

MSM

**CATECHISM,**

OF THE

**DIOCESS**

**Of Bardstown,**

PRINTED BY THE AUTHORITY

OF THE

---

RIGHT REVEREND BENEDICT JOSEPH FLAGET

BISHOP OF BARDSTOWN.

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1825.

PASTORAL CHARGE

OF THE

RIGHT REVEREND BISHOP OF BARDSTOWN.

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BENEDICT JOSEPH.

BY the grace of God and the authority of the Apostolic See, Bishop of Bardstown; To our Clergy, and to all the faithful of our Diocese, greeting:

DEARLY BELOVED BRETHREN:

Since Divine Providence has brought us among you, the spiritual welfare of your souls has been the constant object of our Pastoral solicitude. We have sought and employed all the means, in our power, to promote, in our beloved Flock, an increase of Religion and genuine Piety. We considered the instruction of all, but especially of the growing generation as the basis of all the spiritual good, which we desired to produce in them. On this principle, we insisted that the Catechism should be taught in every congregation, and even in every family. But, we perceived, from the beginning, that the Catechism-book, generally used, though commendable in many respects, yet was deficient in many others. It has seemed to us, on one side, too extensive, and not sufficiently clear in many places, for small children and persons of a dull and slow comprehension; and, on the other, too much abridged for those of a greater capacity. This has, for many years, excited in us a desire of presenting our flock with a more complete abridgment of the Christian Doctrine. This desire, we trust, we are now enabled to accomplish. The Catechism-book, which we now put into your hands contains two divisions. The first is the small Catechism, just such

ken of, for children, and such as are not capable of a fuller instruction. The Second Catechism contains all that is necessary and useful for children, who are preparing to make their first communion. But, as among these, there are different degrees of capacity, the questions and answers of less importance, and even some whole chapters of the same description, are marked with a double cross ††, that they may be passed over by those, who should not be thought capable of learning them.

This Second Catechism contains four parts; The first on the Mysteries of Faith; The second on Grace, Prayer and the Sacraments; The third, on the Commandments of God and of the Church, on Sin, Vices and Virtues, and on the exercise of the Christian; The fourth, on the principal Feasts and Solemnities of the year.

That those children, who have already learned the old Catechism, may not lose that advantage, nor think that the doctrine of this is, any ways, different from that of the former, we have, as much as possible, inserted it into this almost word by word.

This Catechism shall be the only one taught in our Diocese. We exhort our Rev. Brethren to explain it assiduously in their respective Congregations; and all the heads of families to procure it, and have it constantly taught in their houses, and to redouble their zeal in sending their children to the Church, in order to answer the questions of their Pastor, and to hear from his mouth, the explanation of the Christian Doctrine, the letter whereof they shall have learned at home; remembering, that *this is life everlasting, that they may know the only true God, and Jesus Christ whom he hath sent.*—John, xvii. 3. We also exhort the Parents themselves, and all other persons of an advanced age to provide themselves with this Catechism, to read and study it assiduously; and thus to secure themselves against the fatal ignorance of the Christian Doctrine, which is, at this day, so prevalent, and the cause of the loss of so many souls.

We have added a morning and evening prayer in order to facilitate the discharge of that important duty, incumbent

on every Christian; and to facilitate the practice of reciting prayers in common, morning and evening, in every family; a practice productive of the most happy effects.

In order to engage both the Pastors and their flock, to fulfil with fidelity their respective duties, the former of instructing with zeal, the latter of hearing their instructions with docility; we set before the eyes of both, this beautiful passage of Daniel, in which that glory is promised, which awaits them in the Kingdom of God, if they accomplish, each on their side, what this text expresses, and their duty requires. It is from ch. xii. 3. *Those who are learned (viz. in the law of God, and true wisdom which consists in knowing and loving God) shall shine as the brightness of the Firmament; and those, who instruct many to justice, as stars for all eternity.* God grant, by his grace, that these words may be accomplished in us.

Given at Bardstown, in our Episcopal Seminary, under our hand, and that of our Secretary, and the Seal of our Diocese, the 9th day of November, 1825.

(SEAL.)

BENEDICT JOSEPH,

Bishop of Bardstown,

By order of the Right Reverend Bishop.

F. P. KENRICK, Sec'y.

## A PRAYER BEFORE CATECHISM.

Come, O Holy Ghost, replenish the hearts of thy faithful, and kindle in them the fire of thy love.

V. Send forth thy Spirit, and our hearts shall be regenerated.

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

## LET US PRAY.

O God! who by the light of the Holy Ghost, didst instruct the hearts of the Faithful; grant us, by the same holy Spirit, the love and relish of what is right and just, and the constant enjoyment of his comforts. Through Jesus Christ our Lord.—*Amen.*

Hail Mary &c.

## AFTER CATECHISM.

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

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

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

## LET US PRAY.

Pour forth, we beseech thee, O Lord, thy grace into our hearts that we to whom the Incarnation of Christ was made known by the Message of an Angel, may, by his passion and Cross, be brought to the glory of his Resurrection. Through the same Christ our Lord.—*Amen.*

xx  
SACRED HYMNS

I.

BEFORE CATECHISM.

1. SPIRIT creator of mankind,  
Come visit ev'ry pious mind;  
And sweetly let thy grace invade,  
Our hearts, O Lord, which thou hast made.

2. Make us eternal truth receive,  
And practice all that we believe.  
Give us thyself, that we may see  
The Father and the Son in thee.

II.

ANOTHER BEFORE CATECHISM.

1. THE wonders which God's laws contain  
No words can represent;  
Therefore to learn and practise them  
Our zealous hearts are bent.

The very entrance of his laws  
Celestial light displays;  
And knowledge of true happiness  
To simple minds conveys.

2. With favor, Lord, look down on us  
Who thy relief implore;  
As thou art wont to visit those  
Who thy blest name adore.

Eternal and unerring rules  
Thy testimonies give:  
Teach us thy wisdom that will make  
Our hearts forever live.

SACRED HYMNS.

3. To Father, Son, and Holy Ghost,  
The God whom we adore;  
Be glory as it was, and is,  
And shall be ever more,  
To Father, Son, &c.

*Or, in Easter time, Alleluia, six times over.*

III.

INVOCATION OF THE HOLY GHOST BEFORE CATECHISM.

1. Come, Holy Ghost, send down those beams,  
Which sweetly flow in silent streams,  
From thy bright throne above.  
Come thou, the Father of the poor,  
Thou bounteous source of all our store,  
Come, fire our hearts with love.

2. Come, thou of comforters the best,  
Come, thou the soul's delicious guest,  
The pilgrim's sweet relief.  
Thou art our rest in toil and sweat,  
Refreshment in excessive heat,  
And solace in our grief.

IV.

AFTER CATECHISM.

1. LET all, who have God's goodness prov'd,  
Still in his truth confide;  
Whose mercy ne'er forsook the man,  
Who on his truth relied.

2. Sing praises, therefore, to the Lord,  
From Zion, his abode:  
Proclaim his deeds, 'till all the world  
Confess no other God.

SACRED HYMNS.

3. Through all the changing scenes of life,  
In trouble and in joy,  
The praises of my God shall still  
My heart and tongue employ.

4. For in distress to him I pray'd,  
He to my rescue came;  
Since he vouchsaf'd his timely aid,  
For e'er I'll praise his name.

5. O make but trial of his love,  
Experience will decide  
How blest they are, and only they  
Who in his truth confide.

6. Fear him ye saints, and you will then  
Have nothing else to fear;  
Make you his service your delight  
Your wants shall be his care.

V.

ANOTHER AFTER CATECHISM.

1. O POW'R divine! O Charity!  
Heav'n's choicest blessings join in thee.  
In thee the source of ev'ry grace;  
In thee the soothing balm of peace,

2. Celestial gift! O heav'nly fire!  
That burns up each corrupt desire,  
That made the Martyrs smile at death,  
And in sweet raptures yield their breath.

3. O come to me, my bosom warm,  
And shield me from surrounding harm,  
So may I, at the parting hour,  
Rejoice to meet death's fatal pow'r.

4. My soul well fortify'd by thee  
Triumphant gains eternity;  
By sweet attraction drawn above,  
Absorpt and lost in heav'nly love.

## IV.

## A FAREWELL TO THE WORLD.

1. NO longer shall my soul confide  
In fleeting pleasures, vain and void;  
Hence forth, her noble views extend,  
To life and bliss, that know no end.
2. My Jesus has trac'd out the way;  
He'll be my guide, I cannot stray.  
Adieu, ye vain terrestrial Joys;  
My soul shall e'er your charms despise.
3. My Savior calls to pure delights,  
To heav'nly bliss, my soul invites,  
And makes her with soft rapture glow,  
And long to leave these realms below.
4. But whilst thy sacred will ordains  
My soul to dwell in earthly chains;  
My wish, my only care shall be  
To seek thee Lord, and only thee.

## FIRST CATECHISM,

FOR SMALL CHILDREN,

AND

PERSONS OF INFERIOR CAPACITY.

## LESSON I.

- Q. Are you a Christian?  
A. Yes; by the grace of God, I am a Christian.  
Q. What is the sign of a Christian?  
A. It is the sign of the Cross.  
Q. Make the sign of the Cross?  
A. (*Putting the hand to the forehead.*) In the name of the  
Father, (*then to the breast,*) and of the Son, (*then from the  
left to the right shoulder,*) and of the Holy Ghost. Amen.  
Q. Who made you?  
A. God made me.  
Q. Why did God make you?  
A. God made me that I might know him, love him,  
and serve him in this world, and be happy with him  
forever in the next.

## LESSON II.

- Q. What is God?  
A. God is the Maker and the Lord of Heaven and  
Earth.  
Q. Had God any beginning?  
A. No; God had no beginning; he always was and  
always will be.



Q. Where is God?

A. God is every where.

Q. If God is every where, why don't we see him?

A. Because God is a pure spirit, which cannot be seen with the eyes of the body.

Q. Does God see us, although we don't see him?

A. Yes; God knows and sees all things.

### LESSON III.

Q. Are there more Gods than one?

A. No; there is but one God.

Q. Are there more Persons than one in God?

A. Yes; in God there are three persons.

Q. Which are they?

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

Q. Are there not Three Gods?

A. No; the Father, the Son, and the Holy Ghost are all but one and the same God.

Q. Which is the greatest of them?

A. They are equal in all things.

Q. How do you call this mystery?

A. The Mystery of the Blessed Trinity.

### LESSON IV.

Q. Which of the Three Persons of the Blessed Trinity became Man?

A. God the Son, the second person, became Man.

Q. What do you mean when you say that the son of God became man?

A. I mean that the Son of God took a body and a soul as we have.

Q. How do you call the Son of God made Man?

A. The Son of God made man is called Jesus Christ.

Q. Who is the Mother of Jesus Christ?

A. The Blessed Virgin Mary is the Mother of Jesus Christ.

Q. Had Christ any Father upon earth?

A. No; Christ was conceived and made man by the power of the Holy Ghost, without having any man for his father.

Q. On what day was he conceived and made man?

A. On the day of the Annunciation, the 25th of March.

Q. On what day was he born?

A. On Christmas day.

Q. Where was he born?

A. In a stable at Bethlehem.

Q. On what day was he circumcised and named Jesus?

A. On the eighth day after his birth, commonly called *New-Year's Day*.

Q. On what day was he adored by the wise men?

A. On the day of Epiphany, commonly called *Twelfth-Day*.

### LESSON V.

Q. Why was the Son of God made man?

A. The Son of God was made man to save us from sin and hell.

Q. How did he save us from sin and hell?

A. He suffered and died upon the Cross, for our sins.

Q. Where did he suffer?

A. On Mount Calvary.

Q. On what day did he suffer?

A. On Good Friday.

Q. Whither did the soul of our Saviour go after his death?

A. His soul went down into that part of hell called Limbo.

Q. What do you mean by Limbo?

A. I mean a place of rest, where the souls of the Saints were, before the coming of our Saviour.

Q. And what was done with his body?

A. It was taken down from the Cross and laid in the grave.

## LESSON VI.

Q. Did the body of Jesus Christ always remain in the grave?

A. No; Jesus Christ raised himself to life again on the third day.

Q. On what day did he rise again?

A. On Easter day.

Q. Whither did our Saviour go after his resurrection?

A. Forty days, after he rose again, he went up to Heaven.

Q. On what day did he go up to Heaven?

A. On Ascension day.

Q. Where is our Saviour now?

A. Our Saviour, as God, is every where; as Man, he is in Heaven and in the blessed Sacrament.

Q. Will Christ ever come again visibly on earth?

A. Yes; he will come down at the last day, to judge all men.

Q. When did Christ send the Holy Ghost on the Apostles in fiery tongues?

A. On Whitsunday.

Q. Where are all these truths contained?

A. They are contained in the Apostles' creed.

Q. Say the Apostles' creed?

A. 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; he ascended into Heaven; sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the living and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the communion of Saints, the forgiveness of sins, the resurrection of the body and life everlasting.—Amen.

## LESSON VII.

Q. Will faith alone save us?

A. No; faith will not save us, without good works.

Q. Can we do any good towards our salvation of ourselves?

A. No; we cannot do any good towards our salvation, without the help of God's grace.

Q. How may we obtain God's grace?

A. We obtain God's grace by prayer.

Q. What is prayer?

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

Q. Which is the best of all prayers?

A. The Lord's Prayer.

Q. Who made the Lord's Prayer?

A. Christ our Lord.

Q. Say the Lord's Prayer?

A. 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.

Q. What is the prayer to our Lady which the Church teaches?

A. The *Hail Mary*.

Q. Say the *Hail Mary*?

A. *Hail Mary* full of grace, the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus, Holy Mary, Mother of God, pray for us sinners now and in the hour of our death. Amen.

## LESSON VIII.

Q. What must we do to obtain everlasting life?

A. We must observe the commandments of God and of the Church.

Q. How many are the commandments of God?

A. Ten.

- Q. Which are they?  
 A. I am the Lord thy God—Thou shalt not have strange gods before me.  
 2. Thou shalt not take the name of the Lord thy God in vain.  
 3. Remember thou keep holy the Sabbath day.  
 4. Honor thy father and mother.  
 5. Thou shalt not kill.  
 6. Thou shalt not commit adultery.  
 7. Thou shalt not steal.  
 8. Thou shalt not bear false witness against thy neighbor.  
 9. Thou shalt not covet thy neighbor's wife.  
 10. Thou shalt not covet thy neighbor's goods.  
 Q. How many are the commandments of the Church?  
 A. Chiefly six.  
 Q. Which are they?  
 A. 1. Thou shalt keep certain appointed days holy.  
 2. Thou shalt hear mass on Sundays, and holy days of obligation.  
 3. Thou shalt fast, lent, ember-days and other days appointed in the year, and abstain from flesh, Fridays and Saturdays, and other days of abstinence.  
 4. Thou shalt confess thy sins at least once a year, to a Priest duly authorised.  
 5. Thou shalt receive the holy Eucharist, at least once a year, in Easter time.  
 6. Thou shalt not marry within certain degrees of kindred, nor privately without witnesses, nor solemnize marriage at certain prohibited times.

## LESSON IX.

- Q. What are the four last things to be remembered?  
 A. Death, Judgment, Hell and Heaven.  
 Q. What is death?  
 A. Death is the separation of the soul, from the body.  
 Q. What becomes of our body after death?  
 A. Our body after death returns to dust, until the day of the general resurrection.

- Q. And what becomes of our soul?  
 A. Our soul is judged by Jesus Christ immediately after death.  
 R. Whither does the soul go, after being judged?  
 A. The soul, after being judged, goes either to Heaven or to Hell, or to Purgatory, according as she deserves.  
 Q. What is Heaven?  
 A. Heaven is a place of bliss, where the good see and enjoy God forever.  
 Q. What is Hell?  
 A. Hell is a place of suffering, where the wicked shall be tormented forever with the Devils.  
 Q. In what case do souls go to hell?  
 A. Souls go to hell, when they die in mortal sin.  
 Q. What is Purgatory?  
 A. Purgatory is a middle state of souls, suffering for a time on account of their sins.  
 Q. In what cases do souls go to Purgatory?  
 A. When they die in less sins, which we call venial, or when they have not entirely satisfied the justice of God for former transgressions.

## LESSON X.

- Q. What are the chief means of salvation established by Jesus Christ?  
 A. The Holy Sacraments of the Church are the chief means of salvation established by Jesus Christ.  
 Q. What is a Sacrament?  
 A. A Sacrament is an outward sign of an inward grace, ordained by Jesus Christ for the sanctification of our souls.  
 Q. How many sacraments are there?  
 A. There are Seven Sacraments.  
 Q. Which are they?  
 A. Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Order, and Matrimony.  
 Q. What is Baptism?  
 A. Baptism is a sacrament which cleanses our souls from the sin in which we are born, and makes us Christians.

- Q. Are we all born in sin?  
 A. Yes; we are all born in sin.  
 Q. How came we to be born in sin?  
 A. By Adam's sin, when he eat the forbidden fruit.  
 Q. What do we promise in Baptism?  
 A. To renounce the Devil and all his works and pomps.

## LESSON XI.

- Q. What is Confirmation?  
 A. Confirmation is a sacrament in which we receive the Holy Ghost in order to make us strong and Perfect Christians, and soldiers of Jesus Christ.  
 Q. Who administers this sacrament?  
 A. The Bishop only has a right to administer this sacrament.  
 Q. In what manner does the Bishop administer this sacrament?  
 A. He lays his hands upon those who are to be confirmed, prays that the Holy Ghost may come down upon them, and makes the sign of the cross, with holy Chrism on their forehead.

## LESSON XII.

- Q. What is the holy Eucharist?  
 A. The holy Eucharist is a Sacrament which contains the body and blood of Jesus Christ under the appearances of bread and wine.  
 Q. When is that Sacrament made?  
 A. It is made by the Priest in the time of Mass.  
 Q. Is it not bread and wine which is first put upon the altar?  
 A. Yes: it is bread and wine until the Priest pronounces the words of consecration.  
 Q. What happens by these words?  
 A. The bread is changed into the body of Jesus Christ, and the wine into his blood.  
 Q. Does it not always look and taste as bread and wine?  
 A. Yes; but it is neither bread nor wine.

- Q. Do you believe this firmly?  
 A. Yes; I believe it as firmly as if I saw it with my own eyes, because Jesus Christ has said it.  
 Q. Why has Christ given himself to us in this Sacrament?  
 A. To feed and nourish our souls, and to enable us to perform all Christian duties.  
 Q. How must we prepare ourselves to receive the blessed Sacrament?  
 A. We must be in the state of grace, and fasting from midnight.  
 Q. Would it be a great crime to receive communion in the state of mortal sin?  
 A. Yes; for he who receives in mortal sin, eats his own judgment and condemnation.  
 Q. What must we do to avoid so great a crime?  
 A. We must clear our conscience by a good confession before communion.

## ACTS OF PREPARATION BEFORE COMMUNION.

## ACT OF FAITH.

O my Lord Jesus Christ! I firmly believe that under the form of bread, I am going to receive thy sacred body and blood. I believe it more firmly than if I saw it with my own eyes, because thou hast said it. O Jesus! increase my faith.

## ACT OF HUMILITY.

O my Lord Jesus Christ! Who am I to approach and receive thee, the Lord of infinite majesty? I, a worm of the earth! I, a rebellious, ungrateful sinner! No, my Lord, I am not worthy that thou should'st enter under my roof; but only say the word and my soul shall be healed.

## ACT OF CONTRITION.

(See hereafter.)

## ACT OF CONFIDENCE.

O my Lord Jesus Christ! it is true I am a sinner altogether unworthy of thy favours; but thou art my Father, my

Saviour, the friend of my soul. I therefore come to thee with confidence; I put all my trust in thee, and firmly hope that after having been fed with thy flesh here on earth, I shall see and possess thee hereafter in Heaven.

#### ACT OF LOVE.

O my Lord Jesus Christ! I love thee with all my heart and above all things; because thou art the sovereign beauty and infinitely amiable; come to increase my love, and grant that I may live only for thy sake.

#### ACT OF DESIRE.

O my Lord Jesus Christ! my soul sighs after thee and ardently desires to be united to thee. Come then, O amiable Spouse of my soul; why dost thou delay? Come and abide in me, that I may also abide in thee.

#### ACTS AFTER COMMUNION.

##### ACT OF ADORATION.

O my Lord Jesus Christ, I adore thee now dwelling in my breast, as truly as thou dwellest in Heaven; I submit to thee all the powers of my soul! O Jesus! reign alone in me and permit not the Devil, nor the world to have any power over me.

##### ACT OF THANKSGIVING.

O my Lord Jesus Christ; I give thee humble thanks for all the benefits I have received from thee; but more especially for having fed me this day with thy precious body and blood. I invite all the Saints and Angels to join me in praise and thanksgiving, for so great a favour.

##### ACT OF LOVE.

O my Lord Jesus Christ! Thy love for me has made thee come into my soul; shall I not return thee love for love? yes, O my saviour, I do love thee above all things, with my whole heart and soul, and wish to love thee still more. O Jesus! increase my love. Give me grace to live and die in thy love.

#### ACT OF PETITION.

O my Lord Jesus Christ! Thou art come to me with thy hands full of graces; it is thy desire to pour them into my soul. Thou seest all my wants, grant me all the graces, I stand in need of; but above all, grant that I may never offend thee, that I may fulfil thy divine will in all things, and persevere in thy service until death.

#### ACT OF OFFERING.

O my Lord Jesus Christ! thou hast given thyself entirely to me; I offer up myself also entirely to thee, both soul and body; all the thoughts, words and actions of my whole life. I make a firm resolution rather to die than ever depart from thee.

#### LESSON XIII.

Q. What is the sacrament of Penance?

A. Penance is a sacrament in which sins are forgiven, which we have committed after baptism.

Q. When do we receive the sacrament of Penance?

A. When we make a good confession and receive absolution.

Q. What do you mean by absolution?

A. Absolution is the forgiveness of sins, granted by the Priest.

Q. Has the Priest power to forgive sins?

A. Yes; the Priest has power to forgive sins.

Q. Who gave him that power?

A. Jesus Christ himself, when he said to his Apostles: *whose sins you shall forgive, they are forgiven them.*

P. Can the Priest forgive the sins of those who are not sorry for them?

A. By no means; no one can be forgiven unless he heartily repent, and be determined to amend his life.

Q. What, if one should conceal a mortal sin in confession?

A. He who conceals a mortal sin in confession, commits a great crime by telling a lie to the Holy Ghost, and makes his confession nothing worth.

Q. What must we do that we may leave out no sin in confession?

A. We must carefully examine our conscience upon the ten commandments and the seven deadly sins.

LESSON XIV.

Q. What must we do when we are kneeling at the feet of the Priest?

A. We must make the sign of the cross, and ask his blessing, saying: *pray, Father, give me your blessing, for I have sinned.*

Q. What must we do next?

A. We must say the *Confiteor*; as far as *through my fault.*

Q. Say the *Confiteor*.

A. I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter & Paul, to all the saints, & to you Father, that I have sinned exceedingly in thought, word, & deed. Through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, all the Saints, and you Father, to pray to the Lord our God for me.

Q. What then?

A. We must sincerely declare our sins as far as we know them.

Q. Is it enough to declare our sins?

A. We must also declare the number, as well as we can remember; and we must also mention the chief circumstances that might increase our guilt.

Q. What must we do next?

A. We must finish the *Confiteor*; and then listen attentively to the Priest, and answer his questions, if he thinks proper to make any; and humbly receive the penance he lays upon us.

Q. What must we do, while the Priest gives absolution?

A. We must make an act of contrition from our heart.

Q. Say an act of contrition?

A. O my God! I am heartily sorry for having offended thee, because thou art infinitely good, infinitely amiable, and sin displeases thee in the highest degree; I make a firm resolution, with the help of thy grace, never more to offend thee.

Q. What must we do after confession?

A. We must retire modestly, give thanks to God, and perform, as soon as we can, the penance given by the Priest.

LESSON XV.

Q. What is the Sacrament of Extreme Unction?

A. Extreme Unction is a Sacrament that gives grace to die well.

Q. When is that Sacrament given?

A. When we are in danger of death by sickness.

Q. What is Holy Order?

A. Holy Order is a Sacrament by which Bishops, Priests, &c. are ordained, and receive grace and power to perform the duties belonging to their charge.

Q. What is Matrimony?

A. Matrimony is a Sacrament which gives grace to the married couple to love one another christianly, and to bring up their children in the fear of God.

## SECOND CATECHISM,

FOR CHILDREN,

WHO ARE PREPARING FOR THEIR

FIRST COMMUNION.

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NOTICE.—As, among the children, who are taught the Christian doctrine, all have not the same capacity of learning, and some are found who can hardly be taught what is most necessary; such questions, as may be omitted with children of this description, are marked thus ††

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AN INTRODUCTION TO THE CHRISTIAN DOCTRINE.

LESSON I.

ON THE NAME AND MARK OF A CHRISTIAN.

Q. Are you a Christian?

A. Yes; by the grace of God, I am a Christian.

Q. What is a Christian?

A. A Christian is a person, who has been baptized, and makes a profession of the doctrine of Jesus Christ.

Q. Is it a great favor of God, to be a Christian?

A. To be a Christian, is the greatest favor, we could receive from God, in this world.—*Gal. iii. 26-27.*

Q. In what does that favor consist?

A. It consists in being made a child of God, a living member of Jesus Christ, and an heir of Heaven.

Q. Who can be called a true and good Christian?

A. He alone can be called a true and good Christian, who being baptized, lives in the Catholic Church, according to the law and maxims of Jesus Christ.

Q. What is the mark of a Christian?

A. The mark of a Christian is the sign of the Cross.

Q. Make the sign of the Cross.

A. (*Putting the hand to the forehead.*) In the name of the Father, (*then to the breast,*) and of the Son, (*then from the left to the right shoulder.*) and of the Holy Ghost. Amen.

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

A. We make the sign of the Cross, to show that we are the disciples of Jesus Crucified.—*Gal. vi. 14.*

Q. Why, in making the sign of the Cross, do we say: *In the name of the Father &c.*

A. To show that we believe and adore One God in three persons.—*Matt. xxviii. 19.*

¶Q. When is it proper to make the sign of the Cross?

A. It is proper to make the sign of the Cross,

1st. In the morning, when we awake, and at night, when we go to rest.

2dly. In the beginning of our prayers, and of our principal actions.

3dly. Before and after our meals.

4thly. When we are in danger, or attacked with some temptation.

#### LESSON II.

Q. What must be the first care of a Christian?

A. The first care of a Christian must be to learn the Christian doctrine.—*John, xvii. 3.*

Q. Where is the Christian doctrine to be learned?

A. The Christian doctrine is learned chiefly at Catechism.

Q. Is it necessary to come to Catechism?

A. Yes; it is necessary, for those who are not sufficiently instructed, to come to catechism.

¶Q. Should not those, who are instructed, come also to catechism?

A. Yes; they should come also, for two reasons, 1st. to draw others by their example; 2dly. not to forget what they have learned.

¶¶Q. How must you come to catechism?

A. We must come to catechism, 1. with an affection and a desire of learning our Religion; 2. with modesty and decency.

¶¶Q. What is to be done before catechism?

A. Before catechism, we must earnestly pray to God for his grace to learn well.

¶¶Q. What must we do during catechism?

A. During catechism, we must answer with modesty, and hear what is said with great attention.—*Luke, ii. 46-47.*

¶¶Q. What must we do after catechism?

A. After catechism, we must carefully call to mind what we have learned, practise it, and repeat it to those of the family who could not come to catechism.

#### FIRST PART OF THE CATECHISM.

#### ON THE MYSTERIES OF FAITH.

#### LESSON I.

Q. Who made you?

A. God made me.

Q. Why did God make you?

A. God made me to know him, love him, and serve him, in this world; and to be happy with him forever, in the next.



- Q To whose likeness did he make you?  
 A God made me to his own image and likeness.—*Genes. i. 26-27.*
- Q Is this likeness in your body, or in your soul?  
 A This likeness is in my soul.—*Genes. ii. 7.*
- ††Q In what is your soul like to God?  
 A Because my soul is, like God, a spirit endowed with understanding, and free will; and is immortal, that is to say, can never die.
- ††Q In what else is your soul like to God?  
 A Because, as there are three persons in God, so there are three powers in my soul.
- ††Q Which are the three powers?  
 A The three powers of my soul are memory, understanding and will.
- Q Of which must you take more care, of your body or of your soul?  
 A I must take more care of my soul.
- Q Why so?  
 A Because, *what will it profit a man to gain the whole world, and lose his own soul?*—*Matt. xvi. 26.*
- Q What must we do to save our souls?  
 A To save our souls, we must worship God by Faith, Hope, and Charity; that is, we must believe in him, hope in him, and love him with all our heart.

