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A SHORTE CATECHISME
Of Card.^{all} Bellarmine
illustrated with the
IMAGES.

In Augusta.

With Licence of Superiours.

BIBLIOTECA NAZIONALE
ROMA
VITTORIO EMANUELE

1614





Lectori S.

MAGNORVM & Illustrium viro-
rum Augustanorum consilio atq;
subsidio, nouæ quædam sacrarum
imaginum formæ, non exiguis
sumptibus comparatæ sunt, qui-
bus Catechismus Catholicus, siue Doctrina
Christiana, non vnâ duntaxat, sed pluribus
linguis, procedente tempore, Augustæ in lu-
cem edi posset. Atque huic pio consilio, non
infeliciter rei euentus hætenus respōdit. Nam
intra vnus anni spatium, quinque linguarum
editiones Catechisticae (Germanicæ nimirum,
Latinæ, Græcæ, Gallicæ, Italicæ) maximo ex-
emplarium numero absolutæ sunt, quibus ta-
men necdum omnium desiderio satisfieri po-
tuit. Cùm autem eodem tempore à pluribus
magni nominis viris, pro pluribus aliis linguis
ac nationibus eadem opera expeteretur, non
defuerunt in hac quoque vire viri primarii,
qui Catholici Catechismi editionem Anglica-
nam cum iisdem imaginibus suscipiendam
iudicarent. Ex illa enim natione plurimi quo-

que reperiuntur, qui Catholicam fidem, Romanæque Ecclesiæ autoritatē cum suis tot seculorum laudatissimis Maioribus, cum tot alijs Regnis ac Prouincijs, &, quod verè dici potest, cum maiore Orbis Christiani parte, etiam nū integrè profitentur. Nulla igitur idonea causa suppetit, cur ab huius (licet exigui) beneficii totalis linguis ac nationibus præstandi cōmunionē solos Anglos excludamus. Bona autem fide exemplar Anglicanum ex Italico versum sequi conati sumus. Quòd sicubi erratum fuerit, facile ignosceris, qui libellum hunc non in Anglia, sed in Germania à Germanis, Christianæ charitatis causa, excusum meminert. Augustæ, 20. Septembris. Anno 1614.

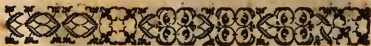
Georg. Mayr.

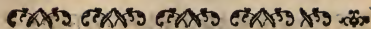
S. Gre-



S. GREGORIVS MAGNVS,
Anglorum Apostolus, lib. 9.
epistolarum, lib. 9.

Quod legentibus scriptura hoc idio-
tis præstat pictura cernentibus:
quia in ipsa etiam ignorantes vident,
quod sequi debeant: in ista legunt, qui
litteras nesciunt.





A BRIEFE

CHRISTIAN
DOCTRINE TO
BE LEARNED BY
HEART.

*Of the end of a Christian, and of the sig-
ne of the Crosse.*

Maister. **A**RE youv a Christian?

Scholar. I am by the grace of God.

M. *What meane you by a Christian?*



S. Him that maketh profession of the Faith
and Lavve of Christ.



M. *In vvhhat doth the Faith of Christ chiefly consist ?*

S. In two principall mysteries, which are included in the signe of the holy† Crosse, that is in the *Vnitie & Trinitie* of God : & in the *Incarnation & death* of our Sauour.



M. Wash

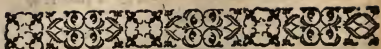
M. *What meaneth Vnitie & Trinitie of God?*



S. It menaeth that in God there is one only Diuinitie, or, as we saie, Essence and diuine nature, which neuertheles is in three diuine persons, that are called *Father, Sonne and holy Ghost.*

A. 5

Wherefore



M. *Wherfore are there three diuine persons?*

S. Because the *Father* hath no benning, nor proceedeth from another person. The *Sonne* proceedeth from the *Father*, and the *holy Ghost* from the *Father* and the *Sonne*.

