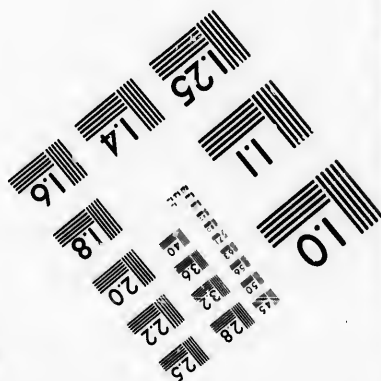
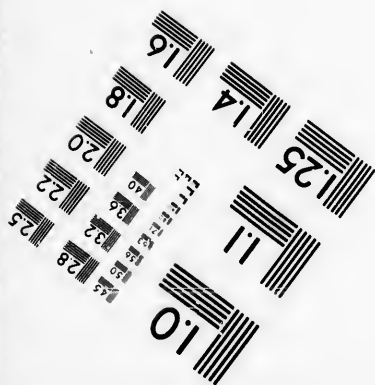
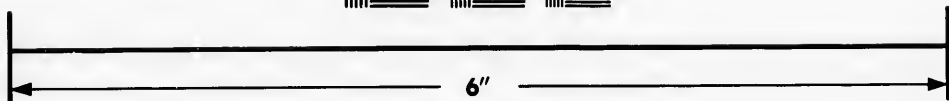
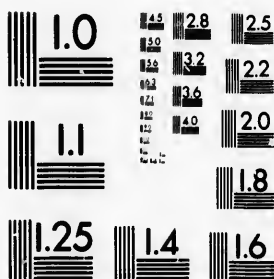


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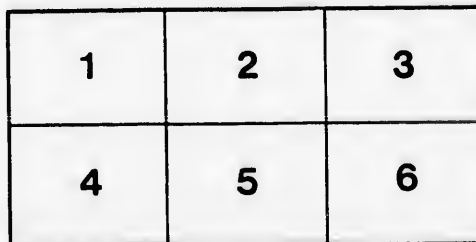
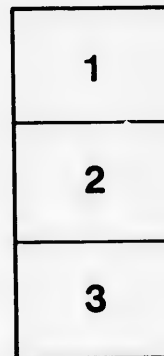
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105 Catech. de Q. N°1

AN

ABRIDGMENT

OF THE

**QUEBEC
CATECHISM.**

APPROVED AND AUTHORISED

Imprimé de



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Catéch. de Q. N°1

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JOSEPH OCTAVIUS PLESSIS,

Catholic Bishop of Quebec, &c. &c.

UNTIL the new Edition of the Great Quebec Catechism be prepared, We approve and authorize the following Abridgment, as the only one which shall be allowed to be taught in the public Instructions of this Diocese, from the date hereof.

GIVEN at Quebec, this 22nd,
July, 1817.

✠ *J. O. Catholic Bishop
of Quebec.*

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EVENING AND MORNING PRAYERS *to be taught to Children, at least in their mother tongue.*

The Sign of the Cross.

<p>† In the name of the Father, and of the Son, and of the Holy Ghost. Amen.</p>	<p>† In nomine Pa- tris, et Filii, et Spi- ritûs Sancti. Amen.</p>
--	--

The Lord's Prayer.

<p>OUR Father who art in heaven.</p> <p>1. Hallowed be thy Name.</p> <p>2. Thy kingdom come.</p> <p>3. Thy will be done, on earth as it is in heaven.</p> <p>4. Give us this day our daily bread.</p> <p>5. And forgive us our trespasses, as we forgive them that trespass against us.</p>	<p>PATER Noster, qui es in cœlis.</p> <p>1. Sanctificetur nomen tuum.</p> <p>2. Adveniat reg- num tuum.</p> <p>3. Fiat voluntas tua sicut in cœlo et in terrâ.</p> <p>4. Panem nostrum quotidianum da no- bis hodiè.</p> <p>5. Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris.</p>
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6. Et ne nos inducas in tentationem. | 6. And lead us not into temptation.

7. Sed libera nos à malo. Amen. | 7. But deliver us from evil. Amen.

The Angelical Salutation.

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

Sancta Maria, mater Dei, ora pro nobis peccatoribus, nunc et in horâ mortis nostræ. Amen.

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

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

The Apostles' Creed.

1. **C**redo in Deum Patrem omnipotentem, Creatorem cœli et terræ.

2. Et in Jesum Christum Filium ejus unicum, Dominum nostrum.

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

2. And in Jesus Christ, his only Son our Lord.

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3. Who was conceived by the Holy Ghost, born of the Virgin Mary.

4. Suffered under Pontius Pilate, was crucified, dead and buried.

5. Descended into hell, the third day he rose again from the dead.

6. Ascended into heaven, sits at the right hand of God, the Father Almighty.

7. From thence he shall come to judge the living and the dead.

8. I believe in the Holy Ghost.

9. The holy Catholic Church, the Communion of Saints.

3. Qui conceptus est de Spiritu Sancto, natus ex Mariâ Virgine.

4. Passus sub Pontio Pilato, crucifixus, mortuus et sepultus.

5. Descendit ad inferos, tertiâ die resurrexit à mortuis.

6. Ascendit ad cœlos, sedet ad dexteram Dei Patris omnipotentis.

7. Indè venturus est judicare vivos et mortuos.

8. Credo in Spiritum Sanctum.

9. Sanctam Ecclesiam Catholicam, Sanctorum Communionem.

10. Remissionem
peccatorum.

11. Carnis resur-
rectionem.

12. Vitam æter-
nam. Amen.

10. The forgive-
ness of sins.

11. The resurrec-
tion of the body.

12. And the life
everlasting. Amen.

The Confiteor.

CONFITEOR Deo
omnipotenti beatæ
Mariæ semper vir-
gini, beato Micha-
eli Archangelo, be-
ato Joanni Baptis-
tæ, sanctis Apostolis
Petro et Paulo, et
omnibus Sanctis,
(et tibi, Pater,) quia
peccavi nimis cogi-
tatione, verbo et
opere: meâ culpâ,
meâ culpâ, meâ ma-
ximâ culpâ. Ideò
precor beatam Ma-
riam semper virgi-
nem, beatum Mi-
chaelem Archange-
lum, beatum Joan-

I CONFESS to Al-
mighty God, to bles-
sed Mary ever a vir-
gin, to blessed Mi-
chael the Archangel
to blessed John the
Baptist, to the holy
Apostles Peter and
Paul, and to all the
Saints, (and to you,
Father,) that I have
grievously sinned
in thought, word &
deed, through my
fault, through my
fault, through my
exceeding great
fault: therefore I
beseech the blessed
Mary ever a virgin,

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blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, and all the Saints, (and you, Father,) to pray to the Lord our God for me.

