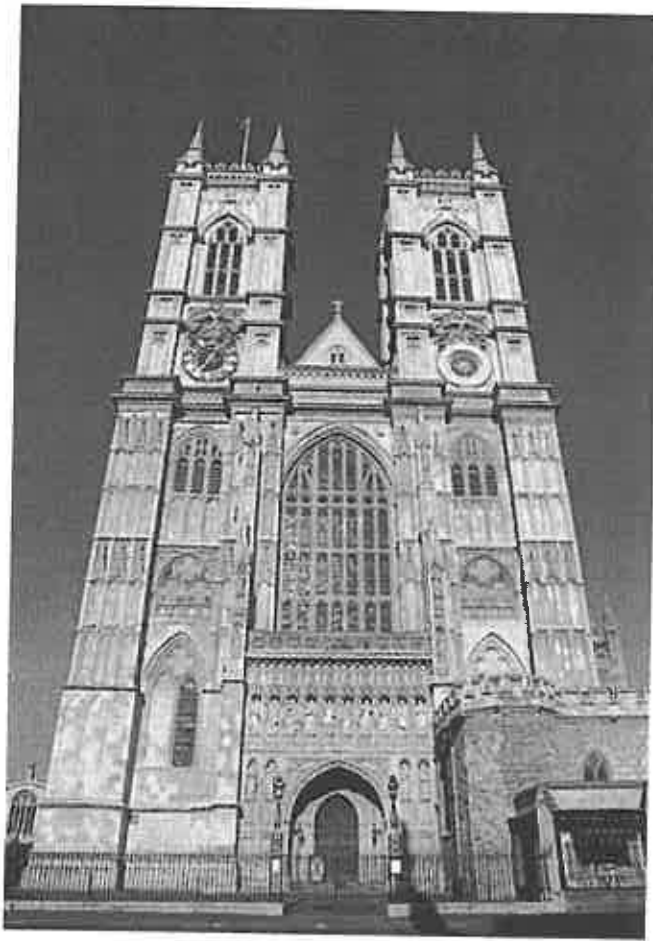


From a High Church Tradition



A Seminar
in
The Dartmouth Institute of Biblical Studies

Spring 2005

Rev. Neil C. Damgaard, Th.M.

A Brief History

- 29 A.D. Jesus rises, ascends
- 95 A.D. last apostle dies (John)
- 100 A.D. Christianity spreads
- 150 A.D. Justin Martyr talks about liturgical worship
- 325 to 700 A.D. the time of the church-wide Councils
- 1054 A.D. Schism begins between the western church (Rome) and eastern church (Constantinople)
- 1517 Martin Luther nails his 95 theses to the church door in Wittenburg
- 1500s the Reformation explodes in Germany, Switzerland, France, England and Scotland
- 1600s the Bible becomes the central focus of "low" church groups; Reformation groups begin to form, around the specific theologies of Luther, Calvin, Zwingli, Knox and others. America is settled – mainly Protestant Christianity is spread; "high" church and "low" church distinctions begin to be felt by common people; traditional Protestant denominations begin
- 1700s American Protestant groups grow, diversify and become more sophisticated
- 1800s Cults begin to develop; the Civil War polarizes denominational development; Protestant world missions movement begins
- 1906 Pentecostalism begins in some places
- 1900s Explosive growth and diversification among Protestants; distinctions between "conservative" and "liberal" Protestants become evident
- 1960 Modern charismatic movement begins, similar but distinct from Pentecostalism
- 1970 Modern "Bible" church movement

From the High Church Traditions...



Dartmouth Bible Church
began in 1963
Affiliated with the Baptist General
Conference

52 Morton Avenue
North Dartmouth, Massachusetts
02747
Across from U. Mass. Dartmouth
508-999-4960
www.dartmouthbible.org
on the web

Rev. Neil C. Damgaard, Th.M.
Senior Pastor
Mr. Paul Souza, Youth Pastor
Lynn Brown, Secretary

A small group seminar for those seeking to understand the doctrines and traditions of "high" Christian churches, their upbringing in those churches and a new discovery of Christian discipleship.

