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AN
ABRIDGMENT
OF THE
QUEBEC CATECHISM;
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AND
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QUEBEC :

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1817.

JOSEPH OCTAVIUS PLESSIS,

Catholic Bishop of Quebec, &c. &c.

UNTIL the new edition of the Quebec Catechism be prepared, we approve and authorize the following Abridgment, as the only one which will be allowed to be taught in the public instructions of this Diocese, from the date hereof.

Given at Quebec, this 22nd July, 1817

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

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

The sign of the Cross.

In the name of the Father, and of the Son, and of the holy Ghost. Amen.	† In nomine Patris, et Filii, et Spiritûs Sancti. Amen.
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The Lord's Prayer.

Our Father who art in heaven.	PATER NOSTER, qui es in cœlis.
1. Hallowed be thy name.	1. Sanctificetur no- men tuum.
2. Thy kingdom come.	2. Adveniat regnum tuum.
3. Thy will be done, on earth as it is in heaven.	3. Fiat voluntas tua sicut in cœlo et in terrâ.
4. Give us this day our daily bread.	4. Panem nostrum quotidianum da no- bis hodie.
5. And forgive us our trespasses, as we forgive them that trespass against us.	5. Et dimitte nobis debita nostra, sicut et nos dimittimus de- bitoribus nostris.
6. And lead us not into temptation.	6. Et ne nos indu- cas in tentationem.
7. But deliver us from evil. Amen.	7. Sed libera nos à malo. Amen.

The Angelical Salutation.

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

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

Hail Mary, full of grace, our Lord is with thee : blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus ; holy Mary, mother of God, pray for us sinners, now and at the hour of our death. Amen.

The Apostles' Creed.

1. Credo in Deum Patrem omnipotentem, creatorem cœli et terræ.

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

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

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

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

I believe in God, the Father Almighty, creator of heaven and earth.

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

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

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

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

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

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

8. I believe in the holy Ghost.

9. The holy Catholic church, the communion of saints.

10. The forgiveness of sins.

11. The resurrection of the body.

12. And the life everlasting. Amen.

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

7. Inde venturus est judicare vivos et mortuos.

8. Credo in Spiritum Sanctum.

9. Sanctam Ecclesiam Catholicam, Sanctorum communionem.

10. Remissionem peccatorum.

11. Carnis resurrectionem.

12 Vitam æternam. Amen.

The Confiteor.

I confess to almighty God, to blessed Mary ever a virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, and to all the saints, (and to you, father,)

CONFITEOR Deo omnipotenti, Beatæ Mariæ semper virgini, Beato Michaeli Archangelo, Beato Joanni Baptistæ, Sanctis Apostolis Petro et Paulo, et omnibus Sanctis (et tibi, Pater) quia peccavi

nimis cogitatione,
 verbo et opere. Meâ
 culpâ, meâ culpâ,
 meâ maximâ culpâ.
 Ideò precor Beatam
 Mariam semper vir-
 ginem, Beatum Mi-
 chaelem Archange-
 lum, Beatum Joan-
 nem Baptistam, Sanc-
 tos Apostolos Pe-
 trum et Paulum et
 omnes Sanctos (et
 te, pater) orare pro
 me ad Dominum De-
 um nostrum.

MISEREATUR nos-
 trî omnipotens De-
 us, et dimissis pecca-
 tis nostris, perducatur
 nos ad vitam æter-
 nam. Amen.

INDULGENTIAM,
 absolutionem et re-
 missionem peccato-
 rum nostrorum tri-
 buatur nobis omni-
 potens et misericors
 Dominus. Amen.

that I have grievous-
 ly sinned in thought,
 word & deed, through
 my fault, through my
 fault, through my ex-
 ceeding great fault :
 therefore I beseech
 the blessed Mary e-
 ver a virgin, blessed
 Michael the Archan-
 gel, blessed John the
 Baptist, the holy a-
 postles Peter and Paul
 and all the saints,
 (and you, father) to
 pray to the Lord our
 God for me.

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

May the Almighty
 and merciful Lord
 give me pardon, ab-
 solution and remis-
 sion of all my sins.
 Amen.

An Act of Adoration.

O ! my God, I adore thee, and acknow-
 ledge thee to be my Creator and my so-

vereign Lord and the absolute master of all things.

An Act of Faith.

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

An Act of Hope.

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

An Act of Love or of Charity.

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

An Act of Contrition.

O ! my God, I am heartily sorry for having offended thee, because thou art infinitely good and infinitely amiable, and because sin is displeasing to thee, pardon me through the merits of Jesus-Christ my Saviour : I propose by the help of thy grace never more to offend thee and to do penance.

An Act of Thanksgiving.

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

An Act of Oblation.

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

An Act of Humility.

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

An Act of Demand.

O ! my God, infinite source of all good, give me what is necessary to the life and health of the body, but especially grace to do in all things thy holy will through Jesus-Christ our Lord. Amen.

The ten Commandments of God.

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

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

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

3. Remember to keep holy the Sabbath day.

4. Honour thy Father and Mother.

5. Thou shalt not kill.

6. Thou shalt not commit adultery.

7. Thou shalt not steal.

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

9. Thou shalt not desire thy neighbour's wife.

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

The seven Commandments of the Church, are

1. To keep holy the festival days commanded.

2. To hear mass on Sundays and holydays.

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

4. Humbly to receive our Creator, at least at Easter time.

5. To fast during lent, vigils commanded, and ember days.

6. To abstain from flesh meat all Fridays and Saturdays.

7. To pay tythes to our Pastors.

In honour of the holy Trinity.

GLORIA Patri, et Filio, et Spiritui sancto.

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

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

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

A Prayer to the Holy Virgin.

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

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

A Prayer to our Guardian Angel.

ANGELE Dei, qui custos es mei, me tibi commissum pietate

O ! Angel of God, to whose custody I am committed by Di-

vine Providence, enlighten, defend, and keep me this day from all sin and danger.— Amen.	supernâ hodiè illumina, custodi, rege et gubernâ. Amen.
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Grace before meat.

BLESS us, O! Lord, and these thy gifts, which of thy bounty we are about to receive through Christ our Lord. Amen	BENEDICITE. Dominus. Nos et ea quæsumus sumpturi benedicat dextera Christi. In nomine Patris, &c.
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In the name of the Father, &c.

Grace after meat.

We give thee thanks, Almighty God, for all thy benefits: who livest and reignest world without end. Amen	AGIMUS tibi gratias, omnipotens Deus, pro universis beneficiis tuis, qui vivis et regnas in sæcula sæculorum. Amen. In
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In the name of the Father, &c.

nomine Patris, et Filii, &c.

A Prayer for the Dead.

MAY the souls of the faithful through the mercy of God rest in peace. Amen.	FIDELIUM animæ, per misericordiam Dei requiescant in pace. Amen.
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ABRIDGMENT OF THE CATECHISM.

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

PRELIMINARY QUESTIONS.

*Q Are you a Christian ?

A. Yes by the grace of God.

Q. By what were you made a Christian ?

A. By Baptism.

*Q. What is the mark of a Christian ?

A. The sign of the Cross.

*Q. Make the sign of the Cross.

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

CHAPTER THE FIRST.

Of the Mysteries.

Q What do you mean by the word *mystery* ?

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

Q. Which are the principal mysteries of our religion?

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

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

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

*Q. What means the mystery of the Incarnation?

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

*Q. What means the mystery of Redemption?

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

Q. Where are those mysteries contained?

A. In the creed, or symbol of the apostles.

CHAPTER THE SECOND.

Of the Apostles' Creed.

Q. Say the Apostles' creed.

In Latin.

A. In English.

I believe in God, &c.
page 6.

Credo in Deum, &c.
page 6.

Q. What mean these words *I believe*?

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

ARTICLE 1ST.

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

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

*Q. What is God?

A. God is an infinitely perfect spirit.

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

A. No, there can be but one alone.

*Q. Where is God?

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

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

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

Q. Are there several persons in God?

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

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

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

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

A. Yes; they are equal in all things.

***Q.** There are therefore three Gods ?

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

***Q.** How so ?

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

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

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

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

A. Because nothing is impossible to God.

***Q.** Does God see and know all things ?

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

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

A. Yes, for God is eternal.

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

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

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

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

***Why did he create you ?**

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

ARTICLE 2.

Q. What do you understand by the second article of the symbol, in Jesus Christ, his only son, our Lord ?

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

Q. Is it this only son of God, that is also called the divine word, and the second person in God ?

A. Yes, it is the same.

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

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

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

A. He is called Jesus Christ our Lord.

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

A. No, he is God and man together.

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

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

Q. Are there two persons in Jesus Christ ?

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

Q. Was Jesus Christ always man ?

A. No, it was about four thousand years after the creation of the world that the son

of God, who existed from all eternity, was made man and called Jesus.

Q. What is meant by being made man ?

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

Q. Why was the Son of God made man ?

A. To redeem us.

Q. From what has he redeemed us ?

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

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

A. It is called the mystery of the incarnation.

ARTICLE 3,

Q. What is meant by the third article of the symbol, who was conceived by the Holy Ghost, born of the Virgin Mary ?

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

*Q. On what day was Jesus Christ born ?

A. He was born on Christmas day.

Q. How long did he remain visible on earth ?

A. About thirty-three years.

*Q. What did Jesus Christ do upon earth ?

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

ARTICLE 4.

Q. Which is the fourth article of the symbol?

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

*Q. What did Jesus Christ suffer?

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

Q. What do you mean by Pontius Pilate?

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

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

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

*Q. What is death?

A. The separation of the soul from the body.

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

A. On good Friday.

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

A. The mystery of Redemption.

ARTICLE 5.

Q. What do you mean by the fifth article of the symbol, and descended into Hell?

A. I mean that after the death of Jesus

Christ; his soul descended into limbo, where the souls of the just who had died from the creation of the world, were detained.

Q. Why did he descend there ?

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

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

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

Q. What is meant by the word Resurrection ?

A. The reunion of the soul and body.

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

A. On Easter day.

ARTICLE 6.

Q. What is signified by the sixth article of the symbol, he ascended into Heaven, sitteth on the right hand of God, the father Almighty ?

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

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

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

*Q. Where is Jesus Christ at present ?

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

Q. What does Jesus Christ do in Heaven?

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

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

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

ARTICLE 7.

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

A. Jesus Christ will come upon the earth at the end of the world for the general judgment, as is expressed in the seventh article of the symbol, from whence he shall come to judge the living and the dead.

***Q.** Is the general judgement the only one we shall have to undergo ?

A. No, it will be preceded by the particular judgement.

***Q.** When will the particular judgement take place ?

A. At the death of each of us.

Q. When shall we die ?

A. When it shall please God.

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

A. It will return into dust.

Q. And the soul ?

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

Q. Upon what shall it be judged ?

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

Q. What will become of the soul after the particular judgement ?

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

ARTICLE 8.

Q. What do you mean by the eighth article of the symbol, I believe in the Holy Ghost ?

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

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

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

ARTICLE 9.

Q. Recite the ninth article of the symbol.

A. The holy Catholic church, the communion of saints.

§ 1.

***Q.** What is the Catholic church ?

A. It is the society of the faithful, united together by the profession of the same faith, the same doctrine, the participation of the same sacraments, and submission to the same lawful pastors.

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

A. Wherever there are Catholics.

***Q.** Who established the church ?

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

Q. Who enlightens and governs it ?

A. The Holy Ghost.

***Q.** Who are the lawful pastors ?

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

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

A. I mean the Bishop of Rome, the first of Bishops, the successor of St. Peter, the vicar of J. C. upon earth, the centre of Catholic unity, and the visible head of the church.

***Q.** Are there many Catholic churches ?

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

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

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

§ 2.

Q. What is meant by the communion of the Saints ?

A. The communication that exists among the members of the catholic church.

Q. In what does this communication or communion consist ?

A. In this, that all the spiritual goods of the church are common to all the faithful.

Q. Do we communicate with the saints in heaven ?

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

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

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

*Q. What is purgatory ?

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

ARTICLE 10.

Q. What do you mean by the tenth article of the symbol, the forgiveness of sins ?

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

§ I.

***Q.** What is sin ?

A. A disobedience to God.

Q. Are there several kinds of sin ?

A. Yes, original sin and actual sin.

***Q.** What is original sin ?

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

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

A. By the sacrament of baptism.

Q. Does baptism remit original sin only ?

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

***Q.** What is actual sin ?

A. That which we commit ourselves.

Q. How are actual sins committed after baptism, done away ?

A. By the sacrament of penance.

***Q.** Are all actual sins the same ?

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

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

A. One is sufficient.

§ 2.

Q. How many capital sins are there ?

A. There are seven : pride, avarice, luxury, envy, gluttony, anger and sloth.

Q. Why are they called capital ?

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

Q. What is pride ?

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

Q. What is avarice ?

A. An inordinate love of earthly things.

Q. What is luxury ?

A. An inordinate love of carnal pleasures.

Q. What is envy ?

A. Sadness at another's good.

Q. What is gluttony ?

A. An inordinate love of eating and drinking.

Q. By what is the sin of gluttony most often committed ?

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

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

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

Q. What is anger ?

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

Q. What is sloth?

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

ARTICLE 11.

Q. What is signified by the eleventh article of the symbol, the resurrection of the body?

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

Q. Why will the dead rise again?

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

ARTICLE 12.

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

A. It is a life which will never end.

Q. Will this life be happy or unhappy?

A. It will be infinitely happy in heaven : and infinitely unhappy in hell.

***Q.** What is heaven?

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

***Q.** Who are they who go to heaven?

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

*Q. What is Hell?

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

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

A. They who die in mortal sin.

CHAPTER THE THIRD.

The Commandments.

*Q. What must we do to go to Heaven?

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

ARTICLE 1.

