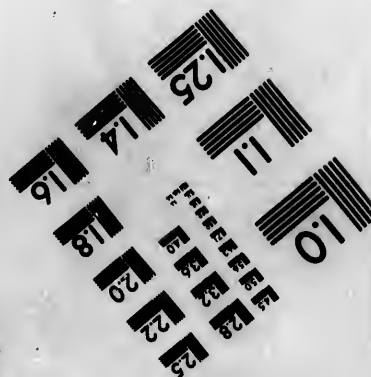
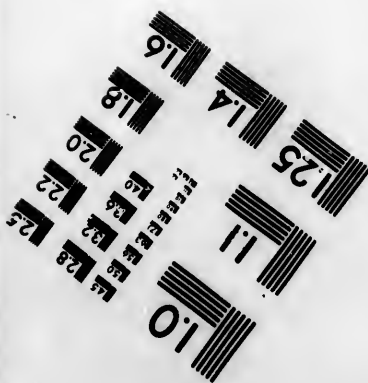
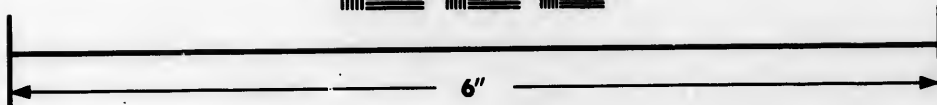
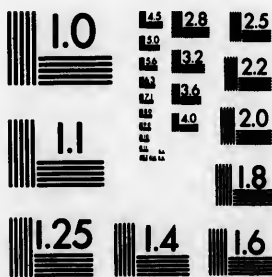


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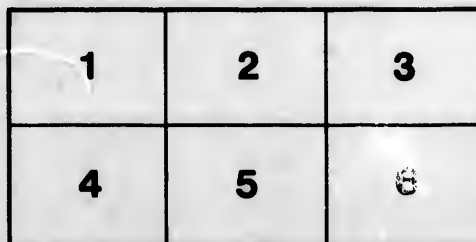
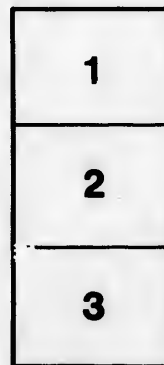
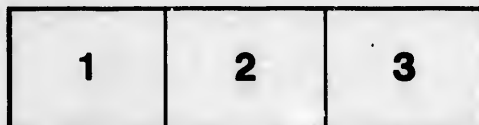
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**THE
GENERAL CATECHISM,**

REVISED, CORRECTED, AND ENLARGED,

AND

**PRESCRIBED TO BE TAUGHT,
THROUGHOUT THE DIOCESES**

OF

KINGSTON AND TORONTO.

**"Suffer the little Children to come unto me, and forbid them not:
for of such is the kingdom of God." MARK x. 14.**

**"This is eternal life, that they know Thee, the only true God,
and Jesus Christ whom thou hast sent." JOHN xviii. 3.**

Kingston:

PRINTED BY P. McTAVEY,

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1844.

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1844

THE GENERAL CATECHISM OF THE ROMAN CHURCH

THE APPROBATION.

WE hereby authorize this new edition of the General Catechism, first composed by the most Rev. Dr. Butler, of happy memory, Archbishop of Cashel, revised and approved of for general use in Ireland by four Archbishops of that kingdom, and rendered afterwards more plain and better fitted to the tender minds of young children by the care and attention, which has been bestowed upon it by a late eminent Prelate of the Church. We have made a few additions for the better explanation of certain parts, and some slight changes, owing to the peculiar circumstances and discipline of these Dioceses. We give our full approbation to its circulation throughout Western Canada, and recommend it to the faithful committed to our care, as the only Catechism, to be used for the instruction of the children of our respective Dioceses.

Given at Toronto on the festival of St. Edward, the Confessor, King of England, this thirteenth day of October, 1842.

† MICHAEL, *Bishop of Toronto.*
 † REMIGIUS, *Bishop of Kingston.*

We hereby allow the faithful of our Diocess the use of the present edition of the Catechism, entitled the "General Catechism," presented in the year 1842, by the Right Rev. Michael Power and Remigius Gaulin, Lords Bishops of Western Canada.

Given at Kingston the 7th day of August, 1844.

† PATRICK PHELAN, *Bishop of Carrhae, and Coadjutor, &c. of the B. of Kingston.*

TABLE OF ALL THE FEASTS AND FASTS

THAT ARE TO BE OBSERVED THROUGHOUT THE YEAR.

Holy Days on which there is a strict obligation to hear Mass, and refrain from Servile works.

All Sundays in the year.

The Feasts of the Circumcision of our Lord. Jan. 1st

The Epiphany.

The Annunciation. March 25. (If kept on the 25th March.)

Ascension of our Lord.

Corpus Christi.

The Feast of SS. Peter & Paul, Apostles. 29th June.

Feast of All Saints.

The Conception of the B. V. M. (If kept on the 8th December.)

Nativity of Our Lord Jesus Christ. 25th December.

The obligation of hearing Mass, and refraining from servile works, has been taken away on all other days by decrees of the Popes Pius vi. and Pius vii.

FASTING DAYS ON ONE MEAL.

All days in Lent, except Sundays.

The Eve of Whitsuntide.

The Quarter-Tenses, or Ember days, that occur in the four seasons of the year.

The Eve of St. Peter and St. Paul.

The Saturday within the Octave of the Assumption, unless this festival fall on a Sunday, for then the fast is observed on the Eve, the 14th.

The Vigil of All Saints.
 The Wednesdays and Fridays in Advent.
 Christmas Eve.

DAYS OF ABSTINENCE FROM FLESH MEAT.

All the Sundays in Lent, except when the use of meat is allowed by the Bishop of the Diocese.

All Fridays throughout the Year.

If a Fasting day fall on a Sunday, the fast is kept on the Saturday before. If Christmas Day fall upon a Friday, the abstinence is not observed.

The alteration in some of the Fasting days, and the removal of the obligation of abstaining from flesh meat on the other days, formerly observed as days of abstinence, have been made with the express permission of the Holy See.

The Solemnizing of Marriage is forbidden from the first Sunday of Advent till after Twelfth Day, and from Ash-Wednesday till Low Sunday exclusively.

Marriage cannot be contracted by persons within the fourth degree of kindred without a dispensation; and if attempted, is invalid. Spiritual kindred contracted by Baptism or Confirmation is an impediment.

The time appointed for fulfilling the Easter Duty begins, in the Dioceses of Kingston, and of Toronto, on Ash-Wednesday, and terminates on Trinity Sunday. Wherever there is a resident Clergyman, the faithful should endeavor to receive the Blessed Sacrament before the expiration of the ordinary time. (Low Sunday inclusively.) The extension of the Easter time is evidently intended for those who cannot, without great inconvenience, comply with their Easter duty within the time appointed by the Church.

+

In the Name of the Father, and of the Son and of the Holy Ghost. Amen.

THE LORD'S PRAYER.

OUR Father who art in Heaven, hallowed be thy Name; thy Kingdom come; thy Will be done on Earth, as it is in Heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive them, who trespass against us; and lead us not into temptation; but deliver us from Evil. *Amen.*

THE ANGELICAL SALUTATION.

HAIL Mary, full of Grace, the Lord is with thee; blessed art thou among 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.*

THE APOSTLES' CREED.

I believe in God the Father Almighty, Creator of Heaven and Earth; and in Jesus Christ his only Son, our Lord, who was conceived of the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified; dead and buried, he descended into Hell; the third day he rose again from the dead; he ascended into Heaven; and sitteth at the right hand of God, the Father Almighty; from thence he shall come to judge the living and the dead. I believe in the holy Ghost; the holy Catholic Church; the Communion of Saints; the forgiveness of Sins; the resurrection of the Body; and life everlasting. *Amen.*

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 and

Paul, and to all the Saints, that I have sinned exceedingly, in thought, word, and deed, *through my fault, through my fault, through my most grievous 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, to pray to the Lord our God for me.

May the Almighty God have mercy on me, and forgive me my sins, and bring me to everlasting life. *Amen.*

May the Almighty and Merciful God grant me pardon, absolution and remission of all my sins—*Amen.*

A PRAYER BEFORE MEAT.

Bless us, O Lord! and these thy Gifts, which of thy bounty we are about to receive; through Christ our Lord. *Amen.*

A PRAYER AFTER MEAT.

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

And may the souls of the faithful departed, through the mercy of God, rest in peace. *Amen.*

The following Prayers are to be said, previous to teaching Catechism in each Church.

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In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Anth. COME, O Holy Ghost, replenish the hearts of thy faithful, and enkindle in them the fire of thy divine love.

V. Send forth thy Spirit, O Lord, and they will be created.

R. And thou shalt renew the face of the earth.

Prayer. O LORD God, of infinite bounty and mercy, grant us, we beseech thee, the grace to be always directed and comforted by thy Holy Spirit, through Jesus Christ our Lord. *Amen.*

DIRECT, we beseech thee, O Lord, our actions by thy holy inspirations, and carry them on by thy divine assistance, that every prayer, instruction, and other work of ours may begin always from thee, and by thee be happily ended, through Christ our Lord. *Amen.*

A PRAYER AFTER CATECHISM.

We fly to thy Patronage O holy Mother of God, despise not our petitions in our necessities, but deliver us from all dangers, ever glorious and blessed Virgin.

ACTS OF CONTRITION, FAITH, HOPE, AND CHARITY.

A PRAYER BEFORE THE ACTS.

O Almighty and eternal God! grant unto us an increase of faith, hope and charity; and that we may obtain what thou hast promised, grant us to love and practise, what thou commandest, through Christ our Lord. *Amen.*

AN ACT OF CONTRITION.

O my God! I am heartily sorry, that I ever offended thee by transgressing thy divine commandments; and I detest those transgressions from my heart, because they are displeasing to Thee, who art infinitely good and merciful; and I now firmly purpose, with the assistance of thy grace, never more to offend thee, to do all that I can to satisfy for my sins, and to amend my life.

AN ACT OF FAITH.

O my God! I most firmly believe, whatever the Holy Catholic Church proposes to my belief, because

thou, who art the infallible truth, hast revealed it; I explicitly believe that in Thee, One only God, there are three divine persons, really distinct; the Father, and the Son, and the Holy Ghost. I believe that the second person, the Son of God, became man; that he was conceived of the Holy Ghost, and born of the Virgin Mary; that he suffered and died on a cross to redeem and save us; that he arose the third day from the dead; that he ascended into heaven; and will come at the end of the world to judge all mankind according to their works; that he will reward the just with eternal glory, and punish the wicked with everlasting pains. In this faith I am firmly resolved, by thy holy grace, to live and die.

AN ACT OF HOPE.

O my God! because thou art all-powerful, infinitely merciful, and infinitely good, I hope through the merits of Jesus Christ, thy beloved Son, to obtain pardon of all my sins—grace in this life, and eternal glory in the next, which thou hast promised to all those who do the good works that thou hast commanded, and which with thy divine assistance I now purpose to perform.

AN ACT OF CHARITY.

O my God! I love thee above all things, with my whole heart, and my whole soul, and my whole strength, and my whole mind; because thou art infinitely good and perfect, and most worthy of all my love; and for thy sake, I love my neighbour as myself. Mercifully grant, O my God! that having loved thee on earth, I may love and enjoy thee for ever in heaven.

Amen.

A PRAYER TO BE SAID BEFORE MASS.

Let us pray.

O Merciful Father! who didst so love the world,

as to give up for our redemption thy beloved Son ; who in obedience to thee, and for us sinners, *humbled himself even unto the death of the cross* ; and continues to offer himself daily, by the ministry of his Priests, for the living and the dead—we humbly beseech thee, that we may always assist with a lively faith and holy love at the offering of his most precious Body and Blood, which is made at Mass, and thereby be made partakers of the sacrifice, which he consummated on Calvary.

In union then, O Lord, with thy holy church and its minister, and invoking the Blessed Virgin Mary, Mother of God, and all the Angels and Saints, we now offer the adorable sacrifice of the Mass to thy honour and glory, to acknowledge thy infinite perfections, thy supreme dominion over all thy creatures, our entire subjection to thee, and total dependance on thy gracious providence; and in thanksgiving for all thy benefits, and to obtain pardon of our sins.

We offer it for the propagation of the Catholic faith ; for our most Holy Father the Pope ; for our Bishop, and for all the Pastors and Clergy of thy Holy Church, that they may direct the faithful in the way of salvation ; *for the King* (or the Queen) *and for all that are high in station* ; that we may lead a quiet and holy life—for peace and good will among all states and people ; for the necessities of mankind, and particularly for the congregation here present ; to obtain all blessings we stand in need of in this life, everlasting happiness in the next, and eternal rest to the faithful departed.

