

The Shorter Catechism of the Eastern Orthodox Church

On the occasion of the 10 year anniversary of the founding of the Saint Arseny Orthodox Christian Theological Institute, the *Canadian Journal of Orthodox Christianity* is offering a reprint of the third edition of *The Shorter Catechism of the Eastern Orthodox Church*. The second edition was published in 1929, in Chicago, Illinois – it had been completed under editorship of Bishop Theophilus and examined and approved by Bishop Arseny of Canada. The third edition of *The Shorter Catechism* was published by the Saint Arseny Institute in 2005, in Winnipeg, Manitoba.

This is the first open access publication of *The Shorter Catechism*.



BIOGRAPHY - SAINT ARSENY
TEACHER OF THE ORTHODOX FAITH¹

His Eminence Archbishop Arseny was born Andriy Lvovich Chahovtsov on the 10th of March, 1865, in the Kharkov district of what is now Ukraine. He was the eldest son in a family of five children, whose parents were the reader Lev Chahovtsov and his wife, Anna. When his father died, Andriy, as the eldest, was sent to a school for clergy children, where he spent eleven happy years.

On the 7th of May, 1890, Archbishop Amvrosy ordained him to the priesthood. He was sent to serve at the Church of the Nativity of the Holy Theotokos in the village, Derhachi. From the 18th of April, 1891, onward, he taught Canon Law in the Church School there.

When His Grace Bishop Tikhon was recruiting priests for service in the Orthodox New World, Father Arseny accepted the call. He commented: "Now, I go to the New World, with a cross and a Gospel and begin the work of my calling . . ."

As the administrator of the Church for Canada, with his base at the Holy Trinity Sobor in Winnipeg, in 1910, at his urging, the parish purchased a lot beside the church. A two-story residence was built, with cells/rooms for monks and students. His plans for a Theological School were not realized, due to his later move to Edmonton, Alberta. (His vision of a Theological School in the building was fulfilled in September, 2003, with the establishment of Saint Arseny Institute).

In the spring of 1929, Bishop Arseny offered Theological courses to candidates for the priesthood at Holy Ascension Monastery near the town of Sifton, Manitoba. The themes of the lectures were: Leadership for Rural Priest;

¹ From the Third Edition, Saint Arseny Orthodox Christian Theological Institute, Winnipeg, Manitoba, 2005.

Liturgics; Homiletics; and, Priestly Writings. The five students, who completed the courses, served as Priests in Canada. In the words of Bishop Arseny:

My thoughts are turned to the establishment of a school/bursa for the 'birth' of Priests, candidates for the Priesthood from Canadian youth. . . We cannot look to the general American Theological Schools, since Canada is considered 'Siberia,' from which people try to run away as fast as possible. We are left with our native Canadians, candidates from which we must locate and raise up some individuals as Theological Padres. It is hard, both materially and for the morale, especially in the matter of teachers. But all this I endure and prepare the way with a desired purpose.

Upon retiring in the United States in 1937, he applied to the Holy Synod for the blessing to establish St. Tikhon's Pastoral School (now Seminary). The opening of the School was another feat of tireless labour and ingenuity on Archbishop Arseny's part.

So much remains to be said about this remarkable man. His contribution to the Orthodox Church in Canada and America was memorable and foundational. Clearly, he had a vision for education of laity and potential clergy in the Orthodox Faith.

PREFACE²

“Go therefore and make disciples of all nations. . . .” (Matthew 28:19 - 20)

With Jesus’s blessed command and with the power of the Holy Spirit, the apostles set out into the world to teach that “Jesus is the Christ, the Son of God, and that believing you may have life in His name” (John 20:30 - 31).

When holy Prince Vladimir accepted the Orthodox faith from the Greeks for his land of Rus, Saints Cyril and Methodius translated the word of God and the services from Greek into the Slavic language of their people.

In the same spirit of Apostleship, Bishop Arseny and others such as Bishops Vladimir and Tikhon, and the monk Herman, arrived in North America, armed with the strength of the Holy Spirit, the vision of the future Church and the ardent desire to draw its peoples into the net. Through the tireless efforts of the many apostles of Christ, Orthodoxy has spread to the farthest regions of our nation, and brought thousands back to the Church of the New Testament – the Eastern Orthodox Tradition.

