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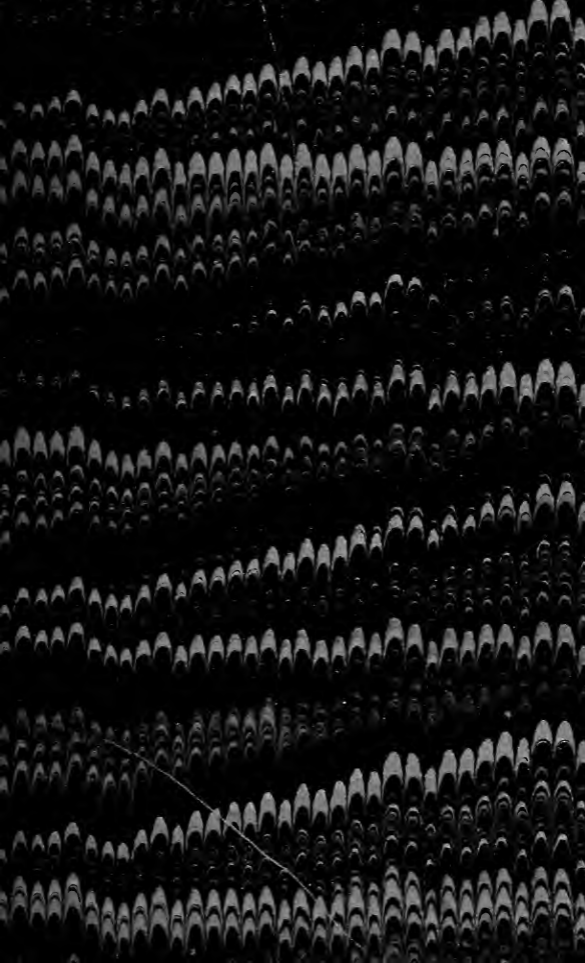
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A
CATECHISM

OF THE
CHRISTIAN DOCTRINE

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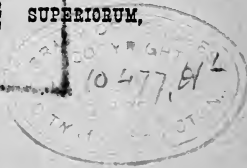
CATHOLIC SCHOOLS,

AND

ESPECIALLY FOR THOSE CHILDREN
IN OUR SUNDAY SCHOOLS
WHO HAVE MADE THEIR
FIRST COMMUNION.

BY

J. H. SLINGER, O. P.



NEW YORK:

PRINTED BY P. F. McBREEN, 14 & 16 ANN STREET.

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PREFACE.


THIS Catechism is not intended to take the place of the small Catechisms now in common use in the United States, but to supplement them. The author having charge of a large Sunday School for some years, felt the necessity of a Catechism for advanced pupils, which, while giving a much fuller explanation of the doctrines of our holy faith, would also give the same answers as those already learned whenever it would be found necessary to ask any of the questions contained in the small Catechisms.

With this aim the present Catechism has been prepared, thus making it easy for the children, since they are not required to learn new answers to the same questions. It has also been the author's aim to make the questions and answers as clear and concise as possible.

The texts and examples from Scripture for the elucidation of the questions considered have been chosen with great care; these alone would make a valuable collection, and should be committed to memory, as they contain some of the proofs of the doctrines of the Catholic Church. The two Litanies in the Morning and Evening Prayers, and the Rosary of the Blessed Virgin, are inserted in this Catechism for the purpose of familiarizing the children with them, and teaching them how to say them correctly; the Prayers at Mass, to avoid the necessity of a Prayer Book; and a collection of familiar hymns which may be sung by the children during Mass, and at the beginning and close of Sunday School.

FEAST OF ST. DOMINIC, }
New York, 1877. }

J. H. S.



**THE MANNER OF LAY PERSON BAPTIZING INFANTS,
IN CASE OF DANGER OF DEATH.**

Take common water, pour it on the head or face of the child, and while 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, Amen.

NOTE.—Any person, whether man, woman, or child, may baptize an infant in case of danger of death. But a parent should never baptize his own child, unless no one else is at hand to baptize it.

MEMORARE.

Remember, O most pious Virgin Mary, that it was never known or heard of, that any one who fled to thy protection, implored thy help or sought thy intercession, was ever abandoned by thee; inspired with this confidence, O Virgin Mother, to thee I come, before thee I stand sinful and sorrowful.

(Here pause and make your petition.)

O mother of the Word Incarnate do not despise my petition but hear and in thy mercy grant it. Amen.



Morning Prayers.

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

AN ACT OF ADORATION.

O Great God, the Sovereign Lord of heaven and earth! I prostrate myself before Thee. With all the angels and saints I adore Thee. I acknowledge Thee to be my Creator and Sovereign Lord, my first beginning and my last end. I render to Thee the homage of my being and life. I submit myself to Thy holy will, and I devote myself to Thy divine service now and forever.

AN ACT OF FAITH.

O my God! I firmly believe all the sacred truths which the holy Catholic Church believes and teaches, because thou hast revealed them, who canst neither deceive nor be deceived.

AN ACT OF HOPE.

O my God! relying upon Thy infinite goodness and promises, I hope to obtain pardon of my sins, the assistance of Thy grace and life everlasting, through the merits of my Lord and Saviour Jesus Christ.

AN ACT OF LOVE.

O my God! I love Thee above all things with my whole heart and soul, purely because Thou art infinitely perfect and deserving of all love. I love also my neighbor as myself for the love of Thee. I forgive all who have injured me, and ask pardon of all whom I have injured.

AN ACT OF THANKSGIVING.

O glorious Trinity! I praise Thee and give Thee thanks for the numberless benefits Thou hast bestowed upon me. I thank Thee, O heavenly Father! for having created me to Thy own image and likeness, and for having preserved me to this day. I thank Thee, O merciful Son! for having redeemed me by Thy death, and so often fed me with Thy precious body and blood. I thank thee, O Holy Ghost! for having cleansed my soul by

Thy grace in holy baptism, for having called me to the true faith, and so often washed me from my sins in the sacrament of penance. I thank Thee, O most bountiful God! for having preserved me the past night, and granting me this day to serve Thee. I earnestly invite all the saints of heaven and earth to join with me in praise and thanksgiving for Thy infinite goodness.

AN ACT OF CONTRITION.

O my God! I am most heartily sorry for all my sins; and I detest them above all things from the bottom of my heart, because they displease Thee, O my God! who art most deserving of all my love; and I firmly purpose, by Thy holy grace, never more to offend Thee, and to do all that I can to atone for my sins and amend my life.

THE LORD'S PRAYER.

Our Father, who art in heaven; hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive them who trespass against us. And lead us not into temptation; but deliver us from evil. - Amen.

THE ANGELICAL SALUTATION.

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

THE APOSTLES' CREED.

I believe in God, the Father Almighty, Creator of heaven and earth; and in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried; He descended into hell, the third day He rose again from the dead, He ascended into heaven, and sitteth at the right hand of God the Father Almighty: thence He shall come to judge the living and the dead. I believe in the Holy Ghost, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

THE CONFITEOR.

I confess to Almighty God, to the blessed Mary ever Virgin, to blessed Michael the archangel, to blessed John the Baptist, to

the holy apostles, Peter and Paul, and to all the saints, that I have sinned exceedingly in thought, word and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever Virgin, blessed Michael the archangel, blessed John the Baptist, the holy apostles, Peter and Paul, and all the saints, to pray to the Lord our God for me.

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

May the almighty and merciful Lord grant me pardon, absolution and remission of all my sins. Amen.

INVOKE THE BLESSED VIRGIN, YOUR GUARDIAN
ANGEL AND YOUR PATRON SAINT.

O holy Virgin, mother of God, my advocate and patroness, pray for thy poor servant, show thyself a mother to me; and thou, O blessed spirit whom God in his mercy has appointed to watch over me, intercede for me this day, that I may not stray from the path of virtue. Thou also, O happy saint whose name I bear, pray for me, that I may serve God faithfully in this life, as thou hast done, and glorify Him eternally with thee in heaven. Amen.

THE LITANY OF THE HOLY NAME OF JESUS.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

God, the Father of heaven,

God, the Son, Redeemer of the world,

God, the Holy Ghost,

Holy Trinity, one God.

Jesus, Son of the living God,

Jesus, splendor of the Father,

Jesus, brightness of eternal life,

Jesus, king of glory,

Jesus, Son of Justice,

Jesus, Son of the Virgin Mary,

Jesus, most amiable,

Jesus, most admirable,

Jesus, powerful God,

Jesus, Father of the world to come,

Jesus, angel of the Great Council,

Jesus, most patient,

Jesus, most obedient,

Jesus, meek and humble of heart,

Jesus, lover of chastity,

Jesus, God of peace,

Jesus, lover of mankind,

Jesus, author of life,

Have mercy on us.

Jesus, model of virtues,
 Jesus, zealous for souls,
 Jesus, our God,
 Jesus, our refuge,
 Jesus, father of the poor,
 Jesus, treasure of the faithful,
 Jesus, good shepherd,
 Jesus, true light,
 Jesus, eternal wisdom,
 Jesus, infinite goodness,
 Jesus, our way and our life,
 Jesus, joy of angels,
 Jesus, king of the patriarchs,
 Jesus, master of the apostles,
 Jesus, teacher of the evangelists,
 Jesus, strength of martyrs,
 Jesus, light of confessors,
 Jesus, purity of virgins,
 Jesus, crown of all saints,

Have mercy on us.

Be merciful unto us. *Spare us, O Jesus!*

Be merciful unto us. *Hear us, O Jesus!*

From all evil,

From all sin,

From thy wrath,

From the snares of the devil,

From the spirit of uncleanness,

From eternal death,

From the neglect of thy inspiration,

By the mystery of thy incarnation,

Lord, etc.

By thy nativity,
 By thy childhood,
 By thy labors,
 By thy agony and passion;
 By thy death and burial,
 By thy resurrection,
 By thy ascension,
 By thy joys,
 By thy glory,

Lord,
etc.

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

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

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

Jesus, hear us,

Jesus, graciously hear us.

Let us pray.

O Lord Jesus Christ! who hast said, *ask and you shall receive; seek and you shall find; knock and it shall be opened unto you;* mercifully attend to our supplications, and grant us the gift of Thy divine charity, that we may ever love Thee with our whole heart, and never desist from Thy praise, who livest and reignest one God, world without end.
 Amen.

THE ANGELUS DOMINI.

To be said Morning, Noon and Night.

1. The angel of the Lord declared unto Mary: and she conceived of the Holy Ghost. Hail Mary, etc.

2. Behold the handmaid of the Lord: may it be done unto me according to thy word. Hail Mary, etc.

3. And the word was made flesh: and dwelt among us. Hail Mary, etc.

Let us pray.

Pour forth, we beseech thee, O Lord, thy grace into our hearts, that we, to whom the Incarnation of Christ thy Son was made known by the message of an angel, may, by his passion and cross, be brought to the glory of his Resurrection, through the same Christ our Lord. Amen.

May the divine assistance always remain with us, and may the souls of the faithful departed, through the mercy of God, rest in peace. Amen.

May the peace and blessing of Almighty God, the Father, Son and Holy Ghost descend upon us and remain with us forever. Amen.

Before you begin your work say.

O my God! I offer Thee this work; vouchsafe to give it Thy blessing.

During the day.

Raise your mind to God from time to time, especially when you hear the clock strike, saying.

Grant, O my God! that all the actions of this hour, and those of every moment of my life, may be to Thy honor and glory.

As soon as you perceive you have fallen into any sin, ask pardon for it, saying.

O my God! I am heartily sorry for having offended Thee. I make a firm resolution, with the help of Thy grace, never more to fall into this sin, to confess it, to do penance for it, and avoid the occasions of it.

Before meals say.

Bless us, O Lord! and these, Thy gifts, which we are about to receive from Thy bounty, through Christ our Lord. Amen.

After meals say.

We give Thee thanks, O Almighty God, for all Thy benefits, who livest and reignest, world without end. Amen.

Evening Prayers.

At night, before going to bed, kneel down and say the following prayers.

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

AN ACT OF ADORATION.

O great God! etc. (Page 5.)

ACTS OF FAITH, HOPE AND LOVE.

Our Father, etc. Hail Mary, etc. I believe in God, etc. (Pages 7-8.)

Beg of God to make known to you your sins.

PRAYER.

O Holy Ghost, eternal source of light! remove my darkness, and dispel those shades that hide from me the filth and enormity of my offences. Show me, I beseech thee, the sins I have this day committed, in thought, word and action. Grant me a feeling sense of them, that I may detest them all from the bottom of my heart, and dread nothing so much as ever to commit them hereafter.

Here pause awhile and examine your conscience on the Commandments of God, the Commandments of the Church, the seven deadly sins and the duties of your particular state of life.

THE CONFITEOR.

I confess to Almighty God, etc.

AN ACT OF CONTRITION.

O my God! I am most heartily sorry for all my sins, etc. (Page 7.)

A firm purpose of amendment.

O eternal God! against whom I have sinned, I wish from my heart that I had never offended Thee; but as I have been so unhappy, O! grant me now grace never more to offend Thee. Thou willest not the death of a sinner, but rather that he be converted and live. Convert me then and I shall be converted. Have mercy on me according to Thy great mercy, and according to the multitude of Thy tender mercies blot out my iniquities. I renounce all sin, and firmly purpose to shun all the occasions of it, and to walk henceforth in the path of Thy commandments. This is my fixed resolution, which I hope I shall faithfully keep, relying upon Thee, through Jesus Christ our Lord. Amen.

THE LITANY OF THE BLESSED VIRGIN.

Anthem.

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 !

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

God the Father of heaven, *Have mercy on us.*

God the Son, Redeemer of the world, *Have mercy on us.*

God the Holy Ghost, *Have mercy on us.*

Holy Trinity, one God, *Have mercy on us.*

Holy Mary,

Holy mother of God,

Holy virgin of virgins,

Mother of Christ,

Mother of divine grace,

Mother most pure,

Mother most chaste,

Mother undefiled,

Mother inviolate,

Mother most amiable,

Mother most admirable,

Mother of our Creator,

Mother of our Redeemer,

Pray for us.

Virgin most prudent,
Virgin most venerable,
Virgin most renowned,
Virgin most powerful,
Virgin most merciful,
Virgin most faithful,
Mirror of justice,
Seat of wisdom,
Cause of our joy,
Spiritual vessel,
Vessel of honor,
Vessel of singular devotion,
Mystical rose,
Tower of David,
Tower of ivory,
House of gold,
Ark of the covenant,
Gate of heaven,
Morning star,
Health of the weak,
Refuge of sinners,
Comfort 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.

Queen of the most holy Rosary, }
 Queen conceived without sin, } *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, O Lord!*

V. Pray for us, O holy mother of God!

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

Let us pray.

Pour forth, we beseech Thee, O Lord! Thy grace into our hearts that we, to whom the incarnation of Christ 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.

The Angelus Domini, etc. (Page 13.)

ROSARY OF THE BLESSED VIRGIN.

✠ In the name of the Father, etc.

V. Hail Mary, full of grace, the Lord is with thee:

R. Blessed art thou among women, and blessed is the fruit of thy womb, Jesus.

V. Thou, O Lord, wilt open my lips.

R. And my tongue shall announce thy praise.

V. Incline unto my aid, O God.

R. O Lord make haste to help me.

V. Glory be to the Father, etc.

R. As it was, etc.

THE FIRST PART.

THE FIVE JOYFUL MYSTERIES.

FIRST MYSTERY.—The Incarnation.

Our Father, ten Hail Marys, Glory be to the Father.

SECOND MYSTERY.—The visitation of the Blessed Virgin to her cousin St. Elizabeth.

Our Father, etc.

THIRD MYSTERY.—The birth of our Lord Jesus Christ in Bethlehem.

Our Father, etc.

FOURTH MYSTERY.—The presentation of our blessed Lord in the temple.

Our Father, etc.

FIFTH MYSTERY.—The finding of the Child Jesus in the temple.

Our Father, etc.

Hail, holy Queen, mother of mercy, our life, our sweetness, and our hope! to thee we cry, poor banished children of Eve; to thee

we send up our sighs, mourning and weeping in this vale of tears; turn then, most gracious advocate, thy eyes of mercy towards us, and after this, our exile, is ended, show unto us the 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.

Let us pray.

O God, whose only begotten Son, by his life, death and resurrection, has purchased for us the rewards of eternal life! grant, we beseech thee, that, meditating upon these mysteries in the most holy Rosary of the blessed Virgin Mary, we may imitate what they contain, and obtain what they promise, through the same Christ our Lord. Amen.

✠ In the name of the Father, etc.

THE SECOND PART.

THE FIVE SORROWFUL MYSTERIES.

FIRST MYSTERY.—The prayer and bloody sweat of our blessed Saviour in the garden.

Our Father, etc.

SECOND MYSTERY.—The scourging of our blessed Lord at the pillar.

Our Father, etc.

THIRD MYSTERY.—The crowning of our blessed Saviour with thorns.

Our Father, etc.

FOURTH MYSTERY.—Our Saviour carrying his cross.

Our Father, etc.

FIFTH MYSTERY.—The crucifixion.

Our Father, etc., "Hail, Holy Queen," etc., "Pray for us," etc., and "O God," etc., as in first part.

THE THIRD PART.

THE FIVE GLORIOUS MYSTERIES.

FIRST MYSTERY.—The resurrection of Christ from the dead.

Our Father, etc.

SECOND MYSTERY.—The ascension of Christ into heaven.

Our Father, etc.

THIRD MYSTERY.—The coming of the Holy Ghost upon the apostles and disciples.

Our Father, etc.

FOURTH MYSTERY.—The assumption of the blessed Virgin Mary into heaven.

Our Father, etc.

FIFTH MYSTERY.—The coronation of the the blessed Virgin Mary in heaven.

Our Father, etc., "Hail, Holy Queen," etc., "Pray for us," etc., and "O God," etc.

Catechism.

ON THE END OF MAN.

1. *Why did God make you ?*

That I might know Him, love Him and serve Him in this world, and be happy with Him forever in the next.

2. *What must we do if we would know, love and serve God in this world, and be happy with Him in the next?*

1. We must believe all that God has revealed; 2. We must keep the commandments which He has ordered to be kept; 3. We must use the means of grace—the sacraments and prayer—which he has ordained for our salvation.

3. *Why must we, in order to be saved, believe, keep the commandments and use the means of grace?*

1. We must believe, because “without faith it is impossible to please God.” Heb. xi. 16.

2. We must keep the commandments, because Christ says, “If thou wilt enter into life, keep the commandments.” Matt. xix.

17. 3. We must use the means of grace, because by them we obtain the help necessary for salvation.

4. *What will become of those who will not know, love and serve God?*

He will cast them from Him forever. "The unprofitable servant, cast ye out into the exterior darkness. There shall be weeping and gnashing of teeth." Matt. xxv. 30.

5. *What is the most necessary thing for us to do in this life?*

The most necessary thing for us to do in this life is to know, love and serve God, in order to save our souls and gain heaven.

"What doth it profit a man to gain the whole world and lose his own soul?" Matt. xvi. 26. "Seek ye first the kingdom of God and His justice." Matt vi. 33.

6. *What is heaven?*

Heaven is a place of eternal and perfect happiness where the just shall see, love and enjoy God forever.

7. *What must we do to save our souls?*

We must worship God by faith, hope and charity; that is, we must believe in Him, hope in Him, and love Him with all our heart.

8. *How shall we know the things which we are to believe?*

From the Catholic Church of God, which He has appointed to teach all nations all those things which He has revealed.

9. *Who commanded the Church to teach us?*

Our Lord, when he said to the Apostles: "Go, teach all nations; and behold I am with you all days, even to the end of the world."

Matt. xxviii. 19, 20.

10. *What is Faith?*

Faith is a gift of God infused into our souls, by which we believe, without doubting, all that He has taught and the Church proposes, because God has revealed it, Who can neither deceive nor be deceived. "Faith is the evidence of things that appear not."

Heb. xi. 1.

11. *Why must we believe all that God has revealed?*

Because God is the eternal and infallible truth.

12. *How did God reveal to us those things which we are to believe?*

He revealed them partly by Holy Scripture and partly by Tradition.

13. *What is the Holy Scripture?*

The *Holy Scripture* is a collection of books which were written by the inspiration of the Holy Ghost, and acknowledged by the Church as the word of God. "The holy men of God spoke, inspired by the Holy Ghost." 2 Pet. i. 21.

14. *How is the Holy Scripture divided?*

The Holy Scripture is divided into the books of the Old and New Testament.

15. *What revelations does the Old Testament contain?*

The Old Testament contains the divine revelations which were made to man before the coming of Christ.

16. *What revelations does the New Testament contain?*

The New Testament contains the revelations which we have received through Christ and the Apostles.

17. *Is it enough to believe that only which is contained in the Holy Scripture?*

No; we must also believe tradition; that is, those revealed truths which the Apostles preached but did not give in writing.

“Therefore, brethern, stand fast, and *hold the traditions* which you have learned whether by word or by our epistles.” 2 Thess. ii. 14.

18. *How are we to know those things which God has revealed by Holy Scripture and by Tradition?*

From the Catholic Church, which Christ has established to teach all truth.

19. *But, is not the meaning of Holy Scripture clear in itself, and easy to be understood by every one?*

No; for St. Peter, speaking of the epistles of St. Paul, says: “In which are certain

things hard to be understood, and which the unlearned and unstable wrest, as they do also the other Scriptures, to their own destruction." 2 Pet. iii. 16.