## LESSON II.

- Q What are the things, which we are to believe?  
 A The things, we are to believe, are chiefly contained in the Apostles' creed.
- ††Q What is the Apostles' creed?  
 A The Apostles' creed is a profession of faith, which is come to us from the Apostles themselves.
- Q Say the Apostles' creed?  
 A I believe in God \* \* \* \*
- Q What means the first word, *I believe*?  
 A It means, *I am certain, I am convinced, I hold without doubt.*—*Heb. xi. 1.*

- Q Which is the *First Article* of the Apostles' creed.  
 A I believe in God the Father Almighty, Creator of Heaven and earth.
- Q What is God?  
 A God is a Spirit, infinitely perfect, the Maker and Lord of Heaven and earth.
- Q Why is he called Almighty?  
 A God is called Almighty, because he can do all things whatsoever he pleases, and nothing is hard or impossible to him.
- Q Why is he called Creator of Heaven and earth?  
 A God is called Creator of Heaven and earth, because he made Heaven and earth, and all things, out of nothing, by his only word.
- Q Had God any beginning?  
 A No; God had no beginning; He always was and always will be.
- Q Where is God?  
 A God is every where?—*Jerem. xxiii. 24.*
- Q If God is every where, why don't we see him?  
 A Because God is a pure spirit, which cannot be seen with the eyes of the body.—1. *John, iv. 12.*
- Q Does God see us, although we don't see him?  
 A Yes; God knows and sees all things, even our most secret thoughts.—*Heb. iv. 13.*

## LESSON III.

## ON THE CREATION OF THE ANGELS.

- Q What are the most perfect creatures of God?  
 A The most perfect creatures of God are Angels and men.
- Q Who are the Angels?  
 A The Angels are pure spirits, that is, without a body.
- Q In what state were the Angels created?  
 A The Angels were created in a state of grace and sanctity.

Q Did all the Angels persevere in that state?

A No; many of them fell from it by pride, and they are those whom we call *Devils* and bad Angels.—*Luke x. 18.*

†Q What became of the bad Angels after their sin?

A The bad Angels after their sin, were driven away from Heaven, and cast into Hell.—*Mat. xxv. 41; 2 Peter ii. 4; Apoc. xii. 7-8.*

†Q What do those bad Angels do against us?

A God permits them to tempt us, and excite us to sin.—*Eph. vi. 11-12; 1 Pet. v. 8.*

†Q What means ought we to take, in order to resist their temptations?

A To resist temptation, the chief means are to watch and pray.

Q How do you call the Angels, who persevered in the state of grace?

A We call those *good Angels*, or simply, *Angels*.

Q What is now the state of the good Angels?

A The good Angels are eternally happy, by enjoying the clear sight of God.—*Dan. vii. 10; Matt. xviii. 10.*

Q Have they not some functions with regard to us?

A Yes; those blessed spirits take interest in our salvation and many of them are established our Guardians and Protectors.—*Heb. i. 14.*

Q What is our duty to our Angels Guardians?

A We ought to honor them, to be grateful to them, to have confidence in them, and ask the assistance of their prayers.—*Exod. xxiii. 20-21-22, &c.*

†Q What is most displeasing to our Angels Guardians?

A Nothing displeases them more, than to see us commit sin.

#### LESSON IV.

#### ON THE CREATION OF MAN.

Q Who was the first Man?

A The first Man was Adam.

Q How did God create the first Man?

A God formed his body out of clay, to which afterwards he united a spiritual soul, made to his own image.—*Gen. ii. 7.*

†Q Was the Soul of the first Man formed also of clay?

A No; the Soul of man is a Spirit, which God created out of nothing.

Q Who was the first Woman?

A The first Woman was Eve.

Q Of what did God form her body?

A God formed her body out of one of Adam's ribs.—*Gen. ii. 21-22.*

Q And of what did he form her Soul?

A God formed her soul, like that of Adam, out of nothing and to his own image.

†Q Why do we call Adam and Eve our first Parents?

A Because it is from Adam and Eve that all men are descended.

Q In what state were Adam and Eve created?

A Adam and Eve were created in a state of innocence.—*Eccle. vii. 30.*

†Q Where did God place them after their creation?

A God placed them in the earthly Paradise.

†Q What was the earthly Paradise?

A The earthly Paradise was a delightful garden, which God had prepared for them.—*Gen. ii. 8.*

Q Did Adam and Eve preserve their innocence?

A No; Adam and Eve sinned against God sometime after their creation.

Q How did they sin against God?

A By eating the fruit, he had forbidden them.—*Gen. iii. 6.*

Q What were the consequences of their sin?

A The consequences of their sin were most dreadful, both for themselves and their posterity.

†Q How were they dreadful to themselves?

A Because, by their sin, they lost the grace of God, deserved hell, were turned out of the earthly paradise, and condemned to the miseries of this life, and to death.

- †Q Were our first Parents lost?  
 A No! God had mercy on them, because they did penance.  
 †Q How were those consequences dreadful for their posterity?  
 A Because all men are born with the guilt of the same sin, and subject to the same miseries.  
 Q Did God abandon men in that unhappy state?  
 A No; God sent his only Son, to deliver them from it.  
 —Gen. iii. 15.

## LESSON V.

## OF THE BLESSED TRINITY.

- Q Are there more Gods than one?  
 A No; there is but one God.—*Deut. vi. 4.*  
 Q Are there more persons than one in God?  
 A Yes; in God there are three persons.  
 Q Which are they?  
 A God the Father; God the Son; and God the Holy Ghost.—*Matt. xxviii. 19.*  
 Q Are they not three Gods?  
 A No; the Father, the Son and the Holy Ghost, are all but one and the same God.—*1 John v. 7.*  
 Q Why are the three persons but one God?  
 A Because the three persons have the same nature and the same Divinity.  
 Q Which is the greatest of them?  
 A They are equal in all things.—*John x. 30.*  
 †Q How can it be, that three distinct persons are but one God?  
 A It is a mystery which our weak reason cannot comprehend; but which we ought to believe firmly, because God has revealed it.  
 Q How do you call that mystery?  
 A It is called the mystery of the Blessed Trinity.  
 Q What is, then, the mystery of the Blessed Trinity?  
 A It is the mystery of three persons in one God.

## LESSON VI.

## OF MAN'S REDEMPTION.

- Q Which is the SECOND ARTICLE of the Apostles' Creed?  
 A *And in Jesus Christ his only Son, our Lord.*  
 Q Was not one of the three persons of the Blessed Trinity made man?  
 A Yes; God the Son, the second person, was made man.  
 —*John i. 14.*  
 Q What do you mean, when you say that the Son of God was made man?  
 A I mean that the Son of God took a body and a soul, like ours.  
 Q How do you call the Son of God made man?  
 A The Son of God made man is called Jesus Christ?  
 Q What do you then believe of Jesus Christ?  
 A I believe that Jesus Christ is the Son of God, the second person of the Blessed Trinity, true God and true man.  
 Q Why is he true God?  
 A He is true God, because he is the true and only Son of God the Father, born of him before all ages, and perfectly equal to him.  
 Q Why is he true man?  
 A He is true man, because he is the true Son of the Blessed Virgin Mary, and has a body and soul like ours.  
 Q Was he always God?  
 A Yes; he was always God, equal to his Father, from all eternity.  
 Q Was he not also always man?  
 A No; he was not always man; but only from the time he came down from heaven for our redemption.  
 Q Why was the Son of God made man?  
 A The son of God was made man to save us from sin and hell, and to merit for us eternal life.—*1 Tim. i. 15; John x. 10.*  
 †Q Was not also the Father or the Holy Ghost, made man?  
 A No; the Son only was made man.

Q How many natures are there in Jesus Christ?

A In Jesus Christ there are two natures, the Divine nature and the human nature.—*Philip. ii. 6-7.*

Q Are there not also two persons in Jesus Christ.

A No; In Jesus Christ there is but one person, which is the Divine person of the Son of God; the second of the Blessed Trinity..

### || LESSON VII.

#### ON THE STATE OF THE WORLD BEFORE JESUS CHRIST.

Q When did Jesus Christ appear upon earth?

A Jesus Christ appeared upon earth, about four thousand years after the creation of the world.

Q What was the state of the world before the coming of Christ?

A Before the coming of Christ, almost the whole earth adored Idols.

Q Did no one adore the true God?

A The true God was adored by the Israelites, and by a few private men who lived among the Gentiles.

Q Who were the Israelites?

A The Israelites were a nation, descended from Abraham, whom God loved in a particular manner, and on whom he bestowed very great favors.

Q Who were the gentiles?

A The Gentiles were the other nations of the earth, besides the Israelites.

Q What are the chief favors, which God bestowed on the Israelites?

A He delivered them from the bondage of Egypt; he gave them his Law, his Temple, his Prophets, and the Messiah who was born and lived among them.

Q What are the most remarkable events, that took place from the beginning of the world, till the coming of Christ?

A 1st. The death of Abel, slain by his brother Cain.—*Gen. iv.*

2. The universal flood.—*Gen. vii.*

3. The Sacrifice of Abraham.—*Gen. xxii.*

4. The Ceremony of the Paschal Lamb.—*Exod. xii.*

5. The deliverance of the Israelites from the bondage of Egypt.—*Exod. xiii.*

6. Their passage through the Red Sea.—*Exod. xiv.*

7. The Manna in the desert.—*Exod. xvi.*

8. The construction of the Tabernacle and of the Ark of the Covenant.—*Exod. xxv, xxvi.*

9. The passage of the Jordan, and the establishment of the People of God in the Promised Land.—*Josh. iii. &c.*

10. The building of the Temple of Jerusalem.—*3 Kings vi.*

11. The Captivity of Babylon.—*3 Kings xxv. Chron. xxxvi.*

12. The return of the Jews into Judea.—*Esdra. i. &c.*

Q Who were the most famous men, that lived during that time?

A Abel, Noah, Abraham, Isaac, Jacob, Moses, Aaron, Joshua, David, Solomon, and all the holy Prophets.

Q What were the designs of God on these men, and all the remarkable events that took place before the coming of the Messias?

A They were figures and prophecies of Jesus Christ and his Church.—*1 Cor. x. ii.*

### LESSON VIII.

#### OF THE MYSTERY OF THE INCARNATION.

Q Which is the third article of the Apostles' Creed?

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

Q How was the Son of God made man?

A The Son of God was conceived and made man by the power of the Holy Ghost.—*Matt. i. 20, Luke i. 35.*

Q Where was the Son of God made man?

A The Son of God was made man in the womb of the Blessed Virgin Mary.—*Luke 1. 31.*

Q. Who is the Blessed Virgin Mary?

A. The Blessed Virgin Mary is the Mother of Jesus Christ and the most perfect of all pure creatures.

¶ Q. Of what did the Holy Ghost form the body of the Son of God?

A. He formed it of the substance and the most pure blood of the Blessed Virgin.—*Gal. iv. 4.*

Q. Is not St. Joseph the Father of Jesus Christ?

A. No, Christ, as man, had no Father upon earth.

† Q. Why is then St. Joseph called the Father of Jesus Christ?

A. Because St. Joseph nursed him and brought him up.  
2. Because he was the Spouse of the Blessed Virgin Mary.

Q. Has not the Blessed Virgin Mary ceased to be a Virgin in becoming the Mother of the Son of God?

A. No; she has always remained a Virgin.—*Luke i. 34.*

Q. On what day was the Son of God made man?

A. The Son of God was made man on the day of the *Annunciation*, the twenty-fifth of March.

Q. How do you call this mystery?

A. The mystery of the *Incarnation*.

Q. What is then the mystery of the Incarnation?

A. It is the mystery of the Son of God made man.

#### LESSON IX.

#### OF THE BIRTH AND OTHER MYSTERIES OF OUR SAVIOUR.

Q. How long did our Saviour remain in his Mother's womb?

A. He remained there nine months.—*Luke ii. 6.*

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

A. Our Saviour was born on Christmas day, the 25th of December.

Q. Where was our Saviour born?

A. Our Saviour was born in a Stable at Bethlehem.—*Luke ii. 7.*

Q. On what day was our Saviour Circumcised and named Jesus?

A. Our Saviour was circumcised and named Jesus on the eighth day after his birth, commonly called New-Year's day.—*Luke ii. 21.*

Q. What signifies Jesus?

A. Jesus signifies *Saviour*.—*Matt. i. 21.*

Q. What signifies Christ?

A. Christ signifies *Anointed*, or Consecrated.—*Isai lxi. i.*

Q. On what day was the Saviour adored by the Wise men?

A. Our Saviour was adored by the Wise Men on the day of *Epiphany*, commonly called twelfth-day.—*Matt. ii.*

Q. How long did our Saviour live on earth?

A. Our Saviour lived on earth about thirty-three years.

Q. How did he spend his life?

A. Our Saviour spent his life in poverty, labor, humility and suffering.

Q. What was the occupation of our Saviour, during the first part of his life?

A. Our Saviour, during the first part of his life, was obedient to his parents, and worked at a mechanic's trade in the house of St. Joseph.

Q. What was his occupation during the last years of his life?

A. During the three last years of his life he preached the Gospel.

## LESSON X.

## ON THE MYSTERY OF OUR REDEMPTION.

- Q Which is the fourth article?  
 A Suffered under Pontius Pilate, was Crucified, Dead and Buried.
- Q How did our Saviour redeem us from sin and hell?  
 A Our Saviour redeemed us from sin and hell by suffering and dying for us.—*Coloss. i. 14.*
- Q What did he suffer?  
 A He suffered a bloody sweat, whipping at the pillar, crowning with thorns, and the carriage of his Cross.
- Q What else?  
 A He was nailed to a Cross and died upon it between two thieves.
- Q Why did he suffer?  
 A He suffered for our sins.—*1 Cor. xv. 3.*
- Q On what day did he suffer?  
 A He suffered and died on good Friday.—*John xix. 31.*
- Q Where did he suffer?  
 A On mount Calvary.—*John xix. 17, 18.*
- Q What do you mean, when you say that our Saviour died?  
 A I mean that his soul was truly separated from his body.—*John xix. 30.*
- Q Was the divinity also separated from the body and the soul of our Saviour, after his death?  
 A No; the Divinity always remained united both to the body and the soul of Jesus Christ.—*1 Cor. xv. 4.*
- Q How do you call the mystery of our Saviour's Passion and Death?  
 A It is called the mystery of our Redemption.
- Q What is then the mystery of our Redemption?  
 A It is the mystery of the Son of God made man, suffering and dying on the Cross for us.

## LESSON XI.

## DESCENT INTO HELL, BURIAL, AND RESURRECTION OF JESUS CHRIST.

- Q Which is the fifth Article?  
 A He descended into hell, the third day he rose again from the dead.
- Q Whither did the Soul of our Saviour go after his death?  
 A His Soul went down into that part of hell called Limbo.—*Acts ii. 24, 27—Psalms xv. 10.*
- Q What do you mean by Limbo?  
 A I mean, by Limbo, a place of rest, where the Souls of the Saints were.
- Q Did none go up to heaven before our Saviour?  
 A No; they expected him to carry them up thither.—*1 Pet. iii. 19.*
- Q What was done with our Saviour's body?  
 A Our Saviour's body was taken down from the Cross, and laid in the Sepulchre.—*John xix. 40, 42.*
- Q Did the body of our Saviour always remain in the Sepulchre?  
 A No; our Saviour raised himself to life again on the third day.
- Q On what day did Christ rise from the dead?  
 A Christ rose from the dead on Easterday.—*Marc. xvi. 9.*

## LESSON XII.

## ON THE ASCENSION OF OUR LORD.

- Q Which is the sixth Article of the Apostles' Creed?  
 A He ascended into heaven, sits at the right hand of God the Father Almighty.—*Marc. xvi. 19.*
- Q When did our Saviour go up to heaven?  
 A Our Saviour went up to heaven, forty days after he rose again.—*Acts, i. 3, 9.*

Q Why is he said to sit at the right hand of God the Father? Has God the Father any hands?

A No; but the meaning of these words is, that Christ as God is equal to his Father; and as Man, he is in the highest place in heaven.

¶Q Is it as God that our Saviour was born, suffered, died, rose again and went up to heaven?

A No; our Saviour did all this only as man.

¶Q How comes it then, that his actions, his death, his sufferings are of so great a value?

A Because the same, who suffered and died as man, is also truly God.—1 *John*, iii. 16; *Acts*, xx. 28.

Q Where is our Saviour now?

A Our Saviour, as God, is every where; as man, he is in Heaven and in the Blessed Sacrament of the Altar.

#### LESSON XIII.

##### ON THE LAST JUDGMENT.

Q What is the seventh Article.

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

Q Will Christ come again visible on earth?

A Yes; Christ will come down with great power and majesty at the last day, to judge all men.—*Matt.* xxiv. 30.

Q What will he judge?

A He will judge all our thoughts, words and works.—1 *Cor.* iv. 5.

Q What will he say to the Just?

A He will say to the Just, *Come, ye blessed of my Father, possess the kingdom prepared for you.*—*Matt.* xxv. 34.

Q What will he say to the wicked?

A He will say to the wicked, *Depart from me, ye cursed into everlasting fire.*—*Matt.* xxv. 41.

Q What will follow the last Judgment?

A After the last judgment, the good shall go in body and soul, into life everlasting, with Jesus Christ; and the wicked shall go in body and soul into everlasting torments, with the Devils.—*Matt.* xxv. 46.

Q Shall not every man be judged at his death?

A Yes; every man shall be judged at his death, as well as at the last day.—*Heb.* ix. 27.

¶Q What will be, then, the use of the last judgment?

A It will serve, 1st. for the honor of God; 2d. for the glory of his Elect; 3d. for the confusion of the reprobate.

#### LESSON XIV.

##### THE COMING OF THE HOLY GHOST.

Q Which is the eighth article of the Apostles' Creed?

A I believe in the Holy Ghost.

Q What favor did our Savior bestow on his church after his ascension into Heaven?

A He sent the Holy Ghost upon his Apostles.—*Acts.* ii. 1-4.

Q Who is the Holy Ghost?

A The Holy Ghost is the third person of the Blessed Trinity.

Q From whom does he proceed?

A The Holy Ghost proceeds from the Father and the Son.—*John*, xv. 26.

Q Is he equal to them?

A Yes; the Holy Ghost is the same God with the Father and the Son.—*Acts*, v. 3-4.

Q When did the Holy Ghost come down upon the Apostles?

A The Holy Ghost came down upon the Apostles on Whitsunday.

Q How did he come upon them?

A He came upon them under the form of tongues of fire.

Q Why did he come upon them?

A The Holy Ghost came upon the Apostles to enable them to preach the Gospel and to plant the church.—*Acts*, i. 8.

## LESSON XV,

## OF THE CHURCH.

Q Which is the ninth article of the Apostles' creed?

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

Q What is the Catholic Church?

A The Catholic Church is the Society of all the faithful united under one head.

¶Q How are they united?

A They are united by the profession of the same faith, the participation of the same Sacraments, and a subjection to the same lawful Pastors, through the world.

Q Who is the head of the Church?

A Christ Jesus our Lord is the invisible head of the Church.

Q Has the Church of Christ any visible head on earth?

A Yes; The Church being a visible society, must have a visible head.

Q Who is the visible head of the church?

A The Bishop of Rome, commonly called the Pope, is the visible head of the church.

Q How do you prove that the Pope is the visible head of the church?

A Because he is the successor of St. Peter, to whom our Saviour gave the charge of his whole flock, which is the church.—*John* xxi. 15–17.

Q Has the church of Christ any mark by which we may know her?

A Yes; the church of Christ has these four marks; she is ONE, she is HOLY, she is CATHOLIC, and APOSTOLICAL.

Q How is the church ONE?

A The church is ONE; because all her members agree in one faith, are all in one communion, and all under one head.—*Ephes.* iv. 4–5.

Q How is the church HOLY?

A The church is HOLY by teaching a holy doctrine, by inviting all to a holy life, and by the eminent holiness of so many thousands of her children.—*Ephes.* v. 26–27.

Q How is the church CATHOLIC or universal?

A The church is Catholic or universal, because she subsists in all ages, teaches all nations, and maintains all truth.—*Mat.* xxviii. 19–20.

Q How is the church APOSTOLICAL?

A The church is APOSTOLICAL, because she comes down by a perpetual succession from the Apostles, and has her doctrine, her orders, and her mission from them.—*Ephes.* iv. 1–15.

Q Can the church err in what she teaches?

A No; The church cannot err in matters of faith.

Q Why so?

A Because Christ has promised that *the gates of Hell shall never prevail against his Church.*—*Mat.* xvi. 18. *That the Holy Ghost shall teach her all truth and abide with her forever.*—*John.* xiv. 16. *And that he himself shall be with her all days even to the world's end.*—*Mat.* xxviii. 20.

¶Q Who has established the Catholic church?

A Our Savior Jesus Christ, and after him his Apostles, have established the Catholic church.—*Ephes.* ii. 19–20.

¶Q What has been the state of the church in her beginnings?

A The church in her beginnings was cruelly persecuted, during more than three hundred years.

¶Q What was the effect of those persecutions?

A They caused a great number of Martyrs to die for their faith and greatly increased the number of Christians.

Q How long shall the Catholic church remain?

A The Catholic church shall last till the end of the world.—*Mat.* xvi. 13.—xxviii. 20.



## LESSON XVI.

## OF THE COMMUNION OF SAINTS.

Q What is meant by the communion of Saints.

A By the communion of Saints, we mean, that in the church of God there is a communication of all spiritual goods between all her members.—*Eph. ii-19.*—*Heb. xii. 22-23.*

Q What are the Spiritual goods?

A They are 1. the holy sacrifice of Mass; 2. the Sacraments; 3. the word of God; 4. the prayers of the church; 5. the good works of the righteous.

Q Have we any communion with the Saints in Heaven?

A Yes; we communicate with the Saints in Heaven, as our fellow members, under the same head Christ Jesus; we beg their intercession, and we are helped by their prayers.

Q And are the Souls in Purgatory helped by our prayers?

A Yes; the souls in purgatory are helped by our prayers.

Q What do you mean by Purgatory?

A Purgatory is a middle state of souls suffering for a time on account of their sins.

Q In what cases do souls go to purgatory?

A Souls go to purgatory when they die in lesser sins which we call venial; and when they have not entirely satisfied the justice of God for former transgressions.

¶ Q Why do Souls, who die in venial sin, go to purgatory?

A Because souls who die in venial sin can neither go to Hell nor to Heaven.

¶¶ Q Why not to Hell?

A Because venial sin, not destroying the grace of God, does not deserve Hell.

¶ Q Why not to Heaven?

A Because souls who die in venial sin are defiled, and nothing defiled can enter Heaven.—*Apoc. xxi. 27.*

¶¶ Q Why do souls who have not fully satisfied the justice of God go to purgatory?

A Because, very often, God, after forgiving the guilt of mortal sin and the eternal punishment due to it, still requires a temporal punishment; which if not suffered in this world by penance, must be suffered in the next by purgatory.

Q How do you prove there is a purgatory?

A 1st. Because the Scripture teaches that God shall render to every man according to his works.—*Rom. ii. 6.*

That some sins are forgiven in the next life.—*ii. Mac. 12-16.*—*Mat. 12-32.*

That some christians shall be saved, yet so as by fire.—*1. Cor. iii. 15*

2d. Because it was, at all times, the practice of the church of God to pray for the faithful departed.—*ii Mach. xii. 46.*

## LESSON XVII.

## ON THE THREE LAST ARTICLES.

Q Which is the tenth article?

A The forgiveness of sins.

Q What is the meaning of this article?

A It means that Christ has given to his church the power of forgiving sins.

Q Who has, in the church the power of forgiving sins?

A The power of forgiving sins was given by Jesus Christ to his Apostles, and to their successors, the Bishops and the Priests of the church.—*John, xx. 22-23.*

Q By what Sacraments are sins forgiven?

A Sins are forgiven by Baptism and penance.

¶¶ Q What sins are forgiven by Baptism?

A Baptism takes away the sin in which we are born, and all the actual sins committed before it.

¶¶ Q What sins are forgiven by penance?

A All the sins committed after Baptism are forgiven by penance.

Q Which is the eleventh article?

A *The resurrection of the body.*

Q What means the resurrection of the body?

A That we shall all rise again, with the same body, at the day of Judgment.—*John*, v. 28-29.—*1. Cor.* xv. 22

Q Shall we all rise in the same manner?

A No: The good shall rise with glorious bodies; and the wicked with hedious ones.—*Philip.* iii. 21.

†Q What do you mean by glorious bodies?

A. That is to say; with bodies shining as the Sun.—*Mat.* xiii. 43.—and free from suffering.—*1. Cor.* xv. 42 &c.

Q Which is the twelfth article?

A *Life everlasting.*

Q What means *life everlasting*?

A That the good shall live for ever happy in Heaven.

Q What is the happiness of Heaven?

A The happiness of Heaven is to see, love, and enjoy God for ever.—*1. Cor.* xiii. 12.—*1. John*, iii. 2.

Q Shall not also the wicked live for ever?

A. Yes; the wicked shall be punished for ever in the flames of Hell.—*Mat.* xxv. 46.—*Apoc.* xiv. 11.—xx. 10.

### LESSON XVIII.

#### ON THE FOUR LAST THINGS.

Q Should not Man often remember his last end?

A Yes; the Scripture says: *Remember thy last end, and thou shalt never sin.*—*Ecc.* vii. 40.

Q What are the last things to be remembered?

A The last things of man are Death, Judgment, Hell, and Heaven.

Q What is death?

A Death is the separation of the Soul from the body.—*Ecc.* xii. 7.

†Q What are we to believe concerning death?

A. 1st. That we shall all die.—*Heb.* ix. 27.—2d. That death depends a happy or miserable eternity.

✠Q When are we to die?

A We shall die when God pleases: *We know neither the day nor the hour.*—*Mat.* xxv. 13.—Therefore we must keep our selves ready.—*Mat.* xxiv. 44.

Q What will become of our body after death?

A Our body after death shall return into dust, until the day of the general resurrection.—*Gen.* iii. 19.—*Job*, xvii. 14.

Q Shall our Soul die, as our body?

A No: Our Soul is immortal; that is to say, can never die.

Q What will become of our Soul after death?

A Our Soul shall be judged immediately after death.—*Heb.* ix. 27.

Q On what is our soul to be judged?

A Our soul shall be judged on the good or evil, she has done, while she was in the body.—*2. Cor.* v. 10.

Q Whither shall our soul go after being judged?

A Our soul, after being judged shall go either into Heaven, or into Hell, or into Purgatory.

Q What is Heaven?

A Heaven is a place of happiness, where the good see, love and enjoy God forever.

Q Who are those who go to Heaven?

A They go to Heaven, who die in the state of grace, and have entirely satisfied the justice of God.—*Apoc.* xxi. 27.

Q What is Hell?

A Hell is a place of suffering, where the wicked are for ever tormented with the Devils.

Q Who are those who go to Hell?

A They go to Hell who die in mortal sin.

Q Are many mortal sins required to go to hell?

A No: one mortal sin, unrepented of, is enough to carry a soul to hell.

††Q What difference is there between hell and purgatory?

A There are many differences. The chief one is that hell is forever, and purgatory only for a time; the first attended with despair and the second with certain hope.

## SECOND PART OF THE CATECHISM.

## OF GRACE AND THE MEANS OF OBTAINING IT.

## LESSON I.

## OF GRACE AND GOOD WORKS.

Q Will faith alone save us?

A No; faith will not save us without good works.—*Gal. v. 6.*

Q Why so?

A Because the Scripture says: *As the body without the spirit, is dead, so also faith, without works is dead.*—*Jam. ii. 17.*

Q Can we do any good towards our Salvation of our selves?

A No; We can do no good towards our salvation, without the help of God's grace.—*John, xv. 5-6.*—*2 Cor. iii. 5.*

Q What is grace?

A Grace is a supernatural and a free gift of God, bestowed upon us, through the merits of Jesus Christ, to make us holy, and to help us to work our salvation.

††Q How many kinds of grace are there?

A There are two kinds, habitual or sanctifying grace, and actual grace.

††Q What is habitual or sanctifying grace?

A Habitual or sanctifying grace is that which constantly remains in the soul.—*John, xiv. 23.*

††Q Can sanctifying grace be lost?

A Yes; Sanctifying grace can be lost by mortal sin.—*Ezech. xviii. 24.*—*1 Cor. x. 12.*

Q What are the effects of sanctifying grace in the soul?