And as Jesus Christ so ordained, when he instituted at his last supper *this wonderful mystery of his power, wisdom, and goodness* ; we offer the Mass, in grateful remembrance of all he has done and suffered for the

love of us; making special commemoration of his bitter Passion and Death, and of his glorious Resurrection and Ascension into Heaven.

Vouchsafe, O Almighty and Eternal God, (for to thee alone so great a sacrifice is due,) graciously to accept it; for these and all other purposes, agreeable to thy holy will; and to render it the more pleasing, we offer it to thee, through the same Jesus Christ, thy beloved Son, our Lord and Saviour, our High Priest, and victim; and in the name of the most Holy Trinity: the Father, the Son, and the Holy Ghost; to whom be honour, praise, and glory, for ever and ever. *Amen.*

THE ANGELUS DOMINI.

1. The Angel of the Lord declared unto Mary

And she conceived of the Holy Ghost.

Hail Mary, full of Grace, the Lord is with thee, blessed art thou among 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.*

2. Behold the handmaid of the Lord:

Be it done unto me according to thy word.

Hail Mary, &c.

3. And the word was made flesh;

And dwelt among us.

Hail Mary, &c.

Pray for us, O Holy Mother of God—

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

Let us Pray.

Pour forth, we beseech thee, O Lord, thy grace into 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: *Amen.*

May the divine assistance always remain with us. *Amen.*

And may the souls of the faithful departed, through the mercy of God, rest in peace. *Amen.*

SHORTER ACTS OF FAITH, HOPE AND CHARITY.

An Act of Faith.

O my God, I most firmly believe in thee, and all that thou hast revealed to thy Holy Catholic Church; because thou art truth itself, who neither canst deceive nor be deceived.

An Act of Hope.

O my God, relying on thy promises, and upon the merits of Jesus Christ, my Saviour, I most firmly hope in thee, and trust that thou wilt grant me grace to observe thy Commandments in this world, and reward me in the next.

An Act of Love, or Charity.

O my God, who art worthy of all my love, and infinite in every perfection, I love thee with my whole heart; and I love my neighbour as myself for the love of thee.

THE LITANY OF THE HOLY NAME OF JESUS.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Christ, hear us.

Christ, graciously hear us.

God, the Father of Heaven,

God, the Son Redeemer of the World,

God, the Holy Ghost,

Holy Trinity, one God,

Jesus, Son of the living God,

Jesus, Splendour of the Father,

Jesus, Brightness of Eternal Light,

Jesus, King of Glory,

Jesus, Son of Justice,

Jesus, Most Admirable,

Jesus, the Mighty God,

Jesus, Father of the World to come,

Jesus, Angel of the Great Council,

Jesus, Most Powerful,

Jesus, Most Patient,

Jesus, Meek, and Humble of Heart,

Jesus, Lover of Chastity,

Jesus, Lover of us,

Jesus, the God of Peace,

Jesus, Author of Life,

Jesus, Example of all Virtues,

Jesus, Zealous Lover of Souls,

Jesus, Our God,

Jesus, Our Refuge,

Jesus, Father of the Poor,

Jesus, Treasure of the Faithful,

Jesus, Good Shepherd,

Jesus, True Light,

Have mercy on us.

Jesus, Eternal Wisdom,
 Jesus, Infinite Goodness,
 Jesus, Our Way, our Truth, and our Life,
 Jesus, Joy of Angels,
 Jesus, Master of the Apostles,
 Jesus, Teacher of the Evangelists,
 Jesus, Strength of Martyrs,
 Jesus, Light of Confessors,
 Jesus, Spouse of Virgins,
 Jesus, Crown of all Saints,
 Be merciful unto us, Spare us, O Lord Jesus!
 Be merciful unto us, Spare us, O Lord Jesus!
 From all evil,
 From all sin,
 From thy wrath,
 From the snares of the Devil,
 From the spirit of uncleanness,
 From everlasting death,
 From the neglect of thy holy inspirations,
 Through the mystery of thy holy incarnation,
 Through thy Nativity,
 Through thy Divine Infancy,
 Through thy Sacred Life,
 Through thy Labours,
 Through thy Agony and Passion,
 Through thy Cross and utter destitution,
 Through thy Death and Burial,
 Through thy Resurrection,
 Through thy Ascension,
 Through thy Joys,
 Through thy Glory,

Lamb of God, who takest away the sins of the world: Spare us, O Jesus!

Lamb of God, who takest away the sins of the world: Hear us, O Jesus!

Have mercy on us.

Lord Jesus, deliver us.

Have mercy on us.

Lamb of God, who takest away the sins of the world: Have mercy upon us, O Jesus!

V. Let the name of the Lord be blessed.

R. Now and for evermore.

Let us pray.

O Lord Jesus Christ, who hast said, *Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you;* mercifully attend to our supplications, and grant us the gift of divine charity, that we may ever love thee with our whole hearts, and never cease from praising thy holy name, who liveth and reigneth one God world without end.—
Amen.

O Divine Redeemer, give us a perpetual fear and love of thy holy name, for thou never ceapest to direct and govern by thy grace those whom thou instructed in the solidity of thy love; who livest and reignest world without end. Amen.

O God, who hast appointed thy only-begotten Son the Saviour of mankind, and hast commanded that he should be called Jesus, mercifully grant that we may enjoy his happy vision in heaven, whose holy name we venerate upon earth; who, with thee and the Holy Ghost, liveth and reigneth world without end. Amen.

THE LITANY OF THE BLESSED VIRGIN.

Anthem.

WE fly to thy patronage, O holy Mother of God! Despise not our petitions in our necessities, but deliver us from all dangers, O thou ever glorious and blessed Virgin.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

God the Father of Heaven, have mercy on us!

God the Son, Redeemer of the World, have mercy
on us.

God the Holy Ghost, have mercy on us.

Holy Trinity, one God, have mercy on us.

Holy Mary,

Holy Mother of God,

Holy Virgin of Virgins,

Mother of Christ,

Mother of divine grace,

Mother most pure,

Mother most chaste,

Mother undefiled,

Mother unviolated,

Mother most amiable,

Mother most admirable,

Mother of our Creator,

Mother of our Redeemer,

Virgin most prudent,

Virgin most venerable,

Virgin most renowned,

Virgin most powerful,

Virgin most merciful,

Virgin most faithful,

Mirror of Justice,

Seat of Wisdom,

Cause of our Joy,

Spiritual Vessel,

Honourable Vessel,

Vessel of singular Devotion,

Mystical Rose,

Tower of David,

Pray for us.

Tower of Ivory,
 House of Gold,
 Ark of the Covenant,
 Gate of Heaven,
 Morning Star,
 Health of the Weak,
 Refuge of Sinners,
 Comforter of the Afflicted,
 Help of Christians,
 Queen of Angels,
 Queen of Patriarchs,
 Queen of Prophets,
 Queen of Apostles,
 Queen of Martyrs,
 Queen of Confessors,
 Queen of Virgins,
 Queen of All Saints,

Pray for us.

Lamb of God, who takest away the sins of the world: Spare us, O Lord.

Lamb of God, who takest away the sins of the world: Graciously hear us, O Lord.

Lamb of God, who takest away the sins of the world: Have mercy on us.

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

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

Prayer.

Pour forth, we beseech thee, O Lord, thy grace into our hearts, that we, to whom the incarnation of Christ thy Son hath been 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. Amen.

THE CHRISTIAN'S DAILY EXERCISE.

Morning prayer being a duty which God requires as the first fruits of the day—it is never to be omitted—and should most religiously be offered to him—the success of our actions for the rest of the day, depends in a great measure on this first duty of it—to begin the day, without begging God's blessing, is to expose ourselves to very great dangers.

Before prayer, seriously consider what you are and who God is, to whom you offer your prayers. A proper sense of our Nothingness and Misery, and of the infinite perfections of God, whose Majesty fills Heaven and Earth, must impress you with those sentiments of humility and respect, of sorrow for your Sins, and of Fervor, Love and Confidence, with which you should be always animated, when you address God by prayer.

MORNING PRAYER.

Rising from Bed, make the sign of the Cross, saying, in the name of the Father, and of the Son, and of the Holy Ghost, Amen—and offer yourself to God—then dressing yourself modestly, acknowledge the goodness of God, who gives you this day to labour for the salvation of your soul, and consider this day may be your last—when dressed, place yourself in the presence of God, in a respectful posture on bended knees—and blessing yourself, adore him with the most profound respect—give him thanks for his benefits to you, especially for having watched over you during the night; and join with all the angels and saints, in blessing and praising his holy Name.

Afterwards recollect yourself, if you offended God during the night, and what were the sins you committed the day before—and with an humble and contrite heart, begging God's forgiveness of them and of all past

transgressions, firmly resolved not to offend him any more—then earnestly beg his assistance to spend the present day in his love and service, and to guard you particularly against your predominant passions, and those vices, temptations, and feelings to which you find yourself most addicted.

Then offering to God your Body and Soul, with all your thoughts, words and actions; and begging his blessing on them; devoutly recite the acts of faith, hope, and charity, the Lord's Prayer, the Hail Mary, the Apostles' Creed, and whatever other prayers you are accustomed to say: you should also pray for your friends and enemies, and for the living and the dead, begging grace, mercy, and salvation for all mankind. Conclude your Morning Prayer by invoking the intercession and protection of the Blessed Virgin Mary, and by recommending yourself to your Guardian Angel, and to those particular Saints to whom you have special devotion.

Every Christian who has at heart his salvation, and is desirous to please God, ought, if he has time and opportunity, to meditate every Morning, or at a convenient hour in the day, on his last end, or on the passion of Christ, or on some other pious and serious subject—and to hear Mass with all possible attention and reverence—because of all religious duties the sacrifice of the Mass is that which gives most glory to God, and is at the same time the most profitable to us; the reading of books of true Christian piety and sound morality is also earnestly to be recommended as very conducive to spiritual improvement.

And in order to sanctify each day, and the good works of it, consider *that all things, even your most secret thoughts and actions, are naked and open to the eyes of God, and that every idle word that Man shall*

speaking they shall render an account for it in the day of judgment. Heb. iv. 13, and Matt. xii. 36. Therefore, walk with the greatest circumspection in the presence of God, frequently in the day thinking of him, raising your heart to him, and offering yourself and actions to his honor and glory.

NIGHT PRAYER.

If it be so necessary a duty to begin the day by prayer, it is of the utmost consequence to conclude it also by prayer—the graces received during the day and the special protection you stand in need of against the dangers of the night should engage you to humble yourself before God in prayer every night—which necessary duty is never to be omitted; and should be always most religiously performed, and in the same manner, and with the same dispositions, as in the morning.

Every night, therefore, before you go to bed, place yourself on your knees in the presence of God, and begging his blessing, by making the sign of the cross on yourself, adore his infinite Majesty; return him thanks for all his Mercies to you, especially for his Gracious Protection over you during the day; and invite the whole court of heaven, and all the creatures of God, to bless his goodness and to praise his holy name.

Then consider, attentively, how you spent the day; and if, in the course of it, you diligently complied with your duty in every respect; you are therefore to examine yourself carefully on your thoughts, words, actions, and omissions; and particularly on the obligations of your state in life, and on those Vices, Passions, and Evil Habits, to which you are most addicted.

When you have brought to mind all the sins and missions of the day; with an humble and contrite

heart implore forgiveness of them and of all your transgressions; and firmly resolve, with God's assistance, not to offend him any more; and cautiously to avoid every occasion of sin. Then offer yourself to God, and earnestly beseech him to enable you to practise those particular virtues and good works, which are most necessary to you; and to preserve you from sin and all dangers during the night; devoutly recite the acts of faith, hope, and charity, and the other prayers as in the morning; or any other form of prayer you are accustomed to say at night. If you do not find that you committed any sin during the day, give thanks to God with great humility, and beg of him the grace of perseverance.

The examination of conscience is strongly recommended as a very important Christian duty, and is one of the most profitable and effectual means to avoid sin, and to acquire virtue—wherefore all persons, who have sincerely at heart their salvation, and are truly desirous to please God, will constantly and diligently attend to the examination of conscience every night.

Prayer, said in common, that is, by many together, is more acceptable to God, and more beneficial than prayer which is offered in private by one individual alone—and on this principle is chiefly grounded the pious and edifying practice in many families, of joining together in prayer every night, and it is most earnestly to be wished that every Catholic family did adopt it.