*Q. How many Commandments of God are there?

A. Ten.

*Q. Recite them.

A. Thou shalt not, &c. (page 11.)

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

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

§ 1.

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

A. It is commanded therein,—1st, to be-

C



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lieve in God—2d, to hope in him—3d, to love him with all our heart—4th, to adore him alone.

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

A. The virtue of faith.

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

A. The virtue of hope.

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

A. The virtue of charity.

*Q. How are those three virtues called?

A. They are called Theological virtues.

*Q. Make an act of faith.

A. Act of faith.—O! my God, I believe, &c. (page 9.)

*Q. Make an act of hope.

A. Act of hope.—O! my God, founded upon, &c. (page 9.)

*Q. Make an act of charity.

A. Act of charity.—O! my God, who art, &c. (page 9.)

*Q. Make also an act of adoration.

A. Act of adoration.—O! my God, &c. (page 8.)

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

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

Q. But do we not adore the saints?

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

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

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

*Q. Is it lawful to honour the relicks and images of saints ?

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

Q. What is the advantage of honouring the relicks and images of saints ?

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

§ 2.

Q. What does the second Commandment, Thou shalt not take, &c. forbid ?

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

Q. What is an oath ?

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

Q. When is an oath rash ?

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

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

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

Q. When is an oath unjust ?

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

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

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

Q. When is an oath false ?

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

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

A. Yes, it is an enormous crime.

Q. What is blasphemy ?

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

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

A. Many of these oaths are but indecent words ; many are criminal, and very near blasphemy. All may become scandalous by their circumstances ; wherefore all good Christians should abstain from pronouncing them.

Q. What is a vow ?

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

***Q.** Are we obliged to accomplish our vows ?

A. Yes, under pain of sin.

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

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

§ 3.

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

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

§ 4.

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

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

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

A. It consists in loving, respecting, obeying, and assisting them in their needs.

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

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

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

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

Q. What do we owe to our ecclesiastical superiors ?

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

§ 5.

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

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

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

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

§ 6.

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

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

§ 7.

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

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

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

A. He is obliged to make restitution.

§ 8.

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

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

§ 9.

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

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

§ 10.

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

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

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

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

ARTICLE 2.

Of the Commandments of the Church.

Q. Are all Christians obliged to observe the Commandments of the Church ?

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

Q. Who made the Commandments of the Church ?

A. The body of the chief pastors.

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

A. There are seven, to-wit, (page 11.)

§ 1.

Q. What is enjoined us by the first Commandment of the Church ?

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

§ 2.

Q. What is prescribed by the second Commandment of the Church ?

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

§ 3.

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

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

§ 4.

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

A. 1st, To communicate at least once every year, with suitable dispositions. 2d, To make this communion during easter-tide, and in the Parish church.

§ 5.

Q. What do you understand by the fifth Commandment of the Church, To keep lent, ember days, &c. ?

A. I understand thereby an obligation to fast three days in each ember week, the vigils of certain feasts, and every day during lent, except the Sundays therein.

§ 6.

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

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

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

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

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

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

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

A. Yes, always.

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

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

§ 7.

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

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

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

A. Yes ; and this is what ought to inspire with fear a great number of Christians, who observe them badly.

CHAPTER THE FOURTH.

Of Prayer.

Q. Have we need of some help to observe the Commandments ?

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

Q. How may we obtain this grace ?

A. By prayer.

*Q. What is prayer ?

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

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

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

ARTICLE I.

Of the Lord's Prayer.

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

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

Q. Say the Lord's prayer.

In English.

In Latin.

Our Father, &c. p. 5. | Pater Noster, &c. p. 5

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

A. To God.

Q. Why do we call him, Our Father ?

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

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

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

§ 1.

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

A. We ask that God may be known, serv-
ed and adored by the whole world, and that
his name may be pronounced with the great-
est respect.

§ 2.

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

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

§ 3.

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

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

§ 4.

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

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

§ 5.

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

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

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

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

§ 6.

Q. What is the meaning of this demand, And lead us not into temptation?

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

§ 7.

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

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

ARTICLE 2.

The Angelical Salutation.

Q. Why do we pray so often to the holy Virgin ?

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

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

A. No, because J. C. is God and the holy Virgin is not.

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

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

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

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

* Q. Say the Angelical Salutation.

A. In English.		In Latin.
Hail Mary, &c. p. 6.		Ave Maria, &c. p. 6.

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

A. Three.

§ 1.

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

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

§ 2.

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

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

§ 3.

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

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

Q. Why do you call Mary mother of God?

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

ARTICLE 3.

The Rosary.

Q. What is the Rosary ?

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

Q. How is the Rosary divided ?

A. Into fifteen parts.

Q. What does each part contain ?

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

Q. What is the Chaplet of the holy Virgin?

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

Q. What precedes the fifty Hail Mary's?

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

Q. Why by three Hail Mary's?

A. To honour the relation of the holy Virgin to the persons of the blessed trinity.

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

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

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

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

Q. What particular advantage is found in the Chaplet?

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

Q. How does the Chaplet conclude?

A. By the prayer *Sub tuum præsidium*, or We have recourse, &c. page 12.

CHAPTER THE FIFTH.

Exercises of a Christian Life.

ARTICLE I.

Q. What should a Christian do every day of his life ?

A. If he would lead a holy life, he should every day, 1°. On awakening in the morning make upon himself the Sign of the Cross and say, O ! my God I offer thee my heart. 2°. Having cloathed himself modestly, he should kneel down and say his morning prayers. 3°. Hear mass if he can conveniently. 4°. Apply himself to the affairs of his calling. 5°. Take his repasts with sobriety and temperance and saying the Benedicite and Graces. 6°. Help the poor according to his means. 7°. Examine his conscience and say the evening prayers at the proper hour and as much as possible with the whole family.

Q. How ought he to sanctify his actions ?

A. By offering them to God.

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

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

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

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

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

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

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

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

ARTICLE 2.

Q. What ought a Christian to do on Sundays and other Feast days?

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

Q. What should he do every month?

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

Q. What should he do every year?

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

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

A. We should receive our sickness with

resignation to the will of God, and if it be dangerous, prepare ourselves religiously for death.

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

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

CHAPTER THE SIXTH.

Of the Sacraments.

*** Q.** What is a Sacrament ?

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

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

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

*** Q.** How many Sacraments has Jesus Christ instituted ?

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

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

A. Yes, except Baptism, Confirmation and Orders.

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

A. All, except Baptism and Penance.

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

A. The guilt of Sacrilege.

Q. What is a Sacrilege ?

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

ARTICLE 1.

Of Baptism.

* Q. What is Baptism ?

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

Q. May all persons Baptize ?

A. Yes, in the case of absolute necessity.

* Q. What is the manner of baptizing ?

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

ARTICLE 2.

Of Confirmation.

* Q. What is Confirmation ?

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

* Q. What is the holy Ghost?

A. The third person of the blessed trinity. (a)

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

A. To render us perfect Christians.

* Q. How does confirmation render us perfect Christians?

A. By giving us strength to confess Jesus Christ.

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

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

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

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

Q. Who administers the Sacrament of Confirmation?

A. The Bishop.

Q. What ceremonies are employed in the administration of this Sacrament?

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

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

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

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

Q. What is holy chrism ?

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

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

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

Q. What does this teach ?

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

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

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

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

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

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

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

ARTICLE 3.

Of the Eucharist. (a)

§ 1.

Of the Eucharist in general.

* Q. What is the Eucharist ?

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

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

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

* Q. What is the effect of those words ?

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

Q. How is this change called ?

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

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

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

Q. What do you mean by forms or appearances ?

A. I mean, thereby what falls under our

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

senses, as the figure, the colour, the taste, &c.

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

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

*Q. And under the form of wine?

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

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

A. He is whole under each part.

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

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

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

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

§ 2.

Of the Mass.

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

A. At the holy mass.

*Q. What is the mass ?

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

Q. What should principally occupy us during the mass?

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

Q. What are those intentions?

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

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

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

§ 3.

Of Communion.

***Q.** What is meant by communion?

A. The receiving the sacrament of the Eucharist.

Q. On what occasions are we obliged to communicate?

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

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

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

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

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

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

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

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

A. 1st, We should be decently and modestly dressed. 2d, We should neither have eaten nor drunk from midnight, except we are to receive the viaticum.

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

A. We should not without some reason.

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

A. We should occupy ourselves with the

sentiments expressed in the following prayer, which may be said several times by those who cannot read.

Prayer before Communion.

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

Q. What is to be done after Communion?

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

Prayer after Communion.

It is true then, O ! Redeemer of the world, that thou dwellest in me, and that I am in possession of thy body and blood, soul and divinity. Receive, O Lord ! my most profound adorations, which I join to those which angels and blessed spirits render thee

in heaven. O! what love, what gratitude, can ever equal the favour granted me! Accept, divine Jesus, the offering of all I have, and all I am—Dispose thereof according to thy good pleasure, and grant me grace never to displease thee.

Q. What must be thought of those who go out of Church immediately after having received the holy communion, without any return of thanks?

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

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

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

ARTICLE 5.

***Q.** What is penance?

A. It is a sacrament which remits sins committed after baptism.

***Q.** Where is the sacrament of penance received?

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

Q. What is to be done, in order to receive the sacrament of penance ?

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

§ 1.

***Q.** Do we receive the sacrament of penance every time we go to confession ?

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

***Q.** What is absolution ?

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

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

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

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

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

§ 2.

***Q.** What is confession ?

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

Q. What qualities should this declaration have ?

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

Q. In what does the humility of confession consist ?

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

Q. In what does the sincerity of confession consist ?

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

Q. In what does the integrity of confession consist ?

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

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

A. Yes.

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

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

Q. Must we declare the circumstances of our sins ?

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

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

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

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

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

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

A. Yes, it would render the confession null and sacrilegious.

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

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

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

A. Yes, we should become guilty.

§ 3.

Examination of Conscience.

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

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

Prayer for the examination of Conscience.

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

Q. How are we to examine ourselves?

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

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

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

Q. Give an example thereof?

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

Q. Should we examine ourselves upon some other points?

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

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

A. The time necessary to prepare an important affair.

Q. How should we finish the examination of conscience?

A. By an act of contrition.

Q. Make an act of contrition?

A. O, my God! I am extremely sorry, &c. (page 9.)

§ 4.

Of Contrition.

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

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

*Q. What is contrition?

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

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

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

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

A. No; it is a gift of God, which we must

humbly ask of him, and which can come from no other source.

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

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

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

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

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

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

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

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

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

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

§ 5.

Exercise for Confession.

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

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

In English.

In Latin.

Give me your blessing, father, for I have sinned.

Benedic Mihi, pater, quia peccavi.

I confess to Almighty God, &c.

Confiteor Deo omnipotenti, &c.

As far as, Through my fault.

As far as, Meâ Culpâ.

Q. What is to be done afterwards?

A. Declare how long it is since you have been to confession; whether you have received absolution the last time; and if you have performed the penitence imposed on you. Then commence your confession, saying at each article, I accuse myself of, &c.

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

A. We should say, I accuse myself moreover of many other sins which I do not remember, and those of my whole life, I beg pardon of God, absolution and penitence of you, my ghostly father.

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

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

In English.		In Latin.
Through my fault, &c.		Meâ Culpâ, &c.

Q. If the confessor thinks proper to grant us absolution, what is to be done ?

A. While he gives it, we should recite an act of contrition, then retire, and thank God for the grace just received, and perform the penitence enjoined, as soon as possible.

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

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

Prayer after Confession.

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

§ 6.

Of Satisfaction.

*Q. What is satisfaction ?

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

Q. How can we satisfy God ?

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

Q. Can we of ourselves satisfy the divine justice ?

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

Q. How can we satisfy our neighbour ?

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

Q. What are indulgences ?

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

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

A. We must be in the state of grace, and should accomplish exactly the conditions upon which it is granted by the Pope or Bishop.

ARTICLE 5.

Of Extreme-unction.

*Q. What is extreme-unction ?

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

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

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

ARTICLE 6TH, OF ORDERS.

*Q. What is holy Order ?

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

ARTICLE 7.

Of Marriage.

*Q. What is marriage ?

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

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

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

End of the Catechism.

Holydays of Obligation

THROUGHOUT THE DIOCESE OF QUEBEC.

All Sundays.

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

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

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

The Ascension of our Lord.

Corpus Christi Day.

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

All Saints Day, *Nov. 1.*

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

Christmas Day, *Dec. 25.*

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

FESTIVAL DAYS OF DEVOTION.

Monday and Tuesday in Easter-week.

Monday and Tuesday in Whitsun-week.

The Eighth day after *Corpus-Christi* day.

The feast of St. Stephen, Mart. *Dec. 26.*

The feast of St. John, Ap. *Dec. 27.*

Solemnities removed to the SUNDAYS.

The first Sunday in February—the Purification of the B. V. M.

The first Sunday after the 19th of Feb.—St. Matthias.

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

The first Sunday in May—St. Philip and St. James.

The first Sunday after the 20th of June—St. John Baptist.

The first Sunday after the 16th of July—St. James.

The first Sunday after the 23d July—St. Ann.

The first Sunday after the 6th of August—St. Lawrence.

The first Sunday after the 15th of August—The Assumption of the B. V. M.—St. Bartholomew.

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

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

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

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

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

The first Sunday after the 19th of Nov.—St. Andrew.

The Sunday before the Conception—St. Francis Xavier.

The Sunday before Christmas-day—St. Thomas.

Particular feasts falling on the SUNDAYS.

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

The second Sunday in July—The Dedication of the Cathedral Church.

FASTING DAYS.

1°. All the days in Lent, except Sundays.

2°. The Ember-days, or

The Wednesdays, Fridays, and Saturdays next following,

The first Sunday of Lent.

