

## Faith of Our Fathers

[A WEEKLY INSTRUCTION FOR YOUNG AND OLD.]

Second Article: Relations Between the Living and the Dead.

26. The relations between the living and the dead are founded on the dogma of the Communion of Saints. We call the Communion of Saints that union which exists for time and eternity between all the members of the Church gathered into one body, of which Jesus Christ is the head; also that each participates in a certain manner in the spiritual goods of the others.

Let us here remember what has been said elsewhere, that the Church of Jesus Christ, considered in all its extent, comprises three branches or three partial Churches: the Church militant, the Church suffering, and the Church triumphant. The first is composed of the faithful who are on earth, the second of the souls in purgatory, the third of the blessed in heaven. These three parts form together but one complete Church, one single society, one mystical body, one spiritual family, with Jesus Christ for head, of which all the members are animated with the same spirit, bound by the ties of the same charity, and united by a reciprocal influence, which is called the Communion of Saints.

It is called the Communion of Saints, and not the communion of Christians, (1) because the name of saints is given in Scripture to all the faithful; (2) because all have been sanctified by baptism; (3) because all are called to a state of perfect sanctity, and a great number have already attained it.

It has been said in the definition that the Communion of Saints exists both during time and eternity; because neither the union of the members of the Church between themselves, nor the union with Jesus Christ their head, is broken by death.

27. The members of the Church militant on earth hold communion among themselves with the souls in purgatory and with the saints in heaven.

(1) They hold communion among themselves (1) by the profession of the same faith and the same hope; (2) by the participation in the same worship and the same sacraments; (3) by the dependence on the same visible head, who is the Pope; (4) by the community of spiritual goods.

The spiritual goods of the Church, such as the holy Sacrifice of the Mass, prayers, and good works, are in common amongst the faithful, without, however, detracting from the merits of him who does the good works. The faithful participate in the goods of the whole body; but all do not participate in them equally. Each one receives according to the measure of his faith and charity. The Christian who is in a state of mortal sin, being like a paralysed member, receives the least part; and notoriously excommunicated persons, heretics, and schismatics, being members who are separated from the Church, are entirely deprived of the Communion of Saints.

(2) The faithful on earth communicate with the souls in purgatory by the brotherly love which they feel for them; by the help which they procure for them; and, reciprocally, by the gratitude of the holy souls towards those who help them, and their prayers to God for their benefactors.

(3) They communicate with the saints in heaven by the honors which they render them, and, reciprocally, by the benefit of the intercession which the saints make for them.

28. Faith teaches us that the saints in heaven make intercession for us at the throne of God; and that it is a holy and praiseworthy practice to honor and invoke them, and to venerate their relics and images. This is what is called the homage due to the saints.

By the saints, we understand the Blessed Virgin Mary, the Mother of God, the holy angels, and all the blessed whom the Church has placed on her altars.

29. We have already spoken, in the chapter on the Incarnation, of the worship of Jesus Christ, to Whom we render, by reason of His divinity, the supreme worship due to God alone. The homage or worship rendered to the saints is altogether different. They being creatures we honor them as such, by a worship which is inferior to the worship rendered to the Creator. In order to understand

all that has reference to this matter, it is necessary to have an exact idea of homage or worship and the different kinds of worship.

By worship in general we mean the honor rendered to a person or thing because of his or its dignity or merit. We call the object of worship that which is honored; the motive of worship that for which honor is rendered.

There are two distinctions to be observed here—(1) natural or civil and religious worship. The first, founded on a natural dignity, is that which is due, for example, to parents from their children and from subjects to their kings. It is generally called honor and respect. Religious worship has for its motive the supernatural dignity and excellence of its object. It is this worship that we render to God and His saints, to the Church, and to her sacraments and ministers.

### Leading French Composers Catholics

The paper *La Liberté* recently started an investigation among the musicians and dramatic critics of the country to find who is considered to be the greatest of French musicians since the death of Saint-Saens. The answers showed that the two greatest living French musicians are both Catholic composers.

The majority of the composers and critics designated Gabriel Faure as the head of the French school to-day. By a strange coincidence Gabriel Faure succeeded Saint-Saens as organist at the Madeleine, although he resigned about 15 years ago when he became director of the Paris conservatory. Although he is known principally for his symphonies and instrumental works, Gabriel Faure is also the author of a famous Requiem Mass, which is considered to be one of the masterpieces of modern music, and also of numerous motets to the Blessed Sacrament and the Blessed Virgin, the music of which has an infinitely delicate and mystical poetic quality.

Some of the answers to the investigation mentioned Vincent d'Indy as the foremost French composer, and even those who did not give him first place admit that he comes immediately after Gabriel Faure. Count Vincent d'Indy, a pupil of Cesar Franck, has been the faithful guardian of the doctrine of the great Christian master, and continues his work. He is the director of the Schola Cantorum, and is an avowed Catholic. He has composed many symphonies and dramatic works. He is also the author of the very Christian Legend of St. Christopher, which, last year, was placed on the repertory of the opera of Paris.

### Support of Catholics from a Curious Source

"If I were to belong to any Church at all, it would be the Catholic Church," was the saying of Bran, the famous editor of *The Iconoclast*, who was killed in the streets some years ago by some Baptist bigots. Whenever a chance of exposing fraud or bigotry came his way Bran seized it, a fact that resulted in his murder. Bran, by the way, was a Freethinker. By Mr. C. A. Windle his chair in the office of *The Iconoclast* was taken, and by him Bran's programme is being trenchantly carried out. In reply to the attacks made from time to time by Bills proposed in Congress by congressmen inimical to the Catholic schools Windle steadfastly defends the uncompromising stand which American Catholics have taken. At present an insidious measure to wipe out all Catholic schools is being prepared in Congress; the bigots never rest. And Windle has been one of the first to step into the arena on behalf of these schools because he hates the falsehood used by those who clamor for nothing but State schools. "Charles Carroll, of Carrollton, the Catholic, signed the Declaration of Independence," Windle writes. "A Catholic education did not impair the patriotism of General Phil Sheridan. The 'hero of Shenandoah' did not need an anti-Catholic bigot to teach him patriotism. The 'Rock of Chicamauga,' General Thomas, was a Catholic. Lincoln did not think him a traitor." Windle, like Bran, is a Freethinker, but he hates hypocrisy.—Exchange.

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