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BELIEVE IT - - - NOT

By REV. OWEN B. McGUIRE, D.D.

(Continued from Page 9)

lans, unfit to build an empire, and whose place was providentially given to the Anglo-Saxon empire-builders." The printer made me say "friends and barbarians."

This is one example, out of very many in all languages, which shows what a great difference there may be in the meaning of two words that in spelling differ but by one letter. By the omission of one letter, or by the addition of one letter, or by the change of one letter, a word may assume not only a different, but even a contrary meaning. This is made evident in the meaning of the two words fiend and friend.

Some time ago I was reading an article by "a learned professor" in which he made merry over the fact that in the early ages of the Church a long and heated controversy was carried on by ecclesiastics, Bishops and Monks, over two words that differed only by one letter and that letter the smallest in the Greek Alphabet, namely, the letter "I." But the professor's merriment over the simplicity of the Bishops and Monks of the 4th Century shows only his own ignorance. The question at issue was in reality the very fundamental, central truth of the Christian religion: Whether Christ is God or only godlike. Until quite recently all Christians, with the exception of a few sects, numerically insignificant, such as the Unitarians, believed in the Divinity of Christ, namely, that Christ is very God become man.

From Greek Words

The two words to which "the learned professor" referred were homoousion and homoiousion. Each of these is made up of two Greek words, one an adjective and the other a noun. The noun in both cases means essence or substance. The adjective in the first case means the same, identical; in the second case, where the "I" comes in, it means like or similar. Accordingly, by the first word, as applied to Christ, the orthodox Christians asserted that Christ was God, second person of the Blessed Trinity, of the same substance, essence, nature, as the Father, therefore equal to the Father, as we hear sung in the Preface of the Mass every Sunday. "Qui cum unigenito Filio tuo et Spiritu Sancto, unus es Deus, unus es Dominus, non in unius singularitate personae, sed in unius Trinitate substantiae" not in the singularity of one person, but in the Trinity of one substance. That was what was in controversy and what was defined in the Council of Nicaea in 325. The decree put an end to the controversy for all those who believed in an infallible Church, endowed by Christ with authority to decide such questions definitely. And it might be noted, for the information of non-Catholics, that this definition in 325 did not make a new dogma nor reveal a new truth. The Council defined what was already for three centuries the belief of Christians and the Fathers who made the definition appealed not to a new revelation, but to what had been the tradition, to what had been handed down from the beginning. In like manner, when the Church defined the Immaculate Conception and Papal Infallibility in the 19th Century she appealed to what had always been believed and acted upon, not to a new revelation. In fact, it is Catholic doctrine that there cannot be a new revelation binding on all the faithful, that the deposit of Revelation was completed with the death of the last Apostle. Hence any man (or woman) coming forth with a new Revelation to be imposed as an article of belief is and always has been considered by Catholics as a heretic. Hence, too, Joseph Smith, the founder of Mormonism, who claimed to have received a new Revelation, and his followers, who expect still further Revelations must be considered by Catholics as arch-heretics.

In our own times some words whose meaning was fixed and definite in the past are no more generally accepted or used in that definite meaning. Among these are "Divine" and "Divinity." There are many people today who if asked if they believed in the Divinity of Christ, will answer in the affirmative, and in the next breath will deny that Christ is God. Like the Arians of old they will admit that he is God-like. I think it is for this reason that Arnold Lunn (who knows such people well) in several of his books uses the phrase "the Deity of Christ," instead of "the Divinity of Christ." Considering the loose manner in which the words "Divine" and "Divinity" are used today, I think "Deity" is the better word.

Ethiopians Coptic

I have said that the letter of The Coptic Bishop reminded me of these things. These native Christians of Egypt who are now called Copts were never Arians. Their heresy was of later date. They believed and still believe in the Deity of Christ. They accepted the homoousion of the Nicene decree and rejected the homoiousion of the heretics. These Coptic Christians are or should be of some interest for us today; first, because the Christians of Ethiopia, which is today so much in the news columns, are Coptic in Religion; and, second, for other reasons that come nearer home.

