the source of all other sins.

Q. What is *Pride*?

A. *Pride* is an inordinate esteem of ourselves, which leads us to despise others.

Q. What is *Avarice*?

A. *Avarice* is an inordinate love of earthly things.

Q. What is *Luxury*?

A. *Luxury* is an inordinate love of carnal pleasures

Q. What is *Envy*?

A. *Envy* is a sadness at another's good.

Q. What is *Gluttony*?

A. *Gluttony* is an inordinate love of eating or drinking.

Q. How is the sin of Gluttony most frequently committed?

A. By immoderate use of intoxicating liquors; this is what is called *Drunkenness.*

Q. What means should be taken to avoid the sin of *Drunkenness*?

A. Two principal ones: 1st. Never to go into a tavern without necessity. 2d. To take no intoxicating liquors between meals.

Q. What is *Anger*?

A. *Anger* is a violent motion of the soul, urging us to seek revenge.

Q. What is *Sloth*?

A. *Sloth* is a voluntary dislike of labour, and a wilful neglect of the duties of our calling.

ARTICLE 11.

Q. WHAT is signified by the eleventh article of the Creed, *The resurrection of the body?*

A. It signifies that, at the end of the world, all the dead will arise to appear at the General Judgment.

Q. Why will the dead arise again?

A. To receive in their bodies the reward of their good works or the punishment of their sins.

ARTICLE 12.

Q. WHAT is *life everlasting*, expressed in the last article of the Creed?

A. It is a life which will never end.

Q. Will this life be happy or unhappy?

A. It will be infinitely happy in heaven, or infinitely unhappy in hell.

* Q. What is Heaven?

A. Heaven is a place of bliss, where, seeing and loving God, we shall enjoy eternal happiness.

* Q. Who are those who go to Heaven?

A. Those who have not offended God or who, after having offended him, have done penance.

* Q. What is hell?

A. Hell is a place of torments, where the wicked shall be eternally punished with devils.

* Q. Who are the wicked, who go to hell?

A. Those who die in mortal sin.

CHAPTER THE THIRD.

The Commandments.

* Q. WHAT must we do to obtain Heaven?

A. We must keep the Commandments of God and of the church.

ARTICLE 1.

Of the Commandments of God.

* Q. HOW many are the Commandments of God?

A. Ten.

* Q. Say the ten Commandments.—*See page 9.*

* Q. Give me an abridgment of the ten Commandments?

A. An abridgment of the ten Commandments is contained in these few words: *Thou shalt love the Lord thy God with thy whole heart, and thy neighbour as thyself, for the love of God.*

§ I.

Q. Say the first Commandment?

A. *I am the Lord thy God, thou shalt not have strange Gods before me.*

Q. What are we commanded by the first precept of the Decalogue?

A. We are commanded. 1st. to believe in God. 2d. To hope in him.—3d. To love him with all our heart.—4th. To adore him alone.

* Q. By what virtue do we believe in God?
A. By the virtue of Faith.

* Q. By what virtue do we hope in God?
A. By the virtue of Hope.

* Q. Which is the virtue that makes us love God with all our heart?
A. The virtue of Charity.

* Q. How are those three virtues called?
A. They are called Theological virtues.

* Q. Make an act of Faith?
A. Act of Faith.—O my God, I believe, &c. *see page* 7.

* Q. Make an act of Hope?
A. Act. of Hope.—O my God, relying upon, &c. *see page* 7.

* Q. Make an Act of Charity?
A. Act of Charity.—O my God, who art, &c. *see page* 7.

*Q. Make also an act of Adoration?
A. Act of Adoration.—O my God, I adore thee &c. *see page* 7.

*Q. Is it not lawful to adore any thing besides God?
A. No; to God alone the supreme homage of our hearts and minds is due.

Q. Do we not adore the Saints?
A. No; we only revere and invoke them, as the friends of God.

Q. Is not the invocation of the Saints injurious to the mediation of Jesus-Christ?
A. No; by no means; because it is always

through Jesus-Christ that the prayers of the Saints and ours are presented to God.

*Q. Is it lawful to honor the relicks and images of the Saints?

A. Yes; and this has always been practised in the Catholic church.

Q. What advantages do we derive from honoring the relicks and images of the Saints?

A. The principal advantage is that the presence of their relicks and images excites us to imitate their virtues.

§ 2.

Q. Say the second Commandment?

A. *Thou shalt not take the name of the Lord thy God in vain.*

Q. What are we forbidden by the second Commandment?

A. We are forbidden to make rash, unjust, or false Oaths.

Q. What is an Oath?

A. An Oath is an act of religion, by which God is called to witness the truth of what is affirmed or promised.

Q. When is an Oath rash?

A. An Oath is rash, when made lightly, without necessity, and for things of little importance.

*Q. What precaution should we take against swearing rashly?

A. Never to swear, but when required by a lawful superior.

Q. When is an Oath unjust?

A. An Oath is unjust when it is taken to do an unlawful thing.

Q. Is he who binds himself by an Oath to steal, to kill, or to beat another, obliged to keep his Oath?

A. No, by no means; he would commit a new sin by accomplishing it.

Q. When is an Oath false?

A. An Oath is false, when the person who takes it knows it to be contrary to truth; and this is what is called *a false Oath or Perjury.*

* Q. Is a false Oath a great sin?

A. Yes; it is an enormous crime?

Q. What is Blasphemy?

A. An injurious word against God, or the Saints, or against holy things.

Q. Is it a grievous sin to pronounce certain words known in vulgar language by the name of *Oaths*?

A. Many of these Oaths are but indecent words; many are criminal, and border upon blasphemy; all may become scandalous owing to circumstances; wherefore all good Christains should abstain from uttering them.

Q. What is a Vow?

A. A vow is a promise made to God, to honour him or his Saints, by some pious action.

* Q. Are we obliged to accomplish our Vows?

A. Yes, otherwise we should sin.

* Q. What precaution should we take to avoid making Vows rashly?

A. Never to make any without consulting our confessor.

§ 3.