The many signal blessings which God has bestowed on those families, in which prayers are regularly said in common, show and engage every head of a family to introduce and establish so laudable a custom; particularly at night, when all in the family may be assembled with greatest convenience. *Where there are two or three gathered together in my Name, says Christ, there am I in the midst of them.* Mat. xviii. 20.

LESSON I.

On God and the Creation of the World.

QUESTION. **W**HO made the world?

ANSWER. God.

Q. Who is God?

A. The Creator and sovereign Lord of Heaven and Earth, and of all things.

Q. How many Gods are there?

A. There is but one God, who will reward the good and punish the wicked.

Q. Where is God?

A. God is every where, but is said principally to be in Heaven.

Q. What is Heaven?

A. The Kingdom of God's glory, and of his angels and saints.

Q. If God be every where, why do we not see him?

A. Because God is a pure spirit, having no body, and therefore cannot be seen by us in this world.

Q. Does God see us?

A. He does, and always watches over us.

Q. Does God know all things?

A. Yes; *all things are naked and open to his eyes* Heb. iv. 13.

Q. Will God judge our most secret thoughts and actions?

A. Yes; *and every idle word that men shall speak, they shall render an account of it, in the day of judgment.* Matt. xii. 35.

Q. Had God a beginning?

A. No; he always was and always will be.

Q. Can God do all things?

A. Yes; *with God all things are possible, and nothing can be difficult to him.* Matt. xix 25.

Q. How did God make the world ?

A. Of nothing ; and by his word only ; that is, by a single act of his all-powerful will.

Q. Why did God make the world ?

A. For his *own glory*, to show his power and wisdom, and for man's use and benefit. *Ps.* 13.

LESSON II.

On man, and the end of his Creation.

Q. What is man ?

A. One of God's creatures, composed of body and soul, and made unto God's likeness.

Q. In what is man made to God's likeness ?

A. In his soul.

Q. In what is man's soul like to God ?

A. In being a spirit and immortal, and in being capable of knowing and loving God.

Q. What do you mean when you say the soul is immortal ?

A. I mean that it can never die.

Q. Why did God give us souls capable of knowing and loving him ?

A. That we might fulfil the end for which he made us.

Q. For what end did God make us ?

A. To know and serve him here on earth, and after to see and enjoy him for ever in Heaven.

Q. How can we know God on earth ?

A. By learning the truths he has taught.

Q. Where shall we find the truths God has taught ?

A. They are chiefly contained in the Apostles' Creed.

LESSON III.

On the Apostles' Creed.

Q. What does the Apostles' Creed contain ?

A. The principal mysteries of religion, and other necessary articles.

Q. Which are the principal mysteries of religion ?

A. The Unity and Trinity of God, the Incarnation, Death and Resurrection of our Saviour.

Q. Why are they called *principal* mysteries ?

A. Because most necessary to be clearly known and believed, and because all other mysteries of religion are grounded on them. *John xvii. 3.*

Q. What do you mean by mysteries of religion ?

A. Truths of religion which God has made known to us, but which we cannot fully understand.

Q. Does God require of us to believe mysteries of religion ?

A. Yes ; that by believing on his word what we do not fully understand, we may thereby submit our weak judgment to his infinite knowledge and wisdom ; and St. Paul says, " Whosoever believeth in him shall not be confounded." *Rom. x. 11.*

Q. Are we also to submit our will to God ?

A. Yes ; because the will of Almighty God is just and holy, and desires that we also become holy ; but our own will is prone to evil.

Q. How do we submit our will to God ?

A. By observing his commandments, and resisting our evil desires.

Q. What means the Unity of God ?

A. It means there is but one God ; and there cannot be more Gods than one. *Ephes. iv. 6.*

Q. Why cannot there be more Gods than one ?

A. Because God being above all, and having all wisdom, knowledge, and power in himself, cannot have an equal.

LESSON IV.

On the Trinity and the Incarnation.

Q. How many persons are there in God ?

A. Three divine persons really distinct and equal in all things. 1 *John* v. 7.

Q. How do you call the three divine persons?

A. The Father, the Son, and the Holy Ghost.

Q. Is the Father God?

A. Yes; the Father is God, and the first person of the Blessed Trinity.

Q. Is the Son God?

A. Yes; the Son is God, and the second person of the blessed Trinity.

Q. Is the Holy Ghost God?

A. Yes; the Holy Ghost is God, and the third person of the blessed Trinity.

Q. What means the Blessed Trinity?

A. One God in three Divine Persons.

Q. Are the three Divine Persons three Gods?

A. No; they are only one God, having but one and the same Divine Nature; and they are from eternity.

Q. How can there be only one God, if there be three persons, and each person God?

A. That is a mystery which we cannot fully understand, but we believe it because God has made it known, and he cannot deceive us.

Q. Are the persons in God like the persons in men?

A. No; God is a pure spirit and is every where; "in him we live, and move, and have our being." *Acts* xvii. 28, and it is only the *soul* of man which is like him.

Q. In what is the soul of man like one God in three persons?

A. As the soul which is one spirit or substance, has in it memory, and understanding, and will, so in one only God there are three persons, the Father, the Son, and the Holy Ghost.

Q. Is the likeness of our soul to one God in three persons very perfect?

A. No; it is very imperfect, but there is nothing which we know so like him.

Q. Is any of the three Divine Persons more powerful or more wise than the other?

A. No; as the three divine Persons are all one and the same God, one cannot be more powerful or more wise than the other.

Q. Did one of the three divine Persons become man?

A. Yes; God the Son, the second divine Person became man. *John i. 14.*

Q. How did God the Son become man?

A. *He was conceived by the Holy Ghost, and born of the Virgin Mary.* Apostles' Creed.

Q. What do you mean by saying that the Son of God was conceived by the Holy Ghost?

A. I mean that he took upon himself a body and soul like ours, *by the power and operation of the Holy Ghost.*

Q. Where did God the Son take a body and soul like ours?

A. In the chaste womb of the Virgin Mary, *the Word or son of God was made flesh.* *John i. 14.*

Q. How do you call God the Son made man?

A. Jesus Christ.

Q. What is the meaning of these words *Jesus Christ*?

A. *Jesus* signifies Saviour, and *Christ* signifies the anointed; and St Paul says, that *in the name of Jesus every knee should bend.* *Phil. ii. 10.*

Q. Did Jesus Christ remain God when he became man?

A. Yes; he was always God.

Q. Was Jesus Christ always man ?

A. No ; but only from the time of his conception or incarnation.

Q. What means the incarnation ?

A. That God the Son, the second Person of the blessed Trinity, *was made man*.

Q. What do you believe Jesus Christ to be ?

A. True God and true Man.

Q. Why did Christ become man ?

A. To redeem and save us.

Q. How did Christ redeem and save us ?

A. By his sufferings and death on the Cross.

Q. Was it by his passion and death also, that Christ satisfied the justice of God for our sins ?

A. Yes ; and he delivered us from hell, and the power of the Devil.

LESSON V.

On our First Parents, &c.

Q. How came we to be in the power of the Devil ?

A. By the disobedience of our first Parents.

Q. How did our first parents disobey God ?

A. By eating of a certain fruit, of which he forbid them to eat. *Gen. iii. 8.*

Q. Who were our first parents ?

A. Adam and Eve, the first man and woman.

Q. Why did God command our first Parents not to eat the forbidden fruit ?

A. To show to them that he was their Lord and God, and to give them an opportunity of deserving his favour by their obedience.

Q. Who tempted our first parents to eat the forbidden fruit ?

A. The devil, envying their happy state. *Gen. iii.*

Q. Whom do you mean by the Devil ?

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A. One of the rebellious or fallen angels, whom God cast out of Heaven.

Q. Whom do you mean by angels ?

A. Pure spirits without a body; created to adore and enjoy God in Heaven.

Q. Are the angels employed for any other purpose ?

A. Yes; they have often been sent as messengers from God to man; and are also appointed our guardians. *Heb. i. 7. Matt. iv. 6. Matt. xviii. 10.*

Q. Why were some angels cast out of Heaven ?

A. Because *through pride* they rebelled against God. *Isaias xiv.*

Q. Did God punish in any other way the angels who rebelled ?

A. Yes; he condemned them to Hell, a place of eternal torments.

Q. Why did God make Hell ?

A. To punish the devils or bad angels.

Q. Are any others condemned to Hell besides the devils or bad angels ?

A. Yes; all who die enemies to God; that is, all who die in the state of mortal sin.

Q. Can any one come out of Hell ?

A. No; *out of Hell there is no redemption.*

Q. How did God reward the angels who remained faithful ?

A. He confirmed them for ever in glory.

LESSON VI.

On Original Sin, &c.

Q. How did God punish the disobedience of our first parents ?

A. They were driven out of Paradise, stript of their first justice and innocence, and condemned to death with their posterity.

Q. Did God inflict any other punishments on our first parents ?

A. Yes ; he deprived them of all right to Heaven, and several other blessings intended for them.

Q. What were the chief blessings intended for our first parents ?

A. A constant state of happiness, if they remained faithful to God.

Q. Were we condemned to the same punishments of our first parents ?

A. Yes ; we are all made partakers of their sins and punishments ; as we should be all sharers in their innocence and happiness if they had been obedient to God. *Rom. v. 12.*

Q. How do you call the sin of our first parents ?

A. Original sin.

Q. What is original sin ?

A. The sin we inherit from our first parents ; and in which we were conceived and born *children of wrath.* *Ephes. ii. 3.*

Q. Why is it called original sin ?

A. Because it was committed by our first parents ; because we came into the world infected with it ; and because it is the origin and source of every evil and misery to us. *Rom. v. 12.*

Q. What other evils follow from the sin of our first parents ?

A. Our whole nature was corrupted by it, it darkened our understanding, weakened our will, and left in us a strong inclination to evil.

Q. What is the reason, that darkness in our understanding, weakness in our will, and an inclination to evil still remain, after original sin is forgiven.

A. That is permitted by Almighty God ; but if we resist our evil inclinations and bear patiently the

crosses of this life, we shall become sharers in the glory of Christ. St. Paul says, "*as you are partakers of the sufferings, so shall you be also of the consolation.*" 2 Cor. i. 7.

LESSON VII.

On Jesus Christ, &c.

Q. Did Christ become man immediately after the transgressions of our first parents?

A. No, though he was immediately promised to them as a redeemer. *Gen. iii. 15.*

Q. How many years after the fall of our first parents did Christ become man?

A. About four thousand years.

Q. How could they be saved, who lived before Christ became man?

A. By the belief of a redeemer to come; and by keeping the commandments of God.

Q. On what day did Christ become man?

A. On the twenty-fifth of March, the day of the Annunciation, *He was conceived of the Holy Ghost.* Apostles' Creed.

Q. Why is it called the day of the Annunciation?

A. Because on that day, the Angel Gabriel appeared to the Virgin Mary, and said to her: "Behold thou shalt conceive in thy womb, and shalt bring forth a son, and thou shalt call his name Jesus." *Luke i. 31.*

Q. On what day was Christ born of the Virgin Mary?

A. On Christmas day, in a stable at Bethlehem.

Q. How long did Christ live on earth?

A. About thirty three years, he led a most holy life in poverty and sufferings; *going about* for three years *doing good* and preaching his Gospel.

Q. Why did Christ live so long on earth?

A. To show to us the way to heaven by his instructions and example.

Q. How did Christ end his life ?

A. On Good Friday *he was crucified* on Mount Calvary, *and died*, nailed to a cross. Apostles' Creed.

Q. Why do you call that day *good* on which Christ suffered so painful a death ?

A. Because on that day, by dying on the cross, he showed the excess of his love, and purchased every blessing for us.

Q. Who condemned Christ to so cruel a death ?

A. *Pontius Pilate* the Governor, at the desire of the Jews.

Q. What should we learn from the sufferings and death of Christ ?

A. We should learn the enormity of sin, the hatred God bears to it, and the necessity of satisfying for it.

Q. Did any thing remarkable happen at the death of Christ ?

A. Yes; *the Sun was darkened, the Earth trembled, and the dead arose and appeared to many.*—Matt. xxxii.

LESSON VIII.

On Christ's descent into Hell, and on his resurrection and ascension into Heaven.

Q. Where did Christ's soul go after his death ?

A. It *descended into Hell*. Apostles' Creed.

Q. Did Christ's soul descend into the hell of the damned ?

A. No; but to a place or state of rest called *Limbo*. Acts ii. 24. 27. Psalm xv. 10.

Q. Who were in Limbo ?

A. The souls of the saints who died before Christ.

Q. Why did Christ go down into Limbo ?

A. St. Peter says, *to preach to those spirits that were in prison*; that is, to make known to them, in person, the joyful tidings of their redemption. 1 *Pet.* iii. 19.