Monday evenings 6:45 PM – 7:45 PM
Winter/Spring 2005

Sponsored by
Dartmouth Institute for Biblical Studies

Point of this group...

Fellowship, learning, interaction for anyone from a "high church" upbringing; pursuit of spiritual growth and interpretation of what these things mean to me now...

Who can attend this group?

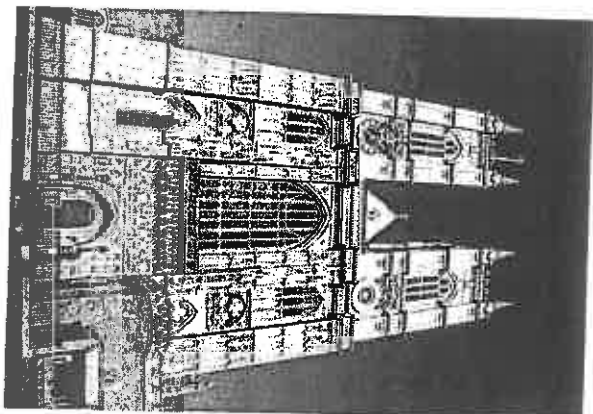
Anyone interesting in learning about the differences (and some commonalities) between "high" church and "low" church experience.

Is there a cost?

Although this will be sponsored by DIBS, there is no set amount of donation for this group. The group however will meet at the same time as other DIBS classes and for the same duration. Donations to DIBS are welcome.

What we mean by "High Church"

In general, Christianity can be seen as a stream which diverges into "high" church and "low" church traditions after the first millennium. "High" churches are generally liturgical and formal in worship. The roles of clergy and laity are markedly different from each other. Salvation and sanctification are largely spoken about as through a system of sacraments. "Low" church traditions are usually found in Protestant churches and para-church ministries and include more informality, a more individualized perspective on faith, and are generally rooted in the Reformation.



Examples of "high" churches include the Roman Catholic Church, churches in the Eastern Orthodox tradition, most Episcopal and Anglican churches, Lutheran, Congregational and many Presbyterian churches.

Examples of "low" churches include most evangelical and fundamental churches--Baptist or baptistic tradition, Pentecostal, charismatic, many independent or "community" churches, some Methodist or Wesleyan, some Presbyterian and some "low" Anglican churches.

Possible Topics for presentation and discussion include:

- What makes a "high" church "high?"
- What makes a "low" church "low?"
- The experiences of being raised in a "high" church
- Understanding those who stay in a "high" church
- Understanding why people leave "high" churches
- Understanding those who leave "low" churches and go into "high" churches (what's the attraction?)
- The doctrine of infant baptism, and the practice of confirmation
- The role of clergy in "high" churches
- The doctrine of the priesthood of all believers
- Where Catholic, and other "high" dogma came from The importance of church "tradition" in determining dogma
- Liturgical worship
- Communion or, the Lord's table?
- Music style and "feel" in worship
- The connection of "high" churches with some ethnic traditions
- Expectations of "high" church members
- Discovering how the Bible affects people in "high" church traditions
- Evaluating how the Bible impacts both "high" and "low" church traditions

From a High Church Tradition

Introduction Many of us were raised in a "high church" tradition. This upbringing has made a significant impression on our sense of what "church" is all about, how we view God, the nature of Christian worship and many other aspects of life. There are whole geographical regions tempered by the prevailing the high church traditions that are resident there.

Originally, the term "high church" refers specifically to one strain—the dominant one—in the Anglican Church (the Church of England), which came to be as a church distinct from Roman authority under the reign of Elizabeth I during the late 1500s. The Church of England is made up of three traditions: Catholic, Liberal and Evangelical. The first two branches are "high." The last branch is considered "low." From the Church of England's official website:

1. The Evangelical tradition has emphasized the Protestant aspects of the Church of England's identity, stressing the importance of the authority of Scripture, justification by faith and personal conversion.
2. The Catholic tradition, strengthened and reshaped from the 1830s by the Oxford movement, has emphasized the continuity between the Church of England and the church of the early and medieval periods. It has stressed the importance of the visible church and its sacraments and the belief that the ministry of bishops, priests and deacons is a sign and instrument of the Church of England's Catholic and apostolic identity.
3. The Liberal tradition has emphasized the importance of the use of reason in theological exploration. It has stressed the need to develop Christian belief and practice in order to respond creatively to wider advances in human knowledge and understanding and the importance of social and political action in forwarding God's kingdom.¹

For our purposes though we think of high churches as including Roman Catholic, Greek and Russian Orthodox, most Anglican and many other Protestant traditions (Lutheran, Congregational, Presbyterian, Methodist).

More broadly, by "high church tradition" we mean this:
A long-standing sense of formal religious practice taught and maintained by certain denominations, carefully nurtured in families, built upon certain theological and historical assumptions, and characterized by ritual, liturgical forms and sensual markers.

¹www.cofe.anglican.org/about/history

This seminar will seek to articulate that "sense."

We will try to consider its attraction to people and also to compare it with the Bible.

Admittedly, there is much in high church tradition which is attractive. There is also much which is controversial and hard to understand.

A sizable portion of the population has become disaffected with it, especially in northern European and American history over the last five centuries.² Also, with the great swell of American evangelicalism since 1960, there is a widespread re-evaluation and processing which many are experiencing, leading to questioning of the roots and reasons for a high church approach to religious life. Finally, with the growth of postmodernism, many high church traditions and even basic assumptions are under attack (as well as some from "low" church traditions).

Each week we will examine one or two aspects of "high church" tradition and how it affects people who were raised within it. The seminar will include presentation and discussion. Sources of reading will also be made available for those interested.

Some topics to consider would include:

- What makes a "high" church "high?"
- What makes a "low" church "low?"
- The experiences of being raised in a high church: satisfaction levels?
- The Reformation underpinnings of the low church movement.
- Understanding why people sometimes leave high churches.
- Understanding those who stay in high churches.
- Understanding why sometimes people leave low and go into high churches. (What's the attraction?)
- The doctrine of infant baptism and the practice of confirmation.
- The role of "clergy."
- The doctrine of the priesthood of all believers.
- Where Catholic doctrine and dogmas come from.
- Liturgical worship
- Communion or "the Lord's table?"
- How musical style sets the "feel" of worship.
- The role of the room and conditions of worship; what's actually going ON in worship?
- Connections between some high churches and ethnic traditions.
- Expectations that high church people have of worship.
- How does the Bible come into play on all these matters?

² Indeed it is alarming how far-reaching and comprehensive this disaffection has become since WWII in the United Kingdom.

What Makes a "High" Church "high?"

Here is another description of what is meant by "high":

"High church" is a term used in Protestant Christianity in general, and churches associated with the Anglican tradition in particular, in relation to those congregations that continue, with modifications, much of the ritual associated with the Roman Catholic Mass. Supporters of the "high church" stance emphasize that it has to do with holiness, sanctity, and respect for God, His Son, and the Church itself, and that it is "catholic" primarily in its attempt to be "universal", not that it is solely an attempt to ally with Rome and reject Protestantism.³

We suggest high churches include these characteristics:

1. A formal sense of worship, seeking to highlight God's majesty, immanence, holiness, awesome power and glory.
2. The use of the word "sacraments." More, a pervading belief in the power and necessity of the sacraments, and the dangers involved with forfeiture of the privileges of the sacraments.
3. The role of clergy as a priestly and even Levitical function.
4. A sense of corporate participation rather than individual prominence, as the body of Christ in worship.
5. Liturgy in worship.
6. Formal music.
7. Church membership is understood formally; the use of the word "communicant."
8. Personal dress and attire is more formal.
9. Children are considered saved by virtue of infant baptism.
10. Attention is given to "the church year" and pulpit themes are often cyclical and predictable.