Q Say the third commandment.
A. *Remember to keep holy the Sabbath day.*
Q. To what are we obliged by the third commandment?
A. To sanctify our sundays by prayer, good works, and holy repose.

§ 4.

Q. Say the fourth Commandment?
A. *Honour thy Father and thy Mother.*
A. What are we obliged to by the fourth Commandment
A. We are commanded thereby, to honour our superiors, particularly our father and mother.
Q. In what does the honour we owe to our father and mother consist?
A. It consists in loving, respecting, obeying, and assisting them in their necessities.
Q. Is there any blessing attached to the accomplishment of this precept?
A. Yes, God has attached a particular blessing to the children who honor their father and mother.
Q. Are we obliged to honor the King, and to accomplish in temporal matters his orders or those of his representatives?

A. Yes; and this obligation is a part of christian morality.

Q. What do we owe to our ecclesiastical superiors?

A. We owe them respect, love and obedience in what concerns religion and salvation.

§ 5.

Q. Say the fifth commandment?

A. *Thou shalt not kill.*

Q. What is forbidden by the fifth commandment?

A. We are forbidden to kill, beat, ill treat, or scandalise our neighbour, or, even, to have the intention of so doing.

Q. What is meant by giving scandal to our neighbour?

A. The drawing of him into evil, or the hindering of him from doing good.

§ 6.

Q. Say the sixth commandment?

A. *Thou shalt not commit adultery.*

Q. What are we forbidden by the sixth commandment?

A. All kinds of lewdness and immodesty with oneself or others.

§ 7.

Q. Say the seventh commandment?

A. *Thou shalt not steal.*

Q. What is forbidden by the seventh commandment?

A. To take away, or retain unjustly the goods of our neighbour; or to do him any injustice.

Q. What is he obliged to who has caused any damage to his neighbour?

A. He is obliged to make restitution.

§ 8.

Q. Say the eight commandment?

A. *Thou shalt not bear false witness against thy neighbour.*

Q. What is forbidden by the eighth commandment?

A. It is forbidden to lie, to bear false witness against our neighbour, to judge rashly, to insult, or defame him by slander or calumny.

§ 9.

Q. Say the ninth commandment.

A. *Thou shalt not covet thy neighbour's wife.*

Q. What is forbidden in the ninth commandment?

A. To consent to any unchaste thoughts or lustful desires of the flesh,

§ 10.

Q. Say the tenth commandment.

A. *Thou shalt not covet thy neighbour's goods.*

Q. What is forbidden by the tenth command ment ?

A. All desires of our neighbour's goods.

Q. Who are they that are most exposed to transgress the tenth commandment ?

A. They who are jealous of the credit and prosperity of others.

ARTICLE 2.

Of the commandments of the church.

Q. ARE all christians obliged to observe the commandments of the church ?

A. Yes : because Christ declares that he that will not hear the church, is to be considered as a heathen and a publican.

Q. Who made the commandments of the church ?

A. The body of the Chief Pastors.

*Q. How many principal commandments of the church are there ?

A. There are seven, see page 10.

§ 1.

Q. Say the first commandment of the church.

A. *To keep holy all festivals of obligation*

Q. What is enjoined us by the first commandment of the church ?

A. We are bound to sanctify the feasts of obligation, in the same manner, as we are obliged to sanctify the Sundays.

§ 2.

Q. Say the second commandment of the church.

A. *To hear mass, on Sundays and Holy days.*

Q. What is commanded by the second commandment of the church?

A. To assist, on Sundays and holy days of obligation, at mass, and particularly at the parochial mass.

§ 3.

Q. Say the third commandment of the church.

A. *To confess our sins at least once a year.*

Q. What is commanded by the third precept of the church?

A. By this precept all the faithful, when arrived at the age of discretion, are bound to confess their sins, at least once a year.

§ 4.

Q. Say the fourth commandment of the church

A. *Worthily to receive the holy Eucharist about Easter.*

Q. What is commanded by the fourth precept of the church?

A. 1st. To receive the blessed Eucharist at least once a year, with suitable dispositions.—2d. To receive it between Palm-Sunday and Low-Sunday, and in one's own parish church.

§ 5.

Q. Say the fifth commandment of the church.

A. *To fast Lent, Ember days and Vigils commanded.*

Q. What are we commanded by the fifth commandment of the church?

A. To fast three days in each Ember week, on the eve of certain festivals: and every day during Lent, except Sundays.

§ 6.

Q. Say the sixth commandment of the church.

A. *To abstain from flesh meat on Fridays and Saturdays.*

Q. What is commanded by the sixth commandment of the church?

A. To abstain from flesh meat, on all the Fridays and Saturdays throughout the year, on the Sundays in Lent, on Saint Mark's day, and on the three Rogation days.

Q. Is it as obligatory to abstain from flesh meat on Saturdays as on Fridays?

A. Yes; except the Saturdays between Christmas and Candlemas, when the use of flesh meat is permitted.

Q. Has not the solemnity of Christmas some privilege in this respect?

A. Yes; it is always lawful to use flesh meat on Christmas day, even when this festival falls upon Friday or Saturday.

Q. Is abstinence from flesh meat commanded on fast days?

A. Yes; always.

Q. What are we to think of those who seldom or never fast; who use flesh meat in Lent, and on Saturdays throughout the year?

A. We are to presume that they act from reasons of health or poverty; and that they have consulted their pastors on this head; otherwise they would be very guilty.

§ 7.

Q. Say the seventh commandment of the church.

A. *To pay tythes to our pastors.*

Q. What is the meaning of the seventh commandment of the church?

A. That the faithful are obliged to pay tythes, offerings and other authorized dues to defray the expenses of divine worship, and to maintain their pastors.

*Do the commandments of the church oblige under pain of mortal sin?

A. Yes; and this ought to strike terror into the hearts of all those christians, who observe them ill.

CHAPTER THE FOURTH.

On prayers.

