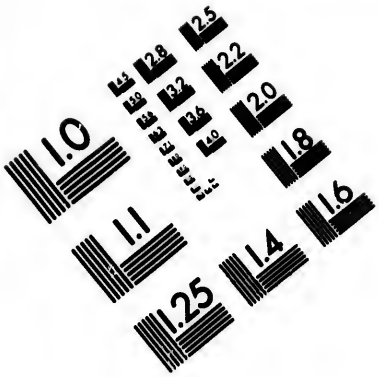

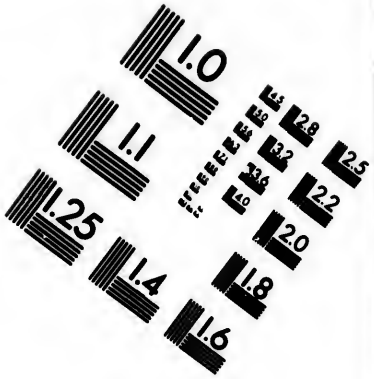

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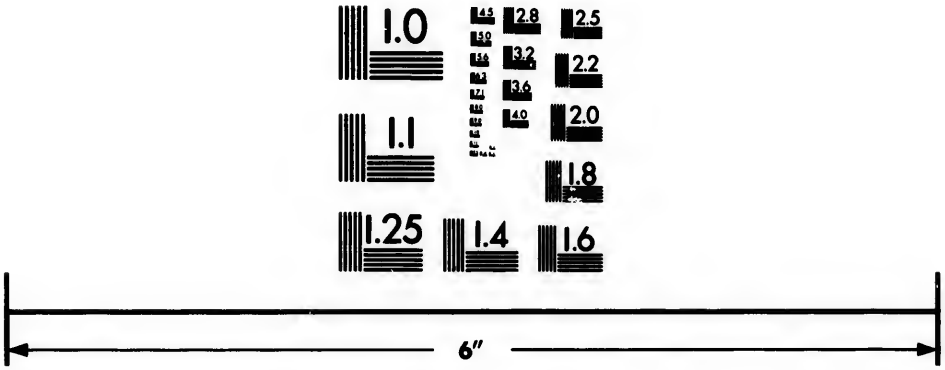

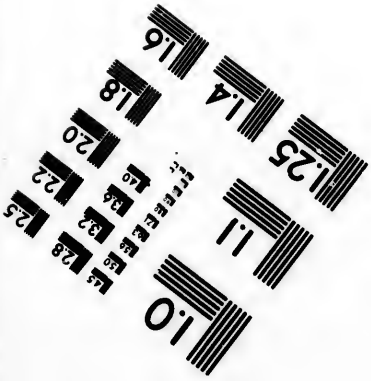

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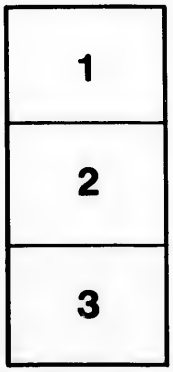

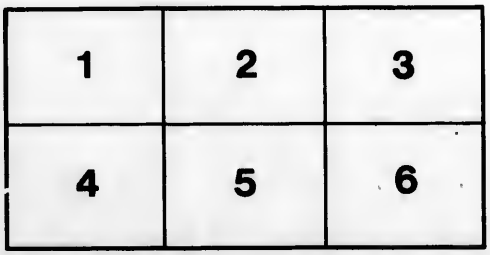

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THE

SINCERE CATHOLICK'S

COMPANION.

THIRD EDITION.

QUEBEC:

PRINTED AT THE NEW PRINTING-OFFICE,
No. 19, BUADE STREET.

1811.

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Holy Days 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.

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* *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 Feby.—St. Matthias.

The first Sunday after the 13th of March—St. Joseph.

The first Sunday in May—St. Philip *and* St. 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—The Assumption of the B. V. M.—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 first Sunday after the 19th 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.

Fasting

Fasting Days.

1°. All 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 Whit-Sunday.

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 feast.

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

Days of Abstinence from flesh meat, though not fasts.

1. All 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 Marriage is forbidden from the *First Sunday* of *Advent*, till after *Twelfth Day*s and from the Beginning of *Lent* till *Low-Sunday*; 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

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 belonging not to you, and where your speech is not for the honour of God, and 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 tho' 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 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.

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THE LORD'S PRAYER,

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 that trespass against us: And lead us not into temptation. But deliver us from evil. *Amen.*

HAIL, *Mary*, full of grace; our 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 by 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; ascended into Heaven; sits 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 the Life everlasting. *Amen.*

The

The Ten Commandments.

I AM the Lord thy God, who brought thee out of the land of *Egypt*, and out of the house of Bondage.

I. Thou shalt not have any 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.

II. 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.

III. Remember that thou keep holy the Sabbath-Day.

IV. Honour thy Father and Mother.

V. Thou shalt not kill.

VI. Thou shalt not commit Adultery.

VII Thou shalt not steal.

VIII Thou shalt not bear false Witness against thy Neighbour.

IX. Thou shalt not desire thy Neighbour's Wife.

X. Thou shalt not covet thy Neighbour's Goods.

AN EXERCISE

For the Morning.

✝

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

Blessed be Holy and undivided Trinity, now and for ever. *Amen.*

Our Father, *&c.*

Hail *Mary*, *&c.*

I believe in God, *&c.*

I Confess to Almighty God, to the Blessed Virgin *Mary*, to blessed *Michael* the Archangel, to blessed *John Baptist*, to the Holy Apostles *Peter* and *Paul*, and to all Saints that I have grievously sinned in Thought, Word, and Deed, thro' my Fault, thro' my Fault, thro' my exceeding great Fault; Therefore I beseech the blessed Virgin *Mary*, blessed *Michael* the Archangel, blessed *John Baptist*, the Holy Apostles *Peter* and *Paul*, and all the Saints to pray to the Lord God for me.

The Great and Glorious Lord of Heaven and Earth have Mercy on me, forgive me my sins, and bring me to everlasting life.—*Amen.*

May the Almighty and most merciful God give me Pardon, Absolution, and full Remission of all my Sins. *Amen.*

O Lord God Almighty, who hast caused us to come to the Beginning of this day, save us this day by thy power, that this

this day we fall into no sin, but that all our words may proceed, all our thoughts and works be directed to do thy Justice, thro' our Lord Jesus Christ. *Amen.*

O my God, I offer up to thee all my thoughts, words, and actions of this day and of my whole life. Give me thy Grace, O Lord, to do what thou commandest, and command what thou pleasest.

Give me grace to suffer what thou permittest, and permit what thou pleasest.

The blessing of God Almighty, Father, Son and Holy Ghost, descend upon me, and dwell in my heart for ever. *Amen.*

A Devout Recommendation, which may be used every Morning, or at any other time.

I Adore and glorify thee, O blessed Trinity, God Almighty, Father, Son and Holy Ghost; I offer myself to thy divine Majesty, humbly beseeching thee to take from me, and from all thy faithfull, whatever displeaseth thee, and give us that which is grateful in thy sight. Grant that we may here do what thou commandest, and hereafter receive what thou promisest.

To thee, O Lord, I commend my soul and body, (*my Wife and Children, my Father and Mother, my Brothers and Sisters*) my Kinsfolk and Benefactors, my Friends and Familiars, all my nearest and dearest Relations, and all those for whom I am any ways bound to offer up my prayers. To thee I commend

commend the Holy Catholick Church. To thee I commend this Kingdom, and our gracious Sovereign. Grant, O Lord, that all may know thee, all may honour and reverence thee, all may love thee, and be loved by thee. Reduce those that err, and bring them again into the Way; abolish Heresies, convert all to the true Faith, who as yet do not know thee. Grant us, O Lord, thy Grace, and keep us in thy Peace; may thy holy will be done, and not ours. Comfort all those that lead their lives in sorrow, misery, or temptations, and mercifully relieve them in their afflictions, whether Spiritual or Corporal. Lastly, I commend all universally to thy holy Protection, that thou wouldest vouchsafe to the living forgiveness of their sins, and to the souls departed everlasting rest. *Amen.*

The Litany of our blessed Saviour Jesus.

✝

LORD, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Jesus, receive our prayers.
Lord Jesus, grant our petitions.
O God, the Father, Creator of the World,
O God, the Son, Redeemer of Mankind,
O God, the Holy Ghost, Perfecter of the Elect,
Holy Trinity, one God,
Jesus, Son of the living God,

Have Mercy on us.

Jesus,

Jesus, the express image of thy Father's Glory,
Jesus, the bright Ray of eternal Light,
Jesus, the increated Wisdom, by whom all Things are governed.
Jesus, the eternal Word, made Man for our Redemption.
Jesus, most blessed Son of the Virgin *Mary*,
Jesus, most powerful,
Jesus, most glorious,
Jesus, most humble and meek,
Jesus, most penitent and obedient,
Jesus, most chaste and holy,
Jesus, Lover of Poverty,
Jesus, Lover of Peace,
Jesus, Lover of us ungrateful Sinners,
Jesus, who camest down from Heaven to teach us with thy own Sacred mouth the Truths of Salvation;
Jesus, who conversedst so long on Earth, to shew us by thy own holy Example the Way to Heaven,
Jesus, who diedst even the Death of the Cross, to take off our Aversion from suffering, and teach us to endure all Things for everlasting Happiness,
Jesus, who didst ascend into Heaven, to confirm our Belief and raise our Affections to the sure Joys of Eternity,
Jesus, Author of our Faith, and Finisher of our Hope,
Jesus, supreme Object of our Love and overflowing fountain of all our desires,
Jesus, our God, blessed for ever,

Have Mercy on us.

Have Mercy, *And spare us O Jesus.*
Have Mercy. *And hear us, O Jesus.*

From all Evil,
From all Sin,
From everlasting Death,
By the Mystery of thy Holy incarnation and humble Nativity.
By the Sanctity of thy Heavenly Doctrine and miraculous Life,
By the Merits of thy Bitter Passion and all-reviving Death;
By the Joys of thy victorious Resurrection and triumphant Ascension,
By the Glory of thy eternal Kingdom and incomprehensible Majesty,

Jesus, deliver us.

We Sinners, *beseech the hear us.*

That it would please thee to protect and govern thy holy Church, which thou hast purchased with thy precious Blood, *We beseech the hear us.*

That, looking continually on thy admible Life, we may faithfully endeavour to follow thy steps, *We beseech thee hear us.*

That denying all vicious and inordinate Inclinations, we may live soberly, justly, and piously, *We beseech thee hear us.*

That through thy Love the World may be crucified to us, and we to the World, *We beseech thee hear us.*

That whatsoever we ask in thy holy Name, we may receive though thy infinite Merits, *We beseech thee hear us.*

Son of God, *We beseech thee hear us.*

Lamb of God, that takest away the Sins of the World, *Spare us O Jesus.* Lamb

Have Mercy on us.

Lamb of God, that takest away the Sins of the World, *Hear us O Jesus.*

Lamb of God, that takest away the Sins of the World, *Have Mercy on us.*

Lord have Mercy on us.

Christ, have Mercy on us.

Lord, have Mercy on us.

Our Father, *&c.*

The Antiphone.

EVery Day will we repeat thy Perfections, O glorious Jesus! that every Day we may grow in our Esteem of thee. Every Day will we attentively compute thy Mercies, that every Day we may increase in thy Love.

Vers. All that we have and are, we received from thy Grace. *Allelujah.*

Res. All we desire and hope, we expect in thy glory. *Allelujah.*

Vers. O Lord, hear my Prayer.

Res. And let my Supplication come unto thee.

Let us pray.

ALmighty God, and most Merciful Saviour, the light of this World, and Glory of the next; vouchsafe, we beseech thee, to illuminate our Understandings and inflame our Wills, and sanctify all the faculties of our Souls, that whilst with our Lips we recite these prayers, we may inwardly in our Hearts adore thy Person, and admire thy Goodness, and conform our Lives to thy holy Example, till at length, by frequent Meditation on the Bliss thou hast prepared

prepared for us hereafter, we break off our Affections from all irregular adherance to this world, and place them entirely on the Enjoyment of thee, who with the Father and the Holy Ghost, livest and reignest one God, World without End. *Amen.*

A Prayer for Perseverance in Goodness.

GRANT, O my Lord Jesus Christ, that I may persevere in good Purposes, and in thy holy Service, to my Death; and that I may now, this present Day, perfectly begin, for all I have hitherto done is nothing. *Amen.*

A Prayer to our blessed Lady.

HAIL, O most holy and blessed Virgin *Mary*, full of celestial Grace, and replenished with Beauty and Comeliness, of whom, and by whom, it pleased our Saviour Jesus Christ, the Son of God, the King of Heaven, the Brightness of his Father's Glory, to be born and nourished; obtain for me, O blessed Lady, of thy only begotten Son, whatever thou knowest to be necessary for the salvation of my soul. O holy Mother of God, help my frailty and weakness; assist me this day in all my calamities, temptations and dangers; but especially at the hour of death; vouchsafe not to depart from me, that by thy Prayers and Protection I may be safe in the last and dangerous Battle. *Amen.*

A Prayer to our Guardian Angel.

O Angel of God, to whose holy care I am committed; by thy supreme clemency, illuminate, defend, and govern me this day, in all my thoughts, words and actions. *Amen.*

Bless us, O Lord, and preserve us from all evil, and bring us to eternal life; and may the souls of the faithful, through the mercy of God, rest in peace.

A Blessing.

THE peace of our Lord Jesus Christ; the virtue of his sacred passion; the Sign of the Holy Cross; the Purity and Humility of the blessed Virgin *Mary*; the Protection of the Angels; and the Intercession of all the Saints and Elect of God, be with me and defend me now, and in the hour of my death, sweet Jesus. *Amen.*

When at Morning, Noon, and Evening the Sign of the Salutation is given, say,

THE Angel of God declared to *Mary*, and she conceived by the Holy Ghost. Hail *Mary*, *&c.* Behold the Handmaid of the Lord, be it unto me according unto thy Word. Hail *Mary*, *&c.* And the word was made Flesh, and dwelt amongst us. Hail *Mary*, *&c.*

A Prayer.

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,

gel, may, by his Passion and Cross, be brought to the Glory of his Resurrection, through the same Christ our Lord. *Amen.*

May the souls of the faithful, through the Mercy of God, rest in peace. *Amen.*

In going forth of your House, say,

SHEW me, O Lord, thy ways, and teach me thy Paths. Direct my steps according to thy word, that no injustice rule over me. Make perfect my goings in thy Paths, that my steps be not moved.

Grace before Meat.

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

Grace after Meat.

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

VOUCHSAFE, O Lord, for thy name's sake to render all our benefactors life everlasting. R. *Amen.*

Vers. May the souls of the faithful, thro' the mercy of God, rest in peace. R. *Amen.*

Prayers to be said at Night, before going to Bed.

†

IN the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Blessed be the holy and undivided Trinity, now and for ever. *Amen.*

Our Father, &c.
Hail Mary, &c.
I Believe in God, &c.

O Eternal, Infinite, and Almighty God, whose Glory the Heaven of Heavens is not able to contain, look down upon thy unworthy servant, prostrate at the feet of thy Mercy, and humbly confessing to thee, in the sight of all the holy Angels and blessed Saints, the sinfulness and vanity of my life, but especially the transgressions of this day, by which I have so lately offended thy Majesty, and so grievously wounded my own soul.

I confess to Almighty God, to the blessed Virgin *Mary*, to the blessed St. *Michael* the Archangel, to blessed St. *John Baptist*, to the holy Apostles, St. *Peter* and St. *Paul*, and to all the Saints that I have grievously sinned thought, word, and in deed, through my fault, through my fault, through my exceeding great fault.

Here examine diligently what Sins you may have fallen into this day, by thoughts, words, deeds or omissions; and humbly Confessing them, say,

OF these, and of all other my sins I most earnestly repent, and am heartily sorry for every thought, word, and deed, by which I have offended the Eyes of thy Glory, and provoked thy wrath and Indignation against me; especially for my disobedience to so holy a law, and extreme ingratitude to so gracious and bountiful a God. O Lord,

I acknowledge that I have not merited the least of thy mercies, but have deserved the greatest of thy Judgments; but thou hast revealed thyself to be a God of Pity and Compassion, forgiving the iniquities of such as truly repent, and absolving all those that voluntarily condemn themselves: Wherefore, with a penitent and contrite heart, I freely confess the guiltiness of my own Conscience, and humbly offer these prayers, *&c.* to thee for my penance.

An Act of Contrition.

O My God! who art infinitely good, and always hatest sin, I beg pardon from the bottom of my heart, for all my offences against thee: I detest them all, and am heartily sorry for them, because they offend thy infinite goodness; I hope to be forgiven through the merits of Jesus Christ my Saviour, and I beg that I may rather die than be guilty of them any more.