Whit-Sunday.

The Exaltation of the Holy Cross.

And the third Sunday of Advent.

3°. The following Eves or Vigils,

Of Christmas-day.

Of Whitsunday.

Of St. John Baptist.

Of S. S. Peter and Paul.

Of St. Lawrence.

Of the Assumption of the B. V. M.

Of St. Matthew.

Of S. S. Simon and Jude.

Of All Saints.

Of St. Andrew.

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

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

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

*Days of Abstinence from flesh meet,
though not fasts.*

1. All Sundays in Lent.
 2. St Mark's day, unless it falls in Easter-week.
 3. Rogation days, being the three days before Ascension-day.
 4. All Fridays throughout the year.
 5. All Saturdays, except from Christmas-day, till the solemnity of the Purification.
- N. B.* — If Christmas-day fall on Friday or Saturday, it is not kept with abstinence from flesh.

Advent.

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

THE TIME OF MARRIAGE.

THE solemnizing of Marriage is forbidden from the *First Sunday of Advent*, till after *Twelfth Days* and from the beginning of *Lent* till *Low Sunday*; at all other times it may be solemnized.

THE MANNER OF LAY PERSONS BAPTIZING.
AN INFANT IN CASE OF DANGER OF DEATH.

TAKE common water, pour it on the head of the child, and when you are pouring it, say the following words: I BAPTIZE THEE IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST.

NECESSARY RULES for a CHRISTIAN.

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

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

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

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

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

The Apostles left their poor boats and nets, and received for them a most ample Reward. The poor Widow gave only two mites, and her Oblation was preferred before those of the richest Persons.

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

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

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

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

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

AN EXERCISE

FOR THE MORNING.

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

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

Our Father, &c.

Hail *Mary*, &c.

I believe in God, &c.

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

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

May the Almighty and most merciful God give me pardon, absolution, and full remission of all my sins. *Amen.*

O Lord God Almighty, who hast caused us to come to the beginning of this

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day, save us this day by thy power, that this day we fall into no sin, but that all our words may proceed, all our thoughts and works be directed to do thy justice, through our Lord Jesus Christ. *Amen.*

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

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

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

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

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

To thee, O Lord, I commend my soul and body, (*my wife and children, my father and mother, my brothers and sisters*) my kin-folk and benefactors, my friends and familiars, all my nearest and dearest relations, and all

those for whom I am any ways bound to offer up my prayers. To thee I commend the Holy Catholic Church. To thee I commend this Kingdom, and our gracious Sovereign. Grant, O Lord, that all may know thee, all may honour and reverence thee, all may love thee, and be loved by thee. Reduce those that err, and bring them again into the way. Abolish heresies, convert all to the true faith, who as yet do not know thee. Grant us, O Lord, thy Grace, and keep us in thy Peace; may thy holy will be done, and not ours. Comfort all those that lead their lives in sorrow, misery, or temptations, and mercifully relieve them in their afflictions, whether spiritual or corporal. Lastly, I commend all universally to thy holy protection, that thou wouldest vouchsafe to give to the living forgiveness of their sins, and to the souls departed everlasting rest. *Amen.*

The Litany of our Blessed Saviour Jesus.

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LORD, have mercy on us.
Christ, have mercy on us.

Lord, have mercy on us.

Jesus, receive our prayers.

Lord Jesus, grant our petitions.

O God, the Father, Creator of the
World,

O God, the Son, Redeemer of Man-
kind,

Have mercy
on us.

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O God, the Holy Ghost, Perfecter of
the Elect,

Ho'y Trinity, one God,
Jesus, Son of the living God,
Jesus, the express image of thy Fa-
ther's Glory,

Jesus, the bright ray of eternal light,
Jesus, the increated Wisdom, by
whom all Things are governed.

Jesus, the eternal Word, made Man
for our Redemption.

Jesus, most blessed Son of the Vir-
gin *Mary*.

Jesus, most powerful,

Jesus, most glorious,

Jesus, most humble and meek,

Jesus, most penitent and obedient,

Jesus, most chaste and holy,

Jesus, Lover of Poverty,

Jesus, Lover of Peace,

Jesus, Lover of us ungrateful sinners.

Jesus, who camest down from Hea-
ven to teach us with thy own sacred
mouth the Truths of Salvation.

Jesus, who conversedst so long on
Earth, to shew us by thy own holy ex-
ample the way to Heaven,

Jesus, who diedst even the death of
the Cross, to take off our aversion from
suffering, and teach us to endure all
things for everlasting happiness,

Jesus, who didst ascend into Hea-
ven, to confirm our belief and raise

Have Mercy on us.

our affections to the sure joys of Eternity,

Jesus, Author of our Faith, and Finisher of our Hope,

Jesus, supreme Object of our Love, and overflowing fountain of all our desires,

Jesus, our God, blessed for ever,

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

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

From all Evil,

From all Sin,

From everlasting Death,

By the Mystery of thy Holy incarnation and humble Nativity,

By the Sanctity of thy Heavenly Doctrine and miraculous Life,

By the Merits of thy bitter Passion and all-reviving Death,

By the Joys of thy victorious Resurrection and triumphant Ascension,

By the Glory of thy eternal Kingdom and incomprehensible Majesty,

We Sinners, *beseech thee hear us.*

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

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

That, denying all vicious and inordinate

Have mercy on us.

Jesus, deliver us.

inclinations, we may live soberly, justly, and piously, *We beseech thee hear us.*

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

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

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

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

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

Lamb of God, that takest away the sins of the World, *Have mercy on us.*

Lord have Mercy on us.

Christ, have Mercy on us.

Lord, have Mercy on us.

Our Father, &c.

The Antiphone.

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

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

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

Vers. O Lord, hear my Prayer.

Res. And let my supplication come unto thee.

Let us Pray.

A Lmighty God, and most Merciful Saviour, the light of this World, and glory of the next; vouchsafe, we beseech thee, to illuminate our understandings, and inflame our wills, and sanctify all the faculties of our souls, that whilst with our lips we recite these prayers, we may inwardly in our hearts adore thy person, and admire thy goodness, and conform our lives to thy holy example, till at length, by frequent meditation on the bliss thou hast prepared for us hereafter, we break off our affections from all irregular adherence to this world, and place them entirely on the enjoyment of thee, who with the Father and the Holy Ghost, livest and reignest one God, world without end. *Amen.*

A Prayer for Perseverance in Goodness.

G RANT, O my Lord Jesus Christ, that I may persevere in good purposes, and in thy holy service, to my death; and that I may now, this present Day, perfectly begin; for all I have hitherto done is nothing. *Amen.*

A Prayer to our blessed Lady.

H AIL, O most holy and blessed Virgin Mary, full of celestial Grace, and replenished with beauty and comeliness, of

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

A Prayer to our Guardian Angel.

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

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

A Blessing.

THE peace of our Lord Jesus Christ ; the virtue of his sacred passion ; the Sign of the Holy Cross ; the purity and humility of the blessed Virgin *Mary* ; the protection of the Angels ; and the interces-

sion of all the Saints and elect of God, be with me and defend me now, and in the hour of my death, sweet Jesus. *Amen.*

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

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

A Prayer.

POUR forth, we beseech thee, O Lord, thy Grace into our hearts, that we, to whom the Incarnation of Christ thy Son was made known by the Message of an Angel, may, by his Passion and Cross, be brought to the Glory of his Resurrection, through the same Christ our Lord. *Amen.*

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

In going forth of your House, say,

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

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

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

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

Our Father, &c.

Hail Mary, &c.

I believe in God, &c.

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

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

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

OF these, and of all other my sins I most earnestly repent, and am heartily sorry for every thought, word and deed, by which I have offended the eyes of thy glory, and provoked thy wrath and indignation against me ; especially for my disobedience to so holy a law, and extreme ingratitude to so gracious and bountiful a God. O Lord, I acknowledge that I have not merited the least of thy mercies, but have deserved the greatest of thy judgments ; but thou hast revealed thyself to be a God of pity and compassion, forgiving the iniquities of such as truly repent, and absolving all those that voluntarily condemn themselves : Wherefore, with a penitent and contrite heart, I freely confess the guiltiness of my own conscience, and humbly offer these prayers, &c. to thee for my penance.

An Act of Contrition—Page 9.

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

BUT since my unworthiness, and many imperfections most justly discourage me from presuming on my own performances, and the riches of thy mercy have provided for us a multitude of acceptable intercessors : therefore I beseech the blessed

Virgin Mary, the blessed *St. Michael* the Archangel, the blessed *St. John Baptist*, the holy Apostles, *St. Peter* and *St. Paul*, and all the saints in Heaven, to pray to God for me.

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

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

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

ANTHEM.

WE fly to thy patronage, O sacred Mother of God, despise not our prayers in our necessities, but deliver us from all dangers, O ever glorious and blessed Virgin.

Lord, have Mercy on us.

Christ, have Mercy on us.

Lord, have Mercy on us.

Christ, hear us.

Christ, graciously hear us.

God the Father of Heaven, *Have Mercy on us.*

God the Son, Redeemer of the World, *Have Mercy on us.*

God the Holy Ghost, *Have Mercy on us.*
O holy Trinity, one God, *Have mercy on us.*

Holy *Mary*,
Holy Mother of God,
Holy Virgin of Virgins,
Mother of Christ,
Mother of Divine Grace,
Mother most pure,
Mother most chaste,
Mother undefiled,
Mother untouched,
Mother most amiable,
Mother most admirable,
Mother of our Creator,
Mother of our Redeemer,
Virgin most prudent,
Virgin most venerable,
Virgin most renowned,
Virgin most powerful,
Virgin most merciful,
Virgin most faithful,
Mirror of Justice,
Seat of Wisdom,
Cause of our Joy,
Spiritual Vessel,
Vessel of Honour,
Vessel of singular Devotion,
Mystical Rose,
Tower of *David*,
Tower of Ivory,
House of Gold,
Ark of the Covenant,
Gate of Heaven,

Pray for us.

Morning Star,
 Health of the Sick,
 Refuge of Sinners,
 Comfortress of the Afflicted,
 Help of Christians,
 Queen of Angels,
 Queen of Patriarchs,
 Queen of Prophets,
 Queen of Apostles,
 Queen of Martyrs,
 Queen of Confessors,
 Queen of Virgins,
 Queen of all Saints,

Pray for us.

Lamb of God, who takest away the Sins of
 the World, *Spare us, O Lord.*

Lamb of God, who takest away the Sins of
 the World, *Hear us, O Lord.*

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

Anthem.

WE fly to thy Patronage, O sacred
 Mother of God, despise not our Pra-
 yers in our Necessities, but deliver us from
 all Dangers, O ever glorious and blessed
 Virgin.

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

Resp. That we may be made worthy of
 the Promises of Christ.

Let us Pray.

POUR forth, we beseech thee, O Lord,
 thy Grace into our Hearts, that we,

to whom the Incarnation of Christ thy Son was made known by the Message of an Angel, may by this Passion and Cross be brought to the Glory of his Resurrection : Thro' the same Christ our Lord. *Amen.*

Vers. May the divine Assistance remain always with us.

Resp. Amen.

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

Resp. Amen.

A Prayer to our Guardian Angel.

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

The Blessing.

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

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

When you go to Bed, say :

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

An excellent method of hearing MASS.

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

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

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

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

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

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

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

el the Archangel, the blessed *John Baptist*, the holy Apostles, *Peter and Paul*, and all the saints, and you Father, to pray for me to our Lord God.

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

After the Confiteor, say,

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

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

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

GRANT, O Lord we may be truly prepared for the offering of this great sacrifice to thee this day ; and because our sins

alone can render us displeasing to thee,
therefore we call aloud to thee for mercy.

At the Kyrie Eleison, say,

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

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

At the Gloria in Excelsis Deo, say,

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

Amen.

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

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

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

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

The Epistle following, say,

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

What follows is called the Gradual, say,

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

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

BE ever adored and praised, O Lord, who art not content to instruct and inform us by thy Prophets and Apostles, but hast even vouchsafed to speak to us by thy only Son our saviour *Jesus Christ*, commanding us by a voice from heaven to hear him : grant us, merciful God, the grace to profit by his divine and heavenly doctrine. All that is written of thee, dread *Jesus*, in thy gospel, is truth itself ; nothing but wisdom in thy actions ; power and goodness in thy miracles ; light and instruction in thy words. With thee, sacred Redeemer, are words of eternal life : to whom shall we go, but to thee, eternal fountain of truth ? Give me, O God, grace to practise what thou commandest, and command what thou pleasest.

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

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

tions should. I believe, O Lord, help my unbelief.

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

ACCEPT, O holy Father, almighty and eternal God, this unspotted host, which I thy unworthy servant offer to thee, my living and true God, for my innumerable sins, offences and negligences, and for all here present, and for all faithful Christians, living and dead, that it may avail both me and them to life everlasting. *Amen.*

At the offering of the Chalice, say,

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

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

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

THOU, Lord, who once vouchsafedst to wash thy disciples' feet before their invitation to thy holy table, wash us also, we beseech thee, O Lord, and wash us again; not only our feet and hands, but our hearts;

our desires, our souls, that we may be wholly innocent and pure.

Go on, and say,

RECEIVE, O holy Trinity, this oblation we make thee, in memory of the passion, resurrection, and ascension of our Lord *Jesus Christ*; and in honour of the ever blessed *Virgin Mary*; of the blessed *John Baptist*; of the holy Apostles *Peter* and *Paul*; of these, and of all the saints; that it may be available to their honour and our salvation. And may they vouchsafe to intercede for us in Heaven, whose memory we celebrate on earth. Through the same *Christ* our Lord. *Amen.*

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

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

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

MERCIFULLY hear our prayers, O Lord, and graciously accept this oblation, which we thy servants are making to thee; that as we offer it to the honour of thy name, so it may be to us here a mean of ob-

aining thy grace, and in the next life everlasting happiness. *Amen.*

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

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

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

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

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

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

charge over us, our King, and all true professors of the Catholic faith.