20. *Is it true that the Bible alone is the only Rule of Faith?*

No; for not the Bible alone, but the Bible and tradition, *both* infallibly interpreted by the Church, are the right rule of faith.

21. *Is faith necessary for salvation?*

Faith is absolutely necessary for salvation, for, "without faith it is impossible to please God." Heb. xi. 6. "He that believeth not shall be condemned." Mark xvi. 16.

22. *What kind of faith must we have?*

We must have faith which is 1, Universal; 2, Firm; 3, Lively; 4, Constant.

23. *When is our faith UNIVERSAL?*

Our faith is universal when we believe not only *some*, but *all*, the truths which the Catholic Church teaches. Christ says: "Teach them to observe *all* things whatsoever I have commanded you." Matt. xxviii.

20. He who believes only what he pleases has not faith at all, for he does not believe God but his own judgment.

24. *When is our faith FIRM?*

Our faith is firm when we believe without the least doubt. Example of Abraham, who

was rewarded for his *firm* faith. Gen. xxii. 25. *When is our faith LIVELY?*

Our faith is lively when we live up to it; that is, when we avoid evil and do good as our faith teaches. "As the body without the spirit is dead, so also faith without works is dead." James ii. 26.

26. *When is our faith CONSTANT?*

Our faith is constant when we are ready to lose all, even our life, rather than fall away from it. Example of the Holy Martyrs.

27. *How do we especially show that our faith is FIRM and CONSTANT?*

By never denying it, even in appearance, but by professing it on every occasion in word and deed. "Every one that shall confess Me before men, I will also confess him before My Father who is in heaven. But he that shall deny Me before men, I will also deny him before My Father who is in heaven." Matt. x. 32, 33.

THE APOSTLES' CREED.

1. *What are the chief things which God teaches, and which we are obliged to know and believe?*

They are contained in the Apostles' Creed.

2. *Why is it called the Apostles' Creed?*

Because it comes down from the Apostles. Before they separated to "go into the whole world and preach the gospel to every creature," they composed this Creed, that the faithful might believe and speak the same things.

3. *Say the Apostles' Creed?*

I believe in God, the Father Almighty, Creator of heaven and earth; and in Jesus Christ, His only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried; He descended into hell; the third day He rose again from the dead; He ascended into heaven, and sitteth at the right hand of God the Father Almighty; thence He shall come to judge the living and the dead. I believe in the Holy Ghost, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen!

ARTICLE I.

4. *What is the First Article of the Apostles' Creed?*

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

5. *What is God?*

God is a spirit; the Creator and Lord of heaven and earth.

6. *Why do we call God a spirit?*

We call God a spirit because He has understanding and free will, but no body. John iv. 24.

7. *Why is He called Almighty?*

Because He can do all things whatsoever He pleases, and nothing is hard or impossible to Him. "He spoke and they were made." Ps. cxlviii.

8. *Why is he called Creator of heaven and earth?*

Because He made heaven and earth and all things out of nothing by His only word. "In the beginning God created heaven and earth." Gen. i. 1.

9. *Had God any beginning?*

No; He always was, and always will be. "From eternity to eternity Thou art God." Ps. lxxxix. 2.

10. *Where is God?*

God is everywhere. "For in Him we live and move and are." Acts xvii. 28, and Ps. cxxxviii. 7-12.

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

Yes; He does know and see all things. "For the eyes of the Lord are far brighter

than the sun, beholding round about all the ways of men." Ecclus xxiii. 28.

12. *How many persons are there in God?*

There are three persons in God: God the Father, God the Son, and God the Holy Ghost. Matt. xxviii. 19. "And these three are one." (God.) 1 John v. 7.

13. *What special benefits have you received from each person of the Blessed Trinity?*

God the Father created me; God the Son redeemed me, and God the Holy Ghost sanctified me.

14. *What do you mean by angels?*

Pure spirits created by God, to minister to Him, and to enjoy eternal happiness with Him in heaven. Their number is very great. "Thousands of thousands ministered to Him, and ten thousand times a hundred thousand stood before Him." Dan. vii. 10.

15. *In what state were the angels when God created them?*

They were all good and happy.

16. *Did they all remain good and happy?*

No; many rebelled against God and were cast out of heaven and hurled into hell. "God spared not the angels that sinned, but delivered them . . . to the lower hell, unto torments. 2 Pet. ii. 4.

17. *How has God rewarded the angels who remained good?*

He has rewarded them with eternal happiness, which consists in seeing, loving and enjoying him forever. "Their angels in heaven always see the face of my Father who is in heaven." Matt. xviii. 10.

18. *How do the good angels feel towards us?*

The good angels love us; they protect us in soul and body, pray for us and exhort us to do good." "He hath given His angels charge over thee, to keep thee in all thy ways." Ps. xc. 11.

19. *What do we call those angels who are given to man for his protection?*

Guardian Angels.

20. *What is our duty towards our Guardian Angels?*

We must be devout to them, thankful to them and follow their admonitions. "Behold I will send My angel who shall go before thee. Take notice of him and hear his voice, and do not think him one to be contemned." Exod. xxiii. 20, 21.

21. *How do the wicked angels feel towards us?*

The wicked angels, through hatred and envy, try to injure us in soul and body, and,

by tempting us to sin, try to draw us into hell with themselves. "Your adversary, the devil, as a roaring lion, goeth about, seeking whom he may devour." 1 Pet. v. 8.

Advice. Beware of being like the wicked angels, by sinning or causing others to sin. Imitate the good angels; be innocent, humble, pious, devout and always ready to promote the welfare of your neighbor. Every day venerate your Guardian Angel, and recommend yourself to him in all dangers of soul and body. (Feast of the Holy Guardian Angels.)

22. *Did God create any beings to take the place of the fallen angels?*

Yes; God created man, a being composed of soul and body, having free will, memory and understanding, only "a little less than the angels," (Ps. viii. 6.) to fill up the place of the fallen angels in heaven.

23. *How did God make the first man, Adam?*

God formed a body of the slime of the earth and breathed an immortal soul into it, and the first man was made. Gen. ii. 7.

24. *How did God create Eve, the first woman?*

He took a rib from Adam's side while he was asleep, and out of it made the body of

Eve, and breathed into it an immortal soul.
Gen. ii. 21.

25. *What is the soul?*

A spirit like to God, in being immortal, and having free will, memory and understanding.

26. *In what state was man created?*

Man was created in the state of innocence, was good and happy.

27. *In what state was the soul of man?*

In the state of sanctifying grace. Man was a child of God and had a right to heaven.

28. *In what state were the powers of his soul?*

His will was strong and inclined to good, his memory was perfect, so that he would never forget anything, and his understanding was filled with wisdom.

29. *In what state was the body of man?*

It was full of strength, free from suffering and it was immortal.

30. *On what condition did our first parents receive these gifts?*

On condition that they should keep the commandment of God, not to eat of the fruit of a certain tree. Gen. ii. 17.

31. *Did Adam and Eve keep this commandment?*

They broke the commandment of God, and eat of the forbidden fruit. Gen. iii. 6.

32. *What punishment came upon Adam and Eve?*

They lost their original innocence and their right to heaven; were driven from Paradise, and became subject to temptations, suffering and death. Gen. iii.

33. *Did this sin injure only our first parents?*

No; but it injured the whole human race in its origin, so that all their descendants are born in original sin.

34. *How do you know this?*

From St. Paul, who says: "By one man sin entered into this world, and by sin, death: and so death passed unto all men (from Adam) in whom all have sinned." Rom. v. 12.

35. *Was anyone free from original sin?*

Yes; Mary, the immaculate Virgin mother of God, was conceived without original sin.

36. *What would have become of man if God had not shown him mercy?*

No one could have received grace or have been saved.

37. *How did God show mercy to man?*

He promised man a Saviour who should take away sin from him, and obtain for him grace and a right to heaven. Gen. iii. 15.

Advice. If at any time the image of God in the soul be destroyed by sin, restore it as soon as you can by penance and a good confession.

ARTICLE II.

38. *What is the Second Article of the Apostles' Creed?*

And in Jesus Christ, His only Son, our Lord.

39. *What does the name "Jesus" signify?*

The name Jesus signifies Saviour or Redeemer. "Thou shalt call His name Jesus; for He shall *save* His people from their sins."

Matt. i. 21.

40. *What does the word Christ signify?*

The word Christ—in Hebrew, *Messias*—signifies anointed.

41. *Why is our Saviour called the Anointed?*

Because in the Old Law the prophets, high priests and kings were anointed with oil, and our Saviour is our greatest prophet, priest and king. Acts iii. 22, Heb. iv. 14, John xviii. 37. "Jesus of Nazareth: how God anointed Him with the Holy Ghost and power." Acts x. 38.

42. *What do you believe of Jesus Christ?*

I believe he is the Son of God, the Second Person of the Blessed Trinity, true God and true Man.

43. *Why is He true God?*

Because He is the true and only Son of God the Father, born of Him before all ages and perfectly equal to Him.

44. *Why is He true Man?*

Because He is the true Son of the blessed Virgin Mary, and has a body and soul like ours.

45. *Was He always both God and Man?*

He was always God, equal to His Father, from all eternity. He was not always man, but only from the time He came down from heaven for our redemption.

46. *Why was He made Man?*

To save us from sin and hell.

ARTICLE III.

47. *What is the Third Article of the Apostles' Creed?*

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

48. *How was He made Man?*

He was conceived and made Man by the power of the Holy Ghost, in the womb of

the Virgin Mary, without having any man for His father.

49. *How many natures are there in Christ?*

There are two natures in Christ: the perfect nature of God and perfect nature of man.

50. *Are there also two distinct wills in Christ?*

Yes, in Christ there are two distinct wills: His will as God and His will as man. "Father not My will, but Thine be done." Luke xxii. 42.

51. *Are there also two persons in Christ?*

No; in Christ there is but one person, the Second Person of the Blessed Trinity.

52. *From whom did Christ take His nature as Man?*

From Mary, His immaculate Virgin Mother, who is, therefore, also the Mother of God.

53. *Why is Mary called immaculate?*

Because by a special grace she was conceived free from original sin, and was never defiled by any stain of sin.

54. *How is Mary the mother of God since Christ took only His human nature from her?*

She is the "Mother of God" because Christ, who was born of her according to the flesh, is true God.

55. *Where was our Saviour born?*

In a stable at Bethlehem.

56. *On what day was our Saviour born?*

On Christmas Day.

57. *How old was our Saviour when He began to preach?*

He was thirty years old when He began to preach the Gospel, and His public life continued during three years till His death on the cross.

58. *What lessons does our Saviour teach us in His life before He began to preach?*

He teaches us to have in all things the spirit of humility, poverty and obedience.

ARTICLE IV.

59. *What is the Fourth Article of the Apostles' Creed?*

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

60. *What did Christ suffer?*

A bloody sweat, whipping at the pillar, crowning with thorns and the carriage of His cross.

61. *What else?*

He was nailed to a cross and died upon it between two thieves.

62. *Did Christ really die?*

Yes; His soul was really separated from His body.

63. *Did Christ suffer as God or as Man?*

Christ suffered as Man; that is, according to His human nature.

64. *Why did Christ suffer?*

For our sins.

65. *For what sins did Christ give satisfaction?*

For the sins "of the whole world," (1 John ii. 2.) namely, for original sin and all the other sins of mankind.

66. *On what day did Christ suffer?*

On Good Friday.

67. *Why does the Church require us to abstain from meat on Friday?*

Because Christ died for us on that day, in fasting and torments.

68. *Where did He suffer and die?*

On Mount Calvary. Having arrived at Calvary, He was stripped of His clothes, nailed to the cross and crucified upon it between two thieves; and while He was hanging on the cross, He was mocked and blasphemed by the multitude. He lived three hours on the cross, undergoing the most painful tortures, during which time the sun was darkened.

THE LAST SEVEN WORDS ON THE CROSS.

1. Father, forgive them, for they know not what they do. Luke xxiii. 34.

2. Amen, I say to thee, this day thou shalt be with me in Paradise. Luke xxiii. 43.

3. Woman, behold thy son; behold thy mother. John xix. 26, 27.

4. My God, my God, why hast Thou forsaken me. Matt. xxvii. 46.

5. I thirst. John xix. 28.

6. It is consummated. John xix. 30.

7. Father, into Thy hands I commend My spirit. Luke xxiii. 46. And saying this He gave up the Ghost. Luke xxiii. 46. And His soul went into Limbo, where it remained from three o'clock on Friday afternoon till early on Sunday morning, (Easter) changing it into a Paradise of delight, and hence He said to the penitent thief: "This day thou shalt be with Me in Paradise." Luke xxiii. 43.

69. *Has Christ merited grace and salvation for those only who are really saved?*

No; He has merited grace and eternal salvation for all men without exception, as He died also for all men without exception. 2 Cor. v. 15. "Christ Jesus who give himself a redemption for all." 1 Tim. ii. 6.

70. *If Christ merited eternal salvation for all, why then are not all saved?*

Because all will not do on their part what is necessary to obtain salvation; because they do not all believe, keep the commandments and use the means of grace. "He became to all that obey Him the cause of eternal salvation." Heb. v. 9.

71. *Why do we make the sign of cross?*

To put us in mind of the Blessed Trinity, and that the Second Person became man and died on the cross.

72. *What puts us in mind of the Blessed Trinity when we make the sign of the cross?*

These words: "In the name of the Father, and of the Son, and of the Holy Ghost." Matt. xxviii. 19.

73. *What puts us in mind that Christ became man and suffered on the cross?*

The very making of, or signing ourselves with, the sign of the cross.

ARTICLE V.

74. *What is the Fifth Article of the Apostles' Creed?*

He descended into hell; the third day He rose again from the dead.

75. *Whither did the soul of our Saviour go after His death?*

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

76. *What do you mean by Limbo?*

I mean a place of rest where the souls of the saints were.

77. *Why were the souls of the saints detained in Limbo?*

Because heaven was closed by sin, and was first to be opened by Christ.

78. *Did none go up to heaven before our Saviour?*

No; they expected Him to carry them up thither.

79. *What means the third day He rose again from the dead?*

It means that after He was dead, He raised Himself to life again the third day. "Destroy this temple, and in three days I will raise it up. But He spoke of the temple of His body." John ii. 19, 21.

80. *On what day did Christ rise again from the dead?*

On Easter day He came forth glorious and immortal from the grave, secured as it was by a heavy stone and guarded by soldiers. Matt. xxviii. 2, 6.

81. *Did Christ, after His resurrection, retain in His glorified body any marks of His sufferings?*

He still retained in His hands, feet and side the marks of His wounds. He said to Thomas: "*Put in thy finger hither (into the place of the nails) and see My hands; and bring hither thy hand and put it into My side.*" John xxv. 27.

ARTICLE VI.

82. *What is the Sixth Article of the Apostles' Creed?*

He ascended into heaven, and sitteth at the right hand of God the Father Almighty.

83. *When did our Saviour go up into heaven?*

Forty days after He rose from the dead—on Ascension Thursday.

84. *Did Christ ascend alone into heaven?*

No; Christ took up with Him the souls of the just whom He had freed from Limbo.

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

No; but the meaning of these words is,

that Christ, as God, is equal to His Father; and as man, is in the highest place in heaven. "Raising him up from the dead, and setting him on His right hand in the heavenly places." Eph. i. 20.

ARTICLE VII

86. *What is the Seventh Article of the Apostles' Creed?*

Thence He shall come to judge the living and the dead.

87. *Will Christ come again?*

Yes; He will come down from heaven, at the last day, to judge all men. Acts i. 11.

88. *What are the things He will judge?*

All our thoughts, words, works and omissions.

89. *How will the last judgment be held?*

Christ will come in the clouds of heaven and gather all nations before His throne, placing the good on His right hand, and the wicked on His left. Matt. xxiv. and xxv. He will make known the good and the evil which every man has done, even his most secret thoughts; and also the graces which have been given to each one; and finally He will pronounce judgment upon all. 2 Cor. v.

10; Apoc. xx. 12; Luke xii. 2; Mark iv. 22; and 1 Cor. iv. 5.

90. *What will He say to the just?*

“Come ye blessed of My Father, possess the kingdom prepared for you.” Matt. xxv. 34.

91. *Will not every man be judged at his death as well as at the last day?*

Yes; he will, for the Scripture says: “It is easy before God in the day of death to reward every one according to his ways.” Ecclus xi. 28; Heb. ix. 27.

92. *What will He say to the wicked?*

“Depart from me, ye cursed into everlasting fire.” Matt. xxv. 41.

93. *Whither does the soul go when it is judged at death?*

The soul goes to heaven, or to hell, or to purgatory.

94. *Who go to purgatory?*

Those who die in less sins, which we call venial, and those who have not satisfied the justice of God for former sins.

95. *How do you know there is a purgatory?*

From Scripture: “It is a holy and wholesome thought to pray for the dead that they may be loosed from sins.” 2 Mac. xii. 46. Christ speaks of sins which shall be forgiven

in the world to come. Matt. xii. 32; also see Matt. v. 26, and 1 Cor. iii. 12-15.

96. *Will there still be a purgatory after the general judgment?*

After the general judgment there will be only heaven and hell.

ARTICLE VIII.

97. *What is the Eighth Article of the Apostles' Creed?*

I believe in the Holy Ghost.

98. *Who is the Holy Ghost?*

The Holy Ghost is the Third Person of the Blessed Trinity.

99. *From whom does He proceed?*

From the Father and the Son.

100. *Is He equal to Them?*

Yes; He is the same Lord and God as They are.

101. *When did the Holy Ghost come down upon the Apostles?*

The Holy Ghost came down upon the Apostles on Whit Sunday, or Pentecost, in the form of fiery tongues.

102. *Why did He come down upon them?*

To enable them to preach the gospel and plant the Church.

103. *Is the Holy Ghost still sent at the present time?*

He is still sent in an invisible manner as often as He enters with His sanctifying grace into our souls, in order to dwell there. "Know you not that you are the temple of God, and that the spirit of God dwelleth in you." 1 Cor. iii. 16.

104. *How long does the Holy Ghost remain in the soul?*

As long as the soul is free from mortal sin.

105. *Does sin drive the Holy Ghost from the soul?*

Yes; mortal sin drives away the Holy Ghost and profanes the temple of God. "If any man violate the temple of God, him shall God destroy; for the temple of God is holy, which you are." 1 Cor. iii. 17.

106. *What in particular are the gifts of the Holy Ghost?*

These seven: 1, Wisdom; 2, Understanding; 3, Counsel; 4, Fortitude; 5, Knowledge; 6, Piety; 7, The fear of the Lord.

ARTICLE IX.

107. *What is the Ninth Article of the Apostles' Creed?*

The Holy Catholic Church, the communion of saints.

108. *What is the Catholic Church?*

All the faithful under one head, who is Christ Jesus our Lord.

109. *Has the Church any visible head on earth?*

Yes; the Bishop of Rome, who is the successor of St. Peter, and is commonly called the Pope.

110. *How do we know that Christ appointed St. Peter to be the head of the Church?*

Because Christ said to St. Peter: "Thou art Peter (a rock) and upon this rock I will build My Church; and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven." Matt. xvi. 18, 19. Again He said to Peter: "Feed My lambs—feed My sheep." John xxi. 15-17.

111. *Was the head of the Church on earth to continue after St. Peter's death?*

Yes; for if the Church which Christ established was to continue "all days," the rock on which it was built, and the head which He had appointed to govern it, were also to continue; and if a visible head was

necessary when the Church was small, it was still more necessary when it was spread over the whole world.

112. *Who has been the visible head of the Church since the death of St. Peter?*

The Holy Father, the Pope, who is the legitimate successor of St. Peter in the Episcopal See of Rome, and who has always been acknowledged as the visible head of the Church, the vicar of Christ.

113. *When is the Pope infallible?*

When, as vicar of Christ and successor of St. Peter, he teaches the Church in faith or morals.

114. *Who are the successors of the Apostles?*

The bishops of the Catholic Church, who are to govern the Church with and under their head, the Pope. "Take heed to yourselves and to the whole flock, wherein the Holy Ghost hath placed you bishops, to rule the Church of God." Acts xx. 28.

115. *Through whom do bishops govern particular congregations?*

Through the priests or pastors who have been sent by their lawful bishops for that purpose, and authorized to perform the duties of the priesthood.

116. *Has Christ established one Church, or more than one?*

Christ has established but one Church, for He said; "Upon this rock I will build my Church," not churches. Matt. xvi. 18. "There shall be one fold and one shepherd." John x. 16.

117. *Is it easy to know this one Church?*

Yes; for Christ has established a visible Church, with certain clear marks, so that it is easy to find it; for otherwise he could not have commanded us so strongly to hear the Church. "If he will not hear the Church let him be to thee as the heathen and publican." Matt. xviii. 17.

118. *What certain clear marks has the Church by which any one may easily know it?*

These four: The Church is One, Holy, Catholic and Apostolic.

119. *Which Church has these four marks?*

The Catholic Church alone.

120. *Why is the Catholic Church called Roman Catholic?*

Because the Bishop of Rome is its supreme head and universal teacher.

121. *How is the Church ONE?*

Because all its members agree in one faith,

are all in *one* communion, and are all under *one* head.

122. *How is the Church HOLY?*

By teaching a *holy* doctrine; by inviting all to a *holy* life, and by the eminent *holiness* of so many thousands of its children.

123. *How is the Church CATHOLIC or UNIVERSAL?*

Because it subsists in *all* ages, teaches *all* nations, and maintains *all* truth.

124. *How is the Church APOSTOLIC?*

Because it comes down by a perpetual succession from the *Apostles* of Christ, and has its doctrine, its orders and its mission from them.

