

A SHORT
CHRISTIAN
DOCTRINE.

Composed by the R. Father
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the Society of IESVS,
and Cardinall.

Translated into English.



Permissu Superiorum. 1633.

Auct. P. Nich. Gibbon.

THE A. B. C.

† ABCDEFGH
IKLMNOPQR
STVWXYZ.

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

† *ABCDEFGHIH*
IKLMNOPQRS
TVXYZ.

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

The Vowvells.

a . c . i . o . u .

The Cyphres .

1 . 2 . 3 . 4 . 5 . 6 . 7 .

8 . 9 . 10 . 20 . 30 . 40 .

50 . 60 . 70 . 80 . 90 .

100 . 1000 . 10000 .



A BRIEFE
CHRISTIAN
DOCTRINE TO BE
LEARNED BY HART.

*Of the end of a Christian: & of
the signe of the holy Croffe.*

MAISTER.

ARE you a Christian?
SCHOLLER.
I am by the grace of God.
M. What meane you by a Christi-
tian?

A 3

S.

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S. Him that maketh profession of the Fayth and Law of Christ.

M. In what doth the fayth of Christ chiefly consist?

S. In two principall mysteries, which are included in the signe of the holy Crosse, that is, in the *Unity*, and *Trinity* of God: and in the *In-carnation* and *Death* of our Saviour.

M. What meaneth Vnity, and Trinity of God?

S. It meaneth, that in God there is one only Diuinity, or, as we say, Essence, and diuine Nature, which neuertheles is in three diuine Persons, that are called *Father,*

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ther, Sonne, and Holy Ghost.

M. Wherfore are these three diuine Persons?

S. Because the *Father* hath no beginning, nor proceedeth from another Person. The *Sonne* proceedeth from the *Father*. And the *holy Ghost* from the *Father*, and from the *Sonne*.

M. Wherfore are these three Persons one only God?

S. Because they haue one-self Essence, one-self Power, one-self Wisdome, and one-selfe Goodnes.

M. What meaneth Incarnation, and Death of our Saviour?

S. It meaneth that the *Sonne*

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of God, who is the second
Person of the most Blessed
Trinity, became man, & died
vpon the Crosse to saue vs.

*M. How are these two mysteries
included in the signe of the
holy Crosse?*

S. Becaule we do make the
signe of the holy crosse, put-
ting our right hand, first to
the head, saying, *In the name
of the Father*, then vnder the
breast saying, *& of the Sonne*,
finally to the left and right
shoulder, saying, *and of the ho-
ly Ghost. Amen.*

*M. How then is there shewed
the first mystery of the most
B. Trinity?*

S. Because this word, *In the
name,*

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name, signifieth the *Unity*,
the other words signify the
Trinity.

M. Shew now the second.

S. The figure of the Crosse
doth represent the death of
our Sauour, who after he
was made man, & had taught
the way of saluation with
doctrine, with example, and
with miracles, died vpon the
holy wood of the Crosse.

A Declaration of the Creed.

*M. Which is the rule of
beliefe?*

S. It is the Symbole of the
Apostles, which commonly
we call the Creed.

M

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M. Say the Creed.

S. 1. I belieue in God the Father Almighty, Creatour of heauen and earth.

2. And in IESVS-CHRIST his only Sonne our Lord.

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

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

5. Descended into hell, the third day he rose agayne from death.

6. Ascended into heauen, sitteth at the right hand of God the Father Almighty.

7. From thence he shall come to iudge the quicke, and the dead.

8. I belieue in the holy Ghost.

9. Th

DOCTRINE. II

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

10. Remission of sinnes.

11. Resurrection of the flesh.

12. Life euerlasting. Amen.

M. Who made the Creed?

S. The twelue Apostles, and therefore there be twelue Articles.

M. What do these articles containe in summe?

S. All that, which principally and expressly we must belieue of God, and of the Church his spouse; because the eight first articles pertain to God, the foure last to the Church.

M. Declare the first article.

S. I firmly belieue in one
only

only God, who is the naturall Father of his only begotten Sonne : and is also Father, by grace, of all good Christians, who are therefore called the adoptiue sonnes of God : finally he is Father by creatiō of al other things. And this God is *Omnipotent*, because he can do all that he will, and hath created of nothing Heauen and earth, with whatsoeuer is in them, that is, the whole vniuersal world.

M. Declare the second article.

S. I belieue also in IESVS-Christ, who is the only begotten Sonne of God the Father, because he was begotten of the same Father
Eter-

Eternally, and is God Eternall, Infinite, Omnipotent, Creatour, and Lord of vs, and of all things, as is the Father.