Q. DO we stand in need of any assistance to observe the commandments?

A. Yes; we stand in need of the grace of God.

Q. How may we obtain the grace of God?

A. By prayer.

*Q. What is prayer?

A. Prayer is an elevation of our heart and

mind to God, to render to him our homage and to beg him that of which we stand in need.

*Q. Do we really pray when we recite a form of prayer without attention and devotion?

A. No; because then neither the heart, nor the mind is elevated to God, nor do we ask any thing of him.

ARTICLE 1.

*Q. WHICH is the most excellent of all prayers?

A. The *Pater noster*, or the Lord's prayer taught us by Christ himself.

Q. Say the Lord's prayer.

In English,	In Latin,
Our Father, &c. page 3.	*Pater noster, &c.* page 3.

Q. To whom do we speak when we say *Our Father?*

A. To God.

Q. Why do we call God, *Our Father?*

A. Because he is the Creator of all things, the Father of all men, and particularly of good christians.

Q. Why do we add, *who art in heaven*, whereas God is every where?

A. Because we consider heaven to be, in a particular manner, the throne of his glory.

§ 1.

Q. What do we ask of God, when we say: *Hallowed be thy name!*

A. By this we beg that God may be known, served and adored by all men, and that his name may be always pronounced with the greatest respect.

§ 2.

Q. What do we ask of God in this petition, *Thy kingdom come?*

A. In this petition we beg that God may reign in our hearts in this life by his grace, and we with him forever in Heaven.

§ 3.

Q. What do we ask by these words, *Thy will be done on earth as it is in heaven?*

A. By this we beg that God would grant us grace to obey him here on earth, as the Saints and Angels do in heaven.

§ 4.

Q. What do we ask, when we say, *Give us this day our daily bread?*

A. By this petition we beg of God to supply our wants of each day, both for soul and body.

§ 5.

Q. What do we ask by these words, *And forgive us our trespasses?*

A. We beg of God that he would be pleased to grant us pardon of all our sins.

Q. Why do you add, *As we forgive them that trespass against us?*

A. We thereby consent, that God would re-

fuse to pardon us, if we do not pardon others the injuries they may have done us.

§ 6.

Q. What do we ask by this petition, *And lead us not into temptation?*

A. By this we beg of God to preserve us from temptations, or give us strength to overcome them.

§ 7.

Q. What do we beg, in fine, by these words, *But deliver us from evil?*

A. We pray, that God would deliver us from all evil, and particularly from that of sin and eternal death.

ARTICLE 2.

The Angelical Salutation.

Q. WHY do we so often pray to the Blessed Virgin?

A. Because she is the most powerful protectress we have in Heaven.

Q. Should we have as much confidence in her as in Christ?

A. No; because Christ is God, while the Blessed Virgin is but a mere creature.

Q. Does she offer our prayers to God through herself?

A. No; she can only offer them through

Christ who only is the Mediator between God and man.

Q. By what prayer does the church ordinarily invoke the Blessed Virgin?

A. By the Angelical Salutation, called also the *Ave, Maria,* or Hail Mary.

*Q. Say the Angelical Salutation.

In English.	In Latin.
Hail Mary, &c. page 4.	*Ave Maria, &c.* page 4.

Q. How many parts are there in the Angelical Salutation?

A. Three.

§ 1.

Q. Which is the first part of the Angelical Salutation?

A. The words by which the Angel Gabriel announced to the Blessed Virgin Mary the mystery of the Incarnation: *Hail, full of grace, the Lord is with thee.*

§ 2.

Q. Which is the second part of the Angelical Salutation?

A. The words spoken by St. Elizabeth, when visited by the Blessed Virgin, *Blessed art thou among women, and blessed is the fruit of thy womb, Jesus.*

§ 3.

Q. Which is the third part of the Angelical Salutation?

A. The words added by the piety of the faithful and approved by the church; *Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death.*

Q. Why do you call the Virgin Mary, *Mother of God?*

A. Because she conceived and brought forth Christ, the Son of God, and second person of the Holy Trinity.

ATTICLE 3.

The Rosary.

Q. WHAT is the Rosary?

A. The Rosary or Psalter of the Blessed Virgin, is a prayer chiefly composed of one hundred and fifty *Hail Marys.*

Q. How is the Rosary divided?

A. Into fifteen parts.

Q. What does each part cantain?

A. One Pater noster, or Our Father, with ten Ave Marias, or Hail Marys, to which is added the Gloria Patri, or Glory be to the Father, &c.

Q. What is the Chaplet or Beads of the Blessed Virgin?

A. It is the third part of the Rosary, or fifty Hail Marys.

Q. How do you commence the Chaplet?

A. By the sign of the Cross, the Creed or I believe in God, three Hail Marys and the Gloria Patri.

Q. Why these three Hail Marys?

A. To honor the relation of the Holy Virgin with the three persons of the Blessed Trinity.

Q. Is there any virtue in the number of Our Fathers, Hail Marys or Gloria Patris which constitute the Beads?

A. No; the Beads derives all its virtue from excellent prayers which it contains, and from the spirit of fervour with which it is recited.

Q. Is it not useless so often to recite the same prayers?

A. No; provided the heart join with the lips.

Q. What particular advantage is found in the Beads?

A. It is of great service to those who cannot read.

Q. How is the Beads concluded?

A. By the prayer, Sub tuum præsidium, or We fly to thy patronage, &c. page 11.

CHAPTER THE FIFTH.

Exercises of a Christian Life.

ARTICLE 1.

Q. WHAT should a christian do every day of his life?

A. If he wishes to lead a holy life, he must every day:

1st. On awaking in the morning, make upon

himself the sign of the cross and say, *O my God I offer thee my heart.*

2d. Having clothed himself modestly, he should kneel down and say his morning prayers.

3d. Hear mass, if he can conveniently.

4th. Apply himself to the affairs of his calling.

5th. Take his meals with sobriety and temperance, saying Grace, page 11 and 12, before and after meat.

6th. Help the poor according to his means.

7th. Examine his conscience and say evening prayers at a proper hour, and as much as possible, with the whole family.