A Sanctifying grace, 1st. purifies us from our sins.—*Luke, vii. 47.*

2dly. It makes us just and holy in the sight of God.—*1 Cor. vi. 11.*

3dly. It makes us children of God and heirs of his eternal kingdom.—*Rom. viii. 17.*

††Q Can we have a full assurance that we are in a state of grace?

A No; because the scripture teaches that *No man knows if he be worthy of love or hatred.*—*Eccle. ix. 1.*

Q What is actual grace?

A Actual grace is an interior help, by which God excites and enable us to do good and to shun evil.—*Apoc. iii. 20.*

††Q How does actual grace enable us to do good and to shun evil.

A 1st. By enlightning our understanding to see the good we ought to do or the evil we ought to avoid.

2. By moving and inclining our will to do good and to shun evil.

††Q Can we resist the motions of divine grace?

A Yes; we not only can, but, too often, unfortunately do resist the motions of divine grace.—*Luk. xiii. 34.*—*Act. vii. 51.*

††Q Does God ever refuse any one the necessary help of his grace to do good or to shun evil?

A No; God refuses to no one the necessary help of his grace; so that, when we sin, we are without excuse.—*John, i. 9.*—*2 Pet. iii. 9.*

Q How may we obtain God's grace?

A We obtain God's grace by prayer and the holy sacraments of the church.—*Mat. vii. 7.*—*Isai. xii. 3.*

Q But can we pray without grace?

A No; but the grace of prayer is never denied.

## LESSON III.

## OF PRAYER.

Q What is prayer.

A Prayer is the raising up of our mind to God, whereby we ask for good things, and to be freed from evil.—*Mat. vii. 11.*

Q Are we obliged to pray?

A Yes; whosoever is come to the use of reason, is obliged to pray.

¶ Q Why so?

A 1. Because God commands it.

2. Because we are in a continual need of his help.

3. Because we are bound to pay our homage and duty to his sovereign majesty.

Q When must we pray?

A We should pray without ceasing, if it was possible.—*Luk. xviii. 1.—1. Thes. v. 17. 1.* but we ought to pray chiefly morning and evening; before and after meals; and at the beginning of our principal actions.

Q Are there not some other occasions, on which we ought to pray?

A Yes; we must pray, when we assit at the holy sacrifice of the Mass.

2. When we are tempted or in some danger.

3. When we are sick or in affliction.

4. When we have been so unhappy as to fall into sin.

Q How must we pray?

A We must pray with attention, humility, fervor, confidence and perseverance; and in the name of our Lord Jesus Christ.—*Mat. xv. 22-23.—Jam. i. 5-6-7.—John, xvi. 23.*

Q For whom must we pray?

A We must pray for our selves, for our parents, superiors, and benefactors; for all men, even those who are our enemies.—*1. Tim. ii. 1.—Mat. v. 44.*

¶ Q Can one pray without speaking?

A Yes; we may pray inwardly by raising our hearts to God, which is called *mental prayer*.—*Ephe. vi. 13.—1. Cor. xiv. 15.*

Q Is not common prayer, when it can be practised more advantageous than private prayer?

A Yes; because our Savior has said that, when two or three are assembled in his name he is in the midst of them, and that, whatsoever they ask, shall be granted them—*Mat. xviii. 19-20.*

## LESSON IV.

## OF THE LORD'S PRAYER.

Q What is the best of all prayers?

A The best of all prayers is the Lord's prayer.

Q What is the Lord's prayer?

A It is a prayer composed and taught by Jesus Christ himself.—*Mat. vi. 9-13.*

¶Q Why do you say, it is the best of all prayers?

A 1. Because it is made by Jesus Christ himself.

2. Because it contains, in short, all that we are to ask of God, and the order in which we are to ask it.

Q Say the Lord's prayer?

A 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 those that trespass against us; And lead us not into temptation; But deliver us from evil.—*Amen.*

Q Why do we call God our Father?

A for three reasons.

1. Because he made us all, and is by his grace the Father of all good christians.—*Rom. viii. 15-16.*

2. To engage him, by that tender name, to hear favorably our prayer.—*John, xvi. 27.*

3. To excite ourselves to pray with confidence.—*Mat. vii. 11.*

Q Why do we say, our Father, and not, my Father.

A To put us in mind that we are all brethren, and that we ought to pray for one another.—*Jas. v. 16.*

Q Why do you say: *who art in Heaven*; since God is every where?

A It is to turn our thoughts to Heaven, where God displays his glory, and has laid up for us an eternal inheritance.—*Rom. viii. 17.*

## LESSON V.

Q What do we pray for, when we say, *Hallowed be thy name?*

A We pray, and express our wish, that God may be known, loved, honored and served by all his creatures.

Q What means, *Thy Kingdom come?*

A We pray that God would come, and be King in our hearts by his grace, and bring us hereafter to his heavenly Kingdom.—*Luke xii. 34; Apoc. xxii. 5.*

Q What means, *Thy will be done on earth as it is in heaven?*

A We pray that God would enable us, by his grace, to do his will in all things, as the Angels and Saints do in heaven and we express our submission to all the orders of his Providence.

B What means, *Give us this day our daily bread?*

A We beg all necessaries for soul and body.

Q What is the bread of our souls?

A The bread of our souls is the grace of God, his Word, his Sacraments; but chiefly the body and blood of our Lord.

Q What means: *Forgive us our trespasses?*

A We beg that God would forgive us our sins.

Q Why do we add: *As we forgive those that trespass against us?*

A Because we cannot hope that God will forgive our sins, unless we forgive others their injuries.—*Mat. vi. 15.*

Q What must we then think of those, who say that prayer and yet refuse to forgive those, who have offended them?

A They, not only pray in vain, but pray for their own condemnation.

Q What means *lead us not into temptation?*

A We pray that God would give us grace not to yield to temptation.—*Luke xxii. 46.*

Q What means, *Deliver us from evil?*

A We beg that God would free us from all evils of soul and body.

Q In what disposition ought we to ask to be freed from the evils of this life?

A With an entire resignation to his Holy will, being disposed, with the assistance of his grace, to suffer all the evils he will please to send upon us.—*James* i. 2.

Q What is the meaning of the word, *Amen*, by which we end the Lord's prayer?

A It means, *So be it*, to express our earnest desire that God would favorably hear our prayer.

#### LESSON VI.

#### OF PRAYER TO THE SAINTS.

Q May we desire the Saints and Angels to pray for us?

A Yes; we may desire the Saints and Angels to pray for us.—*1 Thess.* v. 25.

Q Is it an obligation to pray to the Saints?

A No; but it is good and profitable.

Q How do you prove that Saints and Angels hear us?

A Because Christ has said: *There shall be joy before the Angels of God, upon one sinner doing penance.*—*Luke* xv. 10.

Q Do we pray to the Saints in the same manner as we pray to God?

A God forbid we should pray to the Saints in the same manner as we pray to God.

Q What difference is there between our prayers to God and our prayers to the Saints?

A We ask God, as the source of all good, to give us our needs; we ask the Saints, as our friends, to obtain them of God for us by their prayers.

Q In what sense then, do we sometimes ask the Blessed Virgin and the Saints to give us favor?

A We ask that they would give them to us, by obtaining them of God by their prayers.

Q What is the prayer to the Blessed Virgin Mary, that the Church teaches us?

A *The Hail Mary* or the Angelical Salutation.

Q Say the *Hail Mary*.

A *Hail Mary* full of grace; the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death.—*Amen*.

Q How many parts are there in the *Hail Mary*?

A There are three parts in the *Hail Mary*.

Q Who made the two first parts?

A The two first parts of the *Hail Mary*, were made by the Angel Gabriel, and St. Elizabeth inspired by the Holy Ghost.—*Luke* i. 28, 42.

Q Who made the third part?

A The third part of the *Hail Mary* was made by the Church of God, against those who denied the blessed Virgin to be the Mother of God.

Q Why say you the *Hail Mary* so often?

A We say the *Hail Mary* often, to put us in mind of the Son of God being made man for us.

Q For what other reason?

A To honor the Blessed Virgin Mary and to beg her prayers for us?

Q Do you pay divine honor to the Blessed Virgin?

A God forbid! The Blessed Virgin Mary is a mere creature, as we are; therefore we pay to her but an inferior honor.

Q What do you honor in the Blessed Virgin?

A We honor her glorious quality of Mother of God, and her eminent sanctity.—*Luke* i. 43.

Q Is it enough to honor the Blessed Virgin Mary and to pray to her?

A No; We must also imitate her virtues.

†Q What virtues ought we more especially to imitate in the Blessed Virgin?

A We ought to imitate her love for Jesus Christ, her humility and her purity.

Q What benefits may we expect from a devotion to the Blessed Virgin?

A We may expect abundant graces from God, and the protection of the Blessed Virgin during our life, and at the hour of our death.

## LESSON VII.

## OF BEADS, OR THE ROSARY.

Q What do you mean by the Rosary or Beads?

A By the Rosary or Beads, I mean a certain manner of praying to the Blessed Virgin.

Q How do you say beads?

A After having placed myself in the presence of God, and made the sign of the Cross; I say the Apostles' creed, on the Cross of the beads, the Lord's prayer on the larger beads, and the *Hail Mary* on the smaller beads, and *Gloria deo to the Father, &c.* at the end of each ten.

Q To what purpose do you say beads?

A We say beads to honor our Lord Jesus Christ, and his Holy Mother; and to obtain, through his merits and her intercession, the graces we stand in need of.

¶Q What must we think on when we say beads?

A We should think on the mysteries of our Lord and of the Blessed Virgin, and beg of God the grace of imitating their virtues.

¶Q Is it not useless and superstitious to repeat the same prayer so often?

A No; we may profitably repeat the same prayer, provided the heart agrees with the tongue.

¶Q Is it a good practice to say beads?

A Yes; the practice of saying beads is advisable for all, but especially for those who cannot read.

¶Q Why do you call this form of prayer *Rosary*?

A Because the whole Rosary forms, as it were, a crown of Roses, which we offer to the Blessed Virgin.

¶Q In what does the whole Rosary consist?

A The whole Rosary consists in fifteen tens, or decades of beads, accompanied with the meditation of fifteen mysteries of our Saviour and his Blessed Mother.

¶Q Is this a solid devotion?

A Yes; because it is approved by the Church, and composed of the most authentic prayers, namely, the Lord's Prayer and the Angelical Salutation.

## LESSON VIII.

## OF THE SACRAMENTS.

Q What other means have we besides prayer, to obtain the grace of God?

A We have also the Sacraments of the Church.

Q What is a Sacrament?

A A Sacrament is an outward sign of inward grace ordained by Jesus Christ, by which grace is conveyed to our souls.

Q Do all the Sacraments give grace?

A Yes; all the Sacraments give grace, if we are duly prepared.

Q Whence have the Sacraments the power of giving grace?

A It is from Christ's precious blood, that the Sacraments have the power of giving grace.—*Heb.* ix, 13, 14.

Q Is it a great happiness to receive the Sacraments worthily.

A Yes; to receive the Sacraments worthily, is the greatest happiness in this world.—*2 Pet.* i. 3, 4.

Q How many Sacraments are there?

A There are Seven Sacraments.

Q Which are they?

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

## LESSON IX.

## OF BAPTISM.

Q Which is the first and most necessary of the Sacraments?

A The first and most necessary of all the Sacraments is Baptism.

Q Why so?

A Because we cannot receive the other Sacraments, nor be saved, without Baptism.—*John* iii. 5.

Q What is Baptism?

A Baptism is a Sacrament, which cleanses our souls from original Sin, and makes us Christians, children of God and of the Church.—*Ephes.* v. 26.—*Tit.* iii. 5.—*Gal.* iii. 27. *Rom.* viii. 15, 16.

Q Can every person baptize?

A Yes; every person can, and may lawfully baptize, in case of necessity.

Q How is Baptism given?

A Baptism is given by pouring water on the person to be baptized with the words ordained by Christ, and with an intention of doing what the Church does.

Q When are the words to be said?

A The words are to be said at the same time that the water is poured.

Q What are those words?

A I Baptize thee in the name of the Father, and of the Son and of the Holy Ghost.—*Mat.* xxviii. 19.

Q What do we promise in Baptism?

A We promise in Baptism to renounce the devil, and all his works and pomps.—*Ephes.* iv. 27; *James* iv. 7.

Q What are the works of the devil?

A The works of the devil are every sort of sins.—*1 Jam.* iii. 8, 9, 10.

Q What are the pomps of the devil?

A The pomps of the devil are the maxims and vanities of the world.—*1 John* ii. 15, 16; *John* xii. 31.

Q What then, think you of those Christians who love the world and its vanities?

A Such Christians break the promises of their Baptism.

Q Is it not proper to renew the promises of Baptism?

A Yes; it is proper to renew them often.

Q Can Baptism be received more than once?

A No; because Baptism imprints a character or spiritual mark in the soul, which always remain.—*Eph.* i. 13.

## LESSON X.

## OF CONFIRMATION.

Q What is Confirmation?

A Confirmation is a Sacrament in which we receive the Holy Ghost, in order to make us strong and perfect Christians and soldiers of Jesus Christ.—*Acts.* viii. 14, 17—xix 6.

†Q Do we not receive the Holy Ghost in Baptism?

A Yes; we receive the Holy Ghost in Baptism; but we receive him in Confirmation with a greater abundance of graces and gifts.—*2 Cor.* i. 21, 22.

Q How does Confirmation make us strong and perfect Christians?

A Because Confirmation makes us strong and courageous in confessing and practising our faith.

Q Is Confirmation absolutely necessary for salvation?

A Confirmation is not absolutely necessary for salvation—but those who neglect it offend God, and deprive themselves of a great help for salvation.

Q To whom does it belong to administer the Sacrament of Confirmation?

A This belongs to Bishops only.

Q How does the Bishop administer the Sacrament of Confirmation?

A The Bishop lays his hands on those who are to be confirmed, prays that the Holy Ghost may come down upon them, and makes the sign of the Cross, with holy Chrism, on their foreheads.



Q What means the laying of the hands?

A The laying of the hands means that the Holy Ghost comes down to take possession of the soul and to make his abode in it.

¶Q What is Chrism?

A Chrism is a compound of oil of olives and sweet smelling balm, solemnly consecrated by the Bishop on Maundy-Thursday.

¶Q What signifies the anointing with oil?

A The anointing with oil, signifies the inward anointing of the soul by the Holy Ghost, who communicates to her a spiritual sweetness and strength.

¶Q What means the balm which is mixed with the oil.

A The balm, by its sweet smell, signifies the sweet odor of Christian virtues, with which the person who is confirmed is bound to edify his neighbor.—2 Cor. ii. 14, 15.

Q Why is this unction made with the sign of the Cross?

A To put us in mind that all the virtue of that Sacrament comes from the merits of Christ crucified, and that the Cross is the mark of his elect.

Q Why is the sign of the Cross made on the forehead?

A To put us in mind that we ought not to be ashamed of the Cross of Jesus Christ.—Mat. x. 32; Luke ix. 26. Gal. vi. 14.

Q Does the Bishop perform any other ceremony, in administering confirmation?

A Yes; he gives a slight blow on the face of the person who has been confirmed, saying, *Peace be with Thee.*

Q What is the meaning of this?

A It is to give peace to the Confirmed, and to put him in mind that he must now be ready to suffer any affront for the sake of Jesus Christ.—Luke vi. 29.

## LESSON XI.

## THE SAME SUBJECT CONTINUED.

Q Can the Sacrament of Confirmation be received more than once?

A No; Confirmation can be received but once.

Q Why so?

A Because Confirmation imprints a character, or spiritual mark in the soul, which always remains.—2 Cor. i. 21, 22.

Q In what disposition must one be to receive confirmation.

A 1. He must be baptized.

2. If he be a grown person, he must know his catechism.

3. He must be in the state of grace.

4. He must have a great desire to receive the Holy

Ghost.

Q Must the Sacrament of confirmation be received fasting?

A It is advisable so to do, but not necessary.

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

A He who receives confirmation in mortal sin, does not receive the Holy Ghost, and is guilty of a sacrilegious profanation of that Sacrament.

Q How can a man avoid so great a crime?

A In clearing his conscience by a good confession, before he receives confirmation.

Q What must you do, while the Bishop lays his hands and anoints your forehead with holy Chrism?

A While the Bishop lays his hands and anoints our foreheads, we must keep ourselves in great recollection, adore and call upon the Holy Ghost, and form a resolution to live as perfect christians.

Q What must you do after being confirmed?

A After being confirmed, we must retire to our places, and there, in deep silence, adore and thank the Holy Ghost, and wait for the Bishop's blessing.

Q What must you do to preserve the graces of your Confirmation?

A To preserve the graces of Confirmation, we should,

1. Have frequent recourse to prayer.
2. Frequent the Sacraments.
3. Renew every year the remembrance of our confirmation on the day in which it was received, and on Whit-Sunday.
4. Be docile to the inspirations of the Holy Ghost, and shun, with great horror, whatever can displease him.

#### LESSON XII.

##### ON THE HOLY EUCHARIST.

Q What is the Holy Eucharist.

A The holy Eucharist is a Sacrament which contains the body and blood, the soul and divinity of Jesus Christ, under the appearances of bread and wine.

Q Who has instituted the holy Eucharist?

A Our Saviour himself instituted the holy Eucharist, at his last supper, the eve of his death.—*Mat.* xxvi. 26, 27; *Luke*, xxii. 19, 20.

Q When is that Sacrament made?

A The Sacrament of the holy Eucharist is made by the Priest in the time of Mass.—*Malach.* i. 2.

††Q When did our Saviour give to the Priests the power of making that Sacrament.

A Our Saviour gave that power to the Priests, in the person of the Apostles, when he bid them do what himself had done, saying, *Do this, for commemoration of me.*

Q Is it not bread and wine, which is first put upon the Altar for the celebration of the Mass?

A It is bread and wine, until the Priest pronounces the words of Consecration.

††Q What are the words of Consecration?

A The words of Consecration are those which our Savior himself pronounced, in the institution of the Eucharist; namely: *This is my body. This is my blood.*

Q What happens by these words?

A The bread is changed into the body of Jesus Christ, and the wine into his blood.

Q How is that change called?

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

Q Do you believe this firmly?

A Yes; I believe it as firmly as if I saw it with my own eyes, because Jesus Christ has said it.

#### LESSON XIII.

##### THE EUCHARIST, CONTINUED.

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

A Nothing remains of the bread and wine after consecration, but the forms or appearances.

Q What do you mean by forms or appearances?

A By forms or appearances, I mean that which appears to our senses: as the figure, the color, and the taste.

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

A There is also there his blood, his soul, his divinity; in short, the whole person of Jesus Christ.

Q And is also the whole person of Jesus Christ under the form of wine?

A Yes; the whole person of Jesus Christ is also under the form of wine.

††Q Why is Jesus Christ whole and entire under each kind, since the bread is changed only into his body and the wine only into his blood?

A It is because our Saviour, being now living to die no more, his body, his blood, his soul and divinity are inseparable.

Q When the Priest breaks the consecrated host, does he also break the body of Jesus Christ?

A No; because Jesus Christ is under the forms in such a manner that he cannot be divided.

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

A When the host is divided, Jesus Christ is whole under each part.

Q Does he, who receives only under the kind of bread receive as much as the Priest, who receives also under the kind of wine?

A Yes; because Jesus Christ is whole under each kind.

Q Does Jesus Christ leave Heaven, to come into the Eucharist?

A No; Jesus Christ is at the same time in Heaven, and in all the consecrated hosts in the world.

Q How can all this be done?

A All this is done by the Almighty power of God, who can do what he will.—*Psalm, cxlviii. 5.*

#### LESSON XIV.

#### THE EUCHARIST CONTINUED

Q Why has Jesus Christ placed himself in the holy Eucharist?

A Jesus Christ has placed himself in the holy Eucharist, for three principal reasons.

1. To be offered in Sacrifice to the eternal Father, in the Mass.—*Hebr. xiii. 10.*
2. To feed and nourish our souls. *John, vi. 52. 56.*
3. To be the object of our adoration.

Q What is the Mass?

A Mass is the unbloody sacrifice of the body and blood of Christ, offered to God under the appearances of bread and wine.

Q Who has instituted that Sacrifice?

A Our Saviour himself instituted the Sacrifice of the Mass, at his last supper.—*1 Cor. xi. 25, 26.*

Q For what end has he instituted it?

A The Sacrifice of the Mass was instituted to represent and continue the Sacrifice of the Cross, and to apply the merits of it to our souls.

††Q Is then the Sacrifice of the Mass the same with that of the Cross.

A Yes; Since it is in both the same victim, offered by the same High Priest, to the same God, and for the same end.

Q To whom is the sacrifice of the Mass offered?

A The Sacrifice of the Mass is offered to God alone.

Q Is it not also offered to the Blessed Virgin and to the Saints?

A No, by no means; but it is offered to God in memory of the Saints, and to give thanks to God for the graces he has bestowed upon them.

Q What are the ends for which we are to offer up this Sacrifice?

- A We offer up that Sacrifice,
1. For God's honor and glory.
  2. In thanksgiving for all his benefits, and as a perpetual memorial of the passion and death of his Son.
  3. For obtaining pardon of our sins.
  4. For obtaining all graces and blessings through Jesus Christ.

Q How must we hear Mass?

A We must hear Mass, with very great reverence, attention and devotion.

Q In what must we employ ourselves during Mass?

A We must employ ourselves in prayer, from the beginning to the end.

## LESSON XV.

## CONTINUATION OF THE EUCHARIST.

Q What is Communion?

A Communion is the receiving of the Sacrament of the Eucharist—1 *Cor.* x. 16.

Q Should we desire to receive it often?

A Yes; on account of the great effects which Communion produces in us.

Q What are the effects of Communion?

A 1 Communion unites us intimately with Jesus Christ, who becomes really our nourishment.—*John*, vi. 56, 57.—  
2 It increases in us the Spiritual life of grace.—*ib.* 58.—  
3. It moderates our passions and weakens concupiscence.—  
*ib.* 50.—4. It is a pledge of eternal life, and of a glorious resurrection.—*ib.* 55.—5. It is a memorial of the passion and death of our Lord. *Cor.* xi. 26.

Q Does Communion work these effects in all those who receive it.

A No; there are some, who by their Communions draw upon themselves the curse of God.

Q Who are they?

A. They, who receive unworthily.

Q. What is it to receive unworthily?

A. To receive unworthily, is to receive with a conscience defiled by mortal sin.

Q. Is it a great crime to receive thus?

A Yes; to receive in mortal sin is a horrid sacrilege and a profanation of the body and blood of Jesus Christ.—  
1 *Cor.* xi. 27.

Q Do these really receive the body of Jesus Christ?

A Yes; they really receive the body and blood of Jesus Christ, but to their own judgment.—1 *Cor.* xi. 29.

Q How can a man avoid so great a crime?

A He must clear his conscience by a good confession, before communion.—1 *Cor.* xi. 28.

A What are the chief dispositions for a worthy communion?

A To communicate worthily we must—1 be in the state of grace. 2 be fasting; that is, have neither eat nor drank from midnight.

Q With what sentiments are we to receive the holy communion?

A We must receive the holy communion—1 with a lively faith of the real presence of our Lord. 2 with a profound humility. 3 with a great confidence. 4 with an ardent love of Jesus Christ. 5 with a lively desire to unite ourselves to Him.

Q At what time are we more particularly obliged to receive the holy communion?

A At Easter, and when we are in danger of death.

## LESSON XVI.

## ON THE FIRST COMMUNION.

Q What is it to make one's first Communion?

A It is to receive for the first time the most holy Sacrament of the Eucharist.

Q Is the first Communion an action of great importance?

A The first Communion is one of the most important actions of human life.

Q Why so?

A Because the first communion is for the whole life a source of happiness, when it is well made; and a source of misery, when it is ill made.

Q What must children do, who wish to make their first communion?

A Children, who wish to make their first communion, must begin early to prepare for it.

Q How are they to prepare themselves for their first communion?

A 1 By leading a more holy life than they have hitherto done.

2. By daily and fervent prayers.
3. By a great assiduity to Catechism, in order to learn every thing, they ought to know.
4. By a good general confession.

## LESSON XVII.

*N. B. This lesson should be postponed, untill the approaching time of Communion.*

## ON THE MANNER OF GOING TO COMMUNION.

- Q What must you do, when the day of communion is come?
- A I must, as soon as I awake, think on the great action, I am about to do, avoid all dissipation of mind, and repair to the church as soon as possible.
- Q What must you do when you are at church?
- A I must ask of our Lord the necessary dispositions to receive him worthily, and devoutly recite the acts before Communion.
- Q How must you approach the holy table?
- A I must approach the holy table with great modesty and devotion.
- Q How must you hold the communion cloth?
- A I must, with one hand, hold the edge of it close to my breast, and spread it, with the other, before me, so that it might receive the sacred host or any part of it, in case it were to fall from the Priest's hand.
- Q How must you hold your head and eyes?
- A I must hold my head straight and still, and my eyes turned down, or fixed on the Blessed Sacrament.
- Q How must you hold your mouth and tongue?
- A The mouth must be opened moderately wide, and the tongue advanced, so as to cover the under lip.

Q What must you do, after receiving the Blessed Sacrament?

A I must close my lips, incline my head in adoration, give time to the Blessed host to get moist, and then respectfully swallow it down.

Q What, if the Sacred host should stick to the roof of your mouth?

A I should not trouble myself; but gently take it off with my tongue.

Q What must you do after communion?

A After communion, I must adore profoundly our Lord then present in my breast, express to him my joy of possessing him, retire modestly to make my thanksgiving; and abstain from spitting, for, at least a quarter of an hour.

Q What acts must be produced during that thanksgiving?

A Chiefly five:

1. Adoration.
2. Thanksgiving.
3. Love.
4. Petition.
5. Offering of myself with a firm resolution of amendment.

Q How must you spend the day of communion?

A The day of communion ought to be spent more holily than other days, namely, in prayer and good works.

Q Must a young child be content with having made his first communion?

A No; he must strive to preserve in his soul and to improve, all his life, the grace he has received.

Q What means must he take, to preserve and improve that precious grace?

A He must:

1. Be faithful to his night and morning prayers and hear Mass as often as he can.
2. Have a great horror for sin, and shun the occasions of it; such as idleness, bad company, dances, &c.
3. Go, at least once a month, to confession and communion.

## LESSON XVIII.

## OF THE SACRAMENT OF PENANCE

Q What is the Sacrament of Penance?

A Penance is a Sacrament in which sins are forgiven, which we have committed after Baptism.

Q Is the Sacrament of Penance necessary to salvation?

A The Sacrament of Penance is necessary to those, who have fallen into mortal sin after Baptism.

Q What should be done by a man who could not confess his sins, nor receive that Sacrament?

A He should conceive an ardent desire of it, and excite himself to perfect contrition.

Q When do we receive the Sacrament of Penance?

A We receive the Sacrament of Penance, when we make a good confession, and receive absolution.

Q What do you mean by absolution?

A Absolution is the forgiveness of sins granted by the Priest.

Q Has then the Priest power to forgive sins?

A Yes; every Priest lawfully ordained and duly appointed has power to forgive sins.

Q Who gave him that power?

A Jesus Christ himself, when he said to his Apostles: *Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained.*—John, xx. 23.

Q Can the Priest forgive the sins of those who are not sorry for them.

A No, by no means: No one can be forgiven, unless he repent, and be determined to amend his life.

Q What are then the parts of penance, or conditions necessary to obtain forgiveness?

A The conditions necessary to obtain forgiveness are three; to wit: Contrition, Confession, and Satisfaction.

## LESSON XIX.

## OF CONTRITION.

Q What is contrition?

A Contrition is a hearty sorrow and detestation of sins committed, with a firm purpose of amendment.

Q What must be the qualities of our contrition?

A Contrition must have these four qualities; it must be,

1. Interior;
2. Supernatural;
3. Universal;
4. Sovereign.

Q What means *Interior*?

A That is to say; contrition must be in the heart.—*Joel*, ii. 12, 13.

Q What means *Supernatural*?

A That is to say; contrition must be excited in us by the Holy Ghost, that is, from motives of faith and Religion; and not merely from natural or human motives.—*Jerem.* ii. 19; xxxi. 13, 19.

Q What means *Universal*?

A That is to say; contrition must extend to all our sins, at least to all those that are mortal.—*James* ii. 10.

Q What means *Sovereign*?

A That is to say, contrition must make us detest our sins above all the other evils that might befall us.—*Mat.* x. 37.