M. Declare the third.

S. I belieue that IESVS-Christ is not only true God, but also true Man ; because he hath taken mans flesh of the immaculate Virgin Mary, by vertue of the Holy Ghost, and so was borne on earth of mother without Father, as in heauen he was borne of Father, without mother.

M. Declare the fourth.

S. I belieue that IESVS-Christ to redeeme the world
B with

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with his pretious bloud, suffered vnder Pontius Pilate Governour of Iury, being scourged, crowned with thornes, and put vpon the Crosse, on which he dyed; and taken downe from the same, was buried in a new sepulcher.

M. Declare the fifth.

S. I belieue that I E S V S-Christ, as soone as he was dead, went with his soule to the Limbus, or place of holy Fathers; & the third day, which was the Sunday, he rose glorious & triumphant.

M. Declare the sixth.

S. I belieue, that I E S V S-Christ, after he had fourty dayes.

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dayes remained with the Holy Apostles to proue with many apparitions his true Resurrection, mounted vpto the highest heauen, and there sitteth aboue all the quires of Angels, at the right hand of the Father, that is, in glory equal to the Father, as Lord and Governour of all creatures.

M. Declare the seauenth?

S. I belieue, that the same our Lord, in the end of the world, shall come from heauen with most great power and glory, and shall iudge all men, giuing to euery one the reward, or punishment that he hath deserued.

M. Declare the eight.

S. I belieue in the Holy Ghost, who is the third Person of the most Blessed Trinity, and procederh from the Father, and the Sonne, and is in all and euery thing equall to the Father, and to the Sonne: that is, he is God, Eternall, Infinite, Omnipotent, Creatour, and Lord of all things, as the Father and the Sonne.

M. Declare the ninth.

S. I belieue also that there is a Church, which is the Congregation of all faythfull Christians that are baptized: and I do belieue and confesse the fayth of Christ our Lord,
and

& do acknowledge the high Bishop of Rome for Vicar of the same Christ on earth.

M. This Church, why is it called Holy, and Catholique?

S. Holy, because it hath the head, which is Christ, holy: & for that it hath many holy members; the Fayth, and Law, and Sacraments holy. And it is called *Catholique*, that is Vniuersall.

M. What signifieth the Communion of Saints?

S. It signifieth the participation of prayers, and good works that are done in that Church; euē as in mans body, all the members be partakers of the good of one member.

M. Declare the tenth.

S. I belieue that in the holy Church there is true remission of finnes, by meanes of the holy Sacraments, & that in the same, men of children of the Diuell, & condemned to death, become the children of God, and heyres of Paradise.

M. Declare the eleuenth.

S. I belieue that in the end of the world, all men shall rise, taking agayne the same bodyes which before they had, and this by the power of God, to whome nothing is impossible.

M. Declare the last.

S. I belieue, that for good
Chri-

Christians there is life euerlasting full of all felicity, and free from all kind of euill, as contrary wise for Infidells, & for euill Christians, there is Eternall death, replenished with all misery, and voyd of all good.

M. What meane you by Amen?

S. I meane, so it is, in truth.

A Declaration of the Pater Noster, and of the Aue Mary.

M. H Auing spoken now of that which we must beliefe let vs see if you know that which we must hope for, and of whome we must haue hope. *Know you*

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the Pater Noster.

S. I know it right well, for it was the first thing that I learned, and I say it euery morning and euening, together with the *Aue Mary*, and the *Creed*.

M. Say then the Pater noster.

S. Our Father which art in hea-
uen.

1. Hallowed by thy name.
2. Thy kingdome come.
3. Thy will be done in earth, as it is in heauen.
4. Giue vs this day our dayly bread.
5. And forgine vs our debts, as we also forgine our debtors.
6. And lead vs not into ten-
tation.

7. But

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7. But deliuer vs from euill.
Amen.

M. Who made this prayer?

S. Christ our Sauour made it, and therefore it is the most excellent of all others.

M. What is briefly conteined in this prayer?

S. All that we can demaund and hope for of God: for there be seauen petitions. In the first foure, we demaund that he giue vs all good: in the three following, that he deliuer vs from all euill. And concerning that which is good, we first demaund the glory of God. Secondly our greatest good. Thirdly grace to obtayne it. Fourthly the
meanes

meanes to get, and keep the sayd grace. Touching that which is euill, we demand, 1. that he deliuer vs from euills past; secondly from euills to come; thirdly from euills present, & so from all euill.

M. Declare those words that goe before the first petition, that is, Our Father which art in heauen.

S. This is a little Preface, in which is giuen the reason, why we should haue courage to speake vnto so great a Lord, and to hope he will graunt our request. We say then, that God is our Father by Creation, and Adoption, and therefore as children we
haue

haue recourse to him; and we adde, that he is in Heauen as Lord of the Vniuersall World. And for this we know, that he can graunt our petitions, if it so please him, as we do hope he will, seeing that he is our Father.