Q. How ought he to sanctify his actions?

A. By offering them to God.

Q. What is he to do in the troubles and contradictions of life?

A. He should suffer them with patience in atonement for his sins, and unite them with the sufferings of Christ.

Q. What should he do in the time of temptation?

A. Recommend himself to God, and avoid such discourses and objects as may entice him to evil.

Q. If he fears that he has fallen into mortal sins, what should he do?

A. Humble himself immediately, beg pardon of God, and go to confession, as soon as possible.

Q. What conduct should he pursue with respect to amusements?

A. Not to indulge more in them than they are necessary and innocent.

ARTICLE 2.

Q. WHAT ought a christian to do on Sundays and Holy-days?

A. He ought to abstain from all servile works, from amusements, from journeys, on account of his temporal affairs; and to assist at the parish mass, at Vespers, and at the christian instructions given on those days.

Q. What is expedient for him to do every month?

A. To confess his sins, and receive the holy communion according to the advice of his confessor.

Q. What should he do on every year?

A. To review his conscience, in order to prepare for the paschal or Easter communion.

Q. How should we conduct ourselves during the time of sickness?

A We should receive our sickness with resignation to the will of God; and if it be dangerous, prepare ourselves religiously for death.

Q. What should we do when one of our friends or relations is dangerously ill?

A. We should exhort him to settle his temporal affairs, send for a priest, and receive the last sacraments.

CHAPTER THE SIXTH.

Of the Sacraments.

*Q. WHAT is a sacrament?

A. A sacrament is a sensible or outward sign instituted by Our Lord Jesus-Christ, in order to sanctify us.

Q. Why do you say that a sacrament is a sensible sign?

A. It is a sign, because it signifies the grace it produces in us; and it is sensible or outward, because it is perceptible to our senses.

*Q. How many sacraments has Jesus-Christ instituted?

A. Seven: Baptism, Confirmation, Eucharist, Penance, Extreme-Unction, Holy Orders and Matrimony.

Q. Can we receive the same sacraments more than once?

A. Yes; all except Baptism, Confirmation and Holy Orders.

* Q. Which are the sacraments, that must be received in the state of grace?

A. All except Baptism and Penance.

* Q. What would be the consequence if we received the other sacraments in the state of mortal sin?

A. We would commit as many sacrileges.

Q. What is a sacrilege?

A. The profanation of a holy thing; and the more holy the thing is, the greater is the sacrilege.

ARTICLE 1.

Of Baptism.

* Q. WHAT is Baptism?

A. Baptism is a sacrament which takes away original sin and makes us christians and children of God and of his church.

Q. Can all persons baptize?

A. Yes; in the case of absolute necessity.

* Q. How is Baptism given?

A. By pouring water on the head of the person to be baptized, saying at the same time: *I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.*

ARTICLE 2.

Of Confirmation.

* Q. WHAT is Confirmation?

A. Confirmation is a sacrament which imparts the Holy Ghost, with the abundance of his graces.

* Q. Who is the Holy Ghost?

A. The third person of the Holy Trinity. (a)

* Q. Why is the Holy Ghost imparted to us in the sacrament of Confirmation?

A. To make us perfect christians.

(a) The rest of this article is only proper for persons about to receive the sacrament of Confirmation.

* Q. How does Confirmation make us perfect christians?

A. By giving us strength to confess Christ.

* Q. In what does the confessing of Christ consist?

A. In openly declaring for him, and for the maxims of his holy law.

* Q. Does Christ require of us to declare for him in this manner?

A. Yes; for he says in the Gospel, that at the day of Judgment, he will acknowledge before his heavenly Father all those who shall have acknowledged him before men; but that he will deny those who shall have denied him and his doctrine.

Q. By whom is the sacrament of Confirmation administered?

A. By the Bishop.

Q. What ceremonies are used in the administration of this sacrament?

A. The Bishop prays for those he confirms, lays his hands on them and anoints their foreheads with holy Chrism, in the form of a cross.

Q. What does the laying on of the Bishop's hands signify?

A. It signifies that the Holy Ghost comes to reside in the souls of those who receive this sacrament with suitable dispositions.

Q. What is the holy Chrism?

A. Holy Chrism is a composition of oil and balm, consecrated by the Bishop on Maundy or Holy Thursday.

Q. Are there not other ceremonies used in the administration of this sacrament?

A. Yes; the Bishop gives the person he confirms a slight stroke on the cheek, saying: *Peace be with thee.*

Q. Why does he do so?

A. To put us in mind that, after the example of Christ, we should patiently endure all sorts of injuries.

* Q. What are the necessary qualifications for the reception of this sacrament?

A. We should have, 1st. A sufficient knowledge of the mysteries of Religion; 2d. Be in the state of sanctifying grace, and 3d. Have a great desire to receive the Holy Ghost.

Q. Would it be a sin not to receive the sacrament of Confirmation?

A. Yes; if it were through neglect, contempt, or any attachment to sin.

* Q. Is there any particular motive that should induce us to receive the sacrament of Confirmation worthily?

A. Yes; and this motive is, because we can receive it but once.

ARTICLE 3.

Of the Eucharist. (a)

(a) The Eucharist is placed here, to observe the order of the Sacraments; but full liberty is left to those Catechists who would rather have it placed after the sacrament of Penance.

§ 1.

Of the Eucharist in general.

* Q. WHAT is the Eucharist?

A. The Eucharist is a sacrament that contains really and truly the Body and Blood, Soul and Divinity of Our Lord Jesus-Christ, under the forms of bread and wine.

* Q. How does the sacrament of the Eucharist become the body and blood of Christ?

A. By the words of consecration, which the Priest pronounces.

* Q. What is the effect of those words?

A. By the words of consecration, the bread is changed into the true body, and the wine into the true blood of Christ.

Q. How is the change called?

A. It is called *Transubstantiation*, that is, the change of one substance into another.

* Q. Does any thing of the bread and wine remain, after the consecration?