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

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

nem Baptistam, Sanctos Apostolos Petrum et Paulum et omnes Sanctos, (et te, Pater,) orare pro me ad Dominum Deum nostrum.

Misereatur nostrum omnipotens Deus, et dimissis peccatis nostris, perducatur nos ad vitam æternam. Amen.

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

An Act of Adoration.

O My God, I adore thee, and acknowledge thee to be my Creator and my sovereign Lord and the absolute Master of all things.

An Act of Faith.

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

An Act of Hope.

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

An Act of Love or of Charity.

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

An Act of Contrition.

O My God, I am heartily sorry for having offended thee, because thou art infinitely good and infinitely amiable, and because sin is displeasing to thee, pardon me through the merits of Jesus Christ my Saviour; I propose by the

help of thy grace never ~~me~~ to offend thee and to do penance.

An Act of Thanksgiving.

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

An Act of Oblation.

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

An Act of Humility.

O My God, I am but dust and ashes, keep down the motions of pride that arise in my soul and learn my to despise myself, thou who resisteth the proud and giveth grace to the humble.

An Act of Demand.

O My God, infinite source of all good, give me what is necessary to the life and health of the body, but espe-

cially grace to do in all things thy holy will. Through Jesus-Christ our Lord. Amen.

The ten Commandments of God.

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

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

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

3. Remember to keep holy the Sabbath day.

4. Honour thy Father and Mother.
 5. Thou shalt not kill.
 6. Thou shalt not commit adultery.
 7. Thou shalt not steal.
 8. Thou shalt not bear false witness against thy neighbour.
 9. Thou shalt not desire thy neighbour's wife.
 10. Thou shalt not covet thy neighbour's goods.
-

The seven Commandments of the Church, are,

1. **T**o keep holy the festival days commanded.
2. To hear mass on Sundays and Holydays.
3. To confess our sins at least once a year.
4. Humbly to receive our Creator, at least at Easter time.
5. To fast during Lent, Vigils commanded, and Ember days.
6. To abstain from flesh meat all Fridays and Saturdays.
7. To pay tythes to our Pastors.

In honour of the Holy Trinity.

GLORIA Patri, et
Filio, et Spiritui
Sancto.

Sicut erat in prin-
cipio, et nunc, et
semper, et in sæcula
sæculorum. Amen.

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

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

A Prayer to the Holy Virgin.

SUB tuum præsi-
dium confugimus,
Sancta Dei Geni-
trix: nostras depre-
cationes ne despi-
cias in necessitati-
bus, sed à periculis
cunctis libera nos
semper, Virgo glo-
riosa et benedicta.
Amen.

WE fly to thy pa-
tronage, O Holy
Mother of God, des-
pise not our prayers
in our necessities,
but deliver us from
all dangers, O ever
glorious and bles-
sed Virgin. Amen.

A Prayer to our Guardian Angel.

ANGELE Dei, qui
custos es meî, me

O Angel of God,
to whose custody I

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am committed by
divine Providence,
enlighten, defend,
and keep me this
day from all sin
and danger. Amen.

tibi commissum pi-
etate supernâ hodiè
illumina, custodi,
rege et gubernâ.
Amen.

Grace before meat.

BLESS us, O Lord,
and these thy gifts,
which of thy bounty
we are about to re-
ceive through Christ
our Lord. Amen.

BENEDICITE. Do-
minus. Nos et ea
quæ sumus sump-
turi benedicat dex-
tera Christi. In
nomine Patris, &c.

In the name of the
Father, &c.

Grace after meat.

WE give thee
thanks, Almighty
God, for all thy be-
nefits: who livest
and reignest world
without end. Amen.

AGIMUS tibi gra-
tias, omnipotens
Deus, pro universis
beneficiis tuis, qui
vivis et regnas in
sæcula sæculorum.
Amen. In nomine
Patris, et Filii, &c.

A Prayer for the Dead.

F IDELIUM animæ, per misericordiam Dei requiescant in pace. Amen.	M AY the souls of the faithful through the mercy of God rest in peace. Amen.
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ABRIDGMENT

OF THE CATECHISM.

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

PRELIMINARY QUESTIONS.

- * Q. **A**RE you a Christian?
 A. Yes, by the grace of God.
 Q. By what were you made a Christian?
 A. By Baptism.
 * Q. What is the mark of a Christian?
 A. The sign of the Cross.

* Q. Make the sign of the Cross.

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

CHAPTER THE FIRST.

Of the Mysteries.

Q. **W**HAT do you mean by the word *Mystery*?

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

Q. Which are the principal Mysteries of our Religion?

A. They are the Mysteries of the Holy Trinity, of the Incarnation, and of the Redemption.

* Q. What means the Mystery of the Holy Trinity?

A. It means one God in three persons, the Father, Son, and Holy Ghost.

* Q. What means the Mystery of the Incarnation?

A. It means that the Son of God was made man for us.

* Q. What means the Mystery of Redemption?

A. It means that Jesus Christ was crucified for us.

Q. Where are those Mysteries contained?

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

CHAPTER THE SECOND.

Of the Apostles' Creed.

* Q. SAY the Apostles' Creed.

In English.

In Latin.

I believe in God, | *Credo in Deum,*
&c.—page 6. | &c.—page 6.

Q. What mean these words *I believe*?

A. They mean, I hold for certain, I am fully persuaded, I am entirely convinced.

ARTICLE 1.

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

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

* Q. What is God?

A. God is an infinitely perfect spirit.

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

A. No; there can be but one alone.

* Q. Where is God?

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

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

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

Q. Are there several persons in God?

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

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

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

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

A. Yes; they are equal in all things.

* Q. There are therefore three Gods?

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

* Q. How so?

A. Because they have but one same nature and one same divinity.

* Q. How is the Mystery of one only God in three persons, Father, Son, and Holy Ghost, called?

A. It is called *the Mystery of the*

Holy Trinity.

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

A. Because nothing is impossible to God.

* Q. Does God see and know all things?

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

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

A. Yes, for God is eternal.

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

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

* Q. Is it God who created you and brought you into the world?

A. Yes, it is God who created me and brought me into the world.

* Q. Why did he create you?

A. To know, love and serve him, and thereby to acquire eternal life.

ARTICLE 2.

Q. **W**HAT do you understand by the second article of the Symbol, *in Jesus Christ, his only Son, our Lord*?

A. I understand thereby, that God the Father, has begotten from all eternity, an only Son, who is equal to him in all things.