³ http://en.wikipedia.org/wiki/High_Church

"Low Church" and "High Church"

Evangelical Protestants sometimes become offended when they hear that they are from a "low church" tradition. Indeed, in some cases those from more liturgical traditions use that term in a pejorative way to mean "less sophisticated" or "uneducated." But then, Protestant Evangelicals are not beyond throwing around the term "high church" to mean "less spiritual than we." The fact is, neither term in itself carries any of those negative connotations.

"Low Church" is a neutral term that simply describes a type of worship that does not follow a prescribed order of service and that does not follow certain liturgical patterns. From Webster's Dictionary: "Low Church (1710) tending esp. in Anglican worship to minimize emphasis on the priesthood, sacraments, and the ceremonial in worship and often to emphasize evangelical principles." By contrast: "High Church (1687) tending esp. in Anglican worship to stress the sacerdotal [priestly], liturgical, ceremonial, traditional, and Catholic elements in worship."

So the two terms simply describe attitudes or theologies of worship. Those traditions that follow more priestly models, ranging from Catholic to Anglican, or those that tend to follow a more liturgical form of worship in which the service is structured around a Theology of Word and Table, ranging from Lutheran to some Methodists, are considered "high church." Many of the American-born traditions or those that reacted to the formality of other traditions, such as the Quakers, adopted a low church approach to worship in which spontaneity was emphasized in matters ranging from prayer to sermons.

John Wesley, the founder of the Methodist tradition, was sometimes accused by his detractors of being "low church" because of his field preaching and training of lay-preachers outside the confines of normal church structure and structures. But he vigorously defended against the charge. He remained thoroughly Anglican and high church, while still continuing to emphasize evangelical principles. The Methodist church then emerged as an interesting blend of low and high church practices. Many American Presbyterians also managed to retain features of both types of worship. However, the American versions of both Methodists and Presbyterians that emerged in the American Holiness Movement, along with Pentecostals, and others like Quakers, Brethren, and Churches of Christ, clearly chose to move to "low church."

Low Church attitudes, especially among American evangelicals, are often suspicious of structured worship, including emphasis on the sacraments and observance of rituals such as the Seasons of the Church Year. Services are usually marked by an informality in which the congregation participates in the service in various ways, especially in prayer and testimony, which is often spontaneous. Eucharist is generally celebrated infrequently and irregularly, sometimes only observed once or twice a year or not at all. Some church traditions, like and some Methodists,

There is a renewed movement in many traditionally low church traditions to an emphasis on services of word and table, especially among heirs of the American Holiness tradition (see Word and Table: Reflections on a Theology of Worship). This seems to be an attempt to reintegrate the two dimensions of a concern with the sacramental and liturgical that is a part of Wesleyan heritage with the evangelical emphasis that is also a crucial part of that identity. Copyright ©2004, Dennis Bratcher⁴

⁴ www.cresourcei.org - article Christian Resource Institute, dated Oct. 17, 2004

From a High Church Tradition Characteristics of a "High" Church

Introduction It is not difficult to know if you're in a "high" church. The flavor of worship and the feelings you get in high churches are fairly dominant. There are plain markers of high churches but there are also more subtle and under-the-surface assumptions (presuppositions). Tonight we want to talk about both ① the obvious features and also ② the less obvious characteristics of high churches. Note: This is not to evaluate that all features are bad or unbiblical just to articulate what ARE some of the specifics. Again, by "high church traditions" we mean this:

A long-standing sense of formal religious practice

- taught and maintained by certain denominations,
- carefully nurtured in families,
- built upon certain theological and historical assumptions, and
- characterized by ritual, liturgical forms and sensual markers.

① OBVIOUS FEATURES

High Churches are very organized

The simplest characteristic of high local churches is that they are ecclesiastically and officially part of a high church organization. This includes Roman Catholic churches, churches from an Orthodox tradition, churches in fellowship with the Church of England¹, Lutheran, many Presyterian, some Congregational, Reformed or Methodist churches. High churches generally exercise some form of "Episcopal" church government, that is, a hierarchical control and authority. Their "polity" (church government) is clearly defined and led by a hierarchy of pastors, monsignors, bishops, archbishops, cardinals and with Catholicism, headed by the Pope. In the early centuries, many important matters in high churches were determined by church Councils.