M. *Wherfore are these three persons one onlie God?*

S. Because they haue one-self essence, one-self power, one-self wisdom and one-self goodnes.

M. *Wath meaneth Incarnation and death of our Saviour?*

S. It meaneth that the *Sonne* of God, that is the second person of the most blessed *Trinitie* became man, and died vpon the *Crosse* to saue vs.

How

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

S. Because we make the signe of the holy



Crosse putting our right hand first to the head saying, *In the name of the Father*, then vnder the breast saying, *And of the Sonne*; finally to the left, & right shoulder saying, *And of the holy Ghost. Amen.*

How

M. *How then is heere she vved the first myſterie
of the moſt B. Trinitie?*

S. Because this woord, *In the name*, ſignifieth
the *Vnitie*; the other vvords ſignifie the
Trinitie?

M. *Shew now the ſecond?*

S. The figure of the Croſſe doth represent the
death of our Sauour, who after he was
made man, and had taught the vvay of ſal-
uation vvith doctrine, vvith example, and
vvith miracles. died vppon the holy vvoods
of the Croſſe.

A declaration of the Creede.

M. **W** *Hich is the Rule of beleef?*

S. It is the Symbole of the Apoſtles, vvich
commonlie vve call the Creede.

*Lord our God is high and lofty above all
the earth: who is invisible, and his nature
is unchangeable: who is the Father of our
Lord Jesus Christ, the only begotten Son,
and of his full and perfect Godhead, con-
substantial with him: who by him was made
all things, vvithout beginning, and without
end, vvithout change, and without motion.*

M.

Say the Creede.

I.



S. **I** beleue in God the Father almighty,
Creator of heauen and earth.

And



And in, IESVS Christ his onlie Sonne our
Lord.

Whos



Whoe was conceived by the holy Ghost,
borne of the Virgin Marie.

Suffered

A CHRISTIAN
IV.

Suffered vnder Pontius Pilate, was crucified,
dead and buried.

Descen.



Descended into hel; the third day he rose again
ne from death.

B

Ascen.

A CHRISTIAN VI.



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



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

A CHRISTIAN VIII.



ed: I belceue in the holy Ghost.

The



The holy Catolique Church, the Com-
munion of Sain&ts.



Remission of sinnes.

XI.



Resurrection of the flesh.

A CHRISTIAN
XII.

Life euerlasting. Amen.

Who

M. *VVhoe made the Creede?*

S. **T**He twelue Apostles, & therefore there be twelue articles.

M. *What doe theese articles containe in summe?*

S. All that, vvvhich principallie & expresse vve must belecue 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 firmlie belecue in one onlie God, vvvhoe is the natural father of his onlie begotten sonne, and is also father by grace of all good Christians, vvvhoe are therefore called the adoptiue sonnes of God, finally he is father by creation of all other thinges. And this God is *Omnipotent*, because he can doe all that he vvill, and hath created of nothing Heauen and Earth, vvith vvathsoeuer is in them, that is the vvhole vniuersal vvorld,

M. *Declare the second article.*

S. I belecue also in **I E S V S** Christ, vvho is the onlie begotten Sonne of God the Father, because he vvvas begotten of the same father eternallie, and is God eternall, infinite, omnipotent, Creator, and Lord of vs, and of all things, as is the father.

M. *Declare the third.*

S. I belecue that **I E S V S** Christ is not onlie true God bud also true man, because he hath ta-

ken mans flesh of the immaculate Virgin Marie by vertue of the holy Ghost, & so vvas borne in earth of mother vwithout father, as in heauen he vvas borne of father vwithout mother.

M. *Declare the fourth.*

S. I belecue that I E S V S Christ, to redeeme the vworld vwith his pretious blood, suffered vnder Pontius Pilate Gouvernour of Iurie, being scourged, crownded vwith thornes, and put vppon the Crosse, on the vwhich he died, and taken dovvne from the same vvas buried in a nevv Sepulchre.

M. *Declare the fifth.*

S. I belecue that I E S V S Christ, as soone as he vvas dead, vvent vwith his soule to the Limbo or place of holie Fathers, & the third daie, vwhich vvas the Sundae, he rose glorious & triumphant.