M. Declare the first petition.

S. In the first petition, we demaund that God be known of all the world, and that so his holy Name be honoured, and glorified of all, as it becommeth.

M. Declare the second.

S. We demaund in the second, that the Kingdome which he hath promised vs, come speedily, that is to
say,

say, that the battailes ended, which he haue with the diuell, with the world, & with the flesh, we may ariue to euerlasting felicity, where we shall raygne with God, without any impediment.

M. Declare the third.

S. We demaund in the third, the grace of God, with which we may perfectly obey his holy Commaundements, as the Angels do alwayes obey him in heauen. Because the ladder to mount vp to heauen, is the Obedience of his Commaundements.

M. Declare the fourth.

S. We demaund in the fourth our dayly bread, as well spiritu-

rituall, that is, the word of God, and the Sacraments; as corporall, that is sustenance and apparell. For the word of God preached vnto vs by preachers, and read by vs in spirituall bookes, and the holy Sacraments (chiefly of Cōfession and Communion) are most efficacious meanes on their part (if we our selues be not in fault) to obtayne and conserue the grace of God, of which we haue spoken in the former petition. Sustenance and apparel is necessary for vs, to maintayne this life in the seruice of God.

M. Declare the fifth.

S. We demaund in the fifth,

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that

that God deliuer vs from euills past, that is from finnes already committed, remitting vs the debt of the fault, and of the payne which for them we haue incurred. And we adde, *As we forgie our debtors their debts*, that is, as we pardon the offences of our enemies: for that it is not a reasonable thing, that God forgie vs our finnes which are most great offences, if we will not pardon the iniuries done vnto vs, which are offences of small importance.

M. Declare the sixth.

S. We demaund in the sixth, that God will deliuer vs from tentations, which are euills
to

to come, by not permitting vs to be tempted, & giuing vs grace, that we be not overcome,

M. Declare the seauenth.

S. We demaund in the seauenth, that God will deliuer vs from euill present, that is, from all affliction and misery, and also from all vayne prosperity and temporall advancement, if he see that it be hurtfull to our ioules saluation.

M. Say now the Aue Mary.

S. Haile Mary full of grace, our Lord is with thee, blessed art thou amongst women: and blessed is the fruit of thy wōbe Iesus. Holy Mary mother of God pray vs sinners,

ners, now, and in the houre of our death. Amen.

M. By whom were these words spoken?

S. Partly by the Archangell Gabriell, partly by S. Elizabeth, and partly by the holy Church.

M. To what effect do you say the Ave Mary, after the Pater Noster.

S. To the end, that by the intercession of the most B. Virgin, I may more easily obtayne that which I demand of God, because she is the Aduocate of sinners, full of mercy, and withall is in heauen aboue all the quires of Angells, and most accep-

ceptable to God.

M. Haue you not recourse for help also to other Saints?

S. I haue recourse to all the Saintes, and in particuler to the Saint of my Name, & to my Angell Guardian.

Of the Commandemens of God.

M. **L**Et vs come now to that, which we must do to loue God, & our neighbour. Say you then the ten Commandement.

S. I am the Lord thy God.

1. Thou shalt not haue any other Gods before me.
2. Thou shalt not take the name of God in vayne.
3. Remember that thou sanctify

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the feasts.

4. Honour thy Father & mother.

5. Thou shalt not murder.

6. Thou shalt not commit adultery.

7. Thou shalt not steale.

8. Thou shalt not beare false witness.

9. Thou shalt not desire thy neighbours wife.

10. Thou shalt not covet thy neighbours goods.

M. Who hath given these Commandements?

S. God himselfe in the Old Law, and afterwards Christ our Lord hath confirmed them in the New.

M. What do these Commandements contayne in brieffe?

S.

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S. All that which we must doe, to loue God, and our neighbour. Because the first three commandements teach vs how we ought to behaue our selues towardes God, with hart, with mouth, and with works: The other seven do learne vs to do good to our neighbour, and not hurt him in his person, in his honour, in his goods, neyther in deeds, nor in words, nor in thought. And so the end of all the Commandements, is the Commandement of Charity, which doth commaund vs to loue God aboue all things, & our neighbour as our selues.

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M.

M. Declare the first Commandement.

S. In the beginning, God doth admonish vs that he is our true and supreme Lord, and therefore we are obliged to obey him, with all diligence. Next, he commaundeth vs, that we must not acknowledge any other for God: wherein the Infidells do sinne, who do worship Creatures, insteede of the Creatour: also Witches and Inchaunters, who take the Diuell for their God.