High Churches are creedal

High churches recognize, teach, insist upon and liturgically² recite (as part of worship) the historic creeds of the church. Some of the creeds are universal (adhered to by all Christians), others are more refined to the specific doctrine of a denomination.

¹ In an ongoing rift over homosexuality, the Episcopal Church and its Canadian counterpart were asked Thursday Feb 17th, 2005 to "voluntarily withdraw" from a global panel that helps set policy for the worldwide Anglican Communion. (*Christianity Today* Feb 21, 2005)

² "Liturgy" is defined as a rite of body of rites prescribed for public worship; a customary repertoire of ideas, phrases and observances (Merriam-Webster Dictionary)

The Apostles' Creed and **the Nicene Creed** are the best examples. High Churches which are Protestant and come out of the Reformation (1500-1650), utilize creeds such as The Augsburg Confession (Lutheran, 1530), the Thirty Nine Articles of the Church of England (1571), the Canons of Dordt (1618) and the Westminster Confession of Faith (1646).

The Apostles Creed (c. 150 AD)

I believe in God, the Father Almighty,
the Creator of heaven and earth,
and in Jesus Christ, His only Son, our Lord:

Who was conceived of the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried.

He descended into hell. [See Calvin]

The third day He arose again from the dead.

He ascended into heaven and sits at the right
hand of God the Father Almighty, whence He
shall come to judge the living and the dead.

I believe in the Holy Spirit, the holy *catholic
church,

the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and life everlasting.

Amen.

* universal

The Nicene Creed (325 AD)

I believe in one God, the Father Almighty,
Maker of heaven and earth, and of all things
visible and invisible.

And in one Lord Jesus Christ, the only-
begotten Son of God, begotten of the Father
before all worlds; God of God, Light of Light,
very God of very God; begotten, not made,
being of one substance with the Father, by
whom all things were made.

Who, for us men for our salvation, came down
from heaven, and was incarnate by the Holy
Spirit of the virgin Mary, and was made man;
and was crucified also for us under Pontius
Pilate; He suffered and was buried; and the
third day He rose again, according to the
Scriptures; and ascended into heaven, and sits
on the right hand of the Father; and He shall
come again, with glory, to judge the quick and
the dead; whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord and
Giver of Life; who proceeds from the Father
and the Son; who with the Father and the Son
together is worshipped and glorified; who
spoke by the prophets.

And I believe one holy catholic and apostolic
Church. I acknowledge one baptism for the
remission of sins; and I look for the
resurrection of the dead, and the life of the
world to come. Amen.

High Church Worship is Formal

Worship means ascribing worth to God, deliberately. It is done by Christians privately and it is done together. Basic worship is illustrated or described by, for example,

Psalm 42:4 (NASB)

⁴ These things I remember, and I pour out my soul within me. For I used to go along with the throng *and* lead them in procession to the house of God, With the voice of joy and thanksgiving, a multitude keeping festival.

1 Chronicles 29:20-22 (NASB)

²⁰ Then David said to all the assembly, "Now bless the LORD your God." And all the assembly blessed the LORD, the God of their fathers, and bowed low and did homage to the LORD and to the king. ²¹ And on the next day they made sacrifices to the LORD and offered burnt offerings to the LORD, 1,000 bulls, 1,000 rams *and* 1,000 lambs, with their libations and sacrifices in abundance for all Israel. ²² So they ate and drank that day before the LORD with great gladness.

Acts 2:43-47 (NASB)

⁴³ And everyone kept feeling a sense of awe; and many wonders and signs were taking place through the apostles. ⁴⁴ And all those who had believed were together, and had all things in common; ⁴⁵ and they *began* selling their property and possessions, and were sharing them with all, as anyone might have need. ⁴⁶ And day by day continuing with one mind in the temple, and breaking bread from house to house, they were taking their meals together with gladness and sincerity of heart, ⁴⁷ praising God, and having favor with all the people. And the Lord was adding to their number day by day those who were being saved.

