









ARE PROTESTANTS CATHOLICS?

They Say 'I Believe in the Holy Catholic Church.' But do They? An Interpretation by Rev. Dr. Eckels.

Philadelphia Catholic Standard and Times. "I believe in the Holy Catholic Church" is recited every Sunday by thousands who never grasp the real meaning of what they say.

This difference between profession and performance sometimes strikes even Protestants themselves, and they are quick to explain that they do not mean the Roman Catholic Church, but the "universal Church," when the fact is they believe in the doctrines of all the denominations claiming to be Christian.

This part of the Apostles' Creed Rev. Mervin J. Eckels, D. D., of the Arch Street Presbyterian Church, attempted to elucidate on Sunday evening last.

His church has a dome which somewhat resembles that of the Cathedral of St. Peter and Paul, and their proximity sometimes causes visiting Catholics to mistake the Protestant edifice for the chief Catholic church in Philadelphia.

A close view, however, always exposes the error. The temporary misunderstanding is pardonable in strangers, but Rev. Dr. Eckels ought to know better.

St. Augustine in the fourth century said that he was kept in the Catholic Church by "the very name which, without cause among so many heresies, that Church alone has obtained, so that although all heretics wished to be called Catholic, no heretic did."

Let us hope for their sake that all that congregation are in good faith in the way they have chosen, but it is not "the way the fathers trod." The pastor read from Acts ii., 39-47, in which occurs the words, "I continued steadfastly in the Apostles' doctrine and fellowship."

When we recite the Apostles' Creed we add also this declaration, "I believe in the Holy Catholic Church." I am sure we do well in interpreting it, because generally it is not understood.

Dr. Eckels speaks of the simple services of the early Church. The ritual may be more elaborate, but the seven sacraments were administered. They were of "one heart and one soul," as Dr. Eckels asserts.

There were no priests nor Bishops nor Archbishops in those days." Well, the Protestant Bible conveniently does away with the word "priests" where St. James says: "Is any man sick among you, let him call in the priests."

Here the speaker reverted to his text and used the word "Church," as expressive of the "whole" "Church," the "Catholic Church," and said the words "Holy Catholic Church" meant the "holy, whole Church."

There was a great contrast, continued the speaker, between the first simple gathering of the flock in Jerusalem and the great Catholic Church down to the Reformation. The great Church of Rome had its Vatican in the city of the Caesars, with its supreme ruler, the Pope, on his throne exercising supreme authority over all who called themselves Christians.

Now, a little as to the Catholic Church Dr. Eckels called the Church of Rome," and then explained himself by saying parenthetically, "the Catholic Church," the great Catholic Church, which "down to the Reformation was the only one."

The Scriptures show that Christ established one Church, even as one faith and one baptism, and that the Apostles issued warnings against schism; and yet Dr. Eckels says that up to the Reformation there were no Protestants. There were heretics and schismatics before that, and it was to distinguish the Church from the sects claiming to be Christian that the word "Catholic" was originally adopted.

Christ established the Church, therefore there was no need of meetings or resolutions or election of officers at the formation. The Church had a divine foundation and was not man-made. True, it had to have a visible body with a visible head, and Christ selected St. Peter (the rock) for that position.

When we recite the Apostles' Creed we add also this declaration, "I believe in the Holy Catholic Church." I am sure we do well in interpreting it, because generally it is not understood.

Dr. Eckels speaks of the simple services of the early Church. The ritual may be more elaborate, but the seven sacraments were administered. They were of "one heart and one soul," as Dr. Eckels asserts.

There were no priests nor Bishops nor Archbishops in those days." Well, the Protestant Bible conveniently does away with the word "priests" where St. James says: "Is any man sick among you, let him call in the priests."

Here the speaker reverted to his text and used the word "Church," as expressive of the "whole" "Church," the "Catholic Church," and said the words "Holy Catholic Church" meant the "holy, whole Church."

Here the preacher outlined the growth of the Church, the conversion of the Roman Empire, the patronage of Constantine, the changing of pagan temples into Christian edifices.

PREACHERS HAD FRONT SEATS.

Three Ministers at Father Sutton's Opening Lecture in Lebanon, N. H.

Correspondence of Philadelphia Catholic Standard and Times. Lebanon, N. H., December 9. This beautiful city's fine town hall, seating more than 1,000 persons, has been the scene of a most successful mission to non-Catholics, conducted by Rev. Xavier Sutton, Passionist.