Say some prayers, and do some other pious Acts for your Penance; then say,

BUT since my Unworthiness and many Imperfections most justly discourage me from presuming on my own performances, and the riches of thy mercy have provided for us a multitude of acceptable intercessors; therefore I beseech the blessed Virgin *Mary*, the blessed St. *Michael* the Archangel, the blessed St. *John Baptist*, the holy Apostles, St. *Peter* and St. *Paul*, and all the Saints in Heaven, to pray to God for me.

The great and glorious Lord of Heaven

and Earth have Mercy on me, forgive me my sins, and bring me to everlasting life. *Amen.*

May the Almighty Hand of our Merciful God give me Pardon, Absolution and full Remission of all my sins. *Amen.*

The LITANIES of our blessed LADY of LORETTO, so called because they are usually sung in that sacred Church of LORETTO, on all the Saturdays in the Year, and festivals of the blessed VIRGIN MARY.

ANTHEM.

WE fly to thy Patronage, (O sacred Mother of God) despise not our prayers in our necessities, but deliver us from all dangers, O 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.*
O 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,
} *Pray for us.*

Mother untouched,
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,
Vessel of Honour,
Vessel of singular Devotion,
Mystical Rose,
Tower of *David*,
Tower of Ivory,
House of Gold,
Ark of the Covenant,
Gate of Heaven,
Morning Star,
Health of the Sick,
Refuge of Sinners,
Comfortress 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, *Hear us, O Lord.*

Lamb of God, who takest away the Sins of the World, *Have Mercy on us.*

Anthem.

WE fly to thy Patronage, (O sacred Mother of God) despise not our Prayers in our Necessities, but deliver us from all Dangers, O ever,glorius and blessed Virgin.

Vers. Pray for us, O holy Mother of God.

Resp. 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 this Passion and Cross be brought to the Glory of his Resurrection: Thro' the same Christ our Lord. *Amen.*

Vers. May the divine Assistance remain always with us.

Resp. Amen.

Vers. And may the Souls of the Faithful, through the Mercy of God, rest in Peace.

Resp. Amen.

A Prayer to our Guardian Angel.

O Angel of God, to whose holy care I am committed; by thy Supreme Clemency, illuminate, defend and govern me this Night from all Sin and Danger. *Amen.*

The

The Blessing.

GOD the Father bless me, Jesus Christ defend and keep me, the virtue of the Holy Ghost enlighten and sanctify me this night and for ever. *Amen.*

Into thy hands, O Lord, I commend my Spirit; Lord Jesus, receive my Soul.

When you go to Bed, say:

IN the name of our Lord Jesus Christ crucified, I lay me down to rest; bless me, O Lord, defend me and govern me, and, after this short and miserable Pilgrimage, bring me to everlasting happiness. *Amen.*

An excellent method of hearing MASS.

Sign yourself with the Priest with the Sign of the Cross, and say as follows:

✝

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

I will draw near to thy Altar, O my God, there to gain new strength and vigour to my Soul, and by thy grace separate me from those Unbelievers who have no trust in thee.

That grace which comforts me when the remembrance of my Sins afflicts and casts me down.

That Grace which lets me know there is an everlasting Refuge in thy Goodness, and that thou art ready to forgive, even our greatest Sins, upon a sincere Repentance.

The Priest bowing down, says the Confiteor *before he goes up to the Altar; say it with him as follows:*

I Confess to Almighty God, to the blessed Virgin *Mary*, to the blessed *Michael* the Archangel, to the blessed *John Baptist*, the holy Apostles *Peter* and *Paul*, to all the saints, and to you, Father, that I have very much sinned in thought, word, and deed, thro' my fault, thro' my fault, thro' my most grievous fault, Therefore I beseech the blessed Virgin *Mary*, the blessed *Michael* the Archangel, the blessed *John Baptist*, the holy Apostles, *Peter* and *Paul*, and all the saints, and you Father, to pray for me to our Lord God.

The Psalm Judica me Deus *or the part of the Mass from the beginning to the* Confiteor; *as also the* Gloria in Excelsis Deo *and* Creed, *are not said by the Priest in masses for the dead, and at some other times; which you may pass over as you find he does.*

After the Confiteor, *say.*

O My God, who hast commanded us to pray one for another, and in thy holy Church hast given, even to sinners, the power of absolving from sin, receive with equal bounty the prayers of thy people for the Priest and those of thy Priest for the people.

We beseech thee, O Lord, by the merits of those saints, whose relics are here, and of all the saints, that thou would'st vouchsafe to forgive me all my sins. *Amen.*

When

When the Priest goes first to the Book, and says the part of the Mass called the Introit, *say,*

GRant, O Lord, we may be truly prepared for the offering of this great sacrifice to thee this day; and because our sins alone can render us displeasing to thee, therefore we call aloud to thee for mercy.

At the Kyrie Eleison, *say,*

HAVE mercy on me, O Lord, and forgive me all my sins.

Have mercy on me, O Lord, have mercy on me.

At the Gloria in Excelsis Deo, *say,*

GLORY be to God on high, and peace on earth to men of good will. We praise thee, we bless thee, we adore thee, we glorify thee, we give thee thanks for thy great glory. Lord God, Heavenly King, God Father Almighty, Lord *Jesus Christ*, the only begotten Son, Lord God Lamb of God, Son of the Father, who takest away the sins of the world, have mercy upon us. Thou who takest away the sins of the world, hear our prayers. Who sittest at the right hand of the Father, have mercy on us, For thou only art holy; thou only art our Lord: thou only, O *Jesus Christ*, together with the holy Ghost art most high, in the glory of God the Father. *Amen.*

When the Priest turns to the people, and says Dominus Vobiscum, *say,*

BE thou always with us, O my God, and let thy grace never depart from us.

Here

Here the Priest says the Collects, *or prayers for the day, say then,*

ALmighty and eternal God, we humbly beseech thee, mercifully to give ear to the prayers of thy servant, which he offers thee in the name of thy Church, and in behalf of us thy people: accept them to the honour of thy name, and good of our souls; and grant us all those blessings which may any ways contribute to our salvation. Thro' our Lord, *Jesus Christ. Amen.*

The Epistle *following, say,*

BE thou, O Lord, eternally praised and blessed, for having communicated to the holy Prophets and Apostles thy spirit, disclosing to them admirable secrets, redounding to thy glory and our great good. We firmly believe their word, because it is thine. Give us, we beseech thee, the happiness to understand from the Church, by their instructions, what is profitable, and grace to practise the same all our lives.

What follows is called the Gradual, *say,*

HOW wonderful, O Lord, is thy name, through the whole earth! I will bless our Lord at all times; his praise shall be ever in my mouth. Be thou my God and my protector; in thee alone will I put my trust, let me not be confounded for ever.

At the Gospel, *when the people rise up, say,*

BE ever adored and praised, O Lord, who art not content to instruct and inform us by thy Prophets and Apostles, but hast even

even vouchsafed to speak to us by thy only Son our saviour *Jesus Christ*, commanding us by a voice from Heaven to hear him: grant us, merciful God, the grace to profit by his divine and heavenly doctrine. All that is written of thee, dread *Jesus*, in thy gospel, is truth itself; nothing but wisdom in thy actions; power and goodness in thy miracles; light and instruction in thy words. With thee, sacred Redeemer, are words of eternal life: to whom shall we go, but to thee, eternal fountain of truth. Give me, O God, grace to practise what thou commandest, and command what thou pleasest.

At the Creed, *beginning* Credo in unum Deum, *say*,

I Believe, O Lord, all thou hast taught me by thy holy Church: in this faith, by the assistance of thy grace, I desire to live and die: by thy divine grace I am convinced of the sincerity and wisdom of those who have delivered these sacred truths to us. Their miraculous success is a sufficient proof. Where shall I go my Lord? Thou hast the words of eternal life. Of thy truth thus delivered, my reason and will shall never doubt, though my senses and vain imaginations should. I believe, O Lord, help my unbelief.

At the Offertory, *when the Priest uncovers the* Chalice, *say*

ACCEPT, O holy Father, Almighty and eternal God, this unspotted host, which

I thy unworthy servant offer to thee, my living and true God, for my innumerable sins, offences and negligences, and for all here present, and for all faithful Christians, living and dead, that it may avail both me and them to life everlasting. *Amen.*

At the offering of the Chalice, *say,*

WE offer to thee, O Lord, the chalice of salvation, beseeching thy clemency, that it may ascend before thy divine Majesty, as a sweet perfume, for our salvation, and for that of the whole world.

Accept us, O Lord, in the spirit of humility, and a contrite heart; and so may our sacrifice be made this day in thy sight, that it may be pleasing to thee, O Lord God.

When the Priest washes his fingers at the corner of the altar, say,

THOU, Lord, who once vouchsafest to wash thy disciples feet before their invitation to thy holy table, wash us also, we beseech thee, O Lord, and wash us again; not only our feet and hands, but our hearts, our desires, our souls, that we may be wholly innocent and pure.

Go on, and say,

RECEIVE, O holy Trinity, this oblation we make thee, in memory of the passion, resurrection, and ascension of our Lord *Jesus Christ*; and in honour of the ever blessed Virgin *Mary*; of the blessed *John Baptist*; of the holy Apostles *Peter* and *Paul*;

Paul; of these, and of all the saints; that it may be available to their honour and our salvation. And may they vouchsafe to intercede for us in Heaven, whose memory we celebrate on earth. Through the same *Christ* our Lord. *Amen.*

When the Priest turns about and says, Orate Fratres, *say,*

MAY our Lord receive this sacrifice from thy hands, to the praise and glory of his name, for our good, and the benefit of his whole Church.

At the Secreta, *or when the Priest is saying the prayers in the book proper for the day, in a low voice, say,*

MERCIFULLY hear our prayers, O Lord, and graciously accept this oblation, which we thy servants are making to thee; that as we offer it to the honour of thy name, so it may be to us here a means of obtaining thy grace, and in the next life everlasting happiness. *Amen.*

When the Priest says in a loud voice, Per omnia sæcula sæculorum, *say,*

IT is verily meet and just, right and available to salvation, that we always and in all places give thanks to thee, holy Lord, Father Almighty, eternal God, thro' *Christ* our Lord; by whom the Angels praise thy Majesty, the dominations adore it, the powers tremble before it, the heavens and heavenly virtues, and blessed Seraphims with common joy glorify; together with whom we beseech thee, that we may be admitted to

to join our voices, saying in an humble manner.

Holy, holy, holy, Lord God of Sabaoth, the Heavens and Earth are full of thy glory.

Hosannah in the highest. Blessed is he that cometh in the name of the Lord. Hosannah in the highest.

What follows is called the Canon *of the* Mass, *say then,*

MOST merciful Father, who hast given us thy only Son to be our daily sacrifice, incline thine ears to our prayers, and favour our desires; protect, unite and govern thy holy Church, throughout the whole world, pour forth thy blessing on his present Holiness, that Prelate who has a particular charge over us, our King, and all true professors of the Catholic faith.

Whilst the Priest makes his Memento *or* Commemoration *for the living, standing with his hands joined before his breast, make your* Memento *praying in particular for yourself, and friends, &c. as follows:*

I Offer thee, O eternal Father, with this thy minister at the altar, this oblation of the body and blood of thy only Son, to thy honour and glory; in remembrance of my Saviour's passion; in thanksgiving for all thy benefits, in satisfaction for all my sins, and for the obtaining thy grace, whereby I may be enabled to live virtuously and die happily. I desire thee likewise to accept it, O God, for my parents, (*if alive*) friends and benefactors: grant them all blessings, spiritual and temporal. I offer it up also

(*here*

(here name the particular intention you would offer it up for; as for obtaining this virtue overcoming that vice; for blessings, such as health, &c.) Likewise for all that are in misery; for those I have any ways injured in word or deed; for all my enemies; for the conversion of sinners, and enlightening all that sit in darkness. Pour forth thy blessings on all, according to their different necessities, thro' the merits of thy only Son, our Lord.

Proceed, and say,

GIVE ear, we beseech thee, to the prayers of thy servant, who is here appointed to make this oblation in our behalf, and grant it may be effectual for the obtaining all those blessings which we ask for us.

Behold, O Lord, we all here present to thee in this bread and wine the symbols of our perfect union. Grant, O Lord, that they may be made for us, the true body and blood of thy dear Son, that being consecrated to thee by this holy victim, we may live in thy service, and depart this life in thy grace.

At the elevation, *or lifting up of the sacred* **Host** *and Chalice, in memory of* Christ *being lifted up on the cross: and first of the* Host, *say,*

MOST admirable body, I adore thee with all the powers of my soul. Lord, who hast given thyself entire to us, grant we may become entirely thine. I believe, O Lord, help my unbelief.

Most merciful Saviour, be thou my pro-

tector, strengthen and defend me by thy heavenly grace, now, and especially at the hour of my death, sweet *Jesus*. *Amen*.

At the elevation *of* the *Chalice, say,*

MOST adorable blood, that washest away all our sins, I adore thee: happy we, if we can return our life and blood for thine.

O *Jesus*, do thou cleanse, sanctify and preserve our souls to eternal life. Live *Jesus* in us, and we in thee. *Amen*.

After the elevation, *say,*

'TIS now, O Lord, with grateful hearts we call to mind the sacred mysteries of thy passion and death, thy resurrection and ascension. Here is thy body that was broken; here is thy blood that was shed for us, of which these exterior signs are but the figures, and yet in reality contain the substance. It is now we truly offer thee, O Lord, that pure and holy victim, which thou hast been pleased to give us; of which all the other sacrifices were but so many types and figures.

Whilst the Priest makes his Memento *or* Commemoration *for the dead, standing in silence with his hands joined before his breast, make your* Memento *thus,*

I Offer thee again, O Lord, this holy sacrifice of the body and blood of thy only Son, in behalf of the faithful departed, and in particular for the souls of (*here name whom you chiefly proposed to pray for*) my parents (*if dead*) relations, benefactors, neighbours,

neighbours, &c. Likewise of such as I have any ways injured, or been the occasion of their sins; of such as have injured me, and been my enemies, of such as die in war, or have none to pray for them, &c. To these, O Lord, and to all that rest in Christ, grant, we beseech thee, a place of refreshment, light and peace, through the same Christ our Lord. *Amen.*

When the Priest strikes his breast, and in a loud voice says, Nobis quoquè peccatoribus, *say.*

VOUCHSAFE to grant the same, one day to us, poor and miserable sinners as we are, and judge us not according to our demerits; but through the infinite multitude of thy mercies, in which we hope, liberally extend to us thy grace and pardon.

We ask it of thee in the name of thy dear Son, who lives and reigns eternally with thee, and in that form of prayer which he himself hath taught us.

At the Pater noster, *or* Our Father, *say it with the Priest as follows:*

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 that trespass against us; and lead us not into temptation: but deliver us from evil. *Amen.*

Deliver us from those evils which we labour under at present; from past evils, which can be nothing but our manifold sins; and from the evils to come, which will be

the just chastisement of our offences, if our prayers, and those more powerful ones of thy saints, who intercede for us, intercept not thy justice, or excite not thy bounty.

Here the Priest breaking the Host, puts a particle into the Chalice, then say,

THY body was broken, and thy blood shed for us: grant that the commemoration of this holy mystery may obtain us peace: and those that receive it may find everlasting rest.

At Agnus Dei, *or* Lamb of God, *say with the Priest as follows:*

LAMB of God, who takest away the sins of the world, have mercy on us.

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

Lamb of God, who takest away the sins of the world, grant us thy peace.

At the prayers before Communion *say,*

IN saying to thy Apostles, my peace I leave you, my peace I give you; thou hast promised, O Lord, to all thy Church, that peace with thee, and peace with ourselves.

Let nothing, O Lord, ever interrupt this holy peace; let nothing seperate us from thee, to whom we heartily desire to be united, through this blessed sacrament of peace and reconciliation. Let this food of Angels strengthen us in every Christian duty, so as never more to yield under temptations, or fall into our common weaknesses.

At

At the Domine non sum dignus *and* Communion, *say it with the Priest, (with all humility and contrition, striking your breast) as follows.*

LORD, I am not worthy thou shouldest enter under my roof; say only the word, and my soul shall be healed.

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Lord, I am not worthy thou shouldest enter my roof; say only the word, and my soul shall be healed.