Q. Why did not the souls of the saints, who died before Christ, go to Heaven immediately after their death?

A. Because Heaven was shut against them by the sin of our first parents; and could not be opened to any one, but by the death of Christ.

Q. When did the souls of the saints who died before Christ go to Heaven?

A. When Christ ascended into Heaven.

Q. Where was Christ's body while his soul was in Limbo?

A. In the sepulchre or grave.

Q. On what day did Christ rise from the dead?

A. On Easter Sunday, the *third day* after he was crucified, *he arose* body and soul, glorious and immortal, *from the dead*. Apostles' Creed.

Q. What does the resurrection of Christ prove?

A. That he was the true Messiah or Redeemer; for as by dying on the cross he showed himself a real mortal man, so, by raising himself from the dead, he proved himself God.

Q. How long did Christ stay on earth after his resurrection?

A. Forty days; to show that he was truly risen from the dead, and to instruct his apostles.

Q. After Christ had remained forty days on earth, where did he go?

A. On Ascension Day *he ascended* from Mount Olivet, with his body and soul, *into Heaven*. Apostles' Creed.

Q. Where is Christ in Heaven?

A. *He sits at the right hand of God, the Father Almighty.* Apostles' Creed.

Q. What do you mean by saying that Christ sits at the right hand of God?

A. I mean that Christ, as God, is equal to his Father in all things; and, as Man, is in the highest place in Heaven, next to God in power and glory.

Q. What did Christ promise to his Apostles before he ascended into Heaven?

A. That he would send *the Holy Ghost, the spirit of truth, to teach them all things; and to abide with them forever.* John xiv.

LESSON IX.

On the descent of the Holy Ghost, on the New Law, and on the sign of the Cross.

Q. ON what day, and after what manner, did the Holy Ghost descend on the apostles?

A. On Whitsunday *the Holy Ghost descended in the form of tongues of fire, and sat upon every one of them.* Acts ii.

Q. What does the scripture say of those who received the Holy Ghost?

A. *They were all filled with the Holy Ghost; and they began to speak, in divers tongues, the wonderful works of God.* Acts ii.

Q. Why did Christ send the Holy Ghost?

A. To sanctify his Church, to comfort his Apostles, and to enable them to preach his gospel, or the new law.

Q. What do you mean by the new law?

A. The law which Christ established on earth.

Q. Which was the old law?

A. The law given to the Jews.

Q. How do you call the followers of the new law?

A. Christians.

Q. How are we known to be Christians ?

A. By being baptized, by professing the doctrine of Christ, and by the sign of the Cross.

Q. How is the sign of the Cross made ?

A. By putting the right hand to the forehead, then under the breast, then to the left and right shoulders : saying, In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Q. Why do we make the sign of the Cross ?

A. To beg that Jesus Christ, by his own cross and passion, may bless and protect us.

Q. Should we frequently make the sign of the Cross ?

A. Yes ; particularly in all temptations and dangers, and before and after prayer ; but always with great attention and devotion.

Q. What does the sign of the Cross signify ?

A. It signifies and brings to our minds the principal mysteries of religion.

Q. What mysteries of religion does the sign of the Cross recall to our minds ?

A. The blessed Trinity, and the incarnation and death of our Saviour.

Q. How does the sign of the Cross remind us of the blessed Trinity ?

A. Because in making the sign of the Cross we invoke the three divine persons, saying, in the name of the Father, and of the Son, and of the Holy Ghost.

Q. How does the sign of the Cross bring to our minds the incarnation and death of our Saviour ?

A. Because as he suffered death in human flesh on the Cross, the sign of the Cross must naturally remind all true Christians of his incarnation and death.

Q. Where are true Christians to be found ?

A. Only in the true church.

LESSON X.

On the true Church.

Q. What do you mean by the true Church ?

A. The congregation of all the faithful, who being baptized, profess the same doctrine, partake of the same sacraments and sacrifice, and are governed by their lawful pastors, under one visible head on earth.

Q. How do you call the true Church ?

A. The Holy Catholic Church. Apostles' Creed.

Q. Is there any other true Church besides the Holy Catholic Church ?

A. No ; as there is but *one Lord, one Faith, one Baptism, one God and Father of all*, there is but one true Church. *Ephes. iv.*

Q. Are all obliged to be of the true Church ?

A. Yes ; no one can be saved out of it. *Acts ii. Luke x. John x. Matt. xviii.*

Q. Will strict honesty and moral good works, insure salvation to any one, whatever religion he may profess, or whatever church he may belong to ?

A. No ; unless such good works be enlivened by *faith that worketh by charity.* Gal. v. 6.

Q. Why must our good works be enlivened by faith ?

A. Because the Scriptures say, *without faith it is impossible to please God—and he that believeth not shall be condemned.* Heb. xi. 6. Mark xvi. 16.

Q. Are we justified by faith alone without good works ?

A. No ; as *the body without the spirit is dead, so also faith without good works is dead.* James ii. 26.

Q. Must our good works be also enlivened by charity ?

A. Yes ; for St. Paul says, *If I should distribute all my goods to feed the poor, and if I should deliver*

my body to be burned, and have not charity, it profiteth me nothing. 1 Cor. xiii. 3.

Q. What is that charity of which St. Paul speaks?

A. That pure and sincere love of God which makes us to do his will in all things, and to be obedient to his Church, which he commands us to hear. Matt. xviii. 17. Luke x. 16.

Q. Which are the marks and signs of the true Church?

A. The true Church is One, Holy, Catholic and Apostolical.

Q. How is the Church one?

A. In being *one body and one fold*, animated by *one spirit*, under *one head and one shepherd, Jesus Christ, who is over all the Church.* Ephes. i. and iv.

Q. In what else is the Church one?

A. In all its members believing the same truths, having the same sacraments and sacrifice, and being under one visible head on earth.

Q. How is the Church holy?

A. In its founder, Jesus Christ; in its doctrines and sacraments, and in the number of its children, who have been eminent for holiness in all ages.

Q. How is the Church catholic or universal?

A. Because it has subsisted in every age, and is to last to the end of time, and will be spread throughout all nations. *Matt. xxviii. and Rom. x.*

Q. How is the Church apostolical?

A. Because it was founded by Christ on his apostles, and was governed by them and their lawful successors; and because it never ceased, and never will cease to teach their doctrine. *Ephes. ii. 20.*

LESSON XI.

The Church continued.

Q. Why do you call the Church Roman?

A. Because the visible head of the Church is bishop

of Rome; and because St. Peter and his successors fixed their see in Rome.

Q. Who is the visible head of the Church?

A. The Pope; who is Christ's Vicar on earth, and supreme visible head of the church.

Q. To whom does the Pope succeed as visible head of the Church?

A. To St. Peter, who was chief of the apostles, Christ's Vicar on earth, and first pope and bishop of Rome.

Q. When was St. Peter made Pope, or head of the Church?

A. Chiefly when Christ said to him, *Thou art Peter, and upon this rock I will build my Church; and I will give to thee the keys of the kingdom of Heaven! Feed my lambs, feed my sheep.* Matt. xvi. John xxi.

Q. What do these texts of Scripture prove?

A. That Christ committed to St. Peter, and to his lawful successors, the care of his whole flock, that is, of his whole church, both pastors and people.

Q. Who succeeded to the other apostles?

A. The bishops of the holy Catholic Church.

Q. Can the Church ever cease to teach the truth?

A. No; Because Christ said to the pastors of the Church, "*Going, therefore, teach all nations, and behold I am with you all days, even to the consummation of the world.*" Matt. xxviii. 20.

Q. Can the Church at any time teach error?

A. No; for if she did, the gates or power of hell would prevail against her; she would not be the pillar and ground of truth; the Holy Ghost, the spirit of truth, would not dwell in her, nor would Christ himself be with his pastors teaching all days, even to the consummation of the world. Matt. xvi. 18. 1 Tim. iii. 15. John xiv. Matt. xxviii. 20.

Q. Why did Christ promise always to remain with his church ?

A. That he himself, directing and assisting by his Holy Spirit the pastors of his church, might teach all ages and nations.

Q. What else did Christ promise to his church ?

A. *That the gates of hell should not prevail against her.* Matt. xvi. 18.

Q. What other advantages have we in the true church ?

A. We have true faith, with the communion of saints, and the forgiveness of sins. Apostles' Creed.

Q. What means the forgiveness of sins ?

A. That Christ left to the pastors of his church the power of *forgiving sins.* St. John xx. 23.

LESSON XII.

On Sin.

Q. What is sin ?

A. Any wilful thought, word, deed, or omission, contrary to the will of God.

Q. What is mortal sin ?

A. A grievous offence or transgression against the law of God.

Q. Why is it called mortal ?

A. Because it kills the soul by depriving it of its true life, which is sanctifying grace—and because it brings everlasting death and damnation on the soul.

Q. Does venial sin deprive the soul of sanctifying grace, and deserve everlasting punishment ?

A. No ; but it hurts the soul by lessening its love for God ; and by disposing it to mortal sin—The scriptures say, *he that contemneth small things, shall fall by little and little.* Eccles. xix. 1.

Q. What is sanctifying grace ?

A. That grace which sanctifies the soul, and makes it pleasing to God.

Q. What do you mean by grace ?

A. A gift which God bestows upon us for the sake of Christ, and which enables us to keep his commandments and to deserve Heaven.

Q. Is grace necessary to salvation ?

A. Yes; *without me*, says Christ, *you can do nothing.* John xv. v.

Q. Is it a great misfortune to fall into mortal sin ?

A. It is the greatest of all misfortunes.

Q. What must we do if we be so unhappy as to fall into mortal sin ?

A. We must repent sincerely, and go to confession as soon as possible.

Q. Why should we go to confession if we fall into mortal sin ?

A. That we may recover God's friendship, and be always prepared to die.

Q. What should we do if we cannot go to confession ?

A. We must excite ourselves to perfect contrition, with a sincere desire of going to confession as soon as we can.

Q. How do you express an act of perfect contrition ?

A. O, my God ! I am heartily sorry for having offended thee, and I detest my sins most sincerely, because they displease thee, my God, who art infinitely good and perfect, and deserving of all my love ; and I firmly resolve, by thy holy grace, never more to offend thee, and to amend my life.

Q. Will perfect contrition reconcile us to God without confession ?

A. Yes ; and it is the only means we have to

recover God's friendship when we cannot go to confession.

Q. What is necessary for our contrition to be perfect ?

A. Perfect contrition is a deep and heartfelt sorrow for sin, arising from a pure love of God, and joined with a firm resolution of doing his will in all things.

Q. How many are the chief mortal sins, commonly called capital or deadly sins ?

A. Seven—Pride, Covetousness, Lust, Anger, Gluttony, Envy, Sloth.

Q. Why are they called capital sins ?

A. Because they are the heads or passions from which other sins proceed.

Q. Where shall they go who die in mortal sin ?

A. To Hell for all eternity.

Q. Where do they go who die in venial sin ?

A. To Purgatory.

LESSON XIII.

On Purgatory.

Q. What is Purgatory ?

A. A place or state of punishment in the other life, where some souls suffer for a time, before they can go to Heaven, where nothing defiled can enter. *Matt.* xii. 22. *Apoc.* xxi. 27.

Q. Do any others go to Purgatory besides those who die in venial sin ?

A. Yes ; all who die indebted to God's Justice on account of Mortal Sin.

Q. When God forgives Mortal Sin, as to the guilt of it and the eternal punishment it deserved, does he require temporary punishment to be suffered for it ?

A. Yes; very often, and even in this life, for our correction—to deter us from relapsing into sin; and that we should make some atonement to his offended justice and goodness. *Num.* xiv. and ii. *Kings* xii.

Q. Can the souls in Purgatory be relieved by our prayers and other good works?

A. Yes; being children of God, and still members of the Church, they share in the communion of saints; and the scripture says, *It is a holy and wholesome thought to pray for the dead, that they may be loosed from their sins.* 2 Mac. 12. 46.

Q. What means the communion of saints?

A. It means that all who belong to the true church, by their prayers and good works assist each other.

Q. Is it sufficient for salvation to be members of the true Church?

A. No; *we must avoid evil and do good.* 1 Pet. iii.

Q. *What good shall I do that I may have life everlasting?* Matt. xix. 16.

A. *If thou wilt enter into life, says Christ, keep the commandments.* Matt. xix. 17.

Q. What commandments am I to keep?

A. The Ten Commandments of God.

LESSON XIV.

On the Ten Commandments.

Q. Say the Ten Commandments of God.

A. I am the Lord thy God; thou shalt not have strange gods before me. Thou shalt not make to thyself either an idol or any figure to adore it.

