



Κατήχηση

THE GREAT CATECHISM

of the

Holy Catholic, Apostolic, and Orthodox Church

TRANSLATED

FROM THE GREEK EDITION PUBLISHED AT ATHENS IN 1857, WITH THE APPROBATION OF THE HOLY SYNOD OF GREECE, AND THE SUBSEQUENT MANUSCRIPT APPROVAL OF THE PATRIARCH OF ANTIOCH.

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Approval of the Greek Edition by the Most Blessed Lord the Patriarch of Antioch, given at Beyrout on the 4th of July A.D. 1866.

HIEROTHEUS of Antioch certifies that this book is received in the Eastern Orthodox Church.

[Place of the Seal.]

Approval of the English translation by the Most Sacred Lord the Bishop of Iona, given in London on Orthodoxy Sunday A.D. 1867.

JULIUS of Iona certifies that this book is received in the Western Orthodox Church.

[Place of the Seal.]

"Wherewithal shall the young cleanse their way? By taking heed thereto according to thy Word."

Ps. cxix. 9.

This book is an abridgment of the Catechism of Platon, Metropolitan of Moscow. The unabridged work, first published in Russian in 1765, was twice translated into English-by Robert Pinkerton in 1814, and by Mr. Potessaro in 1847. A Greek translation of the abridgment was first printed in Vienna, in 1805, by Demetrius Darbaris. It was subsequently revised by S. C. Blastus, and published by him in Athens, under the auspices of the Holy Synod of Greece, in 1851 and 1857. The copy of the Greek Edition of 1857, from which the present translation has been made, bears the autograph approbation of his Holiness the Patriarch of Antioch.

The lucid method of this little book, its conciliatory tone, and, at the same time, the firmness and fervour of its testimony to truth, are among its many excellences. Its simple and unaffected style will be found also, it is hoped, to characterise this translation. The entire agreement of its doctrines with the Holy Scriptures is shown, in the original, by numerous quotations given in full at the foot of the pages, and which may appear in a subsequent English Edition.

May this book become the means of enabling many to know the Orthodox Faith, to understand and appreciate its simplicity, beauty, and harmony, to find in its unchangeable and life-giving truths the repose of their minds, the life of their hearts !

CONTENTS

FIRST PART – Of Natural Religion.

Chapter 1 – Of the existence of God	6
Chapter 2 – Of the divine essence	7
Chapter 3 – Of the worship of God	9

SECOND PART – Of Revealed Religion.

Chapter 1 – Of the gospel faith	12
Chapter 2 – Of the Divine Law	29
Chapter 3 – Of the Lord's Prayer	40

THE GREAT CATECHISM.

The Catechism is a concise instruction teaching us how to know God and to live according to his commandments. In this we are guided by nature itself, and by Divine Revelation : hence the Catechism is to be divided into two parts ; the first treating of Natural, and the second of Revealed Religion. Each of these parts is subdivided into three heads : the first part into those treating of the Existence of God, the Essence of God, and the worship due to Him ; the second into those of the Gospel Faith, the Law of God, and the Lord's Prayer.

THE GREAT CATECHISM : REVISITED.

The Old Catholic Apostolic Church (OCAC) entered into the apostolic succession of the Syriac Orthodox Church of Antioch through Raimond Jules Ferrette and his consecration by Mar Ignatius Peter III. Ferrette, as Bishop of Iona, produced a Euchologion (a prayer book) and a Catechism. The OCAC also contains the Orthodox successions of the Coptic and Russian churches, as well as the Chaldean and Melkite Uniate churches.

It might be seen as disingenuous, or as plagiarism, to administer the services of these other churches. Some may even consider it to be fraudulent. (Private celebrations of their rites cannot, of course, be challenged.) Ferrette lines do exist in other churches, but his Holy Catholic, Apostolic, and Orthodox Church of Iona no longer exists. Those within the OCAC who are interested in Orthodox worship may, it is hoped, find the Euchologion and Catechism to be acceptable options.

The Catechism has been updated to be inclusive of genders and marginalized communities. Copy/paste captured original spellings and punctuation. Historical insights have been added. The freedoms of Liberal Catholicism still exist with the OCAC Orthodox Assembly of Zeirath.

Revd. Dcn. Arthur Martinson, CHA OSP
OCAC – USA – St. Adalbert Home Oratory
June 2023

FIRST PART.

Of natural religion.

CHAPTER I.

Of the existence of God.

We give the name of God to that Being who made us and the whole world, and governs all things in the universe. The Existence of God is demonstrated :

I. From the knowledge of ourselves : for, considering within ourselves that we cannot have created ourselves, we necessarily conclude that there exists a Being who made us and all creatures.

II. From the contemplation of the universe : for, beholding the sun in the daytime, and the moon and stars at night, regularly moving in the heavens ; vegetables and animals created upon the earth for our service and benefit ; and regarding the winds and rains, which contribute to the good temperature of the air and the plenty of the fruits of the earth,—all of which we, with all our powers, can neither bring into existence nor regulate, we conclude that there exists a Being who ordains and governs them all.

III. From the universal consent of all nations upon the subject for every where, amongst all nations, even the most barbarous and savage, altars were to be seen, with sacrifices smoking upon them ; and so strong is the innate sense in man that there is a God, that they chose rather to worship sticks and stones in the place of God , than suppose that there was no God.

IV. From the internal conviction of our conscience : for, when we do good , conscience approves us; but when we do evil, it reproaches us, and thus convinces us that there exists a Being, intelligent and righteous, who will discriminate good from evil, and reward the one and punish the other.

V. From that desire of a supreme good, and of perfect happiness, which is

implanted within us : for our desires are ever seeking to enjoy whatsoever is good ; and this desire is so intense, that nothing which this world affords can completely gratify it ; and consequently, for the perfect gratification of our desires, there is a necessity for a supreme good, and this good is God. Whence it follows that atheism that is, the belief that there is no God is opposed to human nature itself.

CHAPTER II.

Of the divine essence.

Having obtained the knowledge of the existence of God, it is necessary to inquire what sort of Being God is ; for upon the knowledge of the essence of God depends the knowledge of his divine perfections.

I. God is the Supreme Being, subject to none ; He exists of Himself; and cannot but exist.

1. Since God is the Supreme Being, subject to none, it follows :

a. That God is One ; for no other being is superior or like unto Him. Whence polytheism is entirely inconsistent with the notion we have of God ;

b. That this one and only God is independent, and upon Him all creatures and things depend.

2. Since God exists of Himself, it follows that He does not derive origin from anything ; accordingly God is unoriginate, and from Him all other beings have their origin.

3. Since God cannot but exist, it follows that He is without end, and eternal. That which is eternal must be immaterial, incorporeal, and immortal ; consequently a most pure Spirit, and therefore rational, omniscient, all-wise, entirely free, entirely good, most just, most holy, omnipotent. From all this we necessarily conclude that He is infinitely perfect, most Blessed, and the Supreme Lord of all creation.

II. God made this universe, and all things that are in it, from nothing. They, therefore, are in error who maintain that the world consists of a certain eternal material substance ; for if this material be eternal, it must subsist of itself, and cannot depend upon any thing, nor can it have been made by any thing else ; consequently it must have the attributes of God. But inasmuch as we cannot admit of any rational creature, and still less of any irrational matter devoid of sense or thought, that it is capable of making itself, we conclude that before it was made it was naught : wherefore both matter itself, as well as all creation, was brought out of nothing. So before the formation of the universe there existed nothing but God.

III. God created this world, not of necessity, but of his own will, that He might make it a partaker of his own goodness ; for since God, being entirely and supremely perfect from all eternity, had no need of any creature, it follows that He did not create the world out of necessity, but of his own free will, that He might make it a partaker of his own goodness. Now this participation in the Divine goodness consists in the communication of certain perfections, in that measure in which creation is capable of receiving them. And the perfections of creatures are communicated to them by God in such combinations as that they shall mutually serve one another, and each one harmoniously contribute to the maintenance and preservation of all.