On Sunday Father Sutton called the Catholics together after the Masses by the hymns. Everybody seemed enthusiastic; even the children and old people were on hand to catch the time.

On Sunday Father Sutton called the Catholics together after the Masses by the hymns. Everybody seemed enthusiastic; even the children and old people were on hand to catch the time.

OPERATIC MUSIC IN THE CHURCH.

The strictures that Professor Stockley, of the University of New Brunswick, makes in the Catholic World Magazine for December on the operatic music that is heard in our churches is very often well merited.

There is among our pastors an evident attempt to import into the Church of God the music of the theatre, under the plea that what is pleasing in the theatre cannot be displeasing in the church.

There is a certain truth in this statement, but with it there is a fallacy. The music of the theatre may be high art, but it is very often conceived in a spirit of voluptuousness and carried out in a most sensuous manner, and if any ideas are foreign from church service they are these. Devotionalism is of an entirely different paternity from emotionalism, and the thoughts and feelings that are awakened by sensuous music are not those that do honor to the service of God.

Moreover the singing of a strain of music carries with it an atmosphere. It is not a pleasant thing when one is beating one's breast in sorrow for sin, or meditating on the agonizing suffering of Christ on the cross, to be carried away in imagination by the low, ditty of a gay Lohengrin, and to seem to see the opening casement and witness the forbidden midnight meeting.

WHAT IS AN INDULGENCE?

An Indulgence is not a pardon for sin or a permission to commit it. An Indulgence is the remission of the temporal punishment due for sin after the guilt and the eternal punishment due for it have been forgiven. We have several proofs in Holy Writ after the guilt of sin has been forgiven that a temporal punishment remains due for it. Thus Adam was forgiven the guilt of his sin, and yet what fearful temporal punishment had to be endured by him for it.

Dr. Eckels speaks of the simple services of the early Church. The ritual may be more elaborate, but the seven sacraments were administered. They were of "one heart and one soul," as Dr. Eckels asserts.

There were no priests nor Bishops nor Archbishops in those days." Well, the Protestant Bible conveniently does away with the word "priests" where St. James says: "Is any man sick among you, let him call in the priests."

Here the speaker reverted to his text and used the word "Church," as expressive of the "whole" "Church," the "Catholic Church," and said the words "Holy Catholic Church" meant the "holy, whole Church."

PREACHERS HAD FRONT SEATS.

Three Ministers at Father Sutton's Opening Lecture in Lebanon, N. H.

Correspondence of Philadelphia Catholic Standard and Times. Lebanon, N. H., December 9. This beautiful city's fine town hall, seating more than 1,000 persons, has been the scene of a most successful mission to non-Catholics, conducted by Rev. Xavier Sutton, Passionist.

On Sunday Father Sutton called the Catholics together after the Masses by the hymns. Everybody seemed enthusiastic; even the children and old people were on hand to catch the time.

On Sunday Father Sutton called the Catholics together after the Masses by the hymns. Everybody seemed enthusiastic; even the children and old people were on hand to catch the time.

OPERATIC MUSIC IN THE CHURCH.

The strictures that Professor Stockley, of the University of New Brunswick, makes in the Catholic World Magazine for December on the operatic music that is heard in our churches is very often well merited.

There is among our pastors an evident attempt to import into the Church of God the music of the theatre, under the plea that what is pleasing in the theatre cannot be displeasing in the church.

There is a certain truth in this statement, but with it there is a fallacy. The music of the theatre may be high art, but it is very often conceived in a spirit of voluptuousness and carried out in a most sensuous manner, and if any ideas are foreign from church service they are these. Devotionalism is of an entirely different paternity from emotionalism, and the thoughts and feelings that are awakened by sensuous music are not those that do honor to the service of God.

Moreover the singing of a strain of music carries with it an atmosphere. It is not a pleasant thing when one is beating one's breast in sorrow for sin, or meditating on the agonizing suffering of Christ on the cross, to be carried away in imagination by the low, ditty of a gay Lohengrin, and to seem to see the opening casement and witness the forbidden midnight meeting.

WHAT IS AN INDULGENCE?

An Indulgence is not a pardon for sin or a permission to commit it. An Indulgence is the remission of the temporal punishment due for sin after the guilt and the eternal punishment due for it have been forgiven. We have several proofs in Holy Writ after the guilt of sin has been forgiven that a temporal punishment remains due for it. Thus Adam was forgiven the guilt of his sin, and yet what fearful temporal punishment had to be endured by him for it.