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 the name of the Lord his God in vain.

3. Remember that thou keep holy the Sabbath day (or day of rest).

4. Honour thy Father and thy Mother, that thou mayest live long.

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. xx.

Q. Are the commandments of God called by any particular name?

A. Yes, they are called the *Decalogue* or ten words of God pronounced before all the Jewish people, and which he gave to Moses written on two tables of stone.

* Q. Which commandments were written on the first, and which on the second table?

A. The three first are generally supposed to have been written on the first table, because these three relate immediately to the duties which men owe to God. The other seven, as they regulate the duties of men one to another, or of each person to his neighbour, are supposed to have been written on the second table.

* Q. Were the ten commandments always numbered and divided as they are at present?

A. They were always ten in number, but some ancient writers supposed that the commandments relating immediately to God and written on the first table, were four in number, and those written on the second table, six.

The questions and answers marked thus * can be omitted in the ordinary recitation of the Catechism.

* Q. Does the difference in the manner of dividing or numbering the commandments add to or take any thing from the *Decalogue* or law of God ?

A. It does not ; as whether the commandments on the first table be three or four in number, and those on the second table, six or seven, the entire number is the same.

* Q. Is any part of the commandments left out ?

A. No ; but some words found with the first, third, fourth, and tenth commandments are omitted, that the words of the law may be clear, and short, and easily remembered ; and also because those additions to the substance of the law related to the special wants and dispositions of the Jews, and to the restraints imposed on them, or the rewards promised to them by Almighty God.

Q. Is it necessary to keep all, and every one of the ten commandments ?

A. Yes ; the scripture says, *whosoever shall offend in one is become guilty of all*, that is, the observance of the other commandments will not avail him to salvation. *James ii. 10.*

Q. What is commanded by the first commandment ?

A. To adore one God, and to adore but him alone.
How are we to adore God ?

A. By Faith, Hope, and Charity ; by prayer and sacrifice.

Q. What is faith ?

A. Faith is a divine virtue or gift, whereby we firmly believe what God has taught.

Q. Why is faith given to us by God ?

A. That we may honour Him, by submitting our reason to his word, even when the truths which he has taught exceed our comprehension ; it is also the

ground work and root of all justification.—*Coun^t Trent.*

Q. How do we know *with certainty* what God has revealed or taught?

A. We know it from the Apostles and their successors—the Bishops of the Catholic Church, whom Christ sent to teach all nations, promising to be with them all days, even to the end of the world. *Matt. xviii. 20.*

Q. Why do we believe what God has taught?

A. Because he is the *infallible truth*, and therefore cannot deceive, nor be deceived.

Q. What is hope?

A. A divine virtue or gift of God, by which we firmly hope for eternal life, and for the means to obtain it.

Q. Why do we hope in God?

A. Because he is infinitely powerful, good, and merciful; and because he is faithful to his word, and has promised all graces, even Heaven itself, through Jesus Christ, to all those who keep his commandments.

Q. What is charity?

A. A divine virtue, and the best gift of God, by which we love him above all, for his own sake; and our neighbour as ourselves, for the love of God.

Q. Why should we love God above all for his own sake?

A. Because God *alone* is infinitely good and perfect.

Q. How are we to love God above all?

A. By loving him more than ourselves, and more than any thing in the world—and by being disposed to sacrifice every thing that is most dear to us, even our very lives, if necessary, rather than to offend him.

Q. Should we often make acts of Faith, Hope, and Charity?

A. Yes; and particularly when we come to the use of reason, and at the hour of our death; also when we are tempted to sin, or have sinned against those divine virtues; and when we prepare ourselves to receive any sacrament.

LESSON XV.

On the First Commandment.

Q. What is forbidden by the first Commandment?

A. All sins against Faith, Hope, and Charity, and other duties of religion.

Q. How does a person sin against Faith?

A. By not endeavouring to know what God has taught—by not believing what God has taught—and by not professing his belief in what God has taught.

Q. Who are they who do not endeavour to know what God has taught?

A. They who neglect to learn the Christian doctrine.

Q. Who are they who do not believe what God has taught?

A. Heretics and Infidels.

Q. Who are they who sin against Faith, by not professing their belief in what God has taught?

A. All those who by any outward act, profession, or declaration, deny the true religion or church, in which they inwardly believe.

Q. Can persons who deny outwardly the true religion or church, in which they inwardly believe, expect salvation while in that state?

A. No: *Whosoever, says Christ, shall deny me before men, I will also deny him before my Father who is in Heaven.* Matt. x. 33.

Q. When in particular are we obliged to make open profession of our faith or religion?

A. As often as God's honor, our own spiritual good, or our neighbour's edification require it.— *Whosoever, says Christ, shall confess me before men, I will also confess him before my Father who is in Heaven.* Matt. xxxii.

Q. Is a person in the way of salvation who in his heart believes in the true church; but through pride or worldly motives, does not profess his faith openly, or comply with its essential duties?

A. No; St. Paul says, *with the heart we believe unto justice, but, with the mouth, confession is made unto salvation.* Rom. x. 10.

Q. What does St. Paul say of apostates, that is, of those *who are fallen away* from the true religion or church?

A. That *it is impossible for them to be renewed again to penance*, that is their conversion is extremely difficult. Heb. vi.

Q. Why is the conversion of apostates so very difficult?

A. Because by their apostacy *they crucify again the Son of God, and make a mockery of him.* Heb. vi. 6.

Q. Which are the sins against hope?

A. Despair and presumption.

Q. What is despair?

A. A diffidence in God's mercy.

Q. What is presumption?

A. A foolish expectation of salvation, without making use of the necessary means to obtain it.

Q. How does a person sin against the love of God?

A. By every sin, but particularly by mortal sin.

Q. How does a person sin against the love of his neighbour?

A. By injuring him in any respect; and by not assisting him, when able, in his spiritual or corporal necessities.

LESSON XVI.

First Commandment continued.

Q. What else is forbidden by the first commandment?

A. To give to any creature the honour due to God alone.

Q. Are we forbidden to honour the saints?

A. No; if we only honour them as God's special friends and faithful servants, and if we do not give them supreme or divine honour, which belongs to God alone.

Q. How do Catholics distinguish between the honour they give to God, and the honour they give to the saints, when they pray both to God and the saints.

A. Of God alone they pray for grace and mercy, and of the saints they only ask the assistance of their prayers. Tobias xii. 12.

Q. Is it lawful to recommend ourselves to the saints, and to ask their prayers?

A. Yes; it is lawful and a very pious practice to ask their prayers, as it is lawful to ask the prayers of our fellow creatures on earth, and to pray for them. 1. Thess. v. 25. James v. 16.

Q. Why do Catholics kneel before the images of Christ and his saints?

A. To honor Christ and his saints, whom their images represent. Exod. xxv

Q. Is it proper to show any mark of respect to the crucifix, and the pictures of Christ and his saints?

A. Yes; because they relate to Christ and his

saints, being representations and memorials of them. Acts xix. 12. Matt. ix.

Q. Why do Catholics honor the relics of saints ?

A. Because their bodies had been the temple of the Holy Ghost; and at the last day will be honored and glorified for ever in Heaven.

Q. May we then pray to the crucifix, or the images or relics of the saints ?

A. By no means; for they have neither life nor sense, nor power to hear or help us.

Q. Why then do we pray before the crucifix, and before the images and relics of the saints ?

A. Because they enliven our devotion, by exciting pious affections and desires, and by reminding us of Christ and his saints; they also encourage us to imitate their virtues and good works. Exod. xxv. 18. John iii. 14.

Q. Is it not forbidden by the first commandment to make images ?

A. No; if we do not make them for gods, to adore and serve them as the idolators did.

Q. Is there any thing else forbidden by the first commandment ?

A. Yes; all dealings and communications with the devil; and inquiring after things lost, hidden, or to come, by improper means.

Q. Is it also forbidden to give credit to dreams, to fortune-telling, and the like superstitious practices ?

A. Yes; and all incantations, Charms and Spells; all superstitious observations of omens and accidents, and such nonsensical remarks, are also very sinful.

Q. What do you think of plays at a theatre or elsewhere, in which religion, its ministers, and sacred ceremonies are ridiculed.

A. They are impious and highly criminal, and strictly forbidden by the first commandment.

LESSON XVII.

On the Second, Third, and Fourth Commandments.

Q. Say the second commandment.

A. Thou shalt not take the name of the Lord thy God in vain, for the Lord shall not hold him guiltless that shall take the name of the Lord in vain.

Q. What is commanded by the second commandment?

A. To speak with reverence of God, of his saints, and ministers of religion, its practices and ceremonies; and of all things relating to divine service.

Q. What else is commanded by the second commandment?

A. To keep our lawful oaths and vows.

Q. What is forbidden by the second commandment?

A. All false, rash, unjust, and unnecessary oaths; also cursing, swearing, blaspheming and profane words. Matt. v. 34. James v. 12.

Q. Is it ever lawful to swear?

A. It is; when God's honor, our own or our neighbour's good, or necessary defence require it.

Q. What do you mean by an unjust oath?

A. An oath injurious to God, or to our neighbour.

Q. Is a person obliged to keep an unjust oath?

A. No; he sinned in taking it, and would sin also in keeping it.

Q. Is a person obliged to keep a lawful oath?

A. Yes; and it would be perjury to break it.

Q. What is perjury?

A. To break a lawful oath, or take a false one.

Q. Is perjury a great sin?

A. It is a most grievous sin.

Q. Say the third commandment.

A. Remember that thou keep holy the Sabbath day.

Q. What is commanded by the third commandment?

A. To spend the Sunday in prayer, and other religious duties.

Q. Which are the chief duties of religion in which we should spend the Sundays?

A. Hearing Mass devoutly, attending vespers or evening prayers, reading moral and pious books, and going to communion.

Q. Is the hearing of Mass sufficient to sanctify the Sunday?

A. No; a part of the day should be given to prayer, and other good works.

Q. What particular good works are recommended to sanctify the Sunday?

A. The works of mercy, spiritual and corporal, and particularly to instruct the ignorant in the way of salvation, by word and example. Daniel xii. 3.

Q. What is forbidden by the third commandment?

A. All unnecessary servile work, and whatever may hinder the due observance of the Lord's day, or tend to profane it.

Q. Is it lawful to buy or sell on the Lord's day?

A. It is not lawful to buy, to sell, or to work on Sundays, unless in cases of great necessity, such as seldom happen.

Q. Is it lawful on Sundays to frequent taverns, dances, and other places, or assemblies, in which virtue is endangered or sin committed?

A. No, because Christians are obliged at all times to avoid sin and shun the occasions of it, but particularly on Sundays, which they are bound to keep holy.

Q. Say the fourth commandment.

A. Honor thy father and thy mother, that thou mayest live long.

Q. What is commanded by the fourth commandment?

A. To love, honor, and obey parents and superiors. Col. iii. 20.

Q. What is forbidden by the fourth commandment?

A. To despise our parents or superiors, to disobey them or wish ill to them, or neglect them if they be in want.

Q. What are the chief duties of parents?

A. To provide for their children, to teach them and all others under their care the Christian Doctrine, to give them good example, and by every means in their power to lead them to God. 1 Tim. v. 8.

Q. What special reward has God promised to dutiful children?

A. A long and happy life in this world.—Ephes. vi.

Q. What are the duties of subjects to the temporal powers?

A. *To be subject to them, and to honor and obey them, not only for wrath, but also for conscience sake; for so is the will of God.* 1 Pet. and Rom 13.

Q. Does the Scriptures require any other duty of subjects?

A. Yes; *to pray for kings, and for all that are in high station, that we may lead a quiet and peaceable life.* 1 Tim. ii.

Q. Is it lawful to resist or combine against the esta-

blished authorities, or to speak with contempt or disrespect of those who rule over us ?

A. No ! St. Paul says, *Let every soul be subject to the higher powers, he that resisteth the power resisteth the ordinance of God ; and they that resist, purchase to themselves damnation.* Rom. xiii.

Q. What are the chief duties of masters to their servants, apprentices, and all others under their care ?

A. To lead them to God by word and example ; to see that they be exact in their religious duties ; to treat them with justice and humanity ; and to correct and reprove them when necessary.

Q. What does St. Paul say to masters ?

A. *Masters, do to your servants that which is just and equal, knowing that you also have a master in Heaven.* Colos. iv. i.

Q. What are the chief duties of servants and apprentices, to their masters ?

A. To be obedient, respectful, and faithful to them, to be diligent to their work and services, and not to suffer their masters to be injured in their property by any person. Ephes. 6. Col. 3.