IV. God created us, and made us the most abundant partaker of his goodness ; for He made us in his own image and likeness. The image and likeness of God consists in a similarity to the Divine perfections. Thus, God has an intellect ; so also we received intellect from Him. God out of his own Nature chooses only that which is good, and hates evil ; so also in us there is implanted a desire of what is good, and an aversion from evil.

V. God has given us an immortal soul. Entering into ourselves, we are conscious that there is a something within us which differs from the body, and has the power of knowing itself and other things. This is called the soul. And it is immortal, inasmuch as it is incorporeal ; whilst the body, subject to death, cannot be either the intellect or the will, both of which manifest themselves in our soul.

VI. God, having created the world and humanity, exercises a Providence over

them, preserving the existence and powers of all creatures, and most wisely directing all things to the best ends. The Providence of God over the universe consists in this : that He preserves the existence and powers of all creatures ; for God has willed that each of his creatures shall possess its own existence and powers of action ; but if this good will of God were to cease, then, in the twinkling of an eye, all things would sink into nothing. Hence nothing in the world takes place by chance or accident ; that is to say, nothing occurs without the Divine will. And, since God has harmoniously combined all things in such a manner as that one shall serve another, and this common and mutual subservience can be called the Best End, hence it follows that God directs all things in this world towards the best end.

VII. God exercises a particular Providence over us ; for He ordains all things for our advantage. We perceive that all things in this world, mutually combined and connected as they are, tend to one certain effect : this is the case with the sun, moon, and stars ; the earth and the sea ; waters, wind , and rain. All of these act, not so much for their own or their mutual benefit, as for our advantage according to our different requirements. And besides this, God shows us numerous means for our guidance in virtue, at one time deterring us from evil by means of fear ; at another, attracting us to good by rewards : and in other innumerable ways directing our acts and our faculties to a good end ; and hence it necessarily follows that God exercises a special Providence over us.

CHAPTER III.

Of the worship of God.

Divine worship is the expression of our subjection to God ; it is internal and external. Internal worship is the expression of our subjection before God with the whole heart and soul ; it consists in love towards God, in fear of Him, in the glorification of his name, in the recognition of our weakness and corruption, and in calling upon Him for help. External worship implies the expression of this subjection by external signs ; to this pertain adoration, the reading of prayers, the hearing of instruction, contrition in confession, joyfulness of countenance in thanksgiving, the frequentation of the temple, abstaining from

all evil, such as drunkenness and the like. And this inward and outward expression of our subjection to God may fitly be called a perfect worship .

I. We ought to offer supreme worship to God on account of his Divine existence, and on account of his Divine perfections ; for having a full persuasion that God is one, and that He alone is without beginning, without end, and eternal, we ought to conform all our thoughts and works to his will, and adore Him as the Supreme Being.

1. God being the highest and most perfect good, our hearts should adhere to Him with the utmost steadfastness, and seek to be united to Him.
2. God being a just and impartial Judge, we should take the greatest heed lest, by transgressing his eternal law , we incur his righteous anger.
3. As He is all-holy, we should mention his name with the greatest reverence, and take care not to say or do any thing whereby his glory may be obscured before others. Thus our motives to Divine worship are founded upon the doctrines of the existence of God, and of his Divine perfections.

II. We should worship God as our Maker and Provider, on account of his creation of the world, and of his Divine Providence over it ; for, considering the order and harmony of the universe, with the various animals and fruits of the earth therein ; and observing how all of them, so wisely created by God, conduce to our preservation and nourishment ; we become profoundly sensible that it is our duty to thank God for his benefits.

III. We ought, moreover, to worship God on account of a retribution ; because the righteousness and holiness of God constantly demand the rejection of whoever scorns to pay Him worship , or transgresses his holy will ; in the same way as his justice seeks to love and reward those who honour and worship Him.

1. This retribution takes place in this life ; consisting in the approval of our conscience, and our deriving gratification therefrom when we do any thing good before God.

2. We also expect retribution after death, in the life to come. This consists in our eternal happiness, if we regulate all our actions by the Divine will. For it is well known that pious and virtuous men, though they have the internal approval of their consciences, yet are far from always receiving their just recompense in this life, but rather are persecuted and subject to many afflictions; whilst, on the other hand, ungodly men not seldom pass their days in all sorts of pleasures and enjoyments. Now all this takes place in accordance with the all-wise provision of God. And since, as we have before said, virtue cannot remain unacknowledged, that is, without recompense; and virtue is not always rewarded according to its desert here below; it follows that there must be another life after death, in which the virtuous are to receive their recompense.

SECOND PART.

Of revealed religion.

When man began to transgress the natural law of God, that is to say, fell into improper inclinations and habits ; into injustice, guile, deceit, slander, and most shameful passions of the flesh ; into drunkenness, avarice, pride, hatred, envy, and other abominable evils ; and, contaminated by these blemishes, ceased to be able, at least by his own powers, to find sufficient means of propitiating God ; —then it was that God, not willing to leave man in the extremity of despair and complete ruin, revealed to him a way of salvation, which we revere under the name of Divine Revelation. In Divine Revelation is contained what we ought to believe, what we ought to do , and what we ought to seek from God . And thus from Divine Revelation we learn the Gospel Faith, the Divine Law, and the Lord's Prayer.

CHAPTER I.

Of the gospel faith.

Faith is the reception of the Gospel with the whole heart and soul.

I. The doctrine of the Faith is contained in Holy Scripture. Holy Scripture is divided into the **Hebrew Bible** and New Testament. The **Hebrew Bible** contains the Law, which prepared man for the perfect reception of the Gospel faith. The New Testament, revealing the fulfilment of the prophecies and types, announces to us the great loving kindness of God, which He has vouchsafed to us in the death of Jesus Christ. And the **Hebrew Bible** having been written by the Prophets , and the New Testament by the Apostles, through the Holy Ghost, both the one and the other are together called Holy Scripture.

II. The doctrine of the faith is concisely summed up in the Symbol of faith, which was compiled by the three hundred and eighteen holy Fathers of the first General Council, which was held at Nicaea in the year 325. This Symbol is divided into twelve articles, in the following manner :

1. I believe in One God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.
2. And in One Lord Jesus Christ, the only begotten Son of God ; begotten of his Father before all worlds ; Light of Light, very God of very God, begotten, not made, being of one essence with the Father ; by whom all things were made ;
3. Who for us **all**, and for our salvation, came down from heaven ; and was incarnate by the Holy Ghost of the Virgin Mary, and was made man ;
4. And was crucified also for us under Pontius Pilate ; he suffered , and was buried ;
5. And the third day He rose again according to the Scriptures ;
6. And ascended into heaven, and sitteth on the right hand of the Father ;
7. And He shall come again with glory to judge both the quick and the dead ; whose kingdom shall have no end.
8. And in the Holy Ghost, the Lord and Giver of life ; who proceedeth from the Father ; who with the Father and the Son together is worshiped and glorified ; who spake by the Prophets.
9. In one holy Catholic and Apostolic Church.
10. I acknowledge one Baptism for the remission. of sins,
11. I look for the resurrection of the dead,
12. And the life of the world to come. Amen .

THE FIRST ARTICLE OF THE SYMBOL OF FAITH declares :

a. That God is one in essence, but in three persons, the Father, the Son, and the Holy Ghost ; that is, the Father is God, the Son God , and the Holy Ghost God, yet are there not three Gods but one God, who is therefore called Holy Trinity. And the first Person of the Holy Trinity is God the Father.

b. God is the Supreme Being ; He is eternal, a most pure spirit, omniscient, all-wise, omnipotent, omnipresent, all-holy, true, super-excellent, all-merciful, most just, rewarder of the good, and punisher of the wicked.

c. God, by the power of his Word, made in six days all things visible and invisible ; that is to say, heaven and earth, spirits and man.

On the first day, God made the heaven and the earth out of nothing ; that is to say, all the material of which this world is constituted. He also commanded that there should be light. And He called the light day, and the darkness night.

On the second day, God made the firmament ; that is to say, the vast expanse which we behold extending from earth to heaven, which contains the clouds and vapours above the earth.

On the third day, God separated the earth from the water ; and thus seas and lakes appeared, and the rivers and streams began to flow. And the earth, separated from the water, was adorned with various trees, flowers, and herbs.