Dr. Eckels speaks of the simple services of the early Church. The ritual may be more elaborate, but the seven sacraments were administered. They were of "one heart and one soul," as Dr. Eckels asserts.

There were no priests nor Bishops nor Archbishops in those days." Well, the Protestant Bible conveniently does away with the word "priests" where St. James says: "Is any man sick among you, let him call in the priests."

Here the speaker reverted to his text and used the word "Church," as expressive of the "whole" "Church," the "Catholic Church," and said the words "Holy Catholic Church" meant the "holy, whole Church."

CATHOLIC REVIVAL NEEDED.

Ritualist Jesuit's Plea for Greater Spirituality in America.

Evidently the High Church party in this country sees the chief need of the hour. It is, at least, a trifle significant that a moment which hears so much in praise of merely intellectualism should be favored to listen to a demand for more spirituality in American life, and that spiritual life is found in the Catholic faith. The Angelus, a ritualistic journal hailing from Chicago, is doing all in its power to foster the upward movement. It recently made use of these significant words:

"Nothing so isolates the Anglican communion from the rest of Catholic Christendom as the lack of devotion to Our Lady, which unfortunately characterizes so many Anglicans. Finally, doubtless nothing so retards the progress of the Catholic revival in the Anglican communion as the neglect on the part of even advanced high churchmen to secure by invocation of Our Lady the most desirable blessings which would most surely flow from the special exercise by the Mother of God of her strictly subordinate and derived, but none the less important, intercessory function. It is for the purpose of suggesting special devotions to her that we notice so many of her commemorations in our calendars."

"We strongly incline to the belief that not a few of the cures effected at Lourdes are miracles worked by our Divine Lord at the intercession of our Blessed Lady and in response to the prayers of faithful Catholics. We think it not at all unlikely that the Queen of Heaven, Our Lady of Perpetual Mercy, the Mother of Sweet Grace, actually appear to the blessed Bernadette and announce to her, 'I am the Immaculate Conception.' At any rate, we wish we could see manifested by equally large numbers of persons in the Anglican church the same supernatural faith which is shown by the pilgrims at the shrine of Our Lady of Lourdes. Perhaps if we in America had a Lourdes grotto we should be without Christian Science temples, and if we had a blessed Bernadette we should be without a Mrs. Eddy and a blasphemous Dowrie."

PREACHING CULTIVATES FAITH.

The statement is sometimes made that there is such a thing as too much preaching to the people, and in support of the statement the deep faith of the Russian peasantry is quoted. There, it is said, there is no preaching at all, and see how the faith persists! It is said, moreover, that the faith of the Irish people was stronger in the days when they had very little ceremony and less preaching. Father Johnston, in an article in the Catholic World Magazine for December, takes a contrary position. He says:

"Preaching is an essential element in the practical life of the Church, and a sure index of her vitality. This is proved by the fact that religion is ever at a low ebb when preaching is neglected—for instance, the period of the Renaissance. Whereas the Church flourishes precisely during the periods of her best oratory—Middle Ages, counter-reformation. Why should this be? Because good preaching gives the Church firm hold upon the masses, whose whose affection is her greatest strength and glory. This is a secret, and surely it is amply proved by the whole history of the counter-reformation, when the Church, betrayed by politicians, was saved by the masses who were attracted by her eloquence. This too is the view of a writer speaking of the political influence wielded by the orators of the early church; admitting that they owed much of their fame and influence to the prevailing close union of the church and state, he adds: 'But it may surely be questioned whether their influence at court did not result also from their owed Christian doctrine' (as purity of the pulpits); . . . the history of the church is the history

A BISHOP'S OFFICE.

Dr. Shahan's Notable Address at Bishop Conaty's Consecration.

On the recent occasion of the consecration as Bishop of the esteemed right reverend president of the Catholic University of America, the sermon was preached by the Very Rev. Dr. T. J. Shahan, Dean of the Faculty of the University. He spoke for more than an hour, and during all that time he was listened to with the deepest attention and interest. His text was "Let the priests that rule well be esteemed worthy of a double honor, especially they who labor in the word and doctrine." First Epistle to Timothy, v. 17.