M. *Declare the sixth.*

S. I belecue that I E S V S Christ, after he had fortie daies remayned vwith the holie Apostles, to proue vwith manie apparitions his true Resurre&tion, mounted vp to the highest heauen, & there sitteth aboue all the quires of Angels, at the right hand of the farher, that is, in glorie equall to the father, as Lord and Gouvernour of all creatures.

M. *Declare the seventh.*

S. I be

S. I beleeeue that the same our Lord, in the end of the vvorlde, shall come from heauē vvith most great povver and glorie, and shall iudge all men, giuing to euerie one the reppard or punishment that he hath deserued.

M. *Declare the eight.*

S. I beleeeue in the holy Ghost, vvho is the third person of the most blessed Trinitie, and proceedeth from the Father and the Sonne, and is in all and euerie thing equall to the Father, and to the Sonne; that is, he is God, Eternall, Infinite, Omnipotent, Creator, and Lord of all things, as the Father and the Sonne.

M. *Declare the ninth.*

S. I beleeeue also that there is a Church, vvhich is the Congregation of all faithfull Christians that are baptized, doe beleeeue and confesse the faith of Christ ourd Lord, and acknowledge the high Bishop of Rome for Vicar of the same Christ in earth.

M. *This Church vvhy is it called Holy, and Catholike?*

S. *Holy* because it hath the head, vvich is Christ, holy; and for that it hath manie holy members, and the Faith, and Lavv, and Sacraments holy; and it is called *Catholike*, that is Vniuersall.

M. *What*

M. *What signifieth the Communion of Saints?*

S. It signifieth the participation of praiers and good vwoorks, that are done in that Church; euen as in a mans body all the members be partakers of the good of one member.

M. *Declare the tenth.*

S. I belecue that in the holy Cuurch there is the true remission of sinnes, by meanes of the holy Sacraments, and that in the same, men, of children of the diuel, and condemned to death, become the children of God, and heyres of Paradise.

M. *Declare the eleuenth.*

S. I belecue that in the end of the vwoorld all men shall rise, taking againe the same bodies, vvich before they had, and this by the povver of God, to vvhom nothing is impossible.

M. *Declare the last.*

S. I belecue that for good Christians there is life euerlasting full of all felicitie, and free from all sort of euill; as contrarie vvise for infidels, and for euill Christians, there is eternall death, replenished vvith all miserie, and void of all good.

M. *What meane you by Amen.*

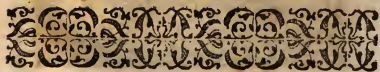
S. I meane. So is it in truth.



A DECLARATION OF THE
Pater Noster, *and of the Ave*
Maria.

M. **H**aving spoken now of that which we must beleene, let us see yf you know that which we must hope for, and of whome we must have hope. Know you the Pater noster?

S. I know it right wel, for this is the first thing that I learned, and I say it euerie morning and euening, together with the *Ave Maria* and with the *Credo*.



Say

M.

Say then the Paternoster.

I.



5. **O** Vr Father vvhich art in heauen.
Halovved be thy name.

Thy

II.



Thy kingdome come.

Thy

A CHRISTIAN
III.



Thy vwill be donne in earth as it is in
heauen.

DOCTRINE
IIII.



Giue vs this daie our dailie bread.

C

And



And forgive vs our debts , as vve also for-
giue our debtors.

And

VI.V



And leade vs not into tentation.

C 1

But

A CHRISTIAN
V.II.

But deliuer vs from euil, Amen.

Who:

M. *Whoe made this praier?*

S. **C**Hrist our Saviour made it, and therefore it is the most excellent of all others.

M. *What is brieflie contained in this praier?*

S. All that we can demaund, and hope for of God. For there be seuen petitions. In the first foure we demaund that he giue vs all good: in the three folowing that he deliuer vs from all euill. And concerning that which is good, we first demaund the glorie of God. Secondlie our greatest good. Thirddie grace to obtaine it. Fourthlie the meannes to get and keepe the said grace. Touching that which is euill, we demaund that he deliuer vs first from euil past; secondlie from euil to come; thirddie from euil present, and so from all euil.