A. No; there remains nothing but the forms and appearances.

Q. What do you mean by the forms or appearances?

A. I mean thereby what falls under our senses as the figure, colour, taste, &c.

* Q. Is there any thing but the body of Jesus-Christ under the form of bread?

A. There is also his blood, together with his

soul and divinity; in a word. the whole person of Jesus-Christ.

* Q. And under the form of wine?

A. The whole person of Jesus-Christ is there likewise.

* Q. When the Host is divided, under what part is Christ?

A. He is whole and entire under each part.

Q. When a part only of the Host, or one form is received, is Christ received wholly?

A. Yes; because Christ is whole under each form, and under each part of the forms.

* Q. Should we adore the body and blood of Christ in the Eucharist?

A. Yes; by all means; because the body and blood of Jesus-Christ are inseparably united to his divinity.

§ 2.

Of the mass.

* Q. Where is the sacrament of the Eucharist operated?

A. At the holy mass.

* Q. What is the mass?

A. The mass is the oblation of the body and blood of Christ, made to God by the Priest.

Q. What should principally occupy us during the mass?

A. We should offer Christ to the Holy Trinity, with the same intentions as he offers himself.

Q. Which are those intentions?

A. They are: 1st. To adore God. 2d. To appease his wrath. 3d. To implore his graces. 4th. To thank him for all his benefits and blessings.

Q. How may we assist profitably at mass, by the help of these four points?

A. 1st. From the beginning of the mass to the gospel, by adoring God, and acknowledging our nothingness before him. 2d. From the gospel to the elevation, by appeasing his wrath by humbling ourselves on account of our sins. 3d. From the elevation to the communion, by praying for the help of divine grace. 4th. From the communion to the end of the mass, by returning thanks for all the blessings we have received.—This method of hearing mass is particularly recommanded to such as cannot read.

§ 3.

Of communion.

* Q. What is meant by communion?

A. The receiving of the sacrament of the Eucharist.

Q. When are we obliged to receive the communion?

A. On three principal occasions, 1st. When we have attained the age of discretion, and are sufficiently prepared, in the opinion of our Pastors, 2d. Every year at Easter, according to the fourth commandment of the church. 3d. When we are in danger of death.

* Q. What dispositions of the soul should accompany us to the holy communion?

A. The first disposition is to be in the state of grace; the second is to have a great desire of receiving our Lord Jesus-Christ.

*Q. What is understood by being in the state of grace?

A. Not to have our conscience burthened with any mortal sin.

*Q. If we received the blessed Eucharist in the state of mortal sin, would we really receive Jesus-Christ?

A. Yes; but we would profane his body and blood.

Q. What dispositions of the body should we bring to the holy communion?

A. 1st. We should be decently and modestly dressed. 2d. We should neither have eaten nor drunk from midnight, unless we are to receive the blessed sacrament by way of Viaticum.

Q. May we receive the blessed Eucharist at any other time than at mass?

A. We should not, without some reason.

Q. How should we occupy ourselves during the mass, at which we are to receive?

A. We should occupy ourselves with the pious sentiments expressed in the following prayer, which may be repeated several times by those who cannot read.

* *Prayer before Communion.*

" Divine Jesus! although thou art not visible to " the eyes of my body, I believe that it is thyself

" whom thou art about to give me. Alas! I am " very unworthy of so great a favour, after having " dishonoured thee so often ; but thy infinite good- " ness overcomes my rebellious heart, makes me " weep over my sins, and fills me with love for thee, " and with the most ardent desire of receiving thee. " Come then, Saviour of the world, purify me from " all its stains, and establish thy throne therein for " ever."

Q. What is to be done after communion ?

A. A quarter of an hour at least should be spent in returning thanks to god for giving himself to us.

Q. How should we conclude this thanksgiving?

A. By an entire oblation of ourselves to our Lord. They, who cannot read may make use of the following prayer

* *Prayer after communion.*

" It is true, O Redeemer of mankind, that thou " dwellest within me, and that I am in possession of " thy body and blood, soul and divinity. Accept, O " Lord my most profound adoration, which I unite " with those that the Angels and Saints render thee " in Heaven. O! what love. what gratitude can " ever equal the favour which thou hast bestowed " on me ! Accept. divine Jesus, the offering of all " I have, and of all I am : dispose thereof accor- " dingly to thy good pleasure, and grant me grace " never to offend thee more."

Q. what are we to think of those who go out of the church immediately after having received the holy communion, without having performed this duty?

A. We are to suppose that they are sick or called away, by some urgent duty of religion or charity; otherwise they would be guilty of a great irreverence?

Q. How should we pass the day on which we have had the happiness of receiving?

A. We should pass it in retirement; frequently raise up our hearts to God; pay if possible, a visit to the Blessed Sacrament, in the afternoon; and remember, with gratitude and love, the favour received on that day.

ARTICLE 5.

Of Penance.

Q. WHAT is Penance?

A. Penance is a sacrament which remits the sins committed after Baptism.

* Q. Where is the sacrament of Penance received?

A. It is received in the place where we confess, that is to say, commonly at the Confessional.

Q. What are we to do, in order worthily to receive the sacrament of Penance?

A. We should confess all our sins with sorrow, to an approved priest; and beg pardon of God, with the resolution of satisfying.

§ 1,

Of absolution.

* Q. Do we receive the sacrament of Penance as often as we go to confession?

A. No; we only receive it, when the priest gives us absolution.

* Q. What is absolution?

A. The pardon of sins granted by the Priest, in the mame of Christ.

Q. Does not the Priest grant us pardon of our sins, every time we go to confession?

A. No; sometimes he thinks it necessary to defer absolution, in order to be the better assured of the dispositions of the penitent.

Q. What should a penitent do, when the Confessor witholds absolution?

A. He should submit to that delay with humility; remove the cause thereof, and prepare himself better for another time.

§ 2.

Of confession.

* Q. What is confession?