Whilst the Priest receives, those who did not communicate really, may receive in spirit and desire, by saying the following prayer:

MOST loving *Jesus*, I adore thee with a lively faith, who art present in this sacrament by virtue of thy infinite power, wisdom and goodness. But, conscious of my infirmities and sins, I dare not now receive thee sacramentally, All my hope is in thee! I love thee, O Lord, with all my heart, who hast so loved me: and therefore I desire to receive thee now spiritually: come therefore, O Lord, to *me* in spirit, and heal my sinful soul. Feed me that am hungry, comfort me that am weak, enliven and sanctify me with thy sacred body and blood; deliver me from all sin, and make me obedient to thy commands; and let me never be separated from thee, my Saviour! who with the Father and the Holy Ghost livest and reignest one God, for ever. *Amen.*

During the Ablution, and wiping the Chalice, say,

GIVE us, O Lord, a part in the fruit of thy death and passion; the sacred memory of which we have commemorated in our present sacrifice and communion. Happy those who sit at thy table to partake of the bread of life. O *Jesus*, my soul sighs after thee! I long with thy Apostle to be dissolved, and be with thee. My heart, and my whole body, with transports of joy seek the living God.

My soul languishes with ardent desire of entering into the house of our Lord. I love thee, O my God, with all my heart! O that I could always adore the presence of thy adorable body, which is the pledge of our eternal happiness. I adore thy goodness, and return thee infinite thanks, O gracious Lord, for thy inestimable favour and mercy, in admitting me to be present this day at the dread sacrifice, where thou art both priest and victim. Make me, O God, always sensible of this great blessing, and let not my unworthiness put a stop to the effect of thy mercy and goodness.

When the Chalice is covered the Priest goes to the book and reads the Communion; say then.

LET it be now, O Lord, the effect of thy mercy, that we who have been present at this holy mystery may find the benefit of it in our souls.

At

At the Post-Communion, when the Priest goes a second time to the book; say,

WE give thee thanks, O God, for thy mercy, in admitting us to have a part in offering this sacrifice to thy holy name: accept it now to thy glory, and be ever mindful of our weakness.

Proceed as follows:

MOST gracious God, Father of mercy, grant, I beseech thee, that this adorable sacrifice of the blessed body and blood of thy son, our Lord *Jesus Christ*, may obtain for us, at thy hands, mercy, and the remission of all our sins. *Amen.*

When the Priest turns to the people and gives them the benediction or blessing, makes the sign of the cross over them with his hand, make you also the sign of the cross, and say,

THE blessing of God Almighty, Father, Son, and Holy Ghost, descend upon us and dwell in our hearts for ever. *Amen.*

Here, while the Priest concludes with St. John's or the last Gospel, at the corner of the altar, say,

O Eternal word, speak to my soul, which adores thee in a profound silence: thou art the great Creator of all things; abandon not, I beseech thee, thy own creature: be thou my life, my light and my all.

O light eternal! enlighten me as to this present life, and in the life to come.

Reign in me as in thine own inheritance: for thou, O Lord, hast made me: thou hast redeemed me! May I be ever thine.

I have sinned too much against Heaven,

and before thee, and am not worthy to be called thy son.

Thou God incarnate, have pity on my frail and mortal flesh, and grant it may one day see what it here adores below. *Amen.*

Prayers before Sacramental Confession.

MOST gracious Lord! who of thy infinite love and mercy towards mankind, hast ordained in thy Church the sacrament of penance, as a sovereign remedy to heal our spiritual wounds, and purge us from the uncleanness wherewith after baptism we have any ways defiled our souls; look down on me, an ungrateful sinner, who having many ways most grievously offended thee, purpose, thro' thy grace, to fly to this sacrament for my remedy; and in obedience to thy divine ordinance, confess my sins to thy servant, hoping thereby, that, according as thou hast promised, I shall receive a full and perfect absolution from all my sins.

Give me grace therefore, O Lord, that as of thy goodness thou hast inspired into my heart this holy resolution, so I may with due reverence, contrition and sincerity, accomplish what I have purposed, to the glory of thy holy name, and the full remission of all my sins. Open the secrets of my soul to me, O Lord, and make me know all my sins and iniquities. Give me a perfect sorrow and hearty contrition for them, and grace to confess them to my spiritual physi-

cian

cian plainly and entirely, sincerely and penitently, with a firm and constant resolution to endeavour the amendment of my life for the future.

O Lord, my gracious God, the only comfort of my soul, since thou desirest that in all things I should sincerely serve thee, and I, thro' thy grace, desire nothing more than to perform thy will: how comes it to pass, O Lord, that I still offend thee? How comes it to pass, that I relapse so often into my former follies? Thy grace is not wanting: what then can it be attributed to, but only to my own inconstancy and perverseness? for which, O Lord, I am most heartily sorry. Often I determine to resist every temptation, and immediately I am overcome and fail in my good purpose. Justly, therefore, ought I to humble my soul, and make account that on earth there lives not any one who is more infirm and weak than myself. Increase in me daily thy grace, and the sovereign virtue of humility. I most humbly beseech thee, that I may perfectly know thee and myself, thy Majesty and mercy, and my own abominations and misery; so that distructing my own forces, and confiding in thy gracious help and favour, I may at length fight more manfully, and gain the victory over my enemies, O my only Redeemer and Saviour Jesus Christ, who, with the Father and the Holy Ghost, livest and reignest, one God for ever. *Amen.*

A Table to help our memory when we prepare ourselves for Confession.

Of the Ten Commandments.

Sins against the first Commandment.

GIVEN to any creature the honour due only to God.
Not loved God above all things.
Doubted in matters of faith.
Been ignorant of the Creed, the ten Commandments, or precepts of the Church.
Murmured against God.
Wanted confidence in God.
Presumed on his goodness.
Deferred my conversion to God.
Believed dreams, or tellers of fortunes.
Gone to witches or cunning men for counsel, or for the recovery of things lost.
Used charms or superstitious words or actions, for the cure of diseases, or finding out things to come, &c.
Given any succour or favour to heresy.
Hindred any one's conversion from heresy or schism.
Prayed seldom, or with wilful distractions.

II. Commandment.

TAKEN the name of God in vain.
Blasphemed God or his Saints.
Spoken irreverently of holy things, or profaned any thing relating to religion.
Sworn falsely, rashly, or in slight or trivial matters.
Cursed myself, or others, or any creature.
Broken my vows.
Angered others, so far as to make them swear, or blaspheme God.

III.

III. Commandment.

NOT kept holy the Lord's day, and other days commanded to be kept holy.
Bought or sold things without necessity on that day.
Done or commanded some servile work, not of necessity.
Not heard mass, or been willingly distracted in the time of mass.
Talked, gazed, or laughed in the Church.
Not cared to hear Catholic sermons.
Spent the day in dancing, drinking, dicing, carding, &c.

IV. Commandment.

NOT honoured my parents and superiors.
Despised them, or been ashamed of them.
Spoke evil of them.
Cursed them, or provoked them to swear or curse.
Not prayed for them.
Deceived or wronged them.
Disobeyed them.
Not succoured my parents.
Made them sad by my undutiful behaviour.

Here also parents and other superiors are to examine themselves, whether they have taken due care of their children or inferiors.

V. Commandment.

PROCURED, desired, or hastened the death of others, or my own.
Made women miscarry.
Borne hatred or malice to any one.
Desired revenge.
Not forgiven.
Refused to speak to others.
Given provoking language.
Threatened, or struck others not under my charge.
Made others fall out.

VI. Commandment.

COMMITTED adultery, fornication, incest, &c.

Caused pollution in myself or others.

Used immodest words, looks or gestures.

Lascivious dressing, or such as might provoke others to lust.

Kept lewd company, gone to immodest plays, lascivious balls, or revellings.

Dishonest books.

Unchaste songs.

Kissing, or unchaste discourses.

Taken pleasure in touching myself, or others unchastly.

Shewed my skin, or any naked part of my body unchastly.

Kept immodest pictures, or looked at immodest objects.

Married persons ought here to examine themselves, whether they have not abused the liberty of their state by any action against nature or pollutions

VII. Commandment.

STEALTH.

Cozenage.

Deceit in buying or selling, reckoning or gaming.

In the wares: prices, weights or measures.

Bought of such as could not sell.

Taken of such as could not give.

Wilfully damaged another's goods.

Negligently spoiled them.

Run carelesly into debt, beyond my power, or without purpose of payment.

Neglect to pay my debts.

Vexed others by unjust law-suits.

Not fulfilled my promises.

Kept that which ought to be restored.

VIII.

VIII. Commandment.

BORNE false witness, or told lies.
Called by injurious names.
Discovered another's secret sins.
Defamed or lessened the reputation of others.
Rashly believed evil reports of them.
Not defended their reputations.
Sowed discord between others.
Opened others letters.
Judged rashly, and without grounds.
Listened to others talk to an evil end.
Concealed a truth, to the detriment of another.

IX. Commandment.

INWARD concupiscences of the flesh, that pass no farther than the mind; as desiring, or willingly taking pleasure in thinking of immodest things.
Taken pleasure in, or not resisted, irregular motions or lusts of the body.

X. Commandment.

COVETED wrongfully any thing that belongs to another.
Not been content with what God hath given me.
Been greedy of the goods of this world.

Of the seven deadly Sins.

I. Pride.

PRIDE, that is, self esteem, self-conceit, being puffed up within one's self.
Vain-glory, or seeking to be esteemed by others.
Presumption of one's self, and disdain or contempt of others.
Hypocrisy.
Obstinacy in one's own opinion.

II. Covetousness.

COVETOUSNESS.
Worldly sollicitude.
Want of Pity.

Not

Not given alms, having wherewith.
Not lent to those in need.
Not been contented with my own estate.

III. Luxury *or* Lust.

OF *the sins of luxury*, see the sixth commandment.

IV. Anger.

ANGER, *or passion.*
Impatience, or fretfulness.
Rage, or fury.
Picking of quarrels.
Immoderate grieving.
Severe correcting.

V. Gluttony.

GLUTTONY, *or excess in eating.*
Drunkenness, Intemperance.
Eating more than one meal on fasting-days.
Eating flesh on prohibited days.
Banquetted and feasted above my ability.

VI. Envy.

ENVY.
Grieved at another's prosperity, or to hear them well spoken of.
Rejoiced at their hurt.
Dispraised their merchandize.
Interpreted their doings or sayings in the worst sense.

VII. Sloth.

SLOTH.
Indevotion.
Idleness, or laziness.
Over much seeking my own ease.
Been inconstant in good purposes.
Neglected things given me in charge.
Been ungrateful to God for his benefits.
Unthankful to my friends and benefactors.

Chosen

Chosen rather to want, than to work or labour for my living.

Not prayed for the living and the dead.

IN all which we may not only sin ourselves, but also be accessary to another's sin, either by commanding, counselling, consenting to, or approving; by not endeavouring to hinder, by not admonishing, and, lastly, by evil example.

The form and manner of Confession.

First make the sign of the cross; then say,

Pray Father give me your blessing.

After this say the *Confiteor* &c. to *meâ culpâ, through my fault*, &c.

Then say,

I Confess to Almighty God, and to you, my Ghostly Father, that since my last confession (*which was so long ago*) I have divers ways offended Almighty God.

Here accuse yourself of all the sins which you can well call to mind, according to the order of God's commandments; specifying, as near as you can, the number of times which you have been guilty of each sin. Then, by way of conclusion, say,

For all these, and whatever else I cannot at this present call to mind, I ask pardon of Almighty God, and penance and absolution of you, my ghostly father.

Make an end, saying, Ideò precor, *&c. or* Therefore I beseech, *&c.*

A prayer at the receiving absolution.

O Merciful God, as at the words of the Angel the chains fell off from the feet of St. *Peter*, and he was immediately restored to liberty; so grant that, by the words of this holy Sacrament, pronounced by the Priest, the chains of my sins may be loosed, and all my offences pardoned. *Amen.*

Jesus, Son of *David*, have mercy on me.

Thou, who sufferedst for me, have mercy on me.

God be merciful to me a sinner.

Prayers after Confession.

O God of mercy and pity, having now, through thy gracious goodness, disburdened my conscience of the guilt wherewith it was oppressed; and, in the humblest manner I was able, discovered all the sins I could possibly think of to thy minister, my Ghostly Father: I most humbly beseech thee to accept this confession, and forgive me all my trespasses, as well such as I forgot, as those which I remembered.

Grant me grace, O Lord, to live more carefully and diligently hereafter, and to abstain from my former follies which, I utterly detest, firmly purposing, through thy grace, never any more to offend in them; especially, O my most merciful and bountiful Saviour, give me grace to withstand those temptations wherewith I am most grievously infested, [*here they are to be mentioned*] as also to avoid all the occasions of offending thee for the future.

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The just man falls seven times a day, much more then I shall fall, O my Lord, having, thro' my own frailty and vicious customs, increased the wickedness and blindness which I received from my fore-father *Adam*; yet, Lord, as I hope and purpose firmly, by thy merciful favour, to refrain from consenting to any mortal sin, (from which I most humbly beg of thee to preserve me whilst I live) so will I by thy goodness continually strive against my venial sins and imperfections; which that I may the better perform, grant me grace, my sweet Saviour Jesus Christ, to persevere in examining my conscience every night more diligently than other, according to the instructions it hath pleased thee to impart unto me by thy servant, and every morning so happily to begin the day, by offering thee the first fruits of all my actions, that the rest of it may always be employed to thy glory.

As for the penance enjoined me, and not yet performed, I humbly beseech thy assistance, both in the perfect remembering and diligent executing of it, till, by thus daily endeavouring, through thy grace, to amend my life, I become at last a true penitent; and so, through the merits of thy bitter passion, obtain full forgiveness of my sins in this world, and in the other everlasting life. Grant this, O my Lord and Saviour Jesus Christ, who, with God the Father and the holy Ghost, livest and reignest world without end. *Amen.*

I Beseech thee, O Lord, let this my confession be acceptable to thee, by the intercession of the blessed Virgin *Mary*, thy holy Mother, and of all the Saints; and vouchsafe, out of thy infinite goodness and mercy, to supply whatever has been defective in this or any other of my confessions, that thou mayest fully ratify in Heaven that absolution which has been pronounced on earth; who livest and reignest for ever. *Amen.*

Prayers before receiving the blessed Sacrament.

O My Lord and Saviour Jesus Christ, I most firmly believe that thou, true God and true man, art really present in this most blessed Sacrament: I believe that it contains thy body and thy blood, accompanied with thy soul and divinity. I acknowledge these truths, I believe these wonders, I adore thy power which has wrought them, and I praise thy infinite goodness, which has prepared them for me. But who am I, O sovereign Majesty, that thou shouldest vouchsafe to come to me! Or how shall I dare presume to approach to thee? Thou art the King of Kings, the Lord and maker of Heaven and Earth, and I am a poor worm of the Earth. Thou art the Saint of Saints, purity and holiness itself; and I am a wretched unclean miserable sinner, the very filth of sin. O Lord, I confess my great unworthiness, which thou best knowest; but still my whole confidence is in thy infinite goodness: I am terrified at those words

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of thy Apostle, that *he who eats and drinks unworthily, eats and drinks judgment to himself.* But then I am encouraged again with that merciful invitation, *come to me, all ye that labour and are heavy burthened, and I will refresh you.* To thee therefore I come, dear Lord, trusting in thy divine clemency, that thou wilt pardon all my iniquities, heal all my infirmities, and from this time forward take full possession of my soul. My only intention in coming to thee is, that I may comply with thy holy will and divine institution; that I may commemorate thy death and passion; and that by receiving thee in these sacred mysteries, I may be happily united to thee; so that, as thou hast promised, I may be in thee and thou in me. Lord, thou knowest how unable I am of myself to prepare my soul for so great a favour; be thou pleased therefore to prepare me by thy grace. Cast out of my soul all that filth of sin, which thou discoverest there; and enkindle in my heart the sacred fire of thy love. Remember, Lord, that thou hast said, *I am come to cast fire on the Earth, and what do I desire but that it should be enkindled.* I earnestly beg that this divine flame may take hold of my soul. O give me grace from this moment to love thee for ever. *Amen.*

Prayers and Thanksgivings after Communion.

WHAT return shall I make to the Lord, for what he hath bestowed upon me? I will offer to him a sacrifice of praise and

thanksgiving; and my heart, transported with joy, shall sing praises to the Lord, who hath heaped his blessings upon me. He hath given to me the bread of Heaven; to me, a poor mortal creature, surrounded with infirmity, the bread of Angels, a most delicious food which bestows immortality upon those that eat it worthily. The Lord himself hath become my food; and the food he hath given to me is his own flesh, which he gave for the life of the world. O blessed Saviour, how great is thy love for thy children! How good art thou to those who hope in thee and seek thee! Thou hast prepared for me a plentiful table, to give me strength gainst my enemies. Now therefore in the midst of dangers, and even in the shadow of death, will I fear no evil, because thou art with me. Abide in me, and let me abide in thee. Continue to bestow upon me this heavenly food; and grant, that after I have eaten thereof, my hunger after it may be encreased. Let me labour all my life for that food, which remaineth for ever, and which thou alone canst give. Let me be so strengthened thereby, that I may be able to walk on to thy eternal mountain, there to see thee face to face, and adore thee with the Father and the Holy Ghost, one God, world without end. *Amen.*

Petition after Communion.

