

# The Charlottetown Herald.

NEW SERIES

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, SEPTEMBER 28, 1921

VOL. XLIX.

NO. 39

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September 21, 1921-51



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Sermons On Catholic Worship

In the 15th Sermon of the series on Catholic Worship, a further explanation of the Nicene Creed is outlined. This Sermon was prepared by the Rev. Anthony Heithoff, Pastor of St. Joseph's Orphan Home, Helena.

REMAINDER OF NICENE CREED.

And the third day He rose again, according to the Scriptures. After Jesus had been dead and buried part of three days, He raised His body to life again by the power of His divinity, which remained united in both body and soul even in death. Holy Writ foretold the resurrection of Christ: 'Thou wilt not leave my soul in hell, nor wilt thou give thy holy one to see corruption.' (Ps. XV, 10). 'Destroy this temple, and in three days I will raise it up.' But He spoke of the temple of His body. (John II, 19-21). 'And they shall kill Him, and the third day He shall rise again.' (Matt. XVII, 22). 'For as Jonas was in the whale's belly three days and three nights, so shall the son of man be in the heart of the earth three days and three nights.' (Matt. XVI, 40). The fact of the resurrection of Christ is clearly established in Scripture: 'He is not here. He is risen, as He has said.' (Matt. XXVIII, 6). St. Peter, in his sermon on Pentecost day, calls attention to the prophecy of the Psalmist: 'Foretelling this he (David) spoke of the resurrection of Christ. For neither was He left in hell, neither did His flesh see corruption.' (Acts, II, 31). St. Paul says: 'For I delivered unto you, first of all, which I also received: how Christ died for our sins, according to the Scriptures. And that He was buried, and that He rose again the third day according to the Scriptures.' (1 Cor. XV, 3, 4).

THE ASCENSION.

'And ascended into Heaven.' The Saviour by His own power went up, body and soul, into heaven on Ascension day, forty days after His resurrection. 'Sitteth at the right hand of the Father.' By those words the Creed means that as God, Christ is equal to the Father in all things; as man He receives in heaven the highest honor next to God. 'And the Lord Jesus, after He had spoken to them, was taken up into heaven and sitteth on the right hand of God.' (Mark, XVI, 19).

'And He is to come again to judge the living and the dead, of whose kingdom there shall be no end.' The first coming of Christ was in 'humility without glory. Born in poverty, living in obscurity the greater part of His life, despised, slandered, persecuted. He died for us. The second coming will be in glory. 'Ye men of Galilee, this Jesus shall so come as you have seen Him going into heaven.' (Acts, I, 11). 'They shall see the son of man coming in the clouds of heaven with great power and majesty.' (Matt. XXVI, 30). Having redeemed us, 'He is the propitiation for our sins.' (1 John, II, 1). Being our mediator and advocate, Christ, at the right hand of God, making intercession for us' (Rom. VIII, 34). We can be saved. He will judge whether we will be saved, whether we have accepted His teaching kept His commandments and used His means of salvation. 'We shall

Minard's Liniment used by Physicians.

all stand before the judgment seat of Christ.' (Rom. XIV, 10). The Redeemer's kingdom, which is not of this world, will have passed the stage of trial and combat and will be triumphant forever.

ORIGIN OF THE NICENE CREED.

'And in the Holy Ghost, the Lord and giver of life who proceedeth from the Father and Son, is adored and glorified; who spoke by the prophets.' The Council of Nicea, A. D. 325, rejecting the impiety of the Arians, gave forth 'the clear teaching of the Church on the divinity of our Lord, that He is truly the Son of God, and developed those articles of the Apostles' Creed which refer to the second person of the Blessed Trinity. Thus we have the Nicene Creed, which is but a more explicit statement, a development of that of the Apostles. Later errors arose as to the Holy Ghost, and these were condemned by the Council of Constantinople, A. D. 381, which explicitly stated the teachings of the Church regarding the third person of the Blessed Trinity. The three distinct persons of the Blessed Trinity, having the same divine nature, are but one God and equal in all things. Hence the Holy Ghost is rightly called Lord. All external operations of the three divine persons are common to all three. Nevertheless, we attribute creation to the Father, redemption to the Son, and sanctification to the Holy Ghost, giver of life. Before man existed, when the universe was one confused heap of shapeless matter, void, empty, dark, and covered with water, the Holy Ghost moved over the waters.' (Gen. I, 2). He imparted to them and the chaotic mass beneath power of life and fecundity to bring forth the various creatures which were to inhabit the world. Among these was Man, the lord and master of the earth. But man has a twofold life: natural and supernatural, and it is principally the latter which the Holy Ghost, giver of life, infuses, strengthens or restores, especially through the sacraments. He supports the Church, makes all her members, however different in race, language and customs, live the same spiritual life and belong to the same mystic body, of which Christ is the head. The relation of the Holy Ghost to the other divine persons is called procession from the Father and the Son. And proceeding from the Father and the Son He is equal to them in all things. Being Lord as they, the same supreme adoration and honor are due to the Holy Ghost as to the Father and Son. Every verse of Scripture, from Genesis to Apocalypse, is from the Holy Ghost, who guided the tongue of the inspired preachers, and safeguarded that Revelation as handed down by tradition. He spoke by the prophets. 'Prophecy came not by the will of man, at any time; but holy men of God spoke, inspired by the Holy Ghost.' (II Peter, I, 21). 'The Paraclete, the Holy Ghost, will teach you all things and bring all things to your mind, whatsoever I shall have told you.' (John XIV, 26). 'But when He, the Spirit of Truth, is come, He will teach you all truth.' (John XVI, 13).

INSTITUTION OF A RELIGION.

'And one Holy Catholic and Apostolic Church.' In instituting a religion, and a Church to uphold that religion, our Lord wished that neither should ever fail, that both should be perpetual and indefeasible, that both should be visible, so that any one could find them without difficulty and with certainty. His Church can be known by four marks or notes. It must be and is one. His Church has at all times and in all places the same doctrine, the same sacraments of grace and salvation, and the same head. It must be and is Holy. His Church has a holy Founder, teaches a holy doctrine, which, if observed, will make man holy, and it furnishes the means to a holy life. It must be and is Catholic. His Church is universal, teaching one and the same doctrine at all times and at all places since its foundation. It must be and is apostolic. In His Church the power, the authority and the doctrine must have come from the Apostles, and through them from Christ. Without any break or interruption it must go back to the Apostles.

THE RESURRECTION.

'And I expect the resurrection of the dead, and the life of the world to come, Amen.' The dead will rise again, body and soul will be reunited, since they belong together by nature and together they have obeyed or disobeyed, have honored or dishonored God, have worked out their salvation or disregarded it. And they will be given by a just judge what they have merited—eternal existence with God or away from God, heaven or hell, as their earthly existence determined. The sign of the Cross which the priest makes at the conclusion of the Creed reminds us that a happy life in the world to come can be secured only by the cross, and through Him who died on the cross, and by the means instituted by Him. The final word of the Creed, Amen—so be it, thus I firmly believe—is a sign of acceptance on our part of all that is proposed in the Creed.

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THE RESURRECTION.

Mr. F. W. Gray, Edmonton, Alta., writes:—'Last winter I was in bed for a month with fever. My kidneys constantly gave me trouble, and I was warned to be very careful. On an evening attack of kidney trouble, followed by constant pains in my back, I took two boxes of Doan's Kidney Pills. Relief was quickly apparent, and now I have no trouble. "Doan's" have saved me much pain, and I am deeply thankful to them.'

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January 5, 1921—14

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