On the fourth day, God made the sun, moon , and stars, in the order in which we find them to this hour, so that they might give light to man, day and night, and indicate the different seasons.

On the fifth day, by the power of the Word of God, the fishes appeared, which swim in the waters, and the birds, which fly in the air.

On the sixth day, God made the beasts, reptiles, and all terrestrial animals ; and, last of all , humanity.

d. God having created the world and people, exercises a Providence over them, so as to preserve the existence and powers of all creatures. We perceive that inanimate things are maintained in their proper order in the universe ; for instance, the sun, moon, and stars, and the earth ; for as they were created **billions** of years ago, so we behold them to this hour; so that, through Divine Providence, to night succeeds day ; to spring, summer ; to summer, autumn ; and to autumn, winter. But to animate things, God has not only given powers of action and of propagating their kind, but has provided all things necessary for the maintenance of their life, ordering that the earth shall bring forth such vegetables as shall conduce to the sustenance of us and all other

living things. He has made every creature for the service and benefit of the rest, so that herbs are available for the use of cattle, and cattle and other animals for that of people. The first man was Adam, whose body God formed from the earth, and endowed it with an immortal soul. God also made woman as a helpmate for him ; and she was called Eve by Adam ; God having formed her from one of the ribs of Adam whilst he slept.

Adam and Eve were created in the image and likeness of God ; that is to say, their souls were holy, pure, just, and sinless ; God placed them in Paradise, and ordered them not to eat of the forbidden fruit, lest they should die. But they both broke the Divine command ; and, through their transgression , not only they, but through them all their posterity, have become liable to temporal and eternal death, and different spiritual and bodily ailments.

Nevertheless God , in his tender mercy and love for the human race, which was destined by its creation for eternal happiness, did not will to condemn us to eternal death, but immediately after the fall promised to send a deliverer, concerning whom the prophets afterwards predicted on different occasions ; so that when people saw the promised Redeemer, they might receive Him with joy, and that they who believed on Him might have eternal life.

THE SECOND ARTICLE OF THE SYMBOL OF FAITH assures us that the second Person of the Holy Trinity, God the Son, was not created, but was from all eternity begotten of the Father, and is one essence with Him in the Godhead. He is everywhere present, omniscient, omnipotent ; and being true God by his essence, He, together with the Father, created the universe. He is called Lord.

FROM THE THIRD ARTICLE OF THE SYMBOL OF FAITH we learn that the Son of God, in his mercy for us sinners, came upon the earth, was born by the Holy Ghost of the Virgin Mary, assumed human flesh, and became a perfect man, sin only except. From the hour of his becoming man He was called JESUS, which means Saviour, or Redeemer ; for He saved the human race from eternal death. And He is named Christ, that is, anointed of God, the Messiah promised to us ; for He , as a King and a Man, is filled with the most special gifts of the Holy Ghost ; and on this account we who believe in Christ receive the name of Christians. He is also called our Mediator, for this reason, that He reconciled to God the human race, which, by the transgression of his command, was subject to his eternal anger. None other could undertake this mediation for the reconciling of man with God—a work so great and sublime- but one only, the

Son of God ; for, having once transgressed the command of the infinite and eternal Being, we thereby became ever afterwards a perpetual and everlasting transgressor ; whence it was necessary that the Being who was to take away sin, and as man reconcile us with God, should be Himself sinless and eternal : for a corrupt creature subject to infirmities cannot by any means cancel its own errors, or propitiate to all eternity that God whom it has offended . Neither can any other creature, itself imperfect and transitory, completely and eternally establish our atonement with God, give us the adoption as children, cleanse us from our sins before God, or assure us of his perfect and everlasting mediation with God : none can do this but the Son of God alone, who, being eternal God, and having become perfect Man, exercises an unceasing mediation ; and it is through his mediation that we receive the complete and everlasting forgiveness of our sins. Now it was fitting that the Son of God . should become man :

- a. That He might be appointed by his heavenly Father our Mediator and Security in the work of redemption, as much as if He were nothing but man, whose form He had assumed ; but that He might do this, it was impossible but that He should assume human flesh ;
- b. That He might the easier draw us to Himself through the manifestation of his presence with us, and might announce to us, with his own mouth, the will of his heavenly Father, and the way of salvation ;
- c. That He might perfectly fulfil the law, and by this means not only obliterate our transgression thereof, but by his most holy life might leave us a rule for all our actions, which we must follow if we wish to be saved ;
- d. That He might die, and satisfy the divine justice by his death, deliver us from the punishment which we have deserved, and procure eternal life for us.

The assumption of human nature by the Son of God took place many ages after the fall of the first couple. Our divine Redeemer did not will to appear in flesh immediately after the fall, but prepared the way for Himself by the natural and written law, by the prophets, by different punishments upon transgressors, by various rewards bestowed upon the righteous, and by many promises. But when, in spite of all this, the human race fell deeper into wickedness, and the evil of sin had spread into the whole world, and there was no hope of salvation except by means of divine help, then, indeed, the

fulness of time appointed by the eternal counsel of God having come, at last He, whom God had anciently spoken of by the prophets, appeared amongst men in the person of his only begotten Son. Now this advent of the Saviour after the lapse of so many ages, does not throw the least doubt upon the salvation of the holy elect who lived before the coming of Christ ; for, as we believe in the Saviour who has come, so they believed in a Redeemer who was to come, and their faith did not differ from ours ; and on this account the Apostle Paul not only calls Abraham faithful, but sets him forth as an example for all who wish to be justified by faith.

Inasmuch as for a reconciliation it is usual for there to be a treaty, the Son of God , our Mediator, whilst dwelling with us upon earth, was pleased to reveal to us that God is ready to forgive us our sins if we sincerely repent of them ; and hence the Son of God, in order that He might show to us the means of our reconciliation with God, announced to us his holy will, and preached repentance and true religion . He taught us to worship God with our whole heart and soul, to believe in Him, Jesus Christ, as in one sent from God, to ask for all things in the name of God, and to keep ourselves from all sin. Moreover, Jesus explained to us in what the true happiness consists. He taught us by his own example how we should love our neighbour, and even our enemies, and do good to them and pray for them . And all his teaching, in itself worthy of all reception, He confirmed by wonderful miracles which manifestly revealed his divinity, so that all who heard Him said with inexpressible admiration that such a person had never appeared on earth before.

FROM THE FOURTH ARTICLE OF THE SYMBOL OF FAITH We learn that Jesus Christ, the Son of God, in order that He might show the utmost love for us, and cleanse us from our sins, fulfilled the mystery of our Redemption. On the day in which He was betrayed into the hands of the Jews, Christ ate of the Passover with his disciples, and instituted the Mystery of the Communion. After this He was sold to the Jews by the apostle Judas Iscariot. The Jews accused Jesus of saying that He could destroy the Temple at Jerusalem, and restore it as it was in three days, and that He was Son of God, and King of the Jews ; for this He was subjected to punishment by the Jews , under Pilate, Roman Procurator in Judaea, and nailed by them **[the Romans]** upon the cross. In the evening of the day of his crucifixion, which was the preparation-day or Friday, He was taken down from the cross by Joseph of Arimathaea and Nicodemus, and placed in a new tomb. The burial of our

Saviour shows that He really died . From this article we ought further to understand that Christ underwent suffering and death, not as God , but as man ; and that though He had no sin, He was pleased to give Himself up to suffering and death on the cross, so that He might procure for us the salvation of our souls ; which consists in our firm hope in God, our reconciliation with Him, and the full assurance that He loves us. Now, since Christ, who is without spot, in pure love for the human race submitted to suffering and death, we Christians who bear his name should imitate his example, and take care that if we suffer it be not for our own faults ; for we should submit to the slanders and reviling which often come upon us even although we fulfil our duty, and lead a pious life, without murmuring, but rather with joy ; so that, bearing them all without deserving them, we may the nearer approach to the blameless and holy life of our Saviour.

[It must be noted that Christ is crucified after the Passover in the synoptic gospels of Luke, Mark, and Matthew, while in the gospel of John, Christ is crucified before the Passover.]