Q. Is it this only Son of God, that is also called the Divine Word, and the second person in God?

A. Yes, it is the same.

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

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

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

A. He is called Jesus Christ our Lord.

*** Q.** Is Jesus Christ only man?

A. No, he is God and man together.

*** Q.** There are therefore two natures in Jesus Christ?

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

Q. Are there two persons in Jesus Christ?

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

Q. Was Jesus Christ always man?

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

Q. What is meant by being made man?

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

Q. Why was the Son of God made man?

A. To redeem us.

Q. From what has he redeemed us?

A. From eternal damnation, in which we were engaged by the disobedience of Adam our first father.

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

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

ARTICLE 3.

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

A. By the third article is meant that Jesus Christ was conceived by the operation of the Holy Ghost in the womb of

a Virgin, named Mary, and that of her he was born into the world.

* Q. On what day was Jesus Christ born ?

A. He was born on Christmas day.

Q. How long did he remain visible on earth ?

A. About thirty-three years.

* Q. What did Jesus Christ do upon earth ?

A. He taught men to live a holy life, and by his merits procured grace thereto.

ARTICLE 4.

Q. WHICH is the fourth article of the Symbol ?

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

* Q. What did Jesus Christ suffer ?

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

Q. What do you mean by *Pontius Pilate* ?

A. This is the name of the Governor of Judea, under whom Jesus Christ suffered.

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

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

* Q. What is death?

A. The separation of the soul from the body.

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

A. On Good Friday.

* Q. How is the Mystery of the Death of Jesus Christ upon the Cross for us, called?

A. *The Mystery of Redemption.*

ARTICLE 5.

Q. **W**HAT do you mean by the fifth article of the Symbol, *and descended into Hell*?

A. I mean that after the death of Jesus Christ, his soul descended into Limbo, where the souls of the just who had died from the Creation of the world, were detained.

Q. Why did he descend there?

A. To announce their delivery, which was the fruit of his suffering and death.

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

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

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

A. The reunion of the soul and body.

* Q. On what day did our Lord rise again?

A. On Easter day.

ARTICLE 6.

Q. **W**HAT is signified by the sixth article of the Symbol, *He ascended into Heaven, sitteth on the right hand of God, the Father Almighty?*

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

* Q. On what day did Jesus Christ ascend to Heaven?

A. On Ascension day, forty days after his Resurrection.

* Q. Where is Jesus Christ at present?

A. As God, Jesus Christ is every where; as man, he is only in Heaven, and in the Holy Sacrament.

Q. What does Jesus Christ do in Heaven?

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

Q. On what day did Jesus Christ send with great solemnity the Holy Ghost to his Church?

A. On Whitsunday, the tenth day after his Ascension.

ARTICLE 7.

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

A. Jesus Christ will come upon the earth at the end of the world for the General Judgment, as is expressed in the seventh article of the Symbol, *From whence he shall come to judge the living and the dead.*

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

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

* Q. When will the Particular Judgment take place ?

A. At the death of each of us.

Q. When shall we die ?

A. When it shall please God.

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

A. It will return into dust.

Q. And the soul ?

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

Q. Upon what shall it be judged ?

A. Upon the good or evil it shall have done.

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

A. It will either go to Heaven, or to Hell, or to Purgatory, according to its merits.

ARTICLE 8.

Q. **W**HAT do you mean by the eighth article of the Symbol, *I believe in the Holy Ghost ?*

A. I mean that, I believe, that in God, besides the Father and the Son, there is a third person called the Holy Ghost;

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

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

ARTICLE 9.

Q. **R**ECITE the ninth article of the Symbol.

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

§ 1.

* Q. What is the Catholic Church?

A. It is the society of the Faithful, united together by the profession of the same faith, the same doctrine, the participation of the same Sacraments, and submission to the same lawful Pastors.

Q. Where is this society that you call the Church?

A. Wherever there are Catholics.

* Q. Who established the Church?

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

Q. Who enlightens and governs it?

A. The Holy Ghost.

* Q. Who are the lawful Pastors?

A. The Pope, the Bishops and Priests

who have received their ordination and mission from them.

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

A. I mean the Bishop of Rome, the first of Bishops, the Successor of Saint Peter, the centre of the Catholic unity, and the visible head of the Church.

* Q. Are there many Catholic Churches ?

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

Q. What is to be thought of those societies calling themselves *Churches*, but who do not profess the same faith with us, nor submit themselves to the same Pastors ?

A. They are only human institutions, which serve but to mislead men, and are not capable of conducting them to God.

§ 2.

Q. What is meant by *the Communion of the Saints* ?

A. The communication that exists among the members of the Catholic Church.

Q. In what does this communication

or communion consist?

A. In this, that all the spiritual goods of the Church are common to all the Faithful.

Q. Do we communicate with the Saints in Heaven?

A. Yes; we beseech them to intercede for us with God.

Q. Are we in communion with the just in Purgatory?

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

* Q. What is Purgatory?

A. It is a place of punishment where the just expiate their sins before they enter Paradise.

ARTICLE 10.

Q. **W**HAT do you mean by the tenth article of the Symbol, *The forgiveness of sins?*

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

§ 1.

* Q. What is Sin?

A. A disobedience to God.

Q. Are there several kinds of Sins ?

A. Yes ; original Sin and actual Sin.

* Q. What is the original Sin ?

A. It is that which we bring with us into the world, and of which we became guilty by the disobedience of our first father Adam.

* Q. How is original Sin remitted ?

A. By the Sacrament of Baptism ?

Q. Does Baptism remit original Sin only ?

A. It remits besides, all the actual Sins committed before its reception.

* Q. What is actual Sin ?

A. That which we commit ourselves.

Q. How are actual Sins committed after Baptism, done away ?

A. By the Sacrament of Penance.

* Q. Are all actual Sins the same ?

A. No ; some carry death into the soul by depriving it of sanctifying grace, and are called *mortal Sins* ; there are others which weaken, but do not destroy sanctifying grace ; and those are called *venial Sins*.

Q. How many mortal Sins are necessary to deserve Hell ?

A. One is sufficient.

§ 2.

Q. How many Capital Sins are there?

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

Q. Why are they called *Capital*?

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

Q. What is Pride?

A. A too great esteem of ourselves, which leads us to despise others.

Q. What is Avarice?

A. An inordinate love of earthly things.

Q. What is Luxury?

A. An inordinate love of carnal pleasures.

Q. What is Envy?

A. Sadness at another's good.

Q. What is Gluttony?

A. An inordinate love of eating and drinking.

A. By what is the sin of Gluttony most often committed?

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

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

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

Q. What is Anger?

A. It is a violent motion of the soul urging us to seek revenge.

Q. What is Sloth?

A. It is a voluntary distaste of labour, and the neglecting the duties of our state.

ARTICLE 11.