Realizing that the Word of Truth must be revealed in the language of the people of North America, the treasures of Orthodoxy from around the world were translated into English, the first being liturgical music, translated by Bishop Vladimir. The next important translation, done by Bishop Tikhon, was the Priest’s Service Book. For his work, he was awarded a Doctorate of Theology from the University of Wisconsin. Vladyka Arseny began a Theological Institute at Holy Trinity Cathedral in Winnipeg, Manitoba, where Canadian men were to be educated in the English language, preparing them for Priesthood. Unfortunately, with his relocation to Edmonton, the institute had to close its doors. However, in 2003, Vladyka’s dream was resurrected, with the re-opening of the Theological

² From the Third Edition, Saint Arseny Orthodox Christian Theological Institute, Winnipeg, Manitoba, 2005.

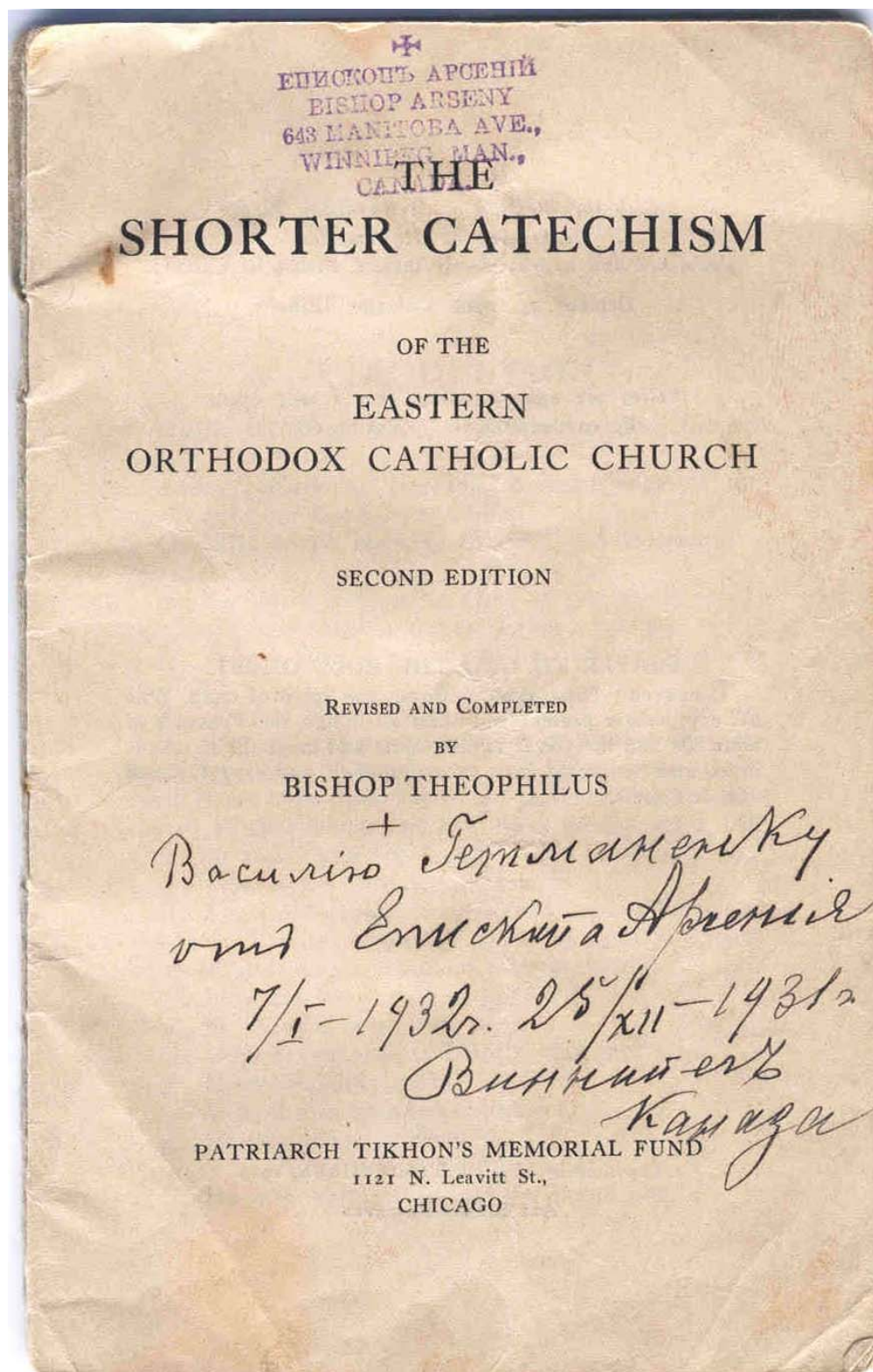
Institute at the original site – Holy Trinity Sobor – where his work is being continued.