A. Confession is the declaration of our sins made to the Priest, in order to receive absolution.

Q. What qualities should this declaration have?

A. It should be humble, sincere and entire.

Q. In what does the humility of Confession consist?

A. In declaring our sins with great confusion, for having offended God.

Q. In what does the sincerity of Confession consist?

A. In declaring our sins candidly as they are known to us, Without exaggeration or excuse.

Q. In what, does the integrity of Confession consist?

A. In declaring all the mortal sins we may have committed as far as we can remember them, after a serious examination.

Q. Should we also declare the number of times we may have committed each sin?

A. Yes.

Q. Would it not be enough to say, I have committed this sin *often, sometimes, many times,* &c.

A. No; this would not be an entire confession.

Q. Must we also declare the circumstances of our sins?

A. Yes; when they chang the nature of the sin, or notably aggravate the malice thereof.

Q. Give an example of a circumstance that changes the species of sin?

A. The stealing of a holy vessel is not only a theft, but likewise a sacrilege.

Q. Give an example of a circumstance which notably aggravates the malice of sin?

A. To speak ill of my neighbour from a motive of revenge, the sin is greater than to speak ill of him merely for the sake of talking.

* Q. Would it be a great evil to conceal in confession, a mortal sin or some mortal circumstance of a sin?

A. Yes; it would render the Confession null and sacrilegious.

* Q What is he obliged to do who has made such a Confession ?

A. To recommence it, and to accuse himself particularly of the crime committed, by concealing such a sin, or such a circumstance.

Q. Would we become guilty, if through a negligent examination of our conscience a mortal sin or some notable circumstance were forgotten ?

A. Yes ; we would become guilty.

§ 3.

Of examination of conscience.

Q. How should we prepare to examine. our conscience ?

A. By the sentiments expresed in the following prayer, composed for those persons who cannot read.

Prayer before the examination of conscience.

" Behold me, O Lord ! at thy feet, in order to " declare unto thee, in the person of thy minister, " all the sins of which I am guilty, grant me grace to " know them, and to confess them all with sincerity, " and to detest them with all my heart. Amen."

* Q. How are we to examine our conscience ?

A. By bringing to mind our thoughts, words, actions and omissions.

* Q. How may we know whether we have offended God, by our thoughts, words actions or omissions ?

A. By comparing them with the commandments of God and of the church.

Q. Give me an instance of this?

A. By despising my parents, I sin in thought against the fourth commandment of God; by holding indecent conversation, I sin in words against the sixth commandment; by taking what belongs to another person, I sin by action against the seventh commandment; by not hearing mass on a Holyday of obligation, I sin by omission against the seccond commandment of the church.

Q. Should we examine our conscience on any other points?

Yes it is proper to examine our conscience on the capital sins, on our habits and passions; on the duties of our calling; and on the places and persons we have frequented.

Q. What length of time should we employ in the examination of our conscience, before confession?

A. As much as we would reasonably employ in preparing for an important affair.

Q. How should we finish the examination of conscience!

A. By an act of contrition.

Q. Make an act of contrition.

A. O my God! I am heartily sorry, &c. page 7.

§ 4.

Of contrition.

* Q. In order to obtain pardon in the sacrament

of Penance is it sufficient to decalre our sins to the priest?

A. No; we must moreover indispensably have contrition.

* Q. What is contrition?

A. A sorrow and regret for having offended God, with a firm resolution never more to offend him.

Q. Is it enough to repeat one or more acts of Contrition, in order to believe that we have this sorrow?

A. No; Contrition must proceed from the heart; for it must be *interior.*

Q. Can we of ourselves produce that sorrow in our heart?

A. No; it is a gift of God, which we must humbly beg of him, and which can come from no other source.

Q. Would that Contrition be sufficient which proceeds from a sorrow for having offended God, on account of the dishonor, or temporal loss which ensues?

A. No; it would be merely a worldly sorrow; whereas the Contrition which procures the pardon of sin ought to be *supernatural.*

Q. On what motives ought our contrition to be grounded?

A. On the following: 1st. The infinite goodness of God whom we have offended. 2d. The benefits of God, and our own ingratitude. 3d. The passion and death of Jesus-Christ, of which

our sins are the cause. 4th. Hell that we have merited, and Heaven that we have lost.

Q. Should our sorrow for having offended God be very great?

A. Sin being the greatest of all evils, our sorrow for having committed it, should be the greatest of all sorrows, and this is the reason why Contrition ought to be *sovereign.*

* Q. Is it enough to detest only a part of our mortal sins?

A. No; because Contrition ought to be *universal.*

*Q. May we limit the resolution of not offending God, to some days or months?

A. No; we must be resolved never more to offend him.

§ 5.

Exercise of Confession.

* Q. When the time of Confession is come, what are we to do?

A. To kneel down by the Confessor, so as not to look at him in the face, make the sign of the Cross, and say:

In English.	In Latin.
Bless me, Father for I have sinned.	*Benedic mihi, Pater, quia peccavi.*
I confess to Almighty God, &c.—as far as Through my fault, page 5	*Confiteor Deo omnipotenti, &c.*—as far as *Meâ culpâ.* page 5.

* Q. What are we afterwards to do?

A. We must declare how long it is since we were at confession last; whether we received absolution;

and whether we have performed the penance imposed on us. Then we commence our confession, saying at each article, *I accuse myself of, &c.*

* Q. The accusation of sins being ended, what are we to say ?

A. We should say : " I accuse myself moreover " of many other sins which I do not, at this present " time, remember, and of those of my whole life ; " for which I beg pardon of God; and of you my " ghostly father, penance and absolution."

Q. How should we receive the admonitions of our confessor ?

A. We should receive them with much respect, and with a desire to reduce them to practice ; with submission to the penance he imposes ; and then finish the *Confiteor.*

In English.	In Latin.
Through my fault, &c.	*Meâ culpâ, &c.*

Q. If the confessor thinks proper to grant us absolution what are we to do ?

A. While he is giving it, we should renew our act of contrition, then retire ; thank God for the grace just received, and perform, as soon as possible, the penance enjoined.