¶ Q How many kinds of contrition are there?

A There are two kinds of contrition, namely, perfect and imperfect.

¶ Q What is perfect contrition?

A Perfect contrition is a sorrow for having offended God, because he is infinitely good, infinitely amiable, and sin displeases him in the highest degree.

Q What is the effect of perfect contrition?

A The effect of perfect contrition is to justify the sinner and reconcile him to God, even before the Sacrament provided he has the will of receiving it.—*Luke* vii. 47.

¶Q What is imperfect contrition?

A Imperfect contrition is a sorrow for having offended God, caused by the hideousness of sin, the fear of Hell, or the desire of Heaven.

¶Q Does imperfect contrition also justify the sinner before the sacrament of penance?

A No; imperfect contrition does not justify the sinner before the sacrament; yet, it disposes him to receive, in that sacrament, the grace of justification.

¶Q What conditions are required, that imperfect contrition should dispose a sinner in the sacrament of penance?

A It must be accompanied,

1. With a sincere resolution of sinning no more.
2. With the hope of forgiveness through the mercy of God, and the merits of Jesus Christ.

¶Q Should we content ourselves with imperfect contrition, in the sacrament of penance?

A No; it is very proper to excite ourselves, as much as possible, to perfect contrition.

Q What must we do to obtain this hearty sorrow and contrition of our sins?

A To obtain a hearty sorrow for our sins, we must,

1. Earnestly beg it of God
2. Make use of such considerations and meditations as may move us to it.

¶Q What are these considerations?

- A 1. The hideousness of sin.
2. The pains of Hell, which sin deserves.
3. The happiness of Heaven, which is lost by it.
4. The benefits of God to the sinner.
5. The Passion of Jesus Christ who died for sin.
6. The infinite perfection of God, who is offended by sin.

Q When must we make acts of contrition, in preparing for the sacrament of penance.

- A 1. In examining our conscience.
2. Immediately before confession.
3. While the Priest gives absolution.

Q say an act of contrition.

A "O my God! I am heartily sorry for having offended thee; because thou art infinitely good, infinitely amiable, and sin displeases thee in the highest degree. I make a firm resolution, with the help of thy grace, never more to offend thee."

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 if one should go to confession and receive absolution, without a firm purpose of amendment?

A He, who would go to confession and receive absolution without a firm purpose of never sinning any more, at least mortally, would make a sacrilegious confession.

Q By what mark may we know that we have had that good purpose?

A We know it chiefly by a change of life for the better.

¶Q What must we do, to form that good purpose and maintain ourselves in it?

A We must,

1. Have frequent recourse to prayer.
2. Strive to subdue our evil habits.
3. Shun the occasions of sin, as evil companies, sinful diversions, dangerous places, &c.

## LESSON XX.

## OF CONFESSION.

Q What is confession?

A Confession is the accusing of all our sins to a Priest duly authorised, in order to receive absolution.

Q Is confession necessary to obtain the forgiveness of our sins.

A Yes; confession is necessary to obtain the forgiveness of all mortal sins committed after Baptism.

¶Q When did our Saviour command it?

A Our Saviour enjoined the confession of sins, when he gave to his Apostles the power of forgiving and retaining them.

¶Q How do you show this?

A Because they could not know what sins to forgive, and what sins to retain, if they were not declared to them; nor could they retain sins which they do not know.

¶Q Has confession been the constant practice of the Church in all ages?

A Yes; the faithful of all ages have had recourse to confession to obtain the forgiveness of their sins.

Q Can nothing excuse from that obligation?

A Nothing, but impossibility, can excuse from confessing mortal sins.

¶Q Are we also obliged to confess venial sins?

A No; it is not an obligation to confess sins, which we certainly know to be only venial; yet, it is good and useful to confess them, with humility and sorrow.

Q What must be the qualities of our confessions?

A Confession, to be good, must have these three qualities: it must be humble, sincere and entire.

Q How *humble*?

A That is to say; we must declare our sins with sorrow and confusion, seeking no excuse.

Q How *sincere*?

A That is to say; we must declare our sins as we know them, without making them greater or less than they are.

Q How *entire*?

A That is to say; we must declare all the sins, at least mortal, which we remember, after a due examination.

Q Is it enough to tell the different kinds of sins, we have committed?

A No; we must also tell the number as nearly as we can; and the chief circumstances, that may increase our guilt.

Q What, if one wilfully conceal a mortal sin in confession?

A He who wilfully conceals a mortal sin in confession, commits a great crime, by telling a lie to the Holy Ghost, and makes his confession nothing worth.

Q What must be done by those who, either for want of examination, or by concealing their sins, or for want of contrition, have made a bad confession?

A They must

1. Make over again that confession, and those which have followed it, unless they confess to the same Priest, to whom they were made.

2. Accuse themselves of the sacrileges both of bad confessions and bad communions.

3. Do penance for them.

Q Are there not occasions, in which a general confession is necessary?

A A general confession is necessary for those who never yet approached the sacrament of penance with the necessary dispositions, or have a reasonable doubt whether they ever did.

¶Q What must one do, who feels ashamed to declare some sin in confession?

A He must

1. Earnestly beg of God the grace of surmounting that evil shame.

2. Look upon the confusion of confessing his sin, as the first penance he must do for it.



3. Make use of considerations that may help him to overcome it.

¶Q What are these considerations?

A 1. That the Priest is the Father and Friend of his soul.

2. That he is bound to a most absolute secrecy, under pain of damnation.

3. That the sins, he would thus conceal from one Man, shall be revealed by Jesus Christ at the last day, to the whole universe.

#### LESSON XXI.

##### OF THE PREPARATION FOR CONFESSION.

Q How many things have we to do, by way of preparation, before confession.

A We have four things to do.

Q What is the first?

A We must pray to God for his grace to help us.

Q What grace must we ask of him?

A A grace for our memory, that we may remember well our sins; a grace for our understanding, that we may conceive the greatness of them; a grace for our heart, that we may be sorry for them; and a grace for our tongue, that we may make a good confession of them.

Q What is the second?

A We must carefully examine our conscience, by an exact search into all the sins, we have committed.

Q On what must we examine ourselves?

A 1. On the commandments of God and of the Church.

2. On the seven deadly sins,

3. On the obligations of our state of life.

Q What must we try to find out by this Examination.

A We must try to find out in what, and how many times we have offended God by thoughts, by desires, by words, by actions, and by omissions,

Q What means must we take, that we may more easily remember our sins.

A We must think on the places, we have lived in, on the persons we have frequented; on the affairs and employments, we have had in hand; and on the evil inclinations, we have been most subject to.

Q How much time must we spend in examining our conscience?

A We must employ in examining ourselves as much time as we would reasonably employ in an affair of importance.

Q In what sentiments must we examine ourselves?

A We must examine ourselves with sentiments of sorrow for having offended God.

Q What is the third thing to be done before confession?

A To beg pardon of God and be sorry, from our hearts for having offended him.

Q What is the fourth;

A To renounce our sins and resolve to lead a new life for the future.

#### LESSON XXII.

##### OF THE MANNER OF MAKING A CONFESSION.

Q What must we do, when kneeling at the feet of the Priest?

A We must behold, in the person of the Priest, that of Jesus Christ himself, in whose place he sits.

Q How must we consider ourselves?

A Each Penitent must consider himself as a Criminal, who appears before his Judge.

Q How must we begin our Confession?

A We must;

1. Make the sign of the Cross.

2. Ask the Priest's blessing saying: *Bless me, Father; for I have sinned.*

3. Say the *Confiteor*, or *I confess to Almighty God &c.* as far as through my fault, &c.

Q What are we to do next?

A We must tell,

1. The time of our last confession,
2. Whether we received absolution,
3. Whether we have performed the penance enjoined us,
4. Whether we did not forget any thing in our last confession.

Q What is the best form of confession.

A It is to say: I accuse myself of *such and such sins*, so many times.

Q By what sin is it proper to begin our confession?

A It is proper to begin our confession by the sins which give most uneasiness.

Q What must we do when the confessor asks questions?

A We must answer all his questions with humility and sincerity.

¶Q How is it proper to conclude our confession?

A By saying: *For all these sins, and for all those, I cannot call to mind, I beg pardon of God, and penance and absolution of you, my Father.*

Q What must we do, after concluding our confession?

A We must,

1. Thrice strike our breast, saying: *Through my fault,* &c. and finish the *Confiteor*.
2. Listen attentively to the exhortation and advices of the confessor,
3. Humbly receive the penance he lays on us,
4. Make an act of contrition, while he gives absolution.

Q What must we do if the confessor does not judge us sufficiently disposed to receive absolution?

A We must humbly submit to his decision, follow his advice, strive to acquire the necessary dispositions, and return to confession at the time he prescribes.

¶Q Who are those, who are not sufficiently disposed to receive absolution?

A They are those who are not willing to renounce their sinful habits, to shun the immediate occasions of sin, to make satisfaction to God or their neighbor; and also those who are not sufficiently instructed.

Q What must we do after confession?

A After confession, we must,

1. Thank God for the graces we have received,
2. Reflect on the admonitions of our confessor,
3. Renew our good purpose and perform the penance enjoined us, as soon as we can, unless a particular time had been appointed for it.

### LESSON XXIII.

#### OF SATISFACTION.

Q What is satisfaction?

A Satisfaction is the reparation of the injury we have offered to God by our sins, and of the wrong we may have done to our neighbor.—*Luke*, iii. 8. *Joel*, ii. 13. *Dan*. 4. 24.

Q Do they make a good confession, who are not willing to make that satisfaction to God or their neighbor?

A No; that disposition is absolutely necessary.

¶Q Are we then obliged to satisfy God, even after our sins have been remitted by absolution?

A Yes, we are; for the eternal pain, which was due to our sins, is then changed into a temporal punishment, which we must undergo in this life, or in the next.—*Gen*. iii. 17, 19.

Q How do we make satisfaction to God for that temporal punishment?

A We satisfy the justice of God,

1. And chiefly, by doing the penance prescribed by the Priest;
2. By suffering with patience the inconveniences of our state and the afflictions of this life;
3. By embracing voluntary works of penance and mortification.—*Coloss*. i. 24. *1 Cor*. ix. 27.

Q Is it a sin, not to perform the penance given by the Priest?

A Yes, it is a sin to omit our penance through our fault.

Q How ought we to perform that penance?

A We must perform our penance readily, entirely, and devoutly.

Q Should a true penitent content himself with the penance, given by the Priest?

A No: a true penitent does penance all the days of his life.

Q How do we make satisfaction to our neighbor?

A We satisfy our neighbor, by restoring to him the goods for the honor we have taken from him,

2. By repairing the scandal we have given him.

3. By being reconciled with our enemies.—*Exod. xxii. 1. Mat. v. 23, 24.*

#### LESSON XXIV.

#### OF INDULGENCES.

¶Q Have we not some means in the Church to help us in making satisfaction to God?

A Yes; we have the indulgences.

Q What is an indulgence?

A An Indulgence is the releasing of the temporal punishment, which often remains due to sin, after the guilt and eternal punishment have been remitted by the Sacrament of penance.

¶Q Has the Church of Christ power to grant that releasing, or indulgence?

A Yes; our Lord has given her that power, and she has always used it.

¶Q When did Jesus Christ give her that power?

A When he said to St Peter first, and then to all the Apostles, that *whatsoever they should loose upon earth, should be also loosed in Heaven.*—*Matt. xvi. 19. and xviii. 18.*

¶Q How does the Church release us, by indulgence, from the temporal punishment due to our sins?

A By applying to our souls the super-abundant satisfactions of Jesus Christ of the Blessed Virgin and the Saints, which are called the *treasure of the Church.*

¶Q Why do you add the satisfactions of the saints to those of Jesus Christ?

A Merely on account of the goodness of God, who would have the super-abundance of the merits and satisfaction of his eminent servants to prove profitable to others. *Genes. xviii. 19. iii. Kings. xi. 34.*

¶Q Are then the saints associated to Jesus Christ as independent mediators?

A By no means; the satisfactions of the Saints draw all their value from that of Christ to which they are united.

¶Q Who has the power of granting indulgences?

A The Pope has the power of granting indulgences in the whole Church and every Bishop in his Diocese, with the limitations set by the Church.

Q Does the Church mean, by granting indulgences, to exempt sinners from doing penance.

A By no means; the Church intends only to supply the weakness of their satisfactions.

Q What must be done, to gain an indulgence?

A To gain an indulgence, we must be in a state of grace, and fulfil the conditions prescribed by him, who grants the indulgence.

¶Q How many sorts of indulgences are there?

A There are two sorts of indulgences, the *partial*, and the *plenary*.

¶Q What is a *partial* indulgence?

A A *partial* indulgence is that which remits only a part of the temporal punishment, which remains due to sin.

¶Q What is the *plenary* indulgence?

A A *plenary* indulgence is that which remits all the temporal punishment that remains due to sin.

Q Do all equally receive the fruit of the plenary indulgence?

A No; every one receives the fruit of it, only according to his dispositions.

Q What is a Jubilee.

A A Jubilee is the plenary indulgence granted by our Holy Father the Pope, to all the Faithful, with some particular privileges.

Q Can indulgences be applied to souls in Purgatory?  
 A Yes, there are many indulgences, which the Church permits to be applied to the suffering souls of Purgatory.  
 Q Can indulgences be of any avail to them?  
 A Yes, they can; and the more efficaciously, as those souls, being now confirmed in grace, can oppose no obstacle to their efficacy.

## LESSON XXV.

## OF EXTREME UNCTION.

Q What is Extreme Unction?  
 A Extreme Unction is a Sacrament, which helps us to die well.  
 Q How does Extreme Unction help us to die well?  
 A Because Extreme Unction purifies the soul from the remains of sins, and strengthens her against the attacks of devils and the horrors of death.  
 Q Has not also that Sacrament an effect on the body of the sick?  
 A Yes, Extreme Unction may sometimes restore the sick person to health, when God judges it expedient for his glory, or the salvation of the sick.—*James v. 13, 14, 15.*  
 ¶Q How is Extreme Unction administered?  
 A *The Priests of the Church anoint the sick person's senses, namely, the eyes, the ears, the nostrils, the mouth, the hands and feet, with oil, joining to that action the prayer of Faith?—James v. 13, 14, 15.*  
 ¶Q When is Extreme Unction given?  
 A Extreme Unction is given, when we are in danger of death by sickness. Yet we must not wait 'till the last extremity, to receive it.  
 ¶Q Why so?  
 A For two reason;  
 1. Not to expose ourselves to die without having received that Sacrament,  
 2. That, having the full use of our senses, we may receive it with more devotion and profit to our souls.

Q What must we do, to receive with profit the sacrament of Extreme Unction?  
 A To receive with profit the Sacrament of Extreme Unction, we must,  
 1. Be in the state of grace;  
 2. Conceive a sorrow for our sins, and a great confidence in the mercy of God;  
 3. Strive to be entirely resigned to his holy will.  
 Q What else is required?  
 A We should unite ourselves, as much as possible, to the prayers of the Church; and, whilst the Priest is anointing each of our senses, beg pardon of God for the sins we have committed through that sense.  
 Q What must be done, after receiving Extreme Unction?  
 A After receiving Extreme Unction, we must thank God for the favor received, and think no more but on Him and eternity.

## LESSON XXVI.

## OF HOLY ORDER AND MATRIMONY.

## I.

Q what is Holy Order?  
 A Holy Order is a sacrament by which Bishops, Priests &c. are ordained, and receive grace and power to perform the functions belonging to their charge.  
 Q Who are those who receive Holy Orders?  
 A Those only can worthily receive Holy Orders, who are called by God, and have the requisite qualities.  
 Q What is the duty of Christians towards those who are in Holy Orders?  
 A They must bear a great respect to them, as being the Ministers of God and of the Church.  
 ¶Q Do not Catholics pay divine honors to the Pope, to Bishops and Priests?  
 A God forbid; they only revere them, as the ministers

and representatives of God.—1 Cor. iv. i.

¶ Q What is the duty of the faithful on Emberdays, in which holy Orders are conferred?

A It is the duty of the faithful to fast and pray on those days, in order to obtain of God worthy Ministers for his Church.

## II.

Q What is Matrimony?

A Matrimony is a Sacrament which gives grace to the married couple, to love one another christianly, and to bring up their children in the fear of God.—Matt. xix. 6.

Q What dispositions are required to receive the benefits of that sacrament?

A 1. To have before hand consulted God by prayer and holy advice.

2. To bring to that sacrament a pure intention;

3. To be sufficiently instructed in the Christian doctrine, and the duties of married persons.

4. To be in the state of grace.

Q What think you, then, of those, who receive that sacrament in the state of mortal Sin?

A They are guilty of a sacrilegious profanation of that sacrament, and draw on themselves the curse of God, instead of his blessing.

¶ Q What is the reason why so many marriages prove unhappy?

A Because many enter into that holy state without consulting the will of God, from unworthy motives, with a guilty conscience, or against the just will of their Parents.

¶ Q What are the obligations of the state of marriage.

A To live in union and charity, to bear with patience the hardships and troubles of that state, and to give a christian education to their children.—Ephes. v. 22, 33.

¶ Q Can the bond or tie of marriage, when consummated, be ever dissolved?

A It never can, but by the death of the husband or wife.—Matt. xix. 6, Rom. vii. 1, 2, 3, 1 Cor. vii.

¶ Q Is not the state of persons, who, by choice, remain unmarried, more holy, than that of married persons?

A Yes; we are taught by St. Paul that the state of persons, who through a religious motive, remain unmarried, is more perfect, than that of married persons.—1 Cor. vii. 35, 36, 40.

## THIRD PART OF THE CATECHISM.

## LESSON I.

## ON THE COMMANDMENTS.

Q Is it enough, for salvation, to be in the true Church and to partake of the holy Sacraments?

A No, for our Savior says: *If thou wilt enter into life, keep the commandments.*—*Matt. xix. 17.*

Q What commandments are we to observe?

A We must observe the commandments of God and of his Church.

Q How many are the commandments of God?

A There are ten commandments of God, which are for that reason called the *Decalogue*, or the ten words.

Q Who gave the commandments?

A God himself gave the commandments in the old law, and Christ confirmed them in the new.

Q Recite the ten commandments?

A 1. 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 them, nor serve them.

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

3. Remember, thou keep holy the Sabbath day.

4. Honor thy Father and Mother.

5. Thou shalt not kill.

6. Thou shalt not commit adultery.

7. Thou shalt not steal.

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

9. Thou shalt not covet thy Neighbor's wife.

10. Thou shalt not covet thy Neighbor's goods.—*Deuter. v. 6. 21.*

†Q Cannot the commandments be reduced to a smaller number?

A They can be reduced to two; which are, the love of God above all things, and the love of our Neighbor as ourselves.—*Matt. xxii. 37. 40.*

††Q Is it in our power to observe the commandments?

A It is in our power to observe every commandment, with the assistance of the grace of God, which is never denied to those who ask it with humility and confidence.—*1 Cor. x. 13. James i. 5.*

## LESSON II.

## OF THE FIRST COMMANDMENT.

Q Which is the first commandment?

A I am the Lord thy God &c.

Q What are we commanded by this?

A We are commanded to adore God alone, and to worship him by faith, hope and charity, that is, to believe in him, to hope in him, and to love him with all our heart.—*Matt. iv. 10.*

Q What means to adore God?

A To adore God is to acknowledge him as the Creator and Sovereign Lord of all things, and to submit ourselves entirely to him.

Q Must we also adore our Lord Jesus Christ?

A Yes; we must adore Jesus Christ, because he is truly God, equal to his Father.

Q What means to love God with all our heart?

A To love God with all our heart, is to give him the preference before all other things, and to be willing to die, rather than offend him.

Q Can we love God, as we ought, and love the world at the same time.

A St. John tells us that *the charity of God is not in him, who loves the world.*—1. John ii. 15.

### LESSON III.

#### THE SAME SUBJECT CONTINUED.

Q What are we forbidden by the first commandment?

A We are forbidden to worship false Gods or idols, and to give any thing else whatsoever the honor, which belongs to God.

Q What else is forbidden by this commandment?

A It also forbids all false religions, all dealings with the Devil, and enquiring after things to come, or secret things, by fortune tellers, or other superstitious practices.

Q What else?

A All charms, spells, and heathenish observations of omens, dreams, and such like fooleries.

Q Does this commandment forbid the making of images?

A It forbids the making of them, so as to adore and serve them, that is, it forbids making them our Gods.

Q Does this commandment forbid, all honor and veneration of the Saints and Angels?

A No; we are to honor the Saints and Angels as God's, special friends and servants, but not with the honor which belongs to God.

Q And is it allowable to honor Relics, Crucifixes and holy pictures?

A Yes; we may honor Relics, Crucifixes, and holy pictures; but with an inferior and relative honor, as they relate to Christ, and his Saints, and are memorials of them.

Q May we then pray to Relics or images?

A No; by no means; for they have no life nor sense to hear or help us.

†Q Must not we honor the Blessed Virgin more than the Angels and the Saints.

A Yes; we must honor the Blessed Virgin more than the Angels and Saints, on account of her dignity of Mother of God and her eminent Sanctity.

Q Is it enough to honor the Blessed Virgin and the Saints?

A No: we must, above all, strive to imitate their holy lives.

†Q What Saints do we honor and invoke most, after the Blessed Virgin Mary?

A We honor and invoke in a special Manner our Angels guardians and our holy Patrons.

†Q Who are our holy Patrons?

A Our holy Patrons are those Saints whose names we have received in our Baptism; and also those who have been chosen as protectors of the Diocess or congregation we belong to.

†Q Are there not other things that claim our honor and veneration?

A Yes: we ought to honor all persons, places and things consecrated to God.

## LESSON IV.

## OF THE SECOND COMMANDMENT.

Q What is the second commandment?

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

Q What is commanded by the second commandment?

A We are commanded by it to speak with reverence of God and all holy things; and to keep our lawful oaths and vows.

¶ Q What do you mean by holy things?

A I mean the Saints of God, his Ministers, his religion and its practices, feasts, and ceremonies; in a word, all things relating to the divine service.

Q What is an oath?

A An oath is the calling on God as a witness, to the truth of what we say.

Q Is it ever lawful to take an oath?

A Yes; it is lawful to swear to the truth, when the oath is just, and we have a sufficient reason for taking it.

Q What is forbidden in the second commandment?

A It forbids all false, rash, unjust, or unnecessary oaths; as also blaspheming and profane words.

Q What is a false oath?

A A false oath is to swear against the known truth.

Q Is it a great sin to take a false oath?

A Yes; it is a great sin, called perjury.

Q Is it also a sin to break a lawful oath?

A Yes; to break a lawful oath is also perjury.

Q What do you mean by a rash oath?

A A rash oath is to swear without a certain knowledge that the thing, we swear to, is true and just.

Q Is this also a sin?

A Yes; the same kind of sin as to swear falsely or unjustly.

Q What do you mean by an unjust oath?

A I mean an oath injurious to God, to ourselves, or to our neighbor.

Q Is a person obliged to keep an unjust oath?

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

Q What is an unnecessary oath?

A It is to swear without a sufficient reason, although the thing be true and just.

Q Is this also a sin?

A Yes; because it is, properly, taking the name of God in vain.

Q What is a Vow?

A A Vow is a promise made to God, by which we bind ourselves to perform, in his honor, some action of piety.

¶ Q Is the making of a vow, an action agreeable to God?

A Yes; the making of a vow is a holy action, but which ought not to be done slightly, and without counsel.

Q Is it a sin to break a vow?

A Yes; the breaking of a vow is a grievous sin in the sight of God.—*Deut. xxiii. 21, 22, 23.*

Q What is a Blasphemy?

A A Blasphemy is a word of contempt against God, his Saints, or holy things; and is an enormous crime.

Q Is not also cursing forbidden by this Commandment?

A Yes; when the name of God is used with it.



## OF THE THIRD COMMANDMENT.

Q Say the third commandment.

A Remember thou keep holy the Sabbath day.

Q What is commanded by this?

A We are commanded to spend the Sunday in prayer, and other religious duties.

Q What do you mean by religious duties?

A I mean such as hearing Mass; receiving the Sacraments; hearing the word of God; assisting at Catechism; reading good books and performing other works of piety.

Q What think you of those, who content themselves with morning and night prayer, and spend the rest of the day in vain amusements, idle visits, &c.

A They transgress God's command, and are guilty in his sight.

Q What must those do, who cannot go to Church on Sunday?

A They must practise at home, as much as possible, the same devotions, as they would at Church.

Q What think you of those, who content themselves with hearing a private Mass, and perform no more devotions the whole day?

A They cannot be said to keep holy the Sabbath day.

Q What is forbidden by the third commandment?

A It forbids all unnecessary work and sinful profanation of the Lord's day.

Q What must be done, when the work is necessary?

A We should, if possible, have the approbation of our Pastor, and hear Mass before, if we possibly can.

## OF THE FOURTH COMMANDMENT.

Q What duties are contained in the three first Commandments?

A The three first Commandments contain our duties to God.

Q What duties are contained in the others?

A The other Commandments contain our duties to our Neighbor and to ourselves.

Q What do you mean by Neighbor?

A I mean, by Neighbor, all men, without exception; even our enemies.—*Mat. v. 44.*

Q What is it to love our Neighbor as ourselves?

A To love our Neighbor as ourselves, is to wish and procure to him, as much as we can, the same good as to ourselves.—*Mat. vii. 12.*

Q What is the fourth Commandment?

A Honor thy Father and thy Mother.

Q What are we commanded by the fourth commandment?

A We are commanded to love, honor, and obey our Parents in all that is not sin; and to assist them in their needs.—*Coloss. iii. 20.*

¶Q What reward does God promise to children who comply with this command?

A He promises them a long and happy life, if it be expedient for their Salvation.—*Eph. vi. 2, 3.*

¶Q And what is the punishment of Children who transgress that command?

A They draw upon themselves the curse of their Parents and that of God.—*Deut. xxvii. 16.*

Q Are we commanded to obey only our Father and Mother?

A We are bound by the same commandment to honor and obey every lawful superior, such as our Bishops, Pastors, Magistrates and Masters.—*Rom. xiii. 1, 2; Heb. xiii. 17.*

Q What is forbidden by the fourth commandment?  
 A It forbids all contempt, stubbornness and disobedience to our lawful Superiors.

Q And what is the duty of Parents and other Superiors?  
 A The duty of Parents and other Superiors is to take proper care of all under their charge, and to bring them up in the fear of God.—*Ephes. vi. 4.*

Q What are the chief duties of Parents to their children?

A The chief duties of Parents to their children are love, food and raiment, instruction, correction, and good example.

#### LESSON VII.

##### OF THE FIFTH COMMANDMENT.

Q What is the fifth commandment?

A *Thou shalt not kill.*

Q What does the fifth commandment forbid?

A It forbids all willful murder, hatred and revenge.—*Genes. iv. 8, 12.*

Q Does it forbid striking?

A Yes, it forbids striking, as also anger, quarrelling, and injurious words.—*Matt. v. 22.*

Q Does it forbid cursing?

A Yes, it forbids all curses, imprecations, and evil wishes to one's self or any other person or thing.—*Rom. xii. 14.*

Q Is it not lawful to resent the injuries, we have received?

A No; we are obliged to forgive, as we hope to be forgiven.—*Matt. vi. 14, 15.*

Q Is it never lawful to pursue the reparation of an injury?

A We may pursue in justice the reparation of an injury, provided we do it, without hatred or revenge.

Q What else does this commandment forbid?

A It forbids giving scandal to our Neighbor.—*Matt. xviii.*

Q What is Scandal?

A Scandal is the inducing of others into sin by sinful discourses, evil counsels, or bad examples.

Q How is this forbidden by the fifth commandment?

A Because scandal causes the death of the soul, which is much worse than the death of the body.—*Mat. xviii. 6.*

Q What are we commanded by the fifth commandment?

A We are commanded to be meek, patient, peaceful and always ready to forgive.

#### LESSON VIII.

##### ON THE SIXTH AND NINTH COMMANDMENT.

Q What is the sixth commandment?

A *Thou shalt not commit adultery.*

Q What is the ninth commandment?

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

Q Why do you join together these two commandments?

A Because they relate to the same object.

Q What is forbidden by these two commandments?

A They forbid all kinds of sins of uncleanness, by thoughts, desires, looks, touches, words, or actions.

Q Is it a sin to have unchaste thoughts?

A It is a sin to have unchaste thoughts, when we take willful pleasure in them.—*Mat. v. 28; Mark. vii. 21.*

Q Does God forbid any thing else by these commandments?