Q. **W**HAT is signified by the eleventh article of the Symbol, *The resurrection of the Body*?

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

Q. Why will the dead rise again?

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

ARTICLE 12.

Q. What is the *eternal life*, expressed in the last article of the Symbol?

A. It is a life which will never end.

Q. Will this life be happy or unhappy?

A. It will be infinitely happy in Heaven: and infinitely unhappy in Hell.

* Q. What is Heaven?

A. A place of pleasure, where, seeing and loving God, we shall enjoy eternal happiness.

* Q. Who are they who go to Heaven?

A. They who have not offended God, or who having offended him, have also done penance.

* Q. What is Hell?

A. A place of torments, where the wicked will be eternally punished with devils.

* Q. Who are the wicked who go to Hell?

A. They who die in mortal sin.

CHAPTER THE THIRD.

The Commandments.

* Q. **W**HAT must we do to go to Heaven?

A. We must keep the Commandments of God, and of the Church.

ARTICLE 1.

Of the Commandments of God.

* Q. How many Commandments of God are there?

A. Ten.

* Q. Recite them.

A. *Thou shalt not, &c.*—page 12.

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

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

§ 1.

Q. What is commanded by the first precept of the Decalogue, *Thou shalt, &c.* ?

A. It is commanded therein,—1st. to believe in God.—2d. to hope in him.—3d. to love him with all our heart.—4th. to adore him alone.

* Q. Which is the virtue that makes us believe in God?

A. The virtue of Faith.

* Q. Which is the virtue that makes us hope in God?

A. The virtue of Hope ?

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

A. The virtue of Charity.

* Q. How are those three virtues called ?

A. They are called Theological virtues.

* Q. Make an act of Faith.

A. Act of Faith.—O my God, I believe, &c.—page 10.

* Q. Make an act of Hope.

A. Act of Hope.—O my God, founded upon, &c.—page 10.

* Q. Make an act of Charity.

A. Act of Charity.—O my God, who art, &c.—page 10.

* Q. Make also an act of Adoration.

A. Act of Adoration.—O my God, I adore thee, &c.—page 9.

* Q. Is it lawful to adore any thing besides God ?

A. No; to God alone the supreme homage of our hearts and minds belong.

Q. But do we not adore the Saints ?

A. No; we only revere and invoke them as the friends of God.

Q. Is not this invocation of the Saints injurious to the mediation of Jesus Christ ?

A. No; for it is always through J. C. that the prayers of the Saints and our's are presented to God.

* Q. Is it lawful to honour the Relicks and Images of Saints?

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

Q. What is the advantage of honouring the Relicks and Images of Saints?

A. The principal advantage is, that the presence of their Relicks and Images invites us to imitate their virtues.

§ 2.

Q. **W**HAT does the second Commandment, *Thou shalt not take, &c.* forbid?

A. It forbids the making rash, unjust, or false oaths.

Q. What is an Oath?

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

Q. When is an Oath rash?

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

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

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

Q. When is an Oath unjust?

A. An Oath is unjust when it obligates to a forbidden thing.

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

A. No; so far from it, he would commit a new sin in accomplishing it.

Q. When is an Oath false?

A. An Oath is false, when in the opinion of him who makes it, it is against the truth; and this is what is called a *false Oath, or Perjury*.

* Q. Is a false Oath, a great sin?

A. Yes; it is an enormous crime.

Q. What is Blasphemy?

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

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

A. Many of these Oaths are but indecent words; many are criminal, and very near Blasphemy. All may become scandalous by their circumstances; wherefore all good Christians should

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abstain from pronouncing them.

Q. What is a Vow ?

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

* Q. Are we obliged to accomplish our Vows ?

A. Yes; under pain of sin ?

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

A. Never to make any, without consulting our Confessors.

§ 3.

Q. To what are we obliged by the third Commandment, *Remember, &c.* ?

A. To sanctify the Sundays by prayer, good works, and holy repose.

§ 4.

Q. What is prescribed by the fourth Commandment, *Honor thy father, &c.* ?

A. We are commanded thereby to honour our Superiors, particularly our father and mother.

Q. In what does the honour we owe to our father and mother consist ?

A. It consists in loving, respecting,

obeying, and assisting them in their needs.

Q. Why is it said, *That thou mayest live long in the land, &c.?*

A. Because God has attached to the accomplishment of this precept, a particular blessing.

Q. Are we obliged to honour the King, and to accomplish in temporal things, the orders that come from him or his representative?

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

Q. What do we owe to our Ecclesiastical Superiors?

A. We owe them respect, love and obedience in the order of religion and salvation.

§ 5.

Q. What is forbidden by the fifth Commandment, *Thou shalt not kill?*

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

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

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

§ 6.

Q. **W**HAT is meant by the sixth Commandment, *Thou shalt not commit, &c. ?*

A. The condemnation of all kinds of sins of uncleanness, and immodesties with ourselves or others.

§ 7.

Q. What is forbidden by the seventh Commandment, *Thou shalt not steal ?*

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

Q. What is he obliged to do, who causes any damage to his neighbour?

A. He is obliged to make restitution.

§ 8.

Q. What is forbidden by the eighth Commandment, *Thou shalt not bear false witness, &c. ?*

A. It forbids to lie, to bear false witness against our neighbour, to judge with temerity, to insult and discredit him, by evil speaking, or by calumny.

§ 9.

Q. What is forbidden by the ninth Commandment, *Thou shalt not covet thy neighbour's wife ?*

A. It forbids to consent to all unclean thoughts and lustful desires of the flesh.

§ 10.

Q. What is meant by the tenth Commandment, *Thou shalt not covet, &c.*?

A. It means, that we should never desire the goods of another by unjust means.

Q. Who are the most exposed to transgress the tenth Commandment?

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

ARTICLE 2.

Of the Commandments of the Church.

Q. **A**RE all Christians obliged to observe the Commandments of the Church?

A. Yes; because according to the doctrine of J. C., he who does not hear the Church, must be considered as a heathen and a publican.

Q. Who made the Commandment of the Church?

A. The body of the chief Pastors.

* Q. How many principal Commandments of the Church are there?

A. There are seven, to wit, *page 13.*

§ 1.

Q. What is enjoined us by the first Commandment of the Church, *To keep holy, &c. ?*

A. To sanctify the Feasts of obligation in the same manner as we are obliged to sanctify the Sundays.

§ 2.

Q. What is prescribed by the second Commandment of the Church, *To hear Mass, &c. ?*

A. To assist on Sundays and Feast-days of obligation, at the Mass, and particularly at the Parochial Mass.

§ 3.

Q. What is meant by the third Commandment of the Church, *To confess our sins &c. ?*

A. It means, that every believer, when come to the age of discretion is obliged to go to confession, and that, once a year at least.