Q. In what terms should we express to our God our thankfulness for having received absolution ?

A. They who cannot read, may say the following prayer, as often as they choose.

* *Prayer after Confession.*

" I am no longer thy enemy, O my God! By " the virtue of the sacrament which I have just re- " ceived, thou hast healed the wounds of my soul ; " thou hast received me into thy favour ; thou hast " revived the merits of my good works, which

" were dead through sin. and thou hast changed in
" a temporal punishment the eternal damnation,
" which my sins deserved. Grant me, O God, the
" gift of perseverance in thy service. Ah! rather
" die a thousand deaths than offend thee again."

§ 6.

Of Satisfaction.

* Q. What is Satisfaction?

A. It is a reparation we owe to God and our neighbour for the injury or wrong done them by sin.

Q. How can we satisfy God?

A. We satisfy God, 1st. By pains and afflictions of this life, when we accept them with patience and resignation. 2d. By the performance of satisfactory works, as prayers, fasting and alms. 3d. And principally, by the faithful accomplishment of the penance enjoined by the confessor.

Q. Can we of ourselves satisfy divine justice?

A. No; Christ only, our sovereign mediator, can render our satisfactions meritorious by offering them to God his Father.

Q. How can we satisfy our neighbour?

A. By repairing the wrongs done him in his person, his goods or his honour.

Q. What do you mean by *Indulgences*?

A. By indulgence we mean the remission, granted by the church, of the temporal punishment due to sin, after the guilt is remitted.

Q. What are we to do, in order to obtain an Indulgence?

A. we must be in a state of grace, and faithfully accomplish the conditions on which it is granted by the Pope or by the Bishop.

ARTICLE 5.

Of Extreme-unction.

* Q. WHAT is Extreme-unction?

A. extreme-unction is a sacrament instituted by J. C. for the spiritual and bodily ease of the sick.

Q. At what time is the sacrament to be recieved?

A. When we are in danger of death by sickness; but we should not wait till the last moment.

ARTICLE 6.

Of Holy Orders.

* Q. WHAt is understood by Holy Orders?

A. Holy Orders is a Sacrament which gives power to perform the clerical functions, and grace to perform them worthily.

ARTICLE 7.

Of Matrimony.

* Q. WHAT is Matrimony?

A. Matrimony is a Sacrament which sanctifies the union of the married couple.

Q. To what are they exposed who receive the Sacrament of Marriage in the state of mortal sin?

A. Besides the sacrilegious profanation of this sacrament, of which they become guilty, they expose themselves and their children to incur the malediction of God.

Festivals of obligation throughout the Diocese of Quebec.

ALL Sundays of the year.
Circumcision of our Lord,—*January* 1st.
Epiphany of our Lord, *Jan.* 6
Annunciation of the B.V.M. *March* 25*
Ascension of our Lord.
Corpus Christi Day.
S. S. Peter & Paul, *June* 29.
All Saints Day, *Nov.* 1.
Conception of the B. V. M. *Dec.* 8.
Christmas-Day, *Dec.* 25.

* When the festival of the Annunciation is transferred to another day than the 25th of March, it ceases to be of obligation.

Festivals of Devotion.

Monday and Tuesday in Easter-week.
Monday and Tuesday in Whit-Sunday week.
The eighth day after *Corpus Christi* day.
The festival of St. Stephen, 1st Martyr, *Dec.* 26.
The festival of St. John, Apostle, *Dec.* 27.

Solemnities transferred to Sundays.

The first Sunday in the month of February.—The Purification of the B. V. M.
The first Sunday after the 19th of February.—St. Matthias.
The first Sunday after the 13th of March.—St. Joseph, First Patron of the Country.
The first Sunday after the 29th of April.—S. S. Philip and James.
The first Sunday after the 20th June.—St. John the Baptist.
The first Sunday after the 18th of July,—St. James.
The first Sunday after the 25th of July.—St. Ann.

Festivals falling on the Sundays.

The first Sunday after the 6th of August.—St. Lawrence.
The first Sunday after the 15th of August.—St. Bartholomew
The first Sunday after the 24th of August.—St. Lewis.
The first Sunday after the 6th of September.—The Nativity of the B V. M.
The first Sunday after the 16th September.—St. Matthew.
The first Sunday after the 23d of September.—St Michael.
The first Sunday after the 24th of October.—St. Simon and St. Jude.
The last Sunday in the month of November —St Andrew.
The Sunday before the Conception.—St. Francis Xavier, second Patron of the Country.
The Sunday before Christmas-day.—St. Thomas.

Festivals falling on the Sundays.

The second Sunday after the Epiphany.—The Holy name of Jesus.
The third Sunday after Easter.—The Holy Family of Jesus, Mary, Joseph.
The second Sunday in the month of July.—The Dedication of the Cathedral Church and other Churches of the Diocese.
The first Sunday after the 14th of August.—The Assumption of the B. V. M.
The first Sunday in the month of October.—The Holy Rosary.
The nearest Sunday to the 22d of October.—The festival of our Lady of Victory.
The first Sunday after All Saints day.—The Patronal festivals of the Parishes.

Fast Days.

1. Every day in Lent, except Sundays.
2. The Ember days, *or*

The Wednesdays, Fridays & Saturdays immediately following:

The first Sunday of Lent:
Whit-Sunday:
The 14th of September, or the Exaltation of the Holy Cross.
And the 13th of December or the third Sunday of Advent.

3. The following Eves or Vigils:
Of Christmas-Day,
Of Whit-Sunday,
Of St John the Baptist,
Of S. S. Peter and Paul,
Of St. Lawrence,
Of the Assumption of the B. V. M.
Of St. Matthew,
Of S. S. Simon and Jude,
Of All Saints.
Of St. Andrew.

N. B.—If any of these Vigils happen on a Sunday, the fast day is to be kept on the preceding Saturday.

When the solemnity of a festival is transferred to the Sunday, the fast day is kept on the Saturday, the eve of that solemnity.

Days of abstinence from flesh meat though not fasts.