LESSON XVIII.

On the Fifth, Sixth, Seventh, and Eighth Commandments.

Q. Say the fifth commandment ?

A. Thou shalt not kill.

Q. What is forbidden by the fifth commandment ?

A. All wilful murder, quarrelling, fighting, hatred, anger and revenge.

Q. What else is forbidden by the fifth commandment ?

A. All offensive language, all provoking words, the giving of scandal or bad example ; and not to ask par-

den of those whom we have offended. Matt. v. 39.

Q. Say the sixth commandment ?

A. Thou shalt not commit adultery.

Q. What is forbidden by the sixth commandment ?

A. All unchaste freedoms with another's wife or husband.

Q. What else is forbidden by the sixth commandment ?

A. All immodest looks, words, or actions, and every thing that is contrary to chastity. Col. iii. 5.

Q. Are immodest songs, discourses, novels, comedies, and plays, forbidden by the sixth commandment ?

A. Yes ; and it is sinful to join in them, to encourage them, or be present at them.

Q. Say the Seventh Commandment.

A. Thou shalt not steal.

Q. What is forbidden by the seventh commandment ?

A. All unjust taking or keeping what belongs to another.

Q. What else is forbidden by the seventh commandment ?

A. All cheating in buying or selling, or any other injury done our neighbour in his property. 1 Cor. v. 10.

Q. Is it lawful to take, or buy what you know or prudently suppose to have been stolen ?

A. No ; to accept of, or purchase what is known or prudently supposed to have been stolen, is equally sinful as the stealing of it.

Q. What is commanded by the seventh commandment ?

A. To pay our lawful debts, and to give every one his own.

Q. What are they obliged to do, who retain ill gotten goods, or who have unjustly what belongs to another?

A. To restore them as soon as possible, and as far as they be able, otherwise the sin will not be forgiven them.

Q. Say the eighth commandment.

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

Q. What is forbidden by the eighth commandment?

A. All false testimonies, rash judgments, and lies. Matt. vii. 1.

Q. Is it lawful to tell an innocent or jocose lie, or to tell a lie for a good purpose?

A. No lie can be lawful or innocent; and no motive, however good, can excuse a lie, because a lie is always sinful and bad in itself. John viii. 44.

Q. What else is forbidden by the eighth commandment?

A. Backbiting, calumny, detraction; and all words and speeches hurtful to our neighbour's honor or reputation.

Q. What mean you by backbiting, calumny, and detraction?

A. Backbiting means, the speaking ill of any person in his absence; calumny means, to tell lies of one's neighbour; and detraction, to make known his hidden sins or defects.

Q. Are backbiting, calumny, and detraction, grievous sins?

A. They are generally grievous sins, for *The Lord hateth and his soul detesteth the deceitful witness that uttereth lies, and him that soweth discord among brethren.* Prov. vi. 19.

Q. What is commanded by the eighth commandment ?

A. To speak of others with justice and charity, as we would be glad they would speak of us; and to witness the truth in all things.

Q. What must they do who have given false evidence against a neighbour, or who have spoken ill of him, or injured his character in any respect ?

A. They must repair the injury done him, as far as they are able; and make him satisfaction, by restoring his good name as soon as possible, otherwise the sin will not be forgiven them.

LESSON XIX.

On the Ninth and Tenth Commandments.

Q. Say the ninth commandment.

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

Q. What is forbidden by the ninth commandment ?

A. All immodest thoughts and desires, and wilful pleasure in them.

Q. What else is forbidden by the ninth commandment ?

A. All immediate occasions of immodest thoughts and desires.

Q. What are the immediate occasions of immodest thoughts and desires ?

A. Unchaste words and discourses; immodest books and pictures, and all amusements dangerous to chastity.

Q. What else may be deemed immediate occasions of immodest thoughts and desires ?

A. Lascivious looks and touches, idleness, bad company, all excess in eating and drinking, and whatever tends to inflame the passions.

Q. Is it sinful to have unchaste thoughts, when

there is no intention or desire to indulge them, by any criminal action ?

A. They are always very dangerous, and when entertained deliberately and with pleasure, *they defile the soul* like criminal actions. Matt. v. 28.

Q. Say the tenth commandment ?

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

Q. What is forbidden by the tenth commandment ?

A. All covetous thoughts and unjust desires of our neighbour's goods or profits.

Q. To how many commandments may the ten commandments be reduced ?

A. To these two principal commandments, which are the two great precepts of charity. *Thou shalt love the Lord thy God, with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself. This do and thou shalt live.* Luke x. Matt. v. 2.

Q. And who is my neighbour ? Luke x. 29.

A. Mankind of every description, and without any exception of persons, even those who injure us, or differ from us in religion.

Q. How am I to love my neighbour as myself ?

A. *As you would, says Christ, that men should do to you, do you also to them in like manner.* Luke vi. 31.

Q. What particular duties are required of you by that rule ?

A. Never to injure my neighbour by word or deed, in his person, property, or character, to wish well to him and to pray for him, and always to assist him, as far as I am able, in his spiritual and corporal necessities.

Q. Am I also obliged to love my enemies ?

A. Most certainly. *Love your enemies, says Christ,*

do good to them that hate you, bless them that curse you, and pray for them that persecute and calumniate you.
 Luke vi. Matt. v.

LESSON XX.

On the Precepts of the Church.

Q. Are there any other commandments besides the ten commandments of God ?

A. There are, the commandments or precepts of the church, which are chiefly six.

Q. Say the six commandments of the church.

A. 1. To hear Mass on Sundays, and all holidays of obligation.

2. To fast and abstain on the days commanded ;

3. To confess our sins at least once a year.

4. To receive *worthily* the Blessed Eucharist, at Easter or within the time appointed.

5. To contribute to the support of our pastors.

6. Not to solemnise marriage at the forbidden times nor to marry persons within the forbidden degrees of kindred, or otherwise prohibited by the church ; nor clandestinely.

Q. What are our first and chief duties on Sundays and kept holy-days ?

A. To hear Mass *devoutly*, and in every other respect we should keep them holy.

Q. Is it a mortal sin not to hear Mass on a Sunday or kept holy-day ?

A. It is, if we be absent from it through our own fault ; and fathers and mothers, masters and mistresses, and all such persons sin *grievously*, who hinder, without sufficient cause, children, servants, or any others subject to them, from hearing Mass on a Sunday, or kept holy-day.

Q. What do you mean by holy-days ?

A. Certain solemn days ordered by the church to be kept holy.

Q. Why were holy-days instituted by the church ?

A. To recall to our minds, with praise and thanksgiving, the great mysteries of religion, and the virtues and rewards of the saints, and to glorify God in them.

Q. What are we obliged to do by the second commandment of the church ?

A. To give part of the year to fast and abstinence. Matt. vi. 16. 17. 18.

Q. What do you mean by fast days ?

A. Certain days on which we are allowed but one meal, with a small refreshment either in the morning or evening, and forbidden flesh meat.

Q. What do you mean by days of abstinence ?

A. Certain days on which we are forbidden to eat flesh meat, but are allowed the usual number of meals.

Q. Are all persons obliged to fast ?

A. Young persons not fully grown ; persons feeble through old age ; the sick, and such as are only recovering from illness ; as likewise all persons employed in hard labour are not obliged to fast.

Q. Are all persons obliged to abstain from flesh meat on fast days or days of abstinence ?

A. Children not yet come to the use of reason ; the sick and those just recovering from sickness are not obliged to abstain from flesh meat.

Q. Why does the church command us to abstain on Fridays ?

A. In commemoration of the sufferings and death of our Saviour.

LESSON XXI.

The Precepts of the Church continued.

Q. What means the commandment of confessing our sins at least once a year ?

A. It means that we are threatened with very severe penalties by the church, if we do not go to confession within the year.

Q. Does a bad confession satisfy the obligation of confessing our sins once a year ?

A. So far from it, that it renders us more guilty by the additional crime of *sacrilege*.

Q. Is it sufficient to go but once a year to confession ?

A. No; frequent confession is necessary for all those who fall into mortal sin, or who desire to advance in virtue.

Q. At what age are children obliged to go to confession ?

A. As soon as they are capable of committing sin; that is, when they come to the use of reason, which is generally supposed to be about the age of seven years.

Q. Where and from whom are we to receive the blessed Eucharist at Easter ?

A. In our own parish, and from our own pastor.

Q. At what age are children obliged to receive the blessed Eucharist ?

A. As soon as they are able to discern the body of the Lord, that is, when they understand what the blessed Eucharist is, and how they should be prepared to receive it *worthily*. 1 Cor. xi. 29.

Q. What punishment has the church decreed against those who neglect to receive the Blessed Eucharist at Easter ?

A. They are to be excluded from the house of God whilst living, and deprived of Christian burial when they die. 21 Canon, Council Lateran.

Q. Are we obliged in conscience and justice to contribute to the support of our pastors ?

A. Yes; and by a divine precept also, St. Paul says, *So the Lord ordained, that they who preach the gospel should live by the gospel.* 1 Cor. ix. 13, 14.

Q. Is a clandestine marriage a lawful marriage?

A. Every clandestine marriage is grievously sinful, and those who contract, solemnize, or witness such marriages, are sharers in the guilt.

Q. Is a clandestine marriage valid or binding?

A. *Where the decree of the Council of Trent relating to such marriages has been published and received, a clandestine marriage is no marriage; it is null and void in the sight of God and of the Church.*

Q. What is a clandestine marriage?

A. Every marriage of Catholics is declared clandestine by the church, at which the parish priest of the man or woman is not present, or another priest by his leave, or leave of the bishop, with two or three witnesses. *Con. Trid. SS. 24 de Reform. Mat. Cap. 1.*

Q. Do the precepts of the church oblige, under pain of mortal sin?

A. Yes; *He that will not hear the church, says Christ, let him be to thee as the heathen and the publican.* Luke 16, and Matt. xviii. 17.

Q. What is necessary to keep the commandments of God and of his church?

A. The grace of God, which is to be obtained chiefly by prayer and the sacraments.

LESSON XXII.

On Prayer.

Q. What is prayer?

A. A raising up of the heart and soul to God, to adore him, to bless his holy name, to praise his goodness, and to return him thanks for his benefits.

Q. Is prayer any thing else ?

A. It is an humble petition to God for all necessities, both for soul and body.

Q. When should we pray ?

A. Christ himself says, *We ought always to pray.* Luke xviii. 1.

Q. How can we always pray ?

A. By offering to God all our thoughts, words, and actions ; by keeping ourselves in the state of grace, and by praying at certain times.

Q. At what particular times should we pray ?

A. On Sundays and holidays, every morning and every night, and in all dangers, temptations, and afflictions.

Q. After what manner should we pray ?

A. With all possible attention and devotion, and in a respectful posture, on bended knees.

Q. What conditions are necessary to render our prayers acceptable ?

A. We must always offer them with an humble and contrite heart ; with fervour and perseverance ; with confidence in God's goodness ; with resignation to his will, and in the name of Jesus Christ.

Q. What do you say of those, who at their prayers think not of God, nor of what they say ?

A. If their distractions be wilful, their prayers, instead of pleasing God, offend him, and are an abomination to him. Matt. 15.

Q. What prayers are most recommended to us ?

A. The Lord's prayer, the Hail Mary, the Apostles' Creed, and the Confiteor or general Confession.

Q. Does the church also recommend the Acts of Faith, Hope, and Charity ?

A. Yes ; most earnestly : they are an excellent form of prayer, and remind us of our chief duties to God.

Q. What are our chief duties to God ?

A. To believe in him, to hope in him, and to love him.

Q. Why do you make an act of Contrition before the acts of Faith, Hope, and Charity ?

A. To obtain pardon of my sins ; and thereby to render my prayers more acceptable to God, and more beneficial to myself.

LESSON XXIII.

On the Lord's Prayer, and Hail Mary.

Q. Who made the Lord's prayer ?

A. Jesus Christ. Matt. iv. 9, 10.

Q. Whom do you call our Father, when you say the Lord's Prayer ?

A. Almighty God, who is the common Father of all.

Q. What means hallowed be thy name ?

A. By this we beg, that God's name may be praised and glorified by all his creatures.

Q. What means, thy kingdom come ?

A. By this we beg that God may reign in our hearts, by his grace, in this life ; and that we may reign for ever with him in the next.

Q. What means thy will be done ?

A. By this we beg, that God would enable us by his grace, to do his will in all things on earth, as the angels and saints do in heaven.