M. Declare the second Commandement.

S. The second Commandement forbiddeth blasphemyes,

myes, which are most grievous sinnes; false, or not necessary oathes: breaking of vowes; and all other dishonour, that is done to God with words.

M. Declare the third.

S. The third doth commaund the keeping of feasts, which doth consist in absteining from seruile works, so to haue tyme to occupy our selues in considering the benefits of God, visiting the Churches, praying, reading spirituall books, hearing diuine seruice, and sermons, & doing such other like spirituall, and holy workes.

M. Declare the fourth.

S. The

S. The fourth ordaineth, that we honour our Father and Mother, not only with reuerence of wordes, or vncouering our head to them; but also with helping and succouring them in their necessities. And that which we say of Father & mother, we ought also to obserue towards other our Neighbours, although there be not so great obligation as to Father and Mother, who haue giuen vs our being, and haue brought vs vp with their great paynes.

M. Declare the fifth.

S. In the fifth, is commaunded, that we kill no body

vn-

vniustly, nor do them any harme in their persons: and I say, *vniustly*, because Iudges who condemne malefactours to death, and ministers of Iustice, who put them to death, as also souldiers in iust Warre, doe not sinne whilst they wound and kill.

M. Declare the sixth.

S. The sixth commaundeth that we commit not adultery, that is, sinne with the wife of another man: and it is also vnderstood, that we commit not fornication, nor any other carnall sinne.

M. Declare the seauenth.

S. The seauenth commaundeth, that no man take away the

the

the goods of others secretly: which is called Robbery; nor commit any deceit in selling, buying, and like contracts; and finally doe no harme to his neighbour in his goods.

M. Declare the eight.

S. In the eight is forbidden false witness, murmuring, detracting, flattering, lying, and all other hurt, which is done to our neighbour with the tongue.

M. Declare the two last.

S. God commaundeth in the two last precepts, that none desire the wife, nor goods of others; because he that seeth our hartes, will haue vs ho-
ly

ly and cleane, not only outwardly, but also inwardly, that so we may be entirely and truly iust.

Of the Commaundements of the Church: and of Counsells.

*M. ADDE to the Com-
mandemets of God
those few which the
Church hath added.*

S. The Commaundements of the holy Church are six.

1. To heare masse vpon all the Sundayes, and Holydayes of commaundement.
2. To fast Lent, Vigills commaunded, and Emberdayes, and not to eat flesh on Fri-
D dayes,

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dayes, or Saturdayes.

3. To confesse our sinnes at
the least once a yeare.

4. To receaue the B. Sacra-
ment, at the least at Easter.

5. To pay Tithes.

6. Not to celebrate mariage
in tyme forbidden, that is,
from the first Sunday of Ad-
uent vntill Twelfday, & from
the first day of Lent, till
Low-Sunday *inclusiue*.

*M. Besides the Commandements
which we all are bound to
keep, be there any Counsells
of Perfection?*

S. There be three Counsells
by our Sauour Christ giuen
to those that desire to attaine
to perfection.

M.

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M. *Which be these Counsells?*

S. Voluntary Pouerty, Per-
petuall Chastity, and Obe-
dience in euery thing that is
not sinne.

Of the Sacraments.

M. **V** **V** E haue alrea-
dy treated of
that which we
must belieue, hope for, and
doe; it remayneth, that we
speake of the holy Sacra-
ments, by whose meanes we
obtainne the grace of God.
*Say therefore, how many Sacra-
ments be there?*

S. There be seauen, to wit,
1. Baptisme. 2. Confirma-
tion. 3. Eucharist. 4. Pen-
nance,

D 2

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nance, 5. Extreme Vnction,
6. Order, 7. Matrimony.

M. Who ordayned them.

S. Christ IESVS our Lord.

M. What effect doth Baptisme
worke?

S. It maketh a man become
the child of God, and heyre
of Paradise: it blotteth out
all sinnes, and filleth the
soule with grace, and spiri-
tuall gifts.

M. What effect doth Confir-
mation, or Chrisme worke?

S. It fortifyeth man that he
be not afrayde to contesse
the fayth of Christ our Lord,
and so it maketh vs become
the true souldiars of our Sa-
uour.

M.

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M. What effect worketh the
Eucharist.

S. It nourisheth Charity,
which is the life of the
soule, and doth dayly in-
crease it more. And therefore
it is giuen vnder the forme
of bread, though truly it be
not bread, but the true body
of our Lord: as likewise
that which is in the chalice,
is not wine, albeit it seeme
wine, but it is the true bloud
of the same Christ our Lord
vnder the forme of wine.