For the past few weeks there has been running in "America" a very interesting series of articles on "Manhattan's Eastern Christians." In these articles Father Donnelly describes several Catholic churches in Manhattan that belong to one or the other of the Eastern rites. These people are, of course, as much Catholic as we are; but they use the same rite, that is the same ceremonies and language in religious functions, especially in the celebration of the Mass, as do various sects in the Near East who in time past fell away from Catholic Unity. The most important of these sects is what is called the "Orthodox Church," or sometimes the "Greek Church." It is not really a Church, but a number of national Churches, each now subject to the civil government of its nation just as the Anglican Church is subject to the King, that is, in law and practice, to the British Parliament. At present there are sixteen of these churches, and there is no common authority obeyed by all of them. In a vague way they accept "the authority of Christ and the seven Oecumenical Councils" i. e. from the first of Nicaea to the second of the same name (325 A. D. to 787). These Churches, which formerly recognized the Bishop of Constantinople as "the Patriarch of the East," fell away from Catholic unity first as a result of the schism of Photius in the 9th Century and finally and definitely in the schism of Cerularius in the 11th Century. The other Eastern heresies were of earlier date. In both cases in fact in all cases, the real causes of division were political and racial rather than religious just as they were in England under Henry VIII and Elizabeth. The most important of these earlier heresies, that is the one which persisted longest and still has millions of adherents was the Monophysite. The orthodox Catholic doctrine was and is that Christ is true God and true Man, that in the Incarnation He assumed complete human nature, a human body and a human soul, both created and both united to the Divine Word, the Second Person of the Blessed Trinity, by what is called the hypostatic union, from which it follows that this same person is true God and True Man.

Called "Orthodox"

The Monophysites taught and teach that in Christ there is but one nature. In explaining their doctrine they are vague and contradictory, the result, as it is in our own times, of not recognizing any authority established by Christ himself to define what is true or false and to put an end to controversy. These Monophysites who for racial and political reasons hated the Byzantines (the Greek Emperors at Constantinople) to whom they were politically subject, went into schism and remained in schism to this day. In general they were called Monophysites, but because of the fact that the predominant idea was racial and national their distinctive names followed racial and national lines. Armenians, Syrians, Coptic, etc. In contradistinction to all of them, those who accepted the decrees of the Council which condemned the heresy were in the East called Orthodox. In the Anglican Church we have in our own times an illustration of how this racial and national denomination finally prevails. "Anglican" is but a camouflaged name for "English." When Constantinople also fell away from Catholic unity, all those who followed the Byzantine schism continued to be called "Orthodox" and that is the name by which the Christians of all those sixteen national or racial or "Erastian" Churches are called today.

I have said that those things should be of interest to us here at home, and for several reasons. During the World War Americans knew practically nothing of these, separated Christians of the Near East (the Balkan peninsula, Syria, Palestine and Egypt). Then our Omniscient press began to explain them. The "Literary Digest" in particular began to publish special numbers on the subject for use in High Schools, Colleges and Academies. There was another reason that lent interest to the subject. Beginning with the 1st decades of the 1st century a considerable number of these Eastern Christians began to emigrate to the United States and spread over the country. A large number of these are Catholics, but use the same rites as the "Orthodox" or other Schismatics. Hence arose and still persists considerable confusion. We should be on our guard in these matters, and especially should we have correct ideas to guide us in dealing with them. There is not space left here now to enter into detailed explanations. It will be worth while to return to the subject. For the present, just a few headlines.

Easter-Rites

1. In all these Eastern countries there are Catholics and Schismatics using the same rite. In the early ages the whole racial or national group went into Schism and remained for centuries in Schism chiefly for the reason already mentioned, their hatred of the domination of Byzantium. When that domination passed away by the Moslem Conquests these Christians became isolated, cut off from the possibility of direct, free communication with the center of Catholic Unity. In later times still, when Moslem domination became weakened, French and Italian Missionaries especially were free to go among them; numbers of these people saw their error and renamed their Schisms. Hence we have today Catholic Armenians, Catholic Syrians, Catholic Copts, all of whom use the same rites as they did in Schisms and as their forefathers did before the schisms occurred. These Catholics are sometimes called "Uniates;" but that is only a word used in books. It is never used in the Near East; and if you used it in speaking with them they would not understand you.