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

I Offer thee, O eternal Father, with this thy minister at the altar, this oblation of the body and blood of thy only Son, to thy honour and glory ; in remembrance of my Saviour's passion ; in thanksgiving for all thy benefits, in satisfaction for all my sins, and for the obtaining thy grace, whereby I may be enabled to live virtuously and die happily. I desire thee likewise to accept it, O God, for my parents (*if alive*) friends and benefactors : grant them all blessings, spiritual and temporal. I offer it up also (*Here name the particular intention you would offer it up for ; as for obtaining this virtue, overcoming that vice : for blessings, such as health, &c.*) Likewise for all that are in misery ; for those I have any ways injured in word or deed ; for all my enemies ; for the conversion of sinners, and enlightening all that sit in darkness. Pour forth thy blessings on all, according to their different necessities, thro' the merits of thy only Son, our Lord.

Proceed, and say,

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

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

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

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

Most merciful Saviour, be thou my protector, strengthen and defend me by thy heavenly grace, now, and especially at the hour of my death, sweet *Jesus*. *Amen.*

At the elevation of the Chalice, say,

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

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

After the elevation say,

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

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

I Offer thee again, O Lord, this holy sacrifice of the body and blood of thy only Son, in behalf of the faithful departed, and in particular for the souls of (*here name whom you chiefly proposed to pray for*) my parents (*if dead*) relations, benefactors, neighbours, &c. Likewise of such as I have any ways injured, or been the occasion of their sins; of such as have injured me, and been my enemies, of such as die in war, or have none to pray for them, &c. To these, O Lord, and to all that rest in Christ, grant,

we beseech thee, a place of refreshment, light and peace, through the same Christ our Lord. *Amen.*

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

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

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

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

OUR Father, who art in Heaven, hallowed be thy name; thy kingdom come; thy will be done on earth, as it is in Heaven; give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation: but deliver us from evil. *Amen.*

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

prayers, and those more powerful ones of thy saints, who intercede for us, intercept not thy justice, or excite not thy bounty.

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

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

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

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

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

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

At the Prayers before Communion, say,

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

Let nothing, O Lord, ever interrupt this holy peace ; let nothing separate us from thee, to whom we heartily desire to be united, through this blessed sacrament of peace and reconciliation. Let this food of Angels strengthen us in every Christian duty, so as



never more to yield under temptations, or fall into our common weaknesses.

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

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

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

MOST loving *Jesus*, I adore thee with a lively faith, who art present in this sacrament by virtue of thy infinite power, wisdom and goodness. But, conscious of my infirmities and sins, I dare not now receive thee sacramentally. All my hope is in thee! I love thee, O Lord, with all my heart, who hast so loved me: and therefore I desire to receive thee now spiritually: come therefore, O Lord, to me in spirit, and heal my sinful soul. Feed me that am hungry, comfort me that am weak, enliven

and sanctify me with thy sacred body and blood, deliver me from all sin, and make me obedient to thy commands; and let me never be separated from thee, my Saviour! who with the Father and the Holy Ghost livest and reignest one God, for ever. *Amen.*

During the Ablution, and wiping the Chalice, say,

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

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

When the Chalice is covered the Priest goes to the book and reads to the Communion: say then,

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

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

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

Proceed as follows:

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

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

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

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

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

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

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

I have sinned too much against Heaven, and before thee, and am not worthy to be called thy son.

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

Prayers before Sacramental Confession.

MOST gracious Lord ! who of thy infinite love and mercy towards mankind, hast ordained in thy Church the sacrament of penance, as a sovereign remedy to heal our spiritual wounds, and purge us from the uncleanness wherewith after baptism we have any ways defiled our souls ; look down on me, an ungrateful sinner, who having many ways most grievously offended

thee, purpose, thro' thy grace, to fly to this sacrament for my remedy; and in obedience to thy divine ordinance, confess my sins to thy servant, hoping thereby, that, according as thou hast promised, I shall receive a full and perfect absolution from all my sins.

Give me grace therefore, O Lord, that as of thy goodness thou hast inspired into my heart this holy resolution, so I may with due reverence, contrition and sincerity, accomplish what I have proposed, to the glory of thy holy name, and the full remission of all my sins. Open the secrets of my soul to me, O Lord, and make me know all my sins and iniquities. Give me a perfect sorrow and hearty contrition for them and grace to confess them to my spiritual physician plainly and entirely, sincerely and penitently, with a firm and constant resolution to endeavour the amendment of my life for the future.

O Lord, my gracious God, the only comfort of my soul, since thou desirest that in all things I should sincerely serve thee, and I, through thy grace, desire nothing more than to perform thy will: how comes it to pass, O Lord, that I still offend thee? How comes it to pass, that I relapse so often into my former follies? Thy grace is not wanting; what then can it be attributed to, but only to my own inconstancy and perverseness? for which, O Lord, I am most heartily sorry.

Often I determine to resist every temptation, and immediately I am overcome and fail in my good purpose. Justly, therefore, ought I to humble my soul, and make account that on earth there lives not any one who is more infirm and weak than myself. Increase in me daily thy grace, and the sovereign virtue of humility. I most humbly beseech thee, that I may perfectly know thee and myself, thy majesty and mercy; and my own abominations and misery; so that distrusting my own forces, and confiding in thy gracious help and favour, I may at length fight more manfully, and gain the victory over my enemies, O my only Redeemer and Saviour Jesus Christ, who, with the Father and the Holy Ghost, livest and reignest, one God for ever. *Amen.*

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

Of the Ten Commandments.

Sins against the first Commandment.

G*IVEN to any creature the honour due only to God.*

Not loved God above all things.

Doubted in matters of faith.

Been ignorant of the Creed, the ten Commandments, or precepts of the Church.

Murmured against God.

Wanted confidence in God.

*Presumed on his goodness.
Deferred my conversion to God.
Believed dreams, or tellers of fortunes.
Gone to witches or cunning men for counsel,
or for the recovery of things lost.
Used charms or superstitious words or actions,
for the cure of diseases, or finding out things
to come, &c.
Given any succour or favour to heresy.
Hindred any one's conversion from heresy or
schism.
Prayed seldom, or with wilful distractions.*

II. Commandment.

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

III. Commandment.

N*OT kept holy the Lord's day, and other
days commanded to be kept holy.
Bought or sold things without necessity on
that day.
Done or commanded some servile work, not of
necessity.*

*Not heard mass, or been willingly distracted
in the time of mass.*

Talked, gazed, or laughed in the Church.

Not cared to hear Catholic sermons.

*Spent the day in dancing, drinking, dicing,
carding, &c.*

IV. Commandment.

N*OT honoured my parents and superiors.
Despised them, or been ashamed of them.
Spoke evil of them.*

*Cursed them, or provoked them to swear or
curse.*

Not prayed for them.

Deceived or wronged them.

Disobeyed them.

Not succoured my parents.

Made them sad by my undutiful behaviour.

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

V. Commandment.

P*ROCUR**ED, desired, or hastened the
death of others, or my own.*

Made women miscarry.

Borne hatred or malice to any one.

Desired revenge.

Not forgiven

Refused to speak to others.

Given provoking language.

*Threatened, or struck others not under my
charge*

Made others fall out.

VI. Commandment.

COMMITTED adultery, fornication,
incest, &c.

Caused pollution in myself or others.

Used immodest words, looks or gestures.

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

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

Dishonest books.

Unchaste songs.

Kissing, or unchaste discourses.

Taken pleasure in touching myself, or others unchastly.

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

Kept immodest pictures, or looked at immodest objects.

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

VII. Commandment.

STEALTH.
Cozenage.

Deceit in buying or selling, reckoning or gaming.

In the wares, prices, weights or measures.

Bought of such as could not sell.

Taken of such as could not give.

*Wilfully damaged another's goods.
 Negligently spoiled them.
 Run carelessly into debt, beyond my power,
 or without purpose of payment.
 Neglect to pay my debts.
 Vexed others by unjust law-suits.
 Not fulfilled my promises.
 Kept that which ought to be restored.*

VIII. Commandment.

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

IX. Commandment.

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

X. Commandment.

COVETED wrongfully any thing that be-
longs to another.

*Not been content with what God hath given me.
Been greedy of the goods of this world.*

OF THE SEVEN DEADLY SINS.

I. Pride.

PRIDE, that is self-esteem, self-conceit,
being puffed up within one's self.
Vain-glory, or seeking to be esteemed by
others.

Presumption of one's self, and disdain or
contempt of others.

Hypocrisy.

Obstinacy in one's own opinion.

II. Covetousness.

COVETOUSNESS.

Wordly sollicitude.

Want of pity.

Not given alms, having wherewith.

Not lent to those in need.

Not been contented with my own estate.

III. Luxury or Lust.

OF the sins of luxury, *see the sixth Com-
mandment.*

IV. Anger.

ANGER, or passion.

Impatience, or fretfulness.

Rage, or fury

Picking of quarrels.

Immoderate grieving.

Severe correcting.

V. Gluttony.

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

VI. Envy.

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

VII. Sloth.

SLOTH.
 Indevotion.
 Idleness, or laziness.
 Over much seeking my own ease.
 Been inconstant in good purposes.
 Neglected things given me in charge.
 Been ungrateful to God for his benefits.
 Unthankful to my friends and benefactors.
 Chosen rather to want, than to work or labour
 for my living.
 Not prayed for the living and the dead.

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

The form and manner of Confession.

First make the sign of the cross ; then say,

Pray Father give me your blessing.

After this say the *Confiteor*, &c. to meá
culpá, through my fault, &c.

Then say.

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

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

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

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

A Prayer at the receiving Absolution.

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

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

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

God be merciful to me a sinner.

Prayers after Confession.

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

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

The just man falls seven times a day, much more then I shall fall, O my Lord, having, thro' my own frailty and vicious customs, increased the wickedness and blindness which I received from my fore-father Adam; yet, Lord, as I hope and purpose firmly, by thy merciful favour, to refrain from consenting to any mortal sin, (from

which I most humbly beg of thee to preserve me whilst I live) so will I by thy goodness continually strive against my venial sins and imperfections; which that I may the better perform, grant me grace, my sweet Saviour Jesus Christ, to persevere in examining my conscience every night more diligently than other, according to the instructions it hath pleased thee to impart unto me by thy servant, and every morning so happily to begin the day, by offering thee the first fruits of all my actions, that the rest of it may always be employed to thy glory.

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

I Beseech thee, O Lord, let this my confession be acceptable to thee, by the intercession of the blessed Virgin *Mary*, thy holy Mother, and of all the Saints; and vouchsafe, out of thy infinite goodness and mercy, to supply whatever has been defective in this or any other of my confessions, that

thou mayest fully ratify in Heaven that absolution which has been pronounced on earth ; who livest and reignest for ever. *Amen.*

Instructions for the more worthy receiving of the holy Eucharist.

“ As often as you shall eat this bread, and drink of this chalice, you shall shew forth the death of the Lord till he comes.” 1 Cor. xi. 26.

“ Therefore whoever shall eat this bread, or drink the chalice of the Lord unworthily, he shall be guilty of the body and blood of the Lord.” Ver. 27.

“ But let a man try himself, and so let him eat of that bread and drink of that chalice ; for he that eateth and drinketh unworthily eateth and drinketh judgment to himself, not discerning the body of the Lord.” Ver. 28. 29.

This trial, which the apostle requires of us by these words, “ Let a man try himself,” consists principally in four points.

1. Faith before all things is necessary to him who is to receive the holy communion : that is, he must first believe the real presence of the true body and blood of our Saviour in this sacrament, since he himself, by his own infallible word, hath assured us thereof, saying of this holy sacrament, “ This is my body, and this is my blood.”

2. Repentance and penance, to the end you may acknowledge your sins, with all your heart, and have an unfeigned sorrow

for them, truly confessing them to the priest, your ghostly father, and firmly purposing not to commit any sin hereafter ; and that, forsaking all rancour and malice, you may be sincerely reconciled to those who have offended you, or whom you have offended.

3. Modest and decent behaviour, and a comportment that becomes a Christian, whereby it is required that none presume to approach to this great mystery, but whilst fasting, and with modesty, humility and zeal.

4. Devotion, and a heart not taken up or troubled with wordly affairs, that you may be able to recollect your mind, and employ your thoughts in holy meditations, considering and admiring the incomprehensible goodness and love of Almighty God ; and that he being of so great and infinite Majesty, should become obedient to his heavenly Father, even to death, to give us life : and so by these and the like devout meditations and prayers, you may be moved to love God above all things, and to give him most hearty thanks for so great benefits, desiring him most humbly and most earnestly, that the merits of his most bitter passion and death may be applied to the comfort and salvation of your soul.

*The behaviour of the body in receiving
the blessed Sacrament.*

1. "Let the hand, being covered with the towel, be held as high as the breast ; the head continually lifted up, that without difficulty

the mouth may be reached; the eyes reverently bent downwards; the lips altogether unmoved, moderately open, but not gaping.

2 "Let the tongue touch the inner side of the under lip, to receive the Host, and bring it into the mouth, which being reverently held on the tongue till it be moistened, is so to be let down into the stomach, without chewing, or raising it to the roof of the mouth.

3. "Let the whole body be erect, without any motion, as sighing, knocking the breast, or vocal prayers, to prevent all irreverent touching the sacred Host with the teeth or lips.

4. "After receiving turn devoutly to your prayers, and for about a quarter of an hour abstain from spitting, if you can."

Prayers before receiving the blessed Sacrament.