Vladyka possessed true Orthodox mentality – that the Faith is a way of life which encompasses every moment of our lives, not just worshipping Sunday. Vladyka prayed that the Church Catechism would not only be read at Church, but also frequently in the home, and that the people would develop “more decorum in everything - more respectable inclination toward the things of God.” This was made reality, when an abbreviated, a simple Catechism was compiled and translated into the English language by Bishop Theophilus, and approved for use by Bishop Arseny in 1928. Over the years, this catechism was circulated twice around North America. One booklet, personally sealed and signed by Vladyka Arseny, was presented many years ago to the Bishop’s Subdeacon and the Cathedral’s own Vasily Hatmanenko.

Recently, our Institute has been doubly blessed. Firstly, we have taken on the name of our Patron, and we are rightly called the Saint Arseny Theological Institute. Secondly, the Institute has been blessed by Vasily Hatmanenko, with the gift of the Catechism Book, presented to him many years ago by Bishop Arseny.

To keep alive the Apostolic calling of our great Shepherd, Bishop Arseny, the Theological Institute is circulating his Catechism booklet around the nation for the third time.

Bishop Arseny pray for us, that in the true spirit of Apostleship, we may continue your work in North America, for the glory and love of God.



*With the Blessing of Metropolitan Platon
Archbishop of All America
Examined and approved—✠ ARSENY, Bishop of Canada,
October 25, 1928. Chicago, Illinois.*

*"Give me understanding, that I may learn
thy commandments." (Psalm 119:73)*

PRAYER TO GOD THE HOLY GHOST:

O heavenly King, the Comforter, the Spirit of truth, Who art everywhere present and fillest all things, the Treasure of blessings and the Giver of life, come and make Thine abode in us, and cleanse us from every impurity, and save, O Good one, our souls.

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INTRODUCTION

Question. What learning is most needful for all men?

Answer. Christian learning, or knowledge of the teaching of our Lord Jesus Christ.

Q. Why is the teaching of our Lord so necessary for us?

A. Because it leads us to God, to everlasting salvation, or, in other words, to everlasting happiness.

Q. Who is God and how can we find our happiness in Him?

A. God is a Spirit (John 4:24), all-perfect and all-holy, all-good and all-merciful, who knows and sees everything, can do everything and can give us all we need, if we come to him with our prayers: "Come unto me all ye that labour and are heavy laden, and I will give you rest," said the Lord (Mat. 11:28).

Q. Who is the Lord Jesus Christ?

A. The Lord Jesus Christ is God, second Person of the Holy Trinity, who came down on earth as a man, to teach and to save mankind and the world.

Q. How can we come near to God?

A. By thought, wish, and deed.

Q. Who draws near to God by thought?

A. He who rightly believes in Him.

Q. Who draws near to God by wish?

A. He who prays to Him.

Q. Who draws near to God by deed?

A. He who walks after God's will and law.

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Q. Whence may we best learn how to believe aright?

A. From the Creed.

Q. Whence may we learn how to pray?

A. From the Lord's Prayer.

Q. Whence how to walk after God's will and law?

A. From the Ten Commandments.

OF THE CREED

Q. What is the Creed?

A. The Creed is a short confession of that doctrine which Christians are bound to believe.

Q. What are the words of the Creed?

A. 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 Son of God, the Only begotten, begotten of the Father before all ages: Light of Light, true God of true God, begotten, not made, consubstantial with the Father by Whom all things were made.

3. Who for us men, and for our salvation, came down from the heavens, and was incarnate of the Holy Ghost, and of Mary the Virgin, and became man.

4. And was crucified also for us under Pontius Pilate, and suffered, and was buried.

5. And rose again the third day according to the Scriptures.

6. And ascended into the heavens, and sitteth on the right hand of the Father.

7. And is coming again with glory to judge the living and the dead, of Whose Kingdom there shall be no end.

8. And in the Holy Ghost, the Lord, the life-giver, Who proceedeth from the Father, Who with the Father and the Son together is worshipped and glorified, Who spake through the Prophets.