O Most merciful Saviour, behold I have presented to receive thee this day into my house, relying on thy infinite goodness and

and mercy, and hoping, like *Zacheus*, to obtain thy benediction. But alas! with what little preparation? with how little devotion? From my heart I beg pardon for my great unworthiness and for my innumerable sins, which I detest for ever. Oh! wash them all away with thy precious blood: for thou art the lamb of God that takest away the sins of the world; and one drop of this blood, which thou hast shed for us, is more than enough to cancel the sins of ten thousand worlds.

Thou seest, O searcher of hearts, all my maladies, and all the wounds of my soul; thou knowest how prone I am to evil, and how backward and sluggish to good: thou seest this self love, that tyrannizes over my soul, which is so deeply rooted in my corrupt nature, and branches out into so many vices, so much pride and vanity, so much passion and envy, so much covetousness and worldly solicitude, so much sensuality and concupiscence, Oh! who can heal all these my evils, but thou the true Physician of my soul, who givest me thy body and blood in this blessed Sacrament, as a sovereign balsam for all my wounds? Dispel the darkness of ignorance and error from my understanding, by thy heavenly light: drive away the corruption and malice of my will, by the fire of divine love and charity: Restrain all the motions of concupiscence, and all the irregular sallies of passion, that they may no more prevail over me; and

strengthen my weakness with heavenly fortitude: destroy this hellish monster of self-love, with its many heads; or at least chain down this worst of all my ennemies, that it may no longer usurp the empire of my soul, which belongs to thee, and which thou hast taken possession of this day: cut off the heads of this beast, and particularly that which annoys me most and which is my predominant passion: stand by me henceforward in all my temptations, that I may never more be overcome: remove from me all dangerous occasions; and grant me this one favour, that I may rather die a thousand deaths than live to offend thee mortally.

O my Jesus, thou art infinitely rich, and all the treasures of divine grace are locked up in thee: these treasures thou bringest with thee, when thou comest to visit us in this blessed sacrament; and thou takest an infinite pleasure in opening them to us, to enrich our poverty. This gives me the confidence to present thee now with my petitions, and to beg of thee those graces and virtues which I very much stand in need of, as thou best knowest. O increase and strengthen my belief of thy heavenly truths, and grant that henceforward I may ever live by faith, and be guided by the maxims of thy gospel. Teach me to be poor in spirit, and take off my heart from the love of these transitory things, and fix it upon Eternity. Teach me, by thy divine example, and by

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thy most efficacious grace to be meek and humble of hearts, and in my patience to possess my soul. Grant that I may ever bewail my past sins, and by a daily mortification restrain all irregular inclinations and passions for the future. Above all things teach me to love thee, teach me to be ever recollected in thee, and to walk always in thy presence. Teach me to love my friends in thee, and my ennemies for thee: grant me to persevere to the end in this love, and so to come one day to that happy place where I may love and enjoy thee for ever.

Have mercy also on my parents, friends, and benefactors, and all those for whom I am any way bound to pray, that we may all love thee, and faithfully serve thee. Have mercy on thy whole church, and on all the Clergy and Religious men and women, that all may live up to their calling, and sanctify thy name. Give thy grace and blessing to all Princes and Magistrates, and to all christian people, convert all unbelievers and Sinners, and bring all strayed sheep back to thy fold, particularly have mercy on N. and N. &c.

O blessed Virgin, mother of my God and Saviour, recommend all these my petitions to your Son. O all you Angels and Saints, citizens of Heaven, join also your prayers with mine. You ever stand before the throne and see him face to face, whom I here receive under veils: be ever mindful of me, and obtain from him, and through him, that with you I may bless him and love him for ever. AMEN.

The

The conclusion.

TO thy fatherly providence, O Lord, I commit myself with all my affairs and necessities; be merciful to all those for whom thou hast shed thy precious blood. Grant to the living forgiveness and grace, and to the faithful departed, rest and life everlasting. *Amen.*

A profession of the Catholic Faith, *extracted out of the* Council *of* Trent *by Pope* Pius IV.

I *N.* believe and profess with a firm faith all and every one of the things which are contained in the symbol of Faith which is used in the holy *Roman* Church, *viz.*

I believe in one God the Father Almighty, maker of Heaven and Earth, and of all things visible and invisible; and in one Lord Jesus Christ, the only begotten son of God, and born of the Father before all ages; God of God, Light of Light, true God of true God, begotten, not made, consubstantial to the Father, by whom all things were made; who for us men, and for our salvation came down from Heaven, and was incarnate by the Holy Ghost of the Virgin *Mary*, AND WAS MADE MAN, was crucified also for us under *Pontius Pilate*, suffered, and was buried, and rose again the third day according to the Scriptures, and ascended into Heaven, sits at the right hand of the Father, and will come again with glory to judge the living and the dead, of whose kingdom there will be no end: and in the Holy Ghost, the Lord and life-giver, who proceeds from

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the Father and the Son: who together with the Father and the Son is adored and glorified, who spoke by the prophets, and one holy Catholic and Apostolic Church. I confess one baptism for the remission of sins, and I expect the resurrection of the body, and the life of the world to come.

Amen.

I most firmly admit and embrace Apostolical and Ecclesiastical traditions, and all other constitutions and observations of the same Church.

I also admit the sacred Scriptures according to the sense which the holy mother Church has held and does hold, to whom it belongs to judge of the true sense and interpretation of the holy Scriptures, nor will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers.

I profess also that there are truly and properly seven Sacraments of the new law, instituted by Jesus Christ our Lord, and for the salvation of mankind, tho' all are not necessary for every one; *viz.* Baptism, Confirmation, Eucharist, Penance, Extreme-Unction, Order and Matrimony, and that they confer grace; and of these Baptism, Confirmation and Order cannot be reiterated without sacrilege.

I also receive and admit the ceremonies of the Catholic Church, received and approved in the solemn administration of the above-said Sacrament,

I receive and embrace all and every one of the things which have been defined and declared in the holy Council of *Trent*, concerning original sin and justification.

I profess likewise, that in the Mass is offered to God, a true, proper, and propitiary sacrifice for the living and the dead; and that in the Sacrament of the Eucharist there is truly, really and substantially the body and blood, together with the soul and divinity of our Lord Jesus Christ, and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood; which conversion the Catholic Church calls Transubstantiation.

I confess also, that under either kind alone, whole and entire Christ, and a true Sacrament is received.

I constantly hold that there is a Purgatory, and that the souls detained there are helped by the suffrages of the faithful.

Likewise that the Saints reigning together with Christ are to be honoured and invocated, that they offer prayers to God for us, and that their relics are to be venerated.

I most firmly assert that the images of Christ, and of the mother of God ever Virgin, and also of the other Saints are to be had and retained, and that due honour and veneration is to be given to them.

I also affirm that the power of Indulgences was left by Christ in the Church, and that the use of them is most wholesome to Christian people.

I

I acknowledge the holy Catholic, and Apostolic *Roman* Church, the mother and mistress of all Churches; and I promise and swear true obedience to the *Roman* Bishop, the successor of St. *Peter*, Prince of the Apostles and Vicar of Jesus Christ.

I also profess and undoubtedly receive all other things delivered, defined and declared by the sacred Canons and general Councils, and particularly by the holy Council of *Trent*; and likewise I condemn, reject and anathematize all things contrary thereto, and all heresies whatsoever condemned, rejected and anathematized by the Church.

This true Catholic faith, out of which none can be saved, which I now freely profess and truly hold, I *N.* promise, vow and swear most constantly to hold, and profess the same whole and entire, with God's assistance, to the end of my life. *Amen.*

FINIS.

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Part 2 - 69

APPROBATION.

WE permit to the Faithful of this Diocese, the use of the Book entitled "The Sincere Catholic's Companion" together with the Abstract of the Douay Catechism.

QUEBEC, 31st Dec. 1811.

✠ *J. O. PLESSIS,*
Catholic Bishop of Quebec.

AN.

ABSTRACT

OF THE

DOUAY CATECHISM.

The A B C.

✝ A B C D E F G H I J K L M N O
P Q R S T U V W X Y Z.

✝ A a b c d e f g h i j k l m n o p q r ſ s t u
v w x y z & Amen.

✝ *A B C D E F G H I J K L M N O*
P Q R S T U V W X Y Z.

✝ *A a b c d e f g h i j k l m n o p q r ſ s t u*
v w x y z & Amen.

1.	I.	8.	VIII.	15.	XV.	40.	XL.
2.	II.	9.	IX.	16.	XVI.	50.	L.
3.	III.	10.	X.	17.	XVII.	60.	LX.
4.	IV.	11.	XI.	18.	XVIII.	70.	LXX.
5.	V.	12.	XII.	19.	XIX.	80.	LXXX.
6.	VI.	13.	XIII.	20.	XX.	90.	XC.
7.	VII.	14.	XIV.	30.	XXX.	100.	C.

THE

DOUAY CATECHISM.

CHAP. I.

What a CHRISTIAN is; and of the BLESSED TRINITY, and the INCARNATION.

I.

Q. *WHAT Religion are you of?*

A. By the grace of God, I am a Christian.

Q. *Whom do you understand by a Christian?*

A. Him, who being baptized, inwardly believes, and outwardly professes, the *faith* and *law* of Christ.

Q. *When are we obliged to make an outward profession of our faith?*

A. As often as God's honour, our own, or neighbour's good require it. *For, if we deny Christ before men, he will deny us before his Father.* St. Matt. x. 33.

Q. *In what does the faith and law of Christ chiefly consist?*

A. In two principal mysteries; namely, the Unity and Trinity of God, and the Incarnation and death of our Saviour.

II.

Q. *What means the Unity of God?*

A. It means that there is only *one God.*

Q.

Q. *Who is God?*

A. The Creator and Sovereign Lord of all things, who is infinitely powerful, infinitely wise, infinitely good, infinitely merciful, infinitely just, eternal and infinite in all perfection.

Q. *Why do you say that God is the Sovereign Lord of all things?*

A. Because all things depend on him, and he disposes of all as he pleases; ruling and governing all with wisdom, goodness and justice.

Q. *What mean you by infinitely powerful?*

A. I mean, that God can do all whatsoever he will, even make things out of nothing, as he made the world.

Q. *What mean you when you say that God is eternal?*

A. That God ever was, is, and will be for ever.

Q. *Does God know all things?*

A. Yes, he knows all things, past, present, and to come, even our most secret thoughts.

Q. *Where is God?*

A. He is in Heaven, on Earth, and in all places.

Q. *Is he also in hell?*

A. Yes, to punish the Devils and wicked men.

Q. *Is God here?*

A. Yes.

Q. *Why then cannot we see him?*

A. Because he is a Spirit, which cannot

be

be seen by the eyes of our body. So we cannot see a soul.

Q. *Shall we never see God?*

A. If we love and serve him faithfully to the end of our life, we shall, after our death, see him, and be happy with him for ever in Heaven.

III.

Q. *What means the Trinity?*

A. It means, that in God there are three persons, the Father, the Son, and the Holy Ghost.

Q. *Is the Father God?*

A. Yes.

Q. *Is the Son God?*

A. Yes.

Q. *Is the Holy Ghost God?*

A. Yes.

Q. *Why then are there not three Gods?*

A. Because, tho' they are three persons really distinguished, yet they have one and the same *divine nature.*

Q. *Is one of these persons better, wiser, or more powerful than the others?*

A. No; they have all three the same goodness, the same wisdom, the same power, and are equal in all things.

Q. *Is not God the Father at least elder than God the Son?*

A. No; all and every one of these three persons have been from all eternity, and therefore one cannot have been before another.

Q. *Why then is the Father called the first person?*

A. Because the Father proceeds from no other; and the Son and the Holy Ghost proceed from him.

Q. *Why is the son the second person?*

A. Because he proceeds from the Father only.

Q. *Why is the Holy Ghost the third person?*

A. Because he proceeds from the Father and the Son.

IV.

Q. *What means the Incarnation and Death of our Saviour?*

A. It means that God the Son, the second person of the most blessed Trinity, was made man, and died upon the cross to save us.

Q. *Who call you the Son of God made man?*

A. Jesus Christ.

Q. *What mean you when you say, the Son of God was made man?*

A. I mean that he took the nature of man.

Q. *Has* Jesus Christ *then two natures?*

A. Yes, he has the nature of God and the nature of man.

Q. *Then* Jesus Christ *is both God and man.*

A. Yes, he is so. He is God, because he has the nature of God; and he is also man, because he has the nature of man.

Q. *What understand you when you say, he has the nature of man?*

A. I mean, that he has a body and soul like ours.

Q. *How many persons are there in* Jesus Christ?

A. Only one.

Q. *Which is it?*

A.

A. The second person of the blessed Trinity, that is, the person of God the Son.

Q. *Has* Jesus Christ *always been God?*

A. Yes, from all Eternity.

Q. *Has he always been man?*

A. No: But only since the time of his Incarnation.

Q. *On what day was he man?*

A. On the day of the Annunciation of our blessed Lady, the 25th of *March.*

Q. *Where was he made man?*

A. In the womb of the blessed Virgin *Mary.*

Q. *How was he made man?*

A. Not by human generation, but by the power and virtue of the Holy Ghost.

Q. *When was he born?*

A. On Christmas-day.

Q. *On what day did he die upon the cross?*

A. On Good Friday.

Q. *When you say that the Son of God was made man, and died upon the Cross to save us; what understand you by these words,* to save us?

A. To free us from sin, from the Slavery of the Devil, and from Hell; and to obtain for us the Kingdom of Heaven.

Q. *Were we engaged in sin?*

A. Yes.

Q. *Who engaged us?*

A. Our first Father, *Adam.*

Q. *How did he engage us in sin?*

A. By eating of the fruit which God had forbidden him.

Q. *What does God require of us that we should be saved?*

A That we avoid sin and do good.

Q. *What good must we do?*

A. We must, 1. by a lively faith believe what God has revealed. 2. We must place our hope in God, and pray with a firm confidence in him. 3. We must love him above all things, and our neighbour as ourselves. 4. We must keep the Commandments of God, and of his Church.

Q. *How may these things be learnt?*

A. By a serious attention to the instructions given in Catechism.

Q. *By what are the Unity and Trinity of God, and the Incarnation and Death of our Saviour commonly signified?*

A. By the sign of the Cross.

Q. *How does the sign of the Cross represent the Unity and Trinity of God?*

A. Because when we put our right hand to our head, saying: *In the name*, we signify one God; and when we make the sign of the Cross, saying: *Of the Father, and of the Son, and of the Holy Ghost*, Amen: we signify the Trinity, or three persons.

Q. *How does the sign of the Cross represent the Incarnation and Death of our Saviour?*

A. Because it naturally puts us in mind, that Christ, as Man, died on the Cross for us.

CHAP. II.

FAITH Expounded.

Q. *HOW many principal Virtues are there?*

A. Seven; three *Theological*; and four *Cardinal.*

Q. *Which are the Theological?*

A. Faith, Hope, and Charity; and they are called *Theological*; because this word signifies a thing that regards, or appertains to God.

Q. *What is Faith?*

A. It is a gift of God infused into our souls, by which we firmly believe all those things which God has any way revealed to us.

Q. *Why must we firmly believe all matters of Faith?*

A. Because God has taught them, who neither can deceive nor be deceived.

Q. *How are you sure God has taught them all?*

A. By the testimony of his Holy Catholic Church, which he has commanded us to hear, and promised that it shall teach us all Truth to the end of the world.

Q. *What are the points of Faith we are taught by the Catholic Church?*

A. Such only as God has revealed to her.

Q. *Are all these points of Faith written in the Holy Bible?*

A. Many are there clearly expressed, and some are only delivered by the living voice of the Faithful, and are called *Apostolical Traditions.*

Q. *What are those traditions?*

A. Many things appertaining to Faith, as likewise to Discipline, which the Apostles did not write; but only preached and taught by word of mouth; which the Holy Church has carefully delivered from Father to Son in all ages down to us.

Q. *What Faith will suffice to save a man?*

A. A Faith working by Charity, in *Jesus Christ. Gal.* v. 6. that is, a Faith which shews itself by good works.

Q. *What vice is opposite to Faith?*

A. Heresy, which is an obstinate error in matters of Faith.

CHAP. III.