M. *Declare those vwoords that goe before the first petition, that is, Our father which art in heauen.*

S. This is a little preface, in which is yealded the reason, wherfore we haue couradge to speake vnto so great a Lord, and hope he will graunt our request. We say then that God is our Father by Creation, and Adoption, and therefore as children we haue recourse to him; and we add that he is in heauen as Lord of the vniuersall world.

bo d

C ;

And

And for this vve knowv that he can graunt our petition, if it so please him, as vve doe hope he vvill, seing that he is our father.

M. *Declare the first petition.*

S. In the first petition, vve demaund that God he knowvẽ of all the vvorld, and that so his holy name be honoured, & glorified of all, at is becometh.

M. *Declare the second.*

S. We demaund in the second that the kingdome, vvich he hath promised vs, come speedilie, vvich is to say, that the battailes ended, vvich vve haue vvith the diuel, vvith the vvorld, and vvith the flesh, vve may arriue to euerlasting felicitie, vvhere vve shall raigne vvith God vvithout anny impediment.

M. *Declare the third.*

S. We demaund in the third the grace of God, vvith vvich vve may perfectlie obey his holy commaundements, as the Angels doe alvvaies 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 dailie bread as vvell spirituall, that is the vvoord of God and the Sacraments; as corporall, that is sustinance and apparel. For the vvoord of
God

God preached vnto vs by preachers, and read by vs in spirituall bookes, & the holy Sacraments, chieflie of Confession and Communion, at most efficacious meanes of their part (that is, yf vve our selues be not in fault) to obtaine and conserue the grace of God, of vvhich vve haue spoken in the former petition. Sustinance & apparel is necessarie for vs, to maintaine this life in the seruice of God.

M. *Declare the fifth.*

S. We demaund in the fifth that God deliuer vs from euils past, that is from sinnes already committed, remitting vs the debt of the fault, and of the paine, vvhich for them vve haue incurred. And vve add, As vve forgie our debtors their debts, that is, as vve pardon the offenses of our enemies: for that it is not a reasonable thing, that God forgie vs our sinnes, yvhich ar most great offenses, yf vve vvil not pardon the iniuries donne vnto vs, vvhich ar offenses of small importance.

M. *Declare the sixth.*

S. We demaund in the sixth, that God deliuer vs from tentations vvhich ar euils to come, or not permitting vs to be tented, or giuing vs grace that vve be not overcome.

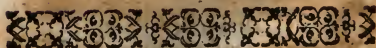
C 4.

Declare

M.

Declare the seventh.

S. We demaund in the seventh that God deliuer vs from euil present, that is from all affliction and miserie. and also from all vaine prosperitie and temporall aduancement, yf he see that it be hurtfull to our soules saluation.



Say

M. *Say nowv the Aue Maria.*



S. Haile MARIE full of grace; Our Lord is vvith thee; blessed art thou amongst vvomen, And blessed is the fruite of thy vvombe I e-

s v s.

C 5

Holy

Holy MARIE mother of God pray for vs



sinners, now, and in the hour of
our death. Amen.

M. *Of vvhome be theefe vvords?*

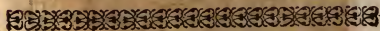
S. They be partlie of the Archangel Gabriel's partlie of S. Elizabeth, and partlie of the Church.

M. *Tho vvhat effect doe youv say the Ave Marie, afther the Pater noster.*

S. Tho the end that by the intercession of the most blessed Virgin, I may more easilie obtaine that vvch I demaund of God, beacuse shee is the Aduocatrice of sinners, full of mercie, and vvithall is in heauen aboue all the quires of Angels, and most acceptable to God.

M. *Haue not youv recourse for help also to other Saincts?*

S. I haue recourse to all the Saincts, and in particular to the Sainct of my name, and to my Angel guardian.



OF THE COMMAVNDE- ments of God.

M. **L** *Et vs come nowv to that, vvch vve must doe to loue God and our neighbour, and say youv the ten Commaundements.*

S. I am the Lord thy God.

Thou



Thou shalt not have any other God be-
fore me.