9. In One Holy, Catholic and Apostolic Church.

10. I confess one Baptism for the remission of sins.

11. I look for the resurrection of the dead.

12. And the life in the world to come. Amen.

Q. How is the Creed divided?

A. Into twelve Articles.

Q. What is the first Article of the Creed?

A. I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

Q. What points of our belief are contained in this Article?

A. The following:

1. God is One.
2. Being one in essence He is yet Three in Persons.
3. The First Person of the Trinity is God the Father.

4. God thus one in three Persons made heaven and earth, and all things visible and invisible.

5. God sustains by His power, and governs all things.

Q. What is the second Article of the Creed?

A. And in one Lord Jesus Christ, the only begotten Son of God, begotten of the Father before all ages, Light of Light, true God of true God, begotten, not made, consubstantial with the Father, by Whom all things were made.

Q. What points of our belief are taught in this Article?

A. The following:

1. The Second Person of the Holy Trinity is the Son of God, Jesus Christ.

2. Jesus Christ is the one only Son of God, and there is no other Son of God in such sense as He.

3. The Son of God is begotten of God the Father, before all worlds, and all times; and so is co-eternal with the Father.

4. Jesus Christ is true God begotten of true God, and is of one substance with the Father.

5. The Son is not made, but all things were made by Him.

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Q. What is the third Article of the Creed?

A. Who for us men, and for our salvation came down from the heavens, and was incarnate of the Holy Ghost and of Mary the Virgin and became man.

Q. What are we here taught to believe of the Son of God?

A. We are taught to believe as follows:

1. The Son of God came down from heaven, took upon Him the nature of man, that is, a reasonable soul and human flesh: became man, without ceasing to be God, and dwelt on earth, where He was called Jesus Christ.

2. Jesus Christ was born on earth of the Most Holy Virgin Mary, who conceived Him by the operation of the Holy Ghost and remaineth ever Virgin.

3. Jesus Christ came on earth to save men from sin, in which they are born and live, and from death, to which they have been condemned ever since the fall of Adam.

Q. What is the fourth Article of the Creed?

A. And was crucified also for us under Pontius Pilate, and suffered and was buried.

Q. What do these words teach us to believe of Jesus Christ, the Son of God?

A. 1. That He was nailed to a Cross, suffered many things, died, and was buried.

2. That He endured all this not for Himself, being wholly innocent and sinless, but for us: That is, He endured all the penalties due to all the sins of men, and death itself, in order to deliver us from sin and death.

Q. What is the fifth Article of the Creed?

A. And rose again the third day according to the Scriptures.

Q. What are we here taught of Jesus Christ?

A. That Jesus Christ the third day after His death arose from the tomb as had been foretold of Him in the books of the Prophets.

Q. What is the sixth Article of the Creed?

A. And ascended into the heavens, and sitteth on the right hand of the Father.

Q. What doth this teach us of Jesus Christ?

A. That Jesus Christ on the fortieth day after His resurrection ascended with His body into Heaven, and sitteth on the right hand of God the Father, being equal to Him in power and glory.

Q. What is the seventh Article of the Creed?

A. And He shall come with glory to judge both the living and the dead of Whose kingdom there shall be no end.

Q. What doth this teach us of Jesus Christ?

A. That Jesus Christ shall come again from heaven in glory, to judge all men, both the living and the dead, who shall all arise again, to be judged.

Q. What is the eighth Article of the Creed?

A. And in the Holy Ghost, the Lord, the Giver of life, Who proceedeth from the Father, Who with the Father and the Son together is worshipped and glorified, Who spake through the Prophets.

Q. What part of our belief is contained in this Article?

A. That part which relates to the Holy Ghost, as follows:

1. The Holy Ghost is the third person of the Blessed Trinity.

2. The Holy Ghost proceeds from God the Father.

3. The Holy Ghost, with God the Father and the Son, giveth life to all creatures, and specially spiritual life to men.

4. The same worship and glory, which belongeth to the Father and the Son, belongeth also to the Holy Ghost, as very Lord and God.

5. When the Prophets and Apostles declared God's will to men, or wrote the sacred books, they spake by inspiration of the Holy Ghost.

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Q. What is the difference in reading of the Creed between other Christian denominations?