M. What effect worketh pen-
nance?

S. It forgiueth sinnes com-
mitted after Baptisme, and
bringeth againe to the frien-
ship

D 3

ship

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ship of God himfelfe, who
through finne was become
his enemy.

*W. What must we do to receave
this Sacrament?*

S. We must first haue sorrow
for our owne finnes, with
purpose neuer more to com-
mit them. Then we must
confesse them all to a Priest
approued by Superiours: &
finally, we must doe the pen-
nance that is inioyned vs by
the Priest.

*M. What effect doth Extreme-
Vnction worke?*

S. It blotteth out the reli-
ques of finne; giueth ioy and
strength to the soule, to fight
against the diuell in the last
hower;

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hower; and also helpeth to
recouer bodily health, if it
be so expedient for the sal-
uation of the soule.

*M. What effect worketh the Sa-
crament of Order?*

S. It giueth vertue and grace
to Priests, and other Mini-
sters of the Church, to be
able to do well their duties.

*M. What effect hath the Sacra-
ment of Matrimony?*

S. It giueth vertue, and grace
to those that be lawfully
ioyned together, to liue in
matrimony with peace and
charity, and to beget, and
bring vp their children in
the holy feare of God, to
the end they may haue ioy

D 4 in

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in this life, and in the other.

*Of the Theologicall, and Car-
dinall vertues.*

M. WE haue now ended
the foure principall
parts of the Christian Do-
ctrine, which be, the *Creed*,
the *Pater noster*, the *Com-
mandements*, and the *Sacra-
ments*: I will now, that we
talke of *Vertues* and *Vices*,
and of some other things
which do help vs much to
liue conformably to the will
of God. Tell me therefore,
*How many principall Vertues
be there?*

S. There be seauen, Three
Theo-

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Theologicall, and foure Car-
dinall.

M. Which be the Theologicall?

S. Fayth, Hope, & Charity.

M. Wherefore be they called
Theologicall?

S. Because this word Theo-
logicall, signifieth a thing
that regardeth, or appertay-
neth to God.

M. How doth Fayth then ap-
pertaine to God?

S. Because it maketh vs be-
lieue all that, which God
hath reuealed to his Holy
Church.

M. How doth Hope pertaine to
God?

S. Because it maketh vs put
our trust in God, and hope
for

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for eternall life of him, by
meanes of our merits, which
yet do proceed frō his grace.

M. *Why doth Charity pertayne
to God?*

S. Because it maketh vs loue
God aboue allthinges, and
our neighbour as our selues,
for the loue of God.

M. *Which be the Cardinall
Vertues?*

S. Prudence, Iustice, Forti-
tude, and Temperance.

M. *Why be they called Cardi-
nall?*

S. Because they be principal
and as it were the fountai-
nes of all good workes.

M. *Declare vnto me the offices
of these vertues?*

S

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S. Prudence maketh vs con-
siderate and wary in euery
thing, to the end we our sel-
ues be not deceiued, nor de-
ceiue others. Iustice maketh
vs render vnto others, that
which is theirs. Temperance
maketh vs bridle our disor-
dinate desires. Fortitude cau-
seth that we feare not any
danger, no nor death it selfe,
for Gods seruice.

Of the gifts of the Holy Ghost.

M. *How many be the gifts of
the holy Ghost?*

S. They be seauen. 1. Wise-
dome. 2. Vnderstanding. 3.
Counsell. 4. Fortitude. 5.
Know-

Knowledge. 6. Piety. 7. Feare of God.

M. Whereto do these gifts serue?

S. They serue for the helpe of vertue, and to make vs perfect in the way of God, because through *Feare*, we abstaine from sin: through *Piety*, we are deuout, and obedient to God: through *Knowledge*, we are taught to vnderstand the wil of God: through *Fortitude*, we are holpen to put the same in execution: through *Counsell* we are admonished of the deceits of the diuel: through *Understanding*, we are eleuated to penetrate the mysteries of fayth: through *Wis-*
dom

dom we become perfect, ordering all our life, and all our workes to the glory of God: because the wiseman doth know the last end, and therunto doth direct euery thing.

Of the Workes of Mercy.

M. How many be the workes of Mercy, of which we shalbe demaunded account in particuler, at the day of iudgement?

S. They be seauen:

1. To giue food to the hungry.
2. To giue drinke to the thirsty.
3. To cloath the naked.
4. To harbour pilgrimes.

E

5. To

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5. To visit the sicke.
 6. To visit the imprisoned.
 7. To bury the dead.
- M. These be corporall workes of mercy: be there any spirituall?
- S. There be other seauen, to wit.
1. To give counsaile to the doubtfull.
 2. To instruct the ignorant.
 3. To admonish sinners.
 4. To comfort the afflicted.
 5. To pardon offences.
 6. To support patiently those that be troublesome.
 7. To pray to God for the quicke and the dead.

