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THE EASTERN CATHOLIC CHURCH

by

John Kallok



The Eastern Catholic Church

by

Rev. John Kallok, editor of The Chrysostom

Four addresses delivered in the Catholic Hour, produced by the National Council of Catholic Men, through the courtesy of the National Broadcasting Company and associated stations.

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DEDICATION

To the memory of the late VLADIMIR SERGE SOLOVIEV, a Russian Newman, whose own "Lead, Kindly Light" led him into the true fold of Christ to make his profession of faith with these simple words: "I acknowledge as supreme judge in matters of religion . . . the Apostle Peter who lives in his successors, and has not heard in vain the words of the Saviour: 'Thou art Peter, and upon this rock I will build my church . . . Confirm thy brethren . . . feed my sheep, feed my lambs.'"

AUTHOR'S INTRODUCTION

Our gloriously reigning Pontiff, Pope Pius XI, has not failed for one moment to proclaim the necessity of the One Shepherd and the One Fold. It is the wish of the Holy Father that Catholics of the West acquaint themselves with the East and labor for that longed-for day when we shall welcome back the dissident Eastern Christians to the True Fold. A better and a fuller comprehension of the Catholic Church is most pertinent to this return. The Oriental Catholic Church occupies a position of note in the return of the separated Christians. In matters of Faith and Morals it is one with the Catholic Church of the West, and in matters of ritual it is one with the Orthodox Church of the East. A thorough understanding of the status of the Eastern Catholic Church will hasten to dispel the clouds of prejudice and misunderstandings and will clear the way for our separated brothers. Upon our ability to understand the universality and Catholicity of the Church of Christ depends the fulfillment of Our Lord's prayer: "That they all may be one."

THE CATHOLIC RITES

Address delivered June 6, 1937
(Amplified)

Bearing in mind that I am not speaking exclusively to scholars, nor to theologians, nor to specialists, but to people of every religious belief, I may startle those among them who have some familiarity with the Catholic Church in this country when I tell them that I do not say Mass in the Latin language but in the language of my forefathers; I may startle them when I tell them that I do not use the unleavened host at Mass but leavened bread; I may startle them when I tell them that I give Holy Communion under both species—bread *and* wine; I may startle them when I tell them that some of my fellow priests are married; and, I may startle them the more when I tell them that I am nevertheless, in every sense of the word, a Catholic priest.

This revelation demands a satisfactory explanation and the explanation fully depends upon one's ability to understand the catholicity of the Church; or, more precisely: What does it mean to be a Catholic?

A Catholic is a baptized person who professes the same faith as taught by our Blessed Saviour; offers the same sacrifice as that offered by our Blessed Redeemer; partakes of the same seven sacraments as instituted by Jesus Christ; and recognizes the Bishop of Rome, the Pope, as the successor of St. Peter and the visible head of Christ's Church on earth. So, obviously, in whatever else baptized Catholics may vary, they are one in these four essential things.

Catholicism is the religion of unity in these four

essential elements; outside of these, it is a religion of variety, a variety displayed by 300,000,000 Catholics who have "one Lord, one faith, one baptism, one God and Father of all". 300,000,000 Catholics, living in all lands from Lapland and the Esquimaux to Terra del Fuego and the Cape of Good Hope, and the islands of the Pacific, profess the same faith, partake of the same sacraments, worship at the same altar, and submit to the one common head. They are free amongst themselves to discuss and charitably to disagree provided the four fundamental elements are adhered to. It is one thing to profess the same faith; to offer the same sacrifice; to partake of the same sacraments; and to be subject to the Roman Pontiff. It is quite another thing how that faith is professed; how that sacrifice is offered; how those sacraments are partaken; and how that fidelity to the Vicar of Christ is expressed. The ways of observing these four essential elements are many and the manner in which they are observed is of very small importance. The way we testify to our faith; the way we communicate in the same sacrifice; the way we receive the sacraments; and the way we express allegiance and obedience to the Roman Pontiff constitutes what is known as our rite.

A Catholic rite, of which there are many, is a systematic collection of Christian services for the worship of Almighty God and the sanctification of man. Christian services are made up of various ceremonies. Ceremonies are the external symbols for the expression of faith; the external manner for receiving the sacraments; and the mode of offering the same sacrifice. They may be simple or elaborate; joyful or sorrowful; plain or triumphal. They

express man's relation to God. These ceremonies or sacred acts, with the exception of the essential parts, were not instituted by Christ but developed with the progress of the Church. Christ left no definite order as to how the sacraments were to be administered or as to how the Mass was to be celebrated in its accidental parts. The first Mass, that celebrated by Christ Himself on Holy Thursday before He immolated Himself on the Cross, was not the ritualistic Mass as we know it today. Our Blessed Saviour took bread, gave thanks, blessed and broke it, said over it the words of consecration, and gave it to His apostles to eat; He did the same over the wine. In this first Mass or liturgy we have the essential nucleus for the Mass or liturgy in any rite. This Mass is the model for all Masses.

In the fourth century, when Christianity flourished, there was an increasing elaboration of Church ritual. The Church calendar was lengthened by the creation of new festivals and holidays; various fasts were instituted; the Church hymnal was enriched; various functions of divine service were assigned to the different orders of clergy according to their rank; various arts, such as architecture, painting, music, and mosaics, found their place in the Catholic worship. Some of these innovations, under the guidance of the Holy Spirit, were found necessary to render so singular a sacrifice respectable to the minds of the people, who are prone to judge such things from external appearances, while others were added to express man's relation to God in a more dignified manner.

During this time there was a great liturgical development both in the East and in the West. In the East the liturgy of St. Jacob is supplemented and

ornamented by St. Basil the Great and St. John Chrysostom. St. John Damascene, St. Andrew of Crete, St. Roman, the melodist, St. Sophronius, St. Theodore Studite, and other Eastern Fathers have made their contributions. In the West the liturgy of St. Peter is supplemented and ornamented by Popes St. Gelasius, Damascus, Leo the Great, Gregory Dialogos, and Gregory the Great. The same was done with the liturgy of St. Mark. These liturgical refinements were made to impress the faithful with sentiments of faith and piety befitting the occasion. The holy Fathers were mindful that the various ceremonies and external rites, which differed materially in different churches, did not make up the essential essence of religion but only an ornament for the doctrine and teaching of Jesus Christ. In time these rites became standardized and approved by the Church. They remain today as proof of her dogmatical and historical succession from the apostolic days.