§ 4.

Q. What is prescribed by the fourth Commandment, *To receive the blessed Sacrament, &c. ?*

A. 1st. To communicate at least once every year, with suitable dispositions.

2d. To make this communion during easter-tide, and in the Parish Church.

§ 5.

Q. What do you understand by the fifth Commandment of the Church, *To keep Lent, Ember days, &c. ?*

A. I understand thereby an obligation to fast three days in each Ember week, the Vigils of certain Feasts, and every day during Lent, except the Sundays therein.

§ 6.

Q. **W**HAT is meant by the sixth Commandment of the Church, *To abstain from flesh on Fridays and Saturdays ?*

A. It means that we are to abstain from flesh meat all the Fridays and Saturdays of the year, with the Sundays of Lent, St. Mark's day, and the three Rogation days.

Q. Is there the same obligation to abstain from flesh food on Saturdays as on Fridays ?

A. Yes; except the Saturdays between Christmas and Candlemas, during which time flesh food is permitted.

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

A. Yes; it is always lawful to use flesh food, although this feast falls upon Friday or Saturday.

Q. Is abstinence from flesh meat prescribed every fast-day?

A. Yes; always.

Q. What is to be thought of those who almost never fast; who use flesh food a part of Lent, and the Saturdays throughout the year?

A. It is to be thought they act in this manner by some weighty reasons, either of health or poverty, and after having consulted their pastors; otherwise they would be very guilty.

§ 7.

Q. What is the sense of the seventh Commandment of the Church, *To pay tythes and dues faithfully to the Church?*

A. That the faithful are obliged to pay tythes, oblations, and other authorized dues, to defray the divine worship, and for the maintenance of the pastors.

* **Q.** Do the Commandments of the Church, oblige under pain of mortal sin?

A. Yes; and this is what ought to

inspire with fear a great number of Christians, who observe them badly.

CHAPTER THE FOURTH.

Of Prayer.

Q. **H**AVE we need of some help to observe the Commandments?

A. We have need of the help of the grace of God.

Q. How may we obtain this grace?

A. By Prayer.

* **Q.** What is Prayer?

A. It is an elevation of our heart and mind to God, to render what we owe him, and to beg of him what we need.

* **Q.** When we recite a form of prayer without attention and devotion, do we pray?

A. No; this is not praying, because then neither our hearts or minds are elevated to God, nor do we demand any thing of him.

ARTICLE I.

Of the Lord's Prayer.

* **Q.** **W**HICH is the most excellent of all prayers?

A. The *Pater Noster*, or the Lord's Prayer, taught us by J. C. himself.

Q. Say the Lord's Prayer.

In English.

In Latin.

Our Father, &c. | *Pater Noster*, &c.
page 5. | page 5.

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

A. To God.

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

A. Because he is the Creator of all things, the Father of all men, and particularly of Good Christians.

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

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

§ 1.

Q. What do we ask of God, by these words, *Hallowed be thy name*?

A. We ask that God may be known, served and adored by the whole world, and that his name may be pronounced with the greatest respect.

§ 2.

Q. What do we ask in this petition, *Thy Kingdom come*?

A. We ask that God may reign in our hearts here below by his grace, and that he may give us to reign eternally with him in Heaven.

§ 3.

Q. What do we demand by these words, *Thy Will be done on earth as it is in Heaven?*

A. We demand of God to obey him here below, as the Angels do in heaven.

§ 4.

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

A. We ask of God what we need each day, both for the body and soul.

§ 5.

Q. What is the sense of this demand, *Forgive us our trespasses?*

A. We beg of God thereby that he would grant us the remission of our sins.

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

A. We consent thereby that God may refuse to pardon us, if we do not pardon others the injuries they may have done us.

§ 6.

Q. What is the meaning of this de-

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mand, *And lead us not into temptation?*

A. It means, that God would preserve us from temptation, and give us strength to overcome them.

§ 7.

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

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

ARTICLE 2.

The Angelical Salutation.

Q. **W**HY do we pray so often to the Holy Virgin?

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

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

A. No; because Jesus Christ is God and the Holy Virgin is not.

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

A. No; she can only offer them through Jesus Christ who is established as Mediator between God and man.

Q. By what prayer does the Church ordinarily invoke the Holy Virgin?

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

* Q. Say the Angelical Salutation.

In English.

In Latin.

Hail, Mary, &c. | *Ave, Maria, &c.*
page 6. | page 6.

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

A. Three.

§ 1.

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

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

§ 2.

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

A. The words of St. Elizabeth when she received the visit of the Holy Virgin; *Blessed art thou among women, and blessed is the fruit of thy womb, Jesus.*

§ 3.

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

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

Q. Why do you call Mary mother of God?

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

ARTICLE 3.

The Rosary.

Q. **W**HAT is the Rosary?

A. The Rosary or Psalter of the blessed Virgin, is a prayer chiefly composed of one hundred and fifty *Hail Mary's*.

Q. How is the Rosary divided?

A. Into fifteen parts.

Q. What does each part contain?

A. One *Pater Noster*, or *Our Father*, with ten *Ave Maria's* or *Hail Mary's*, to which is added the *Gloria Patri* or *Glory be to the Father*, &c.

Q. What is the Chaplet of the Holy Virgin?

A. It is the third part of the Rosary or fifty *Hail Mary's*.

Q. What precedes the fifty *Hail Mary's*?

A. The Sign of the Cross, the Creed or *I believe in God*, three *Hail Mary's* and the *Gloria Patri*.

Q. Why three *Hail Mary's*?

A. To honour the relation of the Holy Virgin to the persons of Blessed Trinity.

Q. Is there any virtue in the number of *Our Father's*, *Hail Mary's* or *Gloria Patri's*, which compose the Chaplet?

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

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

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

Q. What particular advantage is found in the Chaplet.

A. It is a great help to persons who cannot read.

Q. How does the Chaplet conclude?

A. By the prayer *Sub tuum præsidium*, or *We have recourse*, &c. pag. 14.

CHAPTER THE FIFTH.

Exercises of a Christian Life.

ARTICLE I.

Q. **W**HAT should a Christian do every day of his life?

A. If he would lead a holy life, he should every day,

1°. On awaking in the morning make upon himself the Sign of the Cross and say, *O my God, I offer thee my heart.*

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

3°. Hear mass, if he can conveniently.

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

5°. Take his repasts with sobriety and temperance and saying the *Benedicite* and Graces, page 15.

6°. Help the poor according to his means.

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

Q. How ought he to sanctify his actions?

A. By offering them to God.

Q. What should he do in the pains and contradictions of life?

A. He should suffer them with patience in expiation of his sins, and unite them to the sufferings of Jesus Christ?

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

A. Recommend himself to God, and avoid the discourses and objects which might entice him to evil.

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

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

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

A. He should not take any without they be necessary and at the same time innocent.

ARTICLE 2.

