

Unity of worship consists in all the members participating of the same sacrifices and the same sacraments.

Unity of ministry consists in unity of government, in all the members being subject to one and the same head, so that whosoever refuses to bow his head to this supreme head, becomes a schismatic, and thereby cuts the thread that leads to salvation. This statement may seem hard to non-Catholics, but is not the less true, as we shall see from convincing proof, drawn from the Gospel, from tradition, and from reason.

The Church of Christ must be one—must have unity of faith, as is seen from the prayer of our beloved Saviour to His Father, St. John, xvii., 11, "Holy Father, keep them in Thy name, whom Thou hast given Me, that they may be *one*, as We also are one."

Now, without unity of faith, how can you conceive between the members of the Church that union that exists between God the Father and God the Son?

St. Paul recommends the Christians to preserve among them unity of spirit—i.e., unity of faith—for he adds, "there is but one Lord, one faith, one baptism."—Ep. iv., 5.

And again, preaching to the Galatians, he says, "If any one preach a gospel to you, besides that which you have received (from me) let him be anathema."—Gal. i., 9. The fathers of the Church, in speaking of the unity of faith, are in keeping with Christ and His Apostles. "The Church is one," says St. Clement of Alexandria, "because she has the same faith." "Heretics," says Origen, "will not possess the kingdom of God." "Believe firmly," says St. Fulgentius, "that a heretic, i.e., one who has broken the unity of faith, cannot be saved." Heretics, according to these Doctors, are those who possess not the same faith as the Church. Hence, according to them, to be saved, you must have the same faith as the Church. Therefore, the Church of Christ should have unity of faith.

Unity of worship. Jesus Christ instituted but one sacrifice, viz., the sacrifice of His body and blood, offered up on the bloody heights of Calvary, and destined to be repeated until the second coming of Christ. According to those words to his Apostles, "Do this in commemoration of me. As often as you do this, you shall show forth my death until I come."

Now, this sacrifice should be found in the Church, established by Christ, otherwise she is not the work of God.

Unity of government should be another characteristic of the Church of Christ.

How many times in the New Testament, do we not find the Church compared to a fold, a kingdom, a city, a family, to the human body? Now, all those figures, necessarily imply unity of government, the fold governed by one shepherd, kingdom by one king, city by one magistrate, family by one head, etc. There must be unity of government in order to have order and harmony, where there is not unity there is division and anarchy, which could not be in the Church established by Christ. This has been the teaching of all the Fathers and Doctors of the Church, that being a society she must be governed by one head, let you call that head what you will, as may be clearly seen in the writings of St. Cyprian, St. Augustine and others. "You are under the weight of an enormous sacrifice," says St. Augustine to the Donatists, "as long as you enter not into the unity of the Church."