Thus the unity of faith remains unchangeable, whereas the manner of expressing it changes. It is evident, however, that these changes have not undermined the unity of faith. This variety involves at times certain misunderstandings, disagreements, and some marked controversies; but the Catholic Church accommodates herself freely in all matters not regulated by divine command. "She has succeeded," says Dr. Delany, "in effecting a rare combination of liberty without license and unity without standardization."

The Catholic rites are divided into two groups: Eastern and Western. The liturgy for the Mass, which is the center of all religious services, developed into five distinct rites in the East—the

Alexandrine, Antiochene, Byzantine, Armenian, and Chaldean or Syro-Chaldean. In the West it developed into two different rites—the Roman and the Gallican, the latter further developing into the Mozarabic and the Ambrosian rites.

The Alexandrine Rite in its present form was developed and crystallized from the Liturgy known as St. Mark's. It is used today by the Copts in Egypt and the Ethiopians in Abyssinia. The liturgical language was originally Greek but the Greek liturgy of St. Mark gave way to the Byzantine liturgy. The liturgical language of the Copts is Coptic or the old language of the Pharaohs. The first church of this rite in the Western Hemisphere has just been founded by Father Thomay in the Archdiocese of Chicago. The Ethiopian liturgy is but an expanded version of St. Mark's liturgy. The Ethiopic rite is very conservative and, hence, there is a survival of Jewish customs amongst them. At present they are using the Roman Mass in their own language because their liturgical books are being revised according to the best Ethiopic liturgical traditions. The liturgical language is Geez.

The Antiochene Rite in its present form was developed from the Liturgy of St. James. It is the oldest rite and is the source of more derived rites than any other. This rite is used by the Syrians in Syria, Iraks in Mesopotamia, by the Maronites in the Lebanon, and the Malankarese in India.

The Syrian Catholics reside in Syria and Irak. They are refugees from the Turks and have suffered much for their faith. Their Patriarch, His Eminence Ignatius Cardinal Tappuni, was made a cardinal by Pope Pius XI, December 1935, and at present is the only Oriental prelate in the College of Car-

dinals. The Maronites are all Catholics. They prefer to be called Maronite to Catholic so as to be distinguished from the Melkites. The hermit St. Maron is their patron and it is from him that they derive their name. The liturgical language is Syriac, also called Syro-Aramaic; it is the same language as that spoken by Christ.

The Malankarese abandoned the Jacobite heresy in 1930 and with their Archbishop and Bishop, Mar Ivanios and Mar Theophilos, returned to Catholic unity. The liturgical language is the vernacular Malayalam, and is the latest language to be permitted into the liturgy by the Holy See.

The Chaldean Rite is sometimes called the Syrian Rite also. It developed in its present form from the Liturgy of the Blessed Apostles St. Thaddeus and St. Mare, Doctors of the children of the East. It is used by the Chaldeans in Syria and Irak and the Malabarese in India. The liturgical language is Syrian. The Malabarese in Malabar call themselves the "Christians of St. Thomas".

The Armenian Rite in its present form was developed from the liturgy of St. Basil and is the only liturgy used by the Armenians, whether Monophysite or Catholic. The liturgical language is Armenian.

The Byzantine Rite is by far the most widespread of the Eastern Rites. This is due to the influence of the Patriarch of Constantinople over the East. All other rites and liturgies in the East might have perished altogether under the influence of the ambitious Patriarch of Constantinople had not the Turks invaded Europe. It developed in its present form from the liturgies of St. Basil the Great and St. John Chrysostom. Originally the liturgical lan-

guage was Greek; hence, this rite is sometimes loosely called the Greek Rite. The Byzantine Rite has eight divisions, using seven different languages:

1) The Italo-Greeks, more accurately called now Italo-Greek-Albanians, are found in Southern Italy and Sicily. The liturgical language is Greek. They are the only Orientals that have remained in communion with the Holy See since before the Eastern Schism.

2) The Ruthenians are divided into Carpatho-Russians, Ukrainians, Jugo-Slavs, and Hungarians. They are by far the largest Oriental group in union with the Holy See.

The Carpatho-Russians are found in Czecho-Slovakia, though they number about 300,000 now in the United States. They have their own Bishop in America in the person of the Most Reverend Basil Takach, D. D., who resides at Homestead, Pennsylvania. They have a Motherhouse and a Novitiate of the order of St. Basil the Great for sisters located at Mt. St. Macrina, Uniontown, Pennsylvania. At the request of our present Holy Father, the Czech Benedictine Fathers at Lisle, Illinois, are establishing a Benedictine Abbey of the Eastern Rite.

The Ukrainians are found in Galicia, in Poland; though they, too, number about 300,000 now in the United States. They also have their own Bishop in America, in the person of the Most Reverend Constantine Bohachewsky, D. D., who resides at Philadelphia, Pennsylvania, and a Bishop, the Most Reverend Basil Ladyka, D. D., who resides at Winnepeg, Canada. They have a Motherhouse and Novitiate of the order of St. Basil the Great for sisters located at Fox Chase, Pennsylvania; an order of St. Basil the

Great for men at Chicago, Illinois; and a preparatory seminary located at Stamford, Connecticut.

The Jugo-Slavs are found in Bosnia and Croatia. The liturgical language of the Ruthenians is the old Slavonic, or the language of the Slav Apostles, St. Cyril and St. Method.

The Hungarian Ruthenians are former Slavs living in present Hungary. The liturgical language is Hungarian. They are gradually leaving the Ruthenian division and are classed in the Greek Division.