O MY Lord and Saviour Jesus Christ, I most firmly believe, that thou, true God and true Man, art really present in this most blessed sacrament: I believe that it contains thy body and blood, accompanied with thy soul and divinity. I acknowledge these truths, I believe these wonders, I adore thy power which has wrought them, and I praise thy infinite goodness, which has prepared them for me. But who am I, O sovereign Majesty, that thou shouldest vouchsafe to come to me? or how can I dare presume to approach to thee? Thou art the

King of kings, the Lord and Maker of heaven and earth, and I am a poor worm of the earth. Thou art the Saint of saints, purity and holiness itself, and I a wretched, unclean, miserable sinner, the very filth of sin. O Lord, I confess my great unworthiness, which thou best knowest: but still my whole confidence is in thy infinite goodness: I am terrified at those words of the apostle, that "he who eats and drinks unworthily, eats and drinks judgment to himself." But then I am encouraged again by that merciful invitation, "Come to me all you that labour and are heavy burthened, and I will refresh you." To thee therefore I come, dear Lord, trusting in thy divine clemency, that thou wilt pardon all my iniquities, heal all my infirmities, and from this time forward, take full possession of my soul. My only intention in coming to thee is, that I may comply with thy holy will and divine institution; that I may commemorate thy death and passion; and that, by receiving thee in these sacred mysteries, I may be happily united to thee, that so, as thou hast promised, I may be in thee, and thou in me. Lord, thou knowest how unable I am of myself to prepare my soul for so great a favour; be thou pleased therefore to prepare me by thy grace. Cast out of my soul all that filth of sin, which thou discoverest there; and enkindle in my heart, the sacred fire of thy love, Remember, Lord, that thou hast said, "I

came to cast fire upon the earth, and what do I desire but that it should be enkindled." I earnestly beg, that this divine flame may take hold of my soul. O give me grace from this moment to love thee for ever. *Amen.*

Another Prayer.

OMnipotent and most merciful God, thou art truly good, and I continually evil ; thou art holy and just, I most wretched and sinful : thou art the sovereign medicine, and our life, I am weak, sickly, and dead ; thou art light and verity itself, I am altogether vanity.

What shall I say then, Creator ? Hear me, most bountiful Redeemer, and consider not the weakness of my hands, but look on the wounds of thy own : Behold, my Lord God, thou hast written me in thy hands, read the writing, and heal me. Behold, out of the sense of my miseries, I sigh unto thee : thou art my Creator, comfort me ; thou art my life, quicken me ; I cry unto thee ; to thee I lift up my voice ; help me and restore me.

But what is man that he can thus speak to his Creator ? Pardon thy servant, O Lord, who presumes to speak to so great a God : O my Lord, it is my grief that forces me, it is my misery that compels me. I am sick, therefore I call to the physician : I am blind, therefore I hasten to the light ; I am dead, therefore I have recourse to life.

To thee, O Jesus of Nazareth, I hasten,

who art the fountain of life. O Jesus, Son of David, have mercy upon me : have mercy upon me, and heal the eyes of my soul, that I may see thee, come to thee, and in thy light see everlasting life. Spare and pardon me, O Lord, for my days are nothing, but yet are filled with much misery. What is my life, O my God, but a shadow, which suddenly vanishes away ? Like a flower that flourishes and is gay, and presently withers ; even so doth my frail and deceitful life pass away.

I know assuredly I must die, but when or how is altogether hidden from me : I therefore beseech thee, O meek and merciful God, hold me up, and support me by thy power and strength. Appear to me, O thou everlasting light, and shine in my heart, that I may rejoice in thee ; come to me, O my life, most noble, and most sweet, that through thee I may live with thee, and in thee, in thy kingdom for ever : hear me, O my Lord God to the glory of thy name, and the felicity of my own soul. *Amen.*

Another Prayer.

I Adore, worship, and give thee thanks, most loving Lord Jesus Christ, for the innumerable gifts and benefits which thou hast bestowed on me, most unworthy ; all which I now restore and offer up to thee as the sacrifice of an everlasting praise. I give thee thanks for all the mercies of thy most sweet goodness : I give thee thanks

for thy holy incarnation, nativity, infancy, labours, sorrows, cares, passion, death, resurrection, and ascension. I most humbly thank thee that thou hast vouchsafed to admit me, an ungrateful sinner, to the noble and everlasting feast of this thy holy table. O gracious Jesus, I beseech thee by that love which in a manner constrained thee to become incarnate, to suffer and die for me, that thou wouldst cleanse me from all sin, and make me pleasing to thee in all things : and in order thereunto, vouchsafe to adorn my poor and naked soul with thy merits and virtues.

Grant, merciful Jesus, that I may with humble reverence, inflamed desire, and chaste affection, receive the most venerable sacrament of thy blessed body, in remembrance of all those things which thou hast vouchsafed to do, speak and suffer, for my salvation. Come, good Lord, that I may approach to this holy communion with the greatest purity it is possible for me, to the everlasting glory of thy name, to the honour of thy most sweet mother, the blessed Virgin Mary, and of all the blessed saints and angels in heaven, to the benefit of my own soul, and to that of the souls of all the faithful, living or dead.

Have mercy, good Lord, have mercy on thy Church, have mercy on this place and company. Grant, that the virtues of humility, peace, charity and chastity, may be al-

ways here. Grant, that we may all truly amend our lives : that we may fear thee, and serve thee faithfully ; that we may love thee, and strive every day still more and more to please thee. I commend all our affairs and necessities to thy most merciful providence. Be merciful, O Lord, to all those for whom thou hast shed thy precious blood. Grant to the living forgiveness and grace ; and to the faithful departed, rest and life everlasting. *Amen.*

Another Prayer.

O Bountiful Jesus, who vouchsafedst to suffer so many grievous pains, yea, death itself, for the love of mankind, and sparedst not thy own most precious blood, that thou mightest wash away our sins ; how great and wonderful is thy charity !

I beseech thee, gracious Lord, forgive me all the sins I have committed in thought, word, or deed ; in pride, anger, envy, covetousness, gluttony, sloth, luxury, uncleanness in body and soul : in the ill uses of all those senses which thou gavest me for thy service ; in breaking thy commandments, in wasting the time of my life unprofitably ; in not following virtue, and in not doing those good deeds which I might have done. O merciful Jesus ! with that precious blood, which thou sheddest on the cross for my salvation, wash away the sins I have been guilty of since my birth ; heal, strengthen, and receive me by this holy sacrament, which

thou hast ordained and left here on earth, to be our medicine and life, through which we are to live in thee, and thou art to live in us, as thou thyself assuredst us, when thou saidst, “The bread I will give, is my flesh, for the life of the world : and he that eateth me, shall also live by me, and abide in me, and I in him.” John vi.

O holy Priest, and Bishop of our souls, who by thy divine power didst institute the blessed sacrament of thy precious body in the form of bread, give me grace to receive it this day, with purity of heart, and cleanness of soul, with love, reverence, and a firm belief. O bountiful God, I acknowledge and confess thy infinite goodness, that I am not worthy to come to thy table, to be fed with so royal a meat as thy blessed body ; but gracious Lord, if thou wilt, thou canst make me clean ; thou hast created all things out of nothing, and hast often changed what is sinful into that which is righteous and holy. Wherefore, Almighty God, according to the multitude of thy mercies, make me worthy to receive thy precious body.—Let me approach to this sacred mystery with reverence, meekness, and holiness—with perfect contrition and tears of devotion—with spiritual comfort and joy in thy presence. O blessed body of my saviour, come and enter into my mouth and heart, that by thy divine presence my soul may be fed and united to thee with perfect charity. Re-

plenish me, O Lord, with grace, and strengthen me, that I may henceforth for ever live in thee, and thou in me. Jesus, save me thro' thy great bounty, from all perils, teach and comfort my soul in all doubts and fears, cleanse me from all vices, suffer nothing to abide in my heart, but only thyself, who art my soul's life and supreme Lord. O heavenly meat!—O joy of angels!—O strength of souls!—O precious body!—O merciful Jesus!—who saidst, *I am the bread of life that descended from heaven, he that eateth this bread shall live for ever.* John vi O blessed Jesus, make me worthy to receive this great sacrament of thy precious body, that I may live everlastingly with thee, and for thee, face to face, in thy celestial kingdom. *Amen.*

Preparatory points to be meditated on.

NOAH was one hundred years preparing the ark to save himself from the flood; and yet I, unhappy sinner, scarce take pains one hour to prepare myself to receive my Redeemer, that I may be safe from eternal misery.

Moses made an ark of incorruptible wood, and gilded it over with gold, for the keeping of manna; and do I presume to place the true manna (of which the other was but a figure) in my breast, whilst it is corrupted with sin, and void of the ornaments of virtue and a good life.

Solomon was seven years in building the temple, and preparing a habitation for Almighty God, whereas I scarce set apart an hour to prepare the temple of my heart, that the same God may take his abode in it.

Receiving, say with the Priest thrice,

LORD, I am not worthy that thou shouldst enter into my house ; but only speak the word, and my soul shall be healed.

“ After having received, cast yourself in spirit at the feet of your Saviour, whom you have now within you ; adore him as your God and your all ; wish that you could, like Magdalen, wash his feet with your tears, and pour forth your soul in praise and thanksgiving to him ; inviting the angels and saints to join with you in blessing and glorifying their Lord, now and for evermore.”

Then say to God the Father,

MOST dread and omnipotent Sovereign, at whose presence the pillars of heaven shake, and the highest cherubims tremble with profound reverence ; behold me an unworthy sinner, who have presumed to approach to thy table, and receive this admirable food, wherein thy co-equal and co-eternal Son is really contained. My heart trembles for fear, considering that my manifold and grievous sins render me infinitely unworthy to partake of so sublime, so ines-

fable a mystery. Alas! my Lord, I can now say nothing more, than cry aloud to thee with thy holy prophet, *Look not upon me, O Lord, look not upon me but on the face of thy Anointed.* O merciful Father, if my detestable pride and restless ambition have displeased thee, look upon Christ's most venerable head crowned with thorns, derided and tormented for my sake. If any dishonesty and lasciviousness have offended thee, behold the virginal and most holy flesh of Christ torn with cruel scourges on my account. If my wicked works and disordered steps have deserved punishment, look on the most holy hands and feet of Christ fastened to the cross with nails for my discharge. If the hardness of my heart provoke thy wrath against me, let Christ's most tender and loving heart, pierced with that cruel lance, move thee to take compassion on me. O Father of mercies, and God of all consolation, if hereafter the horror of my crimes have provoked thee to punish me, let the most worthy sight of thy beloved Son, offered to thee in this most acceptable sacrifice, move thee to pardon me; and when thou receivest me, Lord, I shall humbly confess that thou receivest the most ungrateful sinner in the world.

Say to our blessed Saviour,

I Adore and worship thee, and give thee humble and hearty thanks, most mer-

ciful Lord Jesus Christ, who hast vouchsafed to admit me to the noble and life-giving feast of thy most holy table. Unhappy wretch that I am, too negligently have I prepared myself, too unworthily have I received this most venerable sacrament.

Lord have mercy upon me; Lord, forgive me: I recommend that which I have now performed to thy divine goodness, that it may be mended and made perfect. Accept, I beseech thee, O Lord, these most sacred mysteries of thy blessed body, which I have received, to the everlasting glory of thy holy name, to the honour of thy most sweet mother, the blessed virgin Mary, and of all the holy saints and angels in heaven, for the salvation of my soul, and for the benefit of the souls of all the faithful, living and dead.

Accept, dearest Lord, this most excellent sacrament in full satisfaction for all my sins and negligences, and for the sins of all the world, for the amendment of our lives, and for a final perseverance in thy holy law.

Let this holy sacrament repair in me all decay of spirit, and supply the many and great necessities of my soul. Let it mortify in me whatever displeases thee, and make me one according to thy heart's desire. Let it render my spirit, my soul, and my body, conformable to the spirit, soul, and body of thy holy humanity, and illuminate the darkness of my nature with the light of thy divinity.

Finally, let it establish me in thy love by so strict and entire an union with thee, that I may be wholly changed and transformed into thee, to the glory of thy blessed name.

Another Prayer after receiving.

THANKS be to thee, O holy Father, God Almighty, who, of thy great mercy, vouchsafedst to send thy only Son from the highest heavens into this vale of misery, to take our nature on him, and suffer a most bitter death, that he might bring our souls to thy kingdom, and leave that precious body, which he assumed for our food and comfort, during our pilgrimage in this world; I thank thee, most merciful Lord Jesus, with all the power and strengt thou hast given me; I offer the innumerable thanks, that thou hast fed me with thy own precious body, by which I hope to obtain the salvation of my soul, and everlasting life.

Come, O Holy Ghost, inflame my heart with the ardent fire of thy divine love, that I may continually render most acceptable thanks to the holy and glorious Trinity, to whom, three persons and one God, be given all glory and honour by all creatures, world without end. *Amen.*

Conclusion.

CONVERT, O Lord, all miserable sinners, and all heretics and schismatics:

enlighten infidels that know thee not : help all that are in any necessity or trouble : assist all that have recommended themselves, or desire to be recommended to my poor prayers : have mercy on my parents and benefactors : have mercy on all those for whom I am bound to pray, and for whom thou wouldst be entreated ; have mercy on this place and company. Grant that humility, peace, charity, chastity, and all manner of purity may always abide here : grant that we may all truly amend our lives ; that we may fear thee and serve thee faithfully ; that we may love and please thee. I commit all our affairs and necessities to thy fatherly providence. Be merciful, O Lord, to all those for whom thou hast shed thy precious blood. Grant to the living forgiveness and grace ; and to the faithful departed, rest and life everlasting. *Amen.*

INSTRUCTIONS AFTER RECEIVING.