THE FIFTH ARTICLE OF THE SYMBOL OF FAITH shows us how Jesus Christ, the Son of God, arose from the tomb by the power of his Godhead, on the third day after his death, that is, on the first day of the week, which is now called the Lord's Day by Christians ; and thus fulfilled the prophecies of the ***Hebrew Bible*** and his own prediction about his Resurrection , and showed that He is our true Saviour sent from God, and our hope in Him is firm and sure. Upon this Resurrection of Christ the hope of our own resurrection is grounded.

FROM THE SIXTH ARTICLE OF THE SYMBOL OF FAITH We learn that Jesus Christ, the Son of God, appeared after his Resurrection to his apostles and to many others, convincing them that He had truly arisen. He also gave to his disciples his saving doctrine concerning their apostolic mission and the preaching of the Gospel, promising to send them the Holy Ghost to teach them the whole truth. And after remaining upon earth for forty days, He ascended with his body to his Father in heaven, where He sits at the Father's right hand , that is, He received that divine power and glory which were his own from all eternity, but which, when He was on earth, were hidden from man by the veil of humanity.

THE SEVENTH ARTICLE OF THE SYMBOL OF FAITH enjoins us to believe that Jesus Christ, the Son of God, according to his promise, will come again with

glory upon the earth , as Judge and King, to judge both the living and the dead; that is to say, kings, and rulers , and priests, rich and poor, small and great, and all people in common, of every rank and condition, according to their works. Christ will not judge us as the judges of this world do ; for, inasmuch as they do not see all things , and, therefore, do not know our thoughts, they judge only our words and actions ; whilst Christ, as a judge who knows all things, will judge us not only concerning grievous and manifest sins- such as infidelity, blasphemy towards God , and the like-but also concerning every evil thought. But as to when the second coming of Christ shall take place, God has nowhere revealed to us in the Holy Scriptures ; to this effect, no doubt, that, not knowing the time of that awful day of judgment, we should always be found pure and blameless in our works. The Lord thus does not neglect to come, but only waits that we may be cleansed from our sins and may repent.

THE EIGHTH ARTICLE OF THE SYMBOL OF FAITH contains the doctrine about the Holy Ghost, the third Person of the Holy Trinity ; concerning whom we should believe that He proceedeth incomprehensibly from the Father, and is true God, honoured and glorified in one inseparable worship and adoration with the Father and the Son, by whom the prophets prophesied and the apostles preached the Gospel ; and that He gives spiritual life to the faithful in the Church of Christ ; that is to say, He renews and increases in us the saving grace of God , He enlightens our minds, and directs our will to what is good . This spiritual sanctification, which is our revival, is a power of God attributed to the third Person of the Blessed Trinity, who is, therefore, called Holy Spirit, Lord, Giver of Life. And this divine grace springs from God the Father Himself; it was purchased for us by God the Son, and is received from the Holy Ghost. Being sanctified thereby, we receive an increased power and ability to preserve godliness, and to retain in ourselves the love and goodness of God unto our death. But although the Lord is the cause of this our vivification, yet He influences us by it as rational creatures ; that is to say, He bestows this sanctifying power upon all of us, but He leaves to every one the choice of receiving it or not. And in order to receive this sanctification, we ought to subject our carnal affections to reason , which is often overcome by the passions. That we may conquer our passions -which is what Christ expects from us all- the cooperation of divine grace is necessary. If any one wishes to discover whether divine grace abides in them, and whether they are sanctified by the Holy Ghost, they should examine whether they possess in their soul

love, joy, peace, long-suffering, goodness, holiness, faith, meekness, and temperance ; that is to say, whether they live peacefully, lovingly, and forbearingly, and enjoys peace of conscience, assists a neighbour in their necessity, has faith and trust in God, and whether they are pious and abstain from all sin and wickedness. These are the unerring signs of the indwelling of the Holy Ghost in a man. And if any one does not experience these signs in their soul, the grace of God's Spirit does not dwell in them.

As for the means whereby we receive sanctification, the first is the Word of God. This announces to us what we should do, and what we should not do ; in whom we should believe, and what we should hope for. If, then, we desire to become worthy of sanctification, we should hear and read the Word of God :

- a. That we may be guided by it into the true faith of Christ ;
- b. That we may learn therein the will of God, which prescribes our actions ;
- c. That we may have comfort in our troubles and adversities ;
- d. That we may follow the examples of holy people where we find in it. When we exercise ourselves in the Holy Scriptures in this manner, we are greatly strengthened in our advance to spiritual sanctification and renewal of life.

The second means for the sanctification of our souls is a right participation in the mysteries, or sacred rites, ordained in the Church of Christ.

The mysteries, or sacred rites, are those means by which, under visible signs, the invisible grace of God is given to believers. When any man comes to God, it is proper that he should show his inward conversion by certain visible signs ; and in the same way God also, in order that He may the better assure us of the unfailing fulfilment of his promises, confirms them by certain external signs. No one should, however, suppose from this that, without these sensible signs, God would be unable to know our conversion, to assure us of the fulfilment of his promises, or to receive us into the covenant of his grace. God forbid ! He only acts thus for the better confirmation of his Church ; for, since man consists not only of a soul, but also of a body , and whatever falls under the senses produces a more powerful impression on our minds ; and since the Church is a visible community on earth ; the Lord -wisely providing for our salvation- was pleased to ordain certain rites, by the observance of which

we may confess and certify our faith before all people, be more strongly convinced of the promises of God, while, by these outward signs, we are more closely bound together, and the Church is more plainly distinguished from all other communities. Furthermore, the Church calls these rites Mysteries, because we see one thing in them, and believe in something else ; for instance, in Baptism, we see that the body is washed in water, but we believe that the soul is washed from sins therein by the Holy Ghost.

Our Church has seven mysteries : Baptism, Chrism, the Holy Communion , Penitence, Priesthood , Wedlock, and Prayer- oil. Two of these -namely, Baptism and the Eucharist, or Communion- are the chief and distinguishing mysteries of the New Testament ; of the rest, every Christian receives the Chrism and Penitence ; but Priesthood, Wedlock, and Prayer-oil are not necessary for all.

Of Baptism.

Baptism is a mystery by which, when the body is washed in water, the soul of the believer is cleansed from sins by the Blood of Christ.

This mystery was ordained by Christ himself, in the command which He gave his disciples. The person to be baptised is plunged into the water, and the minister of Christ —that is, the priest- says the words, " The servant of God is baptised in the name of the Father, and of the Son, and of the Holy Ghost." And by means of this visible act they invisibly receive salvation of the soul, according to the promise of Christ.

[Acceptable methods of baptism are immersion, pouring, and sprinkling.]

The benefits of holy Baptism are twofold :

a. External, which consist in this : that the baptized person becomes a sharer in the privileges which distinguish Christians from those of every other religion. These privileges are chiefly, love for all people, meekness and forbearance to be extended to all ; since Christians are obliged to love even their enemies. Whence it is most evident what a great benefit to the human race is Christianity , into which we enter by holy Baptism .

b. The internal benefits of holy Baptism are these : that, through Christ the

Saviour, the baptized person becomes entitled to the grace and mercy of God ; that is to say, they are washed from all their sins by the Blood of Christ ; for our heavenly Father forgives the sins of those who are baptized with faith, for the merits of Christ our Mediator. The person baptized is received into the covenant of God ; that is, they vow to God to consecrate the remainder of their life to holy service ; which is shown by being baptized in the name of the Father, and of the Son, and of the Holy Ghost.

And on account of this, they receive the right of inheritance of the kingdom of heaven ; for whoever does not receive holy Baptism has no hope of salvation, inasmuch as they do not believe in the name of the only-begotten Son of God . For the enjoyment of these benefits, which come to us from holy Baptism, it is necessary that they who come to be baptized should, if they be old enough, be properly taught the Gospel Faith. At the baptism of infants, in the place of their faith, the faith of their parents and sponsors who bring them suffices and will avail : it is, however, necessary that immediately when they come to age of discretion they should be taught the Gospel Faith, that they may duly persevere in the call which they received to be members of the Church of Christ. But if any one after Baptism deny the faith of Christ -that is, if they do not live as they promised God in Baptism- such a one will not enjoy the eternal benefits which holy Baptism might have conferred ; inasmuch as Christ has said, " Whosoever believeth and is baptized shall be saved," but they that believeth not, and does not keep the commandments of God, even if they be baptized, will be condemned.