Of sinnes.

M. TO come now to sinnes. How many sorts be there

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there of Sinnes?

S. Two. Originall, and Actuell, which are afterwards deuided into Mortal & Venial.

M. What is Originall sinne?

S. It is that, with which we are all borne, and we haue it as it were by inheritance from our first Father Adam.

M. How is this sinne blotted out?

S. With holy Baptisme, and therefore he that dieth without Baptisme goeth to Limbus, and is deprived for euer of the glory of Heauen:

M. What is mortall sinne?

S. It is that which we commit against the Charity of God, or of our Neighbour: and it is called mortall, be-

E 2

cause

cause it deprieth the soule of her spirituall life, which is the grace of God.

M. How is this sinne forgiven?

S. By holy Baptisme, when a man is baptized in age, and hath committed sin actually before; or by the Sacrament of Penance, as hath byn sayd before. And who dieth in mortall sinne, goeth to the Euerlasting paynes of hell.

M. What is Veniall sinne?

S. It is that which is not agaynst Charity, and deprieth not the soule of grace, nor sendeth it to the paines of hell: but neuertheles it displeaseth God, because it
is

is not conformable to his will: and it diminisheth the seruour of charity, and therefore it is needfull to be purged in this world, or in Purgatory, which is in the other life.

M. How many be the Capitall sinnes, and as it were fountaines of all others?

S. They be seauen, and to euery one is opposite a contrary Vertue.

1. Pride, to which is contrary Humility.
2. Couetousnes, to which is contrary Liberality.
3. Lechery, to which is opposite Chastity.
4. Anger, to which is oppo-

54 CHRISTIAN
site Patience.

5. Gluttony, to which is
opposite Abstinence.

6. Enuy, to which is oppo-
site Brotherly loue.

7. Slouth, to which is op-
posite Diligence.

*M. How many be the sinnes, a-
gainst the Holy Ghost?*

*S. They be six. 1. Despaire
of saluation. 2. Presumption
to be saued without merits.*

*3. To impugne the knowne
truth. 4. Enuy at another
mans grace. 5. Obstinacy in
sinne. 6. Finall impenitence.*

*M. How many be the sinnes that
cry vengeance in the sight of
God?*

*S. They be foure. 1. Wilfull
mur-*

DOCTRINE. 55
murder. 2. Carnall Sinne a-
gainst nature. 3. Oppression
of the poore. 4. To defraude
workmen of their wages.

*Of the foure last things: and of
the Rosary.*

*M. H*ow many be the last
things of Man which
the Scripture calleth
last, and which being well con-
sidered, do make vs abstayne
from sinne?

*S. Foure. 1. Death. 2. Iudg-
ment. 3. Hell. 4. Heauen.*

*M. What exercise haue you to
mayntaine your deuotion?*

*S. I say the Rosary of our
Lady, and do meditate the
fifteen mysteries of the same,
wherin is contened the life*

E 4

of

56 CHRISTIAN
of our Lord I E S V S-Christ.
*M. Which be the fisteene myste-
ries of the Rosary?*

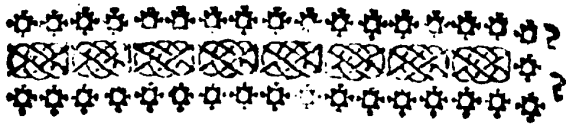
S. There be five ioyfull. 1.
The Annuntiation of the
Angell. 2. The Visitation of
S. Elizabeth. 3. The Nati-
uity of our Lord. 4. The
Presentation in the Temple.
5. The disputing of the child
I E S V S with the Doctours.

Other five be sorrowfull.
1. The prayer in the garden.
2. The whipping at the pil-
lar. 3. The crowning with
thornes. 4. The carrying of
the Crosse. 5. The crucify-
ing, and death of our Sa-
uiour.

The last five be glorious.
1. The

DOCTRINE. 57
1. The Resurrection of our
Lord. 2. His Ascension. 3.
The comming of the holy
Ghost. 4. The Assumption
of our Blessed Lady. 5. Her
Coronation, and Exalta-
tion aboue all the Quires of
Angells.

FINIS.



THE
MANNER
HOW TO HELP
a Priest to say Masse.

The Clarke kneeling at the left hand of the Priest, shall answer him as followeth.

P. Introibo ad altare Dei.

C. Ad Deum qui lætificat iuuentutem meā.

P. Iudica me Deus, & discerne

cerne causam meam : de gente non sancta, ab homine iniquo & dolofo erue me.