“ After receiving the blessed Sacrament, we ought to have a firm purpose manfully to combat our enemy, and resist all kind of temptations, persuading ourselves, that after such receiving, we have more to suffer than before. For to what purpose do we put on armour, but to prepare ourselves to fight ; the blessed Sacrament being the true armour against the assaults of the world, the flesh, and the devil.

“ Above all things, take care lest you fall into anger, which is that where with the ene-

my is wont at such times principally to assault us, seeking divers occasions of disquieting us, forasmuch as he knows that our Lord abideth not in an unquiet breast.—When the devil perceives that every little trifle is apt to discompose us, he is not so solicitous to prevent us from receiving, as he is to hinder the fruits of our receiving, by using means to drive this guest out of our souls, and deprive us of his most beneficial presence.

“ We must not think that God doth us an injury, if he sends on such occasions any kind of cross or affliction, which he permits for our spiritual profit and exercise, and that we may the better view our own progress in virtue.

“ O what treasure! O what joy! O what assurance of eternal life is it, to have such a guest in the lodgings of our heart, who is our joy, our life, and eternal felicity!”

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

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

I believe in one God the Father Almighty, maker of Heaven and Earth, and of all things visible and invisible; and in one Lord Jesus Christ, the only begotten son of God, and

born of the Father before all ages ; God of God, Light of Light, true God of true God, begotten, not made, consubstantial to the Father, by whom all things were made ; who for us men, and for our salvation came down from Heaven, and was incarnate by the Holy Ghost of the Virgin *Mary*, AND WAS MADE MAN, was crucified also for us under *Pontius Pilate*, suffered, and was buried, and rose again the third day according to the Scriptures, and ascended into Heaven, sits at the right hand of the Father, and will come again with glory to judge the living and the dead, of whose kingdom there will be no end : and in the Holy Ghost, the Lord and life-giver, who proceeds from the Father and the Son ; who, together with the Father and the Son is adored and glorified, who spoke by the prophets, and one holy Catholic and Apostolic Church. I confess one baptism for the remission of sins, and I expect the resurrection of the body, and the life of the world to come. *Amen.*

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

I also admit the sacred Scriptures according to the sense which the holy mother Church has held, and does hold, to whom it belongs to judge of the true sense and interpretation of the holy Scriptures, nor will I

ever take and interpret them otherwise than according to the unanimous consent of the Fathers.

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

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

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

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

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

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

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

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

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

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

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

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



DOMINICA AD VESPERAS.

Pater noster et Ave Maria, *secretò.*

V. **D**EUS in adiutorium meum intende.
R. Domine ad adjuvandum me festina.

Gloria Patri, et Filio, et Spiritui Sancto.*
Sicut erat in principio, et nunc, et semper,
et in sæcula sæculorum. Amen. Alleluia.

*Ab Septuagesima usque ad Sabatum Sanctum,
vice Alleluia dicitur,*

Laus tibi Domine, Rex æternæ gloriæ.

Ant Dixit Dominus.

*Tempore Paschali omnes Psalmi dicuntur
sub ista sola Antiphona. Alleluia.*

Psalmus cxix.

DIXIT Dominus Domino meo : *Sede
a dextris meis.

Donec ponam inimicos tuos : *scabellum
pedum tuorum.

Virgam virtutis tuæ emittet Dominus ex
Sion : *dominare in medio inimicorum tu-
orum.

Tecum principium in die virtutis tuæ, in
splendoribus sanctorum : *ex utero ante lu-
ciferum genui te.

Juravit Dominus, et non pœnitebit eum : *
tu es sacerdos in æternum secundum ordinem
Melchisedech.

VESPERE FOR SUNDAYS.

Our Father *and* Hail Mary, *in secret*.

V. **I** NCLINE unto my aid, O God.
R. O Lord, make haste to help me.

Glory be to the Father, and to the Son,
 and to the Holy Ghost.* As it was in the
 beginning, is now, and ever shall be, world
 without end. Amen. Alleluiah.

*From Septuagesima Sunday till Saturday in
 Holy Week, instead of Alleluiah, is said,
 Praise be to thee, O Lord, King of eternal
 glory.*

Anth. The Lord said.

*In Paschal Time, all the Psalms are said
 under this only Anthem, Alleluiah.*

Psalm cxix.

THE Lord said to my Lord : sit thou
 at my right hand :

Till I make thy enemies thy footstool.

The Lord will send the rod of thy power
 out of Sion : rule thou amidst thy enemies.

The beginning is with thee in the day of
 thy power, in the splendor of saints : I be-
 gat thee from the womb before the day-star.

The Lord swore, and he shall not repent
 it : thou art a priest for ever, according to
 the order of Melchisedech.

M



Dominus a dextris tuis : * confregit in die iræ suæ reges.

Judicabit in nationibus, implebit ruinas : * conquassabit capita in terra multorum.

De torrente in via bibet : * propterea exaltabit caput.

Gloria Patri, &c. dicitur hic, et in fine omnium Psalmorum.

Ant. Dixit Dominus Domino meo, sede à dextris meis. Ant. Fidelia.

Psalmus cx.

CONFITEBOR tibi, Domine, in toto corde meo : * in concilio justorum, et congregatione.

Magna opera Domini : * exquisita in omnes voluntates ejus.

Confessio et magnificentia opus ejus : * et justitia ejus manet in sæculum sæculi.

Memoriam fecit mirabilium suorum, misericors et miserator Dominus : * escam dedit timentibus se.

Memor erit in sæculum testamenti sui : * virtutem operum suorum annuntiabit populo suo.

Ut det illis hereditatem Gentium : opera manuum ejus, veritas et judicium.

Fidelia omnia mandata ejus : confirmata in sæculum sæculi : * facta in veritate et æquitate.

Redemptionem misit populo suo : * manavit in æternum testamentum suum.

The Lord at thy right hand, has broken kings in the day of his wrath.

He shall judge in nations; he shall fill ruins : he shall crush the heads of many in the land.

He shall drink of the torrent in the way : therefore shall he lift up his head.

Glory be to the Father, &c. *is said at the end of all the Psalms.*

Anth. The Lord said to my Lord, sit thou at my right-hand.

Anth. Faithful.

Psalm cx.

I Will confess thee, O Lord, with my whole heart : in the council, and in the congregation of the just.

The works of the Lord are great : sought out according to all his wills.

His work is confession and magnificence : and his justice remains for ever.

The merciful and compassionate Lord has made a memorial of his wonders : he has given food to them that fear him.

He will be mindful for ever of his covenant : he will shew his people the power of his works.

To give them the inheritance of the Gentiles : the works of his hands are truth and judgment.

Faithful are all his commandments : confirmed for ever and ever, made in truth and equity.

Sanctum et terribile nomen ejus : * initium sapientiæ timor Domini.

Intellectus bonus omnibus facientibus eum : * laudatio ejus manet in sæculum sæculi.

Gloria Patri, &c.

Ant. Fidelia omnia mandata ejus ; confirmata in sæculum sæculi.

Ant. In mandatis.

Psalmus cxi.

BEATUS vir qui timet Dominum : * in mandatis ejus volet nimis

Potens in terra erit semen ejus : * generatio rectorum benedicetur.

Gloria et divitiæ in domo ejus : et justitia ejus manet in sæculum sæculi.

Exortum est in tenebris lumen rectis . * misericors, et miserator, et justus :

Jucundus homo qui miseretur et commodat, disponet sermones suos in judicio : * quia in æternum non commovebitur.

In memoria æterna erit justus : * ab auditione mala non timebit.

Paratum cor ejus sperare in Domino, confirmatum est cor ejus : * non commovebitur donec despiciat inimicos suos.

Dispersit, dedit pauperibus : justitia ejus manet in sæculum sæculi : * cornu ejus exaltabitur in gloria.

He has sent redemption to his people :
he has commanded his covenant for ever.

Holy and terrible is his name : the fear
of the Lord is the beginning of wisdom.

Every one that does this has a good un-
derstanding : his praise remains for ever
and ever.

Glory. &c.

Anth. Faithful are all his commandments:
confirmed for ever.

Psalm cxi.

BLESSED is the man that fears the Lord ;
he delights exceedingly in his com-
mandments.

His seed shall be made mighty on earth :
the generation of the righteous shall be
blessed.

Glory and riches shall be in his house ;
and his justice remains for ever.

A light is risen up in darkness to the right-
eous : he is merciful, compassionate and just.

Pleasant is the man who is merciful and
lends, he shall dispose his words in judg-
ment ; because he shall never be moved.

The memory of the just shall be for ever :
he shall not fear when he hears evil things.

His heart is ready to hope in the Lord, his
heart is confirmed ; he shall not be moved
whilst he looks down upon his enemies.

He distributed, he gave to the poor ; his
justice remains for ever, his power shall be
exalted in glory.

Peccator videbit, et irascetur, dentibus suis
fremet et tabescet : * desiderium peccatorum
peribit.

Gloria Patri, &c.

Ant. In mandatis ejus cupit nimis.

Ant. Sit nomen Domini.

Psalmus cxii.

LAUDATE pueri Dominum : * laudate
nomen Domini.

Sit nomen Domini benedictum, * ex hoc
nunc, et usque in sæculum.

A solis ortu usque ad occasum, * lauda-
bile nomen Domini.

Excelsus super omnes gentes Dominus, *
et super cœles gloria ejus.

Quis sicut Dominus Deus noster, qui in
altis habitat, * et humilia respicit in cœlo et
in terra ?

Suscitans a terra inopem, * et de stercore
erigens pauperem :

Ut collocet eum cum principibus, * cum
principibus populi sui.

Qui habitare facit sterilem in domo, * ma-
trem filiorum lætantem.

Gloria Patri, &c.

Ant. Sit nomen Domini benedictum in
sæcula.

Ant. Nos qui vivimus.

Psalmus cxiii.

IN exitu Israel de Ægypto, * domus Jacob
de populo barbaro :

The sinner shall see, and be angry, he shall gnash his teeth, and pine away: the desire of sinners shall perish,

Glory, &c.

Anth. In his commandments he delights exceedingly.

Anth. May the name of the Lord.

Psalm cxii.

PRAISE the Lord, ye children: praise ye the name of the Lord.

May the name of the Lord be blessed, from this time and for ever.

From the sun's rising to its setting, the name of the Lord is praiseable.

The Lord is high above all nations, and his glory above the heavens.

Who is as the Lord our God, who dwells on high, and beholds the low things in heaven and earth?

Raising up the needy from the earth, and lifting up the poor from the dung:

To place him with the princes, with the princes of his people.

Who makes the barren woman dwell in the house, a joyful mother of children.

Glory, &c.

Anth. May the name of the Lord be blessed for ever.

Anth. We that live.

Psalm cxiii.

WHEN Israel came out of Egypt, the house of Jacob from a barbarous people:

Facta est Judæa sanctificatio ejus, * Israel potestas ejus.

Mare vidit et fugit : * Jordanis conversus est retrorsum.

Montes exultaverunt ut arietes, * et colles sicut agni ovium.

Quid est tibi mare, quod fugisti : * et tu Jordanis, quia conversus es retrorsum ?

Montes exultastis sicut arietes, * et colles sicut agni ovium.

A facie Domini mota est terra, * a facie Dei Jacob.

Qui convertit petram in stagna aquarum, * et rupem in fontes aquarum.

Non nobis Domine, non nobis : * sed nomini tuo da gloriam.

Super misericordia tua, et veritate tua : * nequando dicant Gentes, Ubi est Deus eorum ?

Deus autem noster in cœlo : * omnia quæcumque voluit, fecit.

Simulacra Gentium argentum et aurum : * opera manuum hominum.

Os habent, et non loquentur : * oculos habent, et non videbunt.

Aures habent, et non audient : * nares habent, et non odorabunt.

Manus habent, et non palpabunt : pedes habent, et non ambulabunt : * non clamabunt in gutture suo.

Similes illis fiant qui faciunt ea : * et omnes qui confidunt in eis.

Domus Israel speravit in Domino : adju-

Judea was made his sanctuary, Israel his dominion.

The sea saw, and fled : Jordan was turned backwards.

The mountains skipped like rams, and the hills like lambs of the sheep.

What ails thee, O sea, that thou fleddest ; and thou, O Jordan, that thou wast turned backward.

Ye mountains, that ye skipped like rams, and ye little hills as lambs of sheep.

The earth was moved before the Lord, before the God of Jacob.

Who turned the rock into pools of water, and the stony hills into fountains of water.

Not to us, O Lord, not to us : but to thy name give glory.

For thy mercy and thy truth : lest at any time the Gentiles say, Where is their God ?

But our God is in heaven ; he has done all whatsoever he would.

The idols of the Gentiles are silver and gold : the works of men's hands.

They have mouths and speak not : they have eyes and see not.

They have ears and hear not : they have noses and smell not.

They have hands and feel not : they have feet and walk not : they cry not through their throats.

Let those who make them become like them : and all who trust in them.

The house of Israel has hoped in the

tor eorum et protector eorum est.

Domus Aaron speravit in Domino : * adjutor eorum, et protector eorum est.

Qui timent Dominum speraverunt in Domino : * adjutor eorum et protector eorum est.

Dominus memor fuit nostri : * et benedixit nobis.

Benedixit domui Israel : * benedixit domui Aaron.

Benedixit omnibus qui timent Dominum, * pusillis cum majoribus.

Adjiciat Dominus super vos : * super vos, et super filios vestros.

Benedicti vos a Domino, * qui fecit cœlum et terram.

Cœlum cœli Domino : * terram autem dedit filiis hominum.

Non mortui laudabunt te, Domine : * neque omnes qui descendunt in infernum.

Sed nos qui vivimus, benedicimus Domino : * ex hoc nunc et usque in sæculum.

Gloria Patri, &c.

Ant. Nos qui vivimus, benedicimus Domino.

Tempore, Paschali, Antiphona, Allel. Allel. Allel.