Of Chrism.

The Chrism is a mystery by which, when the members of the body are anointed with chrism, there is poured forth upon the baptized person a spiritual unction; that is to say, the gifts of the Holy Ghost.

This mystery is accomplished immediately after Baptism, by the servant of Christ ; who, anointing with chrism the principal members of the body, says these words : " THE SEAL OF THE GIFT OF THE HOLY GHOST." By means of this sacred ordinance the Holy Ghost comes upon the baptized person, and seals — that is, confirms- them in the grace which they received at his Baptism ; just as He came upon the disciples of Jesus Christ ; and as the disciples themselves put their hands after Baptism on the believers, and by this laying on of the hands of the Apostles, those that were baptized received the Holy Ghost.

Of Eucharist.

The Eucharist, or Communion, is a mystery in which the believer, under the form of bread, receives the Body itself of Christ ; and under the form of wine, the Blood itself of Christ ; for the remission of sins, and unto eternal life.

This mystery was ordained by our Saviour Christ Himself, in the following manner, as the Apostle Paul writes (1 Cor. xi. 23-27) : "The Lord Jesus the same night in which He was betrayed took bread : and when He had given thanks, He brake it, and said, Take, eat : this is my body, which is broken for you: this do in remembrance of Me. After the same manner also He took the cup, when He had supped, saying, This cup is the new testament in my blood : this do ye, as oft as ye drink it, in remembrance of Me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come."

The ordinance of this mystery is common to all the Church ; for the commandment of the Saviour, "Do this in remembrance of Me," which was given to the disciples, is common to all Christians ; especially since our Saviour distinctly announced that this sacred act will be celebrated in his Church until his coming to judge the quick and dead. From hence it is manifest that the Church of Christ should not celebrate this mystery in any other manner than that in which it was celebrated by her Head and Master, the Lord Jesus Christ. He took bread into his pure hands, and likewise the cup with wine, and having prayed He blessed, and gave thanks to his heavenly Father ; then breaking the bread into pieces, He gave to his disciples ; and in the same manner He commanded them all to partake of the cup. Our orthodox Church proceeds in exactly the same way without alteration.

Consequently, every true Christian ought to be persuaded that in this sublime mystery one does not receive simple bread and simple wine ; but that, under the form of the hallowed bread , one receives the true Body itself of Christ, which was offered as a sacrifice upon the Cross for our salvation, and , like bread, was broken by many sufferings ; and that, under the form of the hallowed wine , one receives the true Blood itself of Christ, which was poured forth from his pure side, and became the propitiation for all our sins. For when He gave the bread to his disciples the Lord said : " This is my Body ;" and giving the wine He said, " This is my Blood." The motive which the Saviour had in instituting this mystery is clearly shown us by the Evangelists and the Apostle

Paul ; namely, that we might be reminded in this sacred rite of all his benefits, and the love which He showed in our Redemption, and that it is through his death that we are vouchsafed the tender mercy of God and eternal life.

Considering the greatness of this benefit of Christ, every Christian ought frequently to receive this mystery. The Christians of the early Church partook of this spiritual food every week, and the Liturgy was never celebrated without there being some to communicate . At a later period, they at least approached this mystery on the principal feasts. We, on our part, ought also to imitate their pious example, so that the infrequency of our communions may not be a sign of the coldness of our hearts towards Christ.

The benefits whereof we are partakers in the holy Communion are these :

- a. Through the Communion we become one spirit with the Lord ;
- b. Through the Communion we receive the forgiveness of our sins, and the right of inheritance of eternal life.

But for the spiritual food of the mystic Supper, a previous preparation is necessary. This preparation, according to the teaching of the Apostle, consists in self-examination ; that is, in the scrutiny of ourselves, how we have passed our life, whether we have been solicitous about our salvation , and whether we have performed the duties which we vowed to do at our baptism . And if we find ourselves guilty in many things, we ought to cleanse ourselves from our sins by repentance and sincere confession to the priest ; for if any one approaches this mystery out of custom merely, or from hypocrisy, without a previous preparation, they will the rather bring the divine anger upon themselves, as despising the holy things of the Lord.

Of Penitence.

Penitence is a mystery, through which the believer, knowing their sins, and having a firm trust in the mercies of Jesus Christ, receives the forgiveness of sins from God through the priest.

No one is without sin ; but if any one sin after being washed from his sins in Baptism, they have no other means of obtaining the divine grace and tender mercy, but penitence. Now, a true penitence requires one to –

- a. To know their sins, and accuse themselves of them before God ;
- b. To reckon on the tender mercy of God, which will not cast off a repentant sinner ;
- c. Firmly to believe that our Saviour Jesus Christ died for us, and through his death purchased the tender mercy of his heavenly Father for all who place their entire hope in his salvation ;
- d. To resolve to live more uprightly and circumspectly for the future ;

This penitence ought to be expressed before the minister of Christ, chiefly for these reasons :

- a. That the penitent may receive instruction and spiritual counsel, for encouragement in future reformation.
- b. That the minister may announce to the penitent the forgiveness of sins in the name of Jesus Christ, and assure them out of the Gospel that they have hope of salvation through the tender mercy of God.

Of Priesthood (Holy Orders).

[Women, men, celibates and non-celibates, and LGBTQQIA may be ordained in the minor orders, the diaconate, the presbytery, the episcopacy in the Old Catholic Apostolic Church.]

Priesthood is a mystery in which the Holy Ghost, by the hands of his ministers, ordains them that be rightly chosen to celebrate the mysteries and feed the flock of Christ.

In the Church, as a well-regulated community, there is a hierarchy ; that is, an ecclesiastical government, constituted of the ecclesiastical presidents and rulers. The flock elect these spiritual rulers, and by this means the Lord Himself chooses the fit person. It is required, however, of one who is selected for this exalted work, that they be, firstly, of blameless life ; and secondly, apt to teach : for, according to the instruction of Paul (1 Tim. iv. 12) , a pastor should " be an example of the believers in word, in conversation, in charity , in spirit, in faith, in purity ;" and (2 Tim. iv. 2) " preach the word, be instant in

season, out of season, reprove, rebuke, exhort, with all long-suffering and doctrine." After this election the ordination of priests is performed by the superior pastors of the Church, that is, the bishops ; that of bishops by other bishops. This ordination is effected by the invocation of the Holy Ghost, and the laying on of hands, at the time of assembly of the Church ; which confirms the election by the exclamation, "They are worthy." This ordination, effected by the imposition of hands, has its origin from the Apostles themselves, from whom it has been handed down from one to another, and come to us. Thus it is written in the Acts of the Apostles (xiv. 23) , " And when they had ordained to them elders in every church, and had prayed with fasting, they commended them to the Lord ."

Of Wedlock.

[Same-sex marriage is permitted in the OCAC, if the secular government allows it. A same-sex blessing can occur even in the face of government or local, secular restrictions.]

Wedlock is a mystery in which the minister of the Church crowns two persons to be united, and prays for the divine blessing upon them.

In this sacred ordinance there must be two persons, who, with a mutual agreement to love one another, enter into lawful wedlock. For which purpose they come into the church, so that their mutual union may receive confirmation from the presence of others. The minister of the church crowns them, and with all the Church beseeches God to grant them love, peace, and the blessing of children. And thus, by means of this ceremony, the bond becomes closer, as being confirmed before the altar of the Lord. This yoke can only be entered into between two people; for the Christian law does not by any means admit of polygamy. The intention and end of wedlock is the preservation of love, often with the procreation of children. And they ought both to keep their marriage-bed blameless, and live together (until death separates them).

Of Prayer-oil.

Prayer-oil is a mystery, in which the minister of the Church, anointing the sick person with oil, prays God to alleviate malady and forgive sins. This sacred ordinance is founded upon the following words of the Apostle James (v. 14,

15) : " Is any sick among you ? let them call for the elders of the Church, and let the elders pray over them, anointing them with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise them up ; and if they have committed sins, they shall be forgiven."