3) Russian Catholics are found outside of Russia, mostly in Poland, Lithuania, France, and China. They have a Bishop for Western Europe and one for the Far West. Recently the Holy See has appointed a Bishop for Rome. They have two centers in America, St. Andrew's at Los Angeles, California, recently dedicated by Archbishop Cantwell, and St. Michael's located at 263 Mulberry Street, New York City. The liturgical language is also the old Slavonic.

4) The Bulgarians found in Bulgaria belong to this group. The liturgical language likewise is Old Slavonic.

5) The Rumanians found in Rumania and Wallachia belong to this group. They use the Rumanian language in their liturgy.

6) The Melkites in Syria, Palestine, and Egypt, use the Arabic language in the liturgy.

7) The Greeks in Greece and Turkey belong to this group. The liturgical language is Greek.

8) The Georgians in Georgia and Iberia use the Georgian language in the liturgy.

It may be remarked that the dissident Russian

Orthodox have introduced Polish into their liturgy in Poland, and English in America.

The Gallican Rite of the West was once used throughout all of Europe, with the exception of Rome. The liturgical language was Latin. It disappeared gradually since about the eighth century and would now be extinct except for two remnants, namely: the Mozarabic Rite now used at Toledo and the Ambrosian Rite still used at Milan. It may be mentioned here that the present Holy Father, Pope Pius XI, belongs to the latter rite. He was baptized according to this rite and was Archbishop of Milan, the Ambrosian See. The Holy Father still observes this rite in private. He is the first Ambrosian prelate to be elevated to the Papacy.

The Roman Rite is the rite that is most popularly known. It was formerly used only at Rome. At present it is used by all Roman Catholics and even here differences in ceremonies are found, as, among the Dominicans, Carthusians, and other religious orders. The liturgical language is Latin with the exception of the Slav Catholics in Dalmatia, who use the Slavonic; and occasionally at Rome the Greek is used. The Ethiopians temporarily use this rite in their own language, Geez, while their Ethiopian Rite is being made suitable for use.

The Byzantine Rite in the East and the Roman Rite in the West are the two most widespread of all rites. There is no classification as to the excellence of the various rites. There is no difference of doctrine between these rites and they are all worthy of respect. The Church is jealous of her rites and she glories in them. They coalesce in one harmonious whole. All the rites are harmonized into one beautiful, melodious symphony for the glorification of

God. The real fulness of Catholic worship cannot be comprehended except by taking in the rites of both the East and West as one grand whole, the living expression of worship of Christ's Mystical Body. Our Lord gave His followers most explicit commands that they should belong to the One, Holy, Catholic and Apostolic Church He founded; He never commanded them all to say their prayers in Latin or to use the Roman Rite, for according to the immortal words of Pope Benedict XV, "the Church of Jesus Christ is neither Latin nor Greek nor Slav, but Catholic; accordingly she makes no differences between her children, and Greeks, Latins, and Slavs, and members of all other nations, are equal in the eyes of the Apostolic See." Throughout the whole world the Catholic Church is the same House of God, the same Kingdom, the same Flock, and the same Mystical Body of Christ. The Catholic Church has been guided always by that all-wise and fair precept: "Unity in essentials, liberty in non-essentials, and charity in all things."

THE UNITY OF FAITH

Address delivered on June 13, 1937.

In a world such as ours, where there is a multiplicity of thoughts and a tendency to destroy the supernatural beliefs of man, strict unity of faith is absolutely necessary. In last Sunday's talk I briefly outlined the essential elements which bind all Catholics in a visible unity and fellowship. It remains for us, therefore, to see how such a harmonious unity can exist amongst such an unfolding diversity as is found in the One, Holy, Catholic, and Apostolic Church.

All Catholics, whether white or black, red or yellow, whether of one racial characteristic or another, have a unity of faith in things divinely revealed, whether that faith touches dogma or the principles of right conduct. Primarily, Christianity is a revelation of divine truth and, as such, it must necessarily be uniform. Secondly, Christianity offers an authoritative code for a more virtuous life. There can be only one truth; all that contradicts it is false. Hence, faith and morals are matters of absolute truth and therefore necessarily uniform.

The doctrine of the Catholic Church is and always will be identical with the teaching of Jesus Christ. It cannot be otherwise. The creed of the Catholic Church today, is one with what it was in apostolic times. The gospel of peace is identically the same message of good-tidings as preached by our Blessed Saviour. The Catholic Church preaches the same doctrine that St. Peter preached at Antioch and Rome; that St. James preached at Jerusalem;

that St. Paul preached at Ephesus; that St. John Chrysostom preached at Constantinople; that St. Cyril and St. Method preached among the Slavs; and that St. Patrick preached to the Irish. The same doctrine is preached in the whole world from January to December—"Jesus Christ yesterday, and today, and the same forever."

Catholics of various rites are members of the one and the same Church that has Christ for its Founder. The revelation of Jesus Christ is given to the whole Church in all entirety, and for all peoples and for all times. The apostolic mission, a direct command from Jesus Christ, was: "Go ye into the whole world. . . teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days even to the consummation of the world."

Jesus Christ is the author of our faith and as God He is unchangeable. Heaven and earth may pass away but not one tittle of His word shall pass away until that time when all things are fulfilled. His word, His principle, His law, His ideal, His doctrine are unchangeable and will remain unchangeable to the end of time. The *ex cathedra* teaching of the Supreme Shepherd is identical with the teaching of Jesus Christ upon the Mount. The belief of Catholics in all nations is identical with the belief of St. Peter and the other apostles. Our faith, which is an embodiment of and a belief in the word, principle, law, ideal, and doctrine of Jesus Christ, remains identically the same from generation to generation. Twenty centuries have not altered the faith entrusted by our Blessed Saviour to St. Peter and his lawful successors.