125. *Do the Protestant churches belong to the true Church?*

No; because they have not these four marks which distinguish the Church of Christ.

126. *Why are the Protestant churches NOT ONE?*

1. Because every Protestant claims the right of forming his own belief according to his private judgment. 2. Because Protestants are *not under one* head.

127. *Why are Protestant churches NOT HOLY?*

Because their founders were *not* holy. 2. Because they believe and teach error. 3.

Because they contemptuously reject the sacraments instituted by Christ as the means of grace and holiness, and in consequence have not produced a single saint.

128. *Why are Protestant churches NOT CATHOLIC or UNIVERSAL ?*

Because they arose only in later years, and have split into numerous sects, none of which teaches all nations, nor do any of them maintain all truth.

129. *Why are Protestant churches NOT APOSTOLIC ?*

1. Because neither their doctrines nor their founders can be traced to the time of the Apostles. 2. Because they have no lawful successors of the Apostles, and, therefore, neither orders nor missions from them.

130. *What must we conclude since the Catholic Church alone has these four marks ?*

We must conclude that the Catholic Church alone is the true Church established by Jesus Christ.

131. *Can the Church err in what it teaches ?*

No; it cannot err in matters of faith, because Christ has promised us that "the gates of hell shall not prevail against it." Matt. xvi. 18. That the spirit of truth shall abide

with it forever. John xiv. 16, 17. And that He will be with it all days, even to the end of the world. Matt. xxviii. 20.

132. *What does St. Paul call the Church?*

St. Paul calls the Church "the pillar and ground of the truth." 1 Tim. iii. 15.

133. *What gift did Christ bestow on the Church to keep it from error?*

The gift of infallibility, so that it cannot err in matters of faith or morals.

134. *What words of Christ prove the infallibility of the Church?*

He says in St. John: "I will ask the Father and He shall give you another Paraclete, that he may abide with you forever, the spirit of truth." John xiv. 16, 17.

135. *Since the Catholic Church is the only true Church, what is every one obliged to do?*

Every one is obliged to be a member of the Catholic Church, to believe its doctrines, to use its means of grace, and to submit to its authority.

136. *Who teaches us this obligation?*

Christ Himself, in these words: "If he will not hear the Church, let him be to thee as the heathen and publican." Matt. xviii. 17. And, "He that believeth not shall be condemned." Mark xvi. 16.

137. *Will every Catholic be saved?*

No, indeed; but only those will be saved who keep the commandments of God and do what the Church teaches as necessary for salvation. "For even as the body without the spirit is dead; so also faith without works is dead." James ii. 26.

138. *What then do we profess to believe by these words of the Creed, "I believe in the Holy Catholic Church?"*

We profess to believe that Christ has established a visible Church, infallible in its doctrine, which shall last unto the end of the world, and which we must believe and obey, without reserve, if we would obtain eternal salvation; and that this is no other than the Roman Catholic Church.

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

That in the Church of God there is a communion of all holy persons in all holy things.

140. *Who belong to the communion of Saints?*

1. All the members of the Catholic Church upon earth; 2. All the blessed in heaven; 3. All the souls in purgatory.

141. *Have we any communion with the saints in heaven?*

Yes; we communicate with them as our

fellow-members under the same head, Christ Jesus, and we are helped by their prayers.

142. *Are the souls in purgatory helped by our prayers?*

Yes; they are helped by our prayers, and also by good works, and especially by the sacrifice of the Mass. 2 Mach. xii. 43-46.

143. *What do you mean by purgatory?*

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

144. *In what cases do souls go to purgatory?*

When they die in less sins, which we call venial; and when they have not satisfied the justice of God for former sins.

145. *How do you prove that there is a purgatory?*

Because the Scripture often teaches that "God will render to every man according to his works;" and that "nothing defiled can enter heaven;" and that some Christians "shall be saved, yet so as by fire." 1 Cor. iii. 15.

ARTICLE X.

146. *What is the Tenth Article of the Apostles' Creed?*

The forgiveness of sins.

147. *To whom has Christ given power to forgive sins ?*

To the Apostles and their successors, the bishops and priests of the Church; for it was to them only that Christ said: "Whose sins you shall forgive, they are forgiven them." John xx. 23.

148. *By what Sacraments are sins forgiven ?*

By Baptism and Penance.

149. *What is sin ?*

Any thought, word, deed or omission against the law of God.

150. *What is original sin ?*

It is the sin in which we were born.

151. *How came we to be born in sin ?*

By Adam's sin, when he eat the forbidden fruit.

152. *What is actual sin ?*

It is the sin which we commit ourselves.

153. *What is mortal sin ?*

That which kills the soul and deserves hell.

154. *How does mortal sin kill the soul ?*

By destroying the life of the soul, which is the grace of God.

155. *What is venial sin ?*

That which does not kill the soul, yet displeases God.

156. *Must we fear mortal sin only ?*

No; we must fear and detest all sins, whether mortal or venial.

ARTICLE XI.

157. *What is the Eleventh Article of the Apostles' Creed?*

The resurrection of the body.

158. *What means the resurrection of the body?*

That we shall rise again with the same bodies at the day of judgment.

ARTICLE XII.

159. *What is the Twelfth Article of the Apostles' Creed?*

Life everlasting.

160. *What means life everlasting?*

That the good shall live forever happy in heaven. "The just (shall go) into life everlasting." Matt. xxv. 46.

161. *What is the happiness of heaven?*

To see, love and enjoy God forever.

162. *Will all be equally happy in heaven?*

No; for "Every man shall receive his own reward according to his own labor." 1 Cor.iii.8

163. *And shall not the wicked live forever?*

Yes; they shall be punished forever in the flames of hell.

164. *What is hell, in the words of Christ?*

Hell is a "place of torments." Luke xvi. 28. An "everlasting punishment." Matt. xxv. 46. An "unquenchable fire." Mark ix. 44. "The exterior darkness, there shall be weeping and gnashing of teeth." Matt. viii. 12.

165. *Who shall be condemned to the torments of hell?*

Every one who dies an enemy of God, that is, in mortal sin. "He that committeth sin is of the devil." 1 John iii. 8.

166. *How do we know that the torments of hell are eternal?*

From the clear testimony of Christ and the Apostles: "Depart from me ye cursed into everlasting fire . . . and these shall go into everlasting punishment." Matt. xxv. 41, 46. "And the smoke of their torments shall ascend up forever and ever. Apoc. xiv. 11.

167. *With what word do we conclude the Apostles' Creed?*

With the word "Amen," which means "so it is" or "so be it."

168. *Why do we conclude the Apostles' Creed with these words?*

In order to declare that we firmly believe all that is contained in the Twelve Articles of the Creed, and that we are determined to live according to this belief, and to die in it.

THE CHIEF COMMANDMENTS.

1. *Will we be saved if we merely believe all that God has revealed?*

No; we must also keep His commandments. "If thou wilt enter into life, keep the commandments." Matt. xix. 17. "He that doeth the will of my Father who is in heaven, he shall enter into the kingdom of heaven." Matt. vii. 21.

2. *What are the chief commandments which include all the others?*

"Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and first commandment. And the second is like to this: Thou shalt love thy neighbor as thyself." Matt. xxii. 37-40; Mark xii. 30, 31; Luke x. 27.

3. *How do we know when we love God?*

When we keep all His commandments:

“He that hath My commandments and keepeth them, he it is that loveth Me.” John xiv. 21. “This is the charity of God, that we keep His commandments.” 1 John v. 3.

4. *When is our love of God PERFECT?*

Our love of God is *perfect* when we love Him above all things, because He is infinitely good in Himself and infinitely good to us. “Let us therefore love God because God first hath loved us.” 1 John iv. 19. Example of Mary Magdalen. Luke vii. 37-48.

5. *When is our love IMPERFECT?*

Our love of God is imperfect when we love Him chiefly because we expect good things from Him. Example of the Prodigal Son. Luke xv. 17, 18.

6. *How do we know when we love our neighbor as ourselves?*

We love our neighbor as ourselves when we observe the command of Christ: “All things therefore whatsoever you would that men should do to you, do you also to them.” Matt. vii. 12; 1 John iv. 20; Tob. iv. 16.

7. *Who is our neighbor?*

Every human being without exception, even those who injure us. Luke x. 29-37.

8. *Must we love our enemies?*

Yes: “Love your enemies; do good to

them that hate you; and pray for them that persecute and calumniate you." Matt. v. 44.

Example of our Saviour on the cross: "Father, forgive them, for they know not what they do." Luke xxiii. 34. In the Lord's Prayer we say, "Forgive us our trespasses, as we forgive them that trespass against us."

9. *Will God forgive us if we do not forgive others?*

No; "But if you will not forgive, neither will your Father that is in heaven forgive you your sins." Mark xi. 26. "Judgment without mercy to him that hath not done mercy." St. James ii. 13.

10. *What must we do when we have offended some one?*

We must go and be reconciled to him. Matt. v. 23, 24.

11. *What must we do when some one has offended us?*

We must forgive him from our heart, offer to make peace with him, and suffer injustice rather than return "evil for evil." Romans xii. 17-19; Matt. v. 39-41.

ON THE TEN COMMANDMENTS.

12. *Where is our duty of loving God and our neighbor more fully contained?*

In the Ten Commandments which God gave in the Old Law, and Christ confirmed in the New.

13. *Say the Ten Commandments?*

I. I am the Lord thy God, who brought thee out of the land of Egypt, and out of the house of bondage. Thou shalt not have strange gods before Me. Thou shalt not make to thyself any graven thing, nor the likeness of anything that is in heaven above, or in the earth beneath, or in the waters under the earth: Thou shalt not adore them nor serve them. Ex. xx. 2.

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

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

IV. Honor thy father and thy mother.

V. Thou shalt not kill.

VI. Thou shalt not commit adultery.

VII. Thou shalt not steal.

VIII. Thou shalt not bear false witness against thy neighbor.

IX. Thou shalt not covet thy neighbor's wife.

X. Thou shalt not covet thy neighbor's goods.

14. *What is the First Commandment?*

I am the Lord thy God . . . Thou shalt not have strange gods before Me. Thou shalt not make to thyself any graven thing . . . Thou shalt not adore them nor serve them. Ex. xx. 2.

15. *What are we commanded by the first commandment?*

To believe, hope in, love and serve one true and living God, and no more.

16. *How do we fulfill these duties?*

By Acts of Faith, Hope and Charity.

17. *Should we often make these Acts?*

Yes; the saints and holy persons strongly recommend every one to make Acts of Faith, Hope and Charity every day, and often during the day, and always to say morning and evening prayers.

18. *What is forbidden by the first commandment?*

To worship false Gods or idols, or to give anything else whatsoever the honor which belongs to God.

19. *What else is forbidden by the first commandment?*

All false religions, all dealings with the devil, and enquiring after things to come or secret things, by fortune-tellers or superstitious practices. Deut. xviii. 10-12.

20. *What else does the first commandment forbid?*

All charms, spells, believing in omens, dreams and such like fooleries.

21. *Does the first commandment forbid the making of images?*

It forbids making them so as to adore and serve them; that is, it forbids making them our gods. Exod. xx. 23.

22. *Does the first commandment forbid all veneration of saints and angels?*

No; we are to honor them as God's special friends and servants, but not with the honor which belongs to God. Gen. xviii. 2.

23. *Is it allowable to honor relics, crucifixes and holy pictures?*

Yes; with an inferior and relative honor, as they relate to Christ and His saints, and are memorials of them.

24. *May we then pray to relics and images?*

No; by no means, for they have no life or sense to hear or help us.

25. *What is the Second Commandment?*

Thou shalt not take the name of the Lord thy God in vain. *Exod. xx. 7.*

26. *What are we commanded by the second commandment?*

To speak with reverence of God and all holy things, and to keep our lawful oaths and vows.

27. *What is swearing or taking an oath?*

Swearing or taking an oath is to call God to witness that we speak the truth, or that we will keep our promise.

28. *What is a vow?*

A vow is a voluntary promise made to God with the intention of binding oneself, under sin, to do something that is pleasing to Him.

29. *Must we keep our vows?*

Yes: "If thou hast vowed anything to God, defer not to pay it. It is much better not to vow, than after a vow not to perform the things promised." *Eccles. v. 3, 4.*

30. *What are we forbidden by the second commandment?*

All false, rash, unjust and unnecessary oaths; also cursing, blaspheming and profane words. *Eph. iv. 29.*

31. *How do we sin by swearing?*

We sin by swearing when we swear falsely

or in doubt, or without necessity, or to do something evil, or to omit something good, which is commanded, or when we do not keep our lawful oath. "Thou shalt swear in truth, and in judgment and in justice." Jer. iv. 2. "A man that sweareth much shall be filled with iniquity, and a scourge shall not depart from his house." Eccclus. xxiii. 12.

32. *What is a false oath called?*

A false oath is called perjury.

33. *Is perjury a great sin?*

It is one of the greatest sins of which one can be guilty, for we thereby mock God and destroy the last means of preserving truth and faith among men, and call down the vengeance of God upon us. "This (flying volume) is the curse, . . . and it shall come to the house of him that sweareth falsely by My name, . . . and shall consume it, with the timber thereof and the stones thereof." Zach. v. 3, 4; Ezech. xvii.

34. *What is cursing?*

Cursing is to call down any evil on ourselves, or on our neighbors, or on any of God's creatures.

35. *What is blaspheming?*

Blaspheming is to speak scornfully of God or His saints or holy things. "He that blasphemeth the name of God dying let him die." Lev. xxiv. 16.

36. *What is the Third Commandment?*

Remember that thou keep holy the Sabbath-day. Exod. xx. 8-10.

37. *What are we commanded by the third commandment?*

To spend the Sunday in prayer and other religious duties.

38. *What do you mean by religious duties?*

I mean such as hearing Mass, receiving the sacraments, reading good books, etc.

39. *Should we also hear instructions and sermons?*

Yes; for our Lord says: "He that is of God heareth the words of God. Therefore you hear them not, because you are not of God." John viii. 47. "Blessed are they who hear the word of God and keep it." Luke xi. 28.

40. *What are we forbidden by the third commandment?*

All unnecessary servile works and sinful profanation of the Lord's day.

41. *Which was the Lord's day in the Old Law?*

In the Old Law it was the Sabbath, or Saturday, because God rested on that day and commanded it to be kept holy. "In six days the Lord made heaven and earth and

the sea and all things that are in them, and *rested* on the seventh day; therefore the Lord blessed the seventh day and sanctified it." Exod. xx. 11; Gen. ii. 2, 3.

42. *Which is the Lord's day in the New Law?*

In the New Law it is the first day of the week, or Sunday, because the Church, in the time of the Apostles, transferred the obligation from the seventh to the first day of the week, in honor of Christ, for it was on the first day, or Sunday, that He rose from the dead, that He commissioned His Apostles to teach all nations, that He empowered them to forgive sins, that He sent down the Holy Ghost, and it was on this day that the Apostles began to preach the doctrine of Christ.

43. *What is the Fourth Commandment?*

Honor thy father and thy mother.

44. *What is commanded by the fourth commandment?*

To love, honor and obey our parents in all that is not sin. "Children, obey your parents in all things, for this is well pleasing to the Lord." Col. iii. 20.

45. *What is promised to those who observe the fourth commandment?*

God's blessing and protection in this life and happiness hereafter. "Honor thy father and thy mother, that it may be well with thee, and thou mayest be long lived upon earth." Eph. vi. 2, 3; Ecclus. iii. 5-11.

46. *When do children sin against the love they owe to their parents?*

When they wish or do them evil, give them trouble, put them in a passion, do not assist them in their need or old age, do not pray for them living or dead. "He that striketh his father or mother shall be put to death." "He that curseth his father or mother shall die the death." Exod. xxi. 15, 17. "Son support the old age of thy father and grieve him not in his life." Ecclus. iii. 14.

47. *When do children sin against the honor they owe their parents?*

When they despise them, speak ill of them, are ashamed of them, treat them harshly. "The eye that mocketh at his father . . . let the ravens of the brooks pick it out, and the young eagles eat it." Prov. xxx. 17.

48. *When do children sin against the obedience due to their parents?*

When they obey them badly or not at all, do not listen to their admonitions, offer resistance to their corrections. "If a man have a stubborn or unruly son . . . the people

of the city shall stone him and he shall die." Deut. xxi. 18-21.

49. *What may they expect who do not fulfil their duties to their parents?*

The curse of God in this life and eternal misery hereafter. "Cursed be he that honoreth not his father and mother." Deut. xxvii. 16; Eccles. xxiii. 18, 19.

50. *What is forbidden by the fourth commandment?*

All contempt, stubbornness and disobedience to our lawful superiors.

51. *Are we commanded to obey only our father and mother?*

Not only them, but also our bishops, pastors, magistrates and masters. "With all your heart fear the Lord and reverence His priests." Eccles. vii. 31. "Obey your prelates and be subject to them." Heb. xiii. 17. "Let every soul be subject to higher powers, for there is no power but from God, and those that are, are ordained of God. Therefore he that resisteth the power, resisteth the ordinance of God. And they that resist purchase to themselves damnation." Rom. xiii. 1-7. "Servants obey in all things your masters," etc. Col. iii. 22-24.

52. *When are parents and other superiors not to be obeyed?*

When they command anything sinful
 "We ought to obey God rather than men."
 Act v. 29.

53. *What are the duties of parents towards their children.*

To bring up their children for God; therefore they should instruct them themselves and get them instructed in the Catholic religion, train them up to a pious and virtuous life, set them good example, guard them against evil, correct their faults with Christian charity. "And you fathers, bring (your children) up in the discipline and correction of the Lord." Ephes. vi. 4; Prov. xxix. 15, and xxiii. 13-14.

54. *What are the duties of masters to their servants?*

They should treat them kindly, give them just wages and enough food, urge them to fulfil their religious duties and to do all that is right, and keep them from evil and all occasion of sin. "Masters do to your servants that which is just and equal, knowing that you also have a Master in heaven." Col. iv. 1; also Eccles. xxxiii. 31; 1 Tim. v. 8; Eccles. iv. 35.

55. *What are the duties of temporal superiors to their inferiors?*

Temporal superiors are ordained by God

for the good of subjects; therefore they should promote their welfare as much as they are able, perform the duties of their office with wisdom and justice, punish evil, and be to all a pattern of a Christian life. "For he is God's minister to thee for good." Rom. xiii. 4; 2 Paral. xix. 6, 7.

56. *What is the Fifth Commandment?*

Thou shalt not kill.

57. *What is commanded by the fifth commandment?*

To live in peace and union with our neighbors, to promote his welfare, and to take care of our own life and health.

58. *What is forbidden by the fifth commandment?*

All wilful murder, hatred and revenge. "Whosoever shall shed man's blood, his blood shall be shed, for man was made to the image of God." Gen. ix. 6.

59. *Is it ever lawful to destroy human life?*

Yes; it is lawful for the superior authority to do so in the execution of criminals. Rom. xiii. 4. And for others in the defence of their country, or when necessary in protecting human life from unjust attack.

60. *Does the fifth commandment forbid striking?*

Yes; and also anger, quarrelling and injurious words. "Whosoever hateth his brother is a murderer." 1 John iii. 15. "But I say to you that whosoever is angry with his brother shall be in danger of the judgment." Matt. v. 22; Gal. v. 19-21.

61. *What else does the fifth commandment forbid?*

Giving scandal and bad example. "He that shall scandalize one of these little ones that believe in me, it were better for him that a mill-stone should be hanged about his neck, and that he should be drowned in the depth of the sea. Woe to the world because of scandals. Woe to that man by whom the scandal cometh." Matt. xviii. 6, 7.

62. *What is the Sixth Commandment?*

Thou shalt not commit adultery.

63. *What is commanded by the sixth commandment?*

To be decent and modest in all our thoughts, looks, words and actions. 1 Cor iii. 16, 17.

64. *What is forbidden by the sixth commandment?*

All kinds of sins with another's wife or husband.

65. *What else is forbidden by the sixth commandment?*

All other kinds of immodesties, by kisses, touches, looks, words or actions. Gal. v. 19-21.

66. *Is every sin of impurity a mortal sin?*

Yes; every sin of impurity which one deliberately commits with himself or with others, or even in thought, is a mortal sin. Ephes. v. 5.

67. *What is the Seventh Commandment?*

Thou shalt not steal.

68. *What are we commanded by the seventh commandment?*

We are commanded to give to every one his own, and to be charitable to our neighbor.

69. *What is forbidden by the seventh commandment?*

All unjust taking away or keeping what belongs to others.

70. *What else is forbidden by the seventh commandment?*

All manner of cheating in buying or selling, or any other way of wronging our neighbors. 1 Cor. vi. 8-10; 1 Thes. iv. 3, 6.

71. *Must we return ill-gotten goods?*

Yes; if we are able, or else the sin will not be forgiven; we must also pay our debts. "What doth it profit a man if he gain the whole world and lose his own soul?" Matt. xvi. 26.

72. *What must we do when we have ill-gotten goods, or have unjustly injured our neighbor?*

We must restore the ill-gotten goods and repair the injury done as far as we are able; without which we cannot obtain pardon of God.

Restitution must be made not only of the things stolen, or if they be gone, of their value, but also of the profits which they have made, and of all the losses which the owner has suffered.

73. *When and to whom must restitution be made?*

As soon as possible, and to the owner or his heirs, or if this be impossible, to the poor or to charitable purposes.

74. *May children or servants give alms of the property of their parents or masters?*

No; unless their parents or masters know it and approve of it.