A. They read the eighth Article of the Creed with the words "and from the Son."

Q. Why should not these words be read?

A. Because they are not part of the Creed as it was composed by the First and Second Ecumenical Councils and they express teaching contrary to the words of Jesus Christ, who said, that "the Holy Ghost proceedeth from the Father." (John 15:26.)

Q. When were the words "and from the Son" introduced in the Creed?

A. First in Spain, in the sixth century,* as private opinion and were approved by Benedict VIII, the Pope of Rome, in the eleventh century.

Q. What is the ninth Article of the Creed?

A. In one Holy Catholic and Apostolic Church.

Q. What are we here taught?

A. That the true Christian Church is one, Catholic or Ecumenical and Apostolic, that is, derived from the Apostles to us without break or change, and so to be continued to the end of the world: and therefore it is our duty to reverence her, and obey and flee all schism, that is, separation from the Orthodox Church.

Q. What does the word "Orthodox" mean?

A. Orthodox means rightly glorifying from the Greek words Orthos—right and doxa—glory.

Q. When and where the Church was first established?

A. The Church was first established by our Lord in the City of Jerusalem, when the Holy Ghost descended on the Apostles as fire tongues on the day of the Pentecost, fiftieth day after the Resurrection of the Lord.

Q. Is the Orthodox Church of our days the same one, which was in the time of the Apostles?

* By the Council of Toledo, 589 A. D.

A. Yes, the Orthodox Church is the same one now as was in the time of the Apostles and for this she is called, "One Holy Catholic and Apostolic Church."

Q. Who is the Head of our Orthodox Church?

A. The Lord Jesus Christ Himself.

Q. Do we recognize any person on the earth as acting in His place or having Supreme authority over the Church?

A. No; not any individual one.

Q. What is the highest authority in the Church?

A. The Ecumenical Councils, *i.e.*, Councils of Bishops or their representatives of the whole Church taken together.

Q. What is the tenth Article of the Creed?

A. I confess one Baptism for the remission of sins.

Q. What part of our belief is contained in the Article?

A. The doctrine of the mystery or sacrament of Holy Baptism which every believer must receive once.

Q. Why is Baptism called a mystery?

A. Because of the grace which mysteriously worketh in it.

Q. Are there any other Sacraments, besides Baptism?

A. The Sacraments in all are seven: 1. Baptism; 2. Unction with Chrism; 3. Communion; 4. Penitence; 5. Orders; 6. Matrimony; 7. Unction with Oil.

Q. Why is the Baptism only mentioned in the Creed?

A. Because there was a controversy concerning this sacrament at the time of the second Ecumenical Council.

Q. In what consists Baptism?

A. In this, that the believer is dipped thrice in water, in the name of the Father, and of the Son, and of the Holy Ghost.

Q. Why are we baptized?

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A. To the end that we may be mystically washed from sin and receive a new life of grace.

Q. In what consists Unction with Chrism?

A. In this, that the baptized is anointed with Holy Chrism while the priest pronounces the Sacramental words: "The seal of the gift of the Holy Ghost."

Q. In what consists the Holy Communion?

A. In this, that the believer, under the form of bread, communicates of the very Body of Christ, and under the form of wine of the very Blood of Christ.

Q. What are the benefits which he receives thereby?

A. He is made one with Christ, and in Him a partaker of eternal life.

Q. In what consists Penitence?

A. In this, that he, who has sinned after baptism, confesses his sins before a Priest, and through him receives pardon from Jesus Christ Himself.

Q. In what consists the sacrament of Orders?

A. In this, that by laying on of the Bishop's hands power is given to perform or minister Sacraments.

Q. In what consists the Sacrament of Matrimony?

A. In this, that on the free consent of the man and woman, their union is blessed in the Church, for an image of the union of Christ with His Church.

Q. In what consists Unction with Oil?

A. In this, that the sick is anointed with oil, while grace is prayed for to heal him.

Q. What is the eleventh Article of the Creed?

A. I look for the resurrection of the dead.

Q. What are we taught here?

A. That all men, who are dead shall at a certain time foreordained of God, rise again with their bodies, which shall be from then incorruptible and immortal.

Q. What is the twelfth article of the Creed?

A. And the life of the world to come.

Q. What is taught in this?

A. That after the general resurrection and Christ's judgment there shall be everlasting life, in which believers, who have ended their course on earth in repentance and good works, shall receive everlasting bliss: but impenitent sinners shall suffer everlasting torment.