2. In all those countries, including the new States formed either from the dismemberment of the Turkish Empire (such as Bulgaria, Roumania, Greece, etc.) or of the old Austrian Empire, the name Catholic is given to those only who are in Union with the Holy See. So they call themselves but so they are called by everybody else. There is no confusion there such as we see here.

3. In no country are the "Orthodox" or any of the earlier Schismatics called "Catholics." Of course they claim to be Catholics. But that is a different question. Bishop Manning of New York claims to be Catholic. But if you speak of a Catholic Bishop in New York no one, not even an Episcopalian, will understand you to be referring to Bishop Manning. And if you go to New York and ask to be directed to the Catholic Cathedral, no one, not even an Episcopalian, will direct you to the Cathedral of St. John the Divine. In a word, use is the law of language, and by common usage we and we only are known in this country as Catholics. So it is also in every country of the Near East. The "Papists" are the only people who are called Catholics.

4. Of course if we consider the etymological meaning of the word "Orthodox" is equivalent to Catholic. It means of the true religion. But that is also another question. My baptismal name "Eugenius" means noble-born, of noble birth. In its Greek form "Eugene" it means the same thing. But in giving me that name they did not claim that I was the child of a nobleman, and in calling me by that name no one intends to pay me that compliment. And if I claim "Jim Farley says that every Irishman claims it's that I am descended from a King," people will hardly argue the point with me, and may retort that the King must have lived even long before the Schism of Photius. We concede the name "Orthodox" to these Eastern Schismatics of the Byzantium rite as a matter of courtesy. It is the name by which they are selves in every one of their home-called and by which they call them-countries.

5. "Copt" is a corruption of the Greek word for Egyptian. The native Egyptian Christians were so called to distinguish them from the Greek colonists in Egypt. They are interesting for many reasons, and one of these reasons is that they retain many doctrines and practices which the Reformers in their ignorance claimed to be "corruptions of Rome" introduced in the Middle or in the Dark Ages. Clearly these people who separated from Rome in the 4th or 5th century would not adopt doctrines and practices introduced by Rome after they had separated from Rome. Yet they have to this day the Mass, they believe in the Real Presence, they pray to the Saints, they pray for the dead, they are especially devout to the Mother of God and celebrate her feasts. They are a standing and incontestable proof of the antiquity, the Apostolicity, of numerous Catholic doctrines and practices that were denounced and repudiated by the Reformers. If Rome introduced a new doctrine or religious practice today, it is hardly possible that Methodists and Baptists would make them part of their creed and practice.

Cause Advanced

The Most Rev. Vital Justin Grandin, O. M. I., famous Oblate missionary, first Bishop of St. Albert (Edmonton) Canada, whose writings are being considered by the Sacred Congregation of Rites for the cause of his beatification. Born in France, Bishop Grandin died at St. Albert in 1902 at the age of 73. He was the first Bishop to reach the vicinity of the North Pole in his missionary journeys.

23,092 Sterilized in U. S. Up To 1936, Statistics Reveal

Pasadena, Calif. (NC). The number of the nation's insane and feeble-minded sterilized was increased by 3,029 in 1935 and the total now is 23,092, according to figures issued by the Human Betterment Foundation. The total includes 10,640 men and 12,452 women.

The tabulation is of operations performed legally in the 28 States having sterilization legislation. California leads with 10,801 such operations.

Other states reporting more than 1,000 sterilizations were: Kansas 1,509, Michigan 1,555, Minnesota 1,154, Oregon 1,047, and Virginia 2,488.

URGES SPREAD OF EASTER'S TRUE MEANING

(Continued from Page 9)

have no Labor Day. We have no Thanksgiving.

The American holidays do not, in the main, tend to teach the youth of America of the great historical facts of Christianity.

WHO SHALL TEACH?