75. *What is the Eighth Commandment?*

Thou shalt not bear false witness against thy neighbor.

76. *What are we COMMANDED by the eighth commandment?*

To speak the truth in all things, to guard the honor and reputation of every one, and to bridle our tongue. "He that keepeth his mouth keepeth his soul." Prov. xiii. 3.

77. *What is forbidden by the eighth commandment?*

All false testimonies, rash judgments and lies.

78. *What is a false testimony?*

It is to swear to some falsehood or to conceal the truth when required by lawful authority to take an oath.

79. *When do we sin by RASH JUDGMENT?*

When, without sufficient reason, we believe some evil against our neighbor. "Judge not that you may not be judged." Matt. vii. 1.

80. *What is meant by a lie?*

To say knowingly and deliberately what is not true. "A lie is a foul blot in a man." Eccclus. xx. 26. "Lying lips are an abomination to the Lord." Prov. xii. 22. "All liars shall have their portion in the pool burning with fire and brimstone." Apoc. xxi. 8.

81. *What else is forbidden by the eighth commandment?*

All backbiting and detraction in words and speeches by which our neighbor's honor and reputation are in any way hurt.

82. *When do we sin by detraction?*

We sin by detraction when we make known without necessity the faults of others. "Detractors are hateful to God." Rom. i. 30.

83. *When do we sin by calumny or slander?*

We sin by calumny or slander when we accuse our neighbors of faults of which they are not guilty. "Thou shalt not calumniate thy neighbor." Lev. xix. 13.

84. *When do we sin by backbiting?*

We sin by backbiting when we speak uncharitably of our neighbor in his absence. "If a serpent bite in silence, he is nothing better that backbiteth secretly." Eccles. x. 11.

85. *When do we sin by tale-bearing or whispering?*

We sin by tale-bearing or whispering when, without necessity, we tell to a person what others have said against him. "The whisperer and the double-tongued is accursed." Eccles. xxviii. 15; xxi. 31.

86. *What is he bound to do who has injured his neighbor by speaking ill of him?*

He must make him satisfaction and restore his good name as far as he is able." "A good name is better than great riches." Prov. xxii. 1.

87. *Must we be careful of our own good name?*

We must, for our Lord says: "Let your light shine before men that they may see your good works and glorify your Father who is in heaven." - Matt. v. 16.

88. *What is the Ninth Commandment?*

Thou shalt not covet thy neighbor's wife.

89. *What is forbidden by the ninth commandment?*

All lustful thoughts and desires and taking pleasure in any immodest feelings. "Evil thoughts are an abomination to the Lord." Prov. xv. 26.

90. *Are impure thoughts and temptations always sins?*

No; they are not sins when we do not wish to have them and when we try to banish them. "Blessed is the man that endureth temptation, for when he hath been proved he shall receive the crown of life." James i. 12.

91. *When do we sin by impure thoughts?*

When we wilfully take pleasure in thinking about any immodest object or actions.

92. *When do we sin by impure desires?*

When we wilfully wish to see, hear or do something that is contrary to chastity or purity.

93. *What is the Tenth Commandment?*

Thou shalt not covet thy neighbor's goods.

94. *What are we commanded by the tenth commandment?*

We are commanded to be content with what is our own, and not to envy others their gifts of mind or fortune.

96. *Why does God forbid not only all evil actions but also all evil thoughts and desires?*

Because evil thoughts and desires defile the heart and lead to evil actions. "From the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false testimonies, blasphemies—these are the things that defile a man." Matt. xv. 19, 20.

Advice. Whenever you are preparing for confession, examine yourself carefully on the Ten Commandments, for they are the law and the rule of life by which on the last day God will judge you.

THE COMMANDMENTS OF THE CHURCH.

1. *Are we bound to obey the Commandments of the Church?*

Yes; because Christ has said to the pastors of His Church: "He that heareth you heareth Me, and he that despiseth you despiseth Me." Luke x. 16.

2. *How do the Commandments of the Church bind us?*

They bind us strictly; that is, under pain of mortal sin. "If he will not hear the Church let him be to thee as the heathen and publican." Matt. xviii. 17.

3. *Which are the chief Commandments of the Church?*

These six:

1st. To hear Mass and to rest from servile works on Sundays and holydays of obligation.

2d. To keep fast in Lent, the ember-days, Fridays in Advent and eves of certain festivals, to abstain from flesh on Fridays and other appointed days of abstinence.

3d. To confess our sins to our pastors or other priests duly authorized at least once a year.

4th. To receive the Blessed Sacrament at Easter or thereabout.

5th. To pay tithes to our pastors.

6th. Not to marry within certain degrees of kindred, nor privately, without witnesses, nor to solemnize marriage at certain prohibited times.

THE FIRST COMMANDMENT OF THE CHURCH.

4. *Why did the Church institute holy-days?*

In honor of God and His saints, that we might meditate on the mysteries of our redemption and thank God for His graces, and that we might call to mind the examples and virtues of the saints on earth and their eternal happiness in heaven, and resolve to imitate them and to implore their intercession with God.

THE SECOND COMMANDMENT OF THE CHURCH.

5. *Why does the Church command us to fast?*

That by fasting we may satisfy God for our sins. Joel ii. 12.

6. *How much are we allowed to eat on fast-days?*

We are allowed only one full meal each day, which must be taken before noon, and a collation which must not exceed eight

ounces; but in this country, custom authorizes us to take also something in the morning, which must not exceed two ounces.

7. *Who is obliged to fast in this manner?*

Every Christian who is twenty-one years old and is not excused by any just cause.

8. *Can we also eat meat when we are dispensed from the obligation of fasting?*

No; even if we should be excused by a just cause from the fast, we are not allowed to eat meat on fast-days unless we also have a special dispensation.

THE THIRD AND FOURTH COMMANDMENTS OF THE CHURCH.

9. *At what age do persons begin to be obliged to go to Confession?*

When they come to the use of reason, so as to be capable of mortal sin, which is generally supposed to be about the age of seven years.

10. *At what age do they begin to be obliged to Communion?*

When they are sufficiently capable of knowing these sacred mysteries and of discerning the body of the Lord.

11. *Is it a mortal sin to omit Easter Communion?*

Yes; it is a mortal sin to omit Easter Communion without a just cause; and the longer people neglect it the more guilty they become.

Advice. Make it a rule to go to confession and Communion often, at least once a month.

THE FIFTH COMMANDMENT OF THE CHURCH.

12. *Are we obliged to pay tithes to our pastors in the law of grace in the same manner as the Jews did under the law of Moses?*

No; the sense of this commandment is, that the faithful are bound to maintain their pastors. 1 Cor. ix. 1-16.

13. *Why are we bound to maintain our pastors?*

Because it is a sacred duty imposed on us by the divine, ecclesiastical and natural law. "The Lord ordained that they who preach the Gospel should live by the Gospel," etc. 1 Cor. ix. 14.

THE SIXTH COMMANDMENT OF THE CHURCH.

14. *When is it forbidden to solemnize marriage?*

It is forbidden to solemnize marriage from the First Sunday in Advent to Epiphany, and from Ash Wednesday to Low Sunday, *inclusively*.

15. *Within what degrees of kindred is marriage forbidden?*

The Church forbids marriage between relations to the fourth degree of kindred. Brothers and sisters are in the first degree; their children, who are first cousins, are in the second degree; and so on to third cousins, who are in the fourth degree.

16. *Are those forbidden to marry who are related by marriage or affinity?*

Yes; a relationship of affinity is contracted by marriage, and prevents marriage between a man and the relatives of his deceased wife, and also between a woman and the relatives of her deceased husband, to the fourth degree included.

17. *Does spiritual relationship or affinity prevent marriage?*

Yes; any one who baptizes, as well as the godfather and godmother, contract spiritual relationship or affinity with the person baptized, and also with the parents of that person, which, without a dispensation, prevents marriage between those so related, and this also applies to sponsors in Confirmation.

SEVEN DEADLY SINS.

1. *Which are the seven deadly sins?*

1, Pride; 2, Covetousness; 3, Lust; 4, Anger; 5, Gluttony; 6, Envy; 7, Sloth.

2. *Are these sins always mortal?*

They are mortal sins as often as a grave duty to God, to our neighbor or to ourselves, is violated by them.

3. *When do we sin by pride?*

We sin by pride when we think too much of ourselves, do not give God the honor due Him, or despise our neighbor. "Pride is hateful before God and men." It "is the beginning of all sin." Ecclus. x. 7-15.

4. *When do we sin by covetousness?*

We sin by covetousness when we inordinately seek and love money or other worldly goods, and are hard-hearted to those who are in distress. "There is not a more wicked thing than to love money, for such a one setteth even his own soul to sale" Ecclus. x. 10.

5. *How do we sin by lust?*

We sin by lust when we indulge in immodest or impure thoughts and desires, looks, words or actions. "No fornicator or unclean or covetous person hath inheritance in the kingdom of Christ and of God." Ephes. v. 5.

6. *When do we sin by anger?*

We sin by anger when we fly into a great passion and hate that which displeases us so much that we have a strong desire of revenge. "Let all bitterness and anger and indignation and clamor and blasphemy be put away from you with all malice." Ephes. iv. 31.

7. *When do we sin by gluttony?*

We sin by gluttony when we eat or drink too much, or have an inordinate desire of eating or drinking. "Take heed to yourselves lest perhaps your hearts be overcharged with surfeiting and drunkenness, and that day (of judgment) come upon you suddenly." Luke xxi. 34.

8. *When do we sin by envy?*

We sin by envy when we repine at our neighbor's good, and are sad when he has temporal or spiritual blessings, but rejoice when he loses them. "By the envy of the devil, death came into the world; and they follow him that are of his side." Wis. ii. 24, 25.

9. *When do we sin by sloth?*

We sin by sloth when we are so careless and lazy that we neglect our temporal or spiritual duties. "Idleness hath taught much evil." Eccclus. xxxiii. 29.

PRAYER.

1. *What is prayer?*

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

2. *Is prayer necessary?*

Yes; prayer is necessary for all who have the use of reason, because God has commanded it, saying: "Ask and you shall receive." John xvi. 24. And unless we pray, we do not receive God's grace, and cannot be saved, for St. James says; "You have not, because you ask not." James iv. 2.

3. *How should we pray?*

We should pray: 1, With devotion; 2, With humility; 3, With confidence; 4, With resignation to the will of God; and 5, With perseverance.

4. *How do we pray WITH DEVOTION?*

When our prayer comes from the heart, and we avoid all distracting thoughts as much as possible. "This people honoreth Me with their lips, but their heart is far from Me." Matt. xv. 8.

5. *Are all distractions in prayer sinful?*

They are sinful when we wilfully entertain them; but when we try to banish them they increase our merit.

6. *When do we pray WITH HUMILITY?*

When we sincerely acknowledge that our sins make us unworthy to be heard. "God resisteth the proud and giveth grace to the humble." James iv. 6.

7. *When do we pray WITH CONFIDENCE?*

When we firmly hope that God will hear our prayers, if it be for His honor and our salvation. "All things whatsoever you ask when you pray, believe that you shall receive, and they shall come unto you." Mark xi. 24.

8. *When do we pray WITH RESIGNATION TO THE WILL OF GOD?*

When we leave it entirely to him to hear us when and how He thinks proper. "Father, not My will but Thine be done." Luke xxii. 42.

9. *When do we pray WITH PERSEVERANCE?*

When we continue to pray even if our prayers seem not to be heard. Example of the woman of Canaan, Matt. xv. Parable of the friend who asks for three loaves, Luke xi. 5-10.

10. *How do we know that our prayers will be heard?*

Because Christ says: "Amen, amen I say to you; if you ask the Father anything in My name, He will give it you." John xvi. 23.

11. *How many kinds of prayer are there?*

Two: mental and vocal.

12. *What is mental prayer?*

Mental prayer is that in which we use: 1, Our memory, calling to mind some truth of religion; 2, Our understanding, thinking upon that truth; and 3, Our will, forming holy resolutions and determining by God's grace to keep them.

13. *What is vocal prayer?*

It is prayer expressed in words.

14. *What prayers are most recommended to us?*

The Lord's Prayer, the Hail Mary, the Apostles' Creed, the Confiteor, the Acts of Faith, Hope, Charity and Contrition.

15. *When should we pray?*

Christ Himself says that "we ought always to pray." Luke xviii. 1.

16. *How can we pray always?*

By keeping ourselves in a state of grace, and by offering to God all our thoughts, words and actions.

17. *Ought we not at certain times to pray in a special manner?*

Yes; on Sundays and holydays, every morning and evening, before and after each meal, and in all dangers, temptations and afflictions.

THE LORD'S PRAYER.

18. *Which is the best of all prayers?*

The Lord's Prayer.

19. *Why is the OUR FATHER called the LORD'S PRAYER?*

Because Christ our Lord has taught it to us, and commanded us to say it. Matt. vi. 9-13.

20. *Say the Lord's Prayer?*

Our Father, who art in heaven, hallowed be Thy name, Thy kingdom come, Thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them who trespass against us; and lead us not into temptation; but deliver us from evil. Amen.

21. *What does the Lord's Prayer contain?*

It contains a short *preface* and *seven petitions*.

22. *What mean the words, Our Father, who art in heaven?*

They are a short *preface* which help to raise our thoughts to God and make us think of heaven, the home of the blessed, where we hope to see, love and enjoy God forever. 1 Cor. xiii. 12.

23. *Why do we call God our Father?*

Because He made us and takes care of us, and we are His children by baptism.

24. *What do you pray for in the FIRST PETITION, "Hallowed be Thy name?"*

That God may be honored and served by all His creatures.

25. *What means the SECOND PETITION, "Thy kingdom come?"*

That God would come and reign in all our hearts, and bring us hereafter to his heavenly kingdom.

26. *What means the THIRD PETITION, "Thy will be done on earth, as it is in heaven?"*

That God would enable us by His grace to do His will in all things, as the blessed do it in heaven.

27. *What means the FOURTH PETITION, "Give us this day our daily bread?"*

We beg all necessaries for soul and body.

28. *What means the FIFTH PETITION, "Forgive us our trespasses, as we forgive them who trespass against us?"*

We beg that God will forgive us our sins, as we forgive others their injuries against us.

29. *What means the SIXTH PETITION,
“Lead us not into temptation?”*

That God would give us grace not to yield to temptation.

30. *What means the SEVENTH PETITION,
“Deliver us from evil?”*

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

31. *Will God forgive us our sins if we do not forgive others?*

No; for Christ has said: “If you will not forgive, neither will your Father that is in heaven forgive you your sins.” Mark xi. 26.

THE HAIL MARY.

32. *What prayer do Catholics usually say after the Our Father?*

The Hail Mary, which is said in honor of the mother of God.

33. *Say the Hail Mary?*

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

34. *How many parts in the Hail Mary?*

There are three parts in the Hail Mary.

35. *Who made the first two parts?*

The Angel Gabriel made the first, and St. Elizabeth, inspired by the Holy Ghost, made the second part.

36. *Who made the third part?*

The Church of God, against those who denied the Virgin Mary to be the mother of God.

37. *Why say you the Hail Mary so often?*

To put us in mind of the Son of God being made man for us; and to honor the Blessed Virgin, mother of God, and to beg her prayers for us.

38. *Why should we pray to the Blessed Virgin?*

Because, being the mother of God, she occupies next to Him the highest place in heaven, and will obtain for us whatever we ask with earnest prayer, when it is for our good,

39. *What devotions are most pleasing to the Blessed Virgin?*

The Rosary, the Angelus, the wearing of the Scapulars and the devotion of the Month of Mary.

40. *What is the Rosary?*

The Rosary is a very useful and easy form of prayer, mental as well as vocal, which St.

Dominic, inspired by the Blessed Virgin, composed and gave to the faithful in the thirteenth century, and which the Church then approved, and has ever since recommended and practised.

41. *Of what is the Rosary composed?*

Of prayers and meditations.

42. *What are the prayers?*

Fifteen Our Fathers and one hundred and fifty Hail Marys.

43. *Upon what subjects are the meditations?*

Upon the fifteen principal mysteries of the life, suffering, death and triumph of our Lord; and of the joys and glories of His blessed mother.

44. *How many parts are there in the Rosary?*

Three parts, each containing five mysteries, and each mystery consisting of one Our Father, ten Hail Marys, one Glory be to the Father and a meditation proper to the mystery.

45. *What are these three parts called?*

The first part is called the five joyful mysteries; the second part is called the five sorrowful mysteries; the third part is called the five glorious mysteries.

46. *What are the five joyful mysteries?*

1st. The incarnation; 2d. the visitation of the Blessed Virgin to her cousin St. Elizabeth; 3d. The birth of our Lord Jesus Christ in Bethlehem; 4th. The presentation of our blessed Lord in the temple; 5th. the finding of the child Jesus in the temple.

47. *What are the five sorrowful mysteries?*

1st. The prayer and bloody sweat of our blessed Saviour in the garden; 2d. The scourging of our blessed Lord at the pillar; 3d. The crowning of our blessed Saviour with thorns; 4th. Our Saviour carrying His cross; 5th. The crucifixion.

48. *What are the five glorious mysteries?*

1st. The resurrection of Christ from the dead; 2d. The ascension of Christ into heaven; 3d. The coming of the Holy Ghost upon the apostles and disciples; 4th. The assumption of the Blessed Virgin into heaven; 5th. The coronation of the Blessed Virgin in heaven.

49. *How should each of these parts be said?*

Take a pair of beads, which should be blessed, mention the first mystery of the pair you intend to say for meditation, say on "Our Father" on the middle large bead and

one "Hail Mary" for each of the ten small beads, and one "Glory be to the Father." Then mention the second mystery, and say the same prayers. When you have said the five mysteries in this manner, conclude with the "Hail Holy Queen" and the prayer "O God, whose only begotten Son," etc.

50. *May we desire saints and angels to pray for us?*

Yes; we may.

51. *How do you prove that saints and angels hear us?*

Because "there shall be joy before the angels of God upon one sinner doing penance." Luke xv. 10.

FAITH, GOOD WORKS AND GRACE.

1. *What is faith?*

Faith is a gift of God infused into our souls by which we believe without doubting all that He has taught and the Church proposes, because God has revealed it, Who can neither deceive nor be deceived.

2. *Is faith necessary?*

Yes: "Without faith it is impossible to please God." Heb. xi. 6.

3. *Will faith alone save us?*

No: "Faith without works is dead." James ii. 26.

4. *Are good works necessary?*

Yes; for "Every tree therefore that doth not yield good fruit shall be cut down and cast into the fire." Matt. iii. 10.

5. *Do good works merit eternal life?*

Yes; good works merit eternal life when done to please God by a Christian in the state of grace.

6. *Can we do anything without God's grace to merit eternal life?*

We can do nothing without God's grace to merit eternal life. Christ says: "Without Me you can do nothing." John xv. 5.

7. *Is the good done in mortal sin useless?*

No; it is very useful to obtain God's grace. "Redeem thou thy sins with alms, and thy iniquities with works of mercy to the poor." Dan. iv. 24.

8. *What is grace?*

It is a supernatural interior gift which God gives to us on account of the merits of Christ for our salvation.

9. *How is supernatural grace divided?*

Into actual grace and sanctifying grace.

10. *In what does actual grace consist?*

It consists in this, that it enlightens our

understanding and inclines us to avoid evil, and both to will and to do good. "Give me understanding incline my heart unto thy testimonies." Ps. cxviii. 34-36.

11. *Does God give His grace to all men?*

Yes; God gives sufficient grace to enable us to keep His commandments, as we are bound to do, and to save our souls. God "will have all men to be saved, and to come to the knowledge of the truth." 1 Tim. ii. 4.

12. *What is sanctifying grace?*

Sanctifying grace is a free supernatural gift which the Holy Ghost gives to our souls, and by which from sinners we are made just, children of God, and heirs of heaven.

13. *How long does sanctifying grace remain in our souls?*

As long as we do not commit mortal sin.

14. *How can we obtain God's grace?*

By prayer, good works and the sacraments.

SACRAMENTS.

1. *What is a sacrament?*

An outward sign of inward grace, instituted by Christ, by which grace is conveyed to our souls.

2. *How many things are necessary to a sacrament?*

Three things: 1st. An outward sign; 2d. Inward grace; 3d. Institution of Christ.

3. *Who instituted the sacraments?*

Christ our Lord.

4. *Do all sacraments give grace?*

Yes; if we are duly prepared.

5. *Whence have the sacraments the power of giving grace?*

From Christ's precious blood.

6. *Is it a great happiness to receive the sacraments worthily?*

Yes; it is the greatest happiness in this world.

7. *What sin does he commit who receives a sacrament unworthily?*

He commits a sacrilege, which is a very grievous mortal sin.

8. *How many sacraments are there?*

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

9. *How are the sacraments divided?*

They are divided into sacraments of the living and sacraments of the dead—sacraments which can be received but *once*, and those which can be received *more than once*.

10. *Which are the sacraments of the LIVING ?*

Confirmation, Holy Eucharist, Extreme Unction, Holy Orders and Matrimony; and are so-called because, in order to receive them worthily, our souls must be free from sin and *living* in the state of grace.

11. *Which are the sacraments of the DEAD ?*

Baptism and Penance; and are so-called because they can be received when our souls have been killed by mortal sin and are *dead* in the sight of God.

12. *Which sacraments can be received but ONCE ?*

Baptism, Confirmation and Holy Orders.

13. *Why can they be received but once ?*

Because they imprint on the soul of him who receives them an indelible mark which shall remain forever, and add either to his happiness in heaven or his misery in hell.