Q. **W**HAT ought a Christian to do on Sundays and other Feast days?

A. He ought to abstain from all servile works, from play, from journeys or voyages on account of his temporal affairs; he should assist at the parish Mass, at Vespers and the instructions given on those days.

Q. What should he do every month?

A. He should confess his sins and communicate, according to the advice of his Pastors.

Q. What should he do every year?

A. Take a more particular review of his conscience, in order to prepare himself for the Paschal Communion.

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

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

Q. What should we do when a friend or relation is dangerously sick?

A. We should persuade him to settle his affairs, to procure himself the assistance of a Priest and the reception of the last Sacraments.

CHAPTER THE SIXTH.*Of the Sacraments.*

* Q. **W**HAT is a Sacrament ?

A. It is a sensible Sign instituted by Our Lord Jesus Christ, in order to sanctify us.

Q. Why do you say that a Sacrament is a sensible Sign ?

A. It is a Sign, because it signifies the graces it produces in us; and it is sensible, because it falls under the observation of our senses.

* Q. How many Sacraments has Jesus Christ instituted ?

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

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

A. Yes; except Baptism, Confirmation and Orders.

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

A. All; except Baptism and Penance.

* Q. What would follow if the other Sacraments were received in the state of mortal sin ?

A. The guilt of Sacrilege.

Q. What is a *Sacrilege*?

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

ARTICLE 1.

Of Baptism.

* Q. **W**HAT is Baptism?

A. It is a Sacrament which does away original sin, makes us Christians and children of God and of the Church.

Q. May all persons baptize?

A. Yes; in the case of absolute necessity.

* Q. What is the manner of baptizing?

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

ARTICLE 2.

Of Confirmation.

* Q. **W**HAT is Confirmation?

A. It is a Sacrament which gives the Holy Ghost, with the abundance of his graces.

* Q. What is the Holy Ghost ?

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

* Q. Why is the Holy Ghost given to us in the Sacrament of Confirmation ?

A. To render us perfect Christians.

* Q. How does Confirmation render us perfect Christians ?

A. By giving us strength to confess Jesus Christ.

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

A. In declaring openly for him and for the holy maxims he has left us.

* Q. Does Jesus Christ require that we should declare ourselves in this manner ?

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

Q. Who administers the Sacrament of Confirmation ?

A. The Bishop ?

Q. What ceremonies are employed in

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

the administration of this Sacrament ?

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

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

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

Q. What is holy Chrism ?

A. A composition of oil and balm, consecrated by the Bishop Maundy-Thursday.

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

A. Yes; the Bishop gives a slight blow to those he confirms, saying: *Peace be with thee.*

Q. What does this teach ?

A. That after the example of Jesus Christ, we should endure patiently all kind of injuries.

* Q. What is necessary for the reception of this Sacrament ?

A. We should have, 1^o. a sufficient knowledge of the mysteries of Religion;

2^o. Be in the state of sanctifying grace, and, 3^o. Have a great desire to receive the Holy Ghost.

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

A. Yes; if it should be by neglect, contempt or an attachment to sin.

* Q. Is there any particular motive to receive worthily the Sacrament of Confirmation?

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

ARTICLE 3.

Of the Eucharist. (a)

§ 1.

Of the Eucharist in general.

* Q. **W**HAT is the Eucharist?

A. It is a Sacrament that contains really and in truth the body, blood, soul, and divinity of our Lord Jesus Christ, under the forms of bread and wine.

* Q. How is the Sacrament of the Eucharist operated?

(a) The Eucharist is placed here, in order to keep the Order of the Sacraments, but full liberty is left to those Catechists who would rather have it follow the Sacrament of Penance,

A. By the words of consecration, pronounced by the Priest.

* Q. What is the effect of those words?

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

Q. How is this change called?

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

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

A. No; there rests nothing but the forms or appearances.

Q. What do you mean by forms or appearances?

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

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

A. There are these also, his blood, soul, and divinity; in one word, the whole person of Jesus Christ.

* Q. And under the form of wine?

A. The whole person of Jesus Christ is there also.

Q. When the host is divided, under what part is Jesus Christ?

A. He is whole under each part.

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

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

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

A. Yes, without doubt; because the body and blood are inseparably united to the divinity of Jesus Christ.

§ 2.

Of the Mass.

*** Q.** **W**HERE is the Sacrament of the Eucharist operated?

A. At the Holy Mass.

*** Q.** What is the Mass?

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

Q. What should principally occupy us during the Mass?

A. We should offer Jesus Christ to

the Holy Trinity with the same intentions with which he offers himself.

Q. What are those intentions ?

A. The following: 1st. To adore God. 2d. To appease his anger. 3d. To beg his grace. 4th. To thank him for all his benefits.

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

A. We may, 1st. From the beginning of the Mass to the Gospel, adore God, and sink into nothing before him. 2d. From the Gospel to the Elevation of the Host, appease his wrath by humbling ourselves on account of our sins. 3d. From the Elevation to the Communion, pray for the help of divine grace. 4th. From the Communion to the end of the Mass, render thanks for all the blessings we have received. This method of hearing Mass is very proper for those who cannot read.

§ 3.

Of Communion.

* Q. **W**HAT is meant by Communion ?

A. The receiving the Sacrament of the Eucharist.

Q. On what occasions are we obliged to communicate ?

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

*** Q.** What dispositions of soul should accompany us to the Holy Communion?

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

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

A. Not to have our consciences burthened with mortal sin.

*** Q.** Though we should communicate in mortal sin, would we really receive Jesus Christ ?

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

Q. What dispositions of the body should we bring to the Holy Communion ?

A. 1st. We should be decently and modestly dressed. 2d. We should neither have eaten nor drunk from mid-

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night, except we are to receive the Viaticum.

Q. May we communicate at other times than during the Mass ?

A. We should not without some reason.

Q. How should we occupy ourselves during the Mass, at which we are to communicate ?

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

Prayer before Communion.

“ DIVINE JESUS! although thou art
“ not visible to my bodily eyes, I be-
“ lieve that it is thee thyself, whom thou
“ art about to give me. Alas! I am
“ very unworthy of such a favour, after
“ having dishonoured thee so often; but
“ thy infinite goodness conquers my
“ rebellious heart, makes me weep over
“ my sins, and fills me with love for thee,
“ and with the most ardent desire to
“ receive thee. Come then, Saviour of
“ the world, purify my soul from all its
“ stains, and establish thy throne therein
“ for ever.”

After Communion.