ECUMENICAL COUNCILS

During the first eight centuries of the Christian era there were seven remarkable Councils, known as Ecumenical or General. They received the name "Ecumenical" from that the whole Christian Church accepted their decisions in reference to the Faith, and then it was the Undivided Christian Church.

The Seven Ecumenical Councils were held as follows:

First—in the city of Nice, A.D. 325: It condemned the heresy of Arius, who denied the divinity of our Lord, and composed the first seven articles of the Creed.

Second—in Constantinople, A.D. 381: It condemned the heresy of Macedonius, who denied the divinity of the Holy Ghost, and composed the last five articles of the Creed.

Third—in Ephesus, A.D. 431: It condemned the heresy of Nestorius, who was teaching that Our Lord was of two separate persons.

Fourth—in Chalcedon, A.D. 451: It condemned the heresy of Eutichius, who was teaching that in our Lord was only one, the divine nature.

Fifth—in Constantinople, A.D. 553: It condemned the teachings of Theodorus, the follower of Nestorius.

Sixth—in Constantinople, A.D. 680: It condemned the heresy of Monothelites, who denied the human Will in our Lord Jesus Christ and recognized only the divine one.

Seventh—in Nice, A.D. 787: It restored the veneration of the holy icons.

OF THE LORD'S PRAYER

Q. What are the words of the Lord's prayer?

A. Our Father, Who art in heaven, Hallowed be Thy Name. Thy Kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation: but deliver us from evil. For Thine is the kingdom, and the power, and the glory, for ever, AMEN.

Q. Why is it called the Lord's prayer?

A. Because it was given by the Lord Jesus Christ to His apostles and His believers (Mat. 6: 9-13).

Q. How may the Lord's prayer be divided?

A. Into the preface, seven petitions, and the doxology.

Q. What is the preface?

A. Our Father who art in heaven.

Q. Why has Jesus Christ commanded us to call upon God by the name of Father?

A. To this end: that we should stand before God in prayer not only with fear, as servants before their Lord, but also with love and hope, as children before their father.

Q. What is the first petition of the Lord's prayer?

A. Hallowed be Thy name.

Q. What ask we hereby of God?

A. We ask His help, that His Holy Name may be hallowed both in our hearts and on our lips: also that by our holy deeds and lives we may contribute to spread His glory among men.

Q. What is the second petition of the Lord's prayer?

A. Thy kingdom come.

Q. What ask we hereby of God?

A. We ask His help, that sin not reign in us, but that the Spirit of God may lead us to good and happiness.

Q. What is the third petition of the Lord's prayer?

A. Thy will be done on earth as it is in heaven.

Q. What ask we hereby?

A. In this petition we offer the sacrifice of our will to God, and ask Him to do with us as seemeth Him good of His wisdom: likewise that all men may be brought to obey His will on earth, even as it is obeyed perfectly by the angels in heaven.

Q. What is the fourth petition of the Lord's prayer?

A. Give us this day our daily bread.

Q. What ask we hereby?

A. We ask God, of His good providence, to give us what is necessary for us to subsist, as food, clothes, lodging: and we ask this for today only, without further care for the future, because such care would be inconsistent with trust in God.

Q. What is the fifth petition of the Lord's prayer?

A. And forgive us our debts, as we forgive our debtors.

Q. What ask we hereby?

A. We ask God to forgive us our sins, as we also forgive them that have sinned against us or wronged us.

Q. But what if we do not forgive others?

A. Then we can expect no forgiveness ourselves of God: and so it is absolutely necessary to forgive injuries, and strive to be at peace with all men.

Q. What is the sixth petition of the Lord's prayer?

A. And lead us not into temptation.

Q. What ask we hereby?

A. We ask God not to suffer the devil to deceive us in any wise, or draw us into sin.

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Q. What is the seventh petition of the Lord's prayer?

A. But deliver us from evil.

Q. What ask we hereby?

A. We ask God to deliver us from all evil and misery.

Q. What is the doxology after the Lord's prayer?

A. For Thine is the kingdom, and the power, and the glory for ever. Amen.

Q. Why is this added after the Lord's prayer?

A. That he who prays may not only ask mercies for himself from the Almighty and all-ruling God, but also offer Him that glory which is His by right.