Capitulum, 2. Cor. i. 3.

BENEDICTUS Deus, et Pater Domini nostri Jesu Christi, Pater misericordiarum, et Deus totius consolationis, qui consolatur nos in omni tribulatione nostra.

Lord : he is their helper and their protector.

The house of Aaron has hoped in the Lord :
he is their helper and their protector.

They who fear the Lord, have hoped in
the Lord : he is their helper and their pro-
tector.

The Lord hath been mindful of us, and
hath blessed us.

He has blessed the house of Israel : he has
blessed the house of Aaron.

He has blessed all who fear the Lord,
both little and great.

May the Lord add upon you : upon you
and upon your children.

Ye are blessed of the Lord, who made hea-
ven and earth.

The heaven of heavens is the Lord's : but
the earth he has given to the children of men.

The dead shall not praise thee, O Lord :
nor all those who descend into hell.

But we who live bless the Lord : from
this time and for ever.

Glory, &c.

Anth. We who live bless the Lord.

In Paschal time, Anth. Allel. Allel.
Allel.

The little Chapter, 2d Cor. i. 3,

BLESSED be God, and the Father of our
Lord Jesus Christ, the Father of mer-
cies, and God of all consolation, who com-
forts us in all our tribulations.

R. Deo gratias, dicitur in fine omnium
Capitulorum.

HYMNUS.

LUCIS Creator optime,
Lucem dierum proferens ;

Primordiis lucis novæ

Mundi parans originem :

Qui mane junctum vesperi,

Diem vocari præcipis,

Illabitur tetrum, chaos,

Audi preces cum fletibus.

Ne mens gravata crimine ;

Vitæ sit exul munere,

Dùm nil perenne cogitat,

Seseque culpis illigat.

Cœleste pulset ostium :

Vitale tollat præmium ;

Vitemus omne noxium ;

Purgeamus omne pessimum.

Præsta, Pater piissime,

Patrique compar unice,

Cum Spiritu Paraclito,

Regnans per omne sæculum.

Amen.

V. Dirigatur, Domine, oratio mea.

R. Sicut incensum in conspectu tuo.

Canticum B. V. MARIÆ, Luc. i. 46.

MAGNIFICAT * anima mea Dominum ;
Et exultavit spiritus meus * in Deo
Salutari meo.

R. Thanks be to God, *is said at the end of all the little Chapters.*

THE HYMN.

O BLEST Creator of the light,
Dividing day from sable night,
Who with new light's first origin
The world's creation didst begin.

Who by the morn and evening ray
Hast measur'd time and call'd it day :
Black night apace on us repairs,
Vouchsafe to hear our weeping prayers.

Lest our frail minds with sin defil'd,
From gift of life should be exil'd,
While on no holy thing she thinks,
But twists herself in Satan's links.

Let us aloud at heaven's gate,
For life and mercy invoke :
Meantime all sinful actions shun,
And purge the foul ones we have done.

This prayer, most gracious Father, hear,
Thy equal son incline his ear,
Who with the Holy Ghost and thee,
Resides and reigns eternally.

R. Amen.

V. May my prayers, O Lord, be directed.

R. As incense in thy sight.

The song of the B. V. MARY, Luke i. 46.

MY soul magnifies the Lord.
And my spirit has rejoiced in God
my Saviour.

Quia respexit humilitatem ancillæ suæ : *
ecce enim ex hoc beatam me dicent omnes
generationes.

Quia fecit mihi magna qui potens est : * et
sanctum nomen ejus.

Et misericordia ejus a progenie in proge-
nies, * timentibus eum.

Fecit potentiam in brachio suo : * disper-
sit superbos mente cordis sui.

Déposuit potentes de sede, * et exaltavit
humiles.

Esurientes implevit bonis, * et divites
dimisit inanes.

Suscepit Israel puerum suum, * recordatus
misericordiæ suæ.

Sicut locutus est ad patres nostros, * Abra-
ham, et semini ejus in sæcula.

Gloria Patri, &c.

Commemorationes communes :

De Beatâ Virgine MARIA.

Ant. Sancta Maria, succurre miseris, juva
pusillanimes, refove flebiles, ora pro populo,
interveni pro clero, intercede pro devoto scē-
mineo sexu ; sentiant omnes tuum juvamen,
quicumque celebrant tuam sanctam comme-
morationem.

V. Ora pro nobis, sancta Dei genetrix.

R. Ut digni efficiamur promissionibus
Christi.

For he has regarded the humility of his handmaid : for behold from hence all generations shall call me blessed.

For he that is mighty has done great things to me ; and holy is his name.

And his mercy is on them that fear him, to all generations.

He has shewed power in his arm ; he has scattered the proud in the conceit of their hearts.

He has deposed the mighty from their seat, and exalted the humble.

He has filled the hungry with good things, and sent the rich empty away.

He has received his servant Israel, remembering his mercy.

As he spoke to our fathers, to Abraham, and his seed for ever.

Glory, &c.

The common Commemorations :

Of the Blessed Virgin MARY.

Anth. O holy Mary, succour the miserable, help the dejected, comfort the afflicted, pray for the people, intercede for the clergy, plead for the devout female sex : let all be sensible of thy help, who celebrate thy holy commemoration.

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

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

Oremus.

CONCEDE nos famulos tuos, quæsumus Domine Deus, perpetua mentis et corporis sanitate gaudere, et gloriosa beatæ Mariæ semper Virginis intercessione, a præsentibus liberari tristitia, et æterna perfrui lætitia.

Ab Octava Epiphaniæ usque ad Purificationem, dicitur.

V. Post partum virgo inviolata permansisti.

R. Dei genetrix, intercede pro nobis.

Oremus.

DEUS, qui salutis æternæ beatæ Mariæ virginitate secunda, humano generi præmia præstitisti; tribue, quæsumus, ut ipsam pro nobis intercedere sentiamus, per quam meruimus auctorem vitæ suscipere, Dominum nostrum Jesum Christum Filium tuum. Qui tecum vivit, &c.

De APOSTOLIS.

Ant. Petrus apostolus, et Paulus doctor Gentium, ipsi nos docuerunt legem tuam Domine.

V. Constitues eos principes super omnem terram.

R. Memores erunt nominis tui Domine.

Oremus.

DEUS, cujus dextera beatum Petrum ambulanti in fluctibus, ne mergeretur erexit, et co-apostolum ejus Paulum tertio naufraganti de profundo pelagi libera-

Let us Pray.

GRANT us, thy servants, we beseech thee, O Lord God, to enjoy perpetual health of mind and body; and that by the glorious intercession of blessed Mary, ever a Virgin, we may be delivered from present sorrows, and possess eternal joys.

From the Octave of the Epiphany to the Purification is said,

V. After childbirth thou remainedst a pure Virgin.

R. O mother of God intercede for us.

Let us pray.

O God, who, by the fruitful virginity of blessed Mary, hast given to mankind the rewards of eternal salvation, grant, we beseech thee; that we may become sensible of her intercession, by whom we deserve to receive the Author of Life; our Lord Jesus Christ thy Son Who lives with thee, &c.

Of the APOSTLES.

Anth. Peter the apostle, and Paul the doctor of the Gentiles, have taught us thy law, O Lord.

V. Thou wilt establish them rulers over the whole earth.

R. They shall be mindful of thy name, O Lord.

Let us pray.

O God, whose right hand preserved St. Peter from drowning when he walked on the waves, and delivered his fellow-apostle Paul from the depth of the sea, when thrice

vit : exaudi nos propitius ; et concede, ut amborum meritis, æternitatis gloriam consequamur.

Pro Pace.

Ant. Da pacem, Domine, in diebus nostris, quia non est alius qui pugnet pro nobis, nisi tu Deus noster.

V. Fiat pax in virtute tua.

R. Et abundantia in turribus tuis.

Oremus.

DEUS, a quo sancta desideria, recta consilia, et justa sunt opera : da servis tuis illam quam mundus dare non potest pacem ; ut et corda nostra mandatis tuis dedita, et hostium sublata formidine, tempora sint tua protectione tranquilla. Per Dominum nostrum, &c. *R.* Amen.

A Dominica secunda post Pascha, usque ad Ascensionem, vice precedentium, dicitur,

COMMEMORATIO DE CRUCE.

Ant. Crucem sanctam subiit, qui infernum confregit, accinctus est potentia, surrexit die tertia. Alleluia.

V. Dicite in nationibus. Alleluia.

R. Quia Dominus regnavit à ligno. Alleluia.

Oremus.

DEUS, qui pro nobis Filium tuum crucis patibulum subire voluisti, ut inimici à nobis expelleres potestatem : concede nobis famulis tuis ; ut resurrectionis gratiam consequamur. Per eundem Dominum nostrum, &c.

shipwrecked, mercifully hear us, & grant that by their merits, we may obtain eternal glory.

For Peace.

Anth. Give peace in our days, O'Lord, for there is no other to fight for us but thou our God.

V. Let peace be made in thy strength.

R. And plenty in thy towers.

Let us pray.

O God, from whom are all holy desires, righteous counsels, and just works, grant thy servants that peace which the world cannot give: that our hearts being disposed to keep thy commandments, and the fear of enemies taken away, the times, through thy protection, may be peaceable: through our Lord, &c. R. Amen

From the second Sunday after Easter, until

Ascension, instead of the above, is said,

The COMMEMORATION of the CROSS.

Anth. He who subdued hell, suffered on the holy cross, armed himself with power, and rose again the third day. Alleluia.

V. Proclaim it to the Gentiles. Alleluia.

R. That our Lord has reigned on the tree. Alleluia.

Let us pray.

O God, who wouldst have thy son to suffer the punishment of the cross for us, that thou mightest drive the power of the enemy from us: Grant that we thy servants may obtain the grace of thy resurrection: thro' the same Lord, &c.

V. Dominus vobiscum.
 R. Et cum spiritu tuo.
 V. Benedicamus Domino.
 R. Deo gratias.
 V. Fidelium animæ per misericordiam
 Dei requiescant in pace.
 R. Amen.
 Pater noster, *secretò*.
 V. Dominus det nobis suam pacem.
 R. Et vitam æternam. Amen.

COMPLETORIUM.

Lector incipit.

JUBE, Domine, benedicere.

Benedictio.

Noctem quietam, et finem perfectum concedat nobis Dominus omnipotens.

R. Amen.

Capitulum, 1 Petri v. 8.

FRATRES, sobrii estote, et vigilate ; quia adversarius vester diabolus tanquam leo rugiens circuit, quærens quem devoret : cui resistite fortes in fide. Tu autem, Domine, miserere nobis.

R. Deo gratias.

V. Adjutorium nostrum in nomine Domini.

R. Qui fecit cælum et terram.

Pater noster, *secretò*.

Confessio Sacerdotis.

Confiteor Deo, &c.

V. The Lord be with you.
 R. And with thy spirit.
 V. Let us bless the Lord.
 R. Thanks be to God.
 V. May the souls of the faithful, through
 the mercy of God, rest in peace.
 R. Amen.
 Our Father, *in secret*.
 V. May the Lord give us his peace.
 R. And eternal life. Amen.

THE
 COMPLIN.

The Reader begins,
 PRAY, Father, give me your blessing.
The Blessing.

May the omnipotent Lord grant us a quiet
 night and a happy end.

R. Amen.

The short Lesson. 1 Peter v. 8.

BRETHREN, be sober, and on the
 watch; for your adversary the devil
 goes about as a roaring lion, seeking whom
 he may devour; resist him, being strong in
 faith. But thou, O Lord, have mercy on us.

R. Thanks be to God.

V. Our help is in the name of the Lord.

R. Who made heaven and earth.

Our Father, *in secret*.

The Priest makes the Confession.

Confess to Almighty God, &c. (pag. 7.)

Responsio Chori.

Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducatur te ad vitam æternam.

R. Amen.

Repetitio Confessionis in Choro.

Confiteor Deo omnipotenti, &c. (pag. 7.)

Responsio Sacerdotis.

Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducatur vos ad vitam æternam.

R. Amen.

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

R. Amen.

Sacerdos, alta voce, cantat,

V. **C**ONverte nos Deus salutaris noster.

R. Et averte iram tuam à nobis.

V. Deus in adjutorium meum intende.

R. Domine ad adjuvandum me festina.

Gloria Patri, &c.

Ant. Miserere.

Tempore autem Paschali, Ant.-Alleluia.

Psalmus iv

CUM invocarem, exaudivit me Deus justitiæ meæ; * in tribulatione dilatasti mihi.

Miserere mei, * et exaudi orationem meam.

Filii hominum usquequo gravi corde? * Ut quid diligitis vanitatem, et quæritis mendacium?

The Choir answers.

May the Almighty God have mercy on you, and, remitting your sins, bring you to eternal life.

R. Amen.

The Choir repeats the Confession.

I confess to Almighty God, &c. (pag. 7.)

The Priest's answer.

May Almighty God have mercy on you, and remitting your sins, bring you to eternal life.

R. Amen.

May the almighty and merciful Lord grant us pardon, absolution, and remission of our sins.

R. Amen.

The Priest sings aloud,

V. **C**ONvert us, O God our Saviour.

R. And turn away thy wrath from us.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

Glory be to the Father, &c.

Anth. Have mercy.

But in Paschal Time, Anth. Alleluia.

Psalm iv.

WHEN I invoked, the God of my justice heard me; in tribulation thou hast enlarged me.

Have mercy on me, and hear my prayer.

Ye sons of men, how long are ye of heavy heart? Why do you love vanity, and seek a lie?

Et scitote quoniam mirificavit Dominus sanctum suum : * Dominus exaudiet me, cum clamavero ad eum.

Irascimini, et nolite peccare : * quæ dicitis in cordibus vestris, in cubilibus vestris compungimini.