Dr. Shahan, in reference to the work and office of a Bishop, said:

"The Catholic Church has this day more than one special cause for rejoicing. This day seals the consecration of a mature and virtuous life to the highest spiritual ideal that man can grasp—the total devotion of self to the public good. In the three epistles that St. Paul wrote on the nature and qualities of the office of Bishop, there recur unceasingly two ideas—blamelessness of life and total surrender of self to the utility of the community.

THE APOSTOLIC OFFICE.

"Then, again, to-day witnesses another link in the chain of Apostolic office and tradition. It confronts us with world across nineteen centuries with those poor fishermen of Galilee whom their Master sent forth clothed with His power and charged with the continuance of His work. In that hour, by the waters of Gennesareth, there was born into this world a new force, higher than state or nationality or race or culture, the idea of a universal membership in the mystic body of Jesus Christ, a membership that was based on pregnant ideas of fatherhood and sonship and brotherhood so vast and so profound that they transcended easily all ordinary notes and bounds of space and time, all human relationships of the past. It had been plenary of Macedonia; it was it the new concept of a common brotherhood that Jesus had brought upon the earth and enlivened and confirmed by His own example."

AUTHORITY HANDED DOWN.

Dr. Shahan spoke of the unique phenomenon in history—the handing down after the same manner of an identical authority that of the Church—for nearly 2,000 years.

"The Church's actual Bishops," he said, "are the last links in the chain of individual succession that goes back to Jesus Christ. Each one of those selected men, apart from his personal worth, is truly an epitome of the history of the Church.

"If we seek another reason for rejoicing we shall find it in the fact that to-day the Holy Spirit is present with us in a way that transcends any poor, feeble fancies of ours to portray. During these ceremonies there takes place, we are persuaded, the transmission of the fullness of His highest graces. But there is more in the consecration of a Bishop. Here the Holy Spirit descends upon the Church not alone as comforter and guide, but as its administrator and head, as provident for its life and great organic functions.

"In the Catholic Church the office of a Bishop is pre-eminently the office of a teacher. It is as the first and most eminent teachers of the new law of Jesus Christ that the Apostles have always been remembered and honored. After all, does not Jesus Christ Himself come before us as a teacher? Is it not in that mild and benignant role that He chose to appear among men, and not in the exercise of any political authority?"

Dr. Shahan went on to speak of the history of education in the Catholic Church, and the strengthening effect it had on the Church itself.

"In general," he said, "when we speak of education we may remember that its natural friend has always been the Catholic Bishop, and that he alone saved it as a theory and a system through the long thousand years of the Middle Ages, when the prevailing despair and ignorant secularism despised all learning and fixed on every scholar in decision the epithet of clerk or churchman. He saved it, too, from the neglect and opposition of a false mysticism and an excessive asceticism which would have left human society a prey to ignorance and all her evil brood. He had to deal with the entire society about him, and so the schools, which everywhere in Europe he perforce kept up, never lost touch entirely with the best traditions of Greece and Rome. If no one else visited them he compelled his priests to get their education there, and so he made those schools the bearers to the lay world of messages from antiquity that otherwise had surely gotten lost in the general infancy of civilization. In the Middle Ages the only man habitually, necessarily, almost unconsciously, sympathetic to books and scholars is the Catholic Bishop. How could he be otherwise? He was the man responsible before God for the preservation and spread of the Christian religion. If all religions the one that rises most healthily and develops the human reason, with its written records, its claims to universality, its contact with all men and with all societies, its avowed mysteries, its long and varied history."

"The Church's actual Bishops," he said, "are the last links in the chain of individual succession that goes back to Jesus Christ. Each one of those selected men, apart from his personal worth, is truly an epitome of the history of the Church.

"If we seek another reason for rejoicing we shall find it in the fact that to-day the Holy Spirit is present with us in a way that transcends any poor, feeble fancies of ours to portray. During these ceremonies there takes place, we are persuaded, the transmission of the fullness of His highest graces. But there is more in the consecration of a Bishop. Here the Holy Spirit descends upon the Church not alone as comforter and guide, but as its administrator and head, as provident for its life and great organic functions.

"In the Catholic Church the office of a Bishop is pre-eminently the office of a teacher. It is as the first and most eminent teachers of the new law of Jesus Christ that the Apostles have always been remembered and honored. After all, does not Jesus Christ Himself come before us as a teacher? Is it not in that mild and benignant role that He chose to appear among men, and not in the exercise of any political authority?"