THE NINTH ARTICLE OF THE SYMBOL OF FAITH treats of one holy Catholic and Apostolic Church. The assembly of true Christians is called the Church, and it has one head - Christ. It is called one , for there is one God, one faith, one foundation of the faith, and one head of the Church -namely, Christ- one way of salvation, and one hope for all. The Church is called holy, for all true believers are sanctified and redeemed by the blood of Christ. It is also called Catholic, or Universal ; and by this we should understand the unity of all true Christians, although they may be scattered throughout the whole world : for the true believer, in whatever place or time they may live, belongs to the congregation of the Catholic Church of Christ; inasmuch as they are governed by one and the same law of the Gospel as all the others, and runs to one and the same happy end. The Church is called Apostolic, because it keeps immovably the doctrine of the Apostles, and, consequently, that of the Prophets also, with which it agrees : upon which doctrine true Christians are founded .

The bishops, pastors, and teachers of the Church of Christ are the ministers of God, stewards of the mysteries of Christ, and overseers of Christ's flock, appointed by the Holy Ghost to feed the Church of Christ.

THE TENTH ARTICLE OF THE SYMBOL OF FAITH relates to the forgiveness of sins ; that is, to our justification before God. Now this is effected :

a. By faith in Jesus Christ our Saviour, who by his own blood cleansed us from all sin. To this cleansing of our sins there contribute Holy Baptism, The Eucharist, that is , Holy Communion, Penitence.

b. Our justification is to be effected by good works also ; which consist in the fulfilment of the law of God.

FROM THE ELEVENTH ARTICLE OF THE SYMBOL OF FAITH we are assured that the resurrection of the dead will undoubtedly take place. The dead and the living will appear before God, and receive sentence according to their works. Since, in the conflict of religion, we exercise not only the soul but also the

body, therefore, although the body is separated from the soul by death, and then perishes, yet it will rise again at the Day of Judgment, and again be united to the soul, so that we, with the whole of his nature, will be either entirely happy or fearfully tormented. The Lord Jesus Christ, as He was the beginner, so will He be the consummation of our resurrection. But not only will the good rise again, but the wicked also ; the faithful and the faithless. As to the manner in which the resurrection of bodies will take place after they have decayed and become mere dust, this cannot be understood by our human reason. If God was able to bring all things into being out of nothing, it cannot be impossible for Him to restore that which is corrupted to its original form. And, therefore, the Apostle Paul rebukes the foolishness of those who dare to gainsay this truth. This general resurrection will take place at the same time as the second coming of Christ. All those who remain alive at that time will not die, but will experience an unexpected and wonderful change.

THE TWELFTH ARTICLE OF THE SYMBOL OF FAITH announces to us that all men will receive from God eternal life, and eternal retribution , according to their works ; that is to say, the righteous will be eternally happy, and sinners everlastingly tormented.

[See Apokatastasis or Universalism.]

But that eternal happiness which the righteous will receive for their blameless faith is not completely revealed to us, for we cannot understand it, since it will be far more excellent than we can possibly imagine. It will not consist in carnal pleasures, but in a most happy state of unending joy ; and this joy will be true, solid, and great, and will proceed from the mind and the will. For the mind, it will be the pure light of the knowledge of God : then God Almighty will be revealed in all his eternal and most beautiful perfections ; and in this beatific vision of the divine wisdom we shall see also other things, each in its own perfection, in such measure as the human mind is capable of attaining to. For the will, moreover, it will be perfect holiness and undisturbed peace ; for our Saviour has promised to establish his Church , glorious, "not having spot, or blemish, or any such thing ;" and this is the happiness of the righteous. But the eternal torments of the wicked will be darkness beyond what we can imagine ; they will have an unceasing and intense desire of eternal happiness, but without any hope of attaining it ; for their conscience will smite them , because of their works, and torture them with fear, especially when they see others happy, but them selves utterly miserable, and for ever rejected by

God their Maker, who is the supreme Good.

CHAPTER II.

Of the Divine Law.

The rule of good works is prescribed in the Divine Law, which is contained in the ten commandments given by God to Moses on Mount Sinai. These commandments are :

1. I am the Lord thy God: thou shalt have none other gods but me.
2. Thou shalt not make to thyself any graven image, nor any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth ; thou shalt not bow down to them nor worship them.
3. Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain.
4. Remember the Sabbath-day to keep it holy. Six days shalt thou labour, and do all thy work, but the seventh day is the Sabbath of the Lord thy God.
5. Honour thy father and thy mother, that it may be well with thee, and that thy days may be long.
6. Thou shalt not kill.
7. Thou shalt not commit adultery.
8. Thou shalt not steal.
9. Thou shalt not bear false witness against thy neighbour.
10. Thou shalt not covet thy neighbour's **spouse** : thou shalt not covet thy neighbour's house, nor field, nor man-servant, nor maid-servant, nor cattle, nor ass, nor ox, nor any thing that is thy neighbour's.

[Within the entire corpus of the Hebrew Bible, there are 613 mitzvot, or commandments. The 10 Commandments are also known as the Decalogue.]

In these ten commandments of God are comprehensively contained love towards God , and love to wards our neighbour. Our neighbour is every one in the world. And thus :

I. Love towards God is contained in the first four commandments.

THE FIRST COMMANDMENT teaches us to believe in our hearts, and confess with our mouths, one only God, to love and honour Him above all things, and to trust in Him alone. We honour the saints, not as we do God, but as his servants, who call upon Him for our salvation. Consequently, they sin inexcusably and greatly against this commandment who offer to God's servants an honour nearly approaching that which they offer to God Himself; hope in them almost as much as in God ; pray to them longer, or more frequently, than to God ;celebrate their commemorations and festivals with more devotion than the Lord's feasts ; or reverence their pictures more than those of our Saviour : for the servants of God, however worthy they may be in themselves, are still but his servants, and the work of his hands. Moreover, the following sin against this commandment :

- a. The Atheists ; that is, those who do not believe in God ; for without faith it is impossible to please God.
- b. The Polytheists ; that is, the heathen, who make gods of men and other creatures.
- c. Sorcerers, or those impostors who pretend to a supernatural power, and promise to procure good fortune, or avert some calamity , by certain magical words ; foretell the future by studying the marks of the hands ; or hang amulets or charms round their necks to avert different evils ; and practise other magical inventions to deceive the common people. But they do not sin less who resort to them, or put any trust in these things ; for they are all opposed to divine Providence , and in some way or other exclude God from the government of the world. And these things are manifestly condemned by God.
- d. The superstitious, who draw absurd interpretations from different persons and things, or attribute a certain occult power to them. Such are they who interpret dreams, and believe in them ; who attach importance to the occurrence or observance of certain days, supposing that some are favourable,

and others adverse, to the prosecution of any undertaking.

e. Heretics and schismatics, who mingle their own erroneous opinions with God's truth, and thus anger the divine Majesty, and lead others from the way of truth.

f. They who deny divine Providence ; that is, who believe that all things in the world do not take place according to the most wise dispensation of God, but according to a blind chance, or inevitable destiny, which they call fate.

g. They offend against this first commandment, who put undue trust in their riches , or rely upon their own or any other man's strength, or trust in their intellect or understanding, and thus do not consider the omnipotent providence of God, but, relying solely upon these helps, expect all safety and prosperity from them.

THE SECOND COMMANDMENT OF GOD forbids us to worship idols, or any other creature, as God ; and hence the following sin against this commandment :

a. Idolaters, who worship images, made in the likeness of man or beasts, for God.

b. The covetous and lovers of pleasure, who are attached with all their heart to their gains or their belly.

c. Hypocritical worshipers, whose prayers consist only of certain words, and whose works do not in any way correspond with them.

d. Hypocritical fasters, who abstain from certain articles of food, but in the mean time give way to drunkenness, and commit other misdeeds.

e. Impostors, who invent miracles and visions for the sake of gain. In one word, all those sin against this command, according to the words of Christ, who place any hope of salvation in external works, whilst they neglect the principal things ; namely, righteousness, mercy, and truth.