Thou



Thou shalt not take the name of God
in vaine.

Remem-



Remember that thou sanctifie the
festes.

Honour

IIII.



Honour thy father and mother.

Thou

A CHRISTIAN
V.

Thou shalt not murder.

Thou

VI.



Thou shalt not committ adulterie.

D

Thou

A CHRISTIAN
VII.



Thou shalt not steal.

Thou



Thou shalt not beare false vvitnessse.

D 2

Thou



Thou shalt not desire thy neighbours wife.

Thou

X.



Thou shalt not couet thy neighbours
goods.

D,

Whoe

M. VVhoe hath giuen theefe commaundements?

S. **G**Od him-self in the old lawe, and afterwards Christ our Lord hath confirmed them in the new lawe.

M. VVhat doe theefe commaundements conteine in breefe?

S. All that vvich vve must doe to loue God & our neighbour. Because the first three commaundements teache vs how vve ought to behaue our selues towards God, vvith hart, vvith mouth, & vvith vvorks. The other seuē doe learne vs to doe good to our neighbour, and not to hurt him in his person, in his honour, in his goods, neither in deedes, nor in vvords, nor in thought. And so the end of all the cōmaundements, is the commaundement of Charitie, vvich doth cōmand vs loue God aboue all things, and our neighbour as our selues.

M. Declare the first commandement.

S. In the beginning God doth admonish vs, that he is our true and supream Lord, and therefore vve are obliged to obey him vvith all diligence. Next he cōmaundeth vs, that vve must not acknowlegde any other for God; vvherin the Infidels doe sinne, vvho vvorship the creatures in steede of the creator; and also vvitches and Inchanters, vvho take the diuel for their God. Dr.

M. *Declare the second commaundement.*

S. The second commaundement forbiddeth blasphemies, vvhich are most grieuous sinnes; false, or not necessarie oathes; breaking of vovves; and all other dishonour that is done to God vvith vvoords.

M. *Declare the third.*

S. The third doth commaund the keeping of feastes, vvhich doth consist in abstaining from seruile vvoorcks, so to haue time to occupie our selues in considering the benefits of God, visiting the Churchs, praying, reading spirituall bookes, hearing diuine seruice & sermons, & dooing such other like spirituall and holy vvoorcks.

M. *Declare the fourth.*

S. The fourth ordaineth, that vve honour our father & mother, not onlie vvith reuerence of vvoords, of vncovering our head to the; but also vvith helping and fauouring them in their necessities. And that vvhich vve say of father and mother, vve ought also to obserue towards other our neighbours, although there be not so great obligation as to father and mother, vvho haue giuen vs our being, and haue brought vs vp vvith their great paine.

M. *Declare the fifth.*

S. In the fifth it is commaunded, that vve kill no

boddie vniustlic, nor doe them other harme in their person : & I say vniustlic, because Iudges vvho condemne malefactours to death, and the ministres of Iustice, vvho put them to death, as also souldiars in iust vvarre, doe not sinne vvhilest they vvound and kill.

M. *Declare the sixth.*

S. The sixth cōmaundeth that vve cōmit not adulteric, that is sinne vvith the vvife of other men : and it is also vnderstoode that vve commit not fornication, nor anie other carnall sinne.

M. *Declare the seuenth.*

S. The seuenth cōmaundeth, that no man take away the goods of others secreatlie, vvhich is called Theft ; nor manifestlie, vvhich is called Robberie ; nor cōmit annie deceite in selling, bying, and like contracts ; and finallie doe no harme to his neighbour in his goods.

M. *Declare the eighth.*

S. In the eighth is forbidden false vvitnesse, murmuring, detraçting, flattering, lying, and all other hurt vvhich is donne to our neighbour vvith the tongue.

M. *Declare the two last.*

S. God cōmaundeth in the thvvo last precepts, that none desire the vvife, nor goods of others;

thers; because he that seeth our hearts, will haue vs holy & cleane, not onlie outvardlie, but also inuwardlie, that so vve may be entierlie and trulie iust.