1. Every Sunday in Lent.
2. St. Mark's Day, (25th of April,) unless this festival falls in Easter week; for, in this case, both the abstinence and procession to be observed on that day, are transferred to the Monday after Low-Sunday.—But when the 25th of April falls on one of the Sundays after Low-Sunday, then there is no abstinence on St. Mark's day.
3. Rogation-days, or the three days before Ascension.
4. Every Friday throughout the year.
5. Every Saturday, except from Christmas till the solemnity of the Purification.

N. B.—If Christmas fall on a Friday or Saturday, flesh meat is allowed on that day.

Advent.

The first Sunday of Advent is always the nearest Sunday to St. Andrew's Day, either before or after; that is, from the 27th of November, to the 3d December inclusively.

Times in which the church forbids the solemnizing of marriage.

The solemnizing of marriage is forbidden from the first Sunday of Advent, till the Epiphany inclusively, and from Ash-Wednesday till Low-Sunday also inclusively. At all other times, it may be solemnized.

The manner of lay persons baptizing an infant in case of danger of death.

Take common water, pour it on the head of the child, and when you are pouring it, say the following words:—*I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.*

NECESSARY RULES FOR A CHRISTIAN.

You must often examine your thoughts, words, and actions, especially after much business, conversation, &c. that you may discern and amend your faults.

Hold your peace in things that do not belong to you, and where your interference will not redound to the honour of God and the good of your neighbour.

Often call to mind your past life, and what Our Saviour suffered for you every hour of his life.

You must live as though you possessed nothing, and yet possesed all things : and remember, that meat, drink and clothing are a Christian's riches.

Offer yourself up intirely to God : and though you have nothing wherewith to requite his favours. you will be comforted, when you consider that *He gives all who gives himself.*

The Apostles left their poor boats and nets, and received in return a most ample reward. The poor widow gave only two mites, and her offering was preferred to those of the richest persons.

He easily parts with all things, who always considers that he must die, and be separated from them.

In public assemblies, use no extravagant or unusual gestures ; but in all things, observe great modesty and discretion.

In all things, desire and prefer that which conduceth most to the service and glory of God such as to comfort the afflicted, reconcile those that are at variance, visit the sick and prisoners, and relieve the poor,

Never go to bed with any uneasiness of mind, but endeavour to pacify your conscience by confession or an act of contrition,

Every month, at least, confess your sins, make frequent acts of contrition and daily use aspirations or ejaculatory prayers ; in order to prevent the deceits of the Evil One,

FINIS.

TABLE

Shewing the beginning of Lent and Easter-Day,

FOR TWENTY-FIVE YEARS.

Years.	*Ash Wednesday,*	*Easter Day.*
1834	12 February	30 March
1835	4 March	19 April
1836	17 February	3 April
1837	8 February	26 March
1838	28 February	15 April
1839	13 February	31 March
1840	4 March	19 April
1841	24 February	11 April
1842	9 February	27 March
1843	1 March	16 April
1844	21 February	7 April
1845	5 February	23 March
1846	25 February	12 April
1847	17 February	4 April
1848	8 March	23 April
1849	21 February	8 April
1850	13 February	31 March
1851	5 March	20 April
1852	25 February	11 April
1853	9 February	27 March
1854	29 February	16 April
1855	21 February	8 April
1856	5 February	23 March
1857	25 February	12 April
1858	17 February	4 April

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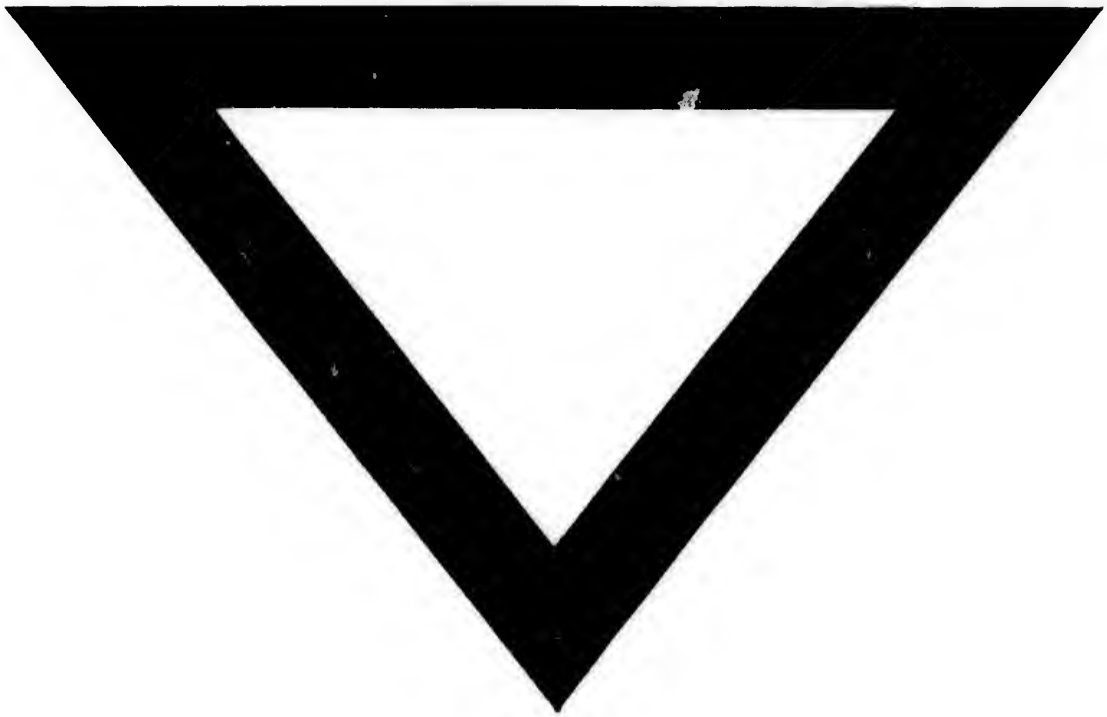
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