BAPTISM.

14. *What is Baptism ?*

It is a sacrament by which we are made Christians, children of God and heirs of heaven; and are cleansed from original sin, and also from actual sin, if we be guilty of any.

15. *Is Baptism necessary?*

Yes; without it no one can be saved. "Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God." John iii. 5.

16. *When did Christ give the command to baptize?*

Before His ascension, when he said to the apostles: "Going therefore teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. xxviii. 19.

17. *How is Baptism given?*

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

18. *Who can validly baptize?*

Priests who have care of souls; and in case of necessity, any one, even one not a Catholic.

19. *What kind of water should be used?*

Baptismal water, or water blessed for that purpose, should be used; but when this cannot be obtained, any natural water will do.

20. *What intention must he have who baptizes?*

He must have the intention of doing what the Church does when giving the sacrament of Baptism.

21. *What promises do we make in Baptism?*

To renounce the devil with all his works and pomps.

22. *What are the duties of godfathers and godmothers?*

1st. They must be themselves good Catholics; 2d. They must instruct the child in the Catholic religion if the parents should not fulfil this duty.

23. *What persons contract spiritual relationship by Baptism?*

The person who baptizes and the sponsors become spiritually related to the person baptized and to his parents, so that, unless by dispensation, marriage between persons so related is null and void.

24. *Can the Baptism of water ever be supplied?*

When it is impossible to receive the Baptism of water, it may be supplied by the Baptism of desire, or by the Baptism of blood.

25. *What is Baptism of desire?*

An earnest wish to receive Baptism, and to do all that God has ordained for our salvation, joined with a perfect contrition or a perfect love of God.

26. *What is the Baptism of blood?*

Martyrdom for the sake of Christ. "He

that shall lose his life for Me shall find it." Matt. x. 39.

CONFIRMATION.

27. *What is Confirmation?*

It is a sacrament in which, by the imposition of the bishop's hands, we receive the Holy Ghost, in order to make us strong and perfect Christians and soldiers of Jesus Christ.

28. *Is Confirmation necessary to salvation?*

Confirmation is not absolutely necessary for salvation; yet it would be a sin not to receive it through neglect or indifference.

29. *How does the Bishop administer Confirmation?*

He extends his hands over those to be confirmed and prays that the Holy Ghost may come down upon them with His seven-fold gifts; 2d. He anoints the forehead of each one with Holy Chrism; 3d. He gives each a slight blow on the cheek.

30. *What are the words which the Bishop says while he anoints with the Holy Chrism?*

These words: "I sign thee with the sign of the cross, and I confirm thee with the

Chrism of salvation. In the name of the Father, and of the Son, and of the Holy Ghost."

31. *Why does the Bishop make the sign of the cross on the forehead and give a slight blow on the cheek?*

To remind us that we should not be ashamed of the cross, and that we should suffer with patience, and even die if necessary for Christ.

32. *How do you prove that the apostles administered Confirmation?*

From the Acts of the Apostles, (chap. viii. 14-17), where we read that St. Peter and St. John went to Samaria to confirm those who were only baptized; "then they laid their hands upon them, and they received the Holy Ghost." Acts. viii. 17.

33. *Who can receive Confirmation worthily?*

Every one who is baptized, free from mortal sin, in the state of sanctifying grace, and well instructed in the Catholic religion.

34. *How is a person to prepare himself to receive the sacrament of Confirmation?*

He must cleanse his conscience at least from all mortal sins, must be well instructed in this sacrament, and must heartily desire

and pray for the grace to receive the Holy Ghost.

35. *Is it a great sin to receive Confirmation unworthily?*

Yes; because it is a profanation of one of the holy sacraments instituted by Christ for our salvation.

36. *What are the effects of Confirmation?*

Confirmation increases sanctifying grace, gives the Holy Ghost with His sevenfold gifts, and marks us as soldiers of Christ.

37. *How many gifts of the Holy Ghost are there?*

Seven: 1. Wisdom; 2. Understanding; 3. Counsel; 4. Fortitude; 5. Knowledge; 6. Piety; and 7. Fear of the Lord. Isais xi. 2, 3.

38. *How many are the fruits of the Holy Ghost?*

There are twelve: 1. Charity; 2. Joy; 3. Peace; 4. Patience; 5. Benignity; 6. Goodness; 7. Longanimity; 8. Mildness; 9. Faith; 10. Modesty; 11. Contineny; 12. Chastity.

HOLY EUCHARIST.

39. *What is the Holy Eucharist?*

It is the true body and blood of Christ, under the appearance of bread and wine.

40. *When did Christ institute this sacrament?*

At the Last Supper, the evening before His passion.

41. *How did Christ institute it?*

He took bread, blessed and broke, and gave to His disciples, saying: "Take ye and eat; this is My body." Then He took the chalice, with wine in it, blessed and gave to His disciples, saying: "Drink ye all of this; for this is My blood." Matt. xxvi. 26-28.

42. *Did Christ give the apostles power to change bread and wine into His body and blood?*

Yes; He gave that power in these words: "Do this for a commemoration of Me." Luke xxii. 19.

43. *To whom did this power pass from the apostles?*

It passed from the apostles to the bishops and priests.

44. *When do the bishops and priests exercise this power?*

At Mass, when they pronounce over the bread and wine these words: "This is My body; this is My blood."

45. *What happens at the consecration when these words are said?*

The bread is changed into the body of Christ, and the wine into His blood.

46. *How are the bread and wine changed into the body and blood of Christ?*

By the power of God, to whom nothing is hard or impossible; and by the words of Christ spoken by the priest in the Mass.

47. *How do we know that Christ gave His true body and His true blood when He said "This is My body; this is My blood?"*

Because Christ long before promised to His disciples that He would give them His real flesh to eat and His real blood to drink. John vi. 52, &c. And because He afterwards, at the Last Supper, expressly declared that that which He then gave them as food and drink was really His body and His blood. Matt. xxvi. 26, &c. And also because the apostles and the Catholic Church have at all times believed and taught this doctrine. 1 Cor. x. 16, and xi. 23-29.

48. *Why has Christ given Himself to us in this sacrament of the Holy Eucharist?*

To feed and nourish our souls, and to enable us to perform all Christian duties.

49. *Does anything remain of the bread and wine after consecration?*

Nothing remains of them but the forms and appearances.

50. *What do you mean by forms and appearances?*

I mean that which appears to our senses, as the figure, the color and the taste.

51. *Is there anything under the form of bread but the body of Christ?*

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

52. *And under the form of wine?*

Christ is also wholly there.

53. *When the priest breaks the sacred Host, does he also break the body of Christ?*

No; Christ is under the forms in such a manner that He cannot be divided.

54. *When the Host is divided, under which part is Jesus Christ?*

He is whole under each part.

SACRIFICE OF THE MASS.

55. *What is a sacrifice?*

It is an offering of some external sensible thing, made to God by a lawful minister, to acknowledge by its *destruction* or *change* God's absolute dominion over us and our entire dependence on Him, and thereby to pay Him the supreme homage of adoration.

56. *Have there been sacrifices at all times?*

Yes; even in the beginning of the world Cain and Abel offered sacrifice. God commanded them under the Old Law, and Christ in the New Law instituted the Mass as a *perpetual* sacrifice. Heb. ix. 14; Gen. xiv. 18; Mal. i. 10, 11.

57. *What is the Mass?*

“It is the unbloody sacrifice of the body and blood of Christ,” offered on our altars under the appearance of bread and wine, to represent and continue the sacrifice of the cross.

58. *When and why did Christ institute this holy sacrifice?*

Christ at His Last Supper instituted the holy sacrifice of the Mass to fulfil all the ancient sacrifices and to leave in His Church an offering worthy of God, and commanded the apostles and their successors to continue it during all time till He would come. Luke xxii.

59. *Is the sacrifice of the Mass the same as the sacrifice of the cross?*

Yes; it is the same, except in the manner of offering, because in both it is the same who offers and who is offered, namely, Christ our Lord.

60. *What are the ends for which we are to offer the Mass?*

1st. For God's honor and glory; 2d. In thanksgiving for all His benefits and to remind us of the passion and death of His Son; 3d. To obtain pardon of our sins; and 4th. To obtain all graces and blessings through Jesus Christ.

61. *Are we bound to hear Mass?*

Yes; all who have the use of reason and have no lawful excuse, are bound under mortal sin to hear Mass on Sundays and holydays of obligation.

62. *Why is the Mass said in Latin?*

1. Because this language comes from Rome, whence we receive our faith; 2. Because being a dead language it does not change in the course of time like living languages; 3. Because thereby the unity of the Church, even in her public service, is represented and preserved over the whole world.

63. *How should we hear Mass?*

With great attention and devotion, reading the prayer-book, or saying the beads, or meditating on the suffering and passion of Christ, represented in the different parts of the Mass.

HOLY COMMUNION.

64. *What is Holy Communion?*

It is the receiving of the sacrament of the Eucharist. John vi. 57, and 1 Cor. x. 16.

65. *Is it God or the Church only that has commanded us to receive Holy Communion?*

God also has commanded it to us; for Christ our Lord says: "Amen, amen I say unto you: except you eat the flesh of the Son of man and drink His blood you shall not have life in you." John vi. 54.

66. *Must we also drink of the chalice in order to receive the blood of Christ?*

No; for under the appearance of bread we receive also His blood, since we receive Him whole and entire. John vi. 52-59.

67. *Why then did Christ institute the Holy Eucharist in both kinds?*

Because He instituted it not only as a sacrament but also as a sacrifice, for which both kinds are required.

68. *Why does the Church give Holy Communion only under the appearance of bread?*

1. To prevent the sacred blood from being profaned, since under the appearance of wine it might be spilt; 2. To make it easy for all to receive the Blessed Sacrament; 3. To declare against heretics that Christ is present whole and entire under each kind. Luke xxiv. 30; Acts ii. 42.

69. *What graces does Holy Communion bring to our souls?*

1. It unites us closely to Christ by receiving Him into our hearts.

2. It increases and preserves sanctifying grace.

3. It weakens our evil desires and gives us strength to be virtuous.

4. It cleanses us from venial and preserves us from mortal sin

5. It is a pledge of our future resurrection and everlasting happiness. John vi. 55.

70. *Does every one receive in Holy Communion the grace it is intended to give?*

No; he who receives unworthily, that is, in the state of mortal sin, commits a sacrilege like Judas, and draws upon himself the curse of God; for the apostles says: "He that eateth and drinketh unworthily eateth and drinketh judgment to himself." 1 Cor. xi. 27-29.

71. *What are frequently the consequences of an unworthy Communion in this life?*

Blindness and hardness of heart, and sometimes also sudden death and other temporal punishments.

Example. The miserable end of Judas, who

made the first unworthy Communion, of whom our Saviour says: "It were better for him if that man had not been born." Matt. xxvi. 24. And St. Paul also says of them who receive unworthily: "Therefore are there many infirm and weak among you and many sleep." (the sleep of death.) 1 Cor. xi. 30.

72. *How must we prepare ourselves to receive the Blessed Sacrament?*

We must be in the state of grace and be fasting from midnight.

73. *What must we do when we have committed a grievous sin?*

We must make a good confession before we receive. "Let a man prove himself and so let him eat of that bread and drink of the chalice." 1 Cor. xi. 28.

74. *Does venial sin make our Communion unworthy?*

Venial sin does not make them unworthy or sacriligious, but it lessens the graces which they otherwise would give.

PENANCE.

75. *What is the sacrament of Penance?*

It is a sacrament in which the sins are forgiven which we have committed after Baptism.

6. *How are sins forgiven in the sacrament of Penance?*

By the priest's absolution, joined with contrition, confession and satisfaction.

7. *How do you prove that the priest has power to absolve sinners if they be truly penitent?*

From the words of Christ: "Whose sins you shall forgive they are forgiven them, and whose sins you shall retain they are retained." John xx. 23; also Matt. xviii. 18.

8. *Was the power of forgiving sins to pass from the apostles to the priests?*

Yes; because Christ instituted His means of salvation for all times and for all men who stand in need of them.

9. *Is, then, the sacrament of Penance necessary for salvation to all who have sinned?*

It is necessary for salvation to all those who have committed mortal sin after Baptism.

10. *How many things are required on our part in order to receive the sacrament of Penance worthily?*

These five: 1. Examination of Conscience; 2. Contrition; 3. Resolution of amendment; 4. Confession; and 5. Satisfaction.

ON EXAMINATION OF CONSCIENCE.

81. *How are we to begin the examination of conscience?*

By imploring the assistance of God to know our sins, to be sorry for them, and to confess them.

82. *In what manner should we examine our conscience?*

1. We should call to mind when we last made a good confession, and whether we said the penance then given us; 2. We should go through the ten commandments of God, the six commandments of the Church, the seven deadly sins and the obligation of our state of life, and we should ask ourselves how we have offended God in each of these by thoughts, words, actions or omissions. We must also find out the number of each kind of sins we committed.

ON CONTRITION.

83. *What is contrition?*

Contrition is a hearty sorrow for our sins by which we have offended so good a God with a firm purpose of amendment.

84. *Is contrition necessary?*

Yes; contrition is so necessary that our sins will not be forgiven without it. Joel ii. 12.

5. *What qualities must contrition have that our sins may be forgiven?*

These three: Contrition must be 1. Interior; 2. Universal; 3. Supernatural.

6. *How must contrition be interior?*

We must not merely say we are sorry for our sins, but we must detest them in our heart and sincerely wish we had not committed them. "Rend your hearts and not your garments," &c. Joel ii. 13.

7. *How must contrition be universal?*

We must be sorry for *all* the sins we have committed—at least for *all mortal sins*. "Be converted and do penance for *all* your iniquities." Ezech. xviii. 30.

8. *How must contrition be supernatural?*

We must be sorry for our sins not because hereby we have lost our good name, health, property, or for other natural reasons, but for supernatural reasons, namely, because we have offended God, lost His grace, deserved hell. Examples of supernatural sorrow: King David and Mary Magdalen, Luke vii. 37-50. Of natural sorrow: Esau, Gen. xxvii. 31-35; Saul, 1 Kings xv. 23-30; Antiochus, 1 Mac. vi. 8-16.

9. *How many kinds of supernatural contrition are there?*

Two: *Perfect contrition* and *imperfect contrition*, commonly called *attrition*.

90. *When is contrition perfect?*

Contrition is perfect when simply because we love God we are sorry for having offended Him. Luke vii. 37-50.

91. *When is contrition imperfect?*

Contrition is imperfect when not simply because we love God, but for some other supernatural reasons, such as the loss of heaven or the fear of hell, we are sorry for having offended Him.

ON THE RESOLUTION OF AMENDMENT.

92. *What is a resolution of amendment?*

A resolution of amendment is a sincere determination to amend our life and to sin no more. Example of St. Paul, Rom. viii. 35, 38, 39.

93. *What must he be determined to do who has a firm and sincere resolution of amendment?*

He must be determined :

1. To avoid, at least, all mortal sin.
2. To shun the danger and the proximate occasion of sin.
3. To use the necessary means of amendment.

4. To make due satisfaction for his sins.

5. To repair the injury he may have done to his neighbor.

4. *What is meant by the proximate occasion of sin?*

By the proximate occasion of sin is meant a person, a company, an amusement, or anything else which usually has lead, and, if not avoided, very likely will lead, a person into sin.

5. *Is it a strict duty to shun the proximate occasion of sin?*

Yes, whenever it is possible; for he who will not avoid the occasion of sin has not a sincere determination to avoid the sin itself. "He that loveth danger shall perish in it." Eccus. iii. 27; see Matt. v. 29, 30.

6. *Will he be forgiven who will not avoid the occasion of sin?*

No; the priest's absolution will do him no good, but only increase his guilt.

ON CONFESSION.

7. *What is confession?*

It is to accuse ourselves of all our sins to a priest.

8. *What are the necessary qualities of confession?*

Confession must be: 1. Humble; 2. Entire; 3. Sincere; 4. Clear.

99. *When is confession humble?*

Confession is humble when we confess our sins with a feeling of shame and regret for having offended God.

100. *When is confession entire?*

Confession is entire when we confess all our sins—at least all mortal sins—together with their number and necessary circumstances.

101. *What must we do if we cannot remember the exact number?*

We must tell them as well as we are able, and say: I have committed this sin *about* — times a day, week or month.

102. *When is confession sincere?*

Confession is sincere when we accuse ourselves just as we find ourselves guilty before God, without concealing anything or trying to excuse ourselves.

103. *When is confession clear?*

Confession is clear when we tell our sins so that the confessor can understand everything clearly.

104. *Would your confession be clear if you told your sins in a general way: If you should say I have missed my prayers; I have cursed;*

I have missed Mass; I have had evil thoughts, and so on?

No; by no means, but I must tell the number of times I missed my prayers; the number of times I cursed; the number of times I missed Mass, and so with all the others. The number of the different sins must be told.

105. *What if one wilfully conceals a mortal sin in confession?*

He commits a great sin by telling a lie to the Holy Ghost, and makes his confession nothing worth. Example of Ananias and Saphira, Acts v. 1-10.

106. *How many things, then, have we to do by way of preparation for confession?*

Four things: 1. We must heartily pray to God for His grace to help us; 2. We must carefully examine our consciences; 3. We must beg pardon of God and be very sorry from our hearts for having offended Him; and 4. We must resolve to renounce our sins and begin a new life for the future.

107. *How should you make your confession?*

Having prepared myself properly and arrived at the confessional, I kneel down, ask the priest's blessing, saying, "Bless me, Father, for I have sinned," and make the

sign of the cross, and say the confiteor as far as "through my fault." Then I say how long it is since my last confession, whether I received absolution and communion and said my penance. If I have forgotten any sins in my last confession I tell them first and I say I forgot them. Then I confess all the sins I have committed since my last confession, beginning with the first commandment. If I have committed any sins against this commandment I tell them and the number of times I committed each sin. Then I tell in the same way all the sins and their number against the second commandment. Then in the same way all the sins and their number against each of the ten commandments in their regular order. I then in the same way and order tell the sins against the commandments of the Church, if I have committed any. Next in order are the seven deadly sins and those against the particular duties of my state of life. When I have told all my sins I say, "For these and all my other sins which I cannot call to mind I am heartily sorry, and ask pardon of God, and penance and absolution of you, my ghostly father."

108. *What should we do after this?*

We should listen with attention to the instruction which the priest gives, and be care-

ful to understand the penance given us, and while receiving absolution we should make an Act of Contrition and a firm resolution of amendment.

109. *What are we to do if we should not receive absolution?*

We should humbly submit to the decision of the confessor, and by true amendment render ourselves worthy of it in the next confession.

110. *What are we to think of those who soon after confession commit the same mortal sins?*

We have reason to think that their confession, or contrition, or resolution, has not been as good as it should have been.

111. *Can all sins be forgiven by the sacrament of Penance?*

Yes; all the sins we have committed after Baptism can be forgiven with the necessary disposition of repentance. "If we confess our sins He is faithful and just to forgive us our sins," &c. 1 John i. 9.

112. *Why must we confess our sins?*

Because Christ ordained it so, when He instituted the sacrament of Penance.

113. *How do you perceive that Christ has ordained confession?*

We prove it: 1. By His own words: "Whose sins you shall forgive," &c. For, unless we declare our sins to the priest, he cannot know whether he is to forgive or to retain them.

2. By the testimony of the holy fathers of the Church.

3. By the constant practice of the Church at all times and among all nations.

"Many of them that believed came confessing and declaring their deeds." Acts xix. 18; see also 1 John i. 8, 9. Confession of sins was commanded in the Old Law. Numb. v. 6, 7; Prov. xxviii. 13; Eccles iv. 31. The people confessed their sins. Matt. iii. 1-6; Mark i. 4, 5. "Whosoever is ashamed to declare his sins to man, and will not confess them, he shall be confounded in the day of judgment in the face of the whole world." St. John Chrysostom.

114. *Would our sins be forgiven if we confessed them to God alone?*

No; for then the power which Christ gave to the priests would be vain and useless. "Confess your sins one to another . . . (not then to God alone) that you may be saved." James v. 16^{v w}

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ON SATISFACTION.

115. *What is satisfaction?*

It is doing the penance given by the priest.

116. *Must the penance be performed?*

Yes; because it is a part of the sacrament of Penance, and required by divine precept; it would be a sin to neglect it wilfully.

117. *Why is penance given?*

That we may make some atonement to God for the sins we have committed, and by performing it undergo in some manner the temporal punishment due to our sins, which we must suffer here on earth or in purgatory. See 3 Kings xxi. 27-29; also Jonas iii.

118. *What is an indulgence?*

It is a releasing of temporal punishment which often remains due to sin after the guilt has been remitted by the sacrament of Penance. The power to grant indulgences is proven from the words of Christ. Matt. xvi. 19, and xviii. 18.

119. *What must we do to gain an indulgence?*

We must be in a state of grace and perform all the good works prescribed by the Church.

120. *How many kinds of indulgences are there?*

Two: a plenary indulgence, which is an entire remission of the temporal punishment, and a partial indulgence, which is a remission of a part of it only.

121. *What is a jubilee?*

A jubilee is a plenary indulgence which the pope grants every twenty-five years, or on extraordinary occasions, to all those who comply with the conditions.

EXTREME UNCTION.

122. *What is Extreme Unction?*

Extreme Unction is a sacrament which gives grace to die well, or, if it be God's will, grace to be restored to health.

123. *When is this sacrament given?*

When we are in danger of death by sickness.