The oneness of faith, however, does not mean

that revealed truths cannot be developed and understood more perfectly by succeeding generations. In the development of revealed truths the Catholic Church teaches no new dogma. Development of dogma means a better and a fuller comprehension, an increase of knowledge, and a practical application on the part of Catholics regarding the doctrine of Jesus Christ. There is hardly a dogma of Christian revelation that has not been developed more clearly in each generation under the strain of controversy or through the attacks of heresy. The early heresies in the East concerning the Blessed Trinity brought out more clearly that God was one Nature in three divine Persons; the Arian controversy brought out more clearly the Son's consubstantiality with the Father, that Jesus Christ is true and eternal God; the Christological controversy brought out more clearly that Jesus Christ is God the Son made man for us, that He is true God and true man, that therefore He has two natures, that of God and that of man, and that the Blessed Virgin Mary was consequently the Mother of God; the iconoclastic disputes brought out more clearly that images and other sacred objects are deserving of respect and veneration; the schism of the East brought out more clearly that the Holy Ghost proceeded from the Father and the Son. The Reformation in the West brought out more clearly the explicit teaching of the Church on indulgences, the veneration of saints, and the existence of purgatory.

As far as faith is concerned there is no difference between the beliefs of Catholics of the East and those of the West. A difference may exist in the development of the dogma. Thus we have seen that certain revealed truths were developed more clearly in

the East, while others were developed more clearly in the West. This development of revealed truths was embodied in the divine services by the various Church Fathers. After all, the divine services are but a public profession of revealed truths. Thus we find those truths which were more clearly developed in the East embodied in the liturgical services of the Eastern Church, and those which were more clearly developed in the West are embodied in the liturgical services of the Western Church. Here lies the difference between the Eastern and Western Catholic Church. The essential faith has not been modified but remains the same, whether the truth of the dogma is expressed in the Eastern Rite or in the Western Rite.

John and Peter were both apostles and both loved the Lord with the greatest of ardor. Both John and Peter, and all the other Apostles, confessed that "Thou art Christ, the Son of the living God." Yet in the lives of these two apostles we see them confessing the reality of that dogma in two different manners. Peter was of a fiery spirit, bold, courageous, boastful, active, penitent, and human; John was of a subdued spirit, docile, meek, humble, and loving. The former wished to be dissolved with Christ and had asked if two swords were enough; the latter was content to rest on the Master's breast. Here we see two apostles professing Christ to be the Son of the living God; and yet they express that belief in a different manner.

Faith cannot be separated from life. It is life itself. The Western Catholic Church never lost sight of this and became an integral part of the life of man. It entered into every phase of the historical, cultural, political, economic, and social life

of man. The Western Church from its very beginning found itself in the center of barbarian life and it took upon itself the task of guiding, both spiritually and secularly, the barbarian people. Circumstances, such as the independent moral laws and the ferocious instincts of these people, gave the Western Catholic Church the incentive to take care of their needs by guiding them to a unity of life through a unity of faith. She took an active part in their affairs, raising them up not only spiritually but culturally as well. Thus, the Western Catholic Church from its very beginning was practical and active; hence its development of divine truths follows this same line.

The Eastern Catholic Church, on the other hand, was separated from the problems that faced the Western Church. Culture, arts, laws, and literature flourished in the East and were enjoyed by the people of the East. Such being the state of affairs, the Eastern Church concerned herself very little with the external life and welfare of her adherents but concentrated her energy upon the internal development of the Christian soul. She taught men to long for the supernatural. She went beyond the limits of our present life. As a result the Eastern Church became passive to human life around her. She became ascetic and mystic; and hence her development of divine truths followed this same line.

The life of the Western Catholic Church is that of the Passion and of Good Friday, where the chalice of bitterness must be emptied to its last dregs. There is no rest for her. She must be ready at all hours of the night to meet the unexpected turn of affairs; she must be ready to appear before Caiaphas and Annas; she must be ready to appear before

Pilate and Herod; she must be ready to accept the scourging, the crowning of thorns, and the cross; and she must be ready to make the painful journey to Calvary. Only then can she say, "It is consummated". The life of the Eastern Catholic Church is that of the Resurrection or, better yet, that of the Transfiguration. She forgets the things of this world; she is above this world. She has visions of ideal spiritual beauty and, with St. Peter, is ready to say: "Lord, it is good for us to be here".

Revealed truths in the East developed along ascetical and mystical lines and because of these characteristics, the Oriental Church has lost the vitality of faith in every day life. Inactive and passive to human life around her, the Eastern Church came to a standstill and has made very little progress. The Western Church, always active, has spread in the course of years into every corner of the globe, so that, today, there is scarcely a hamlet or village where one will not find the Western Church. Here lies the greatest difference between the two expressions of the Catholic Church, and this difference is the primary cause for the separation of so many Orientals from the center of unity.

Bearing these characteristic differences in mind, we find that dogma in the West developed practically. Thus, we find the development of the doctrine of the Hypostatic Union in the popular Sacred Heart devotion; that of the Eucharist in frequent Communion; that of the Mother of God in the various devotions to our Lady. The Eastern Church on the other hand developed its dogma contemplatively. Mysticism, rather mystic realism, serves as the foundation for all her services. She is always ready to re-enact the important events of the Gospel with

mystic realism. Every action, every word, every ceremony is rich with mystic symbolism, a symbolism that can be produced only by the mind of an Oriental. There is a mystery about everything. The divine services are a mystery, even the sacraments are a mystery.

Wilbois remarks that "in the East, in a sense, man is at the service of God; in the West, God is at the service of man. In the East the sacraments are a reward; in the West, they are a means to an end. The Oriental places his religion in fasting, the Westerner in good works. The man of the West considers a spirituality weak and cowardly that dallies in the contemplative languor of liturgical significance. The man of the East is scandalized at what he considers a disrespectful 'business-man's piety', Masses celebrated at express speed, this 'struggle for Heaven'. The East is descended from Job who was resigned upon his dunghill, the West from Jacob who fought with the angel."

Considering all that we have said we conclude that the faith of all Catholics is one; and it is marvelous that unity of faith exists amidst such a variety of ethnic circumstances. The Catholic faith permeates every member of Christ's mystical body. Some radiate it more than others because their comprehension of it is more full and perfect. Just as the benign sun radiates its warmth and light upon the whole world, so does the teaching of Jesus Christ shine upon all peoples. The heat and light from the sun may be more intense in certain parts of this world, as in the south; so likewise the faith of Jesus Christ may be more intense amongst some people. The degree of the intensity of the heat or light of the sun does not destroy its benignity, so

neither does the development of doctrine destroy our unity of faith.