*Of the Commaundements of the Church,
and of Counsels.*

M. **A**dd to the Commaundements of God, those fewue which the Church hath added

S. The Commaundments of the holy Church are six,

D s

To heare



Tho heare masse vppon all the Sundaies , &
Holie daies of commaundement.



To fast Lent, Vigills commaunded, & Ember-
daies, & not to eat flesh on fridaies & Sat-
turdaies.

To

3. & 4.

To confesse, at the left. once a yeare.



To receaue, at he left, at Easter.

To

5.



To paye tithes.

Not



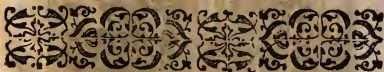
Not to celebrate marriage in time forbidden,
that is from the first Sundaie of Aduēt vntill
Twelfeday, & from the first day of Lent till
Louv-sundaie inclusive.

Besides



M. *Besides the Commaundments,
vvhich vve all are bound to keepe, be there
annie Counsels of Perfection?*

S. There be three Counsels, by our Sauiour
Christ giuen to those that desire to attaine
to perfection.



Vvhich

M. Which be theſe Counſels?

I.



S. Voluntarie Pouertie,

Perpe-

II.



Perpetuall Chastitie.

E

Obedien-

A CHRISTIAN
III.



Obedience in euerie thing that is not
sinne.

Of the

OF THE SACRA-
ments.

M *We haue alreddie treated of all that which
vve must belecue, hope for, & dooe;
it remaineth that vve speake of the holie
Sacraments, by vvhose meanes vve obtai-
ne the grace of God. Saytherfore, how
manie be the Sacraments?*

S. They be seuen,



Baptisme.

Confir.



Confirmation.



Eucharist.

I.I.I.I.



Penance.

E 4

Extreme



Extreme Vnction.

Ordre.

VI.



Ordre.

E s

Matsl



Matrimonie.

M. *Whoe ordained them?*

S. Christ IESVS our Lord.

M. *What effect doth Baptisme vvorck?*

S. It maketh a man become the child of God and heire of Paradise: it blotteth out all finnes, and filleth the soule with grace and spirituall gifts.

M. *What effect doth Confirmation or Chrisme vvoorck?*

S. It fortifieth a man that he be not afraid to confesse the faith of Christ our Lord, and so it maketh vs become the true souldiars of our Sauour.

M. *What effect vvoorcketh the Eucharist?*

S. It nourrisheth Charitie, vvhich is the life of the soule, & doth dailie increase it more. And therefore it is giueu vnder the forme of bread; though trulie it be not bread, but the true bodie of our Lord: as likevvise that vvhich is in the chalice, is not vvine, albeit it seeme vvine, but it is the true bloud of the same Christ our Lord vnder the forme of vvine.

M. *What effect vvoorcketh Penance?*

S. It forgiueth sinnes committed after Baptisme, & bringeth againe to the frendship of God him, vvho thorough sinne vvas become his enemy.

VVhat

M. *What must we doe to receaue this Sacrament?*

S. We must first haue sorowve for ovne sinnes, with purpose neuer more to commit them. Then we must confesse them all to a Priest approued by Superiors; and finallie we must doe the penance that is inioyned vs by the Priest.

M. *What effect doth Extreme Vnction vvoorck?*

S. It blotteth out the reliques of sinnes; giueth ioye and strength to the soule, to fight against the diuell in the last horver; and also helpeth to recouer bodilie health, if it be so expedient for the saluation of the soule.

M. *What effect vvoorcketh the Sacrament of Order?*

S. It giueth vertue and grace to Priests and other ministers of the Church, to be able to doe vvell their duties.

M. *What effect vvoorcketh the Sacrament of Matrimonic?*

S. It giueth vertue and grace to those that be lawfullie ioined together, to liue in matrimonic vvith peace and charitie; and to begett, and bring vp their children in the holy feare of God, to the end they may haue ioy in this life and in the other.

Of Theologicall and Cardinall Vertues.