Q. What means, give us this day our daily bread ?

A. By this we beg for all necessaries for our souls and bodies.

Q. What means, forgive us our trespasses, as we forgive them who trespass against us ?

A. By this we beg, that God would forgive our offences, as we forgive them, who offend us.

Q. Will God forgive our offences, if we do not forgive our enemies, and all those who have offended us ?

A. No ; God will show no mercy to us, *unless we forgive from our hearts* our enemies, and all those who have offended or injured us. Matt. xv:iii. 35 and vi. 15.

Q. What means, lead us not into temptation ?

A. By this we beg, that God would strengthen us against all temptations.

Q. What means, deliver us from evil ?

A. By this we beg, that God would deliver us, in body and soul, from all evil, particularly that of sin.

Q. Who made the Hail Mary ?

A. The Angel Gabriel and St. Elizabeth made the first part of it, and the Church made the last. Luke i. 28.

Q. Is it lawful to honour the Virgin Mary ?

A. Yes ; whereas God himself so much honoured her. And the Scripture says, *All nations shall call Her blessed.* Luke i. 28.

Q. What honor do we give our blessed Lady ?

A. We honor her more than all the other saints ; because she is the Mother of God—but we never give her divine or supreme honor, which is due to God alone.

Q. Why do Catholics so often repeat the Hail Mary and Holy Mary ?

A. To honor the mystery of the Incarnation, which that prayer expresses ; and to show their great respect and devotion to the Mother of God, and their special confidence in her assistance, particularly at the hour of death.

Q. And why do you always say the Hail Mary after the Lord's Prayer ?

A. That by her intercession we may more easily obtain what we ask for in the Lord's Prayer,

LESSON XXIV.

On the Sacraments, and on Baptism.

Q. By what other means, besides prayer, can we obtain the grace of God ?

A. By the Sacraments, the most powerful of all means.

Q. What is a Sacrament ?

A. A visible, that is, an outward sign or action, appointed by Christ to give grace.

Q. Whence have the Sacraments the power of giving grace ?

A. From the merits of Christ, which they apply to our souls.

Q. Why are so many ceremonies used in the administration of the Sacraments ?

A. To excite devotion and reverence to them; and to signify and explain their effects.

Q. How many Sacraments are there ?

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

Q. What is Baptism ?

A. A sacrament which cleanses from Original Sin, makes us Christians and children of God, and heirs to the kingdom of Heaven.

Q. Does Baptism also remit the actual sins committed before it ?

A. Yes; and all the punishment due to them.

Q. Is Baptism necessary to salvation ?

A. Yes; without it *We cannot enter into the kingdom of God.* John iii. 5.

Q. Who are appointed by Christ to give Baptism ?

A. The pastors of his Church ; but in case of necessity any lay man or woman can give it.

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.* Matt. xxviii. 19.

Q. What do we promise in Baptism ?

A. To renounce the Devil, with all his works and pomps.

LESSON XXV.

On Confirmation.

Q. What is Confirmation ?

A. A sacrament by which the Holy Ghost is given to such as are baptized, in order to strengthen them in their faith, and make them perfect christians.

Q. How does the Bishop give Confirmation ?

A. By the imposition of hands, and by prayer ; that is, he holds out his hands, and prays at the same time, that the Holy Ghost may descend upon those who are to be confirmed—and then makes the sign of the cross on their foreheads with chrism. Acts iii.

Q. Why does the bishop give the persons he confirms a stroke on the cheek, saying, *peace be with you ?*

A. To put them in mind, that, by confirmation they are strengthened to suffer, and, if necessary, even to die for Christ ; and also, that crosses and sufferings borne for the sake of Christ, produce in us that peace of God which surpasseth all understanding. Phil. iv. 8.

Q. To receive confirmation *worthily*, is it necessary to be in the state of grace ?

A. Yes ; and children of an age to learn should be instructed in the Christian doctrine.

Q. What special preparations should be made for confirmation ?

A. To make a good confession ; and by fervent prayer to beseech our heavenly Father to send his Holy Spirit on us. Luk^s ix. 13.

Q. What do you think of those who receive Confirmation in the state of mortal sin ?

A. They receive no benefit by it—but become more sinful, by adding to their former guilt the horrid crime of sacrilege.

Q. What graces are received by Confirmation ?

A. The Seven Gifts of the Holy Ghost.

Q. Repeat the seven gifts of the Holy Ghost ?

A. Wisdom, Understanding, Counsel, Fortitude, Knowledge, Piety, and the Fear of the Lord.

Q. What obligations do we contract by Confirmation ?

A. To profess our faith openly—not to deny our religion on any occasion whatsoever ; and like good soldiers of Christ, *to be faithful to him unto death.* Apoc. ii. 10.

Q. Is it a great sin to neglect Confirmation ?

A. Yes ; especially in those evil days, when faith and morals are exposed to so many, and such violent temptations.

LESSON XXVI.

On the blessed Eucharist.

Q. What is the blessed Eucharist ?

A. The body and blood, soul and divinity of Jesus Christ, under the appearances of bread and wine.

Q. What means the word Eucharist ?

A. A special grace or gift of God ; and it means also, a solemn act of thanksgiving to God for all his mercies

Q. What do you mean by the appearances of bread and wine?

A. I mean whatever appears in the Blessed Eucharist to our outward senses, that is, to our taste, sight, or touch, after the substance of the bread and wine is changed into the body and blood of Christ.

Q. Can Christ be truly, really, and substantially present at all times and places where Mass is celebrated, or the blessed Eucharist preserved?

A. He can; because Christ is truly God, to whom all times and places are equally present; and he can, by his Almighty power, cause his blessed body and soul, which are inseparably united to his Divinity, to be present in whatever manner, and in whatever places or times he pleases.

Q. Are both the body and blood of Christ under the appearance of bread and under the appearance of wine?

A. Yes; Christ is whole and entire, *true God* and *true Man*, under the appearance of each.

Q. Are we to believe, that the God of all Glory is under the appearances of our corporeal food?

A. Yes; as we must also believe that the God of all Glory suffered death, under the appearance of a criminal on the cross.

Q. How can the bread and wine become the body and blood of Christ?

A. By the goodness and power of God, who created the world out of nothing by his word only, and who can change as he pleases whatever he created, for to him *no word shall be impossible*. Luke i. 37.

Q. Are we assured that Christ changed bread and wine into his body and blood?

A. Yes; by the very words which Christ himself

said when he instituted the blessed Eucharist, at his last supper.

Q. Which are the words Christ said, when he instituted the blessed Eucharist ?

A. *This is my body ; this is my blood.* Matt. xxvi.

Q. Did Christ give power to the priests of his church, to change bread and wine into his body and blood ?

A. Yes ; when he said to his apostles at his last supper : *Do this for a commemoration of me.* Luke xxii. 19.

Q. Why did Christ give to the priests of his church so great a power ?

A. That his children throughout all ages and nations might have a most acceptable sacrifice to offer to their heavenly Father—and the most precious food to nourish their souls.

Q. What is a sacrifice ?

A. That first and most necessary act of religion, whereby we acknowledge God's Supreme dominion over us, and our total dependance on him.

Q. What is the sacrifice of the New Law ?

A. The Mass.

Q. What is the Mass ?

A. The sacrifice of the body and blood of Christ, which are really present under the appearances of bread and wine : and are offered to God by the priest, for the living and the dead.

Q. Is the Mass a different sacrifice from that of the Cross ?

A. No ; because the same Christ, who once offered himself a bleeding victim to his heavenly Father on the cross, continues to offer himself, in an unbloody manner, by the hands of his priests, on our altars.

Q. Was Mass offered in the Old Law ?

A. No ; so great a sacrifice was reserved for the New Law, which was to fulfil the figures of the Old Law, and to give Religion its full perfection.

Q. At what part of the Mass are the bread and wine changed into the body and blood of Christ ?

A. At the consecration.

Q. By whom are the bread and wine changed into the body and blood of Christ ?

A. By the priest, but in virtue of the words of Christ, whose person the priest represents at the awful moment of Consecration.

Q. What are the ends for which Mass is said ?

A. To give God honor and glory, to thank him for his benefits ; to obtain remission of our sins, and all other graces and blessings through Jesus Christ.

Q. For what other end is Mass offered ?

A. To continue and represent the sacrifice of Christ on the cross.—*This do*, says Christ, *in remembrance of me.* 1 Cor. xi.

Q. How should we assist at Mass ?

A. With great interior recollection and piety, and with every mark of outward respect and devotion.

Q. Which is the best manner of hearing Mass ?

A. To offer it to God with the priest for the same purposes for which it is said, to meditate on Christ's sufferings, and to go to communion.

LESSON XXVII.

On Communion and Penance.

Q. What do you mean by going to Communion ?

A. Receiving the Blessed Eucharist.

Q. Is it advisable to go often to communion ?

A. It is; as nothing can conduce more to a holy life. *He that eateth this bread, says Christ, shall live forever.* John vi. 59.

Q. How must we be prepared for communion?

A. We must be in a state of grace; penetrated with a lively faith, animated with a firm hope, and inflamed with an ardent charity. 1 Cor. xi. 28.

Q. What means to be in a state of grace?

A. To be free, at least, from the guilt of mortal sin.

Q. How are we to be penetrated with a lively faith?

A. By firmly believing that in the blessed Eucharist Jesus Christ himself is present, true God and true man, his very flesh and blood, with his soul and divinity.

Q. How are we to be animated with a firm hope?

A. By having great confidence in the goodness of Christ; who gives himself to us without reserve in that banquet of love.

Q. And how are we to be inflamed with an ardent charity?

A. By returning love for love to Christ; and by devoting ourselves in earnest to his service all the days of our lives.

Q. Is any thing else required before communion?

A. Yes; to be fasting from midnight; and we should appear very modest and humble, and clean in dress; showing in our whole exterior the greatest devotion and reverence to so holy a sacrament.

Q. What should we do after communion?

A. We should spend some time in meditation and prayer; and particularly in acts of thanksgiving.

Q. Is it a great sin to receive *unworthily*?

A. Yes; *Whosoever receives unworthily shall be*

guilty of the body and blood of the Lord, and eats judgment, that is, damnation to himself not discerning the body of the Lord. 1 Cor. xi. 27, 29.

Q. What do you mean by receiving unworthily?

A. To receive the blessed Eucharist in the state of mortal sin.

Q. What should a person do if he be in mortal sin before communion?

A. He must obtain pardon in the sacrament of Penance.

Q. What is Penance?

A. A sacrament by which the sins are forgiven, which are committed after baptism.

Q. By whose power are sins forgiven?

A. By the power of God which Christ left to the pastors of his Church.

Q. When did Christ leave to the pastors of his church the power of forgiving sins?

A. Chiefly when He said to his apostles, *Receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained.* John xx. 22, 23.

Q. What is Absolution?

A. Absolution is the pardon of our sins granted by the Priest in the name of Jesus Christ.

Q. What are the integral parts of Penance?

A. Confession, Contrition and Satisfaction.

LESSON XXVIII.

On Confession and on Indulgences.

Q. What is confession?

A. Confession is a full and entire declaration of our sins to an authorized Priest, in order to obtain the grace of Absolution.

Q. What is the best method to prepare for a good Confession ?

A. First, earnestly to beg of God the grace to make a good confession.—Secondly, to examine ourselves carefully in the commandments of God and of his church; on the seven deadly sins, and particularly on our strongest passions and the duties of our state of life, that we may know in what and how often we have sinned in thought, word, deed, or omission.—Thirdly, to make acts of faith, hope, and charity.—And fourthly, to excite ourselves to a sincere contrition for our sins.

Q. What is contrition ?

A. Contrition is a heart-felt sorrow for past sin, and a hatred of it, with a firm purpose of sinning no more.

Q. How may we excite ourselves to contrition ?

A. By begging it of God in fervent prayer; then by thinking of the torments of the damned in hell, of the happiness of the Saints in heaven, of the judgment which will be passed on us after death; and above all by considering the patience, sufferings, and mercy of our Saviour, who laid down his life for us, and to whom by sinning we have been faithless and ungrateful.

Q. Which is the best motive to excite contrition ?

A. To be sorry for our sins, because they are offensive to God, who is infinitely good and perfect in himself, and *who is our reward exceeding great.* Gen. xv. 1.

Q. What must we do at confession ?

A. We must beg the priest's blessing; say the Confiteor, accuse ourselves of our sins, listen attentively to his instructions, and renew our sorrow when he gives absolution.

Q. What do you think of those who conceal a mortal sin in confession ?

A. They commit a most grievous sin by *telling a lie to the Holy Ghost*—and instead of obtaining pardon, they incur much more the wrath of God. Acts. v.