Q. What meaneth the word, Amen?

A. It is a word of religious affirmation; it means, verily, or, so be it.

ON THE TEN COMMANDMENTS OF GOD

Q. What are the words of the Ten Commandments?

A. I. I am the Lord thy God, thou shalt have no other gods besides Me.

II. Thou shalt not make unto thee any graven image, or 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 thyself to them nor serve them.

III. Thou shalt not take the Name of the Lord thy God in vain.

IV. 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.

V. Honour thy father and thy mother that it may be well with thee and thy days may be long on the earth.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

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

X. Thou shalt not covet thy neighbour's wife, thou shalt not covet thy neighbour's house, nor his fields, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any of his beasts, nor any thing that is thy neighbour's.

Q. Who gave the Ten Commandments?

A. The Most High God to His prophet Moses on

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the Mount of Sinai on the 50th day after the Hebrews left Egypt.

Q. Why should Christians keep them?

A. Because they were approved by our Lord Jesus Christ as we read in the Holy Gospel (Mat. 19: 17-19).

Q. What is the First Commandment of God's law?

A. I am the Lord thy God; thou shalt have no other gods besides Me.

Q. What doth God command hereby?

A. In this Commandment God teaches us:

1. With our mind acknowledge Him.
2. With our heart to believe in Him, trust in Him, and love Him.
3. With our lips to confess and glorify Him.
4. With our whole being to worship Him, and with all our might devoutly to serve Him.
5. Besides the one true God neither to invoke nor honor any false god, nor give to creatures that honor, which belongeth to God only.

Q. What are we to think of the holy angels and holy men?

A. We ought not to honor them as we honor God, but as God's servants, who may present our prayers to God, and minister to us His Grace; wherefore we should also ask help through them of God.

Q. What is the Second Commandment?

A. Thou shalt not make unto thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth: thou shalt not bow down thyself to them nor serve them.

Q. What doth God forbid in this Commandment?

A. He forbids us to worship idols.

Q. What is an idol?

A. The material representation of any creature, or

of any imaginary deity, which is worshipped instead of the true God.

Q. What are we to think of Icons?

A. Icons (or church images), that is representations of the true God in the flesh, and of His Saints, are rightly used for the religious remembrance of the works of God, and His Saints, and it is right to pray before them to God and to His Saints. Nevertheless, this right and godly honor of Icons may be abused so as to become the sin of idolatry, if any one honors only the holy Icons themselves, and trusts in their material substance, without raising up his mind and heart to Christ and His Saints, whom they represent.

Q. Is any picture of Jesus Christ or His Saints an Icon?

A. Every painting of our Lord Jesus Christ, of His Mother and His Saints, deserves our reverence, but an icon is that one which is properly made and blessed by the church, having the grace of Sanctification.

Q. What is the Third Commandment?

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

Q. What doth God forbid hereby?

A. He forbids us to use the name of God amiss.

Q. When may we rightly use the name of God?

A. We may rightly use the name of God in prayer, in religious instruction, and in lawful oaths, when required by authority, and that with fear and reverence.

Q. But in common talk may we exclaim, as many do, or swear by the name of God?

A. No. This is contrary to the Third Commandment.

Q. What is the Fourth Commandment?

A. Remember the Sabbath Day to keep it holy: six days shalt thou work and do all thy works, but the seventh day is the Sabbath of the Lord thy God.

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Q. What doth God command hereby?

A. To work six days in the week, and do all that belongs to our worldly calling, but to keep the seventh day holy to God; that is, to set it apart for prayer, for religious instruction, and work of piety.

Q. Why ought we to keep holy the seventh day?

A. Because God made the world in six days, and on the seventh day rested from all His works.

Q. Which particular day of the seven ought we to keep?

A. In old time they kept the Sabbath (or Saturday); but since the resurrection of Christ, the Christian Church keeps the day of the Resurrection (or the Lord's Day), since the time of the Apostles (Acts 20: 7; Rev. 1: 10).

Q. Are there not other days also to be kept holy?

A. There are: first, the festivals of the Lord; secondly, those of the most Holy Virgin, the Mother of God; thirdly, those of the Saints; fourthly, fast days, which are to be kept holy by observing such abstinence as is enjoined by the Church.