M. **W**E haue now ended the foure principall parts of the Christian Doctrine, vvhich be the Creede, the Pater noster, the Commaundeméts, and the Sacraments. I vwill now that vve talk, of Vertues and Vices, of some other things vvhich doe help vs much to liue conformable to the vwill of God. Tell me therfore, How manie be the principall Vertues?

S. They be seuen; Three Theologicall, and foure Cardinall.

M. *VVhich be the Theologicall?*

S. Faith, Hope, and Charitie.

M. *VVerfore be they called Theologicall?*

S. Because this vvoord Theologicall signifieth a thing, that regardeth or appertaineth to God.

M. *How doth faith then appertaine to God?*

S. Because it maketh vs beleue all that, vvhich God hath reueiled to the holy Church.

M. *VVherfore doth Hope pertaine to God?*

S. Because it maketh vs put our trust in God, and hope eternall life of him, by meanes of our merites, vvhich yet doe procéede from his grace.

M. *VVhy doth Charitie pertaine to God?*

S. Because it maketh vs loue God aboue all things

things, and our neighbour as our selues, for the loue of God.

M. *Which be the Cardinall vertues?*

S. Prudence, Iustice, Fortitude and Temperāce.

M. *Why be they called Cardinall?*

S. Because they be principall, and as it vvere the fountaines of Good vvoorcks.

M. *Declare vnto me the office of theese vertues?*

S. Prudence maketh vs considerate & vvarie in euerie thing, to the end vve our selues be not deceiued, nor deceiue others. Iustice maketh vs render vnto others, that vvhich is theires. Temperance maketh vs bridle our disordinate desires. Fortitude maketh that vve feare not annie daunger, no nor de-ath it selfe for Gods seruice.



Of the gifts of holy Ghost.

M. **H**ow manie be the gifts of the holy Ghost?

S. They be seuen.

1. Wisdome.
2. Vnderstanding.
3. Counsaile.
4. Fortitude.
5. Knovvlegde.

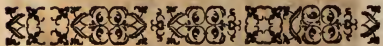
Pietie.

6. Pietie.

7. Feare of God.

M. *Whereto doe theese gifts serue.*

S. They serue for the help of vertues, & to make vs perfect in the vway of God, because through feare vve absteine from sinnes: through Pietie vve are deuoute & obediēt to God; through Knowvledge vve are taught to vnderstand the vvill of God; through Fortitude vve are holpen to put the same in execution; through Counsaile vve are admonished of the deceits of the diuell; through *vnderstanding* vve are eleuated to penetrate the mysteries of faith; through *VVisdome* vve become perfect ordaining all our life, & all our vvorks to the glorie of God, because the vvise man doth knowv the last end, & thereunto doth direct euerie thing.



Of the vvorks of mercie.

M. **H**ow many be the vvorks of mercy of vvich vve shalbe demaunded account in particular at the day of iudgment?

S. They be seuen.

I. To



To give to eat to the hungry.

To



To giue to trincke to the Thirstie.

F

To



To cloth the naked.

IIII.



To harbour pilgrimes.



To visit the sicke.

DOCTRINE.
VI.

83



To visit the imprisoned.

F 3

To



To burie the dead.

M. *Theese be corporall woorks of mercie: be there
anie others spirituall?*

S. There be other seuen that is. I.



I. To geue counsaile to the dout full.



2. To instruct the ignorant.

Toad-

3.



To admonish sinners.

F 5

To com-



To comfort the afflicted.

To par-

5.



To pardon offences.

To pa



To patientlie support those that be
troublesome.

To

7.



To pray God for the quicke and
dead.

of



Of Sinnes.

M. *T*O come nowv to Sinnes, howv manie sorts be there of them?

S. Two, *Original* and *Actuall*, which is afterwards diuided into *Mortal* and *Venial*.

M. *What is Originall sinne?*

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

M. *Howv is this sinne blotted out?*

S. VVith holie Baptisme. And therfore he that dieth without Baptisme goeth to Limbus, and is depriued for euer from the glorie of Heauen.