A He forbids also all that might be an immediate occasion of the same sin.—*Ecclesi. iii. 27.*

Q What are the things, which most commonly lead to impurity?

A The most common allurements are pride, idleness, intemperance, assistance at balls, plays and comedies, familiarities with persons of another sex, immodesty in dress; indecent pictures, love-songs, reading of immoral books, and lewd or double meaning discourses.

Q Ought we to have a great aversion to impurity?

A Yes; the greatest aversion possible.

Q Why so?

A Because impurity is a vice most heinous in the sight of God, and most pernicious in its consequences.

Q What are the most ordinary consequences of impurity?

A It commonly produces a hardness of heart, and a total neglect of the great affair of salvation.

Q What must we do to overcome the temptations of that vice?

A We must quickly turn our mind from the first thoughts of it, have recourse to God, and shun the occasions.

Q What must we do to preserve ourselves from so great an evil.

A We must,

1. Love prayer and retirement;
2. Mortify our senses, especially our eyes and tongue;
3. Be very sober in eating and drinking;
4. Keep always good thoughts in our mind;
5. Go often to confession and communion;
6. Have a particular devotion to the Blessed Virgin;
7. Shun idleness and be always profitably employed.

*Gal. v. 24; Eph. v. 18.*

## LESSON IX.

## OF THE SEVENTH AND TENTH COMMANDMENT.

Q What is the seventh commandment?

A *Thou shalt not steal.*

Q What is the tenth commandment?

A *Thou shalt not covet thy Neighbor's Goods.*

† Q Why do you join together these two commandments?

A Because they both relate to the same object.

Q What is forbidden by the seventh commandment?

A It forbids all unjust taking away or keeping what belongs to others.—*James v. 4.*

Q What else?

A It forbids all manner of cheating in buying or selling; or any other way wronging our Neighbor.—*Prov. vi. 1; 1 Thess. iv. 6.*

Q What are we commanded by this commandment?

A We are commanded to render to every one what belongs to him.

Q Must we restore ill-gotten goods?

A Yes; we must restore ill-gotten goods, and repair the damage we have done to others, if we are able, or else the sin shall not be forgiven; we must also pay our debts.—*Rom. xiii. 7, 8.*

Q What does the tenth commandment forbid?

A It forbids all covetous thoughts and unjust desires of our Neighbor's goods and profits, and all wishes to damage or destroy what belongs to him.

## LESSON X.

## OF THE EIGHTH COMMANDMENT.

- Q Say the eighth commandment.  
 A *Thou shalt not bear false witness against thy Neighbor.*  
 Q What is forbidden by this commandment?  
 A It forbids all false testimonies, rash judgments and lies.  
 —Prov. xxi. 28.  
 Q What is a false testimony?  
 A False testimony is a deposition given against our Neighbor, contrary to the truth  
 Q What is he bound to do who has born false testimony against his Neighbor?  
 A He must repair all the damage which his false evidence has caused to his Neighbor.  
 Q What is rash judgment?  
 A Rash judgment is judging our Neighbor guilty of a sin, without a sufficient proof of his guilt.  
 ††Q Give examples of it?  
 A To put a bad construction on the innocent actions of our Neighbor, or condemn them on mere appearances, or ascribe to him evil intentions.  
 Q What is a lie?  
 A A lie is speaking against the known truth, with a design of deceiving others.  
 Q Is it never lawful to tell a lie?  
 A No; it is never lawful to tell a lie, not even to save a man's life.  
 Q Why so?  
 A Because a lie is an offence of God, who is the sovereign Truth.  
 Q Is any thing else forbidden by this commandment?  
 A It also forbids backbiting and detraction; or words and speeches by which our Neighbor's honor or reputation is any ways hurt.

- Q What is he bound to do, who has injured his Neighbor, by speaking ill of him?  
 A He, who has injured his Neighbor's reputation, is bound to make him satisfaction and restore his good name, as far as he is able.

## LESSON XI.

## OF THE COMMANDMENTS OF THE CHURCH.

- Q Is it sufficient for Salvation, to observe the Commandments of God?  
 A No; we must also observe the Commandments of the Church?  
 Q Why are we bound to obey the commandments of the Church?  
 A Because Christ has said to the Pastors of his Church: *He who hears you, hears me; and he who despises you, despises me.*—Luke, xvi. 10.  
 Q How many are the Commandments of the Church?  
 A Chiefly six.  
 Q Which is the first?  
 A To keep certain appointed days Holy, with obligation of resting from servile works.  
 Q For what purpose are those holy days appointed?  
 A Holy days are appointed to commemorate the mysteries of our Religion, or to venerate the memory of the Blessed Virgin, the Angels and the Saints.  
 ††Q How do we commemorate the Mysteries of our Religion?  
 A 1. By instructing ourselves in those mysteries;  
 2. By meditating on them.  
 3. By thanking God for the graces bestowed upon us through them.  
 4. By drawing from them practical consequences for the amendment of our life.  
 5. By begging of God to apply the fruit of it to ourselves;

†Q What must we do, when we celebrate the festival of any Saint?

- A We must,
1. inform ourselves of his holy life and reflect on it;
  2. Thank God for the graces and glory bestowed upon him;
  3. Resolve, with the grace of God to imitate his virtues.

LESSON XII.

Q What is the second commandment of the Church?

A To hear Mass on Sundays, and holy days of obligation.

Q Do those comply with this precept, who hear Mass without devotion?

A No; such persons commit the same sin as if they did not hear Mass at all.

Q And what think you of those who stay out of doors in time of Mass?

A They add scandal to the transgression of the command of the church.

Q Is it a Mortal sin not to hear Mass on Sundays and Holy days of obligation?

A It is a mortal sin not to hear Mass on those days, when we have it in our power to hear it, without a very great inconvenience.

†Q And do Parents and Masters also sin, who hinder, without sufficient cause, their children or servants from assisting at Mass, on those days?

A They are guilty of a grievous sin.

Q What is the third commandment of the Church?

A To keep fast in lent, the ember-days, the Wednesdays and Fridays in advent, and Eves of certain festivals; and to abstain from flesh on Fridays and Saturdays, (except, in this Diocess, the Saturdays between Christmas and Candlemas,) and on other appointed days of abstinence.

Q In what does the fast of the Church consist?

A The fast of the Church consists in taking but one meal, about noon day; to which, through indulgence, a small collation may be added.

Q Why does the Church command us to fast?

A That by fasting we may mortify our passions and sensual appetites, and satisfy God for our sins.

Q Who are those that are obliged to fast?

A All those are obliged to fast, who have completed their twenty first year and have no lawful excuse for not fasting.

†Q Must one wait, to fast, till he is twenty one years old?

A No: it is good to accustom one's self to it, by fasting from time to time during the year.

Q Why are we commanded to abstain from flesh two days every week?

A To teach us to lead a life of penance.

Q Why Friday and Saturday?

A To honor the death and burial of our Saviour; and to prepare ourselves for the Lord's day.

LESSON XIII.

ON THE THREE LAST COMMANDMENTS OF THE CHURCH.

Q What is the fourth Commandment of the Church?

A To Confess our sins to a Priest duly authorised, at least once a year.

Q Is it enough to confess our sins once a year?

A Every Christian, who will not expose himself to damnation, will confess as often, as he feels himself guilty of mortal sin, and he, who is desirous to secure his salvation will confess frequently.

Q At what age are children obliged to go to Confession?

A Childrea are obliged to go Confession, when they come to the use of reason, so as to be capable of mortal sin; which is generally supposed to be about the age of seven years.

SECOND

Q What is the fifth commandment of the Church?

A To receive the Holy Eucharist, at least once a year, in easter time?

Q May a Christian content himself with going to Communion once a year?

A No: the intention of Jesus Christ and of his holy Church is that all the faithful should dispose themselves to communicate often.

Q Where is the Paschal Communion to be made?

A The Paschal communion is to be made in each one's Congregation.

Q Does he fulfil this precept, who make an unworthy Communion?

A By no means; he rather makes himself guilty of a sacrilegious profanation of that holy Sacrament.

Q With what penalty does the Church threaten those, who fail making their easter Communion?

A She threatens to deprive them of the entrance of the Church during their life, and of a Christian burial after their death.

Q At what age are children obliged to receive the holy Communion?

A Children are obliged to receive the holy Communion, when they are sufficiently capable of knowing those sacred mysteries and of discerning the body of our Lord.

Q What is the sixth Commandment of the Church?

A Not to Marry within certain degrees of kindred, nor privately without witnesses, nor to solemnize Marriage at certain prohibited times.

Q At what time is the solemnizing of Marriage prohibited?

A From the first Sunday in advent 'till after twelfth-day; and from ash-Wednesday, 'till after low-Sunday.

CONFESSIO

LESSON XIV.

OF SIN.

Q What is sin?

A Sin is in any thought, desire, word, deed or omission against the law of God.

Q Is sin a great evil?

A Yes; Sin is the greatest of all evils.

Q Why so?

A Because sin offends the infinite majesty of God.

Q How many kinds of Sins are there?

A There are two kinds of Sins, Original, and actual.

Q What is original sin?

A Original sin is that in which we are born.

Q Are we all born in sin?

A Yes; we are all born in sin.

Q How came we to be born in sin?

A By Adam's sin, when he eat the forbidden fruit. — *Rom.*

7. 12.

Q What is the remedy of original sin?

A The remedy of original sin is Baptism.

¶ Q Does Baptism free us from all the consequences of original sin?

A No; many of the consequences of original sin still remain after Baptism.

¶ Q What are these consequences?

A The consequences of original sin are ignorance, inclination to evil, the miseries of this life, and the necessity of dying.

¶ Q Why do these consequences remain after Baptism?

A They remain to serve as an exercise to our virtue and to be a matter of merit.

Q What is actual sin?

A Actual sin is that which we commit ourselves by our own free will.

Q How many kinds of actual sins are there?

A There are two kinds of actual sins, mortal and venial.

- Q What is mortal sin?  
 A Mortal sin is a disobedience to the law of God in matters of importance, with a full consent of the will.  
 Q Why do you call it mortal or deadly?  
 A Because mortal sin kills the soul and deserves Hell.  
 Q How does mortal sin kill the soul?  
 A By destroying the life of the soul, which is the grace of God.  
 Q What is venial sin?  
 A Venial sin is a disobedience to the law of God in matters of less importance, or with an imperfect consent of the will.  
 Q What are the effects of venial sin?  
 A Venial sin does not kill the soul, but it displeases God, hinders his graces, weakens charity in the soul, and disposes her to mortal sin.

LESSON XV.

OF THE SEVEN DEADLY SINS.

- Q How many heads can sins be reduced to?  
 A Sins can be reduced to seven heads, which are called the seven capital or deadly sins.  
 Q Which are they?  
 A The seven deadly sins are, Pride, Covetousness, Lust, Anger, Envy, Gluttony and Sloth.  
 Q What are the contrary virtues?  
 A They are Humility, Liberality, Chastity, Meekness, Brotherly love, Temperance, Diligence.  
 Q What is Pride?  
 A Pride is a disorderly esteem of ourselves, whereby we ascribe to ourselves a glory, which belongs only to God.  
 ¶Q What are the effects of Pride?  
 A Pride makes us presume of ourselves and of our own strength.  
 ¶Q What means to presume of ourselves?  
 A It is to think ourselves something, whereas we are nothing.

- ¶Q What means to presume of our own strength?  
 A We presume of our own strength, when we act as if we could do something of ourselves, when we expose ourselves rashly to the danger of sin, and when we neglect prayer, especially in time of temptation.  
 Q Is pride a great sin?  
 A Yes, pride is a great sin since it is that sin which changed Angels into devils.  
 Q What is the contrary virtue?  
 A Humility is the virtue contrary to pride.  
 Q What is Covetousness?  
 A Covetousness is a disorderly love of the goods of the earth, especially of money.  
 Q Is covetousness a great sin?  
 A Covetousness must be a great sin, since St. Paul calls it idolatry and the root of all evils.—*Ephe. v. 5. 1 Tim. vi. 10.*  
 ¶Q How is it idolatry?  
 A Because the Covetous man makes a god of his money, by placing his confidence and seeking his happiness in it.  
 ¶Q How is it the root of all evils?  
 A Because money serves to nourish our passions, and gives the means of gratifying them.  
 Q What is the contrary virtue?  
 A Liberality is the virtue contrary to covetousness.  
 Q What is Lust?  
 A Lust is a disorderly love of Carnal pleasures.  
 ¶Q What says St. Paul of that sin?  
 A That is a criminal profanation of the temple of God, that is, of our bodies; and that it should never be named among Christians.  
 Q What is the contrary virtue?  
 A Chastity is the virtue contrary to Lust.  
 Q What is anger?  
 A Anger is the desire of revenge.  
 Q What is the contrary virtue?  
 A Meekness is the virtue contrary to anger.  
 Q What is envy?  
 A Envy is a sorrow for the good of our Neighbor, which we consider as a diminution of our own.

¶Q To whom does envy make us alike?

A Envy makes us alike to Satan, who strives to destroy our souls, because he envies our happiness.

¶Q To whom else does it make us alike?

A To Cain, who envied his brother Abel and killed him.

Q What is the Contrary virtue?

A Brotherly love is the virtue contrary to envy?

Y What is gluttony?

A Gluttony is a disorderly love of eating and drinking.

Q What is the most dangerous kind of gluttony?

A It is drunkenness, which deprives man of the use of his reason, and reduces him to the condition of brutes.

Q What is the contrary virtue?

A Sobriety is the virtue contrary to gluttony.

Q What is Sloth?

A Sloth is a voluntary negligence and disgust of our duties.

Q What is the contrary virtue?

A Diligence, is the virtue contrary to sloth.

#### LESSON XVI.

#### OF CHRISTIAN VIRTUES.

Q What do you mean by christian virtues?

A Christian virtues are holy inclinations produced in us by grace, which give us a facility of doing good.

Q How many are the Theological virtues?

A There are three Theological virtues, namely, Faith, Hope and Charity.—1 Cor. xiii. 13.

¶Q Why are they called Theological?

A They are called Theological or divine, because they have God for their immediate object.

¶Q Are those virtues necessary to a christian?

A Yes, and without them he can neither please God nor be saved.

Q What is faith?

A Faith is a virtue, by which we firmly believe all that the church believes and teaches, because God, who is the sovereign Truth, has revealed it.—*Heb. xi. i.*

Q Is it enough to believe generally all that the Church believes and teaches.

A No; it is moreover necessary to know and believe distinctly, at least the principal mysteries contained in the Apostles' Creed, and also what regards the sacraments, which one is obliged to receive.

Q Is it enough to believe in our hearts?

A No; We must also make, with our mouth, a public confession of what we believe.—*Rom. x. 10.*

Q What is hope?

A Hope is a virtue by which we desire and confidently expect from the goodness of God, eternal life, and the necessary means to obtain it.

Q On what is our hope grounded?

A Our hope is grounded on the promises of God and on the infinite merits of Jesus-Christ.

Q On what conditions has God promised us eternal life?

A On condition that we observe his commandments and do good works.

Q What is Charity?

A Charity is a virtue by which we love God above all things, because he is infinitely perfect and amiable. Neighbor as ourselves for the love of God, and our

Q What means to love God above all things?

A It is to love God more than any creature, more than ourselves; and to be willing to die, rather than to offend him.

Q What means to love our Neighbor for the love of God?

A It is to love our Neighbor, not through human motives, but for God's sake.



Q How may we lose the virtues of Faith, Hope and Charity?

A Faith and Hope are lost only by the sins contrary to those virtues; but Charity is lost by any one mortal sin.

Q Must we often make the acts of those virtues?

A Yes; we must make frequent acts of Faith, Hope and Charity, if we wish to preserve them in our souls.

### LESSON XVII.

#### OF MORAL VIRTUES.

Q Are there not other virtues necessary to a Christian?

A Yes; there are many others, and chiefly the four Cardinal Virtues.

Q Why are they called *Cardinal Virtues*?

A Because every other moral virtue may be referred to some of these four.

Q What are the cardinal virtues?

A They are Prudence, Fortitude, Justice and Temperance.

Q What is Christian Prudence?

A Prudence is a virtue which makes us know and choose the most proper means to obtain the possession of God, by grace here, and by glory hereafter.

Q What is Christian Justice?

A Justice is a virtue that keeps us in a constant disposition to give every one his due.

Q What is Christian Fortitude?

A Fortitude is a virtue which enables us to surmount all the obstacles which oppose our duty, and to suffer things, all rather than offend God.

Q What is Christian Temperance?

A Temperance is a virtue which makes us use with moderation all temporal goods, particularly food and drink.

Q What other virtues are necessary to a Christian?

A Chiefly the twelve following:

1. Religion;
2. Obedience;
3. Humility;
4. Meekness;
5. Patience;
6. Chastity;
7. Modesty;
8. Mortification;
9. The spirit of Penance;
10. The spirit of Poverty;
11. The love of Labor;
12. The love of Peace.

Q What is Religion?

A Religion is a virtue which inclines us to pay to God the worship which is due to him.

Q What is obedience?

A Obedience is a virtue, which makes us submissive to God, and to all those whom he has established our superiors.

Q What is Humility?

A Humility is a virtue which moves us to have a mean opinion of ourselves, and makes us willing to be despised.

Q What is Meekness?

A Meekness is a virtue which restrains the motions of anger, smothers all desires of revenge, and makes us mild and affable to every body.

Q What is Patience?

A Patience is a virtue which makes us suffer the evils of this life with resignation to the will of God.

Q What is Chastity?

A Chastity is a virtue which makes us shun, with horror, all the disorderly pleasures of the flesh.

Q What is Modesty?

A Modesty is a virtue which moves us to regulate all our exterior with decency.

Q What is Mortification?

A Mortification is a virtue which makes us labor in destroying our bad habits and subduing our passions.

Q What is the spirit of penance?

A Penance is a virtue which moves us to a detestation and sorrow for our sins, and to the punishment of them, by fasting, alms-deeds and prayer.

Q What is the spirit of poverty?

A The spirit of poverty, or poverty of spirit, is a virtue which makes us practise an entire disengagement from the goods of this world.

Q What is the love of labor?

A The love of labor is a virtue which inclines us to be always employed in some good occupation, each one according to his condition.

Q What is the love of peace?

A The love of peace is a virtue which makes us shun all discord with our Neighbor.

## LESSON XVIII.

## OF THE CHRISTIAN'S EXERCISE.

Q What do you call the Christian's exercise?

A By the Christian's exercise, I mean the Christian's manner of spending his time.

Q What must a Christian do all the days of his life?

- A He who wishes to lead a Christian life, must,
- 1 Pray to God morning and evening;
  - 2 Devoutly hear Mass, if he has it in his power;
  - 3 Apply to useful labor.

Q What must he do at the beginning of his actions?

A He must offer his actions to God for his glory, and ask him the grace of performing them well.

Q What must a Christian do at his meals?

A He must, before meals, beg of God that he would bless the food he is going to take; during meals, observe an exact temperance and moderation; after meals give thanks to God.

Q What must be observed concerning diversions?

- A That our diversions should be,
1. Innocent;
  2. Necessary;
  3. Moderate.

††Q Is it advisable to devote some time every day to the reading of pious books.

A Yes; the reading of pious books is an excellent practice to avoid sin, to shun the snares of the world, and to nourish and increase piety.

††Q What must we do, when we hear a clock strike?

A It is a good practice then to remember the shortness of this life, to raise our mind to God, and to ask him the grace of a good life and a happy death.

Q What must we do in poverty and affliction?

A We must suffer them patiently and offer them to God.

Q What must we do in time of temptation?

A We must have recourse to God, and courageously resist the temptation from its beginning.

Q What must we do when we perceive that we have fallen into some sin?

A We must immediately ask pardon of God, and impose some penance on ourselves.

Q What must we do in time of sickness?

A We must receive it with resignation, and bear it with patience, as a due punishment of our sins.

Q What acts are most necessary, in time of sickness?

A The most necessary and meritorious acts in time of sickness, are the acts of faith, hope, charity, contrition, and resignation to the will of God.

Q What must we do when sickness is dangerous?

A We must not delay to make our confession, and to receive the other sacraments.

Q What must we do when sickness is judged to be mortal?

A We must readily submit to the will of God, make him a generous sacrifice of our life, and dispose ourselves to die.

Q How are we to dispose ourselves to die?

- A
1. By settling our temporal affairs?
  2. By a sincere sorrow for our sins?
  3. By a great confidence in the mercy of God?
  4. By a total disengagement from the things of this world?
  5. By a true love of God, a perfect resignation to his will, and an ardent desire to be united to him.

FOURTH PART OF THE CATECHISM

ON THE PRINCIPAL FEASTS AND SOLEMNITIES OF THE YEAR

LESSON I.

OF ADVENT.

Q What is Advent?

A Advent is a time set apart by the Church, to prepare ourselves for the feast of Christmas.

Q When does Advent begin?

A Advent begins on the Sunday, nearest to the feast of St. Andrews, which is the 30th day of November.

Q What is represented by the time of Advent?

A Advent represents the time, which preceded the coming of Jesus Christ into the world.

Q How must we spend the holy time of advent?

A The Church would have us during this time to prepare for the worthy celebrating of the birth of our Saviour. — Luke, iii, 4, 5.

Q How is this preparation to be made?

A By frequently acknowledging how much we are in want of Jesus Christ, upon account of our weakness and transgressions.

Q What effect ought this consideration to have upon us?

- A It should move us, as it does the Church;
1. To sigh and long for Jesus Christ, as the Patriarchs and Prophets did;
  2. Earnestly to call upon him, that he would come and cure our souls;

3. To purify ourselves, by penance, from all that could hinder Jesus Christ from coming and living in us.—*Matt. iii. 8.*

Q Ought we not also, during that time, direct our devotion to Jesus Christ in his Mothers Womb?

A Yes; it should be our daily practice, during Advent, to join with the Blessed Virgin, in acts of adoration, thanksgiving, confidence and love, to Jesus in that sacred place of retirement.

Q What are we bound to do during Advent?

A 1. It is an obligation to observe a strict fast on Wednesdays and Fridays, to which Saturday is joined in the Ember-week;

2. The Church forbids solemnizing marriage, and all extraordinary diversions during that time, until after Twelfth day.

#### LESSON II.

#### ON THE FEAST OF THE CONCEPTION OF THE BLESSED VIRGIN MARY.

Q What feast does the Church celebrate next N?

A It is the feast of the Conception of the Blessed Virgin Mary.

Q What is the Conception of the Blessed Virgin Mary?

A The Conception of the Blessed Virgin is the first moment of her life in the womb of St. Ann, her Mother.

Q What special favors did the Blessed Virgin receive, in that first moment?

A She was preserved from original sin, and enriched with a very great abundance of grace.

Q Is this an article of Catholic faith?

A No; because the Church never proposed it as such; but it is the most common opinion of the Faithful and the most approved by the Church.

Q What reasons induced the Faithful to believe it?

A 1. Because it does not seem becoming the Majesty of Jesus Christ, that his Mother should have been one single moment under the power of Satan.

2. Because it cannot be doubted, but that the Blessed Virgin was more favored than St. John the Baptist, who was sanctified in his Mother's womb; and than our first Parents, who were created in a State of innocence.

Q If the Blessed Virgin was conceived without original sin, how could Jesus Christ be a Savior to her?

A Because she was preserved from it by the grace of Jesus Christ.

Q What advantage was this to Mary?

A She was confirmed in grace, exempted from the least fault, and freed from all inclination to evil.

Q What must we do to celebrate worthily the Conception of the Blessed Virgin Mary?

A We must;

1. Thank God for the extraordinary favors, he has bestowed on the Blessed Virgin in her Conception.

2. Remember our own sanctification by Baptism, and thank also our Lord for it.

3. Ask pardon for our infidelity to that grace, and beg, by the intercession of the Blessed Virgin, that we may be more faithful to it for the future.

4. Make a resolution to shun the least sins, and to imitate the purity of the Blessed Virgin; and beg it often of God through her intercession.

## LESSON III.

## ON THE FEAST OF CHRISTMAS.

Q What feast have we next?

A It is the feast of Christmas.

Q What is the feast of Christmas?

A It is the day on which the Son of God, Jesus Christ our Lord was born of the Blessed Virgin Mary.

Q What are the chief circumstances of his birth?

A The chief circumstances are, that our Savior was born at Bethlehem, in a stable, about midnight, and in winter; and that he sent his Angels from heaven to announce his birth to a company of poor Shepherds, who came and adored him.—*Luke, ii.*

Q Why would Jesus Christ be born in so poor and mean a place, and in so rigorous a season?

A To teach us poverty, humility, and mortification.

Q Why would he become an Infant?

A It was;

1. To take upon himself all our infirmities.—*Heb. iv. 15.*

2. To induce us to love him with more tenderness and to have recourse to him with more confidence.—*Heb. iv. 16.*

3. To teach us, that we cannot be saved, but by becoming as little children.—*Matt. xviii. 3.*

Q Why are three Masses celebrated on that solemnity?

A To honor the three births of the Son of God, namely;

1. His temporal birth in the Stable;

2. His spiritual birth by grace in the soul of the just;

3. His eternal birth in his Fathers bosom from all eternity.

Q Which of these births do we celebrate in each Mass?

A We celebrate his temporal birth in the first or midnight Mass; his spiritual birth in the second, towards the break of day; and in the third Mass, about noon-day, we celebrate his divine birth, in the great day of eternity.

Q Is it an obligation to assist at those three Masses?

A No; but it would be very commendable so to do.

Q What devotions are most suitable, in this solemnity?

A We ought;

1. To thank the Eternal Father for having so loved us, as to give us his only begotten Son.—*John iii. 16.*

2. To adore that divine Son, in the manger, in union with the Blessed Virgin, St. Joseph and the Shepherds; and thank him for having made himself, by his birth, the companion of our pilgrimage.

3. To conceive a tender love for him.—*1 Cor. xvi. 22.*

Q What more ought we to do in this solemnity?

A We ought;

1. To give Jesus Christ a new birth in our hearts, by a good confession and a fervent communion;

2. To imitate the virtues which he teaches us in the stable and in all his infancy;

3. To pay also particular homages to his most holy Mother.

Q What are the abuses, which Christians ought chiefly to guard against, in this season?

A They ought to guard against the dissipation, profane amusements, excesses of intemperance, and such like disorders, which are too common in the world, during this holy time.

## LESSON II.

- Q What feast have we next N?  
 A The feast of the circumcision of our Lord.  
 Q What is the feast of Circumcision?  
 A It is the day, on which our Lord was Circumcised and named Jesus.—*Luke ii. 21.*  
 Q What was Circumcision?  
 A It was a painful ceremony of the law of Moses, instituted to distinguish the People of God from the rest of mankind.  
 Q Was Jesus Christ subject to the law of Circumcision?  
 A No; because, being the Son of God, he was above the law.  
 Q Why then would he submit himself to that law?  
 A To teach us obedience, and to excite us to follow even the counsels of the Gospel, which are not binding upon us.—*Heb. v. 8, 9.*  
 Q For what other reason did he choose to be circumcised?  
 A To show us his love, by spilling his blood for us, from his most tender infancy.  
 Q What instruction do we gather from this mystery?  
 A Jesus Christ, by his Circumcision teaches us to circumcise our hearts; that is, to cut off all evil desires, particularly all attachment to sensual pleasures.—*Tit. ii. 11, 12. Rom. vi. 29.*  
 Q What name did he receive in his Circumcision?  
 A He received the name of Jesus, which the Angel had declared before he was conceived.  
 Q What means Jesus?  
 A Jesus means SAVIOR.  
 Q Why was he called by that name?  
 A Because he came to save us from our sins.—*Mat. i. 21.*  
 Q What is admirable in the name of Jesus.  
 A Two things;  
 1. It is a terror to Devils, who are put to flight by it.—*Mark, xvi. 17.*

2. It is a consolation to Christians, who find in it a pledge of pardon and grace; and a lesson of every virtue.  
 Q What does this Holy name require at our hands?  
 A It calls for our respect, love and confidence.—*Phil. ii. 10.*  
 Q What more is to be remarked concerning the feast of the Circumcision?  
 A This festival is also New-year's day, or the beginning of the year.  
 Q What must we do to begin the year well?  
 A We must do three things,  
 1. We must thank God for the graces, we have received during the course of the preceding year.  
 2. Ask him pardon, with a heart felt sorrow, for the sins we have committed during it.  
 3. Consecrate ourselves anew to him, & offer him the new year, which perhaps shall be our last; and beseech him to bless it, and to confirm the resolution, we take to spend it more holily, than the preceding ones.—*Gal. vi. 15.*

## LESSON V.

## ON THE FEAST OF THE EPIPHANY.

- Q What feast do we celebrate next N?  
 A It is the feast of the Epiphany, commonly called *Twelfth-day.*  
 Q What is the feast of the Epiphany?  
 A It is the day on which the Wise Men came from the East, to adore the infant Jesus.—*Mat. ii.*  
 Q Who were the Wise Men?  
 A They were learned Men, and persons of distinction among the Gentiles.  
 Q Were they not Kings?  
 A It is commonly believed they were, from an ancient tradition, and some words of the Prophets.—*Psal. lxxi. 10, 11;* but this is not certain.