Q. WHAT is to be done after Communion ?

A. A quarter of an hour at least should be employed in praise and thanksgiving to God for having given himself to us with an offering of ourselves to him without reserve. They who cannot read may employ the time by the following prayer.

Prayer after Communion

“ It is true then, O Redeemer of the
 “ world, that thou dwellest in me, and
 “ that I am in possession of thy body
 “ and blood, soul and divinity. Re-
 “ ceive, O Lord ! my most profound
 “ adorations, which I join to those which
 “ Angels and Blessed Spirits render thee
 “ in Heaven. O ! what love, what grati-
 “ tude, can ever equal the favour granted
 “ me ! Accept, divine Jesus, the offer-
 “ ing of all I have, and all I am : dis-
 “ pose thereof according to thy good
 “ pleasure, and grant me grace never to
 “ displease thee.

Q. What must be thought of those

who go out of Church immediately after having received the holy Communion, without any return of thanks ?

A. It must be thought, that they are either sick, or called away on some urgent duty of religion or charity ; for if this was not the case, they would be guilty of great irreverence.

Q. How should we pass the day in which we have had the happiness to communicate ?

A. We should pass it in retirement ; often lift up our hearts to God ; pay, if possible, a visit to the Holy Sacrament, and remember with gratitude and love the favour received that day.

ARTICLE 5.

Of Penance.

* Q. **W**HAT is Penance ?

A. It is a Sacrament which remits sins committed after Baptism.

* Q. Where is the Sacrament of Penance received ?

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

Q. What is to be done, in order to receive the Sacrament of Penance ?

A. We should confess with sorrow all our sins, to a Priest duly authorised, and beg pardon of God, with the resolution of satisfying for them.

§ 1.

Of Absolution.

*** Q.** Do we receive the Sacrament of Penance every time we go to Confession ?

A. No ; we only receive it when the Priest absolves.

*** Q.** What is Absolution ?

A. The pardon of sin granted by the Priest in the name of Jesus Christ.

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

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

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

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

§ 2.

Of Confession.

* Q. **W**HAT is Confession ?

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

Q. What qualities should this declaration have ?

A. It should be humble, sincere, and entire.

Q. In what does the humility of Confession consist ?

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

Q. In what does the sincerity of Confession consist ?

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

Q. In what does the integrity of Confession consist ?

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

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

A. Yes.

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

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

Q. Must we declare the circumstances of our sins?

A. Yes; when they change the species of sin, or notably aggravate the malice thereof.

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

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

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

A. Should I have spoken evil of my neighbour from revenge, the sin is greater than if merely for the sake of talking.

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

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

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

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A. To begin it again, and to accuse himself particularly of the crime committed, by concealing this sin, or this circumstance.

* Q. Would we become guilty, if through a negligent examination of our consciences, a mortal sin, or some notable circumstance should be forgotten?

A. Yes; we should become guilty.

§ 3.

Examination of Conscience.

Q. How should we prepare ourselves for the examination of our consciences?

A. By the sentiments expressed in the following prayer, made for persons who cannot read.

Prayer for the Examination Conscience.

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

Q. How are we to examine ourselves?

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

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

A. By comparing them with the Commandments of God and of the Church.

Q. Give me an example ?

A. By despising my parents, I sin in thought against the fourth Commandment of God ; by holding indecent conversation, I sin in word against the sixth Commandment ; by taking what belongs to another man, I sin by action against the seventh Commandment ; by not hearing Mass on a feast-day, I sin by omission against the second Commandment of the Church.

Q. Should we examine ourselves upon some other points ?

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

Q. How much time is necessary for the examination of conscience, before Confession ?

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A. The time necessary to prepare an important affair.

Q. How should we finish the Examination of conscience ?

A. By an act of Contrition.

Q. Make an act of Contrition.

A. O my God ! I am extremely sorry, &c.—page 10.

§ 4.

Of Contrition.

* **Q.** DOES it suffice to declare our sins to the Priest, in order that they may be pardoned ?

A. No ; besides this, we must absolutely have Contrition.

* **Q.** What is Contrition ?

A. An inward sorrow and regret for having sinned against God, with a firm resolution never more to offend him.

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

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

Q. Can we produce of ourselves this sorrow in the heart ?

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

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

A. No; this would be altogether worldly sorrow; on the contrary, the Contrition which procures the pardon of sin, ought to be *supernatural*.

Q. Upon what motives ought our Contrition to be founded?

A. The following: 1st. The infinite goodness of God, which we have offended. 2d. The benefits of God, and our ingratitude. 3d. The passion and death of Jesus Christ, of which our sins are the cause. 4th. Hell, that we have merited, and Heaven that we have lost.

Q. Ought our sorrow to be great for having offended God?

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

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

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

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

A. No; we must resolve never to offend him.

§ 5.

Exercise for Confession.

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

A. We should kneel down alongside of the Confessor, so as not to look him in the face, make the sign of the cross, and say :—

In English.
Give me your blessing, Father, for I have sinned.

In Latin.
Benedic mihi, Pater, quia peccavi.

I confess to Almighty God, &c.

Confiteor Deo omnipotenti, &c.

As far as, *Trough my fault.* page 8.

As far as, *Meâ culpâ.*—page 8.

Q. What is to be done afterwards ?

A. Declare how long it is since you have been to Confession ; whether you

have received absolution the last time ; and if you have performed the penitence imposed on you. Then commence your Confession, saying at each article, *I accuse myself of, &c.*

Q. The accusation of your sins being over, what is to be said ?

A. We should say: " I accuse myself moreover of many other sins which I do not remember, and those of my whole life, I beg pardon of God, Absolution and Penitence of you, my ghostly Father."

Q. How should we receive the counsels of our Confessor ?

A. We should receive them with much respect ; with a desire to put them in practice ; and with submission to the penitence he imposes ; then finish the *Confiteor*.

In English.

In Latin.

Through my fault, &c. | Meâ culpâ, &c.

Q. If the Confessor thinks proper to grant us Absolution, what is to be done ?

A. While he gives it, we should recite an act of Contrition, then retire, and thank God for the grace just re-

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ceived, and perform the penitence enjoined, as soon as possible.

Q. In what terms should we express our thankfulness, after having received absolution ?

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

Prayer after Confession.

“ I am no longer thy enemy, O my
“ God! By the virtue of the Sacrament
“ which I have just received, thou hast
“ cured the wounds of my soul ; thou
“ hast received me into favour ; thou hast
“ re-animated the merits of my good
“ works, which were dead through sin ;
“ thou hast changed the eternal pain
“ due to my sins, into a temporal pain,
“ Grant me, O God, the gift of perse-
“ verance in thy service. Ah! let me
“ rather die a thousand times than of-
“ fend thee again.”

§ 6.