M. *VVhat is Mortall sinne?*

S. It is that Which we commit against the charitie of God, or of our neighbour. And it is called mortall, because it depriueth the soule of her spirituall life, which is the grace of God.

M. *Howv is this sinne forgiven vs?*

S. VVith holie Baptisme, when a man is baptized in age to haue committed sinne actuallie; or vvith the Sacramento of Penance as hath

hath ben said before. And vvhoe dieth in mortall sinne, goeth to the euerlasting paines of hell.

M. *VVhich is Veniall sinne?*

S. It is that vvhich is not against Charitie, and depriueth not the soule of grace, nor sendeth it to the paines of hell: but neuertheles it displeaseth God, because it is not conformable to his vvill, and it diminisheth the seruour of charitie, And therfore it is needfull to purge it in this vvoorld, or in purgatorie, vvhich is in the other life.



M. *How many be the Capitall sinnes & as it vvwere fountaines of all sinnes?*

S. They be seuen, and to euerie one is opposite a contrarie vertue.

Pride



Pride, to which is contrarie Humilitie.

Couctous.



Conetousnes, to vvhich is contrarie
Liberalitie,

G

Leche



Lecherie, to vvhich is opposite
Chastitie.

Angre,

IIII.



Angre, to vvhich is opposite Patience.



Gloutonie, to vvhich is opposite Ab-
stinence.

Enuie,

VI.



Enuie, to vvhich is opposite brotherlie
loue.

vvill

G ;

Slouth,

A CHRISTIAN
VII.

Slouth, to vvhich is opposite Diligence.

M. Hovv

M. *How manie be the sinnes against the holie Ghost?*

S. They be six.



I. Despaire of Saluation.



Presumption to be saved without
merites.



To impugn the known truth.



Enule at an other mans grace.

Obsti-

5.



Obstination in sinne.

Finall



Finall impenitence.

How

M. *Hovv manie be the sinnes that crie vengeance
in the sight of God?*

S. They be foure. **I.**



VVillfull murder.

Carnall



Carnall sinne against nature.

Oppression

III.



Oppression of the poore.



To defraude woorkmen of their vvages.

Of the



*Of the foure last things , and of
the Rosarie.*

M. **H**ow mannie be the last things of man
which the Scripture calleth last , which
being well considered doe make us ab-
staine from sinne?

S. Foure.



H **Death.**



Death.

II.



Judgment.

H 2

Hell



Hell.

Heaven

IV.



Heaven.

What

M. What exercise haue you to maintain denotion?

S. I saie the Rosarie of our Ladie, and doe meditate the fiftene mysteries of the same, in vvhich is contained the life of our Lord Iesus Christ.

M. Which be the fiftene Mysteries of the Rosarie?

S. There be five ioisfull. 1. The Annuntiation of the Angel, 2. The Visitation of S. Elizabeth, 3. The Natiuitie of our Lord. 4. The Presentation in the Temple. 5. The disputing of the child Iesus with the Doctors.

Other five be sorrowfull.

1. The praier in the garden. 2. The whipping at the pillar. 3. The crowning with thornes. 4. The carying of the Crosse. 5. The crucifying and death of our Saviour.

The last five be glorious.

1. The Resurrection of our Lord. 2. His Ascension. 3. The coming of the holy Ghost. 4. The Assumption of our Ladie. 5. The coronation and exaltation of her aboue all the quires of Angels.

FINIS.

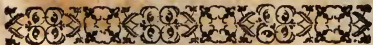
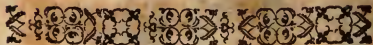




Errata.

Pag. 23. expreslie. but. 25. Father. 38. vaine
41. because. 52. commaund. 53. Two. 56. to.
73. giuen. 75. Wherefore. 76. of the holy,
97. is. 107. in te sight.

*Cetera lector Anglus typographo
Germano ignoscet.*



Augustæ Vindelicorum,
Excudebat Christophorus Mangius.
ANNO M. DC. XIV,

Catechismo del P. Pietro Canisio del
la Comp: di Gesù. in Miris di Dia-
letto Tragnolino stampato
L'Anno 1628.