Whether we follow the example of St. Peter and St. Paul, or that of St. John; whether that of Mary or that of Martha; whether that of Job or that of Jacob; whether we glorify God in one rite or in another, the stream of faith runs from the same source, namely Jesus Christ, through the channel which He Himself has established, His Holy Catholic Church.

THE UNITY OF WORSHIP

Address delivered on June 20, 1937.

The center of Catholic liturgical life is the Sacrament of the Body and Blood of the Son of God. The Holy Eucharist has always been one of the Mysteries of our Faith, that which the Holy Fathers called the Mystery of mysteries and the Sacrament of sacraments. Jesus Christ established the Holy Eucharist at the Last Supper when He "took bread, and blessed, and broke: and gave to his disciples, and said: Take ye, and eat. This is my body. And taking the chalice, He gave thanks, and gave to them, saying: Drink ye all of this. For this is my blood of the new testament, which shall be shed for many unto remission of sins." With these memorable words Jesus instituted the Most Holy Eucharist. He did not stop here but added to the words of institution, the injunction: "Do this in commemoration of me." With these words He ordained the apostles to the episcopate giving them the power to celebrate the Holy Eucharist in commemoration of His death and to transmit this power to their successors. Thus, unlike the other sacraments, the Holy Eucharist is not only a sacrament but at the same time it is also a sacrifice—a new sacrifice of praise, thanksgiving, propitiation, and satisfaction.

That the apostles celebrated the Holy Eucharist in the same manner as they had seen Our Lord perform It, is clear from the many passages in Sacred Scriptures. The first apostle to celebrate the Holy Eucharist was St. Peter who celebrated the Breaking of Bread on Pentecost Sunday. Since that day

the Holy Sacrifice of the Body and Blood has been offered daily on Catholic altars in every corner of the globe, rightly fulfilling the prophesy that "from the rising of the sun even to the going down. . . in every place there is sacrifice, and there is offered to my name a clean oblation." (Mal. I:11) Since that Pentecostal Sunday the simplicity of the breaking of Bread has evolved into an elaborate ritual. Ceremonies, prayers, music, hymns, color, architecture, and vesture were added to enhance so great and august a commemoration. Christians everywhere endeavoured to make the new act of worship one worthy of God. Whether the ritual became one of joy or sorrow, simple or elaborate, it did not destroy the essence of the sacrifice; and it remained identical with the sacrifice of Calvary and that of the Last Supper. The same sacrifice, the same priest, the same Victim, the same purpose, the same idea, the same altar, and the same principal Offerer, Jesus Christ, are found in the Divine Liturgy of the Greeks, the Holy Mass of the Latins, the Service of God of the Slavs, and the Offering of the Syrians. The same sacrifice in essence and idea, yes; but very diverse in external expression.

A diversity in non-essentials is not to be discouraged. It is evident from the purpose of the divine sacrifice that a diversity can exist and does exist in non-essentials in Catholic worship. For example, the Mass may be one of praise, for "to praise God is to confess that God is good." Thus the external structure of the divine worship can be the praise of love, the praise of thanksgiving, and the praise of admiration. The theme of the prayers, hymns, and actions, can be the praise and glory of God. The outstanding note of the divine worship

may be gratitude; or it may be propitiation, as in the Byzantine liturgy. Last Sunday it was said that in the East man is at the service of God and that he is continually striving to do the things which will move God to shower His graces upon him. Hence, we of the Eastern Church offer the sacrifice to God primarily by way of compensation or satisfaction for our sins. The outstanding theme of the divine worship may be any one of these notes; or it may be a combination of all.

The many variations of the Eucharistic Liturgies that exist in the Eastern and Western Church today are a proof that divine worship varies in accidentals. These variations may be grouped into seven present rites: 1) Alexandrine; 2) Antiochene; 3) Byzantine; 4) Armenian; 5) Chaldean; 6) Gallican; and 7) Roman. All these liturgical rites have one common origin in the Last Supper. It has been pointed out in the course of these addresses how such an unfolding diversity came into existence. Nevertheless, that diversity is not so great that we cannot discern the essential elements in the divine worship. All liturgies have certain things in common and these point out the unity of worship. It is true that sometimes these essential parts are not always found just where we would expect to find them; but they are there.

If one who is accustomed to seeing the Mass celebrated according to the Roman Rite were to go into a church where the same sacrifice was being celebrated according to an Eastern Rite—and there are many such churches even here in the United States—he would be struck with a great sense of difference and dissimilarity. Thus, he might be witnessing the celebration of the Divine Liturgy according

to the Byzantine Rite; and it would seem very much unlike the celebration of the Holy Mass according to the Roman Rite. Yet they are both the same in essential parts; and even in those parts which are different, there is something of substantial similarity.

The Western Catholic is accustomed to seeing the priest come into the sanctuary and make his spiritual preparation at the foot of the altar. In the Byzantine Rite the priest makes his spiritual preparation before he comes into the sanctuary, before the "Royal Doors" as they are called. And when he does come to the altar he will look quite different from the Western priest. Originally the vestments worn by the priests were the same both in the East and the West; but now they look quite different due to alterations made for the sake of convenience. For example, the Phelon of the East and the Chasuble of the West were originally the same vestment; but the Orientals clipped the front for convenience and the Latins slit the sides for the same reason.

In the West the bread and wine for the Sacrifice will already have been brought to the altar. In the East they are brought in with great ceremony after the Divine Liturgy has begun. The Mass, as you know, is divided into two main parts, called the Mass of the Catechumens and the Mass of the Faithful. The Catechumens in the early Church were those who had not yet become Christians but were preparing for Baptism. A special part of the Holy Sacrifice was arranged especially for them, and called, consequently, the Mass of the Catechumens; they were not permitted to remain for the essential part of the Sacrifice, called the Mass of the Faithful. This same division is known in the East, and it is

only after the Mass of the Faithful has begun that the bread and wine are brought onto the altar. This is called the "Great Entrance".