It is right that we should reverence sacred representations, but not to make gods of them ; for icons are only figures, which serve as a memorial of God and of his servants. This reverence of sacred representations can be turned

into an intolerable abuse, when any one pays all his service to them, or puts any trust in the material of which they are formed ; when, for example, a person attaches a peculiar holiness or hope of assistance to one picture rather than another ; as when some people carry their own pictures to church, and will only worship before them, or venerate and honour a highly ornamented picture rather than a plainer or unadorned one, an old rather than a new one ; or will not pray any where if they have not a picture before them. These, and all such offenders, sin greatly, and bring great scandal upon the true faith of Christ.

THE THIRD COMMANDMENT OF GOD forbids us to take his name in vain, but permits us to use it in prayers, thanksgivings, and singing of hymns ; in oaths required in courts of justice, for the putting an end to all strife ; and for the oaths required on lawful occasions. At the same time, no one ought to swear by any creature, but by God only, as He is every where present, and alone knows the secrets of our hearts ; and, moreover, it ought to be done with great reverence and respect ; for there is great sin in fearlessly acting with familiarity towards God, his worship, or Holy Church, by taking an oath and breaking it, swearing without necessity, seeking any thing from Him improperly, or in departing from any promise made to Him.

THE FOURTH COMMANDMENT OF GOD ordains that on every Lord's-day, and on festivals, we leave our own works and employments, and assemble in the church, and stand there with great reverence during the whole time of prayer ; not talking or laughing, but hearing or reading spiritual instruction with all attention. We should take care not to pollute even ordinary days-but especially Lord's-days and festivals by unbecoming acts or indulgences, drunkenness in particular. At home, parents ought on these days to teach their children the law of God ; and every superior ought to study every opportunity of promoting the spiritual advantage of those subject to him, by showing them a good example. Moreover, we ought to contribute to the needs and maintenance of churches, as well as to the establishment of hospitals and almshouses, the support of schools, the relief of strangers, the ransom of captives, and the other works of Christian charity.

II. The love of our neighbour is treated of in the last six commandments of the law of God.

IN THE FIFTH Commandment God enjoins us to honour our parents ; and under

that name the sovereign, spiritual pastors and rulers, teachers, benefactors, and masters, and the aged, and to obey them ; and to help our neighbour, according to our ability, in every difficulty or necessity.

Parents ought to bring up their children in the fear of the Lord, and teach them the law of God ; accustoming them by proper degrees to industry, prudence, and honourable intercourse ; to keep them from evil communications ; and, above all, not to say or do any thing in their presence which would mislead them. They ought to correct them with gentleness rather than harshness ; and to impress upon their hearts that virtue alone will insure happiness, and that wickedness is fatal. Children ought to love and honour their parents, and be obedient to them ; and in case of their being poor, or in the time of their old age, they ought to support and protect them, and thus to repay them for their affection with a dutiful gratitude.

The duty of sovereigns and rulers is to be careful that justice is maintained, that spiritual and civil officers properly fulfil their duty, and that the good are rewarded and the wicked punished. And subjects ought heartily to love their sovereign, as chief governor under God, and to render due honour, to be subject, and cheerfully to obey their commands without murmuring ; to pay taxes with gladness ; to pray to God for their health and prosperity ; and in time of need not to spare life itself in opposing common enemies, rebels, or traitors. "For there is no power but of God : the powers that be are ordained of God . Whosoever therefore resisteth the power, resisteth the ordinance of God" (Rom. Xiii. 1 , 2) .

[Non-violent resistance to authoritarian or corrupt government is fidelity to God.]

The pastors of the Church ought to guide the flock in the way of salvation , teach them good manners, reconcile their divisions and rivalries, take every care for their salvation, and in all things to set before them an example of piety and virtue. The duty of the flock is to **attend** them with a filial affection, to listen to their good instruction , and to render them due honour and assistance.

Masters ought to behave to their servants like parents, to teach them the divine law and good manners ; to give them sufficient for the support of their lives ; not to lay unreasonable burdens or heavy duties upon them ; and

to correct them gently, with a view to their improvement, and not to satisfy an unmerciful disposition. And servants should regard their masters with a filial respect, serve them faithfully and honestly, be subject to them without murmuring, and bear their caprices with patience ; not to rob them, but to protect their property as if it were their own ; and on every occasion to study their masters' honour and good name. The rich ought not to trust in their riches, nor to hoard them immoderately ; that is, not to exact the fullest interest for the increase of their riches ; not to indulge in luxury and extravagance, nor yet to be stingy and avaricious ; but to be liberal and generous to the poor and needy, so as to make use of their riches to the glory of God, for the general benefit, and to contribute to the support of all. The poor ought to obtain their livelihood creditably, not to envy the rich, nor exaggerate their need ; they should bear their poverty without murmuring, and repay those who help them with cheerful gratitude, and with their prayers to God for them.

IN THE SIXTH COMMANDMENT, God requires that we should do no injury to our neighbour, ourselves or by means of others, by deed or by word ; but, on the contrary , do what we can to protect them from all harm ; and, consequently, it is a great sin before God to kill someone in any way, or give counsel or assistance in any such wicked deed. Hence the transgressors against this commandment are :

- a. Those who take away lives by blows or weapons ; or by hanging, drowning, or poisoning ; or in any other way whatever with murder are also to be reckoned duels, conspiracies, rebellions, and unjust wars ;
- b. They also are accounted a murderer before God who, although they may not have committed murder, have given advice to do so, or given counsel, encouragement, or assistance towards any injury to a neighbour ;
- c. Unjust judges also violate this precept, who, on account of bribery or relationship, flattery or fear, justify the guilty or condemn the innocent. Such judges are the worst of murderers, because they betray justice whose duty it is to maintain and protect it.
- d. With a similar guilt are they chargeable who permit others to commit murder, or injury, when they have means and power to prevent them ; or who, for example, know of a wicked design, and do not divulge it ; or conceal

robbers in their house ; or seeing a quarrel do not stop it ; or do not assist in extinguishing a conflagration ; or give help to the drowning. Those also who do not try to comfort such as are falling into despair, or to free them from their wicked thoughts ; or who, living in abundance, suffer the poor to die of want or cold ; or when they see others dying of disease, do not give that assistance which lies in their power : all such are alike guilty.

e. Those masters are also guilty who overburden their servants with labour, or correct them with cruel punishments.

f. Suicides. For our life and breath is not in our own will, but under the will of God, and He alone has the power of life and death ; and as we are not able to give ourselves life, so we have no right to take it away. Therefore we ought to await the command of our Maker to leave this life whenever it may please his holy will. On the contrary, self murder is a daring invasion of the authority of the Lord, and such a bold transgressor of the divine law hurries into self-incurred punishment. But not only are they who designedly kill themselves -like Judas Iscariot- to be considered self-murderers, but also those who by their irregular life or drunkenness , and so forth, rush without necessity upon evident danger of death ; as, for example, when they swim across a river at evident risk of drowning, or without necessity expose themselves in a place where an epidemic is raging, and so on.

[Modern psychiatry must play a part in our perception of suicide.]

g. All those things also are condemned by this command which give occasion to murder, or injury of others ; such as anger, contention, quarrellings, disputings, remembrance of injuries, hatred, envy, revenge, ferocity, and barbarity. In condemning these vices, the following virtues are enjoined : kindly and sincere behaviour, meekness, patience, magnanimity, and compassion and benevolence towards all. And thus everyone ought to behave towards others with kindness, discretion, forbearance, compassion, and mercy.

The works of mercy are to feed the hungry, to give drink to the thirsty, to clothe the naked, to visit those who are sick and in prison, to shelter the stranger with joy, to repair the hurt and every injury of our neighbour, and in other ways to study his advantage.

[See Matthew 25 : 31 – 46]

There are also other works of mercy which are spiritual, namely, to turn others from sin, to teach the faith and law of God to the ignorant, to give good advice, not only to bear injustice inflicted upon us by others, but to rejoice at it, and to pray to the all-merciful God for all.