C. Quia tu es Deus fortitudo mea: quare me repulisti & quare tristis incedo, dum affligit me inimicus?

P. Emitte lucem tuam, & veritatem tuam ipsa me deduxerunt, & adduxerunt in montem sanctum tuum, & in tabernacula tua.

C. Et introibo ad altare Dei: ad Deum qui lætificat iuuentutem meam.

P. Confitebor tibi in cythara Deus, Deus meus : quare tristis es anima mea, & quare conturbas me?

C. Spera in Deo, quoniam adhuc

adhuc confitebor illi. salutare vultus mei, & Deus meus.

P. Gloria Patri, & Filio, & Spiritui sancto.

C. Sicut erat in principio, & nunc & semper, & in sæcula sæculorum. Amen.

P. Introibo ad altare Dei.

C. Ad Deum qui lætificat iuventutem meam.

P. Adiutorium nostrum in nomine Domini.

C. Qui fecit cælum & terram.

P. Confiteor Deo, &c.

C. Misereatur tui omnipotens Deus, & dimissis peccatis tuis, perducatur te ad vitam æternam.

P. Amen.

C. Con-

C. Confiteor Deo omnipotenti, beatæ Marię semper Virgini, beato Michaeli Archangelo, beato Ioanni Baptistæ, sanctis Apostolis Petro & Paulo, omnibus Sanctis, & tibi Pater, quia peccavi nimis, cogitatione, verbo, & opere: (*Knecke your breast and say*) Mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Ioannem Baptistam, sanctos Apostolos Petrum & Paulum, omnes Sanctos & te Pater, orare pro me ad Dominum Deum nostrum.

P. Misereatur vestri &c.

F.

C. A-

62 *The Order how*

C. Amen.

P. Indulgentiam, absolutio-
nem &c.

C. Amen.

P. Deus tu conuersus uiui-
ficabis nos.

C. Et plebs tua lætabitur in
te.

P. Ostende nobis Domine
misericordiam tuam.

C. Et salutare tuum da nobis.

P. Domine exaudi oratio-
nem meam.

C. Et clamor meus ad te ve-
niat.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

P. Kyrie eleison.

C. Kyrie eleison.

P. Kyrie eleison.

C.

to helpe at Masse.

63

C. Christe eleison.

P. Christe eleison.

C. Christe eleison.

P. Kyrie eleison.

C. Kyrie eleison.

P. Kyrie eleison.

P. Dominus vobiscum: or,
Flectamus genua.

C. Et cum spiritu tuo: or,
Leuate.

P. Per omnia sæcula sæcu-
lorum.

C. Amen.

*At the end of the Epistle
whether there be read one, or
more, alwayes say, Deo gratias.*

*The Epistle, Gradual, and
Alleluia, or Tract, being read,
make curſie, and remooue the
Book to the right hand of the*

F 2

altar:

64 *The Order how
altar : and let the Clarke ever
kneele, or stand on the contrary
side to the Masse-booke.*

*P. Sequentia sancti Euan-
gelij &c.*

*Heere make the signe of the
Crosse 1. upon your forehead. 2.
upon your mouth. 3. upon your
breast and say,*

C. Gloria tibi Domine.

*Then make you cursie, at the
beginning and ending of the
Ghospell, and at the name of
Iesus : & at the end say,*

C. Laus tibi Christe.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

*Heere the Clarke is to give
wine and water with cursie, &
that done prepare the bason,
water.*

*to Helpe at Masse . 65
water, and to well for the Priest:
then, let the Clarke kneele in his
former place, and answer.*

P. Orate fratres.

*C. Suscipiat Dominus sa-
crificium de manibus tuis, ad
laudem & gloriam nominis
sui, ad vtilitatem quoque no-
stram, totiusque Ecclesie
sue sancte.*

*P. Per omnia secula seculo-
rum. C. Amen.*

P. Dominus vobiscum.

C. Et cum spiritu tuo.

P. Sursum corda.

C. Habemus ad Dominum.

*P. Gratias agamus Domino
Deo nostro.*

C. Dignum est iustum est.

*When the Priest spreades his
F 3 bands*

66 *The Order how
hands ouer the Chalice, light
your Taper, and then kneeling,
with you other hand hold vp the
Priests Vestment, till the Eleua-
tion be past; that done kisse the
Vestment, and kneele as before:
& so often as you passe before
the B. Sacrament, adore on your
knees, and make also curisie to the
Altar.*