Of Satisfaction.

* Q. **W**HAT is satisfaction ?

A. A reparation we owe to God and

our neighbour for the injury or wrong done them by sin.

Q. How can we satisfy God ?

A. We satisfy God, 1st. by the pains and afflictions of this life, when we accept them with patience and submission. 2d. By the practice of satisfactory works, which are prayers, fasting, and almsgiving. 3d. And principally, by the faithful accomplishment of the penitence imposed by the Confessor.

Q. Can we of ourselves satisfy the divine justice ?

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

Q. How can we satisfy our neighbour ?

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

Q. What are *Indulgences* ?

A. The remission of temporal pain due to sin, granted by the Church to her children.

Q. What is to be done, in order to receive an indulgence ?

A. We must be in the state of grace,

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and should accomplish exactly the conditions upon which it is granted by the Pope or Bishop.

ARTICLE 5.

Of Extreme-unction.

* Q. **W**HAT is Extreme-unction ?

A. A Sacrament instituted for the spiritual and bodily ease of the sick.

Q. At what time is this Sacrament to be received ?

A. When in danger of death ; but we should not wait till we be dying.

ARTICLE 6.

Of Orders.

* Q. **W**HAT is Holy Orders ?

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

ARTICLE 7.

Of Matrimony.

* Q. **W**HAT is Matrimony ?

A. A Sacrament which sanctifies the alliance between man and woman.

Q. To what are they exposed who marry, being in mortal sin ?

A. Besides the profanation of this Sacrament, of which they are guilty, they expose themselves and their children to the malediction of God.

End of the Catechism.

Holydays of Obligation
**THROUGHOUT THE DIOCESE
 OF QUEBEC.**

ALL Sundays.

The Circumcision of our Lord, *Jan. 1.*

The Epiphany of our Lord, *Jan. 6.*

The Annunciation of the B. V. M.
*March 25.**

The Ascension of our Lord.

Corpus Christi Day.

S. S. Peter and Paul, *June 29.*

All Saints day, *Nov. 1.*

The Conception of the B. V. M. *Dec. 8.*

Christmas Day, *Dec. 25.*

* When the Feast of the Annunciation is removed to another day than the 25th. of March, it is a work day.

FESTIVAL DAYS OF DEVOTION.

Monday and Tuesday in Easter-week.
Monday and Tuesday in Whitsun-week.
The Eighth day after *Corpus Christi* day.
The Feast of St. Stephen, Mart. Dec. 26.
The Feast of St. John, Ap. Dec. 27.

Solemnities removed to the SUNDAYS.

THE first Sunday in February.—The Purification of the B. V. M.
The first Sunday after the 19th. of February.—St. Matthias.
The first Sunday after the 13th. of March —St. Joseph.
The first Sunday in May.—Sts. Philip and James.
The first Sunday after the 20th. of June.—St. John Baptist.
The first Sunday after the 16th. of July.—St. James.
The first Sunday after the 23d. of July.—St. Ann.
The first Sunday after the 6th. of August.—St. Lawrence.

The first Sunday after the 15th of August.—St. Bartholomew.

The first Sunday after the 22d. of August.—St. Lewis.

The second Sunday in September—the Nativity of the B. V. M.

The first Sunday after the 16th.—St. Matthew.

The first Sunday after the 23d.—St. Michael.

The first Sunday after the 24th. October.—St. Simon *and* St. Jude.

The last Sunday of Nov.—St. Andrew.

The Sunday before the Conception.—St. Francis Xavier.

The Sunday before Christmas day.—St. Thomas.

Particular Feasts falling on the
SUNDAYS.

THE third Sunday after Easter—The Holy Family of Jesus, Mary, Joseph.

The second Sunday in July—The Dedication of the Cathedral Church and other Churches of the Diocese.

The first Sunday after the 14th. of August.—The Assumption of the B. V. M.

The first Sunday in October.—The Holy Rosary.

The nearest Sunday to the 22d. of October.—The Feast of Our Lady of Victory.

FASTING DAYS.

1°. **A**LL the days in Lent, except Sundays.

2°. The Ember-days, *or* The Wednesdays, Fridays, *and* Saturdays next following,

The first Sunday of Lent.

Whit-Sunday.

The Exaltation of the Holy Cross, And the third Sunday of Advent.

3°. The following Eves *or* Vigils, Of Christmas day.

Of Whitsunday.

Of St. John Baptist.

Of S. S. Peter *and* Paul.

Of St. Lawrence.

Of the Assumption of the B. V. M.

Of St. Matthew.

Of S. S. Simon *and* Jude.

Of All Saints.

Of St. Andrew.

N. B.—If any of these Eves fall upon a Sunday, the fast day is to be kept upon the Saturday before.

When the solemnity of a Feast is translated to the Sunday, the fast day is kept on the Saturday, the eve of that Solemnity.

If the Feast fall on Saturday, the fast day is kept on Friday.

Days of Abstinence from flesh meat, though not fasts.

1. **A**LL Sundays in Lent.
2. St. Mark's day, unless it falls in Easter-week.
3. Rogation days, being the three days before Ascension day.
4. All Fridays, throughout the year.
5. All Saturdays, except from Christmas day, till the solemnity of the Purification.

N. B.—If Christmas day fall on Friday or Saturday, it is not kept with abstinence from flesh.

Advent.

THE first Sunday of *Advent* is always that which either falls on *St. Andrew's Day*, or the next to it, either before or after; that is, from the 27th of *November*, to the 3d. of *December*.

THE TIME OF MARRIAGE.

THE solemnizing of the Marriage is forbidden from the *First Sunday of Advent*, until *Twelfth Day*, and from the beginning of *Lent* until *Low Sunday* inclusively. At all other times it may be solemnized.

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

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

NECESSARY RULES FOR A
CHRISTIAN.

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

Hold your peace in such things as belong not to you, and where your speech is not for the honour of God, and the good of your neighbour.

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

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

Offer yourself entirely to God: and tho' you have nothing to requite his favours with, but yourself, you will be comforted when you consider that *He gives all, that gives himself.*

The Apostles left their poor boats and nets, and received for them a most ample Reward. The poor widow gave only

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two mites, and her oblation was preferred before those of the richest persons.

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

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

In all things desire and prefer that which conduceth most to the Service and glory of God; as to comfort the afflicted, reconcile such as are at variance, visit the sick, and such as are in Prison and relieve the poor.

Never go to bed with any disquiet on your mind, but endeavour to pacify your conscience by Confession or an act of Contrition, if there be occasion for it.

Every month at least confess your sins, often make acts of Contrition, and daily use Aspirations, or Ejaculatory Prayers, so that you may prevent the deceits of the Devil.

FINIS.