The CREED Expounded.

Q. *WHAT is the Creed?*

A. It is the sum of our belief.

Q. *Who made it?*

A. The twelve Apostles.

Q. *What does the Creed contain?*

A. The chief things which we are bound to believe of God and his Church.

The first ARTICLE.

Q. *WHAT is the first article of the Creed?*

A. I believe in God the Father Almighty, Creator of Heaven and Earth.

Q.

Q. *What signifies*, I believe in God?

A. It signifies, I most firmly hold, there is one only God, and believe all that he teaches; and that I ought to place all my hopes in him, to love and seek him as my chiefest good.

Q. *What signifies the word* Father?

A. The first person of the blessed Trinity, who is by nature the Father of the second; by grace and adoption, the Father of all good Christians; and by creation, of all creatures.

Q. *What means the word* Almighty?

A. It means that God is able to do all things, which he pleases, and has he pleases; and therefore we must doubt of nothing that he teaches us.

Q. *What signifies* Creator of Heaven and Earth?

A. It signifies that God made Heaven and Earth, with all things in them, of nothing, by his only word. *Gen.* 1.

Q. *What else?*

A That he still preserves, moves and governs all, and nothing happens without his pleasure or permission.

Q. *Why did God make the Angels?*

A. To be partakers of his glory. They are also our guardians. *Their Angels* (says Christ) *which are in Heaven, always see* the face of my *Father, who is in Heaven.* Matt. xviii. 10.

Q. *When, and to what likeness did God make Man?*

A. On the sixth day, and to his own image and likeness. *Gen.* 1.

Q. *In what does that likeness consist?*

A. Chiefly in this; that man's soul is a *Spirit* and *immortal*; and being one, has yet three powers; will, memory, and understanding, which in some measure, seems to resemble one God and three persons.

Q. *Why did God make man?*

A. To serve him in this life, and enjoy him in the next.

Q. *Why did he make all other things?*

A. For man's use and benefit.

The Second ARTICLE.

Q. *WHAT is the second Article?*

A. And in *Jesus Christ*, his only Son our Lord.

Q. *What means this Article?*

A. It means, that we also believe and put our trust in *Jesus Christ*, true God and Man, the second person of the blessed Trinity.

Q. *Why was he made man?*

A. To redeem and save us.

Q. *What signifies the name* Jesus?

A. Saviour St. *Matt.* i. 22.

Q. *Is any special honor due to this name?*

A. There is; for it is expressly commanded, that *in the name of* Jesus *every knee shall bow*, &c. *Phil.* ii. 10.

Q. *What signifies the word* Christ?

A. Anointed.

Q. *With what was he anointed?*

A. With all Heavenly graces beyond measure; and with the Divinity itself united to him.

Q.

Q. *Why was* Jesus *called* Christ, *or Anointed?*

A. Because he was King, Priest and Prophet, and such were anointed, as we read in the old Testament.

Q. *What mean you by* his only Son our Lord?

A. I mean that *Jesus Christ* is the only natural Son of God, born of his Father from all eternity; and also that he is God and Lord of us and all things.

The Third ARTICLE.

Q. *WHAT is the third Article?*

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

Q. *What understand you by this Article?*

A. I understand that God the Son took flesh of the blessed Virgin *Mary*, not by human generation, but by the power and virtue of the Holy Ghost.

Q. *What means* born of the Virgin *Mary?*

A. It means that Christ was born of her in *Bethlehem*, on *Christmas Day*, she still remaining a pure Virgin.

Q. *What does the birth of Christ avail us?*

A. It is the cause of all our good; and strongly moves us to believe and hope in God, and to love him, who so loved us, as to bestow his only Son upon us.

The Fourth ARTICLE.

Q. *WHAT is the fourth Article?*

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

Q.

Q. *What do you understand by this?*

A. I understand that Christ, after a most painful life, of about thirty years, suffered most bitter torments under that wicked President *Pontius Pilate.*

Q. *What were these torments?*

A. His bloody Sweat, his scourging at the pillar, his purple garment, his crowning with thorns, his sceptre of a reed, his carrying of the Cross, *&c.*

Q. *What means the words,* was crucified?

A. It means that he was nailed to a disgraceful Cross, betwixt two Thieves, for our offences, on *Good-Friday.*

Q. *What signifies* dead and buried?

A. It signifies that Christ suffered for us a true and real death, and was buried with honours as the Prophet *Isaiah* foretold, c. xi.

Q. *Why did he suffer all this?*

A. To satisfy the Divine Justice injured by our crimes; to make us conceive the enormity of our sins; to teach us in what manner we ought to do penance; to testify the excess of his love towards us; and to excite us to love him.

The fifth ARTICLE.

Q. *WHAT is the fifth Article?*

A. He descended into Hell, the third day he rose again from the dead.

Q. *What means* he descended into Hell?

A. It means that as soon as Christ was dead, his blessed Soul descended into that part of Hell called *Limbo,* to free the holy Fathers that were there.

Q. *What signifies* on the third day he rose again from the dead?

A. It signifies that when Christ had been dead part of three days, on the third day (being *Easter-Day*) he raised his blessed body from the dead.

Q. *What benefits have we by this belief?*

A. It confirms our Faith and Hope, that we shall also rise again from death, by, and with *Jesus*.

The sixth Article?

Q. *WHAT is the sixth Article?*

A. He ascended into Heaven, sits at the right-hand of God the Father Almighty

Q. *What means* he ascended into Heaven?

A. That when Christ had conversed forty days on Earth with his disciples, after his resurrection, then he ascended in a most glorious manner into Heaven, in their sight.

Q. *On what day?*

A. On *Ascension-day* from the top of Mount *Oliver*.

Q. *Why did he ascend to Heaven?*

A. To take possession of that seat of Bliss for himself and us. 2dly, to appear in our cause before God. 3dly, to draw our hearts after him.

Q. *What understand you by* sits at the right-hand of God?

A. Not that God the Father has any hands, for he is a pure spirit, and without body: but, that Christ, as God, is equal to his Father in all things.

The

The seventh ARTICLE.

Q. *WHAT is the seventh Article?*

A. From thence he shall come to judge the quick and the dead.

Q. *What do you understand by this?*

A. I understand that Christ shall come from Heaven at the last day, to judge all men according to their works.

Q. *Is not every man judged in particular at his death?*

A. Yes.

Q. *What need then of a general judgment?*

A. That the Providence of God, who often here afflicts the good, and prospers the bad, may appear just to men, as it is in itself. *Secondly*, that Christ, who was disgraced before many, may be glorified before all.

Q. *In what manner will he come to judgment?*

A. In great power and Majesty, attended by many legions of Angels.

Q. *What are the things he will judge?*

A. All our thoughts, words, works and omissions.

Q. *Who will accuse us?*

A. The Devils, and our own guilty consciences.

Q. *What will be the Sentence of the Reprobate?*

A. *Go, ye cursed, into eternal fire, which has been prepared for the Devil and his Angels.* Matt. xxv. 41.

Q. *What shall be the Sentence of the Elect?*

A.

A. *Come, O ye blessed of my Father, and receive the Kingdom which is prepared for you,* &c. Matt. xxv. 34.

The eighth ARTICLE.

Q. *WHAT is the eight article?*

A. I believe in the Holy Ghost.

Q. *What means this Article?*

A. It means, that we also believe, and put our trust in the third person of the blessed Trinity, who proceeds from the Father and the Son; being the same God with them, and descended to us on *Whit-Sunday*, in the form of fiery tongues

Q. *Why did he descend?*

A. To enable the Apostles to preach the gospel, and to plant the true Church with which he remains for ever. *John* xiv. 16.

The ninth ARTICLE.

Q. *WHAT is the ninth article?*

A. I believe in the holy Catholic Church, the communion of Saints.

Q. *What do you understand by this?*

A. I understand that Christ has a church on Earth; that this church is but one; and that we are bound to believe her in all things belonging to Faith.

Q. *Why are we bound to believe her?*

A. Because God so command us, under pain of being looked on as Heathens, or Unbelievers. Matt. xviii. 17. *If he will not hear the Church, let him be unto thee as a Heathen, or a Publican.*

Q. *Can the Church err in Faith?*

A.

A. No, she cannot; because Christ has promised that he and his holy Spirit will remain with her, and teach her all truth to the end of the world. John xvi. 13.

Q. *What is the Church?*

A. It is the Congregation of all the faithful, under *Christ Jesus*, their invisible head, and his Vicar on Earth, the Pope

Q. *How many and what are the marks of the Church?*

A Four. It is one, it is holy, it is Catholic, and Apostolical.

Q. *How is the Church one?*

A. Because all that belong to the true Church of Christ are of one Faith and Communion? and all obey one authority.

Q. *Why may not a man be saved in any Church or Religion?*

A. Because there is but *one God, one faith, one Baptism*, Ephes iv. 5 For God alone being the author of true Religion, cannot reveal many without contradicting himself, which cannot be advanced without committing blasphemy.

Q. *How is the Church holy?*

A. In her doctrine, which teaches a holy life; and in holy persons, who by following her doctrine, have been eminent for sanctity in all ages

Q. *How is the Church* Catholic?

A. Because this word signifies *universal*, and by this it is distinguished from all separate and particular Congregations. Secondly because it began with Christ, and as he promised, shall last to the end of the world. Q.

Q. *How is the Church* Apostolical?

A. Because it was planted by the Apostles, and continues in the profession of the same doctrine they taught.

Q *What else?*

A. That it is governed by Pastors lawfully sent, and succeeding the Apostles.

Q *What means the* Communion of Saints?

A. It means, that the same Faith, same Sacraments, and Sacrifice are common to all true children of Christ; who, by their prayers and good works, mutually help and assist one another.

Q. *What else?*

A. That the Faithful on Earth communicate with the Saints and Angels in Heaven: we, by giving thanks for their glory, and desiring their prayers; and they by praying for us and with us.

Q *Is it no dishonour to God to desire the Saints and Angels to pray for us?*

A. No; for we desire nothing of them but what we and they beg from the bounty of God, who alone is the giver of all good gifts.

The tenth ARTICLE.

Q. *WHAT is the tenth article?*

A The forgiveness of sins.

Q *What understand you by this?*

A. I understand that God is able and willing to forgive us our sins, if we be heartily sorry for them, and confess them, and has given power to his church to remit them by the sacraments of Baptism and Penance.

The

The eleventh ARTICLE.

Q. *WHAT is the eleventh Article?*
A. The Resurrection of the Flesh.

Q. *What means this Article?*

A. It means that these very bodies, in which we now live, shall, at the day of judgment, be raised from death to life, by the command of God.

Q. *How will a body in glory differ from a body here on Earth?*

A. The difference is set down by St. *Paul*, 1. *Cor.* xv 53. where he says, *This corruptible body shall put on incorruption, and this mortal body shall put on immortality* So that a glorified body shall become perfect like a Spirit. *It is raised a Spiritual body*, c. xv. v. 44.

Q. *What benefit have we by this belief?*

A. It emboldens us to suffer persecution, and death itself in hope of future glory.

The twelfth ARTICLE.

Q. *WHAT is the twelfth Article?*
A. And life everlasting. *Amen.*

Q. *What understand you by this?*

A. That such as live well, and die in a state of grace, shall live with God in everlasting glory.

Q. *In what consists everlasting life?*

A. In the clear sight and possession of God

Q. *What will follow from this sight and possession of God?*

A.

A. Such love of him and joy, as no words can express, or heart conceive: hence they will praise and thank him for ever.

Q. *What means the word* Amen?

A. It means that the whole Creed is to be believed with divine faith, and therefore we most heartily assent to it.

CHAP. IV.

HOPE Expounded.

Q. *WHAT is Hope?*

A. It is a gift of God, by which relying on the divine assistance, our souls are raised to a lively expectation of eternal glory.

Q. *On what is this grounded?*

A. On the power of God, and the promises and merits of Christ, who has promised Heaven to all such as do good works, and also grace whereby to do them.

Q. *What is the chief effect of Hope?*

A. Prayer.

Q. *What is prayer?*

A. It is raising of our minds to God, whereby we beg for good things, and to be freed from evil.

Q. *What other effect has it?*

A. It causes obedience to the Law of God, a willingness to suffer for his sake, and final perseverance.

Q. *What vice is opposite to Hope?*

A. Despair and Presumption.

Q. *What is Despair ?*

A. A diffidence in the power of God, and merits of Christ,

Q. *What is Presumption ?*

A. A foolish confidence of Salvation, without endeavouring to keep the commandments.

CHAP. V.

Our LORD's PRAYER Expounded.

Q. *WHO made this most holy prayer ?*

A. Christ himself, St. *Matt.* vi. 9.

Q. *Why did he make it ?*

A. To teach us a set form of prayer, and how we ought to pray.

Q. *Why did he make it so short and easy ?*

A. That all men may be capable of it.

Q. *What beg we by it ?*

A. All those chief things we can ask or hope for of God

Q. *What mean these words*, Our Father who art in Heaven ?

A. They mean, that God is our Father by creation and adoption also, if we be in the state of Grace, and therefore we may confidently come to beg all blessings of him.

Q. *Why* our Father, *and not* my Father ?

A. Because God is the common Father of all; and all good Christians must pray for one another.

Q.

Q. *What understand you by*, who art in Heaven?

A. That God is in Heaven, to whom we ought to raise our hearts as often as we go to prayer.

Q. *Say the first petition?*

A. Hallowed be thy Name.

Q. *What beg we by this?*

A That God may be known, worthily praised, served and honoured by all his creatures.

Q. *Say the second Petition?*

A. Thy kingdom come.

Q. *What beg we by this?*

A. That when the miseries and afflictions of this life are ended, we may partake of the joys of his kingdom.

Q *What else?*

A. That Christ may wholly govern us, and make us obedient to him, by his grace, in this life, and happy, by his glory, in the next.

Q. *Say the third petition?*

A. Thy will be done on Earth, as it is in Heaven

Q. *What beg we by this?*

A. That God would enable us by his grace to do his will in all things.

Q. *What means* on earth as it is in heaven?

A. We beg by this, that we may be as ready and chearful to obey the will of God on Earth, as the Saints and Angels are in Heaven.

Q. *Say the fourth petition?*

A. Give us this day our daily bread.

Q. *What beg we by this?*

A. All food and sustenance for our souls and bodies.

Q. *What is the food of the soul?*

A. The word of God either preached to us, or read by us in spiritual books; the holy sacraments, especially the blessed Eucharist and Divine Grace.

Q. *Why is the blessed Eucharist called our daily bread?*

A. Because it is daily offered on the altar for our sins, and we ought daily to receive it in spirit or desire.

Q. *Say the fifth petition?*

A. And forgive us our debts as we forgive our debtors.

Q. *What beg we by this?*

A. That God would forgive us the sins of our life past, and all the punishments due to them.

Q. *Why is added*, as we forgive our debtors?

A. To signify that God will not forgive us, unless we forgive our enemies.

Q. *Say the sixth petition?*

A. And lead us not into temptation.

Q. *What beg we by this?*

A. That God would not permit us to be tempted above our strength.

Q. *Does God tempt us to sin?*

A. No, he does not: *God is not the tempter of Evils, he tempts no man.* St. *James* i 13.

Q. *By whom are we tempted?*

A.

A. By the Devil, the World and our own concupiscence.

Q. *Is it any sin to be tempted?*

A. Not without some consent or voluntary delight on our part

Q. *Say the seventh petition?*

A. But deliver us from evil.

Q *What beg we by this?*

A. That God would free us from all evil, both sin and other miseries.

Q. *From whence proceeds the evil of Sin?*

A. From the Devil's malice and the weakness of our corrupt nature. For God cannot be the author of sin. *Sin in God there is none.* 1. *John* iii. 5.

CHAP. VI.

The HAIL MARY, or Angelical Salutation Expounded.

Q. *WHAT is the* Hail Mary?

A. It is a salutation and holy prayer to the Blessed Virgin *Mary*, by which we express our joy for the incarnation of the Son of God.

Q *How many parts has it?*

A. Three.

Q. *Say the first part?*

A. Hail *Mary*, full of grace, our Lord is with thee.

Q. *Who made this part?*

A. The Holy Ghost, altho' it was delivered by the Angel *Gabriel.*

Q. *Say the second part?*

A. Blessed art thou amongst women, and blessed is the fruit of thy womb, *Jesus.*

Q. *Who spoke this?*

A. St *Elizabeth,* inspired by the Holy Ghost.

Q. *Say the third and last part?*

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

Q. *What means* Mary mother of God?

A. This is added by the Church, as a profession, that Christ is truly God and the Virgin *Mary* truly mother of God, against certain hereticks, who deny both.