Q Why is it called *Epiphany*?

A It is called *Epiphany*, that is, *Manifestation*, because Jesus Christ, on this day, manifested himself to the Gentiles in the persons of the Wise Men.

Q How did the Wise Men know that Jesus Christ was born?

A They saw, in the East, a miraculous Star; and God made known to them, that it was the sign of the birth of the Messiah.

Q What did they do in consequence of this?

A They faithfully obeyed the call of heaven; and leaving their homes and their families, they set out in search of the new-born King, and found him in Bethlehem.

Q What did they do when they had found him?

A They adored him and offered him gifts, gold, frankincense, and myrrh; gold, as to their king; incense, as to their God; and myrrh, as to a mortal man, who was to die for them.

Q Why does the Church celebrate this feast with so great a joy and solemnity?

A Because it is the day on which we were called to the faith, in the persons of those Wise Men, who were the first fruits of the Gentiles.—*Psalms*, lxxi. 11.

Q Does not the Church honor, on this day, some other mysteries, besides that of our Saviour's manifestation.

A She also honors that of his Baptism by St. John, and the miracle he wrought at the marriage of Cana, by changing water into wine.—*Mat.* iii 13, 17; *John* ii. 1, 11.

Q In what spirit are we to celebrate this festival?

A We must,

1. Thank God for calling us, out of his pure mercy, to the faith of Christ.—*1 Pet.* ii. 9. *Colos.* i. 12, 13.

2. Adore Jesus Christ, with the Wise Men, and offer him a sacrifice, of our goods by alms-deeds, of our hearts by prayer, and of our evil inclinations by mortification.

3. Resolve to follow readily and courageously the light of faith and the inspiration of divine grace.

4. Pray for the conversion of all those, who sit in the darkness of vice, error, or infidelity.

Q Are profane diversions suitable to this day?

A By no means: they are the inventions of the devil, to deprive our souls of those graces, which a due observance of the festival would procure us.

## LESSON VI.

## ON THE PURIFICATION OF THE BLESSED VIRGIN MARY.

Q What feast have we next N?

A It is the feast of the Purification of the Blessed Virgin Mary.

Q What feast is this?

A It is the day on which the Blessed Virgin went to the Temple, in obedience to the law of Purification, and to present Jesus Christ her Son to God his Father.—*Luke* ii. 22.

Q Was Mary obliged to observe the law of purification?

A No; because the terms of the law did not apply to her, who had become a mother by the operation of the Holy Ghost, without the loss of her Virginitv.

Q Why did she, then, submit to the law?

A She submitted to the law out of humility, and to give good example.

Q Why would Jesus Christ be presented in the Temple?

A To fulfil the law, and to offer himself to his Father, as the great victim of mankind.—*Heb.* x. 5, 6, 7.

Q Was he known, on this occasion, by any person, besides the Blessed Virgin and St. Joseph?

A Yes; he was known as the Messiah, by a holy old man, named Simeon, and by the holy Widow Ann.

Q Why is this feast called Candlemas day?

A This name signifies, that candles are solemnly blessed on this day, and carried lighted by the faithful in the procession, and during a part of the Mass.

Q What is the meaning of this ceremony?

A It is performed in token of joy, and in memory of the words of holy Simeon, in which he calls our Saviour, *A light to the Revelation of the Gentiles*.—*Luke, ii. 32*—

Q Why is a Procession made on that day?

A That Procession is made to represent the journey of the Blessed Virgin carrying in her arms the infant Jesus, who is the *light of the world*—*John viii. 12*; and the meeting of the holy persons, who then adored and praised Jesus Christ.

Q What do we learn from the Mystery of this day, and the holy persons who had a part in it? And first from the infant Jesus.

A We learn from the infant Jesus, to offer ourselves to God, and consecrate ourselves to his service from our early years.

Q What do we learn from the Blessed Virgin?

A We learn from the Blessed Virgin to observe exactly the law of God, and not to seek pretences to be dispensed from it.

Q What do we learn from Holy Simeon?

A We learn from Holy Simeon to sigh only after Jesus Christ, and to disengage our hearts from all the rest.

Q What do we learn from Ann the Prophetess?

A We learn from that holy widow to love and frequent the house of God, to lead a life of penance, retirement and prayer, and to converse about Jesus Christ.

## LESSON VII.

## OF SEPTUAGESIMA.

Q How do you call next Sunday?

A It is Septuagesima Sunday.

Q What is Septuagesima?

A It is a time of penance, appointed by the Church as a preparation for the holy-time of Lent.

Q What must we do during that time, to correspond with the designs of the Church?

A We must,

1. During that time more carefully abstain from all worldly diversions;

2. We must live in a greater retirement;

3. Spend more time in prayer.

4. Observe a greater modesty and Sobriety.

Q Why are the days, which immediately precede Lent, called *Shrove days*?

A Because those days were more particularly devoted to go to Confession, which our English Ancestors called to *Shrove*.

Q What was the purpose of that confession?

A It was for the purpose of being purified from their sins, that they might observe the fast of Lent in a state of grace.



## LESSON VIII.

## ON LENT.

Q What day is next Wednesday?

A It is Ash-Wednesday, the first day of Lent.

Q Why is it called Ash-Wednesday?

A Because on that day, the Church solemnly blesses ashes, and imposes them on the heads of the Faithful.

Q What is the meaning of this ceremony?

A 1. It is a remain of the ancient practice of the Church who used to lay ashes on the head of those, who entered upon a course of public penance.—*Job*, xlii. 6; *Mat.* xi. 21.

2. It is to excite us to sentiments of penance, by the remembrance of death, which will reduce our bodies to dust and ashes.

Q What are the words said by the Priest, while he lays ashes on the head?

A He repeats the words of God to Adam penitent, saying: *Remember, O Man, that thou art dust, and into dust thou shalt return.*—*Gen.* iii. 19.

Q With what interior sentiments are the holy ashes to be received?

A With Sentiments of humility, contrition, resignation, and a sincere desire of doing penance.—*Joel* ii. 12, 13.

Q Do we receive any particular grace of God, by means of the ashes?

A When we receive the blessed ashes with proper devotion, God bestows on us the graces, which were asked by the Church in the prayers with which they were blessed.

Q What is Lent?

A Lent is a fast of forty days, prescribed by the Church, before the feast of Easter.

Q Why of forty days?

A In imitation of our Saviour's fast in the desert during the same length of time.—*Mat.* iv.

Q How must we consider the time of Lent?

A We must consider the time of Lent as a time of grace and salvation.—*2 Cor.* vi. 2.

Q What are our duties, during the holy time of Lent?

A Our duties during lent, are,

1. To fast if we have the age and strength requisite for fasting;

2. To bestow alms on the poor, according to our abilities;

3. To live in a greater retirement from the world, and its diversions;

4. To abstain more carefully from sin;

5. To spend more time, than usual, in prayer and holy meditation, and to assist with more assiduity at the offices and instructions of the Church;

6. To approach, from the beginning, the sacred tribunal of penance, to prepare ourselves, betimes for our paschal communion.

## LESSON IX.

## ON THE FEAST OF ANNUNCIATION OF THE B. V. MARY.

Q What feast have we next?

A It is the feast of the Annunciation of the B. V. Mary.

Q What feast is this?

A The feast of the Annunciation is the day on which the Angel Gabriel announced to the B. V. Mary that she was to be the Mother of God; and on which the Son of God was incarnated in her chaste womb. *Luke* i. 26—38.

Q What merited to the Blessed Virgin the favor of being chosen for so eminent a dignity, as that of Mother of God?

A It was her excellent and incomparable sanctity.

Q How did the Blessed Virgin receive the news of her being chosen to be the mother of God?

A She was troubled at it, thinking herself unworthy of so extraordinary an honor.

Q What other virtues did she show on this occasion?

A She showed her admirable purity, fearing to become a Mother, to the prejudice of her virginity.

Q How then did she give her consent to become the Mother of our Lord?

A Because the Angel assured her that she would become a mother, without ever ceasing to be a Virgin.

Q What happened, as soon as the Blessed Virgin had given her consent?

A The Son of God was incarnated and made man in her womb.

Q Why did God request the consent of the Blessed Virgin to become the Mother of Jesus Christ?

A That the obedience of Mary might repair the disobedience of Eve.

Q What duties have we to fulfil, this day, towards the Son of God, made man?

A We must adore him in his debased state, and thank him for having thus humbled himself for our redemption.

Q What duties ought we to pay to the Blessed Virgin?

A We must,

1. Honor her, as Mother of our Lord;
2. Beg her to intercede for us;
3. Imitate her virtues, especially her purity and humility.

#### LESSON X.

#### ON PASSION SUNDAY.

Q How do you call next Sunday?

A It is called Passion Sunday.

Q Why so?

A Because it is consecrated, together with the two following weeks, to a special remembrance and veneration of the Passion of Christ. 1. *Pet.* iv. 1.

Q Why are images covered with a veil during Passion time?

A 1. To express a deeper mourning of the Church for the Passion and death of her spouse;

2. To signify that before the coming of Christ, all was covered with the veil of figures. 1. *Cor.* x. 11.

Q What must we do then to conform ourselves to the institution of the Church during this time?

A We must not let one day pass, during these two weeks, without reading, or meditating upon some part of our Saviour's passion. *Heb.* xii. 2.

Q What must we consider in our Saviour's Passion?

A We must consider who suffers, what he suffers, how and for whom he suffers.

Q What sentiments ought the sufferings of Christ to excite in our hearts?

A Sentiments of gratitude, love, confidence, compassion, contrition and penance.

Q What fruits ought we to reap from our Saviour's passion?

A We ought to adore and imitate our suffering Saviour, and live no longer for ourselves, but for him who died for us. 2. *Cor.* v. 14 15.

#### LESSON XI.

#### ON PALM SUNDAY.

Q How do you call next Sunday?

A It is called Palm Sunday.

Q Why so?

A It is so called from the ceremony of blessing Palms, and distributing them to the faithful, who carry them in their hands during the procession which is made before Mass.

Q What is intended by this ceremony and procession?

A To celebrate the triumphant entry of Jesus Christ into Jerusalem six days before his passion.

Q What were the circumstances of his triumph?

A Our saviour was pleased to make his entry, as the prophets had foretold, upon an ass; a multitude of people went to meet him, and strewed the way before him with boughs and their own garments; and, carrying branches in their hands, accompanied him with joyful acclamations, and openly acknowledged him for their Messiah. *Math.* xxi.

Q What was the meaning of this triumph of our Saviour, so little time before his death?

A 1. To intimate, that, by his death, he would triumph over the devil, the world, and the flesh; and open heaven for us. *Coloss. ii. 15.*

2. To show the desire, he has to triumph over our hearts by his love.

3. To give us a slight image of his eternal triumph at the last day, when he will ascend to heaven with all his Elect, amidst the joyful acclamations of all the Blessed Spirits.

Q Why would our Saviour make his entry upon a vile animal?

A 1. To fulfil an eminent prophecy, in which this was fore-told;

2. To show how much he despised human greatness, and to teach us to do the same. *Luke vi. 24 25.*

Q Why was our Savior met only by the common people?

A 1. Because our Lord loves simplicity. *Prov. iii. 32.*

2. Because the faith of the common people, being more simple and more sincere, disposes them more effectually to acknowledge and confess the humble Savior of the world. *Luke x. 21.*

Q What do we learn from the people's covering the way with boughs and their garments?

A We learn thereby that all worldly conveniencies and pretensions are to be thrown away and trampled upon, that Christ may reign and triumph in our hearts.

Q At the return of the procession, the priest and the clergy, stop at the door of the church, which is opened only, after knocking at it with the staff of the Cross. What is the meaning of this ceremony?

A. This is done to express that before the coming of Christ, the gate of heaven was shut up by sin; and has been opened only by his death upon the Cross. *Heb. ix. 8 16 17*

Q Why do we prostrate ourselves at these words of the passion: *and he gave up the Ghost?*

A We prostrate ourselves, then, to adore Christ dead for our sake, to share in his humiliations, and implore mercy through his merits.

Q What is the spirit of the Church in this solemnity?

A It is,

1. That we should consider and adore Jesus Christ as our Lord and king.

2. That we contribute to his triumph, by submitting to his reign and giving him entrance into our hearts;

3. That we should entertain an ardent desire to receive him in the holy Communion, and begin to prepare for it.

## LESSON XII.

## ON THE HOLY WEEK.

Q Why is the last week in lent called the holy week?

A It is called so, by reason that the great mystery of our Redemption was completed in it.

Q Why does the church, on these days, perform mournful offices?

A It is to testify her mourning, at the remembrance of the passion and death of her Spouse.

Q What happened to our Savior on the Wednesday?

A He was sold to the Jews, for thirty pieces of silver, by Judas one of his Apostles.—*Matt. xxvi. 14, 15.*

Q What came to pass on Thursday?

A Our Savior, towards evening, eat his last supper, washed his Apostles' feet, and instituted the Blessed Sacrament.—*Matt. xxvi. John xiii.*

Q What did our Savior do after the institution of the Blessed Sacrament.

A He went to the garden of Olives, where he suffered an agony of grief, so violent that it caused him a sweat of blood.—*Matt. xxvi. 36, 44. Luke xxii. 43, 44.*

Q When was our Savior delivered to the Jews?

A In the night from Thursday to Friday.

Q What did he suffer during that night?

- A 1. All his disciples left him and fled away;  
 2. He was seized and bound as a malefactor;  
 3. He was led before the high Priests Annas and Caiphas;  
 4. St. Peter denied him thrice;  
 5. He was accused by false witnesses, and condemned as guilty of death;  
 6. He was left in the hands of the Soldiers, who buffeted him, spit on his face, and loaded him with all manner of injuries.

Q Why are no bells rung in the Church from Thursday to Saturday?

A The silence of church bells, is an expression of sorrow for the suffering and death of our Savior.

Q Why are the altars uncovered, at the end of the morning service?

A To put us in mind how Jesus, whom the altar represents, was stripped of his garments in the time of his passion.—*Psalm* xxi. 19.

#### LESSON XIII.

Q Is any other particular ceremony performed on Maunday-Thursday?

A Yes; the holy oils are, on this day, blessed and consecrated by the Bishop.

Q What oils are blessed on that day?

- A 1. The oil for anointing the sick;  
 2. The oil mixed with balm, which is called *Holy Chrism*, and used for confirmation.

3. The oil for anointing Catechumens.

Q Is there no other use for those holy Oils?

A Yes; they are also used for some other sacred rites.

Q Is the use of blessed oils very ancient?

A Yes; it is of Apostolical tradition.

Q But are not the ceremonies used in that blessing of a recent date?

A No; They have been used these thousand years, such as they are now; and the beginning of them cannot be assigned later than the Apostles.

Q Why does the Bishop, and the Priests after him, breathe three times on these holy Oils?

A To beg of God by this ceremony, that he would send on them the virtue of his Spirit, represented by the breathing—*John* xx. 21.

Q When the blessing of the Oil is ended, why does the Bishop, and every Priest then present, go and salute, even with bended knee, the holy Oils, in repeating three times these words: *Hail, holy Chrism! Hail, holy Oil!* is not this Idolatry?

A No; neither the salutation, nor the kneeling which accompany it, is Idolatry.

Q How do you make this appear?

A Because the salutation and genuflexion are of the same kind as those made to the holy Scripture; and are directed to the holy Oils no otherwise, than as they relate to Christ, the Anointed, whom they represent, and to the Holy Ghost, whose virtue and operation they are intended to signify.—*Isai.* lxi. 1; *Acts*, iv. 27; x. 38; *2 Cor.* i. 21.

Q Are not these salutations a new invention?

A No; for they were used in the sixth century, and the beginning of them cannot be assigned later than the Apostles.

## LESSON XIV.

## ON GOOD FRIDAY.

Q Why is the last Friday in Lent called Good Friday?

A Because it is the day on which we were redeemed by the sufferings and death of the Son of God.

Q What became of our Saviour on Friday morning?

A Early in the morning, Jesus Christ was dragged to Pilate's house, Pilate sent him to Herod, who clothed him in derision with a white garment, and sent him back to Pilate.

Q How was Jesus Christ treated on his return?

A They preferred before him Barabbas a thief and a murderer, and he was ordered to be scourged, which was most unmercifully executed.

Q What else did he suffer?

A They threw over his torn shoulders a purple cloak, pressed and sunk on his head a crown of thorns, put a reed in his hand, saluted him by derision as a mock-king, presented him in that state to the sight of the people, who called aloud for his being crucified.

Q What was done to him next?

A Pilate condemned him to be crucified. He was loaded with a heavy cross, and forced to carry it to mount Calvary. There he was nailed to it by his hands and feet, and raised upon it between two thieves. Finally, he expired upon it, about three o'clock in the afternoon.

Q Was it a necessity for Christ to suffer all this?

A No; Jesus Christ might have exempted himself from suffering and from death; but he chose to suffer for our sake, and to bear the punishment due to our sins.—*Heb. xiii. 2.*

Q How should we spend Good Friday?

A We should assist at the divine service, hear the sermon on our Saviour's Passion, go to the adoration of the Cross, and spend the rest of the day in prayers and practices of penance.

Q How must we go to the adoration of the Cross?

A We must perform that action with a lively faith, and kiss the feet of the Crucifix, in a spirit of penance, confidence and love.

Q Is our adoration directed to the Cross itself?

A No; our adoration is directed to Jesus Crucified represented in his image.

## LESSON XV.

## ON HOLY SATURDAY, OR EASTER EVE.

Q What is the spirit of the Church on this day?

A She continues her mourning, and honors the mystery of Christ's burial, and the descent of his soul into hell, until the office of None.

Q How does she then apply herself?

A She then begins to celebrate the joyful festival of Easter, with an office which was formerly performed the night following.

Q Why is, on this day, new fire struck out of a flint, lighted and blessed?

A To represent the new life of Jesus Christ, the light of the world, extinguished, as it were, by his death, and shining again by his Resurrection.

Q What means the Paschal Taper, blessed by the Deacon, near the Altar.

A The Paschal Taper represents Jesus Christ risen from the dead.

Q Why are five grains of incense put into five holes of that blessed candle?

A The five holes, disposed in the form of a cross, represent the five wounds, our Saviour received on the Cross, and the incense reminds us of the devotion of those holy men, who embalmed his body, and laid it in the sepulchre.

Q Why is water for Baptism blessed on this day, and on Whitsuneve?

A Because those two days were formerly set apart for the solemn administration of Baptism.

Q Why is ALLELUIAH so often repeated in the Mass and the divine office, during the whole time of Easter.

A ALLELUIAH is a song of joy, which signifies PRAISE YE THE LORD. It is interrupted during Lent, which is a time of mourning and penance; and resumed on this day, to express our joy for our Saviour's Resurrection, and to join with the blessed in heaven.—*Apoc. ix. 1, 3, 4, 6.*

Q In what spirit are we to assist at the benediction of the Baptismal Fonts?

A We must,

1. Give God thanks for having regenerated us and made us members of his Church, by the waters of Baptism—*Tit. iii. 4, 5, 6.*

2. Renew the promises we then made, of renouncing the Devil, and all his works, and pomps.—*Eph. iv. 27; John iii. 8, 11, 15.*

3. Beg of him the grace of being faithful to so solemn engagements.

#### LESSON XVI.

#### EASTER DAY.

Q What is the feast of Easter?

A Easter is the feast of the Resurrection of our Lord, the greatest of all the festivals of the year.

Q Why is this feast kept with so great solemnity?

A Because Christ by his Resurrection completed the great work of our Redemption.—*Rom. iv. 25.*

Q What are the chief circumstances of our Saviour's Resurrection?

A 1. Our Saviour, on Sunday morning, which was the third day after his death, raised himself to life again; that is, reunited his blessed soul to his body.

2. He came out of the grave, glorious and immortal, and without moving the stone that covered it.

S. An Angel came down from heaven, rolled off the stone from the mouth of the sepulchre, and by his shining brightness frightened the guards, who remained awhile, as dead.—*Matt. xxviii.*

Q To whom did our Saviour appear, after his Resurrection?

A He appeared to his Apostles and other Disciples.

Q What proofs did he give them of his Resurrection?

A He eat and conversed with them, bid them touch his body and put their hands to his wounds.—*Luke, xxiv. 39, 40.*

Q What did the Apostles and other Disciples do, to make men believe the Resurrection of Jesus Christ?

A They endured every sort of torments and death itself to support the testimony they gave of that Resurrection.—*Acts, iv.*

Q Why did Christ rise from the dead?

A For three reasons:

1. To receive in his body the glory which he had deserved by his sufferings.—*Luke, xxiv. 26.*

2. To strengthen our faith.—*1 Cor. xv. 14, 15.*

3. To give us hope of rising also at the last day.—*II. 23, 21, 22.*

Q May we not in this life partake of Christ's Resurrection?

A Yes we may, by a spiritual resurrection.

Q In what does that spiritual resurrection consist?

A It consists,

1. In coming out of the state of sin, which is a state of death, by penance.

2. In leading a new life;

3. In seeking the things of heaven, and despising the things of the earth.—*Rom. vi. Colos. iii. 1, 2, &c.*

Q What must we do to celebrate worthily the festival of Easter?

A 1 We must adore our divine Saviour risen from the dead, and rejoice at the glory which he has received on this day.

2. Thank him for the great benefits of our Redemption.

3. Receive him in the holy Communion with due dispositions.

4. In fine, confirm ourselves more and more in the resolution of living, henceforth, for Him alone, who died and rose again for us.—2 Cor. ii. 14, 15.

## LESSON XVII.

## ST. MARK'S AND ROGATION DAYS.

Q. What is done in the Church on St. Mark's, and during the three Rogation days?

A. On those days the Church makes a Procession and offer solemn prayers, called *Litanies*?

Q. What is the intention of the Church in the prayers and processions of those days?

A. It is to implore the mercy of God, and to beg of him, through the intercession of the Blessed Virgin; and all the Angels and Saints the preservation of the fruits of the earth.

Q. Why is abstinence prescribed in those days?

A. Abstinence is prescribed in those days, in order to join mortification to prayer.

Q. Is it necessary to assist at those prayers and processions?

A. It is not of strict obligation, but it is desirable for all those who can conveniently assist at them; at least one person, out of each family, should attend.

Q. In what disposition ought we to attend these solemn prayers?

A. With a contrite and humbled heart, praying God devoutly, and walking modestly without looking about or speaking to any body.

Q. When do those days occur?

A. St. Mark's day is the 25th of April; and the three Rogation days are the Monday, Tuesday and Wednesday before Ascension-day.

## LESSON XVIII.

## ASCENSION DAY.

Q. What is Ascension day?

A. Ascension day is the day on which our Blessed Savior ascended to heaven, forty days after his Resurrection.

Q. Why did our Savior converse forty days with his Apostles?

A. 1. To put the truth of his Resurrection out of the possibility of a doubt;

2. To revive the courage of his Apostles;

3. To cure their unbelief;

4. To give them all the instructions necessary for preaching the Gospel and planting the Church.—*Act. i. 3.*

Q. Tell the principal circumstances of our Savior's Ascension?

A. Our Savior assembled his disciples on the mount of olives, gave them his last instructions, and, lifting up his hands, he blessed them, and raised himself, by his own power, towards heaven; and at last a cloud took him up out of their sight.—*Luke xxiv. 50. 51. Act. i. 1. 2.*

Q. Why did our Savior ascend up to heaven?

A. It was;

1. To take possession of his kingdom;

2. To open the way to it, and to prepare a place in it, for us;

3. To be our Advocate and Mediator before his Father;

4. To send us the Holy Ghost.

Q. In what state is our Savior in heaven?

A. Our Savior in heaven is seated at the right hand of his Father.—*Mark xvi. 19.*

Q. What is the meaning of this?

A. It means that Christ, as God, is in all things equal to his Father, and, as Man, is raised in glory above all creatures.—*Ephes. i. 20. 21. 22. 23.*

Q. Why is he said to be seated?

A. He is said to be seated in order to express his eternal rest.

Q What is our duty, on this festival?

A 1. To celebrate it with great sentiments of devotion and holy joy;

2. To beg our Lord for a share in the blessing, he imparted to his disciples and in the graces, he bestowed on them in that day of his triumph;

3. To heighten our desire of going to heaven after him, to take possession of the place which he has prepared for us.—*John xiv. 2,3.*

LESSON XIX.

WHIT-SUNDAY.

Q What feast have we next Sunday?

A It is the feast of Pentecost, commonly called Whit-Sunday.

Q What happened on that day?

A The Holy Ghost came down, in a visible manner, upon the Apostles.

Q How did he come upon them?

A He came upon them in the form of tongue, of fire. *Acts ii.*

Q Was the Holy Ghost changed into tongues of fire?

A No; that is impossible. Those tongues were only the visible sign of his presence, and of his effects in the souls of the Apostles.

Q What signified those tongues of fire?

A The fire signified the ardor of Charity, which the Holy Ghost came to kindle in the heart of the Apostles, and the tongues signified that they were boldly to preach the Gospel in every tongue and to every nation.

Q What effects did the Holy Ghost produce in the Apostles?

A 1. They were filled with the love of God;

2. They were enlightened perfectly to understand the Scriptures and the words of Jesus Christ;

3. They were endowed with an invincible courage to give testimony to the truth;

4. They spoke divers tongues, and performed every sort of miracles;

Q Has the Holy Ghost come down only on the first disciples of Jesus Christ?

A He comes down still every day, into the hearts of the faithful; and it is for this reason that our souls and bodies are called the Temples of the Holy Ghost.

Q What obligation is imposed upon us by this quality of Temples of the Holy Ghost?

A Not to defile by sin those Temples consecrated by the presence of the Spirit of sanctity, and to pay him, there, a faithful worship.

Q What must we do, to draw the Holy Ghost into our souls?

A We must;

1. Ardently desire him;

2. Instantly ask for his coming;

3. Purify our consciences, by a good confession, to receive him.

4. Empty ourselves of the spirit of the world.

Q What reason have we to use those means of obtaining the Holy Ghost?

A 1. The excellence of that divine Spirit;

2. His salutary operations in the soul;

3. Our extreme need of his assistance.

Q What must we do, when we have received the Holy Ghost?

A We must give thanks to God; preserve him with great care; and faithfully correspond with his inspirations.

Q By what marks may we know that we have received the Holy Ghost?

A By those three marks; to wit: and ardent love of God; a burning zeal for his glory, a great courage to follow the maxims of Jesus Christ.



SECOND

LESSON XX

TRINITY SUNDAY.

Q What mystery does the Church celebrate on the first Sunday after Pentecost?

A The principal mystery of our faith, viz. that of the Blessed Trinity.

Q What is the Blessed Trinity?

A It is one God in three Persons, The Father, the Son, and the Holy Ghost.—1. *John* v. 7.

Q Is not the Blessed Trinity the first and principal object of our worship?

A Yes; All the days of our life are consecrated to the Blessed Trinity, and that mystery is the centre of all our Religion.

Q Why then do we consecrate one particular day to the Blessed Trinity?

A For many reasons;

1. To stir up in ourselves the faith of that great mystery;  
2. To make a solemn profession of it;  
3. To renew the remembrance of our Baptism, in which we are, in a special manner, consecrated to those three adorable Persons.—*Mat.* xxviii. 19.

4. To repair our negligence in keeping the Sundays and Holydays, through the year.

Q Why, then, is that festival kept with less solemnity, than many others?

A It is to give us to understand that the pomp of that festival is reserved for heaven;

2. To confess, as it were publicly, our insufficiency worthily to praise that mystery.

3. To signify that the worship due to that mystery, ought to be more interior than exterior.—*John* iv. 24.

Q What have we to do on that day, to honor the mystery of the Blessed Trinity?

A We ought to thank God for having given us the knowledge of that mystery, and beg that he would increase and strengthen our faith.

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Q Are there not some other benefits, for which we ought to thank God in this mystery?

A Yes; we ought to thank the Father for having created us to his image and likeness; the Son for having redeemed us by his blood; and the Holy Ghost, for having sanctified us by his grace.