124. *What scripture have you for this sacrament?*

“Is any man sick among you? Let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick man; and the Lord shall raise him up; and if he be in sins, they shall be forgiven him.” St. James v. 14, 15; see Mark vi. 13.

HOLY ORDERS.

125. *What is the sacrament of Holy Orders?*

It is the sacrament by which bishops, priests, etc., are ordained and receive grace and power to perform the duties belonging to their charge.

126. *What are the principal powers which the sacrament of Holy Orders gives?*

1st. The power to change bread and wine into the body and blood of Christ, which was given to the apostles at the Last Supper, when Christ said to them, "Do this for a commemoration of Me." Luke xxii. 19. 2d. The power to forgive sins, which Christ gave to the apostles after His resurrection, when he breathed on them, saying, "Receive ye the Holy Ghost; whose sins you shall forgive they are forgiven them, and whose sins you shall retain they are retained." John xx. 22, 23.

Christ came upon earth to redeem mankind and give them the means of salvation.

He founded His Church and established in it an order of priests to whom He gave power to offer sacrifice, to administer the sacraments, to instruct and guide the people and to govern the Church. The apostles

were the first to whom He gave order and mission and grace to perform their important duties. And as His Church was to continue to the end of the world, for He says: "Behold I am with you all days, even to the consummation of the world." Matt. xxviii. 20. He gave them moreover the power to communicate the same to their successors. "As the Father hath sent Me I also send you." John xx. 21. That is, in other words, as the Father hath sent Me His first priest, with power to ordain and send others, so I send you also as priests, with power to do *the same*, and your successors having the same power as I have given you, can in like manner send others, and so on to the end of the world. Accordingly the apostles *did ordain* successors and instructed them *to ordain others after them*.

For the apostles ordained Matthias in the place of Judas. Acts i. 24-26. St. Paul was converted and filled with the Holy Ghost. Acts ix. 5-18. St. Paul and Barnabas ordained other priests. Acts. xiv. 22. St. Paul ordained Timothy and Titus and instructed them to appoint others. 2 Tim. i. 6. 2 Tim. ii. 2; Tit. i. 5. This succession of the priesthood has continued ever since to be regularly handed down in the Church and will so continue to the end of time, for

Christ says: "Going therefore teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world. Matt. xxviii. 19, 20.

MATRIMONY.

126. *What is Matrimony?*

Matrimony is a sacrament which unites and gives grace to the married couple to live together, to love one another in a Christian manner, and to bring up their children in the fear and love of God. See Eph. v. 25-32.

127. *What are the principal duties of the married couple?*

1. To assist each other in their temporal and spiritual necessities; 2. To live in love and harmony; 3. To bring up their children for God.

128. *Can the married parties ever be divorced?*

Yes; by the authority of the Church, if it is better for them not to live together; but neither of them can marry again during the lifetime of the other. Luke xvi. 18; Mark x. 6-12.

THE THEOLOGICAL VIRTUES.

1. *What is meant by the theological virtues?*

Virtues which come directly from God, and relate immediately to Him.

2. *How many are the theological virtues?*

Three: Faith, Hope and Charity.

3. *What is Faith?*

Faith is a gift of God infused into our souls by which we believe, without doubting, all that He has taught, and the Church proposes, because God has revealed it, Who can neither deceive nor be deceived.

4. *What is Hope?*

Hope is a gift of God by which, relying on His promises and power to fulfill them, we hope for eternal salvation and all things necessary for obtaining it.

5. *What is Charity?*

Charity is a gift of God by which we love Him above all things, because He is infinitely good; and we love our neighbor as ourselves, for God's sake.

6. *Which are the two precepts of Charity?*

1. "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind, and with thy whole strength." 2. "Thou shalt love thy neighbor as thyself."

THE MORAL VIRTUES.

7. *What is meant by the moral virtues?*

Virtues which refer immediately to our morals.

8. *How are they divided?*

Into the four cardinal virtues, the seven virtues contrary to the seven deadly sins, and the virtues of Christian zeal, or the eight beatitudes.

9. *How many are the cardinal virtues?*

Four: Prudence, Justice, Fortitude and Temperance.

10. *What is PRUDENCE?*

Prudence is a virtue which enlightens our mind and causes us to use the means necessary to save our souls. "My son, do thou nothing without counsel, and thou shalt not repent when thou hast done." Ecclus. xxxii. 24.

11. *What is JUSTICE?*

Justice is a virtue by which we give to every one his due. "Render therefore to all men their dues." Rom. xiii. 7.

12. *What is FORTITUDE?*

Fortitude is a virtue which enables us to suffer any hardship or persecution rather than abandon our duty. *Example.* 2 Mac. vii. 12.

13. *What is TEMPERANCE?*

Temperance is a virtue which restrains our desires and feelings that they may not lead us into sin. "Refrain yourselves from carnal desires, which war against the soul." 1 Pet. ii. 11.

14. *Which are the seven virtues contrary to the seven deadly sins?*

1. Humility; 2. Liberality; 3. Chastity; 4. Meekness; 5. Temperance in eating and drinking; 6. Brotherly Love; 7. Diligence.

15. *What is HUMILITY?*

Humility is a virtue which teaches us to acknowledge that we are sinful and that all good comes from God. "Unless you become as little children you shall not enter into the kingdom of heaven." Matt. xviii 3.

16. *What is LIBERALITY?*

Liberality is a virtue which causes us to be charitable and to think it "a more blessed thing to *give* rather than to receive." Acts xx. 35.

17. *What is CHASTITY?*

Chastity is a virtue which subdues all impure desires or feelings by which modesty is violated. "Blessed are the clean of heart, for they shall see God." Matt. v. 8.

18. *What is MEEKNESS?*

Meekness is a virtue which subdues anger and all desire of revenge. "Learn of me,

because I am meek and humble of heart.”
Matt. xi. 29.

19. *What is TEMPERANCE in eating and drinking?*

Temperance is a virtue which regulates our appetite in eating and drinking. “Let us walk honestly, not in rioting and drunkenness.” Rom. xiii. 13.

20. *What is BROTHERLY LOVE?*

Brotherly Love is a virtue which causes us to wish well to every one, and makes us “rejoice with them that rejoice, and weep with them that weep.” Rom. xii. 15.

21. *What is DILIGENCE?*

Diligence is a virtue which causes us to serve God faithfully, to perform all our duties and to do all the good we can. “In carefulness (be) not slothful; in spirit, fervent; serving the Lord.” Rom. xii. 11.

22. *What are the eight beatitudes?*

1. Blessed are the poor in spirit, for theirs is the kingdom of heaven; 2. Blessed are the meek, for they shall possess the land; 3. Blessed are they that mourn, for they shall be comforted; 4. Blessed are they that hunger and thirst after justice, for they shall be filled; 5. Blessed are the merciful, for they shall obtain mercy; 6. Blessed are the clean of heart, for they shall see God; 7. Blessed

are the peace makers, for they shall be called the children of God; 8. Blessed are they that suffer persecution for justice' sake, for theirs is the kingdom of heaven.

23. *Who taught these eight beatitudes?*

Christ our Lord, in His sermon upon the Mount. Matt. v.

24. *Say the seven corporal works of mercy?*

1. To feed the hungry; 2. To give drink to the thirsty; 3. To clothe the naked; 4. To visit and ransom the captives; 5. To harbor the harborless; 6. To visit the sick; 7. To bury the dead.

25. *Say the seven spiritual works of mercy?*

1. To admonish the sinner; 2. To instruct the ignorant; 3. To counsel the doubtful; 4. To comfort the sorrowful; 5. To bear wrongs patiently; 6. To forgive all injuries; 7. To pray for the living and the dead.

26. *How many are the gifts of the Holy Ghost?*

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

27. *How many are the fruits of the Holy Ghost?*

Twelve: 1. Charity; 2. Joy; 3. Peace;

4. Patience; 5. Benignity; 6. Goodness; 7. Longanimity; 8. Mildness; 9. Faith; 10. Modesty; 11. Contineny; 12. Chastity.

28. *Say the seven deadly sins?* | 29. *Say the seven contrary virtues?*

Pride,
Covetousness,
Lust,
Wrath,
Gluttony,
Envy,
Sloth.

Humility,
Liberality,
Chastity,
Meekness,
Temperance,
Brotherly Love,
Diligence.

30. *Say the six sins against the Holy Ghost?*

1. Presumption of God's mercy; 2. Despair; 3. Impugning the known truth; 4. Envy at another's spiritual good; 5. Obstinacy in sin; 6. Final impenitence.

31. *Why are they called sins against the Holy Ghost?*

Because by them we resist in a special manner the Holy Ghost, since we knowingly and willingly despise, reject or abuse His grace. "You stiff-necked and uncircumcized in heart and ears, you always resist the Holy Ghost; as your fathers did, so do you also." Acts vii. 51.

32. *Say the four sins crying to heaven for vengeance?*

1. Willful murder; 2. Sodomy; 3. Oppression of the poor; 4. Defrauding laborers of their wages.

33. *Why are they called sins crying to heaven for vengeance?*

Because on account of their great malice they cry, as it were, for vengeance, and call on God to punish those who committed them.

1. Gen. iv. 10; 2. xviii. 20, and xix. 13; 3. Eccles. xxxv. 18. 19; 4. James v. 4.

34. *Say the nine ways of being accessory to another person's sins?*

1. By Counsel; 2. By Command; 3. By Consent; 4. By Provocation; 5. By Praise or Flattery; 6. By Concealment; 7. By Partaking; 8. By Silence; 9. By Defense of ill done.

35. *Why are we answerable for the sins which another commits?*

Because in any of the above ways we are the cause of another's sin, and are therefore as guilty before God as if we had committed it ourselves. "Not only they that do them (are worthy of death,) but they also that consent to them that do them." Rom. i. 32.

36. *Say the three eminent good works?*

1. Alms Deeds; 2. Prayer; 3. Fasting.

37. *Why are these three works called eminent?*

Because they are in a special manner

pleasing to God; and because by them we devote to God all that we are and all that we have. "Prayer is good with *fasting* and *alms* more than to lay up treasures of gold." Tobias xii. 8.

38. *Say the three evangelical counsels?*

1. Voluntary Poverty; 2. Perpetual Chastity; 3. Entire Obedience. 1. Matt. xix. 21; 2. 1. Cor. vii. 28-38; 3. Matt. xvi. 24.

39. *Say the four last things to be remembered?*

1. Death; 2. Judgment; 3. Heaven; 4. Hell. "In all thy works remember thy last end and thou shalt never sin." Eccus. vii. 40.

A Devout Method of hearing Mass.

Making the sign of the Cross with the Priest, say:



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 vigor to my soul. Separate me from those unbelievers who have no trust in thee. Thy grace comforts me when the remembrance of my sins afflicts and casts me down; it 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.

When the Priest says the Confiteor, say it with him.

I confess to Almighty God, to the blessed Mary ever Virgin, to the blessed Michael the Archangel, to blessed John the Baptist,

to the holy apostles, Peter and Paul, and to all the saints, that I have very much sinned in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy apostles, Peter and Paul, and all the saints, to pray to our Lord God for me.

As the psalm, Judica Me, the Gloria in Excelsis, and Creed are omitted in Masses for the Dead, etc., you also may pass over them.

After the Confiteor, say :

O my God, who hast commanded us to pray for one 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 the priest for thy people.

We beseech thee, O Lord! by the merits of those saints whose relics are here, and of all the saints, that thou wouldst vouchsafe to forgive us all our sins. Amen.

When the Priest goes first to the Book :

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.

After the Introit is alternately sung or said,

P. Kyrie eleison (*three Lord have mercy upon us. times*).

A. Christe eleison (*Christ have mercy upon us. three times*).

P. Kyrie eleison (*three Lord have mercy upon us. times*).

*Afterwards, standing at the middle of the Altar, extending, and then joining his hands, the Priest says the Gloria in Excelsis.**

GLORIA in excelsis Deo; et in terra pax hominibus bonæ voluntatis. Laudamus te; benedicimus te; adoramus te; glorificamus te. Gratias agimus tibi propter magnam gloriam tuam, Domine Deus, Rex cœlestis, Deus Pater omnipotens. Domine Fili unigenite Jesu Christe; Domine Deus, Agnus Dei, Filius Patris, qui tollis peccata mundi, miserere nobis; qui tollis peccata mundi, sus-

GLORY be to God on high, and on earth peace 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, O Lord God, heavenly King, God the Father Almighty! O Lord Jesus Christ, the only begotten Son! O Lord God, Lamb of God, Son of the Father, who takest away the sins of the world, have mercy on us! Thou

* The *Gloria* is omitted during Lent and Advent, and in Masses for the Dead.

cipe deprecationem nostram; qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus sanctus: tu solus Dominus: tu solus altissimus, Jesu Christe, cum Sancto Spiritu in gloria Dei Patris. Amen.

who takest away the sins of the world, receive our prayers! Thou who sittest at the right hand of the Father, have mercy on us! For thou only art holy, thou only art the Lord; thou only, O Jesus Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

The Priest kisses the Altar, and turning to the people, says:

V. Dominus vobiscum. V. The Lord be with
you.
R. Et cum spiritu tuo. R. And with thy spirit.

Whilst he reads the Collects, the following may be said:

We humbly beseech thee, O almighty and eternal God! mercifully to give ear to the prayers of thy servant, which he offers to thee in the name of thy Church, and in behalf of us thy people: accept them to the honor of thy name, and the good of our souls; and grant us all those blessings which may any-ways contribute to our salvation Through our Lord Jesus Christ. Amen.

At the Epistle, 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.

When he reads 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 forever.

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

Mayest thou be ever adored and praised, O Lord! who, not content to instruct and inform us by thy prophets and apostles, 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, O 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 the 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.

A. Laus tibi, Christe.

A. Praise be to thee, O Christ!

V. Per evangelica dicta
deleantur nostra delicta.

V. By the words of the
Gospel may our sins be
blotted out.

(Here the Sermon is usually preached.)

NICENE CREED.

CREDO in unum Deum,
Patrem omnipotentem,
Factorem cœli et terræ,
visibilium omnium et in-
visibilium.

I BELIEVE in one God
the Father Almighty,
Maker of heaven and
earth, and of all things
visible and invisible.

Et in unum Dominum
Jesum Christum, Filium
Dei unigenitum, et ex
Patre natum ante omnia
sæcula. Deum de Deo;
Lumen de Lumine; Deum
verum de Deo vero;
genitum non factum; con-
substantialem Patri, per
quem omnia facta sunt.

And in one Lord Jesus
Christ, the only begotten
Son of God, born of the Fa-
ther before all ages. God of
God; Light of Light; a
true God of true God; be-
gotten not made; consub-
stantial with the Father,
by whom all things wer
made. Who for us me

Qui propter nos homines, et propter nostram salutem, descendit de cœlis, et incarnatus est de Spiritu Sancto, ex Maria Virgine; ET HOMO FACTUS EST. [*Hic genuflectitur.*] Crucifixus etiam pro nobis: sub Pontio Pilato passus et sepultus est. Et resurrexit tertia die secundum Scripturas; et ascendit in cœlum, sedet ad dexteram Patris: et iterum venturus est cum gloria iudicare vivos et mortuos: cujus regni non erit finis.

Et in Spiritum Sanctum Dominum et vivificantem, qui ex Patre Filioque procedit: qui cum Patre et Filio simul adoratur et conglorificatur: qui locutus est per prophetas. Et unam sanctam Catholicam et Apostolicam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Et expecto resurrectionem mortuorum, et vitam venturi sæculi. Amen.

and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary: AND WAS MADE MAN. [*Kneel in reverence of Christ's incarnation.*] He was crucified also for us, suffered under Pontius Pilate, and was buried. The third day he rose again, according to the Scriptures; and ascended into heaven, and sitteth at the right hand of the Father: and he shall come again with glory to judge both the living and the dead: of whose kingdom there shall be no end.

And I believe in the Holy Ghost, the Lord and Lifegiver, who proceedeth from the Father and the Son; who together with the Father and the Son is adored and glorified: who spake by the prophets. And one holy Catholic and Apostolic Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world to come. Amen.

V. Dominus vobiscum. V. The Lord be with you.
R. Et cum spiritu tuo. R. And with thy spirit.

When, at the Offertory, he uncovers the Chalice, say :

Accept, O holy Father, almighty and eternal God! this unspotted host, which I, thy unworthy servant, offer 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 me and them to life everlasting. Amen.

At the Offering of the Chalice, say :

We offer 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.

When he 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 our hands, but our hearts, our desires, our souls, that we may be wholly innocent and pure.

Go on, and pray.

Receive, O holy Trinity! this oblation we make thee, in memory of the passion, resurrection and ascension of our Lord Jesus Christ, and in honor of the ever-blessed Mary ever Virgin; of blessed John the Baptist; of the holy apostles Peter and Paul; of these, and of all the saints; that it may be available to their honor 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.

At the 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.

Or, whilst he reads the secret Prayers 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 honor of thy name, so it may be to us a means of obtaining thy grace here, and, in the next life, everlasting happiness. Amen.

When the Priest says in a loud voice :

V. Per omnia sæcula sæculorum.	V. World without end.
A. Amen.	A. Amen.
V. Dominus vobiscum.	V. The Lord be with you.
A. Et cum spiritu tuo.	A. And with thy spir- it.
V. Sursum corda.	V. Raise up your hearts.
A. Habemus ad Do- minum.	A. We have raised them up unto the Lord.
V. Gratias agamus Domino Deo nostro.	V. Let us give thanks to the Lord our God.
A. Dignum et justum est.	A. It is meet and just.

*On Festivals and other days that have no proper Preface,
and in Masses for the Dead.*

VERE dignum et jus-
tum est, æquum et sal-
utare, nos tibi semper et
ubique gratias agere,
Domine sancte, Pater om-
nipotens, æterne Deus.
Per Christum Dominum
nostrum : per quem Ma-
jestatem tuam laudant
angeli, adorant dominatio-
nes, tremunt potestates,
cœli cœlorumque virtutes,
ac beata seraphim,
sœcia exultatione concele-
brant. Cum quibus et
nostras voces, ut admitti

IT is truly meet and just,
right and salutary,
that we should always,
and in all places, give
thanks to thee, O holy
Lord, Father almighty,
eternal God! Through
Christ our Lord : through
whom the angels praise
thy Majesty, the domi-
nations adore, the
powers do hold in awe,
the heavens and the vir-
tues of the heavens, and
the blessed seraphim do
celebrate with united joy.

jubeas deprecamur, supplici confessione dicentes: Sanctus! Sanctus! Sanctus! Dominus Deus Sabaoth. Pleni sunt cœli et terræ gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis.

In union with whom we beseech thee that thou wouldst command our voices also to be admitted with suppliant confession, saying: Holy, Holy, Holy, Lord God of Sabaoth, heaven and earth are filled with thy glory. Hosanna in the highest. Blessed is he that cometh in the name of the Lord. Hosanna 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 favor our desires; protect, unite, and govern thy whole Church throughout the world; pour forth thy blessing on his present Holiness, that Prelate who has a particular charge over us, and all true professors of the Catholic faith.

Whilst he makes his Memento, or Commemoration of the Living, make yours also, praying in particular for yourself and friends, etc.

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 honor and glory: in remembrance of my Saviour's pas-

sion, in thanksgiving for all thy benefits, in satisfaction for all my sins, and for the obtaining of 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*] relatives, friends, and benefactors: grant them all blessings, spiritual and temporal. I offer it up also [name the particular intention you offer it up for: as for obtaining this virtue, overcoming that vice; for blessings, such as health, etc.]. Likewise for all that are in misery; for those I have any way 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, through the merits of thy only Son our Lord.

Proceed and say:

Give ear, we beseech thee, to the prayers of thy servant, who is here appointed to make this oblation in our behalf, and grant it may be effectual for the obtaining of all those blessings which he asked 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 in Memory of Christ being lifted up on the Cross, say

Most adorable 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, could we return our life and blood for thine, O blessed Victim!

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

After the Elevation, say.

It is now, O Lord! with grateful hearts we call to mind the sacred mysteries of thy passion and death, of 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 he make his Memento, in silence, for the Dead, make yours also, 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 propose to pray for*] my parents [*if dead*], relatives, benefactors, neighbors, etc. 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, etc. 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 he strikes his Breast and says aloud, Nobis quoque peccatoribus, say :

Vouchsafe to grant the same to us, poor and miserable sinners; 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 liveth and reigneth eternally with thee, and in that form of prayer which he himself hath taught us.

At the Pater Noster.

V. Per omnia sæcula
sæculorum.

R. Amen.

V. For ever and ever.

R. Amen.

Oremus.

Let us Pray

PRÆCEPTIS salutari-
bus moniti, divina in-
stitutione formati, aude-
mus dicere :

Pater noster, qui es in
cœlis, sanctificetur nomen
tuum; adveniat regnum
tuum; fiat voluntas tua
sicut in cœlo, et in terra.
Panem nostrum quodidia-
num da nobis hodie: et
dimitte nobis debita nostra
sicut et nos dimittimus
debitoribus nostris. Et
ne nos inducas in tenta-
tionem.

A. Sed libera nos a malo.

INSTRUCTED by thy
saving precepts, and
following thy divine in-
stitution, we presume to
say :

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.

A. But deliver us from
evil.

Deliver us from those evils, which we labor under at present; from past evils, which can be nothing but our manifold sins; and from all 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.