Selections from the Gospels and Epistles are read in the Byzantine Divine Liturgy just as in the Holy Mass of the Roman Rite; but they are not the same selections. The difference is primarily due to the fact that the ecclesiastical year is not the same in the East as it is in the West. In the East the ecclesiastical year begins on September first, in the West on the first Sunday of Advent. The various holy days are celebrated in the East according to the Julian Calendar, which is thirteen days behind the Gregorian, in use in the West. I might also add that among the Orientals the Sundays are called after the Gospel of the day rather than after the principal feast as in the Roman Rite. Thus we of the East have the Sunday of Thomas, the Sunday of the Myrrh-carrying women, the Sunday of the Paralytic, the Sunday of the Samaritan Women, the Sunday of the Blind Man; and, incidentally, with us to-day is Pentecost Sunday.

A number of the accidental or less important parts of the Divine Worship are common to all rites; thus, to use terms familiar to Catholics, the Creed, the Preface, the Canon, the Lord's Prayer, and the Dismissal. These parts are not, however, identical, nor are they similarly placed; thus in the Byzantine Rite, the Lord's Prayer is ended with the doxology, "for Thine is the Kingdom and the power and the glory, etc."

There are many other points of difference between the Eastern and Western Rites; yet the act performed, the sacrifice offered, is the same. The essential elements of the Holy Sacrifice, as instituted

by Christ, are the Offertory, where the priest offers up the sacrificial elements, the bread and wine, to God the Father; the Consecration, where he invokes the power of Christ to change the bread and wine into the Body and Blood of Christ; and the Communion, where the Body and Blood are consumed.

All Catholic liturgies, of the East and of the West, contain these three essential elements. However the Holy Sacrifice may differ, therefore, in accidentals, it is precisely the same in essentials as that instituted by Christ at the Last Supper—whether it be the Mass of the Latins, the Divine Liturgy of the Greeks, the Service of God of the Slavs, or the Offering of the Syrians.

There is also, of course, a difference in liturgical language. The Eucharistic liturgy in Apostolic times was celebrated in the vernacular. Thus in Jerusalem the Liturgy was celebrated in Chaldaic, in Alexandria in Greek, and in Italy and Africa in Latin. In Italy the Mass was celebrated in Greek until about the third century when Latin supplanted it. The Western Church has always insisted upon unity of language; but not so the Eastern Church. In the ninth century the Holy Brothers SS. Cyril and Method translated the Greek Liturgy into Slavonic for the conversion of the Slavs. They were condemned to Rome as heretics but Pope Adrian II approved this translation and the same was done by Pope John VIII. The Slavonic-Byzantine Rite in its origin was a Catholic Rite and never Greek Orthodox. It should be remembered that were it not for Rome, most likely we would not have the Old Slavonic-Byzantine rite today. This was the first departure from the three liturgical languages then in use: Hebrew, Greek, and Latin. Afterwards the

Liturgy was translated into Arabic, Rumanian, Hungarian, etc., so that today the Divine Liturgy is celebrated in about twelve different languages.

Summing up, therefore, it is evident that unity of worship exists amongst all Catholics. In all rites, the Divine Sacrifice is identically the same in essentials, and even in many accidental parts. This variety can only be understood when we know something of the people who follow the different rites.

“When we compare the Roman Rite of the West,” writes Miss Catherine Zinsmayer, in the *Chrysostom*, “with the rites of the Eastern Churches, some very interesting observations come to light. Since the Liturgical Rites are the outward expression of the inner soul of a Christian in union with God, the expression of what the mind conceives and the heart feels in its worship of God, the peculiar form which this expression assumes, reflects and is moulded by the character and genius of the people. The character and genius of the Romans in the West was one thing, that of the Eastern nation’s another. The character of the people of the West is sometimes described as being largely extravert, tending to outward activity, with a genius for organization, law and order, cold, exact, and precise in expression. The Roman Mass is a masterful expression of worship, reflecting the soul of the people who form it. It is a masterpiece of balanced form. . . The Mass of the Latin Rite as a consequence, is a thing of exquisite beauty, but cold and severe when compared to the Mass of the Eastern Rite.

“The character of the people of the East is quite different. They are by nature introvert, turning inward to the inner life of the soul, contemplative, and rich in depth of feeling and emotion. To them

the spiritual and supernatural are so real that they seem almost to touch God Himself, and their hearts pour out their inner feelings in a never ending variety of form and expression. With their aesthetic sense of beauty and expression, inherited from the genius of the Greeks, they have built up a richness of ceremonial and symbolism in their liturgy. . . which quite surpasses anything [that is found] in the Latin Rite. In attending the celebration of Mass in the Eastern Rites, one is impressed also by the conscious feeling of oneness between the priest and people in offering the Holy Sacrifice." I cannot bring this address to a close without stressing the intimate relation that exists between the people and the liturgy. Hence at present there is no need for a liturgical revival amongst the Orientals for it has always been in existence.

Nevertheless, East or West, the sacrifice is the same. Whether the liturgy is primitive or modern, whether elaborate or simple, it is the same sacrifice, with the same Victim, the same purpose, the same idea, the same altar, the same Priest, Jesus Christ; and it binds all Catholics to a unity of worship. "Let us lift up our hearts. . . that with one mind, with one heart and with one soul we may confess Thee as the true God."

THE UNITY OF GOVERNMENT

Address delivered on June 27, 1937.

Today when Christian civilization finds itself attacked by the power of a new paganism; when hatred is preached instead of love; when vice and sin are considered as virtues, there is need for a unity of government amongst all those who believe in Christ and call themselves Christians. This point cannot be emphasized too strongly in our time. We see on the one hand organized atheism, and a sadly divided state of Christendom on the other. The unity of the Church is now more than ever a topic of discussion. The Catholic Church, through the Roman Pontiffs, has never ceased to work for reunion so that peace and unity might exist.