Q What more should we do in this Festival?

A We should;

1. Take a resolution to lead a holy life;  
2. Strive to live united to our neighbor by Charity, as the three persons of the Blessed Trinity are united by nature.—*John* xvii. 14.

3. Offer our prayers, bestow some alms, and practise some mortification, to obtain the conversion of infidels.

4. Resolve to make with more attention the sign of the Cross, and devoutly repeat, from time to time, these words: *Glory be to the Father, and to the Son, and to the Holy Ghost, as it was &c.*

LESSON XXI.

THE FEAST OF CORPUS CHRISTI.

Q What feast have we next Thursday?

A The feast of *Corpus Christi*.

Q What means the feast of *Corpus Christi*?

A It means the feast of the *Body of Christ*, given to us in the Blessed Sacrament of the Eucharist.

Q What is the end of this solemnity?

A It is to commemorate, in a solemn manner, the love of Jesus Christ in giving himself to mankind in that sacrament.

Q Why is the Eucharist called the Blessed Sacrament?

A Because it is, in effect, the most holy of all the Sacraments.

Q Why so?

A Because the Blessed Sacrament conveys to our souls, not only grace, but the very author of grace.

Q What is done by the Church to solemnize the feast of the Blessed Sacrament?

A She ordains that this holy Sacrament should be exposed to the sight of the faithful on that day and during the Octave, and that it should be carried in procession, to receive their adorations.

Q What are the designs of the Church, in these solemn rites?

A 1. To pay a particular homage to Jesus Christ in the Sacrament of his love;

2. To give him solemn thanks for so ineffable gift;

3. To make a public profession of her faith, concerning that sacrament;

4. To make a reparation of honor, for the outrages, which our Savior receives in that Sacrament from Heretics and bad Catholics;

5. Finally to draw down his blessing, not only on our persons, but also on our houses.

Q What must we do in this festival and during the Octave?

A 1. We must endeavor to assist at the divine service and at the Solemn Procession;

2. Receive the holy Communion with proper dispositions;

3. Assiduously assist at Mass, and the evening Benediction, as convenient, every day during the Octave;

4. To spend, every day some time, in adoration before the Blessed Sacrament.

## LESSON XXII.

## ST. JOHN THE BAPTIST.

Q What feast have we N. next?

A The Nativity of St. John the Baptist.

Q Why does the Church celebrate the birth of that Saint?

A Because St. John the Baptist was born in the state of grace.

Q How did St. John receive Sanctifying grace before he was born?

A From the presence of Jesus Christ, and at the voice of the Blessed Virgin Mary.

Q In what circumstance did this take place?

A When the Blessed Virgin, after having conceived Jesus Christ in her womb, visited her cousin St. Elizabeth,—*Luke i. 39, &c.*

Q Was sanctifying grace the only favor bestowed, on that occasion, upon St. John the Baptist?

A No; he also received, before hand, the use of reason; and he knew by a supernatural light, and adored the Saviour, who had come to visit him.

Q Did not some other wonders distinguish the birth of St. John?

A Yes:

1 An Angel announced his birth to Zachary, his Father,  
2 St. Elizabeth, his Mother conceived him, although she was barren, and in advanced age,

3 At his birth, his Father Zachary recovered his speech, of which he had been deprived for nine months.

Q To what ministry was St. John destined?

A To be the Precursor of Jesus Christ.

Q What do you mean by Precursor of Jesus Christ?

A I mean that St. John was sent, before Jesus Christ, to prepare his people to receive him, and to show him present to them,—*Luke, i. 17, 76.*

Q What was the life of St. John the Baptist?

A He lived in the desert from his most tender years—*Luke* i. 80, and joined the most perfect innocence, to the most austere penance—*Mat.* 3, 4.

Q When did he begin his office of Precursor?

A After having spent about thirty years in the wilderness.

Q How did he prepare men to receive Jesus Christ?

A By preaching penance, and Baptising them in the river Jordan.

Q Was the Baptism of John the same as that of Jesus Christ?

A No; it was not a Sacrament, but a mere religious ceremony by which men embraced penance, after confessing their sins.—*Mat.* 3, 11; *Acts*, xix. 3, 4, 5.

Q Why was he called the Baptist?

A Because he baptized men, and, still more because he baptised Jesus Christ himself.

Q How did St. John the Baptist end his life?

A After a long and painful prison, he was beheaded by order of impious Herod and died a Martyr to chastity.

Q Ought we not to honor much St John the Baptist.

A Yes; because he is one of the greatest and most illustrious Saints of Heaven.

Q How must we honor him?

A Chiefly by a faithful imitation of his virtues; especially of his innocence, his retired and penitent life, his humility, and his love and zeal for the honor of Jesus Christ.

## LESSON XXIII.

## OF ST. PETER AND ST. PAUL.

Q What feast have we next N?

A The feast of the holy Apostles Peter and Paul.

Q Why do we join those two Saints in the same feast?

A 1. Because they are the two chief Founders of our Religion.

2 Because they have shed their blood on the same day for the name of Jesus Christ.

Q What signifies the name of Apostles, which is given them?

A We call Apostles, those who were sent by Jesus Christ to plant his Church.

## I.

Q What was St. Peter before he was called to the Apostleship?

A He was a Fisherman, as most of the other Apostles.

Q To what dignity did Christ raise St. Peter?

A Christ made St. Peter his Vicar upon earth, the Head of his Apostles, and of his whole Church.

Q Did not our Saviour bestow other favors on St. Peter?

A Yes he honored him with many others.

Q Tell us some of them.

A He honored him with the name of *Peter*—*St. John*, 42.

Q What is the meaning of that name?

A It signifies a *Rock*; because he made him the *Rock*, on which he built his Church.—*Mat.* xvi. 18, 19.

Q Is not Jesus Christ himself the *Rock* on which the Church is built?

A Yes; Christ is the principal and invisible *Rock*, that supports the Church; but after him and with dependance on him, St. Peter is the Visible *Rock*, that is, the visible Head and support of the Church.

Q Can that *Rock* ever fail?

A No; Christ has promised that the gates of hell should never prevail against it—*Mat. xvi. 18.*

Q Did not that *Rock* fail, when St. Peter died?

A No; it subsists unshaken in his successors the Bishops of Rome.

Q What other favors did Christ confer on St. Peter?

A He granted him to walk, miraculously on the waters; *Mat. xiv. 29*; he made him a witness of his glorious Transfiguration; *Mat. xvii*; and of his painful agony; *Mark, xvi. 33*; he appeared to him after his resurrection, before he did to the other Apostles; *Luke, xxiv 34*; he gave him preaching more efficacy than to his own; *Acts, ii. 41: iv. 4*; he made his shadow cure every sort of diseases; *Acts, v. 15*; finally, he foretold him the death by which he was to glorify God—*John, xxi. 18, 19.*

Q What were the sentiments of St. Peter towards our Lord?

A St. Peter bore our Lord a sovereign respect, a most ardent love, and an incomparable zeal for his glory.

Q How did St. Peter show his love for his divine Master?

A He underwent every kind of labors and hardships to make him known and adored through all the world.

Q How did that holy Apostle die?

A He died on a Cross, but with his head downwards, at his own request; not judging himself worthy of dying in the same manner as his divine Master.

## II.

Q Who was St. Paul?

A He was a learned Jew; at first a raging persecutor, and afterwards a zealous Preacher of the Gospel of Jesus Christ.

Q How did he become a Preacher of the faith he had persecuted?

A As he was going to Damascus, to put the faithful in chains, our Lord appeared to him, and converted him in a miraculous manner.—*Acts, ix.*

Q Why would our Lord convert him by so wonderful a miracle?

A For two reasons,

1. To give us, in his person, a striking example of the great mercy of God;

2. To render his testimony more receivable.

Q What has been the principal function of St. Paul?

A It has been to preach the Gospel to the Gentiles; for which reason he was called, in a special manner, their Apostle.—*Rom. xi. 13.*

Q Why is he called the great Apostle; or simply the Apostle?

A It is on account,

1. Of his extraordinary vocation to the Apostleship.—*Gal. i. 1, 11, 12.*

2. Of his immense labors for the faith;

3. For the innumerable sufferings he has endured for the name of our Lord;

4. Of his great revelations, and his rapture to the third heaven.—*2 Cor. xii;*

5. Of the wonderful fruits of his preaching and the multitudes which he has converted;

6. Of his sublime virtues.

Q What kind of Martyrdom did he suffer?

A He was beheaded by order of Nero.

Q Where did he suffer Martyrdom?

A At Rome, with St. Peter.

Q Were not St. Peter and St. Paul equal in dignity?

A No: St. Paul was inferior to St. Peter in point of jurisdiction.

Q How was this?

A St. Paul, indeed, had full power over all other Christians, but none over the Apostles; whereas St. Peter was set over all the sheep of Christ, among whom, St. Paul and the other Apostles were certainly numbered.

Q Should we not honor much St. Peter and St. Paul?

A Yes; because they are the greatest among the Apostles, the Princes of the Church, and the fathers of our Faith.

Q How must we celebrate their feast?

A 1. By praising and blessing God for all the graces which he has bestowed on those two Apostles, and for all the blessings, we have received through their ministry;

2. By imploring their protection with a particular confidence;

3. By cherishing more and more the faith they have preached and sealed with their blood.

4. By imitating their virtue;

5. By profiting by the lessons, they have left us in their epistles.—*Heb.* xiii. 7.

#### LESSON XXIV.

#### ON THE VISITATION OF THE BLESSED VIRGIN MARY.

Q What feast have we next N?

A The feast of the Visitation of the Blessed Virgin Mary.

Q Is this a feast of obligation?

A No, but it is a day of more than ordinary devotion.

Q Why so?

A Because the Church commemorates on this day, that charitable and humble visit which the Blessed Virgin paid to her cousin St. Elizabeth.—*Luk.* 1. 39–56.

Q In what condition were they both?

A They were both pregnant, the Blessed Virgin of Jesus Christ, the Son of God, and St. Elizabeth of John the Baptist, his Precursor.

Q What happened at their meeting?

A So soon as the Blessed Virgin spoke, the infant in the womb of Elizabeth leaped for joy, and adored his Savior.

Q What said Elizabeth to the Blessed Virgin?

A She saluted her in these words: *Blessed art thou among women, and blessed is the fruit of thy womb; And then added, whence is this to me, that the mother of my Lord should come to me?*

Q What do we learn from this?

A We learn with what sentiments we ought to approach to Jesus Christ in the holy communion.

Q What was the answer of the Blessed Virgin?

A She answered by that divine canticle, Magnificat, in which, with transport of gratitude and joy, she glorifies God, and confesses her own lowness.—*Luke* i. 46.

Q What do we learn from that canticle?

A We learn how to express our humble gratitude after Communion.

Q Why does the Church repeat every day that canticle in her office?

A To commemorate the heavenly joy, which the Holy Ghost poured, on that day, into the hearts of Mary, John, and Elizabeth.

Q What must we beg of God, on that day, by the intercession of the Blessed Virgin?

A 1. A share in those graces, with which Christ filled St. John;

2. Grace, so to regulate our visits and conversations, as to render them agreeable to God, and profitable to our Neighbor.

Q What rules are we to observe in our visits?

A The first rule is that idle visits, and much more such as are dangerous, be carefully avoided,

Q Why so?

A Because our soul and our time are the price of the blood of Jesus Christ.

Q What is the 2d rule?

A It is that our visits be governed by a right intention.

Q What must be then our intention?

A That is to say, our visits should be made out of a principle of duty, charity, christian friendship, gratitude, or respect.

Q What visits are most agreeable to God.

A The visit of the poor, the sick, the afflicted, to afford them all the comfort and assistance in our power.

Q What directions can you give as to conversation?

A A good Christian will take care to avoid those faults, which are generally found in worldly conversations.

Q What are those faults?

A Chiefly these five.

1. Unprofitable discourse;
2. Commending worldly pomp or vanities;
3. Detraction;
4. Vain boasting;
5. Words any ways bordering upon immodesty;

## LESSON XXV.

## THE ASSUMPTION OF THE BLESSED VIRGIN MARY.

Q What feast have we next N?

A The feast of the Assumption of the Blessed Virgin Mary.

Q What is the feast of the Assumption?

A It is the day on which the Blessed Virgin, after a most precious death, was raised to life again, taken up in body and soul to heaven, and placed in glory above all the Angels and the Saints.

Q Has the Blessed Virgin Mary been truly glorified in body and soul?

A Yes; this is commonly held, by the faithful and the holy Doctors, as a traditionary pious belief, but no article of faith.

Q On what is this pious belief grounded?

A It is grounded;

1. On an ancient and venerable Tradition;
2. On the great conformity of that belief to the sentiments of piety and respect which are due to the glorious Mother of God;

3. Because the primitive Church, who was so solicitous in seeking after, and preserving the Relics of the Apostles and other Saints, makes no mention of the Relics of the Mother of God.

Q What was the pomp and glory of the Blessed Virgin's Assumption?

A It was ineffable, and proportionate to her merits and dignity of Mother of God.

Q By what virtue did the Blessed Virgin merit so great a glory?

A It was chiefly by her humility, poverty of Spirit, patience in suffering, and fidelity in complying with the holy will of God.

Q Why does the Church in the Mass of this day, invite us to rejoice?

A Because we have great reason, on this occasion, to congratulate;

1. With the Blessed Virgin herself, for the consummation of her grace and glory.

2. With the Court of heaven, in the triumph of their Queen;

3. With ourselves for having a Mother of mercy, to intercede for us, by the merits of her Son the throne of God.

Q How are we to solemnize this festival?

A 1. By fasting on the eve of it;

2. By going on that day to confession and to communion;

3. By devoutly assisting at the divine service;

4. By renewing our devotion to the Blessed Virgin.

Q In what does that devotion consist?

A 1. In the great veneration and profound homage, we pay to the Blessed Virgin;

2. In the love and confidence, we entertain for her;

3. In frequently calling upon her intercession;

4. And, chiefly, in a faithful imitation of her virtues.

Q What virtues are we bound more particularly to imitate in Mary?

A Her incomparable purity.—Her most profound humility.—Her love of poverty.—Her invincible patience.—Her conformity to the holy will of God.—Her contempt of the world.—Her tender love of Jesus Christ.

Q Do we not, by the honors we pay to Mary, equal her to her Son?

A By no means; Mary, in her greatest exaltation, remains a mere creature, and consequently, infinitely beneath her Son.

## LESSON XXVI.

## THE NATIVITY OF THE BLESSED VIRGIN.

Q What feast have we next N?

A The feast of the Nativity of the Blessed Virgin Mary.

Q Is this a feast of obligation?

A No; But of great Devotion, with an octave, and an Indulgence.

Q Why does the Church celebrate, with a particular feast, the Nativity of the Blessed Virgin.

A 1. Because the Blessed Virgin is born full of divine grace;

2. Because her birth announced the coming of Jesus Christ, whose Mother she was to be.

Q Who were the Blessed Virgin's Parents?

A It is generally believed, that St. Joachim and St. Ann were the parents of the Blessed Virgin.

Q Of what family was she?

A Of the Royal family of David.—*Luke i, 27.*

Q Were her Parents rich and in a high station in the world?

A No; their life was poor and obscure.

Q Why did God permit the glory of the family of David to be thus obscure in the Parents of the Mother of God?

A To teach us the contempt of worldly grandeurs.

Q What was the name given to the Blessed Virgin by her Parents?

A *The name of the Virgin was Mary.*—*Luke i. 27.*

Q What is the meaning of that name?

A *Mary signifies Sovereign Lady, and Star of the Sea.*

Q Ought we not to bear a great reverence to the name of MARY?

A Yes; on account of its excellence and her good will to pray for those who call upon her name:

Q What is most worthy of notice in the first years of the Blessed Virgin?

A It is the promise she made to God to remain always a Virgin, which was, till then, without example.—*Luke, i, 34.*

Q What kind of life did the Blessed Virgin lead?

A The Blessed Virgin led a poor, humble, and hidden life, ever occupied in God and in the observance of every duty.

Q How ought we to celebrate the feast of her nativity?

A 1. by rejoicing with the Church at that happy birth;

2. By praising and thanking God for the favors, he bestowed, on that day, on the Blessed Virgin;

3. By paying some particular homage to the Blessed Virgin, attending divine service, receiving the Sacraments, &c.

4. By reviving in our souls the grace of our spiritual birth in Baptism.

## LESSON XXVII.

## ALL SAINTS.

Q What feast have we next N?

A The feast of all Saints.

Q What is the feast of all Saints?

A It is a feast established by the Church, in honor of all the Saints, who reign with God in heaven.—*Apoc. vii. 9.*

Q Why has the Church instituted such a feast?

A For Several important reasons:

1. To make us honor all the Saints, without exception;

2. To give us the means of repairing the faults committed through the year, in their particular feasts;

3. To obtain more easily the graces of God, by multiplying our intercessors;

4. To excite ourselves to the practice of virtue, by the sight of so many united examples of saints of every age, sex, and condition, and of the reward they now enjoy.—*Heb. xii. 22, 23.*

Q How must we celebrate that feast?

A By complying with the views of the Church, just now mentioned; by fasting on the eve; assisting at the divine service, and receiving the Sacrament on the festival day.

Q What should be the occupation of our mind during that festival and its octave?

A To meditate on, and to sigh after, the happiness of the Saints.

Q What is the happiness of the Saints?

A They are now free from all kinds of evils;—*Apoc. xxi. 4.* they see God face to face;—*1 Cor. xiii. 12.* they love him perfectly; and feel an inexpressible joy in the possession of him.—*1 John iii. 2.*

Q Shall their bodies share in the happiness of their souls?

A Yes; the bodies of the Saints, after the last resurrection, shall share in the glory of their souls, as they have shared in their good works, during life, and they shall be endowed with admirable qualities.

Q What are those qualities?

A They are brightness, impassibility, agility, subtilty.—*1 Cor. xv. 42, &c.*

Q What is that brightness?

A *The Just shall shine, as the Sun, in the kingdom of their Father.*—*Matt. xiii. 43.*

Q What is that impassibility?

A An entire exemption from weakness and suffering.—*Apoc. xxi. 4.*

Q What is that agility?

A They shall be able, after the manner of spirits, to transport themselves, in an instant from one place to another, whatever may be the distance.

Q What is that subtilty?

A They shall be able to pass through the thickest bodies, as Jesus Christ passed through the stone, that covered his sepulchre; and entered the room, where his Apostles were, the doors being shut.—*John 19; 25.*

Q How long will the happiness of the Saints last?

A It will last for ever, and nothing shall ever be able to disturb or diminish it.—*Matt. xxv. 46. John xvi. 33.*

Q May we all aspire to that happiness?

A Yes: we may and ought to aspire to it; since *God will have all men to be saved, and Christ Jesus gave himself a redemption for all.*—*1 Tim. 2, 4, 6.*

Q What must we do to obtain it?

A We must follow the footsteps of the Saints, and endeavor to do as they have done.—*Heb. vi. 12.*

Q What have the Saints done?

A They have shunned sin with a great care; they have practised virtue with great fidelity; and, if any of them had the misfortune of falling into sin, they repaired their faults by a severe penance.

### LESSON XXVIII.

#### ALL SOULS.

Q What day follows the feast of all Saints?

A It is the commemoration of all the souls departed; that is, a day destined by the Church, to pray generally, for all the souls detained in Purgatory.

Q What are the pains of purgatory?

A They consist,

1. In a privation, for a time, of the sight of God;
2. In very great sufferings.

Q Do souls, in Purgatory, suffer the pain of fire?

A It is not an article of faith that they do; but it is a belief conformable to Scripture and tradition.—*1 Cor. iii. 15.*

Q Can the souls, suffering in Purgatory, be relieved in their pain?

A Yes; they may be relieved by the prayers, fasts, and alms-deeds of the Faithful, and, above all, by the holy Sacrifice of the Mass.

Q What motives have we to induce us to this devotion of praying for the dead?

A To pray for the dead is an exercise of the love of God, and of charity both to our neighbor and to ourselves.



Q How is it an exercise of the love of God?

A Because, by contributing to the delivery of those souls, we contribute to the glory of God, whom they will love and praise in heaven.

Q How is it charity to our neighbor?

A Because they are the souls of our Christian Brethren, who greatly deserve our compassion, on account of the great pains, they endure.

Q How is it a charity to ourselves?

A Because,

1. It puts us in mind of the next world and warns us to prepare for it;
2. It provides us with friends in heaven, who will not fail to assist us with their intercessions;
3. It gives us a greater right to receive the like relief, when we come to Purgatory;
4. It encourages us to avoid the least venial sins, and to do all the penance we can; which are the most effectual means to avoid both hell and purgatory.

#### LESSON XXX.

#### THE PRESENTATION OF THE BLESSED VIRGIN

Q What feast have we next?

A The feast of the Presentation of the Blessed Virgin.

Q Is it a feast of obligation?

A No; it is only a feast of devotion.

Q What does the Church wish to recall to our mind by this feast?

A A pious tradition of the eastern church.

Q What do we learn from that tradition?

A That the Blessed Virgin Mary was consecrated to God from her infancy, and presented to him in his holy temple.

Q What reason have we to believe this?

A We should easily believe all that is advantageous to the Blessed Virgin, when it is not contrary to Faith.

Q But, what is certain on this point?

A That, in effect, the Blessed Virgin was in a special manner consecrated to God from her most tender years, and brought up under the special care and protection of his providence.

Q What relation had she with the Temple?

A She was the living Temple, in which the Son of God, made man, was to dwell.

Q What fruit are we to draw from this festival?

A We must imitate the Blessed Virgin, by presenting and dedicating ourselves, as she did, to the service of God.

Q How may we render ourselves worthy of this honor?

A By prayer, chastity, and modesty.

Q What ought they to do, who have already dedicated themselves to God?

A To renew, on this day, their vows or purposes of serving God.

Q What advice would you give to those, who are not yet settled in any state?

A 1. To resolve from this day forward, under the patronage of the Blessed Virgin, to give themselves entirely to God.

2. To beg, by her intercession, that God would be pleased to direct them to that state of life, in which they shall best serve him and save their souls.

Q What should Mothers do in this feast?

A They should,

1. Offer their children to God, and afterwards daily renew the oblation.

2. Beg grace so to educate them, that they and their children may both inherit eternal life.

## LESSON XXX.

## ON THE FEAST OF THE HOLY PATRON.

Q What feast have we next N?

A The feast of St. N. Patron of this congregation.

Q What means this word, Patron?

A Patron means a Protector and a model.

Q Is it in that sense, that the Church assigns Patrons to us?

A Yes; it is to the end, that we may have in them advocates before God, and patterns of every sort of virtues.

Q Could you relate something of the holy Patron of this place?

A Yes. (*Here let a short account be given of the life and principal virtues of the Saint.*)

Q What are our duties to our holy Patrons.

A We are to honor them, ask their intercession, and imitate their virtues.

Q Should we not celebrate the feast of our holy Patrons?

A Yes; we should celebrate it with great devotion.

Q How is this to be done?

A By devoutly assisting at the divine service; and endeavoring, on that day, to confess our sins, and receive the holy Communion.

Q What is the Patron of the Cathedral Church, and of the Diocese of Bardstown?

A It is St. Joseph.

Q What do we principally honor in the person of St. Joseph?

A His quality of Husband to the Blessed Virgin Mary, and of the reputed Father of Jesus Christ.—*Mat. i. 16; Luke. iii. 23.*

Q What were the peculiar privileges conferred by Almighty God on St. Joseph?

A Chiefly three;

1. To have been the head of the holy Family; and in

that quality, to have been respected and obeyed by the Blessed Virgin, and Jesus Christ himself.—*Luke, ii. 51.*

2. To have enjoyed the familiar conversation of the two most holy persons in the world, to wit: Jesus and Mary.

3. To have received the singular favor of being assisted, at his death, by Jesus and Mary.

Q What virtues are we chiefly to imitate in St. Joseph?

A 1. His great innocence and purity of life.—*Mat. ii. 19;*

2. His consummate prudence;

3. His perfect submission to the orders of Providence—*Mat. ii. 14;*

4. His retired and laborious life.—*Mat. xiii. 55.*

5. His constant love and zeal for Jesus Christ.—*Luke, ii. 48.*

## LESSON XXXI.

## ON THE DEDICATION OF THE CHURCH.

Q. What feast have we next N?

A The feast of the Dedication of the Cathedral of this Diocese.

Q What is the feast of the Dedication of a Church?

A It is the day in which that Church was consecrated and dedicated to the divine worship.

Q What are the acts of divine worship performed in our Churches?

A A Church is a place destined to offer up our prayers, to hear the word of God, to sing his praises; but chiefly to celebrate the holy sacrifice of the Mass, and to receive the holy Sacraments of the Church.

Q How is the dedication or Consecration of the Church made?

A It is made by the Bishop, with great solemnity, and many Ceremonies.

Q Why are the Churches thus consecrated?

A It is to inspire a great reverence for those holy places.—*Mat. xxi. 12, 13.*

Q For what other reason?

A Because we consider our Churches as images of the Blessed city and Church of the Saints in heaven.

Q Why is the name of a Saint assigned to every Church?

A It is;

1. To signify that this Church is consecrated to God, in memory of that Saint;

2. That the Faithful, who meet in that Church may have a Patron, who may be, in heaven, their intercessor and model.

Q Why do we celebrate every year the memory of the dedication of the Church?

A 1. To renew in our hearts the respect, we ought to entertain for the holy place;

2. To remind us that our Souls and bodies, are also the temples of God, consecrated to him by Baptism.—1. *Cor.* iii. 16, 17, vi. 19.

Q What must we do, to celebrate worthily this feast of the Dedication?

A 1. We must admire the goodness of God who condescends to dwell among us.—2. *Paral.* vi. 18.

2. Thank him for all the goods we have received from him, in his holy temple.—2. *Cor.* ix. 15.

3. Ask him pardon and make reparation of honor for the immodesties, irreverences, and other sins which we or others may have committed in it.

4. Make a resolution to come often to pray and Worship God in that holy place.—*Psal.* v. 3.

5. Considering that we are ourselves the temple of God, resolve to avoid whatever is contrary to the Sanctity of it.—*Col.* i. 22. 2. *Pet.* iii. 14.

## LESSON XXXII.

## ON EMBER DAYS.

Q What are the Ember-days?

A They are fasts, which the Church commands to be kept in one week of each of the four seasons of the year, on Wednesday, Friday and Saturday.

Q Whence comes that name?

A From the primitive custom of using Sack-cloth and ashes, in time of public penance; or, because, on those days, the Christians fasting 'till night, did then content themselves with a cake, baked under the embers or ashes, which was called Ember-bread.

Q When were these fasts instituted?

A They were observed in the Church of Rome, before the fifth age; and St. Leo, who was then Pope, affirms them to be of Apostolical tradition.

Q For what reason are they observed?

A For three reasons.

Q What is the first reason?

A To consecrate and sanctify every season of the year, by a penance of some days.

Q What is the second reason?

A To make, by abstinence, a kind of sacrifice to God of the fruits of the earth; to thank him for them; to beg that he would preserve what he has already bestowed, and give a blessing to what we next expect.

Q What is the third reason?

A To beg of God good Pastors for his Church; her ministers being generally ordained, at these times.

Q Why is the whole Church engaged in fasting and prayer, for the obtaining of good Pastors?

A Because the salvation of the people depends, in a great degree upon their Pastors. God sends them good Pastors, in his mercy; and he suffers bad ones, in the midst of them in punishment of their sins.

Q For what intention, then, are we to pray and fast, on the Ember-days?

A For the intentions of the Church, as they have just now been explained.

Q When do the Ember-days come?

A They are always, on the Wednesday, Friday, and Saturday, after the first Sunday in lent; after Whit-Sunday, after the 14th of September; and after the 13th of Decem-  
ber.

## MORNING PRAYERS.

*R. B. As soon as you awake, raise your heart to God; make the sign of the Cross; offer yourself to him; put on your clothes with modesty and diligence; then take holy water, and blessing yourself go on your knees, and say your prayers in the manner following:*

✠ 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 more.—*Amen.*

*Let us implore the grace of the Holy Ghost, to pray well.*

Come, O Holy Ghost! Replenish the hearts of thy Faithful, and kindle in them the fire of thy divine love. Impress our minds with the respect and attention, which we owe to the presence of our God, our Father, and our Judge, before whom we presume to appear, and to whom we dare to put up our prayers; whereas we are but dust and ashes.

## AN ACT OF ADORATION.

O my God! I adore thee, as my Creator and Sovereign Lord; I am nothing before thee; I depend on thee, and submit myself entirely to thee.