Q. *Why say you the* Hail Mary *after the* Pater Noster?

A. That by the blessed Virgin's joining in prayer with us, we may more easily obtain what we ask for in the Lord's prayer.

Q. *Do you not desire the prayers likewise of other saints?*

A. Yes, of all saints, and in particular the saint of my name, and of my Angel *Guardian.*

CHAP. VII.

CHARITY Expounded.

Q. *HOW many and what are the precepts of Charity?*

A. They are two. First, thou shalt love the

the Lord thy God with thy whole heart, with thy whole soul, with all thy strength and with all thy mind. Secondly, and thy neighbour as thyself.

Q. *What is Charity?*

A. It is a gift of God in our souls, by which we love God above all things, and our neighbour as ourselves.

Q. *Who are your neighbours?*

A. All mankind, especially Catholics.

Q. *Why all mankind?*

A. Because they are the images of God, and redeemed with the blood of Christ.

Q. *Why especially Catholics?*

A. Because they are members of the mystical body of Christ, the Church.

Q. *What is it to* love God above all things?

A. To prefer him, his will and law, before all things. so as to be willing to lose all, rather than the love and grace of God by any mortal sin.

Q. *What is it to love our neighbours as ourselves?*

A. To wish him the same good, both corporal and spiritual, as we do ourselves; and this not only in thoughts and words, but in deeds and effects, by endeavouring to procure them, when it is in our power; and to do him no wrong.

Q. *What is the greatest act of Charity?*

A. To give our life for God's honour, or your neighbour's salvation.

Q. *What are the effects of Charity?*

A. It remits sin, and gives spiritual life to

the soul. *He that loves not, remains in death.* 1. John, iii. 14.

CHAP. VIII.

Concerning the COMMANDMENTS, in general.

Q. *HOW many Commandments are there?*
A. Ten.

Q. *What is the chief end of the Commandments?*

A. To teach us the love of God, and our neighbour: *he that loves, has fulfilled the law.*

Q. *Who gave the Commandments?*

A. God himself, in the old Law; and afterwards Christ our Lord confirmed them in the new.

Q. *Why did God give the Commandments to* Moses *on* Mount Sinai *in thunder and lightning?*

A. To move us to a careful keeping of them.

Q. *Is it possible to keep them all?*

A. It is, by God's grace: Zachary and Elizabeth *were both just before God, walking in all the Commandments of our Lord without reproof.* St Luke i. 6.

Q. *Are we bound to keep them?*

A. We are. *If thou will enter into life* (says our Lord) *keep the Commandments.* Matt. xix. 17.

The

The COMMANDMENTS *in particular.*

The first COMMANDMENT.

Q. SAY *the first Commandment?*

A I am the Lord thy God, who brought thee out of the land of *Egypt*, and out of the House of Bondage.

Thou shalt not have strange Gods before me. Thou shalt not make to thyself any graven thing, nor the likeness of any thing that is in Heaven above or in the Earth beneath, or in the waters under the Earth: thou shalt not adore or 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 show mercy to thousands of those that love me, and keep my Commandments. 20 chap. *Exod.* ver. 2.

Q. *Why put you all this in one Commandment?*

A Because the Scripture mentioning nothing which is the first, and second, or third Commandment: and these words, *thou shalt not make to thyself any graven thing*, being only an explication of the foregoing words, *thou shalt not have strange Gods before me*; we therefore, with St. *Augustine*, make of them but one Commandment. Which seems to have been done by *Moses himself*, Exod. ver. 23. where he says: *ye shall not make Gods of silver, neither shall you make unto you Gods of gold.* In which words he plainly includes both in one.

Q.

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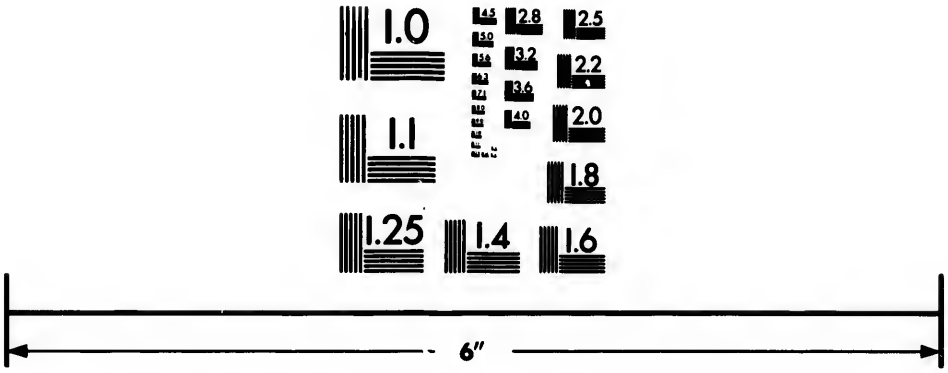

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Q. *What is meant by those first words,* I am the Lord thy God &c. ?

A. By those, God declares to us, that he is our true and supreme Lord, and therefore we are obliged to obey him with all diligence.

Q. *What are we commanded by this ?*

A. To love, serve and worship the only true and living God, and no more.

Q. *What is forbidden by it ?*

A. To worship Idols, or give any creature the honour due to God.

Q. *What is the honour due to God ?*

A. Supreme and sovereign honour; we must worship him as our *Creator, Redeemer* and *last end.*

Q. *Is it lawful to honour the images of Christ and his Saints ?*

A. Yes, if rightly understood; because the honour given to them is referred to the things they represent: so that by the images or crosses, which we kiss, and before which we kneel, we honour and adore Christ himself.

Q. *Do Catholics pray to images ?*

A. No, by no means; we pray before them indeed, to keep us from distractions, but not to them; for we know they can neither see, nor hear, nor help us.

Q. *What benefit then have we by them ?*

A. They movingly represent to us the mysteries of our Saviour's passion, and the martyrdom of his Saints.

Q. *What benefits have we by honouring and canonizing Saints ?*

A.

A It strongly moves us to imitate their examples, by shewing their rewards.

Q. *How do we honour Saints and Angels?*

A. With an inferior honour, as the friends and creatures of God, not as Gods, nor with God's honour.

Q. *Is it lawful to honour relics of Saints?*

A. Yes, with a relative honour, as above explained; *for the handkerchiefs and aprons which had but touched the body of St.* Paul, *cast out devils, and cured all diseases.* Acts xix. 12.

The second COMMANDMENT.

Q. SAY *the second?*

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

Q. *What is forbidden by this?*

A All false, rash, and unnecessary oaths; cursing, blaspheming; breaking of lawful oaths or vows: and making or keeping unlawful ones.

Q. *What is commanded by it?*

A. To speak with reverence of God and his Saints.

Q. *In what case is it lawful to swear?*

A. When God's honour, our own, or neighbour's lawful defence require it.

The third COMMANDMENT.

Q. SAY *the third?*

A. Remember thou keep holy the Sabbath day.

Q. *What is commanded by this?*

A. To spend the Sunday in praying, reading

ing spiritual books, hearing divine service, and the like spiritual and holy works.

Q. *What is forbidden by this?*

A. Servile works, and prophane employments

Q. *Why was the Jewish Sabbath changed into the Sunday?*

A. Because Christ rose from the dead, and sent down the Holy Ghost on a *Sunday*.

Q. *By whom was it changed?*

A. By the Church, in the Apostles time.

The second TABLE of the LAW expounded.

The fourth COMMANDMENT.

Q. SAY *the fourth?*

A. Honour thy father and thy mother.

Q. *What is commanded by this?*

A. To love, reverence, and obey our parents in all that is not sin.

Q. *What is forbidden by it?*

A All sourness, stubbornness, and disobedience to parents.

Q. *Why are we bound to love them?*

A. Because, under God, they are the chief cause of our very life and being.

Q. *How to honour them?*

A. Not only inwardly in our hearts, but also outwardly in our carriage; and by relieving them in their necessities, spiritual and temporal.

Q. *Why to obey them?*

A. Because they have a power from God to instruct, direct, and correct us

Q. *What is the reward of dutiful children?*

A.

A. A long and happy life, and a good death.

Q. *What is the reward of undutiful?*

A. A short and sinful life accompanied with an untimely death: witness *Absalom* 2 Kings, xviii. 9.

Q. *What signifies the word* Father?

A. Not only our corporal parents, but also our Ghostly Fathers, and all lawful superiors.

Q. *Is there any great honour due to Priests and Ghostly Fathers?*

A. Yes, for they are *God's anointed*, represent the person of Christ, and are Fathers and feeders of our souls.

Q. *In what are we bound to believe and obey them?*

A. In all things belonging to faith, and the government of our souls.

The fifth COMMANDMENT.

Q. SAY *the fifth?*

A. Thou shalt not kill.

Q. *What is forbidden by this?*

A. All wilful murder, unjust shedding of blood, fighting and quarrelling, hatred, and desire of revenge; also scandal, and bad example.

Q. *What is commanded by it?*

A. To defend our own and innocent neighbour's life.

The sixth COMMANDMENT.

Q. SAY *the sixth?*

A. Thou shalt not commit adultery.

Q. *What is forbidden by this?*

A.

A. All carnal sin with another's wife or husband, as also fornication, and pollution.

Q. *What else?*

A. Unchaste touching of ourselves, or others: with all delight in lustful thoughts and kisses, in unchaste words or songs.

Q. *What is commanded by it?*

A. That husbands and wives love and be faithful to one another.

Q. *Why is lust hateful in the sight of God?*

A. Because it defiles in us the image of God, the members of Christ, and the temples of the Holy Ghost.

The seventh COMMANDMENT.

Q. SAY *the seventh?*

A. Thou shalt not steal.

Q. *What is forbidden by this?*

A. All unlawful taking away, whether by theft, or by cheating in buying and selling, or keeping that which is another man's.

Q. *What is commanded by it?*

A. To give every man his own.

Q. *What does theft oblige us to?*

A. To restore the thing stolen to the right owner, if we be able, or else the sin will not be forgiven us.

The eighth COMMANDMENT.

Q. SAY *the eighth?*

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

Q. *What is forbidden by this?*

A. All false testimonies, rash judgments and lies.

Q. *What else?*

A.

A. Backbiting, flattering and detraction.

Q. *What is he bound to do, who has hurt his neighbour in this kind?*

A. To make him satisfaction, and restore him his good name.

Q. *What is commanded by this precept?*

A. To speak and witness the truth in all things. *For the Devil is a liar, and the Father of lies.* St John, viii. 44.

The ninth and tenth COMMANDMENTS.

Q. SAY *the ninth and tenth?*

A. Thou shalt not covet thy neighbour's wife, thou shalt not covet thy neighbour's goods.

Q. *What is forbidden by these?*

A. All inordinate desires of lust, adultery, and theft: as also the desires of others loss or damage that we may gain by it.

Q. *What else?*

A. All deliberate and voluntary delight in covetous or impure thoughts.

Q. *What are we commanded by these?*

A. To entertain chaste and honest thoughts, and be contented with our own estates.

CHAP. IX.

The COMMANDMENTS *of the* CHURCH.

Q. HOW *many, and what are the commandments of the Church?*

A.

A. There are six principal ones.

1. To hear Mass on Sundays and Holydays.

2. To fast Lent, Vigils commanded, and *Ember* days, also to abstain from flesh meats upon all *Fridays* and *Saturdays*.

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

4. To receive the blessed Sacrament at least once a year, and that at *Easter*, or thereabouts, namely between *Palm-Sunday* and *Low Sunday*.

5. To pay thythes to our pastors.

6, Not to solemnize Marriage at forbidden times, that is, from the first *Sunday* in *Advent*, till the *Twelfth day* be past, nor from *Ash Wednesday* till after *Low Sunday*.

Q. *Are we bound, under mortal sin, to keep these commandments?*

A. We are: *He that will not hear the Church, let him be to thee as a Heathen, or a Publican.* Matt. viii. 17.

CHAP. X.

The EVANGELICAL COUNSELS *Expounded.*

Q. *HOW many, and what are the Evangelical counsels?*

A. There are three principal ones.

1. *Voluntary poverty*? which is a leaving all things to follow Christ. *If thou wilt be perfect, go and sell all thou hast, and give to the poor, and thou shalt have treasure in Heaven.* St. Matt. xix, 21.

2.

2. *Perpetual Chastity*; which is a voluntary abstaining from all carnal pleasures. *He that gives his virgin in marriage doeth well, but he that gives her not does better.* 1. Cor. viii. 38.

3. *Obedience*; which is a voluntary subjection to another's will, in all that is not sin; that so we may more perfectly deny ourselves and our own wills.

Of the SACRAMENTS *in general.*

Q. *HOW many Sacraments are there?*

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

Q. *What is a Sacrament in general?*

A. It is a visible sign of invisible grace, instituted by Christ our Lord for our sanctification: that is to say, it is an outward sign, ordained by Christ, by which grace is conveyed to our souls.

Q. *From whence have the Sacraments their force and efficacy?*

A. From the blood, passion, and merits of Christ, which they apply to our souls, if worthily received.

Q. *In what chiefly does a Sacrament consist?*

A. In the words, actions and other sensible things, used and applied by the Priest, when he administers a Sacrament, commonly called *matter* and *form*.

Q. *How do the Sacraments cause grace in our souls?*

A. Chiefly by the Divine Power, using them as means or instruments, by which grace is bestowed on us.

Q. *What is grace ?*

A It is a free gift of the Divine Bounty, by which we are made the adoptive children of God, and heirs of the kingdom of Heaven. It is also a supernatural help, not at all due to us, by which we are enabled to keep God's commandments.

Q. *Is grace the only effect the Sacraments work in the soul ?*

A Besides Grace, three of them ; *viz* : *Baptism*, *Confirmation* and *Order*, produce another effect, which is called a *character*.

Q. *What is a character ?*

A. It is a kind of spiritual mark of seal in the soul, which always remains in it ; of which St. *Paul* seems to speak. 2. Cor. i. 22. where he says, *that God has sealed us*.

BAPTISM *Expounded.*

Q. *WHAT is Baptism ?*

A. It is a Sacrament which consists in an outward washing of the body, joined to a set form of words, and makes us Christians, children of God and of the church.

Q. *What is the necessary matter used in the administration of it ?*

A. Natural water only, for artificial water will not serve.

Q. *What is the form, or words, used in christenin ?*

A. I baptize thee, N. N in the name of the Father, and of the Son, and of the Holy Ghost.

Q. *What if the words,* I baptize, *or any one of the three persons, be left out ?*

A. Then the Baptism is not valid.

Q.

Q. *Can a man be saved without baptism?*

A. He cannot, unless he has it, either actually, or in desire, with contrition; or be baptized in his own blood, by martyrdom.

Q. *Can the same person receive this Sacrament more than once?*

A. No, he cannot, and it would be great a sacrilege to attempt it.

Q. *Can no man but a Priest baptize?*

A. Yes, in case of necessity, when a Priest cannot be had, any lay man, or woman, may do it.

Q. *What intention is necessary in him that gives Baptism?*

A. To do what the Church does, and Christ ordained.

Q. *What are the effects of Baptism?*

A. It gives grace, by which we are made the adopted children of God, and freed from original sin, and likewise from actual, if guilty of it.

Q. *Why have we one god-father and one god-mother in Baptism?*

A. That if our parents neglect it, or be prevented by death, they may instruct us in the faith of Christ.

Q. *Do the god-father and god-mother, and also the person who baptizes, contract any spiritual affinity with the person baptized?*

A. Yes, and also with his parents; in so much that they cannot mary. And the like is to be said in confirmation.

Q. *How can an infant be baptised who has no actual faith?*

A. In the faith of the Church, and their god-fathers and god mothers.

Q. *Why are so many ceremonies used in Baptism?*

A. To stir up reverence to the Sacrament, and signify the inward effects thereof.

CONFIRMATION *Expounded.*

Q. *WHAT is Confirmation?*

A. It is a Sacrament, which makes us strong and perfect Christians, able to profess our faith before tyrants and persecutors.

Q. *What is the matter of it?*

A. Oil, mingled with balm, blessed by a Bishop.

Q. *What is the form of it?*

A. I sign thee with the sign of the cross, I confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Q. *What scripture have you for this?*

A. In the *Acts of the Apostles*, c. viii. v. 17. where *Peter* and *John* where sent to confirm the *Samaritans: they laid their hands on them, and they received the Holy Ghost.*

Q. *Who is the minister of this Sacrament?*

A. A Bishop only.

Q. *What sin is it, not to receive this Sacrament, when we may have it?*

A. A mortal sin, if it be done out of contempt, or any gross neglect.

The blessed EUCHARIST *Expounded.*

Q. *WHAT is the blessed Eucharist?*

A. It is the body and blood of *Jesus Christ*, true God, and true Man, under the forms or appearances of bread and wine.

Q.