Sacrificate sacrificium justitiæ, et sperate in Domino. * Multi dicunt, quis ostendit nobis bona ?

Signatum est super nos lumen vultus tui, Domine : * dedisti lætitiā in corde meo.

A fructu frumenti, vini, et olei sui, * multiplicati sunt.

In pace in idipsum * dormiam, et requiescam.

Quoniam tu Domine singulariter in spe * constituisti me.

Gloria Patri, &c.

Psalmus xxx.

IN te, Domine, speravi, non confundar in æternum : * in justitia tua libera me.

Inclina ad me aurem tuam, * accelera ut eruas me.

Esto mihi in Deum protectorem ; et in domum refugii, * ut salvum me facias.

Quoniam fortitudo mea, et refugium meum es tu : * et propter nomen tuum deduces me, et enutries me.

Educes me de laqueo hoc, quem absconderunt mihi : * quoniam tu es protector meus.

And know that the Lord has made his holy one marvellous: the Lord will hear me when I shall cry to him.

Be ye angry, and sin not: what ye say in your hearts, be ye sorry for in your chambers.

Offer ye the sacrifice of justice, and hope in the Lord. Many say, who shall shew us good things?

The light of thy face is signed upon us, O Lord: thou hast given joy to my heart.

By the fruit of their corn, wine, and oil, they are multiplied.

In peace itself I will both sleep and rest.

For thou, O Lord, hast singularly established me in hope.

Glory, &c.

Psalm xxx.

IN thee, O Lord, I have hoped, let me not be confounded for ever; in thy justice deliver me.

Incline thine ear to me, make haste to deliver me.

Be to me a God, a protector; and a house of refuge, that thou mayest save me.

For thou art my strength and my refuge; and for thy name sake thou wilt conduct me, and nourish me.

Thou wilt bring me out of this snare which they have hid for me, because thou art my protector.

In manus tuas commendo spiritum meum:
 *redemisti me, Domine Deus veritatis.
 Gloria Patri, &c.

Psalmus xc.

QUI habitat in adjutorio altissimi : *in
 protectione Dei cœli commorabitur.

Dicet Domino : susceptor meus es tu, et
 refugium meum : *Deus meus sperabo in
 eum.

Quoniam ipse liberavit me de laqueo ven-
 nantium, *et à verbo aspero.

Scapulis suis obumbrabit tibi : * et sub
 pennis ejus sperabis.

Scuto circumdabit te veritas ejus : *non
 timebis à timore nocturno.

A sagitta volante in die, à negotio peram-
 bulante in tenebris, * ab incursu, et dæmo-
 nio meridiano.

Cadent à latere tuo mille, et decem millia
 à dextris tuis : *ad te autem non appropin-
 quabit.

Verumtamen oculis tuis considerabis : *et
 retributionem peccatorum videbis.

Quoniam tu es, Domine, spes mea : *al-
 tissimum posuisti refugium tuum.

Non accedet ad te malum : * et flagellum
 non appropinquabit tabernaculo tuo.

Quoniam angelis suis mandavit de te : *
 ut custodiant te in omnibus viis tuis.

In manibus portabunt te : * ne forte of-
 fendas ad lapidem pedem tuum.

Into thy hands I commend my spirit : thou
hast redeemed me, O Lord God of truth.

Glory, &c.

Psalm xc.

HE that dwells in the help of the highest,
shall abide under the protection of
the God of heaven.

He shall say to the Lord : thou art my
protector and my refuge : my God, I will
hope in him.

For he has delivered me from the snare of
the hunters, and from the sharp word.

With his shoulders he shall overshadow
thee : and under his wings thou shalt hope.

His truth shall encompass thee like a
shield : thou shalt not be afraid of nightly fear.

Of the arrow flying by day, of mischief
rambling in darkness, of invasion, and the
noon-day dæmon,

A thousand shall fall at thy left side, and
ten thousand at thy right hand : but to thee
it shall not approach.

But thou shalt consider with thy eyes :
and shalt behold the reward of sinners.

For thou, O Lord, art my hope, thou hast
made the Highest thy refuge.

No evil shall come near thee : and the
scourge shall not approach thy tabernacle.

For he has given his angels charge of thee :
that they may keep thee in all thy ways.

They shall bear thee in their hands, lest
peradventure thou dash thy foot against a
stone.

Super aspidem et basiliscum ambulabis :
* et conculcabis leonem et draconem.

Quoniam in me speravit, liberabo eum : *
protegam eum, quoniam cognovit nomen
meum.

Clamabit ad me, et ego exaudiam eum :
* cum ipso sum in tribulatione : eripiam
eum, et glorificabo eum.

Longitudine dierum replebo eum : * et
ostendam illi salutare meum.

Gloria Patri, &c.

Psalmus cxxxiii.

ECCE nunc benedicite Dominum, * om-
nes servi Domini.

Qui statis in domo Domini : * in atriis do-
mus Dei nostri.

In noctibus extollite manus vestras in
sancta, * et benedicite Dominum.

Benedicat te Dominus ex Sion : * qui fecit
cælum et terram.

Gloria Patri, &c.

Ant. Miserere mei, Domine, et exaudi
orationem meam : *vel, tem. Pasch.* Alleluia.

HYMNUS.

THE lucis ante terminum,
Rerum Creator poscimus,
Ut pro tua clementia,
Sis præsul et custodia.

Procul recedant somnia,
Et noctium phantasmata ;
Hostemque nostrum comprime.
Ne polluantur corpora.

Thou shalt tread on the asp and basilisk :
and shalt trample on the lion and dragon.

Because he has hoped in me, I will deliver
him : I will protect him because he has known
my name.

He shall cry aloud to me, and I will hear
him : I will protect him because he has known
my name.

He shall cry aloud to me, and I will hear
him : I am with him in tribulation : I will
deliver him and glorify him.

I will fill him with length of days, and
show him my salvation. Glory, &c.

Psalm cxxxiii.

BEHOLD now bless the Lord all ye ser-
vants of the Lord.

Who stand in the house of the Lord : in
the courts of the house of our God.

In the nights lift up your hands towards
the sanctuary, and bless the Lord.

May the Lord bless thee from Sion : who
made heaven and earth. Glory, &c.

Anth. Have mercy on me, O Lord, and
hear my prayer ; or, in *Paschal time*, Allel.

THE HYMN.

TO thee before the close of day,
Creator of all things we pray,
That for thy wonted clemency,
Thou may'st our guide and ruler be.

Let no vain dreams disturb our sleep,
And nightly phantoms from us keep ;
Our foes suppress, that we may be
In body from pollution free.

Præsta, Pater piissime,
 Patrique compar unice,
 Cum Spiritu Paraclito,
 Regnans per omne sæculum.
 Amen..

Capitulum, Jeremias xiv.

TU autem in nobis es, Domine, et nomen
 sanctum tuum invocatum est super nos:
 ne derelinquas nos, Domine Deus noster.

R. Deo gratias.

Resp. In manus tuas, Domine, commendo
 spiritum meum.

V. In manus, &c.

R. Redemisti nos, Domine Deus veritatis.

V. Commendo spiritum meum.

R. Gloria Patri, &c.

V. In manus, &c.

R. Custodi nos, Domine, ut pupillam
 oculi.

V. Sub umbra alarum tuarum protege
 nos.

Ant. Salva nos.

Canticum Simeonis, Luc iii.

NUNC dimittis servum tuum, Domine,
 *secundum verbum tuum in pace.

Quia viderunt oculi mei : *salutare
 tuum.

Quod parasti *ante faciem omnium po-
 pulorum.

Lumen ad revelationem Gentium : *et
 gloriam plebis tuæ Israel.

Gloria Patri, &c.

In this, most gracious Father, hear
 With Christ thy equal Son, our pray'r,
 Who with the Holy Ghost and thee,
 Résides and reigns eternally.
 Amen.

The little Chapter, Jerem. xiv.

BUT thou, O Lord, art amongst us ; and
 thy holy name is invoked upon us ;
 forsake us not, O Lord our God.

R. Thanks be to God.

Resp. Into thy hands, O Lord, I commend
 my spirit.

V. Into thy, &c.

R. Thou hast redeemed us, O Lord God
 of truth.

V. I commend my spirit.

R. Glory be to the Father, &c.

V. Into thy, &c.

R. Preserve us, O Lord, as the apple of
 thine eye.

V. Protect us under the shadow of thy
 wings.

Anth. Save us.

The song of Simeon, Luke iii.

NOW thou dost dismiss thy servant, O
 Lord, according to thy word in peace
 Because my eyes have seen thy salvation.
 Which thou hast prepared before the face
 of thy people:

A light to the revelation of the Gentiles,
 and the glory of thy people Israel.
 Glory, &c.

Ant. Salva nos, Domine, vigilantes, custodi nos dormientes, ut vigilemus cum Christo, et requiescamus in pace.

In Duplicibus et infra Octavas sequentia omittuntur.

KYRIE eleison.
Christe eleison.

Kyrie eleison.

Pater noster, *secretò.*

V. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

Credo in Deum, *secretò.*

V. Carnis resurrectionem.

R. Vitam æternam. Amen.

V. Benedictus es, Domine Deus patrum nostrorum.

R. Et laudabilis et gloriosus in sæcula.

V. Benedicamus Patrem et Filium, cum Sancto Spiritu.

R. Laudemus et super-exaltemus eum in sæcula.

V. Benedictus es, Domine, in firmamento cœli.

R. Et laudabilis, et gloriosus, et super-exaltatus in sæcula.

V. Benedicat et custodiat nos omnipotens et misericors Dominus.

R. Amen.

V. Dignare, Domine, nocte ista.

R. Sine peccato nos custodire.

V. Miserere nostri, Domine.

R. Miserere nostri.

V. Fiat misericordia tua, Domine, super nos.

Anth. Save us, O Lord, waking, and keep us sleeping, that we may watch with Christ, and rest in peace.

The following is not said on Doubles, nor within Octaves.

LORD, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father, *in secret*.

V. And lead us not into temptation.

R. But deliver us from evil. Amen.

I believe in God, *in secret*.

V. The resurrection of the body.

R. And life everlasting. Amen.

V. Blessed art thou, O Lord, the God of our Fathers.

R. And praise-worthy and glorious for ever.

V. Let us bless the Father, and the Son, with the Holy Ghost.

R. Let us praise and magnify him for ever.

V. Thou art blessed, O Lord, in the firmament of heaven.

R. And praise-worthy, and glorious, and magnified for ever.

V. May the Almighty and merciful Lord bless and keep us.

R. Amen.

V. Vouchsafe, O Lord, this night.

R. To keep us without sin.

V. Have mercy upon us, O Lord.

R. Have mercy upon us.

V. Let thy mercy be upon us, O Lord.

R. Quemadmodum speravimus in te.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

VISITA, quæsumus, Domine, habitationem istam et omnes insidias inimici ab ea longe repelle: angeli tui sancti habitent in ea, qui nos in pace custodiant: et benedictio tua sit super nos semper. Per Dominum nostrum, &c.

V. Dominus vobiscum. &c.

R. Et cum spiritu tuo.

V. Benedicamus Domino.

R. Deo gratias.

Benedictio.

Benedicat, et custodiat nos omnipotens et misericors Dominus, Pater, et Filius, et Spiritus Sanctus. R. Amen.

SALVE regina, mater misericordiæ, vita, dulcedo, et spes nostra, salve. Ad te clamamus exules filii *Hebrææ*. Ad te suspiramus gementes et flentes in hac lacrymarum valle. Eia ergo advocata nostra, illos tuos misericordes oculos ad nos converte. Et Jesum benedictum fructum ventris tui nobis post hoc exilium ostende. O clemens, O pia, O dulcis Virgo Maria.

V. Ora pro nobis, sancta Dei genitrix.

R. Ut digni efficiamur promissionibus Christi.

- R. As we have hoped in thee.
V. Lord, hear my prayer
R. And let my cry come unto thee.
V. The Lord be with you.
R. And with thy spirit.

Let us pray.

VISIT. we beseech thee, O Lord, this habitation, and drive far from it all the snares of the enemy; may thy holy angels dwell in it, to preserve us in peace; and let thy blessing remain with us for ever. Thro' our Lord, &c.

V. The Lord be with you.

R. And with thy spirit.

V. Let us bless the Lord.

R. Thanks be to God.

The Blessing.

May the almighty and merciful Lord, Father, Son, and Holy Ghost, bless and keep us. R. Amen.

HAIL, heavenly Queen, thou mother of mercy, our life, our sweetness and our hope. To thee do we cry poor banished sons of *Eve*; to thee do we sigh, mourning and weeping in this vale of tears. Turn then, gracious advocate! thine eyes of mercy towards us, and after this our painful exile, shew unto us that blessed fruit of thy womb, Jesus. O clement, O pious, O sweet Virgin Mary.

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

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

Oremus.

P. **O**Mnipotens sempiterne Deus, qui gloriosæ Virginis Matris Mariæ corpus et animam, ut dignum Filii tui habitaculum effici mereretur, Spiritu sancto cooperante, præparasti : da, ut cujus commemoratione lætatur, ejus piâ intercessionē ab instantibus malis et à morte perpetuâ liberemur. Per Christum, &c.

V. Divinum auxilium, &c.

Et fidelium animæ per misericordiam Dei requiescant in pace. Amen.



Let us pray.

O Almighty and eternal God, who by the co-operation of the Holy Ghost, didst prepare the body and soul of the glorious V. Mary, that she might become a habitation worthy of thy Son; grant, that as we joyfully celebrate her memory, so we may through her pious intercession, be delivered from present evils and everlasting death; Through, &c. Amen.

V. May the divine assistance, &c.

And may the souls of the faithful departed, thro' the mercy of God, rest in peace. Amen.



Remember I love
Thou art but dust
And unto dust thou
Must return