Christ intended His followers to have unity of faith, unity of worship, unity of sacraments, and unity of government. This is evident from Sacred Scripture. Common sense and logic affirm it.

The human race was created by one God, it was lost by one sin, it was redeemed by One Saviour! It is obvious that it needs only one Church to guide it to eternal salvation. Unity is essential to eternal happiness. Christ, before His death upon the Cross, prayed for this unity: "And not for them only do I pray (i. e. the apostles), but for them also who through their word shall believe in me; That they all may be one, as thou, Father, in me, and I in thee; that they also may be one in us. . . that they may be made perfect in one."

Unity of government depends upon one governing head. St. Peter and his successors, the Popes of Rome, were appointed to this position by Christ.

Christ gave Peter and his successors the power to feed, rule, and govern His Church, saying: "Thou art Peter; and upon this rock I will build my Church, and the gates of hell shall not prevail against it" (Matt. 16:18). Christ gave Peter and his successors immediate power of jurisdiction, saying: "And I will give to thee the keys of the kingdom of heaven . . . and whatsoever thou shalt loose on earth, it shall be loosed in heaven" (Matt. 16:18-19). He made him the supreme shepherd, saying: "Feed my lambs. . . Feed my sheep" (John 21:15-17).

First Christ made Peter the rock upon which He built His Church; next, He gave him the Keys and the power to bind or loose; finally He made him the Shepherd to feed His flock. Thus Peter and his successors received episcopal jurisdiction over people of every rite and rank in the Catholic Church over the whole world. The Pope, as the successor of St. Peter, is the chief bishop, primate and leader of the whole Church of Christ. To be a Catholic one must be in communion with the Vicar of Christ. Separation from the Pope means to be in schism.

Unity of government is essential to unity of life. All nations, all societies and people, have some unified government. Without it the greatest good could never be accomplished. The general welfare would give way to the gratification of some passion or the whim of some individual. Every visible society has a visible head. The Church as a visible society has her visible head in the Pope of Rome. As long as the house stands the father is the visible head, and as long as the fold exists there must be a shepherd. The Church is the House of God and the Fold of Jesus Christ. It was founded to exist till the end of time and until that time is fulfilled it must have a

visible head. The Holy Father is this visible head.

Since there was need for a common head in the apostolic Church, that same need exists today. Since there was need for a spiritual leader in the apostolic Church, where there was a love of true knowledge, love of Christ, love of faith, and love of neighbor, how much greater is the need for a spiritual leader today, when there is lack of love, lack of faith, and lack of respect for our neighbor. Since there was a necessity for a visible head in the apostolic Church, where the faithful had seen Christ, witnessed His miracles, and heard His teaching, how much greater is the need for a visible head when the generation of today has not seen Christ and only knows His doctrine from others. Common sense tells us that there is need for a common head, for a unity of government.

The Oriental Catholic Church has always been in communion with the Holy See of Rome. The best proof of this is our own liturgical books, for the Church prayed and prays as she believed and believes. The monthly *Menea*—"a liturgical book containing the Proper of the Saints for a month, i. e. the life and special hymns and prayers—", for January 16th calls Peter "the foundation of the Church, the rock of faith. . . the highest of the apostles. . . the impregnable foundation of belief." In the same book for June 29th, Peter is called "the rock of Christ's Church. . . the foundation of apostles. . . the beginning of Christians. . . the representative of His Church. . . Primate of the Apostles." And on June 30th he is called "the teacher of the apostles, the beginning of orthodoxy, the needed counselor of Christians. . . the ruling pastor of all the apostles and the leader of the apostles." What the Oriental litur-

gical books say about St. Peter they say about his successors. In the monthly Menea for November 25th, the following is said about St. Clement, the fourth Pope: "You were the disciple of the highest Peter. . . you appeared as the holy head in the devout faith of Christ, leading all by your divine preaching. You showed yourself to be the new Peter; successor to the See of Peter, enlighten the whole world." On January 2nd, the Eastern Church sings to St. Sylvester the 34th Pope: "Saintly Father Sylvester. . . you scattered the darkness of heresy. You appeared as a flaming pillar piously leading the holy council. . . you showed yourself as the head of the holy council. . . you beautified the throne of the head of the disciples. . . God has anointed you a priest of His people, as the divine head of the holy Fathers. You confirmed the holy teaching and stopped the mouths of heretics." On April 16th to Pope St. Leo the Eastern Church sings: "Why do we call thee divinely inspired? Art thou not the head of the true Church of Christ? Art thou not the preacher of truth and the firm foundation of the oldest of the venerable council?"

Who put all this into the Menea? The Oriental Fathers who composed the Liturgical books. The books speak for themselves. The Orthodox liturgical books speak identically the same language as the books used by Catholic Orientals. The books are the best witness that our forefathers believed in the primacy of Peter and his successors. That the Pope of Rome is the successor of St. Peter and that he is the supreme head of Christ's Church on earth was believed by the apostles, the first Christians, and is believed by all Catholics today.

How did the Oriental Fathers look upon the su-

premacv of the Pope of Rome? In the very first century we have the expression of St. Ignatius, the martyr-bishop of Antioch, who mentions "the presiding Church in the place of the Romans" and who calls the Roman Church the "president of the bond of love." St. Irenaeus calls Rome "the greatest, most ancient Church known to all." He goes further than that: "For with this Church, because of its more powerful principality, every church must agree—that is, the faithful everywhere—in which (i. e., in communion with the Roman Church) the tradition of the Apostles has ever been preserved by those on every side." "The Roman Church always had the Primacy", said the Oriental Fathers of the Council of Nicaea in 325. St. Athanasius, the great patriarch of Alexandria, driven from his See, appeals to the Roman pontiff, Julius I. St. Basil, St. Chrysostom, St. Cyril, St. Dionysius of Alexandria, had recourse to the Popes. Our own venerable Saints, SS. Cyril and Methodius, go to Rome for the approbation of Slavonic liturgical books. Photius himself had appealed to Rome for approval. The Bishop of Rome has been regarded by all the Fathers, Bishops, and faithful, as the head of Christ's Church. It is interesting to note that no other Bishop claimed this jurisdiction. The papacy has had no rivals in this claim. The authority of the Pope is from Christ, under Christ, and for Christ.