Q. *What is there under the form of bread?*

A. There is not only the body, but also the blood of Christ.

Q. *Is the body of Christ also under the form of wine?*

A. Yes.

Q. *What else?*

A. There are also under each form, the Soul and Divinity of Christ; so that under the form of bread there are the body and blood, the Soul and Divinity of *Jesus Christ*, wholly and entirely. And the same under the form of wine.

Q. *In what manner is Christ present in the Eucharist?*

A. By the true and real presence of his divine and human nature, and not in figure only, as *Heretics* would have it.

Q. *How prove you that?*

A. Because when Christ ordained at his last Supper, *He took bread, blessed it, broke it, and gave it to his disciples, saying: this is my body*: and he also blessed the cup, saying: *this is my blood of the New Testament, which shall be shed for many to the remission of sins.* St. Matt. xxvi. 28.

Q. *By what means is that, which was before bread, turned into the body of Christ, and that which was wine, turned into the blood of Christ?*

A, By the Divine power, which as easily changes one substance into another, as it made the world out of nothing, and works this miraculous effect (which the Catholic Church calls *Transubstantiation*) by the ministry of the Priest; in the same manner as

when by *Moses* the rivers were turned into blood, and water into wine, by our Saviour Christ.

Q. *Is the body of* Christ *hurt of broken, when we divide and break the Sacrament?*

A. No it is not; for Christ *is now immortal, and impassible, he cannot die, nor suffer any more.* Rom. vi. 9.

Q. *How can the same thing be in many places at once?*

A. By the omnipotence of God, to whom nothing is impossible; who is in all and every one of his creatures, at one and the same time, and daily works such wonders even in nature as surpass our understanding.

Q. *What is the matter of this Sacrament?*

A. Wheaten bread, and wine of the grape.

Q. *What is the form of it?*

A. This is my body: this is my blood.

Q. *What disposition is required in him that receives the blessed Eucharist?*

A. That he be in the state of grace, free from all mortal sin. For *he that eateth and drinketh unworthily, eateth and drinketh damnation to himself.* 1. Cor. xi. 29.

Q. *Is it lawful or profitable to receive under* one kind?

A. Yes, because under one kind we receive both body and blood.

Q. *Did not Christ command all to receive under both kinds?*

A. No; for at the last Supper, when he bid all then present drink of the cup, none were there but the Apostles. And when in

St.

St *John* chap. 6. he seems to command the receiving under both kinds, he immediately takes away the difficulty, by promising *eperlasting life* to him that receives under the form of *bread* alone: *He that eats this* bread *shall live for ever*, vi. 58.

Q. *What are the effects of this Sacrement?*

A. It increases grace, and nourishes our souls in spiritual life: *He that eats of this* bread *shall live for ever*. St. *John*, vi 58:

Q. *Is the Eucharist a* Sacrament *only?*

A. No; it is also a *Sacrifice*.

Q. *What is a Sacrifice?*

A. It is a supreme act of Religion, due only to Almighty God.

Q. *How is it performed?*

A. By offerings made to him, is testimony of his being the sovereign Lord of all things.

Q. *In what did the sacrifices of the old law consist?*

A. Chiefly in bloody sacrifices of beasts, which the Priests offered in the Temple, as figures of Christ's sacrifice on the cross, which was then to come.

Q. *In what consists the sacrifice of the new law?*

A. In the voluntary and bloody oblation, which Christ made to his eternal Father, by dying on the cross for our redemption.

Q. *But this being past, how have we now any sacrifice in the new law?*

A. By the standiug memorial and continuance of it in the blessed Eucharist.

Q. *Why do you say that the Eucharist is a standing memorial of Christ's sacrifice on the cross?*

A. Because Christ, at his lawful Supper,

commanded it should be offered as a remembrance of his passion to the end of the world; and this is what is performed in the sacrifice of the Mass.

Q. *Why is it a continuance of Christ's sacrifice.*

A. Because *Jesus Christ* who is a *Priest for ever, according to the order of Melchisedec*, having offered himself once in a bloody manner on the altar of the Cross, continues daily to offer himself by the ministry of his Priests, in an unbloody manner under the form of bread and wine. So that the sacrifice offered on the cross, and the sacrifice of the Mass, are one and the same, as to the chief Priest who offers it, and the thing which is offered; and differ only in the manner of offering.

Q. *What therefore is the Mass?*

A. It is the sacrifice of the body and blood of *Jesus Christ*, under forms of bread and wine, in memory of his death and passion for the remission of our sins.

Q. *Who said the first Mass?*

A. Jesus Christ.

Q. *When did he say it?*

A. At his last Supper, when he instituted the holy Eucharist.

Q. *To whom is the Sacrifice of Mass offered?*

A. To God only.

Q. *Is it not some times offered to the Saints?*

A. No; Masses are sometimes said in honour and memory of the Saints; in thanksgiving to God for the benefits which he has

been

been pleased to bestow on them; and that they, joining their prayers with ours, may intercede for us in Heaven, whose memory we celebrate, here on earth.

Q. *What benefit receive we by this sacrifice?*

A It is a daily application of the merits of Christ, for the relief of our necessities, by laying before the eternal Father the infinite value of his Son's bitter passion.

Q. *What are the benefits the living receive by it?*

A, There are many: *First*, it applies the merits of our Saviour's passion, for the remission of our sins. *Secondly*, it procures new graces and blessings for us, by virtue of the said passion. *Thirdly*, It is the most acceptable offering we can make to Almighty God, in thanksgiving for all his benefits.

Q. *Does it avail the faithful departed?*

A. It is not to be doubted, as that St. *Augustine.* (Serm 32. *De verbis Apostoli.* cap. 2.) says: by this wholesome sacrifice, which is offered for them, they are so far helped, as to be treated with more mercy than their sins deserve.

Q. *Is it not a prejudice to the faithful, that the Mass is said in an unknown tongue?*

A. No; for the Mass contains only those prayers which the Priest alone is commanded to say, as a Mediator between God and his people. Neither are the people ignorant of what is said, since they have the Mass expounded and Englished in their ordinary Prayer-Book.

PENANCE *Expounded.*

Q. *WHAT is Penance?*

A. A Sacrement, by which the sins which we fall into after Baptism are forgiven us.

Q. *When did Christ ordain this Sacrament?*

A. After his rising from the dead, when he breathed on his disciples, saying: *Receive ye, the Holy Ghost; whose sins ye shall forgive, they are forgiven; and whose sins ye shall retain, they are retained.* St. John xx. 23.

Q. *What is the matter of this Sacrement?*

A. The sins of the penitent accompanied with contrition, confession and satisfaction.

Q. *What is the form of it?*

A. I absolve thee from thy sins, in the name of the Father, and of the Son, and of the Holy Ghost.

Q. *What are the effects of it?*

A. It reconciles us to God, and either restores or increases Grace.

Q. *How many parts has it, as it concerns the penitent?*

A. Three: Contrition, Confession and Satisfaction

Q. *What is Contrition?*

A. A hearty sorrow for our sins, by which we have offended God; with a firm purpose of amendment.

Q. *What motives ought that sorrow to be grounded on?*

A. On the following ones: viz. 1. The goodness of God we have offended. 2. The benefits of God towards us, and our ungratefulness.

fulness. 3 The passion and death of Jesus-Christ being the consequence of our sins. 4. The paradise we have lost, and hell we deserved to fall into.

Q. *Can we be reconciled to God without loving him?*

A. A true contrition cannot exist without a degree of love by which we prefer God to every creature.

Q. *Can we have contrition from ourselves?*

A. No: Contrition being a celestial gift, we can get it from the mercy of God only.

Q. *What is a firm purpose of amendment?*

A. It is a resolution, by the grace of God, not only to avoid sin, but also the occasions of it.

Q. *What is Confession?*

A. A full, humble and sincere declaring of all our sins to our Ghostly Father.

Q. *What is satisfaction?*

A. Satisfaction considered as a part of the sacrament of Penance, is a faithful performance of the prayers and good works enjoined us by the Priest to whom we confess.

Q. *What is required to a good confession?*

A. *First*, that we seriously examine our consciences. *Secondly*, that we be heartily sorry for all our sins, with a firm purpose to amend. *Thirdly*, that we confess them faithfully to the Priest with a resolution to satisfy for them.

Q. *What if a man knowingly leaves out any one mortal sin?*

A. He commits a great Sacrilege, by lying

ing to the Holy Ghost; and makes his whole confession nothing worth.

Q. *What is an Indulgence?*

A. Not leave to commit sin, or a pardon for sins to come (as some slander the Church) but only a releasing of temporal punishment, due to such sins, as are already forgiven us by the Sacrament of Penance

EXTREME-UNCTION *Expounded.*

Q. *WHAT is Extreme-Unction?*

A. It is the last Sacrament given to dying persons, to strengthen them in their passage out of this life into a better.

Q. *What warrant have you for this Sacrament?*

A. In St. *James* v. 14. where it is commanded: *Is any man sick amongst you? Let him bring in the Priests of the Church, and let them pray over him, anointing him with oil in the name of our Lord, and the prayer of Faith shall save the sick man, and our Lord will lift him up, and if he be in sin, his sins will be forgiven him.*

Q. *Who is capable of this Sacrament?*

A. Every Christian that is in moral danger of death, by sickness, except infants, fools, and such as are always mad.

Q. *What is the matter of this* Sacrament?

A. Oil blessed by a Bishop.

Q. *What is the form of it?*

A. *May our Lord, by this holy anointing and his own most tender mercy, pardon thee, whatever thou hast sinned by thy seeing,* &c. And so of all the other senses.

Q. *What are the effects of this Sacrament?*

A. It comforts the soul in her last agony against despair, it remits sin and restores Health, if it be expedient.

HOLY

HOLY ORDER *Expounded.*

Q. *WHAT is Holy Order?*

A. A Sacrament, by which power is given to the Ministers of the Church, to enable them to do their Holy Offices; and Grace to do them well.

Q. *When did Christ ordain this Sacrament?*

A. When he gave his Apostles the full power of Priesthood; as at his last Supper, when he said to them; *Do this in remembrance of me*; and before his Ascension, when breathing on them, he said: *Receive you, the Holy Ghost; whose sins you forgive, &c.*

Q. *What did he then give them power to do?*

A. To consecrate and offer the unbloody Sacrifice of his body and blood, and to forgive sins.

Q. *To whom is this Sacrament given?*

A. To such chiefly as are made Priests and Bishops; whose duty it is to conduct the Faithful to eternal life, being to render an account to God for their souls.

Q. *What sin is it therefore to oppose the Government of Bishops?*

A, A sin of rebellion against the peace and safety of God's Church; for Christ has appointed Bishops to be the Guardians and Teachers of his law.

MATRIMONY *Expounded.*

Q. *WHAT is the Sacrament of Matrimony?*

A. It is a new dignity added to the Contract of Marriage, by which it is made a Sacrament of the new Law; and so gives grace to those that worthily receive it.

Q. *What is the matter and form of Marriage?*

A. The present consent of the parties, expressed in words or other signs, by which they deliver and accept of each other's bodies.

Q. *What are the effects of Marriage?*

A. It gives special grace to the married couple to support the difficulties of Marriage, to love, to be faithful, and bear with one another: as also to bring up their children in the fear of God.

Q. *How great is the bond of Marriage?*

A. So great that it can never be broken but by death.

CHAP. XI.

The Cardinal Virtues.

Q. *HOW many Cardinal Virtues are there?*

A. Four. 1. Prudence 2. Justice. 3. Fortitude 4. Temperance. And they are called Cardinal Virtues, because they are the fountains, and as it were, the hinges of all moral good works.

Q. *Declare to me the offices of these virtues.*

A. *Prudence* makes us considerate and wary in every thing, that we ourselves be not deceived, nor deceive others. *Justice* makes us render to others that which is theirs. *Temperance* makes us bridle our inordinate desires. *Fortitude* causes that we fear not any danger, nor death itself, for God's service.

The

The Gifts of the Holy Ghost.

Q. *WHAT, and how many are the gifts of the Holy Ghost?*

A. Seven. 1. Wisdom. 2. Understanding. 2. Counsel. 4. Fortitude 5 Knowledge, 6. Piety. 7. The fe r of the Lord.

Q *Whereto do these gifts serve?*

A. They serve us for the help of Virtue, and to make us perfect in the way of God; because thro' *Fear*, we abstain from sin; thro' *Piety*, we are devout and obedient to God; thro' *Fortitude*, we are helped to put the same in execution: thro' *Counsel*, we are admonished of the deceits of the Devil; thro' *Understanding*, we are elevated to penetrate the mysteries of Faith; thro' *Wisdom*, we become perfect, ordering all our life and all our works, to the glory of God; because the wise man knows his last end, and to it directs every thing.

The Fruits of the Holy Ghost.

Q. *HOW many are the Fruits of the Holy Ghost?*

A. They are twelve 1. Charity. 2. Joy. 3. Peace. 4. Patience 5. Longanimity 6. Goodness. 7. Benignity. 8. Mildness. 9. Fidelity 10. Modesty 11. Continency. 12. Chastity. *Gal.* v. 22.

CHAP. XII.

The works of Mercy Corporal and Spiritual.

Q. *HOW many are the works of Mercy of which we shall be demanded account in particular at the day of judgment?*

A.

A. Seven. 1. To feed the hungry. 2. To give drink to the thirsty. 3 to cloath the naked 4. To harbour the harbourless 5. To visit the sick 6. To visit the imprisoned. 7. To bury the dead.

Q. *How prove you those works deserve a reward?*

A. Because, *he that gives a cup of cold water only to a disciple, in the name of a disciple, shall in no wise, lose his reward. St.* Matt, x. 42. And Christ has promised Heaven as a reward to such as do these things, *St. Matt.* xxv. 35.

Q. *These are the* Works of Mercy Corporal. *Now which, and how many are the* works of Mercy Spiritual?

A. Seven also. 1. To give Counsel to the doubtful. 2. To instruct the ignorant. 3. To admonish sinners. 4. To comfort the afflicted 5 To forgive offences 6. To bear patiently the troublesome. 1. to pray for the quick and the dead.

Q. *Is it lawful to pray for the dead?*

A. *Yes it is a wholesome and holy cogitation, to pray for the dead, that they may be loosed from their sins,* 2. Machab.. xii. 45.

Q. *Is there also a reward given to these works?*

A. Yes, *for they who instruct others unto Justice shall shine like stars for all eternity.* Daniel. xiii. 3.

The eight Beatitudes.

Q. *WHAT are the eight Beatitudes?*

A. 1. Poverty of Spirit. 2 Meekness. 3. Mourning 4. To hunger and thirst after Justice. 5 Mercifulness. 6. Cleanness of Heart, 7 To be Peace-makers. 8. To suffer persecution for Justice-sake.

Q. *Who are the Poor* in Spirit?

A.

A. They who, taking off their affections from riches and honours, are willing to be poor and contemned.

Q. *Who are the* Meek?

A. They that seek no revenge, but to overcome evil with good.

Q. *Who are they that* Mourn?

A. They who, despising earthly pleasures and comforts, bewail their own and others sins, and the occasions of them.

Q. *Who are they that* hunger and thirst after Justice?

A. Such as endeavour to grow daily in Virtue and Goodness, and to make others do so too.

Q. *Who are the* Merciful?

A. They who freely pardon all injuries, and relieve those that suffer.

Q. *Who are the* Clean of Heart?

A. They that are careful to keep their minds free from impure thoughts, from the love or desire of all unlawful or vain things.

Q. *Who are the* Peace-Makers?

A. They who seek peace with God, and keep it with all men.

Q. *Who are they that* suffer persecution for Justice?

A. Such as are so constant in the true Faith, and the practice of a good life, as to be willing to suffer and die, rather than offend against either.

CHAP. XIII.

The KINDS *of* SIN *Expounded.*

Q. *HOW many kinds of sin are there?*
A. Two: Original and Actual.

Q. *What is original sin?*

A. It is a want of original justice, which we are all born in, by means of *Adam's* fall.

Q. *How is original sin remitted?*

A. By Baptism.

Q. *What is Actual sin?*

A. It is a thought, word, or deed, contrary to the law of God.

Q. *What is the sin of Omission?*

A. To omit any thing willingly, which is commanded us by God or his Church.

Q. *How is actual sin divided?*

A. Into *mortal* sin, and *venial sin?*

Q. *What is a mortal sin?*

A. It is a wilful transgression, in matter of weight, against any known commandment of God, or the Church, or of some lawful superior.