P. Per omnia secula seculo-
rum. C. Amen.

P. Et ne nos inducas in ten-
tationem.

C. Sed libera nos a malo.

P. Per omnia secula seculo-
rum.

C. Amen.

P. Pax Domini sit semper
vobiscum.

C. Et

to helpe at Masse. 67

C. Et cum spiritu tuo.

*The Clark must take the Pax,
and kneeling upon his knees giue
it the Priest to kisse, and then
answere.*

P. Pax tecum.

C. Et cum spiritu tuo.

*Pausing a little rise, make a-
doration to the B. Sacrament,
giue the Pax to the audience,
obserue order of calling and
yeares, which done be ready to
giue Wine and Water to the
Priest: and if there be any Com-
municants, prouide towell &
Wine, and say Confiteor. Af-
ter they haue receaued the holy
Host, giue them Wine: which
done, remoue the booke to the
left hand of the Altar, take
away*

F 4

66 *The Order how
hands ouer the Chalice, light
your Taper, and then kneeling,
with you other hand hold up the
Priests Vestment, till the Eleua-
tion be past; that done kisse the
Vestment, and kneele as before:
& so often as you passe before
the B. Sacrament, adore on your
knees, and make also cursie to the
Altar.*

*P. Per omnia secula seculo-
rum. C. Amen.*

*P. Et ne nos inducas in ten-
tationem.*

C. Sed libera nos a malo.

*P. Per omnia secula seculo-
rum.*

C. Amen.

*P. Pax Domini sit semper
vobiscum.*

C. Et

to helpe at Masse. 67.

C. Et cum spiritu tuo.

*The Clark must take the Pax,
and kneeling upon his knees giue
it the Priest to kisse, and then
answere.*

P. Pax tecum.

C. Et cum spiritu tuo.

*Pausing a little rise, make a-
doration to the B. Sacrament,
giue the Pax to the audience,
obserue order of calling and
yeares, which done be ready to
giue Wine and Water to the
Priest: and if there be any Com-
municants, prouide towell &
wine, and say Confiteor. Af-
ter they haue receaued the holy
Host, giue them Wine: which
done, remoue the booke to the
left hand of the Altar, take
away*

F 4

68 *The Order how
away the Towell, and put forth
the torch, or taper.*

P. Dominus vobiscum.

C. Et cum spiritu tuo.

P. Per omnia sæcula sæcu-
lorum. C. Amen.

P. Ite missa est, or Benedica-
mus Domino.

C. Deo gratias.

*Note, that in Masses for
the Dead, the Priest saith not,
Ite Missa est, but,*

P. Requiescant in pace.

C. Amen.

*Remove the booke, if he leave
it open, kneele, and take the
Priests blessing: then rise & say
at the beginning of the Gospell,
Gloria tibi Domine.*

At the end, Deo gratias.

The

*The Entertayning of good
Thoughtes.*

SUNDAY.

O Repose! O glory euer-
lasting! What is it to
enjoy you! and what
to be without you!

MUNDAY.

The houre of death will
come! I hen all will be past!
What would I at that time
wished to haue done! Let vs
now do it, O my soule, let
vs now do it.

TEWSDAY.

Ah poore soule! thou must
come to iudgment all alone!

Thy

Thy Works, thy Words,
thy Thoughts, shalbe seene
of the Saintes, of the Angels,
of God: and all shall there be
layed open! Oh, haue there-
fore a speciall care of thy
owne good.

WEDNESDAY.

To burne in Hel fire! for
all eternity! And that with
Diuell! O torment greater
then all torments!

THURSDAY.

He that looseth his soule,
looseth all! He that offendeth
God looseth his soule! O
sinne, what a losse dost thou
bring vnto vs! I detest thee,
from the bottome of my
hart, most detestable sinne.

FRI-

FRIDAY.

O sweet IESV! To thee I
consecrate my life, my desi-
res, my soule. For me wast
thou nayled on the Crosse.
For thee will I giue my selfe,
and dedicate my selfe wholly
vnto thee.

SATURDAY.

O Blessed Virgin Mary!
How entirely didde you
loue your sonne IESVS! O
cause me to loue him, to
serue him, and that nothing
in this world may euer sepa-
rate me from his holy grace.
*The application, or practise of
the aforesaid good Thoughtis.*

EVERY day, Morning and
Euening, for the space of
one

one *Aue Mary* or two, in a most serious & affectuous manner, thinke vpon that which is set downe for euery particuler day aforesaid: and renew the same good thoght euery houre: which may easily be done at all times, and vpon euery occasion, either sitting, walking, working, lying &c. And all sorts of people though neuer so rude, may be made capable heereof; to wit, childrē, labourers, seruants, yea, euen amidst their employments, and occupations, be they neuer so great, or serious.

FINIS.