At his breaking and putting a Particle of the Host into the Chalice, say :

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

At the Agnus Dei, say with the Priest :

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

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

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

At the Prayer 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 which the world cannot give: 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 the 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, striking your Breast thrice, with Humility and Contrition, say :

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

If not prepared to communicate sacramentally, communicate spiritually, by saying :

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 for I am hungry; strengthen me,

for I am weak ; enliven and sanctify me with thy sacred body and blood ; deliver me from all sin, and make me always 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 and ever. Amen.

During the Ablution and Wiping of the Chalice, say :

Give us, O Lord ! a part in the fruits 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 to be with thee. My heart and my whole body, with transports of joy, seek the living God.

My soul languishes with the 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 enjoy 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 favor 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.

Whilst he reads the Communion, say :

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, 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 he turns to the People and gives them his Blessing, say :

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

Whilst he concludes with the last Gospel, say :

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

O Light eternal! enlighten me in 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 no more 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.

I render thee all possible praise and thanks, O Sovereign Creator! for the favor I have this day received from thy bounty, and of which many better-deserving Christians are deprived. Receive, O Lord! my unworthy prayers, supply all my defects, pardon all my distractions and indevotions, and grant that, by the strength and virtue of these divine mysteries, I may go on cheerfully in the path of thy commandments, love, and service, amidst all the temptations, troubles, and dangers of my life's pilgrimage, till I shall

one day happily arrive at thy heavenly kingdom, where with the blessed angels and saints I shall more clearly contemplate thee, more perfectly enjoy thee, and more adequately celebrate thy infinite goodness and mercy, with uninterrupted canticles of eternal praise, admiration, and gratitude.

Happy are they who dwell in thy house, O Lord! for ever and ever they will praise thee.

Thou art worthy, O Lord, to receive honor, glory, and power.

Praise the Lord, for he is good, for his mercy is everlasting.

Who shall relate the wonders of the Lord?
who shall publish his praises?

Return home modestly and recollectedly as if you had been present at our Lord's crucifixion on Mount Calvary.



Hymns.

THE SMILE OF JESUS.

- 1 Sweet is the face of nature,
When flowers deck the vales,
When air is filled with fragrance
Wafted by vernal gales ;
Yet zephyrs vainly fan me,
And flow'rs to groves invite,
Without the smile of Jesus
They give me no delight.

- 2 Sweet are the shady bowers,
The silent, still retreat ;
The sunshine after showers,
And morning air, are sweet ;
But vain are nature's beauties,
And lost her sweets to me ;
Dear Jesus ! naught can charm me,
Without a smile from thee.

- 3 Tho' crystal streams meander,
And fertilize the plain,
Tho' gentle zephyrs wander,
And waft each pleasing strain ;
Tho' valleys, groves, and fountains
Unite to charm my sight,
Without the smile of Jesus
They cannot give delight.

- 4 Jesus ! thy smile of mercy
Can make my spirit whole,
And drive the shades of darkness
From my afflicted soul.
Oh ! pardon my transgressions,
And purify my heart ;
Speak all my sins forgiven,
And bid my fears depart.

SING, MY TONGUE, THE SAVIOUR'S GLORY.

-
- 1 Sing, my tongue, the Saviour's glory,
Of his flesh the mystery sing :
Of the blood, all price exceeding,
Shed by our immortal King,
Destined for the world's redemption,
From a noble womb to spring.
- 2 Of a pure and spotless Virgin
Born for us on earth below,
He, as Man with man conversing,
Stayed, the seeds of truth to sow ;
Then he closed with solemn order
Wondrously his life of woe.
- 3 On the night of that Last Supper,
Seated with his chosen band,
He, the paschal victim eating,
First fulfils the law's command ;
Then as food to all his brethren
Gives himself with his own hand.
- 4 Word made flesh, the bread of nature
By his word to flesh he turns ;
Wine into his blood he changes :—
What, though sense no change discerns ?
Only be the heart in earnest,
Faith her lesson quickly learns.
-

JESUS, MY LORD, MY GOD.

-
- 1 Jesus, my Lord, my God, my all !
How can I love thee as I ought ?
And how revere this wondrous gift,
So far surpassing hope or thought ?
- Chorus.*—Sweet Sacrament ! we thee adore,
O make us love thee more and more,
O make us love thee more and more !

- 2 Had I but Mary's sinless heart
 To love thee with, my dearest King,
 O with what bursts of fervent praise
 Thy goodness, Jesus, would I sing!

Chorus.

ASPIRATIONS AFTER COMMUNION

What happiness can equal mine?
 I've found the object of my love:
 My Jesus dear, my King divine
 Is come to me from heav'n above.
 He chose my heart for his abode.
 He there becomes my daily bread,
 There on me flows his healing blood,
 There, with his flesh, my soul is fed.

I am my love's, and he is mine;
 In me he dwells, in him I live;
 What greater treasure could I find,
 And could ye, heav'ns, a greater give?
 O sacred banquet, heavenly feast!
 O overflowing source of grace!
 Where God the food, and man the guest,
 Meet and unite in sweet embrace!

Ye angels, lend your heavenly tongues:
 Come, and with me in praises join;
 Come, and unite in thankful songs,
 Your sweet immortal voice to mine.
 O, that I had your burning hearts
 To love my God, my spouse most dear!
 O that he would with flaming darts,
 Raise in my heart a heavenly fire!

BEFORE OR AFTER HOLY COMMUNION

My God, my life, my love,
To thee, to thee I call;
O come to me from heaven above,
And be my God, my all.

My faith beholds thee, Lord,
Conceal'd in human food;
My senses fail, but in thy word
I trust, and find my God.

O, when wilt thou be mine,
Sweet lover of my soul!
My Jesus dear, my King divine;
Come o'er my heart to rule.

O come! and fix thy throne,
In the midst of my heart;
O make it burn for thee alone,
And from thence ne'er depart.

Begone ye, from my mind
Vain, childish earthly toys;
In my Jesus alone I find
True pleasures, solid joys.

 GRACES FROM MY JESUS FLOWING.

Graces from my Jesus flowing
Set the faithful breast on fire;
Make the soul with raptures glowing,
Naught but heav'nly bliss desire.

Chorus.—Vain she thinks all transient joys,
For eternal peace she sighs;
Nought can then disturb her rest,
With her God supremely blest.

Here she may from care retiring,
 Find a sweet and healing balm ;
 All celestial love inspiring,
 Shed around a heavenly calm.

Chorus.

Here with purest love remaining,
 Jesus answers ev'ry pray'r ;
 With his help the soul sustaining,
 Makes her ev'ry blessing share.

Chorus.

O JESUS, JESUS, DEAREST LORD !

- 1 O Jesus, Jesus, dearest Lord,
 Forgive me if I say,
 For very love, thy sacred name,
 A thousand times a day !
 I love thee so, I know not how
 My transports to control :
 Thy love is like a burning fire,
 Within my very soul.

- 2 O wonderful ! that thou shouldst let
 So vile a heart as mine,
 Love thee with such a love as this,
 And make so free with thine.
 The craft of this wide world of ours
 Poor wisdom seems to me :
 Ah ! dearest Jesus, I have grown
 Childish with love of thee.

- 3 For thou to me art all in all,
 My honor and my wealth,
 My heart's desire, my body's strength,
 My soul's eternal health.
 Burn, burn, O love ! within my heart,
 Burn fiercely night and day,
 Till all the dross of earthly love
 Is burned and burned away.

- 4 O light in darkness, joy in grief !
 O Heav'n begun on earth !
 Jesus, my love, my treasure ! who
 Can tell what thou art worth ?
 O Jesus, Jesus, sweetest Lord !
 What art thou not to me ?
 Each hour brings joys before unknown,
 Each day new liberty.
- 5 What limit is there to thee, love ?
 Thy flight where wilt thou stay ?
 On, on ! our Lord is sweeter far
 To-day than yesterday.
 O love of Jesus, blessed love !
 So will it ever be :
 Time cannot hold thy wondrous growth,
 No, nor eternity.
-

O! SING A JOYOUS CAROL.

O ! sing a joyous carol
 Unto the holy Child,
 And praise with gladsome voices
 His Mother undefiled.
 Our youthful voices, greeting,
 Shall hail our infant King :
 And our sweet Lady listens
 When children's voices sing.

Who is there meekly lying
 In yonder stable poor ?
 Dear children, it is Jesus ;
 He bids you now adore.
 Who is there kneeling by him
 In virgin beauty fair ?
 It is our Mother Mary :
 She bids you all draw near.

Who is there near the manger
That guards the holy Child?
It is the great St. Joseph,
Chaste spouse of Mary mild.
Dear children, O! how joyful
With them in heaven to be!
God grant that none be missing
From that festivity.

O BLEST FOR E'ER THE MOTHER.

1 O blest for e'er the Mother,
And Virgin full of grace,
Who bore our God, our Brother,
The Saviour of our race!

Chorus.—Sweet Jesus, low before thee,
We bend in fear and love,
O grant we may adore thee
In thy bright realms above!

2 Pure as the light of heaven,
In meekness nearest thee,
'Tis thou hast Mary given
Our guide, our friend to be.

Chorus.—Sweet Mother, tears are falling
From hearts that love thy Son:
Then hear thy children calling
On thee, and bless thy own.

AVE SANCTISSIMA.

1 Ave Sanctissima !
 We lift our souls to thee,
 Ora pro nobis !
 'Tis nightfall on the sea.
 Watch us while shadows lie,
 Far o'er the water spread :
 Hear the heart's lonely sigh,
 Thine too hath bled.
 Thou that hast looked on death,
 Aid us when death is nigh ;
 Whisper of heav'n to faith.
 Sweet Mother, sweet Mother, hear !
 Ora pro nobis,
 The wave must rock our sleep,
 Ora, Mater, ora, Star of the sea.

2 Ave Sanctissima !
 List to thy children's pray'r.
 Audi Maria !
 And take us to thy care.
 O thou whose virtues shine
 With brightest purity,
 Come and each thought refine,
 Till pure like thine !
 Oh save our souls from ill ;
 Guard thou our lives from fear ;
 Our heart with pleasure fill.
 Sweet Mother, sweet Mother, hear !
 Ora pro nobis,
 The wave must rock our sleep,
 Ora, Mater, ora, Star of the sea.

AS THE DEWY SHADES OF EVEN.

- 1 As the dewy shades of even
Gather o'er the balmy air
Listen, gentle Queen of heaven,
Listen to my vesper prayer !

Chorus.—Holy Mother, near me hover,
Free my thoughts from aught defiled,
With thy wings of mercy cover
Safe from harm thy helpless child !

- 2 Thine own sinless heart was broken,
Sorrow's sword had pierced its core ;
Holy Mother, by that token,
Now thy pity I implore,

Chorus.—Queen of Heaven, guard and guide me,
Save my soul from dark despair ;
In thy tender bosom hide me :
Take me, Mother, to thy care.

- 3 Mother of my Infant Saviour,
Spouse of God, my plaint, O hear !
Purest Virgin, gracious Matron,
O relieve me by thy prayer !

Chorus.—From thy happy seat in Zion,
Light me thro' this dark abode,
Smile, O ! gently smile upon me !
Tell my sorrows to my God.

JESUS CRUCIFIED.

Oh ! come and mourn with me awhile :
See, Mary calls us to her side ;
Oh ! come and let us mourn with her :
Jesus, our love, is crucified !
Have we no tears to shed for him,
While soldiers scoff and Jews deride ?
Ah ! look how patiently he hangs :
Jesus, our love, is crucified !

How fast his hands and feet are nail'd !
 His blessed tongue with thirst is tied.
 His failing eyes are blind with blood :
 Jesus, our love, is crucified !
 His Mother cannot reach his face ;
 She stands in helplessness beside,
 Her heart is martyr'd with her Son's :
 Jesus, our love, is crucified !

Seven times he spoke, seven words of love,
 And all three hours his silence cried
 For mercy on the souls of men :
 Jesus, our love, is crucified !
 What was thy crime, my dearest Lord ?
 By earth, by heaven, thou hast been tried
 And guilty found of too much love :
 Jesus, our love, is crucified !

Found guilty of excess of love,
 It was thine own sweet will that tied
 Thee tighter far than helpless nails :
 Jesus, our love, is crucified !
 Death came and Jesus meekly bow'd ;
 His failing eyes he strove to guide
 With mindful love to Mary's face :
 Jesus, our Love, is crucified !

Oh break, oh break, hard heart of mine !
 Thy weak self-love and guilty pride
 His Pilate and his Judas were :
 Jesus, our love, is crucified !
 Come, take thy stand beneath the cross,
 And let the blood from out that side
 Fall gently on thee drop by drop :
 Jesus, our love, is crucified !

A broken heart, a fount of tears,
 Ask, and they will not be denied ;
 A broken heart love's cradle is :
 Jesus, our love is crucified !
 O love of God ! O sin of man !
 In this dread act your strength is tried ;
 And victory remains with love,
 For he, our love, is crucified !

ON THIS DAY, O BEAUTIFUL MOTHER!

—

Month of May.

Chorus.—On this day, O beautiful Mother!
On this day we give thee our love.
Near thee, Madonna, fondly we hover,
Trusting thy gentle care to prove.

Solo.—On this day we ask to share,
Dearest Mother, thy sweet care;
Aid us ere our feet astray
Wander from thy guiding way.

Chorus.

Queen of angels, deign to hear
Lisping children's humble prayer;
Young hearts gain, O Virgin pure!
Sweetly to thyself allure.

Chorus.

Rose of Sharon, lovely flow'r,
Beauteous bud of Eden's bow'r,
Cherished lily of the vale,
Virgin, Mother, Queen, we hail!

Chorus.

In vain the flow'rs of love we bring,
In vain sweet music's note we sing,
If contrite heart and lowly prayer
Guide not our gifts to thy bright sphere.

Chorus.

Fast our days of life we run,
Soon the night of death will come;
Tower of strength, in that dread hour,
Come with all thy gentle power!

Chorus.

—

O SANCTISSIMA.

-
- 1 O sanctissima, O piissima,
Dulcis Virgo Maria;
Mater amata, intemerata,
Ora, ora pro nobis.
- 2 Tota pulchra es, O Maria,
Et macula non est in te:
Mater amata, intemerata,
Ora, ora pro nobis.
- 3 Sicut liliū inter spinas,
Sic Maria inter filias:
Mater amata, intemerata,
Ora, ora pro nobis.
- 4 In miseria, in angustia,
Ora Virgo pro nobis.
Pro nobis ora in mortis hora;
Ora, ora pro nobis
-

FOR THE BLESSED VIRGIN.

Known Air.

Fading, still fading, the last beam is shining,
Ave Maria! day is declining:
Safety and innocence fly with the light,
Temptation and danger walk forth in the night:
From the fall of the shade till the matin shall chime,
Shield us from danger and save us from crime.
Ave Maria! audi nos.

Ave Maria! O hear when we call;
 Mother of Him who is Saviour of all!
 Feeble and fearing, we trust in thy might,
 In doubting and darkness thy love be our light:
 Let us sleep on thy breast while the night taper burns,
 And wake in thine arms when the morning returns.
 Ave Maria! audi nos.

ST. CASIMIR'S HYMN.

Daily, daily sing to Mary,
 Sing, my soul, her praises due:
 All her feasts, her actions worship
 With the heart's devotion true.

Chorus.—Lost in wond'ring contemplation,
 Be her majesty confest:
 Call her Mother, call her Virgin,
 Happy Mother, Virgin blest!

She is mighty to deliver;
 Call her, trust her lovingly:
 When the tempest rages 'round thee,
 She will calm the troubled sea.

Chorus.

All my senses, heart, affections,
 Strive to sound her glory forth:
 Spread abroad the sweet memorials
 Of the Virgin's priceless worth.

Chorus.

All our joys do flow from Mary,
 All then join her praise to sing;
 Trembling sing the Virgin Mother,
 Mother of our Lord and King.

Chorus.

Holy Mary we implore thee,
 By thy purity divine,
 Help us bending here before thee,
 Help us truly to be thine.

Chorus.

Teach, O teach us, holy Mother !
 How to conquer every sin ;
 How to love and help each other,
 How the prize of life to win.

Chorus.

By the hope thy name inspires,
 By our doom reversed through thee,
 Help us, Queen of angel choirs !
 Now and through eternity.

Chorus.

HAIL, HEAV'NLY QUEEN.

Hail, heav'nly Queen ! hail, foamy ocean's star !
 O be our guide, diffuse thy beams afar.
 Hail, Mother of God ! above all virgins blest ;
 Hail, happy gate of heav'n's eternal rest.

Chorus.—Hail, foamy ocean's-star ! hail, heav'nly queen !
 O be our guide to endless joys unseen !

“Hail, full of grace,” with Gabriel we repeat—
 Thee, Queen of heav'n, from him we learn to greet,
 Then give us peace, which heaven alone can give,
 And, dead through Eve, through Mary let us live.

Chorus.

O break our chains, our captive souls release !
 O give us light, and let our blindness cease !
 Let every ill that presses on our heart
 Fly at thy voice, and ev'ry good impart.

Chorus.

Thy children save ! O gracious Mother, hear !
 From moistened eyes, O deign to wipe the tear !
 Thy prayers for us to God thy Son present,
 Whose life and blood to save mankind were spent.
Chorus.

O Virgin meek, unmatched among mankind,
 In whom no stain, no blemish God did find !
 From Satan's chains our captive souls set free.
 Make us like thee, meek, chaste and sinless be.
Chorus,

Our lives unstained, in purity preserve,
 Nor e'er permit our ways from truth to swerve,
 That, when our time has roll'd its rapid round,
 We may, with Christ, in heavenly bliss be crown'd.
Chorus.

Eternal praise to God the Father be,
 Eternal praise to Christ's dread majesty ;
 And equal praise to God the Holy Ghost,
 Here, as above, amongst the heav'nly host.
Chorus.

THE NAME OF MARY.

Chorus.—It is the name of Mary
 Which we to-day proclaim.
 Come, all ye Mary's children,
 To sing that lovely name.
 Come sing that name, dear children,
 It is your Mother's own ;
 Unite your hearts and praises,
 And wait them to her throne.
Chorus.

A name of power and sweetness,
 Her name to us so dear,—
 A name of awe and grandeur,
 But grandeur free from fear.
Chorus.

Sweet name all strong yet tender,
 That name we love so well,—
 The joy of earth and heaven,
 The fear and dread of hell.

Chorus.

O name by which we triumph
 O'er hell's embattled foes,
 The victor's mead of glory
 And solace in his woes.

Chorus.

HAIL, VIRGIN, DEAREST MARY.

SOLO.—Hail, Virgin, dearest Mary!
 Our lovely Queen of May!
 O spotless blessed Lady,
 Our lovely Queen of May!

CHO.—Thy children humbly bending
 Around thy shrine so dear,
 With heart and voice ascending.
 Sweet Mary, hear our prayer!
 Hail, Virgin, &c.

2 Behold earth's blossoms springing
 In beauteous form and hue;
 All nature gladly bringing
 Her sweetest charms to you.
 Hail, Virgin, &c.

3 We'll gather fresh, bright flowers
 To bind our fair Queen's brow:
 From gay and verdant bowers,
 We haste to crown thee now.
 Hail, Virgin, &c.

4 And now, our blessed Mother,
 Smile on our festal day;
 Accept our wreath of flowers,
 And be our Queen of May!
 Hail, Virgin, &c.

DEAR ANGEL, EVER AT MY SIDE.

- 1 Dear angel, ever at my side,
How lovely must thou be,
To leave thy home in heaven, to guide
A little child like me.
 - 2 Thy beautiful and shining face
I see not, though so near ;
The sweetness of thy soft low voice
I am too deaf to hear.
 - 3 I cannot feel thee touch my hand,
With pressure light and mild,
To check me as my mother did,
When I was but a child.
 - 4 But I have felt thee in my thoughts,
Fighting with sin for me ;
And when my heart loves God I know
The sweetness is from thee.
 - 5 And when, dear spirit, I kneel down,
Morning and night to prayer,
Something there is within my heart,
Which tells me thou art there.
 - 5 Yes ! when I pray thou prayest too :
Thy prayer is all for me ;
But when I sleep, thou sleepest not,
But watchest patiently.
 - 7 Then love me, love me, angel dear !
And I will love thee more ;
And help me when my soul is cast
Upon th' eternal shore.
-

THE GUARDIAN ANGEL'S LAMENT.

- 1 Thou hast sorrowed the spirit that loved thee,
 And watch'd o'er thy footsteps for years ;
 Thou hast made me at last to sigh o'er thee,
 In secret, in silence, and tears.
 For my Father in heaven I loved thee,
 For his sake I have guarded thy ways :
 Return, oh ! return, I implore thee,
 To love him, to serve, and to praise.
- 2 O'er thy pathway through life still I hover,
 Thee to comfort, to solace, to cheer,
 With the love of a fond, saving brother,
 Through this desert of trial and fear.
 O when shall I clasp thee—how fondly !
 And bear thee, all dangers now past,
 To the arms of the God who died for thee,
 To our home in the heavens at last.
-

PATRONAGE OF ST. THOMAS.

Chorus.

Holy Patron ! thee saluting,
 Here we meet with hearts sincere,
 Blest St. Thomas ! all uniting
 Call on thee to hear our prayer.

Happy Saint, in bliss adoring
 Jesus, Saviour of mankind,
 Hear thy children thee imploring !
 May we thy protection find.

Worldly dangers for them fearing,
 Youthful hearts to thee we bring ;
 Grant, in virtue persevering,
 Vice may ne'er their bosom sting.

Chorus,

May our fervent prayers ascending,
Move thee for our souls to plead ;
May thy smile of peace descending
Benedictions on us shed.