## AN ACT OF FAITH.

O my God! I firmly believe all the sacred truths, the holy Catholic Church believes and teaches, because thou hast revealed them, who canst neither deceive, nor be deceived.

## AN ACT OF HOPE.

O my God! Relying on thy goodness and promises, I hope to obtain pardon for my sins, the assistance of thy grace, and life everlasting; through the merits of Jesus Christ, and by the intercession of his blessed Mother and the Saints.

## AN ACT OF LOVE.

O my God! I love thee above all things, with my whole heart and soul; purely because thou art infinitely perfect and deserving of all love. I love also my Neighbor as myself, for the love of thee; I forgive all that have injured me, and ask pardon of all, I have injured.

## AN ACT OF THANKSGIVING.

O my God! I give thee thanks for having created me; for having preserved me; for having redeemed me by the blood of thy Son; for having made me a Child of thy Church; and, generally, for all the favors, I have received from thy infinite goodness.

*Let us foresee the sins, we are most subject to, and make a firm resolution to avoid them.—(pause a while; then say:)*

## AN ACT OF CONTRITION.

My conscience, O my God, still reproaches me with many sins and infidelities. I repent sincerely of them, in thy presence, and for thy sake; and I resolved to be henceforward more diligent in shunning and correcting them. Strengthen, O Lord! my resolution; and perfect in me, what thy grace has begun.

## AN ACT OF OFFERING.

O Lord, I offer up unto thee my soul and body, my whole being, all my thoughts, words, actions and sufferings of this day. May all, O my God! be directed to thy greater glory and my Salvation. Alas! this day shall perhaps be the last of my life; permit me not to be so unhappy, as to abuse it.

## AN ACT OF PETITION.

I acknowledge, O my God! that I can do no good towards my salvation, without the help of thy holy grace, but, with it, I can do all things. Grant me then, O Lord, through Jesus Christ thy Son, all the graces I stand in need of, to spend this day holily, and to fulfil all thy holy commandments.

*Let us address to God the prayer, which his Son has given us; and let us join to it the Angelical Salutation, and the Apostle's Creed.*

## THE LORD'S PRAYER.

Our Father, who art in heaven; hallowed be thy name; thy kingdom come; thy will be done on earth, as it is in heaven; give us, this day, our daily bread; and forgive us our trespasses, as we forgive them, who trespass against us; and lead us not into temptation; but deliver us from evil.—*Amen.*

## THE ANGELICAL SALUTATION.

Hail! Mary, full of grace; the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God; pray for us Sinners, now, and at the hour of our death.—*Amen.*

## THE APOSTLES CREED.

I believe in God, the Father Almighty, Creator of heaven and earth;—And in Jesus Christ, his only Son, our Lord;—Who was conceived 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;—He ascended into heaven, sitteth at the right hand of God, the Father Almighty;—From thence he shall come to judge the living and the dead;—I believe in the holy Ghost. The holy Catholic Church, the Communion of Saints;—The forgiveness of sins;—The resurrection of the Body;—And life everlasting.—*Amen.*

## LET US PRAY.

O Lord God Almighty, who hast granted us to come to the beginning of this day; preserve us during it by thy power that we may not, this day, fall into any sin; but that all our thoughts, words and actions, being directed by thy grace, we may accomplish the rules of thy justice; through Jesus Christ our Lord.—*Amen.*

*Let us pray for our holy Father the Pope, our Rev. Bishop, all the Pastors and Ministers of the Church, for our Rulers, for those who have recommended themselves to our prayers; and generally for all those, for whom we are bound to pray.*

Lord God Almighty, who art the Author of all good; grant we beseech thee, to us, and to all those for whom we pray to thee, an increase of faith hope and charity. And, that we may obtain what thou promisest, make us love what thou commandest.

O Holy Virgin, most worthy Mother of God, show thyself to be our Mother also; and prevail on Him to hear our prayers, who for our Redemption, vouchsafed to be born of thee.

And ye, O Blessed Spirits, to whose care we are committed, Great Saints, whose names we have the honor to bear; ye all the Elect and Friends of God; vouchsafe to intercede also for us, at the throne of the divine Majesty, that he would establish our days and our actions in his holy peace. preserve us from all evil, and lead us to eternal life. And may the souls of the faithful departed, through the mercy of God, rest in peace.—*Amen.*

*Your morning prayer being ended, devote some time, especially on Sundays and Holy-days, to holy meditation, or reading some pious reflections, with pauses and holy affections and resolutions. The lessons of this Catechism will afford you useful subjects of meditation. For those, who have it not in their power to devote a set time, every day, to meditation, the following reflections may be usefully read every morning;*

Let us consider that this day is given to us, to employ it in the great work of our Salvation;—that it is highly necessary to spend it well;—that perhaps it shall be the last of our life;—that at the hour of death, we shall wish to have led a holy life;—that it is a great folly not to provide for a happy eternity;—that is an extreme ingratitude not to live for Him, who has laid down his life for us;—let us take proper measures not to fall, to day, into the same faults as we committed yesterday.—Let us not suffer this day to pass without nourishing our Soul with some pious reading.—Let us raise, from time to time, our minds and hearts to God.—Let us shun idleness, and every other sin.—Finally, let us lead a life regular, abounding in good works, and conformable to that of Jesus Christ our head and model; that by this means, we may arrive at the possession of eternal life.—*Amen.*

Conclude your morning devotions by the following prayers.

A PRAYER TO THE BLESSED VIRGIN.

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

A PRAYER TO THE ANGEL GUARDIAN.

O Angel of God, who art my Guardian! since a merciful providence has committed me to thy care; enlighten, govern, direct and preserve me, this day (this night); and protect me at the hour of my death.—*Amen.*

A PRAYER TO INVOKE INTO OURSELVES THE LIFE OF JESUS CHRIST.

O Jesus, living in Mary! come and live in thy servant, in the spirit of thy sanctity, in the fullness of thy power, in the perfection of thy ways, in the truth of thy virtues, in the communion of thy mysteries. Triumph over all adverse powers, in thy Holy Spirit, for the glory of thy Father.—*Amen.*

THE ANGELUS DOMINI.

To be said every morning, noon and evening, in memory of the adorable Mystery of the Incarnation of our Blessed Saviour.

1. The Angel of the Lord declared unto Mary; and she conceived of the Holy Ghost. *Hail Mary, &c.*
2. Behold the handmaid of the Lord; be it done unto me, according to thy word. *Hail Mary, &c.*
3. and the Word was made flesh; and he dwelt among us. *Hail Mary, &c.*

LET US PRAY.

Pour fourth, we beseech thee, O Lord! thy grace into our hearts; that we, to whom the Incarnation of Christ thy Son, was made known by the message of an Angel, may by his Passion and Cross, be brought to the glory of his Resurrection. Through the same Christ, our Lord.—*Amen.*

EVENING PRAYERS.

✠ 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 more.—*Amen.*

Let us implore the grace of the Holy Ghost, to pray well. Come, O Holy Ghost! Replenish the hearts of thy Faithful, and kindle in them the fire of thy divine love. Impress our minds with the respect and attention, which we owe to the presence of our God, our Father, and our Judge, before whom we presume to appear, and to whom we dare to put up our prayers; whereas we are but dust and ashes.

AN ACT OF ADORATION.

O my God! I adore thee, as my Creator and Sovereign Lord; I am nothing before thee; I depend on thee, and submit myself entirely to thee.

AN ACT OF FAITH.

O my God! I firmly believe all the sacred truths, the holy Catholic Church believes and teaches, because thou hast revealed them, who canst neither deceive, nor be deceived.

## AN ACT OF HOPE.

O my God! relying on thy goodness and promises, I hope to obtain pardon for my sins, the assistance of thy grace, and life everlasting; through the merits of Jesus Christ, and by the intercession of his blessed Mother and the Saints.

## AN ACT OF LOVE.

O my God! I love thee above all things, with my whole heart and soul, purely because thou art infinitely perfect and deserving of all love; I love also my Neighbor as myself, for the love of thee; I forgive all that have injured me and ask pardon of all I have injured.

## AN ACT OF THANKSGIVING.

O my God! I give thee thanks, for having created me for having preserved me; for having redeemed me by the blood of thy Son; for having made me a child of the Church; and, generally, for all the favors, I have received from thy infinite goodness.

*Let us implore the grace of God, to know and detest our Sins*

Great God, sovereign Judge of the living and the dead who wilt not the death of the sinner, but that he be converted and live; I humbly present myself before thee, and give thee an account of this day. Give light to my mind that I may know my sins; and sorrow to my heart, that I may detest them, as they deserve to be detested.

*Let us examine our consciences on the sins which we have committed this day, by thoughts, words, actions and omissions; insisting particularly on the failings we are most subject to.*

A PAUSE—*After which say:*

I confess to Almighty God; to Blessed Mary ever Virgin; to Blessed Michael the Archangel; to Blessed John the Baptist; to the holy Apostles Peter and Paul, and to all the Saints; that I have sinned exceedingly, in thought, word and deed; through my fault; through my fault; through my most grievous fault. Therefore, I beseech Blessed Mary, ever Virgin; Blessed Michael, the Archangel; Blessed John the Baptist; the holy Apostles Peter and Paul, and all the Saints; to pray to the Lord our God for me.

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

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

## AN ACT OF CONTRITION.

O my God! I am heartily sorry for having offended thee because thou art infinitely good, infinitely amiable, and sin displeases thee, in the highest degree; I make a firm resolution, with the help of thy grace, never more to offend thee. I hope for pardon of my sins through the merits of the passion and death of thy Son, our Lord; and purpose to confess them.



## THE LITANY

## OF THE HOLY NAME OF JESUS

FOR MONDAY, WEDNESDAY AND FRIDAY.

Lord have mercy on us.  
 Christ have mercy on us.  
 Lord have mercy on us.  
 Jesus, hear us.  
 Jesus, graciously hear us.  
 God the Father of heaven; *Have Mercy on us*  
 God the Son, Redeemer of the World;  
 God the Holy Ghost;  
 Holy Trinity, one God;  
 Jesus, Son of the living God;  
 Jesus, splendor of the Father;  
 Jesus, brightness of eternal light;  
 Jesus, King of Glory;  
 Jesus, Sun of Justice;  
 Jesus, Son of the Virgin Mary;  
 Jesus, most amiable;  
 Jesus, most admirable;  
 Jesus, the mighty God;  
 Jesus, Father of the World to come;  
 Jesus, Angel of the great Counsel;  
 Jesus, most powerful;  
 Jesus, most patient;  
 Jesus, most obedient;  
 Jesus meek and humble of heart;  
 Jesus lover of Chastity;  
 Jesus, our Lover;  
 Jesus, God of peace;  
 Jesus, Author of life;  
 Jesus, Model of virtues;  
 Jesus, zealous of Souls;  
 Jesus, our God;  
 Jesus, our refuge;  
 Jesus, Father of the Poor;

*Have Mercy on us*

Jesus, Treasure of the Faithful;  
 Jesus, good Shepherd;  
 Jesus, true Light;  
 Jesus, eternal Wisdom;  
 Jesus, infinite goodness;  
 Jesus, our Way and our Life;  
 Jesus, Joy of the Angels;  
 Jesus, King of the Patriarchs;  
 Jesus, Inspirer of the Prophets;  
 Jesus, Master of the Apostles;  
 Jesus, Teacher of the Evangelists;  
 Jesus, strength of Martyrs;  
 Jesus, Light of Confessors;  
 Jesus, Purity of Virgins;  
 Jesus, Crown of all Saints;  
 Be merciful unto us;—*Hear us, O Jesus.*  
 Be merciful unto us;—*Spare us, O Jesus.*  
 From all evil;—*Lord Jesus, deliver us.*  
 From all sin;  
 From thy wrath;  
 From the snares of the devil;  
 From the Spirit of uncleanness;  
 From eternal death;  
 From the neglect of thy inspirations;  
 By the mystery of thy holy Incarnation;  
 By thy Nativity;  
 By thy Childhood;  
 By thy most divine Life;  
 By thy Labors;  
 By thy Agony and Passion;  
 By thy Cross and Anguish;  
 By thy death and Burial;  
 By thy Resurrection;  
 By thy Ascension;  
 By thy Joys;  
 By thy Glory;  
 Lamb of God, who takest away the sins of the  
 world;—*Spare us, O Jesus.*  
 Lamb of God, &c.—*Hear us, O Jesus.*

*Have Mercy on us*

Lamb of God, &c.—*Have mercy on us, O Jesus:*  
Jesus, hear us;  
Jesus graciously hear us.

## LET US PRAY.

O Lord Jesus Christ, who hast said: *ask, and you shall receive; seek, and you shall find; knock, and it shall be opened unto you;* grant, we beseech thee, to our petition, the affection of thy most divine love; that we may love thee with our whole heart, show that love in our words and works, and never desist from thy praise; Who livest and reignest, world without end.—*Amen.*

## THE LITANY

## OF THE BLESSED VIRGIN,

FOR SUNDAY, TUESDAY, THURSDAY AND SATURDAY.

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;  
God the Son Redeemer of the world;  
God the Holy Ghost;  
Holy Trinity one God;  
Holy Mary;—*Pray for us.*  
Holy Mother of God;  
Holy Virgin of Virgins;  
Mother of Christ;  
Mother of divine grace;  
Mother most pure;  
Mother most chaste;  
Mother undefiled;  
Mother untouched;

*Have Mercy on us.*

*Pray for us.*

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 Honor;  
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 weak;  
Refuge of Sinners;  
Comforter of the afflicted;  
Help of Christians;  
Queen of Angels;  
Queen of Patriarchs;  
Queen of Prophets;  
Queen of Apostles;  
Queen of Martyrs;  
Queen of Confessors;  
Queen of Virgins;  
Queen of all Saints;  
Lamb of God, who takest away the sins of the world;—*Spare us, O Lord.*  
Lamb of God &c.—*Hear us, O Lord.*  
Lamb of God &c.—*Have mercy on us.*

Christ hear us.

Christ graciously hear us.

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

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

LET US PRAY.

Defend we beseech thee, O Lord, by the intercession of Blessed Mary, ever Virgin, this thy Family from all adversity; And, as with our whole heart we lie prostrate before thee, defend us from the snares of our enemies; Through Jesus Christ our Lord.—*Amen.*

Pour down thy blessing, O Lord, on thy holy Church, on our holy Father the Pope, on this Diocese, on our Reverend Bishop, and on all Pastors of Souls; on this Country, on our Rulers, and all Superiors temporal and spiritual; on this Congregation; on this Family; on our Parents; Relations, Benefactors, Friends and enemies. Help the Poor, the Sick, and those who are in their agony. Convert all Sinners, and enlighten all heretics and Infidels.

Our Father &c. Hail Mary &c. I believe in God &c. as above, page 157.

*Let us pray for the souls of the Faithful departed, and, particularly, for those of our Friends and Benefactors.*

PSALM CXXIX.

Out of the depths, I have cried unto thee, O Lord! Lord hear my voice.

Let thine ears be attentive to the voice of my supplication.

If thou, O Lord, wilt mark iniquities; Lord, who shall stand it?

For with thee, there is merciful forgiveness; and by reason of thy law, I have waited for thee, O Lord.

My soul hath relied on his word; my soul hath hoped in the Lord.

From the morning watch, even until night, let Israel hope in the Lord.

Because with the Lord there is mercy; and with him plentiful Redemption.

And he shall redeem Israel, from all his iniquities.

V. Eternal rest give unto them, O Lord!

R. And let perpetual light shine upon them.

V. May they rest in peace.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

LET US PRAY.

O God the Creator and Redeemer of all the faithful, grant to the souls of thy servants departed, the remission of all their sins, that through pious supplications, they may obtain that pardon which they have always desired, who livest and reignest world without end.—*Amen.*

*Let us recommend our rest to God, to the Blessed Virgins, and the Saints,*

V. Vouchsafe, O Lord, this night to keep us without sin.

R. Have mercy on us, O Lord! have mercy on us.

LET US PRAY.

Visit, we beseech thee, O Lord, this habitation; and drive away from it all the snares of the enemy. Let thy holy Angels dwell therein, to preserve us in peace: and may thy blessing be upon us forever through Jesus Christ our Lord.—*Amen.*

Most holy Virgin, Mother of mercy; my good Angel, my holy Patrons, all ye blessed Saints in heaven; I implore your powerful protection. Intercede for me, I beseech you, before the Lord; that he may be pleased to pour his blessings on me, to grant me a quiet night, and the grace of a holy and happy death.—*Amen.*

My God! I offer up unto thee the rest, I am going to take, in union with the rest which my Savior Jesus Christ has taken upon earth, and with his death and burial.—I offer also my awaking in the morning in honor of his awaking, and of his glorious Resurrection. I adore the dispositions of his sacred heart in these various states, and humbly beg of thee the favor of being made partaker of them.—*Amen.*

V. May our evening prayer ascend unto thee, O Lord.

R. And may thy mercy descend upon us.

*N. B. After night prayers, if you observe the excellent practice of morning meditation, read some pious reflections for the next morning. Then undress yourself modestly and in silence, taking holy water, make the sign of the Cross with it on yourself and on your bed; Being in bed, endeavor to fall asleep having your mind occupied in some good thought, as of death, of the eternal rest of heaven, of the burial of our Lord of the presence of God in whose bosom you are, and such like. When you awake, during the night, raise your mind to God and unite yourself to all those who are at that time employed in praising God.*

#### SHORT PRAYERS.

*Which may be used occasionally during the day.*

#### BEFORE WORK, OR ANY OTHER ACTION.

O my God! I offer up unto thee this work (or, that action.) All for thee, O Lord, all for thy sake; I have no other desire than to please thee, and to accomplish thy holy will.

#### WHEN THE CLOCK STRIKES.

● my God! I love thee with all my heart; give me grace never to offend thee, and to make a good use of my precious time.

#### IN TIME OF AFFLICTION.

O My God! I offer up unto thee the pain, I endure, in satisfaction for my sins, and in union with the sufferings of thy dear Son; grant me patience and resignation.

#### IN TIME OF TEMPTATION,

ARMING YOURSELF WITH THE SIGN OF THE CROSS.

By the sign of thy Cross, deliver me from my enemies; ● Lord! Lord assist me. I would rather die, than offend thee. Holy Mary, Mother of God, pray for me.

#### WHEN WE SEE ANY ONE OFFENDING GOD.

O my God! I beg thy pardon for all those, who offend thee. I beseech thee to convert them.

#### WHEN WE HAVE OFFENDED GOD OURSELVES,

I have sinned, O my God! I acknowledge it; I sincerely repent; have mercy on me, and forgive me.

#### WHEN WE MEET WITH LOSSES OR ACCIDENTS.

O my God! Thou hast given me all that I have; thou canst justly take all away from me; dispose of it according to thy pleasure. I submit to thy holy will, and place my confidence in thee.

## WHEN WE HAVE RECEIVED SOME AFFRONT.

O divine Jesus, who hast suffered so many affronts for my sake, grant me the grace to imitate thy example, and to love my enemies for thy sake.

## IN GOING OUT OF THE HOUSE.

Direct all my steps in thy presence, O Lord; and conduct me in the way of thy commandments.

## BEFORE MEALS.

Bless us, O Lord, and these thy gifts which, from thy bounty, we are going to receive; through Jesus Christ our Lord.

## AFTER MEALS.

We give thee thanks, O Almighty, God for all thy benefits, who livest and reignest world without end. *Amen.*  
And may the Souls of the faithful departed, through the mercy of God, rest in peace. *Amen.*

## OF SERVING A PRIEST AT MASS.

*The Clerk, or he who serves at Mass, after placing the Missal on the altar, on the side of the Epistle, kneels on the floor, below the steps, on the side of the Gospel, and, having his hands joined before his breast, answers the Priest as follows:*

*Priest* Introibo ad altare Dei.

*Clerk* Ad Deum qui lætificat juventutem meam.

P Judica me, Deus, et discerne causam meam de gente non sancta, ab homine iniquo et doloso erue me.

C Quia tu es, Deus fortitudo mea; quare me repulist; et quare tristis incedo, dum affligit me inimicus.

P Emitte lucem tuam et veritatem tuam; ipsa me deduxerunt et adduxerunt in montem sanctum tuum et in tabernacula tua.

C Et introibo ad altare Dei, ad Deum qui lætificat juventutem meam.

P Confitebor tibi in cythara, Deus, Deus meus. Quare tristis es anima mea, et quare conturbas me?

C Spera in Deo, quoniam adhuc confitebor illi; salutare vultus mei, et Deus meus.

P Gloria Patri, et Filio, et Spiritui Sancto.

C Sicut erat in principio, et nunc, et Semper, et in sæcula sæculorum. Amen.

P Introibo ad altare Dei.

C Ad Deum qui lætificat juventutem meam.

P † Adjutorium nostrum in nomine Domini.

C Qui fecit cælum et terram.

P Confiteor &c.

C (*Inclined towards, the Priest says,*) Misereatur tui, omnipotens Deus; et, dimissis peccatis tuis, perducatur te ad vitam æternam.

P Amen.

C (*Profoundly inclined towards the Altar, says,*) Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptista, Sanctis Apostolis Petro et Paulo, omnibus Sanctis, (*turning a little towards*

*the Priest, et tibi Pater; quia peccavi nimis cogitatione, verbo et opere; (striking his breast) mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaellem Archangelum, beatum Joannem Baptistam, Sanctos Apostolos Petrum et Paulum, omnes Sanctos, et te Pater, orare pro me ad Dominum Deum nostrum.*

P Misereatur &c. C Amen.

P Indulgentiam &c. C Amen.

P Deus, tu conversus vivificabis nos.

☩ (Inclined) Et plebs tua laudabit in te;

P Ostende nobis, Domine, misericordiam tuam;

☩ Et Salutare tuum da nobis.

P Domine exaudi orationem meam.

C Et clamor meus ad te veniat.

P Dominus vobiscum.

☩ Et cum Spiritu tuo. (*He then kneels on the lowest step of the Altar.*)

## AT THE KYRIE.

P Kyrie, eleison.

C Christe, eleison.

☩ Kyrie, eleison.

P Kyrie, eleison.

P Kyrie, eleison.

C Kyrie eleison.

C Christe, eleison.

P Kyrie eleison.

☩ Christe, eleison.

BEFORE THE COLLECT, THE PRIEST SAYS:

P Dominus Vobiscum. C Et cum spiritu tuo.

*After the collects, when the Priest has said:—sæcula &c. gloriam. C Amen.*

*At the end of the Epistle, C Deo gratias.*

*When the Priest leaves the book, the Clerk carries it to the side of the Gospel, making always a genuflexion as he passes in the middle. After placing the book on the corner of the altar, he stands by the side of the Priest who says: Dominus vobiscum. C Et cum Spiritu tuo.*

P Sequentia Sancti Evangelii Secundum N.

C Gloria tibi Domine.

*Then the Clerk goes and places himself below the Altar-step on the side of the Epistle, and stands turned towards the book, till the end of the gospel; when he answers: Laus tibi, Christe.*

P Dominus vobiscum.

☩ Et cum Spiritu tuo.

*Whilst the Priest reads the Offertory, the Clerk goes and takes the cruets; and standing near the corner of the Epistle, he presents to him with respect, first the wine, and then the water. After which, having deposited the cruet of the wine, he takes with his right the cruet of the water, and with his left the basin or plate, and pours water on the Priest's fingers, bowing to him before and after. Then he kneels again below the altar, on the Epistle side.*

P Orate Fratres.

C Suscipiat Dominus Sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiæ suæ Sanctæ.

## AT THE PREFACE.

P Per omnia sæcula sæculorum.

C Amen.

P Dominus Vobiscum.

C Et cum Spiritu tuo.

P Sursum Corda.

C Habemus ad Dominum.

P Gratias agamus Domino Deo nostro.

C Dignum et justum est.

## AT THE SANCTUS.

*When the Priest says: Sanctus, Sanctus, Sanctus, the Clerk gives three distinct strokes of the bell, being a little inclined; and then rings it full, until the Priest says: Benedictus; during which, laying the bell aside, he makes the sign of the Cross with the Priest. When the Priest spreads his hands over the Chalice, the Clerk, by few strokes of the bell, gives notice of the approaching Consecration.*

## AT THE ELEVATION.

*When the Priest, after Consecration, raises the sacred Host and the chalice, the clerk rings the bell three times at each elevation, the first at the first genuflexion of the Priest, the second when he raises the host or chalice, the third at his second genuflexion, raising a little during all that time, the hem of the Chasuble, and bowing profoundly to the Blessed Sacrament.*

## AT THE PATER.

P Per omnia Sæcula Sæculorum.

A Amen.

P Et ne nos inducas in tentationem.

C. Sed libera nos a malo.

P Per omnia Sæcula Sæculorum,

C Amen.

P Pax Domini sit Semper Vobiscum.

C Et cum Spiritu tuo.

When the Priest says: *Agnus Dei*—3 times, the clerk inclines himself moderately, striking his breast, with the Priest.

He also inclines himself and strikes his breast at the three, *Domine non sum dignus*; and, with the left hand gives three strokes of the bell, as a warning of the approaching Communion.

If communion is to be given; when the Priest has taken the Sacred blood, the clerk recites the *Confiteor*, as above; answers *Amen*, at the *Mesereatur* and *Indulgentiam*; and gives the communion cloath to the communicants, if it is not already provided. Thee taking the cruet of the wine, he pours some into the chalice, then wine and water upon the Priest's fingers over the chalice. After which he brings back the book to the Epistle side, and goes to kneel below the altar on the Gospel side.

## AFTER COMMUNION.

P Dominus Vobiscum.

C Et cum Spiritu tuo.

P Sæcula Sæculorum.

C Amen.

P Dominus Vobiscum.

C Et cum Spiritu tuo.

P Ite missa est, or Benedicamus Domino.

C Deo gratias.

## AT THE MASSES FOR THE DEAD.

P Requiescant in pace.

C Amen.

If the Priest should leave the Missal open, the clerk will carry it to the Gospel side, and then kneel to receive the last blessing.

P Benedicat vos omnipotens Deus, Pater, et Filius, et Spiritus Sanctus.

C Amen.

P Dominus Vobiscum

C Et cum Spiritu tuo.

P Initium, or Sequentia Sancti Evangelii Secundum Joannem.

C Gloria, tibi Domine.

At the end of the last Gospel.—Deo gratias.



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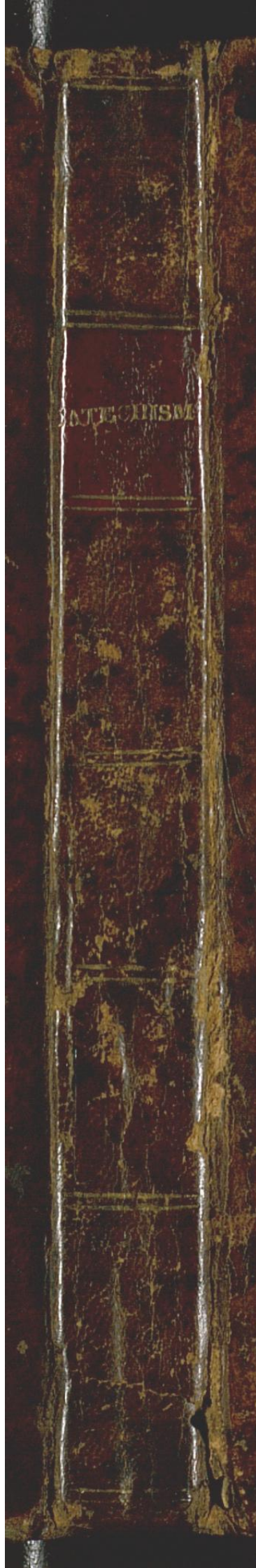
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**ERRATA.**

- Page 29 line 13, the Saviour *read* our Saviour.  
Page 31, at the bottom,  
Q On What day did our Savior go up to heaven?  
A Our Savior went up to heaven on Ascension ~~day~~.  
Page 35, line 3, truth *read* truths.  
Page 41, line 14, ennable *read* enables.  
Page 46, line 17, Aegels *read* Angels.  
Page 46, line 33, favor *read* favors.  
Page 51 line 3, remain *read* remains.  
Page 57, line 31, Confessson *read* Confession.  
Page 24, line 32, reason *read* reasons.  
Page 96, line 28, that is *read* that it is.  
Page 100 line 28 and 29 things all arther *read* all things  
rather.  
Page 103, line 3, next *read* next N.  
*ib.* line 27, soul *read* souls.  
Page 110 after line 1, *read* On the Circumcision of ~~our~~ Lord.  
Page 130, line 19, tongue *read* tongues.

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