Q. What is the Fifth Commandment?

A. Honour thy father and thy mother, that it may be well with thee, and thy days may be long on the earth.

Q. What doth God command hereby?

A. He commands us to honor and obey our parents.

Q. Is it only our parents that we are to honor?

A. The same commandment teaches us to honor all who in divers relations stand to us in the place of parents; as President, who is the common father of the whole people and country; spiritual Pastors and Teachers; Elders; Guardians and Benefactors; Governors and Masters.

Q. What is the Sixth Commandment?

A. Thou shalt not kill.

Q. What doth God forbid hereby?

A. He forbids us to take away men's lives by force or guile, or in any way, to disturb the peace of our neighbor; and so this commandment forbids also all strife, wrath, hatred, envy, and cruelty.

Q. What is the Seventh Commandment?

A. Thou shalt not commit adultery.

Q. What doth God forbid hereby?

A. He forbids adultery, and all irregular and unclean carnal lust, likewise all that may tend to excite unlawful desires; as drunkenness, indecent and shameless words or gestures, the reading of bad books, singing or listening to immoral songs, or looking upon immoral pictures or shows.

Q. What is the Eighth Commandment?

A. Thou shalt not steal.

Q. What doth God forbid hereby?

A. To take by force or guile anything that is not our own.

Q. What is the Ninth Commandment?

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

Q. What doth God forbid hereby?

A. He forbids us to bear false witness against any man, in court, or out of court, to slander, defame, or revile any either to his face or behind his back, or under any circumstances to lie or deceive.

Q. What is the Tenth Commandment?

A. Thou shalt not covet thy neighbour's wife, thou shalt not covet thy neighbour's house, nor his field, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any other beast, nor anything that is thy neighbour's.

Q. What doth God forbid hereby?

A. He forbids us not only to do evil, but even so much as to desire it, that we may not from evil thoughts and desires go on to evil deeds.

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Q. How are we to keep ourselves from evil deeds, desires, and thoughts?

A. We should ever bear in mind that the Holy, Just and Almighty God constantly seeth us; and upon the first thought of sin we should say with Joseph, the son of Jacob: "How shall I do this wickedness, and sin against God?"

THE END OF THE SHORTER CATECHISM.

Glory be to God, Amen.

— I —

Five Commandments of the Church.

1. To abstain from work on Holy Days.
2. To attend Divine Services on Sundays and Holy Days.
3. To keep fasts appointed by the Church.
4. To have confession of sins and to receive the Holy Communion once or more every year.
5. To say morning and evening prayer to God.

— 2 —

Seven Main Virtues.

1. Faith, 2. Hope, 3. Charity, 4. Chastity, 5. Temperance, 6. Justice, 7. Labor.

Seven Capital Sins.

1. Blasphemy, 2. Pride, 3. Covetousness, 4. Impurity, 5. Anger, 6. Gluttony, 7. Idleness.

— 3 —

Seven Spiritual Works of Mercy.

1. To admonish sinners.
2. To instruct the ignorant.
3. To counsel the doubtful.
4. To comfort the sorrowful.
5. To bear wrongs patiently.
6. To forgive all injuries.
7. To pray for the living and dead.

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Seven Corporal Works of Mercy.

1. To feed the hungry.
2. To give drink to the thirsty.
3. To clothe the naked.
4. To visit and ransom the captives.
5. To harbor the harborless.
6. To visit the sick.
7. To bury the dead.

— 5 —

Remember: Death, Judgment, Eternal Life, Eternal Punishment.

The Golden Rule: "And as ye would that men should do to you, do ye also to them likewise."

(Lk. 6, 31.)

— 6 —

The Beatitudes.

After the choosing of Apostles Jesus Christ went up into a mountain and when He was set, His disciples came unto Him. And Jesus, seeing the multitude, opened His mouth and taught them, saying:

1. Blessed are the poor in spirit: for theirs is the kingdom of heaven.
2. Blessed are they that mourn now: for they shall be comforted.
3. Blessed are the meek: for they shall inherit the earth.

4. Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

5. Blessed are the merciful: for they shall obtain mercy.

6. Blessed are the pure in heart: for they shall see God.

7. Blessed are the peace makers: for they shall be called the children of God.

8. Blessed are they which are persecuted for righteousness' sake: for theirs is the Kingdom of Heaven.

9. Blessed are ye, when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad: for great is your reward in heaven.