Q. Can our sins be forgiven in confession if we be not sorry for them, and resolved to amend our lives ?

A. No ; without sorrow for sin, and a purpose of amendment, the absolution of the Priest is void, and of no effect.

Q. What must persons do, who did not carefully examine their consciences ; or who had not sincere sorrow for their sins ; or who wilfully concealed a mortal sin in confession ?

A. They must truly repent of all such bad and sacrilegious confessions, and make them over again.

Q. What is the surest sign that our confessions were good, and that we had sincere sorrow for our sins ?

A. *The amendment of our lives.*

Q. What should we do after confession ?

A. We should return God thanks and diligently perform the penance enjoined by the confessor.

Q. What is Satisfaction ?

A. Satisfaction is the faithful performance of the penance enjoined by the Priest in the Sacrament of Penance.

Q. What do you mean by the penance enjoined by the Priest.

A. The prayers and other good works which he enjoins on penitents, in satisfaction for their sins.

Q. Are we more strictly bound to perform the penance enjoined by our confessor than other prayers or good works ?

A. Yes; because they relate to a sacrament, and are, in some sort, a part of it, and therefore should never be omitted or long delayed.

Q. Will the penance, enjoined in confession, always satisfy for our sins?

A. No; but whatever else is wanting may be supplied by indulgences, and our own penitential endeavours.

Q. What does the Church teach concerning indulgences?

A. That Christ gave power to the Church to grant indulgences; and that they are most useful to christian people. *Conc. Trid. xi. 25.*

Q. What is the use of an indulgence?

A. It releases from canonical penances, enjoined by the church on penitents, for certain sins.

Q. Has an indulgence any other effect?

A. It also remits the temporal punishment, which often remains due to our sins—and which must be suffered in this life or the next, unless cancelled by indulgences, or by acts of penance, or other good works.

Q. Has the Church power to grant such indulgences?

A. Yes; *Whatsoever*, says Christ to Saint Peter, *thou shalt loose upon earth, it shall be loosed also in Heaven.* Matt. xvi. 10. 2 Cor. ii. 10.

Q. To whom does the Church grant indulgences?

A. To *such only* as are in the state of grace; and are sincerely desirous to amend their lives; and to satisfy God's justice by penitential works.

Q. Is an Indulgence a pardon for sins to come, or a license to commit sin?

A. No; nor can it remit past sins—for sin must be remitted by penance; and to grant pardon for sins to

come, or to grant a license to commit sin, would be impossible—and to attempt it would be a most heinous crime.

Q. Why does the church grant indulgences ?

A. To assist our weakness, and to supply our insufficiency in satisfying the Divine Justice, for our transgressions.

Q. When the church grants indulgences, what does it offer to God to supply our weakness and insufficiency ; and in satisfaction of our sins ?

A. The merits of Christ, which are infinite, and superabundant ; together with the virtues and good works of his Virgin Mother, and of all his saints.

Q. What conditions are generally necessary to gain indulgences ?

A. A good confession and communion and a faithful compliance with the other good works which the church requires on such occasions.

Q. What are the other good works which the church usually prescribes, in order to gain indulgences ?

A. Prayer, fasting, and alms-deeds ; which good works, besides confession and communion, indulgences promote ; and on this account also they are *most useful to christian people.*

LESSON XXIX.

On Extreme Unction, Holy Orders, and Matrimony.

Q. What is Extreme Unction ?

A. A Sacrament which gives grace to die well ; and is instituted chiefly for the spiritual strength and comfort of dying persons.

Q. Is Extreme Unction given to all persons in danger of death ?

A. No ; only to such as are in danger of death by sickness.

Q. How should we prepare ourselves for extreme Unction ?

A. By a good confession, and we should be truly sorry for our sins, and resigned to the will of God when we are receiving the last sacrament.

Q. Who are appointed to administer the sacrament of Extreme Unction ?

A. *The Priests of the Church*, as Saint James teaches ; and so the Church has constantly practised. James v. 14. 15.

Q. What is Holy Orders ?

A. A sacrament which gives Bishops, Priests, and inferior Clergy to the Church ; and enables them to perform their several duties in it. Phil. i. 1.

Q. What is matrimony ?

A. A sacrament which gives grace to the husband and wife to live happy together, and to bring up their children in the fear and love of God. Matt. xix. 6.

Q. Do they receive the grace of the sacrament of matrimony, who contract marriage in the state of mortal sin ?

A. No ; they are guilty of a very great sacrilege, by profaning so great a sacrament ; and instead of a blessing, they receive their condemnation. Eph. v. 32.

Q. What should persons do, to receive *worthily* the sacrament of marriage ?

A. They should make a good confession, and earnestly beseech God to grant them a pure intention ; and to direct them in the choice they are to make.

Q. Should children consult their parents on their intended marriage ?

A. Yes ; and be advised by them according to reason and religion—they should also give timely notice to their pastor.

Q. What is the reason so many marriages prove unhappy ?

A. Because many enter into that holy state from unworthy motives and with guilty consciences, therefore their marriages are not blessed by God.

Q. Can the bond or tie of marriage be ever broken ?

A. It never can, but by the death of the husband or wife. Matt. xix. Rom. vii. 1. Cor. vii.

Q. Can the sacraments be received more than once ?

A. All can, except baptism, confirmation, and holy orders, which imprint on the soul a character or spiritual mark, which never can be effaced.

Q. Which sacraments are most necessary to us ?

A. Baptism and Penance.

Q. Why did Christ institute the sacraments ?

A. For the sanctification of our souls, and to prepare us for a happy and glorious resurrection.

LESSON XXX.

On the General Judgment.

Q. What means the resurrection of the body ?

A. That we shall all rise again on the last day with the same bodies which we had in this life.

Q. What do you mean by the last day ?

A. The day of general judgment; *When we must all appear before the judgment seat of Christ—and then he will render to every one according to his works.* 2 Cor. v. 10 Matt. xvi. 27.

Q. Will our bodies rise united to our souls ?

A. Yes; to share in the soul's eternal bliss or misery.

Q. How are the bodies of the saints to rise ?

A. Glorious and immortal.

Q. Are the bodies of the damned to rise glorious ?

A. No; but they shall rise immortal, to live for ever in eternal flames.

Q. In what manner will Christ come to judge us ?

A. *In the clouds of heaven with great power and majesty and all the angels with him.* Matt. xxiv. xxv.

Q. As every one is judged immediately after death, what need is there of a general judgment?

A. That the providence of God, which often here permits the good to suffer and the wicked to prosper may appear just before all men.

Q. What will Christ say to the good on the last day?

A. *Come ye blessed of my Father, possess the kingdom, prepared for you.* Matt. xxv. 34.

Q. What shall Christ say to the wicked on the last day?

A. *Depart from me ye cursed, into everlasting fire which was prepared for the Devil and his Angels.* Matt. xxv. 41.

Q. Where must the wicked go at the last day?

A. *They shall go, both body and soul, into everlasting punishment.*

Q. And where will the just go at the last day?

A. *The just will enter with glorious and immortal bodies, into life everlasting.* Matt. xxv. 46

Q. What means life everlasting?

A. It means, if we serve God faithfully in this life, we shall be happy with him for ever in heaven.

Q. What is the happiness of heaven?

A. To see, love and enjoy God, in the kingdom of his glory, for ever and ever. *Amen.*

Q. What means, Amen?

A. So be it.

<p>P. INTROIBO ad altare Dei.</p> <p>C. Ad Deum qui lætificat juventutem meam.</p> <p>P. Judica me Deus, et discerne causam meam de gente non sancta, ab homine iniquo et doloso erue me.</p> <p>C. Quia tu es Deus, fortitudo mea, quare me repulisti et quare tristis incedo dum affligit me inimicus.</p> <p>P. Emitte lucem tuam et veritatem tuam; ipsa me deduxerunt et adduxerunt in montem sanctum tuam, et in tabernacula tua.</p> <p>C. Et introibo ad altare Dei, ad Deum qui lætificat juventutem meam.</p> <p>P. Confitebor tibi in cythara Deus, Deus meus; Quare tristis es anima mea, et quare conturbas me.</p> <p>C. Spera in Deo. quoniam adhuc confitebor illi, salutare vultus mei et Deus meus.</p> <p>P. Gloria Patri, et Filio, et Spiritui Sancto.</p> <p>C. Sicut erat in principio, et nunc et semper, et in sæcula sæculorum. Amen.</p> <p>P. Introibo ad altare Dei.</p> <p>C. Ad Deum, qui lætificat juventutem meam.</p> <p>P. Adjutorium nostrum in nomine Domini.</p> <p>C. Qui fecit cælum et terram.</p> <p>P. Confiteor Deo, &c.</p> <p>C. Misereatur tui omnipotens Deus, et dimissis peccatis tuis perducat te ad vitam æternam.</p> <p>P. Amen.</p> <p>C. Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis</p>	<p>Apostolis Petro et Paulo, omnibus sanctis, et tibi Pater, quia peccavi nimis, cogitatione, verbo et opere, mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaellem Archangelum, beatum Joannem Baptistam, sanctos apostolos Petrum et Paulum, omnes sanctos, et te Pater, orare pro me ad Dominum Deum nostrum.</p> <p>P. Misereatur vestri, &c.</p> <p>C. Amen.</p> <p>P. Indulgentiam, absolutio-nem, &c.</p> <p>C. Amen.</p> <p>P. Deus tu conversus vivificabis nos.</p> <p>C. Et plebs tua lætabitur in te.</p> <p>P. Ostende nobis Domine misericordiam tuam.</p> <p>C. Et salutare tuam da nobis.</p> <p>P. Domine, exaudi orationem meam.</p> <p>C. Et clamor meus ad te veniat.</p> <p>P. Dominus vobiscum.</p> <p>C. Et cum spiritu tuo.</p> <p>P. Kyrie eleison.</p> <p>C. Kyrie eleison.</p> <p>P. Kyrie eleison.</p> <p>C. Christe eleison.</p> <p>P. Chiste eleison.</p> <p>C. Christe eleison.</p> <p>P. Kyrie eleison.</p> <p>P. Kyrie eleison.</p> <p>C. Kyrie eleison.</p> <p>P. Dominus vobiscum, or flectamus genua.</p> <p>C. Et cum spiritu tuo, or levate.</p> <p>P. Per omnia sæcula sæculo-rum. Amen.</p>
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At the end of the Epistle say,
Deo Gratias.

P. Sequentia sancti Evange-
lii, &c.

C. Gloria tibi Domine.

At the end of the Gospel say,

Laus tibi Christe.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

P. Orate Fratres

C. Suscipiat Dominus sacri-
ficium de manibus tuis; ad
laudem et gloriam nominis sui
ad utilitatem quoque nostram;
totiusque Ecclesie sue sancte

P. Per omnia secula seculorum.
C. Amen

P. Dominus vobiscum.

C. Et cum spiritu tuo.

P. Sursum corda.

C. Habemus ad Dominum.

P. Gratias agamus Domino
Deo nostro.

C. Dignum et justum est.

P. Per omnia secula seculorum.
C. Amen

P. Et ne nos inducas in tenta-
tionem.

C. Sed libera nos a malo.

P. Per omnia secula seculorum.
C. Amen.

P. Pax Domini sit semper
vobiscum.

C. Et cum spiritu tuo.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

P. Per omnia secula seculorum.
C. Amen.

P. Ite missa est, or, benedi-
camus Domine.

Fidelium Deus omnium conditor et Redemptor; animabus famulorum, famularumque tuarum remissionem cunctorum tribue peccatorum, ut indulgentiam quam semper optaverunt, piis supplicationibus consequantur. Qui vivis et regnas in secula seculorum. Amen. R. Requiescant in pace. Amen.

C. Deo gratias.

P. Requiescant in pace.

C. Amen.

Pro Fidelibus Defunctis.

P. De profundis clamavi ad
te, Domine; Domine, exaudi
vocem meam.

C. Fiant aures tue intenden-
ses in vocem deprecationis mee,

P. Si iniquitates observaveris
Domine, Domine, quis sustinebit.

C. Quia apud te propitiatio
est; et propter legem tuam sus-
tinui te Domine,

P. Sustinuit anima mea in
verbo ejus; speravit anima mea
in Domino.

C. A custodia matutina usque
ad noctem, speret Israel in
Domino.

P. Quia apud Dominum mi-
sericordia et copiosa apud cum
Redemptio.

C. Et ipse redimet Israel ex
omnibus iniquitatibus ejus.

P. Requiem aeternam dona
eis Domine.

C. Et lux perpetua luceat eis.

P. A porta inferi,

C. Erue Domine animas
eorum.

P. Requiescant in pace.

C. Amen,

P. Domine exaudi orationem
meam.

C. Et clamor meus ad te
veniat.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

Oremus.