IN THE SEVENTH COMMANDMENT God forbids adultery, fornication , and all carnal uncleanness ; and, moreover, all things which give occasion to carnal indulgence, such as drunkenness, idleness, wantonness, improper songs, unbecoming sights and immodest plays, the reading of scandalous books, and evil thoughts.

From this sin arise well-known dreadful consequences, such as —

- a. Forgetfulness of God ;
- b. Darkness of the mind ;
- c. Perversion of the will ;
- d. Dreadful and foul bodily diseases ;
- e. Wrath of God , like that which fell upon Sodom and Gomorrah.

IN THE EIGHTH COMMANDMENT God requires us not to steal any thing in any way, either openly or secretly, nor to conceal any thing that has been stolen ; not to give refuge to vagabond servants, nor to allow our cattle to feed in the field, orchard, or garden of another ; not to appropriate other people's property, nor deceive any one in shops, markets, or exchanges ; not to withhold the wages of workmen, nor rob the revenue, or other public duties, nor evade them. The following are those who sin against this commandment:

- a. Thieves who steal from others with violence ; those who rob houses, shops, barns, farmyards, fisheries, gardens, woods, hay-fields, and the like ; smugglers who rob the State by importing or exporting contraband goods, or rob the national treasury ; or sacrilegious persons, who steal the vessels of churches, or the valuables in monasteries, or the property of hospitals. But the most inhuman of all thieves are they who steal at the time of a fire, and thus aggravate the misery of those who are already ruined.

b. Unprincipled traders ; who, when others are in extreme need, for instance, in time of famine, will not sell corn except at an exorbitant price ; or who take houses, lands, or horses in pledge. With these are to be numbered those who when others are in the greatest need refuse to afford them assistance, except upon heavy conditions, even if it could be easily rendered, and who, seeing their neighbour in need, will not lend him money, or bread, or any thing else; or withhold pledges that have been given in pawn ; and in other similar ways openly rob their neighbour.

c. Furthermore, whoever gets possession of the property of others by fraud sins against this command. Such dishonesty is practised in different ways ; as when any one deceives by measure or weight, or sells a worthless thing in the place of a good one ; for example, by mixing bran in bread, or water with wine, or giving base money instead of good, and particularly by counterfeiting coin, or demanding more duties than is lawful, or making false affidavits, declarations, or wills, whereby the property of others is appropriated ; or by pretending to be the next of kin to deceased persons, so as to become their heirs. To this class also belong those persons who, being fairly engaged, unjustly and carelessly pass their time in idleness ; also those deceitful beggars who, being healthy and in no need, pretend to be sick and poor, or feign to have suffered some misfortune, as being ruined by fire, or stripped by robbers ; or those who ask for alms in the name of others, as for hospitals, or orphanages, or in the name of captives. None the less to be reckoned with these robbers are those hypocrites who, under the pretense of a false sanctity, deceive the common people into giving them alms. So also are flatterers and fawners, who, by their flattery and fawning, induce whoever they can to reward them . And all who encourage such persons ought to be looked upon as robbers.

d. Together with all these, rulers sin against this commandment when they plunder their subjects ; the powerful also who wrest their property from the weak by violence -whether it be houses, servants, estates, or such like ; or who oblige them to sell things they do not wish to part with, or to sell it below its value ; or who compel their servants to do more work than they bargained for ; or who tyrannically betray free people into servitude ; or without leave make use of the property of others.

e. To this catalogue, moreover, are to be referred judges who receive bribes,

and thus - whether they decide justly or not - are to be accounted robbers ; those also who dismiss worthy persons, and appoint unworthy and unfit ones to public offices ; for thus the worthy are excluded, the public service injured, and the treasury suffers great loss.

f. The authorities of the Churches offend in this particular when they ordain bishops or priests, or those of inferior orders, for gain : this wickedness is called Simony . And , in general, all those are guilty of theft who, entering into any engagement, either entirely fail to perform their duty, or who perform it improperly and unfaithfully. And thus the eighth commandment of God enjoins us to render to every one their right, to avoid dishonesty, and make restitution for all theft or injustice which we may have committed against our neighbour.

THE NINTH COMMANDMENT OF GOD teaches us not to bear false witness against others, or to slander them falsely. It teaches us besides not to accuse, despise, or condemn others, or to misrepresent their words, and to refrain from all lying and deceit. Against this command the following offend :

- a. All liars in general ;
- b. Whoever falsely accuses any one in a court of justice, or slanders any one out of malice ;
- c. Whoever derides another, or, directly or indirectly, mocks any natural defect of his body or mind ;
- d. Whoever brings disquiet upon men by calumny, or who gives scandal to others.

And thus the ninth commandment enjoins that we always speak the truth, and have regard to the honour of everyone.

THE TENTH COMMANDMENT OF GOD teaches us not only to avoid doing evil, but not even to imagine it, and not to meditate any thing wrong, be cause evil deeds can very easily follow upon evil thoughts.

By the tenth commandment God requires us to have a pure heart, not to be led by our passions, nor to desire the property of others.

Hence we gather :

- a. That God alone is Lord and ruler of our hearts ;
 - b. That all the desires of our hearts are known to God ;
 - c. That the divine law is wider and more perfect than that of people, which only regards our outward actions, and not the inward desires of our secret hearts ;
 - d. And that we should extirpate the very root itself of sin ; that is, every evil desire of our hearts.
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CHAPTER III.

Of the Lord's Prayer.

FOR the fulfilment of the commandments of God the cooperation of divine grace is necessary ; and this, like every good gift, is to be obtained by fervent prayer.

Prayer is the direction of our mind and heart towards God, so as to ask Him for spiritual blessings.

Every one ought to pray to God with a firm trust in the Son of God ; since we have nothing of ourselves, but we hope for all things from God. And we ought to pray for ourselves and for all people, for common prosperity is also to our own particular advantage. We may pray in every time and place ; and the manner in which we ought to pray is prescribed to us in the Lord's Prayer, which is as follows :

Our Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil. For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

The Lord's Prayer is divided into the preface, seven petitions, and the conclusion.

I. The preface is, OUR FATHER, WHICH ART IN HEAVEN. By these words our Saviour teaches us to approach God by prayer, not as servants to their master, with dread, but as children to their father, with confidence ; that God is our common Father, and, therefore, that all of us who believe in Him are family.

II. The seven petitions of the Lord's Prayer are the following :

1. HALLOWED BE THY NAME. Here we seek that God's name may be sanctified by us and through us. God's name is sanctified by us when we live according to his commandments ; it is sanctified through us when, through our godly behaviour and good example, we induce others to glorify our heavenly Father.

2. **THY KINGDOM COME.** In this petition we entreat that the grace of God may be with us all our life, so that we may live piously and attain to the happiness of heaven.

3. **THY WILL BE DONE IN EARTH, AS IT IS IN HEAVEN.** Here we beg that we may always, and in all things, fulfil the will of our heavenly Father, and subject our will to his holy will ; and as the angels glorify Him in heaven, so we may glorify Him on earth.

4. **GIVE US THIS DAY OUR DAILY BREAD.** In this petition we entreat our heavenly Father to give us every day whatever is necessary to our life, and that the fruits of the earth may be plenty, and that He would bless our labours.

5. **AND FORGIVE US OUR TRESPASSES, AS WE FORGIVE THEM THAT TRESPASS AGAINST US.** Since we sin every hour, we call upon our heavenly Father to be merciful to us, and to forgive us our sins, voluntary and involuntary, as we are willing to forgive with joy the injustice done to us by others.

6. **AND LEAD US NOT INTO TEMPTATION.** In this petition we ask our heavenly Father to deliver us from all dangers which might move us from our hope and faith in God.

7. **BUT DELIVER US FROM EVIL.** In this petition we call upon our heavenly Father to deliver us from all sin, and from every occasion which might lead us into sin.

III. The conclusion of the Lord's Prayer is as follows: **FOR THINE IS THE KINGDOM, THE POWER, AND THE GLORY, for ever AND EVER. AMEN.** This conclusion contains our faith and the confirmation of our hope ; for we believe that our heavenly Father, as He is omnipotent, can do all things ; and we hope that, as He is all good, He will give us all good things.

THE END.