Chorus.

MY HAPPY HOME.

Jerusalem, my happy home,
How do I sigh for thee !
When shall my exile have an end ?
Thy joys when shall I see ?
Jerusalem, Jerusalem,
Jerusalem, my happy home
How do I sigh for thee !

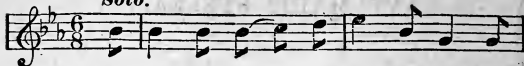
No sun or moon, in borrowed light,
Revolve thine hours away ;
The Lamb on Calvary's mountain slain
Is thy eternal day.
Jerusalem, etc.

From every eye he wipes the tear :
All sighs and sorrows cease ;
No more alternate hope and fear
But everlasting peace.
Jerusalem, etc.

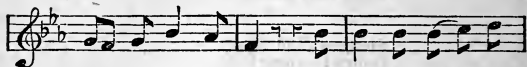
The thought of thee to us is given,
Our sorrows to beguile ;
To anticipate the bliss of heaven,
In his eternal smile.
Jerusalem, etc.

HYMN TO ST. THOMAS OF AQUIN.

Solo.



1. Hail, ho - ly Pa - tron, guide of youth ! Thy
2. Thou know'st, dear Father, that we are weak, In
3. Then, glo - rious Pa - tron, meek and mild, From

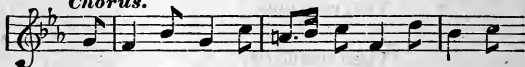


children cry to thee ; An - gel - ic teach - er
dan - ger day by day ; O shield us, who thy
sin, and doubt, and strife Preserve us, Dominic's

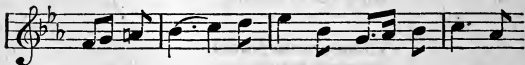


of the truth, From er - ror keep us free.
aid do seek, And hear us whilst we pray !
saint - ed child, And guide to end - less life.

Chorus.



O lil - y chaste, whom angel hands Did gird from



stain to free ; Break loose our chains, burst Satan's



bands, And make us, make us chaste like thee.

AVE MARIS STELLA.

Ave maris stella !
Dei mater alma,
Atque semper virgo
Felix cœli porta.

Sumens illud Ave
Gabrielis ore,
Funda nos in pace.
Mutans nomen Evæ.

Solve vincla reis.
Profer lumen cæcis,
Mala nostra pelle,
Bona cuncta posce.

Monstra te esse matrem,
Sumat per te preces,
Qui pro nobis natus
Tulit esse tuus.

Virgo singularis,
Inter omnes mitis,
Nos culpis solutos,
Mitis fac et castos.

Vitam præsta puram
Iter para tutum,
Ut videntes Jesum,
Semper collætetur.

Sit laus Deo Patri,
Summo Christo decus,
Spiritui Sancto,
Tribus honor unus. Amen.

APPROACH NOT THE ALTAR.

Approach not the Altar with gloom on thy soul,
 Nor let thy feet falter from terror's control;
 God loves not the sadness of fear and distrust,
 O ! serve Him with gladness, the Gentle, the Just.

His bounty is tender, His being is love,
 His smile fills with splendor the blue arch above;
 Believing, confiding, O ! enter always
 His courts with thanksgiving, His portals with praise.

Bring meekly before Him the faith of a child,
 Bow down and adore Him with heart undefiled;
 And by the still waters and through the green shades,
 With Mary, glad daughter, thy path shall be made.

GENTLE STAR OF OCEAN.

Gentle Star of Ocean, Portal of the sky,
 Ever Virgin Mother of the Lord most High;
 Oh ! by Gabrlel's Ave, uttered long ago,
 Eva's name reversing, 'stablish'd peace below.

Break the captive's fetters, light on blindness pour;
 All our ills expelling, ev'ry bliss implore;
 Show thyself a Mother, offer Him our sighs,
 Who for us Incarnate, did not thee despise.

Virgin of all virgins, to thy shelter take us;
 Gentlest of the gentle, chaste and gentle make us.
 Thro' the highest heavens, to the Almighty Three,
 Father, Son and Spirit, one same glory be.

COME, HOLY GHOST, CREATOR BLEST.

Come, Holy Ghost, Creator blest,
And in our hearts take up Thy rest;
Come with Thy grace and heavenly aid
To fill the hearts which Thou hast made.

O Comforter, to thee we cry;
Thou heavenly gift of God most high;
Thou fount of life and fire of love,
And sweet anointing from above.

O Holy Ghost, through Thee alone
Know we the Father and the Son;
Be this our never changing creed,
That Thou dost from Them both proceed.

Praise we the Father and the Son,
And Holy Spirit with Them One;
And may the Son on us bestow
The gifts that from the Spirit flow.

 COME, HOLY GHOST.

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

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

O sacred light, shoot home thy darts,
 O pierce the centre of these hearts !
 Whose faith aspires to Thee.
 Without Thy God-head nothing can
 Have any price or worth in man,
 Nothing can harmless be.

I MET THE GOOD SHEPHERD.

I met the Good Shepherd but now on the plain,
 As homeward He carried His lost one again;
 I marveled how gently His burden He bore;
 And as He passed by me I knelt to adore.

O Shepherd, Good Shepherd, Thy wounds they are deep;
 The wolves have sore hurt Thee in helping Thy sheep;
 Thy raiment all over with crimson is dyed;
 And what is this rent they have made in Thy side ?

Ah, me ! how the thorns have entangled Thy hair;
 And cruelly riven that forehead so fair !
 How feebly Thou drawest Thy faltering breath !
 And lo ! on Thy face is the shadow of death !

O Shepherd, Good Shepherd, and is it for me
 This grievous affliction has fallen on Thee ?
 Ah, then, let me strive for the love Thou hast borne
 To give Thee no longer occasion to mourn.

ADESTE FIDELES.

Adeste fideles
Læti triumphantes,
Venite, venite in Bethlehem.
Natum videte
Regem Angelorum,
Venite, adoremus
Venite, adoremus Dominum.

Deum de Deo,
Lumen de lumine,
Gestant puellæ viscera:
Deum verum
Genitum non factum,
Venite, &c.

Cantet nunc Io !
Chorus angelorum ;
Cantet nunc aula cœlestium.
Gloria gloria
In excelsis Deo.
Venite, &c,

Ergo, qui natus
Die hodierna
Jesu ! tibi sit gloria,
Patris æterni
Verbum caro factum.
Venite, &c.

FAIREST OF MORTALS.

Fairest of mortals, vase of all blissful grace;
 Mary, our Mother, Protectress of this place.
 Oh ! watch thou o'er our infancy,
 And guard our infant purity.

Chorus.—Mother, O hear thy children's fervent pray'r !
 Mother, O hear and take us to thy care.

Fountain o'erflowing, source of immortal life,
 Well-spring of favors, with hope and solace rife.
 Oh ! be our strength, our hope and stay,
 And save us from this fearful day.

Chorus.

From early childhood our hearts to God belong,
 Time but increases and makes the ties more strong.
 Be Thou always beside us,
 To lead, to rule and guide us.

Chorus.

Kind benefactress of childhood's helpless years,
 O, sweet protectress in all its risks and fears.
 When life's last throes betide us,
 Come down and stand beside us.

Chorus.

O PUREST OF CREATURES.

O purest of creatures ! sweet Mother ! sweet Maid !
 The one spotless womb wherein Jesus was laid !
 Dark night hath come down on us, Mother ! and we
 Look out for thy shining, sweet Star of the Sea !

Deep night hath come down on this rough spoken world,
 And the banners of darkness are boldly unfurled;
 And the tempest-tost Church—all her eyes are on thee,
 They look to thy shining, sweet Star of the Sea !

O shine on us brighter than ever, then, shine !
 For the primest of honor, dear Mother, is thine;
 "Conceived without sin" thy new title shall be,
 Clear light from thy birth-spring, sweet Star of the Sea !

Deep night hath come down on us, Mother, deep night,
 And we need more than ever the guide of thy light;
 For the darker the night is the brighter should be
 Thy beautiful, shining, sweet Star of the Sea !

HEART OF MARY.

O heart of Mary ! pure and fair,
 There is no stain in thee;
 In Adam's fall thou hast no share;
 From sin's control thou'rt free.

Chorus.—O heart of Mary ! pure and fair,
 No beauty can with thine compare;
 From ev'ry stain of sin thou'rt free;
 O make us pure in heart like thee !

As some fair lily midst the thorns,
 Thou 'mongst Eve's daughters art;
 Celestial purity adorns
 Thy crystal depth's chaste heart.

Chorus.

O chaste abode of fairest love,
 In thee the King reposed;
 Thou art the spouse, the mystic dove,
 The fount, the garden closed.

Chorus.

O mystic olive of the field
 Which dost sweet balm impart;
 Thy shades from heats of passion shield,
 And glads the weary heart.

Chorus.

As children to their mother flee,
 When cloud-storms darkly lower,
 So loving hearts will haste to thee
 In sad affliction's hour.

Chorus.

As doves all innocent and pure
 Repose within their nest,
 So we from every ill secure
 In Mary's heart shall rest.

Chorus.

Sweet heart, within thy depths so chaste,
 We'll dwell and ne'er depart,
 Till thou our souls hast deeply placed
 In Jesus' Sacred Heart.

Chorus.

And when from the loved heart we'll go
 To that of thy dear Son,
 O shall we leave thee then—ah, no,
 His Heart and thine are one.

Chorus.

O SALUTARIS.

O Salutaris Hostia,
 Quæ cœli pandis ostium
 Bella premunt hostilia,
 Da robur, fer auxilium.

Uni trinoque Domino
 Sit sempiterna gloria
 Qui vitam sine termino
 Nobis donet in patria.

TANTUM ERGO.

Tantum ergo Sacramentum,
 Veneremur cernui;
 Et antiquum documentum,
 Novo cedat ritui;
 Præstet fides supplementum,
 Sensuum defectui.

Genitori, Genitoque,
 Laus et jubilatio,
 Salus, honor, virtus quoque,
 Sit et benedictio:
 Procedenti ab utroque,
 Compar sit laudatio. Amen.

TO-DAY HE'S RISEN.

To-day He's risen, death no more
Shall bind Him to the grave;
No more can hell or sin's fell pow'r
O'er Him dominion have.
He, likened to our sinful form,
Once doomed Himself to die,
That He by death might death o'ercome,
Its deadly sting destroy.
Alleluia.

O death ! where's now thy mortal sting ?
Where's now thy victory ?
To-day His glorious praise we sing,
Who triumphed over thee.
Not triumphed for Himself alone,
But by His mighty power,
Taught us to triumph in our turn,
Nor dread thy terrors more.
Alleluia.

I know that my Redeemer lives,
And reigns above the skies;
He will revive my dust again,
And bid my body rise.
Then clothed in my own glorious flesh,
I shall behold His face.
That sweet hope in my bosom glows,
And cheers my ling'ring days.
Alleluia.

ORA PRO ME.

Ave Maria ! bright and pure,
Hear, O hear me when I pray;
Pains and pleasures try the pilgrim
On his long and dreary way.
Fears and perils are around me,
Ave Maria, bright and pure,
Ora pro me, Ora pro me.

Ave Maria, Queen of heav'n,
Teach, O teach me to obey;
Lead me on thro' fierce temptations;
Stand and meet me in the way.
When I fail and faint, my Mother,
Ave Maria, bright and pure,
Ora pro me, Ora pro me.

Then shall I, if thou, O Mary,
Art my strong support and stay,
Fear nor feel the three-fold danger
Standing forth in dread array.
Now and ever shield and guard me,
Ave Maria, bright and pure,
Ora pro me, Ora pro me.

When my eyes are slowly closing,
And I fade from earth away,
And when death, the stern destroyer,
Claims my body as his prey,
Claims my soul, and then, sweet Mary,
Ave Maria, bright and pure,
Ora pro me, Ora pro me.

LITANY OF THE BLESSED VIRGIN.

Kyrie, eleison.
 Christe, eleison.
 Kyrie, eleison.
 Christe, audi nos.
 Christe, exaudi nos.
 Pater de cœlis Deus, miserere nobis.
 Fili Redemptor mundi Deus, miserere nobis.
 Spiritus Sancte Deus, miserere nobis.
 Sancta Trinitas unus Deus, miserere nobis.
 Sancta Maria,
 Sancta Dei genetrix,
 Sancta virgo virginum,
 Mater Christi,
 Mater divinæ gratiæ,
 Mater purissima.
 Mater castissima,
 Mater inviolata,
 Mater intemerata,
 Mater amabilis,
 Mater admirabilis,
 Mater Creatoris,
 Mater Salvatoris,
 Virgo prudentissima,
 Virgo veneranda,
 Virgo prædicanda,
 Virgo potens,
 Virgo clemens,
 Virgo fidelis,
 Speculum justitiæ,
 Sedes sapientiæ.
 Causa nostræ lætitiæ,
 Vas spirituale,
 Vas honorabile,
 Vas insigne devotionis,
 Rosa mystica,
 Turris Davidica,
 Turris eburnea,
 Domus aurea,
 Fœderis arca,
 Janua cœli,

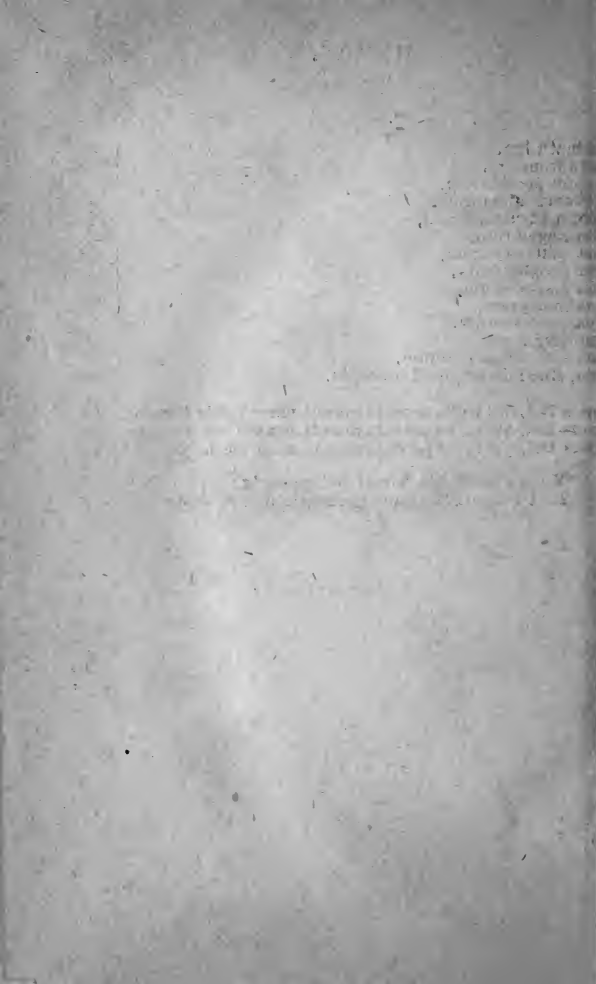
Stella matu ina,
 Salus infirmorum,
 Refugium peccatorum,
 Consolatrix afflictorum,
 Auxilium Christianorum,
 Regina angelorum,
 Regina patriarcharum,
 Regina prophetarum,
 Regina apostolorum,
 Regina martyrum,
 Regina confessorum,
 Regina virginum,
 Regina sanctorum omnium,
 Regina, sine labe originali concepta,

Ora pro nobis.

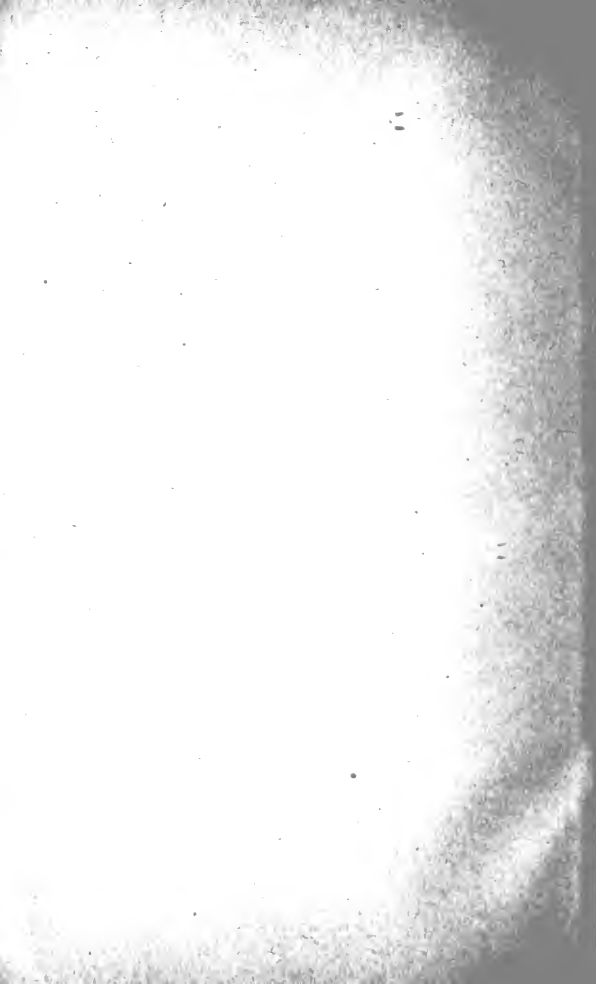
Agnus Dei, qui tollis peccata mundi, parce nobis Domine.
 Agnus Dei, qui tollis peccata mundi, exaudi nos Domine.
 Agnus Dei, qui tollis peccata mundi, miserere nobis.

V. Ora pro nobis, sancti Dei genetrix.

R. Ut digni efficiamur promissionibus Christe.



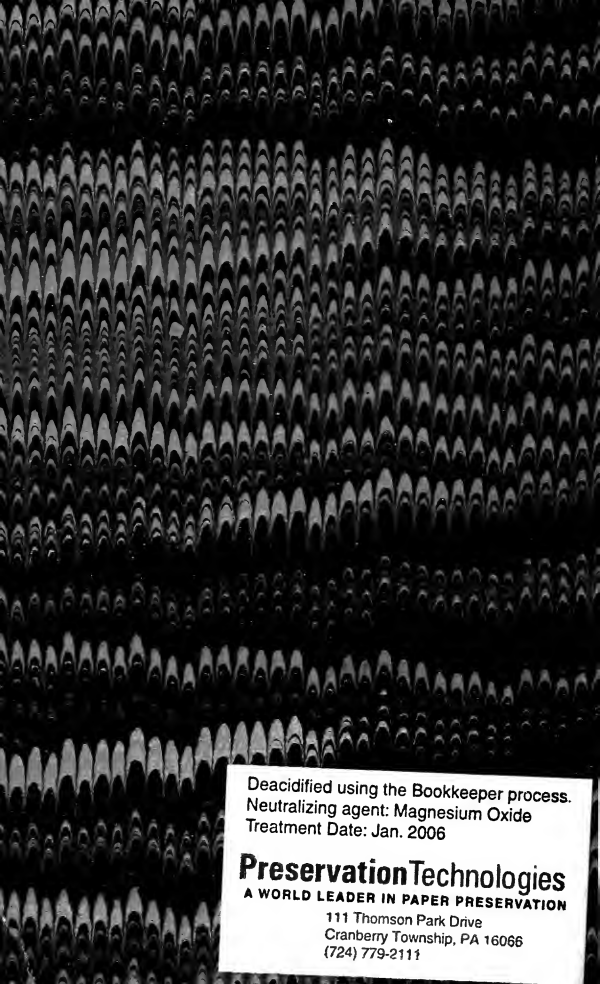




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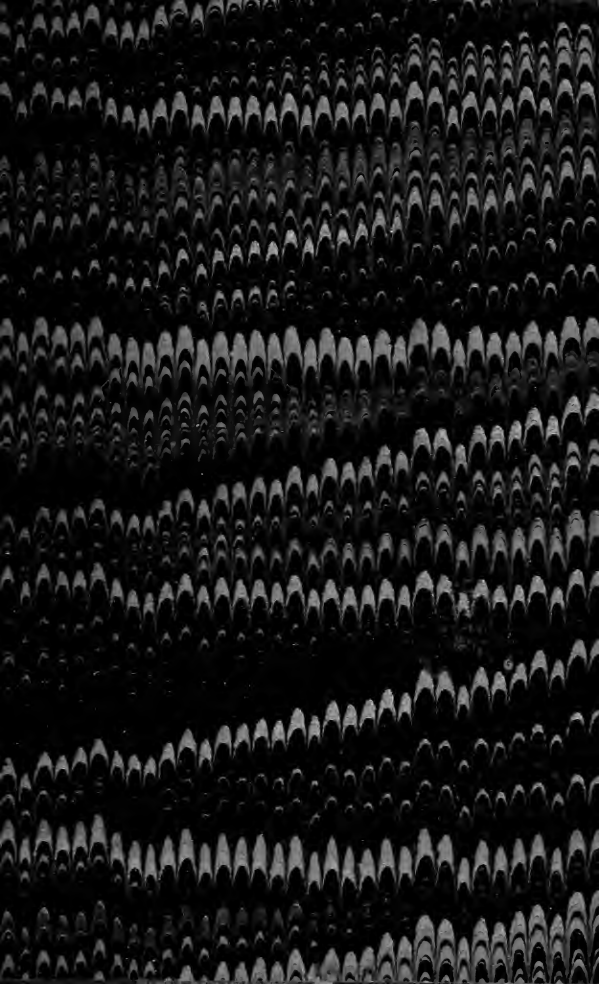
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