Finally, what is known as the Liturgy of the Presanctified is a proof that Orientals have believed in the primacy of the Pope. This ceremony, known in the West as the Mass of the Presanctified, is celebrated in the Western Church only on Good Friday. It may roughly be described as a Mass without a Consecration. This liturgy is the work of Pope

Gregory Dialogos and is celebrated on Wednesdays and Fridays of Lent in the Byzantine Rite, whether Catholic or Orthodox. Incidentally it may be mentioned that this is the only liturgy in the Byzantine and Roman Rite that is identical. The celebration of that Liturgy alone should convince any dissident that Orientals did once belong to the unity of the Catholic Church.

The Pope's name is mentioned not less than three times in the Byzantine liturgy. Besides this, the Pope's name is mentioned in practically every divine service that is performed in the Oriental Catholic Church. This is sufficient proof that Oriental Catholics are also united in unity of Government. This is the test of Catholicity.

During this course of addresses it has been pointed out that unity of faith, unity of worship, unity of sacraments, and unity of government, exist among all Catholics. Catholics are one in essentials; there is no compromise here. They differ only in non-essentials or accidentals. Thus, those of the Eastern Rite have their own forms of worship, their own Church laws, their own discipline, and their own religious customs. "It must be clearly understood," an author wrote recently, "that this is not a matter of concession but of right: they as Catholics have as much right to their traditional and immemorial usages as Latins have to theirs. To attempt to produce a universal uniformity in these things would be artificial, un-natural, untraditional, un-Catholic; and it would not succeed." The Holy See has made it perfectly clear that the Church is neither Latin, nor Greek, nor Slav, but Catholic. Catholics everywhere should be conscious of this.

There is a tendency among some Western Cath-

olics to regard the Oriental Rites as merely tolerated. This is a wrong attitude to take. These rites are just as Catholic as the Roman Rite. It is these very rites that give the Church her claim to universality, that make her the *Catholic* Church. The more I study the Oriental Rites and their history the more am I convinced of the loyalty to Rome of Oriental Catholics. There is no doubt that there have been disputes in the past. But the thing about the Oriental Catholics is not their disputes but their wonderful loyalty to the Catholic Church. The unity of the Catholic Church is their unity; the papal cause is their cause; the welfare of the Church is their welfare; and the catholicity or universality of the Church is their principle and ideal.

It must be remembered that Christ Himself was born in an eastern country. The cradle of the infant Church was in the East. Oriental Catholic fathers have glorified philosophy and Christian theology. The Eastern Rites are apostolic in origin. They have enriched the Church with countless edifices of worship. They have handed down the spirit of Christian tradition. No one can truly say that he fully knows the Catholic Church until he knows the East.

When Pope Pius XI was chosen Pope he was named, among other titles, the "Pope of the East". During his pontificate we have seen the indomitable zeal with which he has labored to bring back the separated Eastern Churches and to bridge the chasm that exists between the East and the West. When elected to the papacy, Pope Pius XI announced to the world that the principal task of his pontificate would be to labor zealously for the reunion of our separated brothers and to close the break between the East and West. During the Jubilee Year of our

redemption he again stressed the fact that his hope is to see the return of that flock which no longer belongs visibly to him.

Every Catholic has a personal responsibility in this apostolate. It is our task and duty to be charitable in all things. The least any Catholic can do is to pray. Prayer for unity is the prayer of Christ, spoken by Him before He immolated Himself upon the Cross for us: "That they may be one, as we also are one: I in thee and thou in me; that they may be made perfect in one. . . that they also may be one in us." "The foundation of such a return is prayer," wrote the late Cardinal Sincero, "mutual understanding and good will, the removal of old prejudices." Our personal responsibility is to pray, to create new bonds of friendship and understanding. "Preserve us from every false step, O God, which could widen the breach between us. Grant that the spirit of peace and charity, which is the mark of Thy presence with the Faithful, may hasten the day in which our prayers may be united with theirs, so that every people and every tongue may acknowledge and glorify our Lord Jesus Christ, Thy Son. Amen."

CARDINAL HAYES STATES AIMS OF THE CATHOLIC HOUR

(Extract from his address at the inaugural program in the studio of the National Broadcasting Company, New York City, March 2, 1930.)

Our congratulations and our gratitude are extended to the National Council of Catholic Men and its officials, and to all who, by their financial support, have made it possible to use this offer of the National Broadcasting Company. The heavy expense of managing and financing a weekly program, its musical numbers, its speakers, the subsequent answering of inquiries, must be met. . . .

This radio hour is for all the people of the United States. To our fellow-citizens, in this word of dedication, we wish to express a cordial greeting and, indeed, congratulations. For this radio hour is one of service to America, which certainly will listen in interestedly, and even sympathetically, I am sure, to the voice of the ancient Church with its historic background of all the centuries of the Christian era, and with its own notable contribution to the discovery, exploration, foundation and growth of our glorious country. . . .

Thus to voice before a vast public the Catholic Church is no light task. Our prayers will be with those who have that task in hand. We feel certain that it will have both the good will and the good wishes of the great majority of our countrymen. Surely, there is no true lover of our Country who does not eagerly hope for a less worldly, a less material, and a more spiritual standard among our people.

With good will, with kindness and with Christ-like sympathy for all, this work is inaugurated. So may it continue. So may it be fulfilled. This word of dedication voices, therefore, the hope that this radio hour may serve to make known, to explain with the charity of Christ, our faith, which we love even as we love Christ Himself. May it serve to make better understood that faith as it really is—a light revealing the pathway to heaven: a strength, and a power divine through Christ; pardoning our sins, elevating, consecrating our common every-day duties and joys, bringing not only justice but gladness and peace to our searching and questioning hearts.

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