

## Faith of Our Fathers

[A WEEKLY INSTRUCTION FOR YOUNG AND OLD.]

(2) Religious worship is divided into supreme and inferior worship. The first is rendered to God by reason of His divine and uncreated excellence; the second to certain creatures by reason of a supernatural dignity or excellence which they have received from Him. The first is called the worship of *latria* (adoration), and the second that of *dulia* (homage).

Amongst the creatures enriched by the benedictions of God, Mary, the Holy Virgin Mother, shines forth with a lustre and a splendor beyond any of the others. By reason of her entirely exceptional dignity an especial homage is due to her, which is called the homage of *hyperdulia*, that is, superior homage.

The inferior homage rendered to the saints redounds to the honor of God, Who is the Principle and Author of the holiness which we venerate in them.

(3) We also distinguish absolute worship and relative worship. The first is rendered directly to a person because of his own intrinsic excellence. Such is the worship rendered to God, to Jesus Christ, to the Holy Eucharist, and to the saints in heaven. The second is rendered to an object, not because of its own virtue or excellence, but because of its relation to a person whom we honor. Such is the worship rendered by the Church to relics and holy images. This worship, then, resembling the respect which is given to the likeness of kings or the portrait of a father or mother, does not stop at the immediate object, but it refers to, and is connected with, the person represented by the object; and, properly speaking, it is rendered to that person, though in an indirect manner.

After these explanations, it will be easy to understand what is the nature of the worship which the Church renders to the saints, to relics, and to images.

30. We honor the angels, the saints, and especially the Blessed Virgin Mother of God, as the servants and friends of God, who are enriched by the gifts of His mercy; and at the same time we implore their intercession with the Divine Majesty on our behalf. This is an absolute though subordinate worship. The Sacrifice of the Mass, which is celebrated on their feast-days, is not offered to the saints, but to God, to thank Him for all He has done in their favor, to give glory to those whom He has glorified, and to implore their intercession.

This worship is virtually referred to God Himself, Whom we glorify in His saints.

31. We mean by relics the bodies of saints, their bones, or some part of their bodies, as well as all the objects which have belonged to them, and which they have touched. The Church venerates these sacred remains, not because it sees in them inherent virtues, but because the bodies of the saints have been the instruments of their virtues, the temples of the Holy Ghost, and will one day be glorified in heaven. It is the same thing with the objects that they have touched, or which, having served as instruments of their martyrdom, have been in a measure sanctified by that touch or use.

The worship rendered to relics rising to, and terminating in, the person whose relics are venerated, is a relative worship of the same degree as the absolute worship due to that person. Thus the relics of the true Cross and the other instruments of the Passion, likewise garments of Jesus Christ, are honored by the worship of relative *latria*, and the relics of the saints by the worship of relative *dulia*.

The worship rendered to holy images and the prayers which are said before them, addressed, not to the images, but to the persons whom they represent, constitute, in the same manner, a relative worship, of the supreme degree of *latria* if the image of Jesus Christ or of the Cross be the object of veneration; of *hyperdulia* if the veneration is directed to the image of the Blessed Virgin; and it is a veneration of simple *dulia* if homage is rendered to the relics of the other saints.

32. The angels and saints hear our prayers and see the honor we pay them as if they were present. Not that they are really present; but, enjoying the sight of God, they see and hear things in the most perfect manner in

His divine essence, as the words of Our Lord in the Gospel show: "There is joy before the angels of God over one sinner doing penance."

Third Article: End of the World.

33. By the end of the world we mean the last events, which will put an end to the then actual state of the world, and will fix for ever the doom, happy or unhappy, of all reasonable creatures.

The end of time will come with the second Advent of Jesus Christ, when He comes in His glory to judge the living and the dead. All the doctrine relating to this matter may be summed up in three principal points: (1) the second coming of Jesus Christ and the signs which will precede it; (2) the resurrection of the dead; (3) the general judgment.

34. (1) The Second Coming of Jesus Christ.—Jesus Christ came into the world to save it at the time of His birth in Bethlehem; this was His first coming. He will come again to judge the world; this will be His second coming. The first Advent was only marked by humility and mercy; but the second will be proclaimed amid the splendor of glory and justice which belongs to the King of the universe, to the Judge of the living and the dead.

Jesus Christ has plainly announced to us His coming, but not the time at which it will happen; this is a secret which it has pleased Him to reserve to Himself. He has, however, indicated foreshadowing signs, which will announce the approach of the great day.

(a) The Gospel will be preached in the entire universe.

(b) Charity will become cold amongst Christians, and faith itself will appear lost in the world.

(c) The Jews will be converted to Jesus Christ.

(d) There will be great wars, famines, pestilence, earthquakes, and troubling of the sea; the sun, moon, and stars will be darkened, and will not give their light, and will not follow their accustomed course. All the order of nature will be troubled, and will announce impending destruction.

(e) A man will appear of the utmost perversity, who will be called Antichrist, that is, opposed to Jesus Christ. He will seduce the people, and will create terrible persecutions, and will produce an almost universal apostasy. His reign, according to Scripture, will last about three years and a half.

(f) The prophet Elias and the patriarch Enoch will return to the earth to oppose Antichrist, to enlighten the Jews, and to sustain the faith of Christians. These two powerful antagonists will be put to death by Antichrist, who will himself be confounded and overthrown by the power of Jesus Christ.

(g) Then there will come a fire which will destroy all things on earth; and this is what is meant by the final conflagration.

—◆◆◆—  
 Sung in the depths of that saddlebag chair,  
 Sheltered from sorrow and strife and care,  
 What is there left that your heart can desire?  
 My beautiful "Alice-Sit-by-the-Fire!"  
 Fairy tales! music! and wonderful toys!  
 Life seems a vista of triumphs and joys.  
 Here's nursie waiting! she's anxious, I'm sure—  
 Don't miss your Woods' Great Peppermint Cure.

## AN APPEAL

The St. Vincent de Paul Orphanage, South Dunedin, is overcrowded. It is imperative that extra buildings be erected at once so that these orphans (Our Lord's little ones) may be decently accommodated, and it has been decided to hold a Monster Queen Carnival in Dunedin to raise the necessary funds. MISS MAY JENNER is the Southland Queen. The generosity of the Southland people will be gauged by the amount they contribute through their Queen.

J. J. MARLOW,  
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Organiser for the Southland Queen.

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