This, therefore, is the thought that occurs to me. If the schools are not teaching the youth of both our nations that Christ was born on the first Christmas Day, that He suffered to redeem mankind and was ignominiously murdered on the first Good Friday by the people He came to save, that He showed His triumph over death by rising from His sepulchre on the first Easter, and that on the first Whitsun He gave His commission to His apostles to preach to men of all tongues.

I repeat, if the schools do not teach these truths to the boys and girls who tomorrow will do the work which you and I are doing today, who is going to teach them?

Not the newspapers (except the Catholic ones, which of course many will not see). Not books (except rarely). Not the stage. Certainly not the movies. Not the clergy, because the people to be reached do not go to church.

Perhaps to some extent the radio will help. In Great Britain, where the State holds the reins of all broadcasting, religious programs are rationed; and although we get approximately our share the subject matter of religious broadcast talks has to be limited strictly to non-controversial matter.

INDIVIDUAL RESPONSIBILITY

So it comes to this. It is up to you and to me. We, as individuals are in contact with the masses of the people who do not know the first thing about Christianity. These people are not anti-Christian. They are merely non-Christian. Some of us meet few of them. Some meet many more. And there are some Catholics whose lives are spent almost entirely in contact with the non-Christian atmosphere.

A good way to test your possible usefulness in sowing the seed of instruction is, I think, this. How much were you shocked by the ignorance of the London schoolboy who did not know the meaning of Good Friday? If you were not shocked at all it means that you are constantly up against people of the type. Therefore your opportunity is great.

If you were badly shocked by the thought that anybody in a Christian country should know so little about Christ, then your life must be secluded or you must be moving in circles which are very largely Catholic. Then your opportunity will be less great unless you join a Catholic organization such as the Catholic Evidence Guild which makes the dissemination of Catholic truth its objective.

If things go on as they are going one thing is certain: in the next generation the world, apart from the slice of it which is Catholic, will know less about God, will know less, therefore, of God's commandments than it knows now, and will thus go to pieces with increasing rapidity.

The boys who today think Good Friday is "in commemoration of a public holiday" have lost contact with every source which is likely to tell them otherwise unless you and I make it our business to teach them.

Canada Indians First Taught Embroidery By Ursuline Sisters

Ottawa (NC). Embroidery in which Canadian Indians are adept was taught them by the Ursuline Nuns, it was stated by Dr. Marius Barbeau, Canadian Government ethnologist, in a lecture before the Bonne Entente League at the National Museum of Canada, last night.

Embroidery, said Dr. Barbeau, was originated and developed chiefly by the Sisters in the Ursuline convent at Quebec 200 years ago and was taught young Indian girls. The craft spread rapidly from tribe to tribe until now it is regarded as a genuine Indian art.

Speaking of the growth of another art in Canada, woodcarving, Dr. Barbeau said this work, for which French-Canadians have become famous, was introduced into New France by the illustrious Msgr. Laval.

WHAT DO YOU KNOW?

A Catholic Memory Test

(Answers on Page 11)

1. What is the word used to designate the large, spreading white linen head dress worn by the Sisters of Charity?
2. Who was Antonio Espejo (16th century)?
3. Why is one of the high hills to the south of Jerusalem forming the eastern boundary of the plain of Raphaim called the Mount of Evil Counsel?
4. What is the name of the large candle, symbolic of the Risen Saviour, the Light of the World, which is blessed at the services on Holy Saturday and is lighted on the Gospel side of the sanctuary?
5. What, in liturgy, is the season of joy after Easter, between Low and Trinity Sundays, called? What important duty is placed upon Catholics during this period?

(NCWC FEATURES)

PROMOTING CREDIT UNIONS

"After a little less than two years of activity we (St. F. X. University in Antigonish) have succeeded in establishing among very poor people 27 Credit Unions, and the total money controlled by these little groups to date is $90,000." The Catholic Church and Co-operatives (N.C.W.C., Washington, D. C.).

REV. DR. T. P. PHELAN DIES, NOTED CATHOLIC AUTHOR

New York (NC). The Rev. Thomas P. Phelan, pastor of Holy Trinity Catholic Church, Mamaroneck, N. Y., and widely known as a historian and author, died Thursday night in St. Elizabeth's Hospital, here, at the age of 67.

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