Q. *Why is it called mortal or deadly?*

A. Because it deprives the soul of her spiritual life, which is the grace of God.

Q. *What is a venial sin?*

A. It is a much more pardonable offence against God or our neighbour.

Q. *What is the effect of a venial sin?*

A. It weakens and cools the fervor of Charity, and lessens our devotion; hinders

the

the inspirations of the Holy Ghost from working; leaves the soul feeble and drowsy; and, which is worst of all, disposes to mortal sin, according to that, *he that neglects small faults will fall into great ones.*

Q. *How many ways is a venial sin made mortal?*

A. Four: *First*, when one commits a venial sin with such affection, that he is resolved to commit it, tho' it were mortal. *Secondly*, when the end of doing it, is a mortal sin. *Thirdly*, when one perceives that by committing a venial sin, he shall give occasion to a mortal one, by *Scandal*, or any other way. *Fourthly*, whensoever one commits that which in itself is only a venial sin, and yet thinks in his conscience it is a mortal one.

Q. *How is* mortal *sin remitted?*

A. By hearty *contrition* and *penance.*

Q. *How is a* venial *sin remitted?*

A. By the Sacraments, by devout prayer, and the like.

Q. *Whither go such as die in* mortal *sin?*

A. To Hell, for all eternity.

Q. *Whither go such as die in* venial *sin: or not having fully satisfied for the punishment due to their mortal sin?*

A. To Purgatory, till they have made full satisfaction for them, and then to heaven.

Q. *What proof have you for this, in the New Testament?*

A. *First*, from our Saviour's own words, *Matt*, xii. 32. where, speaking of the re-

mission of Sins, he says: There is one that will *not be forgiven in this world, nor in the world to come*; which words, St. *Augustine* says, would not be true, if some sins were not forgiven in the next world: and this implies a *Purgatory*; for there only is remission of sins, and not in Hell or Heaven.

Secondly, from St *Paul*, 1. *Cor.* iii. 15. where (he speaks of some under the guilt of sin, that shall *be saved, yet so as by fire.*

Q *How many ways may a man be made partaker, and guilty of another's sins?*

A. Nine ways 1. By counselling it. 2 By commanding it. 3. By consenting to it. 4. By provoking him to it. 5. By praising or flattering him for it 6. By not speaking, when he ought to speak. 7 By winking at it. 8 By being a partner with him in the fact. 9. By defending the ill done.

CHAP. XIV.

The Seven DEADLY *or* CAPITAL SINS.

Q. *WHICH are the Seven Capital Sins?*

A. 1. Pride. 2. Covetousness. 3. Luxury. 4. Anger. 5. Gluttony. 6. Envy. 7. Sloth.

Q. *What is Pride?*

A. An inordinate desire of our own worth and esteem.

Q. *What is Covetousness?*

A. An inordinate desire of wealth.

Q.

Q. *What is Luxury?*

A. An inordinate desire of carnal pleasure.

Q. *What is Anger?*

A. An inordinate desire of revenge.

Q. *What is Gluttony?*

A. An inordinate desire, or use of meat or drink.

Q. *What is envy?*

A. A Sadness or repining at another's good, because it seems to lessen our own.

Q. *What is Sloth?*

A. A Laziness of mind, neglecting to begin or prosecute good things.

Q. *Why are Christians commonly instructed concerning these deadly sins?*

A. That thereby they may discern the several roots from whence all their particular sinful actions proceed; and so when they examine their Conscience, see what passion it was that induced them to sin, that they may, by searching diligently from what source their sins proceed, cut them off in the root itself by abating affections and passions, which are most predominant in them.

The Sins against the Holy Ghost.

Q. *HOW many sins are there against the Holy Ghost?*

A. Six, 1. Despair of Salvation, 2. Presumption of God's mercy. 3. To impugn the known truth. 4. Envy at another's spiritual good. 5. Obstinacy in Sin. 6. Final Impenitence.

The Sins that cry to Heaven for Vengeance.

Q. *HOW many such sins are there?*

A. Four: 1. Willful Murder. 2. Sin of Sodom. 3. Oppression of the poor. 4. To defraud workmen of their wages.

CHAP. XV.

The Four Last Things Expounded.

Q. *WHAT are the four last things?*

A. Death, Judgment, Hell and Heaven.

Q. *What means you by* Death?

A. That we are all mortal, and must once die, how soon we are uncertain, and therefore should always be prepared for it.

Q. *What is the best preparative to a good death?*

A. That besides the general Judgment of the world, our souls, as soon as we are dead, shall receive their particular judgment at the Tribunal of Christ.

Q. *How must we prepare ourselves against this judgment?*

A. By often remembering that *it is a terrible thing to fall into the hands of the living God.* Heb. x. 31.

Q. *What mean you by* Hell?

A. I mean, that such as die guilty of mortal sin, shall be tormented for ever and ever. *Apoc.* xx. 10.

Q. *What understand you by* Heaven?

A.

A. I understand that the chosen and faithful servants of God, who die in a state of Grace, shall live with him for ever in his kingdom.

Q. *What benefit have you by the frequent memory of these* last things?

A. Very great benefit; *In all thy works remember thy last things, and thou shalt never sin.* Eccles. viii. 40.

CHAP. XVI.

The CHRISTIAN'S *daily* EXERCISE.

Q. *WHAT is the first thing you must do in the morning?*

A. Make the sign of the Cross, and offer my heart and soul to God.

Q. *What must you do next?*

A. Rise diligently; dress myself modestly, and entertain myself with good thoughts; particularly by considering the goodness of God, who gives me this day, to labour in it for the salvation of my soul; and that perhaps this may be my last.

Q. *And what do you do after you have put on your cloaths?*

A. I kneel known to my prayers, and perform my morning exercise.

Q. *What is your morning exercise?*

A. First, I bow down my whole soul and body to adore my God; and I offer myself to his divine Service.

Secondly, I give him thanks for his infinite goodness to me, and to all his creatures; and desire to join with all the Angels and Saints, in blessing and praising him.

Thirdly, I crave pardon from my heart for all my sins; and beg that I may rather die than offend my God any more.

Fourthly, I offer up to God all my thoughts, words and actions of the day; and beg his blessing on them.

Q. *And what prayer do you say after this?*

A. I say the *Our Father*, the *Hail Mary*, and the *Apostles Creed*: and I make acts of Faith, Hope, and love of God.

Q. *Do you do any thing else?*

A. I pray for my friends, and for my enemies; for the living and for the dead: and I beg Mercy, Grace and Salvation for all. Then I conclude, by desiring our blessed Lady to be a mother to me; and by recommending myself to my good Angel, and to all the Court of Heaven.

Q. *Is this all that a good Christian should do by way of morning exercise?*

A. No; for he ought also, if he has time and opportunity, to meditate in the morning on his last end, or some other devout subject, and hear Mass with attention and devotion.

Q. *What ought you to do at the beginning of every work or employment?*

A. I ought to offer it up to God's service; and to think that I will do it, because it is his will, and in order to please him.

Q. *And what are you to do as to your eating drinking, sleeping and diversion?*

Q.

A. All these things I must use with moderation; and do them, because such is the will of God: and with a good intention to please him.

Q. *By what means must you sanctify your ordinary actions and employments of the day?*

A. By often raising up my heart to God whilst I am about them, and saying some short prayer to him.

Q. *What do you do as often as you hear the clock strike?*

A. I turn myself to God, and say to him, *O my God, teach me to love thee in time and eternity!*

Q. *What do you do as often as you receive any blessing from God?*

A. I endeavour immediately to make him a return of Thanksgiving and Love.

Q. *And what do you do when you find yourself tempted to sin?*

A. I make the sign of the Cross upon my heart, and I call upon God, as earnestly as I can; *Lord, save me, or I perish.*

Q. *And what if you have fallen into any sin?*

A. I cast myself in Spirit at the feet of Christ, and humbly beg his pardon, saying: *Lord, be merciful to me a sinner.*

Q. *And what do you say when God sends you any cross or suffering, sickness or pain?*

A. I say: Lord, *thy will be done;* I take this for my sins.

Q. *And what other little prayers do you say to yourself from time to time in the day?*

A. *Lord, what wilt thou have me to do?* O teach me to do thy holy will in all things:

Lord,

Lord, keep me from sin. May the name of our Lord be for ever blessed: Come my dear Jesus, and take full possession of my soul: Glory be to the Father, &c.

Q. *What is your Evening exercice?*

A. I say the *Our Father*, *Hail Mary*, and *Belief*, together with the acts of faith, hope, and love of God, &c. as I did in the morning.

Q. *And don't you also join with the family in saying the Litanies, and other evening prayers, which are usually said in the Catholic families?*

A. Yes: and also in the daily examination of Conscience.

Q. *How do you make this daily examination of Conscience?*

A. First, I place myself in the presence of God, (as I usually do at the beginning of all my prayers) and I beg his light and help, to know my sins and to be sorry for them.

Secondly, I consider how I have spent the day from morning till night: in what manner I have performed my prayers, and all other duties; what blessings I have received from God, and what offences I have been guilty of against him, by commission, or omission.

Thirdly, I give thanks to God for all his blessings; and beg pardon for all my sins, endeavouring to make a hearty act of contrition for them.

Fourthly, I command my soul into the hands of God; with the best dispositions I can of love and conformity to his blessed will, as if I were to die that night.

Q. *How do you finish the day?*

A.

A. I observe due modesty in going to bed entertaining myself with the thoughts of death; and endeavour to compose myself to rest at the foot of the Cross, and to give my last thought to my crucified Saviour.

Q. *How do you make an Act of* Faith?

A. O eternal Truth, who hast revealed thyself to me, I believe all the divine Truths, which thou, my God, hast taught us by thy word, and by thy church, because thou hast taught them, who art the sovereign Truth: and I had rather die, than call any of them in question.

Q. *How do you make an Act of* Hope?

A. O my God, who art infinitely powerful, and infinitely merciful; I firmly hope for mercy, grace and salvation from thee, through the merits of Jesus Christ my Saviour; resolving on my part, to do all that thou requirest of me.

Q. *How do you make an Act of the Love of God?*

A. O my God and my all, infinitely good in thyself, and infinitely good to me, I desire to praise thee, bless thee, glorify thee, and love thee for ever; O take possession of my whole Soul, and make me for ever a Servant of thy Love.

Q. *And how do you make an Act of the love of your Neighbours?*

A. O my God, thou hast commanded me to love every Neighbour as myself, for thy

sake

sake. I desire to love every one whether friend or enemy, in thee, and for thee. I forgive all that have any way offended me; and I beg thy mercy, grace and salvation for all the world.

Q. *How do you make an Act of Contrition for your sins*

A O my God who always hatest sin, I beg pardon from the bottom of my heart, and through the merits of my saviour Jesus Christ, for all my past offences against thee: I detest them all, and am heartily sorry for them, because they offend thy infinite goodness; and I beg I may rather die than be guilty of them any more.

THE MANNER how to serve at MASS.

The Clerk kneeling at the left-hand of the Priest, making the Sign of the Cross with him at the beginning, shall answer as follows,

PRIEST.

INTROIBO ad altare Dei.

Clerk. Ad Deum, qui lætificat juventutem meam.

Pr. Judica me, Deus, & discerne causam meam de gente non sanctà: ab homine iniquo & doloso erue me.

Cl Quia tu es Deus fortitudo mea; quare me repulisti, & quare tristis incedo, dum affligit me inimicus?

Pr. Emitte lucem tuam & veritatem tuam:

ipsa

ipsa me deduxerunt & adduxerunt in montem sanctum tuum, & in tabernacula tua.

Cl. Et introibo ad altare Dei: ad Deum, qui lætificat juventutem meam.

Pr. Confitebor tibi, in cithara, Deus, Deus meus: quare tristis es, anima mea, & quare conturbas me?

Cl. Spera in Deo, quoniam adhuc confitebor illi, salutare vultûs mei, & Deus meus.

Pr. Gloria Patri, & Filio & Spiritui sancto.

Cl. Sicut erat in principio, & nunc & semper, & in sæcula sæculorum. Amen.

Pr Introibo ad altare Dei.

Cl. Ad Deum, qui lætificat juventutem meam.

Pr. Adjutorium nostrum in nomine Domini.

Cl. Qui fecit cœlum & terram.

Pr. Confiteor Deo, &c.

Cl. Misereatur tui omnipotens Deus, & dimissis peccatis tuis, perducat te ad vitam æternam.

Pr. Amen.

Cl. Confiteor Deo omnipotenti, Beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro & Paulo, omnibus sanctis, et tibi pater, quia peccavi nimis cogitatione, verbo & opere; (*strike your breast, and say*) Meâ culpâ, meâ culpâ, meâ maximâ culpâ. Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, Sanctos Apostolos Petrum & Paulum, omnes sanctos,

tos, & te pater, orare pro me ad Dominum Deum nostrum.

Pr. Misereatur vestri, &c.

Cl. Amen.

Pr. Indulgentiam, absolutionem, &c.

Cl. Amen.

Pr. Deus tu conversus vivificabis nos.

Cl. Et plebs tua lætabitur in te.

Pr. Ostende nobis, Domine, misericordiam tuam.

Cl. Et salutare tuum da nobis.

Pr. Domine, exaudi orationem meam.

Cl. Et Clamor meus ad te veniat.

Pr. Dominus vobiscum.

Cl. Et cum spiritu tuo.

Pr. Kyrie eleison.

Cl. Kyrie eleison.

Pr. Kyrie eleison.

Cl. Christe eleison.

Pr. Christe eleison.

Cl. Christe eleison.

Pr. Kyrie eleison.

Cl. Kyrie eleison.

Pr. Kyrie eleison.

Pr. Dominus vobiscum: *Or*, Flectamus genua.

Cl. Et cum spiritu tuo: *Or*, Levate.

Pr. Per omnia sæcula sæculorum.

Cl Amen.

At the end of the Epistle, whether there he read one or more, always say, Deo gratias.

The Epistle, Gradual, and Alleluia. *or Tract, being made, make a reverence, and remove the Book to the right-hand of the Altar, and there place it, turned a little to the middle of the Altar. And let the*

the Clerk ever kneel or stand on the contrary side of the Priest.

Pr. Dominus vobiscum.

Cl. Et cum spiritu tuo.

Pr. Sequentia sancti Evangelii, &c.

Here make the Sign of the Cross. 1. *Upon your forehead.* 2. *Upon your mouth.* 3. *Upon your breast, and say:* Gloria tibi Domine.

At the end of the Gospel, say:

Cl. Laus tibi, Christe.

Pr. Dominus vobiscum.

Cl. Et cum spiritu tuo.

When the Cruets are to be given, the Clerk presents the Wine Cruet with his right-hand, and receives it again with his left-hand, that he may at the same time present the Water Cruet with his right, making a reverence before and after. This done, he puts the towel upon his left arm, if it be not pinned to the Altar, pours water on the Priest's fingers, holding the Cruet in his right-hand, and the Bason with his left. Then he kneels in his former place, and answers:

Pr. Orate Fratres, &c.

Cl Suscipiat Dominus hoc sacrificium de manibus tuis ad laudem & gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiæ suæ sanctæ.

Pr Per omnia sæcula sæculorum.

Cl Amen.

Pr. Dominus vobiscum.

Cl. Et cum spiritu tuo.

Pr. Sursum corda

Cl. Habemus ad Dominum.

Pr. Gratias agamus Domino Deo nostro.

Cl. Dignum & justum est.

At Sanctus, Sanctus, Sanctus, *&c. ring the bell.*

When

When the Priest spreads his hands over the Chalice, left the taper, and give warning by the bell: then kneeling, with your other hand hold up the Priest's vestment, till the elevation be past; that done, kneel as before: and as often as you pass before the blessed Sacrament, adore on your knees, and make also a reverence to the Altar.

Pr. Per omnia sæcula sæculorum.
Cl. Amen.
Pr. Et ne nos inducas in tentationem.
Cl. Sed libera nos à malo.
Pr. Per omnia sæcula sæculorum.
Cl. Amen.
Pr. Pax Domini, sit semper vobiscum.
Cl. Et cum spiritu tuo.

If there be any Communicants, prepare a towell and Wine, then say the Confiteor. *Having given Wine and Water to the Priest, remove the Book to the left hand of the Altar, and there place it straight forward, and put out the torch or taper.*

Pr Dominus vobiscum.
Cl. Et cum spiritu tuo.
Pr. Per omnia sæcula sæculorum.
Cl. Amen.
Pr. Ite missa est, *or* Benedicamus Domino.
Cl. Deo gratias.

Note, that in the Mass for the dead, the Priest says not:

Pr. Ite missa est, *but* Requiescant in pace.
Cl. Amen.

Remove the book if he leaves it open: afterwards kneel, and take the Priest's blessing: then rise, and say, at the beginning of the Gospel, Gloria tibi Domine.

At the end, Deo gratias.

FINIS.

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