Perhaps the most distinct feature of high churches is how they worship God, corporately. Every element of worship is formalistic, carefully planned and mystically endowed. In the 1960's "folk worship" was instituted, as well as the saying of the Mass in English. These were concessions to modernism and have not diminished the formal character of worship in high churches. Worship is conceived as given by virtue of the elements, prayers and singing, rather than individualistic and cerebral.

High Churches refer to the "sacraments"

There are various "sacraments"³ in high church traditions. They are thought to be indispensable and retaining the privilege of participating in them is of extreme importance, even "salvific."

The High Church concept of "clergy"

Official representatives of the church, full-time and ordained ministers are called "clergy." They receive graduate-level education and must engage a training procedure and a probationary practicum in ministry before they are officially recognized. They are "Reverends" and sometimes called "priests." They dress distinctly, are sometimes celibate and command great respect and authority in their congregations. In some churches, they retain significant financial power as well.

³ A religious rite or ceremony instituted or recognized by Jesus Christ—baptism and the Lord's Table given prominent place in the early church (cf. Acts 2:41,42; 10:47;20:7,11), along with "proclamation" and "teaching." The idea is that these events or ceremonies, in and of themselves, convey the grace of God upon the participant. The Greek word *mysterion* and the later Latin *sacramentum* has come to mean "a visible word" or an outward and visible sign of an inward and spiritual grace. Five lesser sacraments are taught in some churches: confirmation, penance, extreme unction, order, matrimony. *Evangelical Dictionary of Theology* ed. Walter Elwell, c.1984 Baker Book House.

Conversion is assumed rather than enjoined

By virtue of the sacrament of baptism, high churches see that salvation and redemption occur at baptism, which is usually of infants. If a person has been baptized, it is assumed he or she is a Christian, is saved, is born-again (John 3 and I Peter 1). Salvation is not generally "offered" or "enjoined" upon people, to make a personal decision to trust Christ. The status of "being a Christian" is assumed; thus any spiritual crisis would be a matter of becoming more obedient, practicing faith better or making sacrifices.

② LESS OBVIOUS FEATURES

Architecture

Building design (exterior and interior) tends to be more formal. In addition, furniture, ornamentation and utensils are treated with reverence and sanctity, sometimes even mystically.

Relationships are of Secondary Importance

This is somewhat subjective, and by this we mean not that there are no personal friendships or close alliances within high churches. We mean that the establishment of personal friendships, qualities such as transparency, crossing cultural, racial or economic barriers to connect with people, getting involved with people personally are not featured as necessary for church life. "Low church" people tend to make relationships primary and of first order.

The Word Sunday School is Rarely Used

More often the terms "church school", "religious training" "Sabbath School" or "CCD" (Confraternity of Christian Doctrine⁴) are used. Training of children is routinely and predictably administered both in content and method. Note: Sunday School, per se, dates to 1785 (Virginia), 1790 (Boston) originated by the Englishman Robert Raikes.

Social Activism

Good works are often paramount in high churches, even for salvation. Thus, social activism is often featured. This is often coupled with liberal social causes and movements.

⁴An association established at Rome in 1562 for the purpose of giving religions instruction. Till about the thirteenth century, the Apostles' Creed and Paternoster formed the general basis of religious instruction; all the faithful had to know them by heart, and parish priests were commanded to explain them on Sundays and festivals. Then the range of instruction was widened to include the Commandments and sacraments, the virtues and vices. The Synod of Lambeth under Archbishop Peckham, in 1281, was content to order priests to explain the truths of faith four times year, but the Provincial Council of Lavour, in 1368, commanded parish priests to give instruction on all Sundays and feast days. This council also published a catechism to serve as a textbook for the clergy in giving instructions in Christian doctrine, which was followed in all the dioceses of Languedoc and Gascony. Similar manuals were published elsewhere. The Council of Trent, seeing how multitudes had fallen from the Faith through ignorance of their religion and recognizing the truth proclaimed by Gerson more than a century before, that church reform must begin with the religious instruction of the young, issued the "Catechismus ad Parochos", and decreed that throughout the Church instructions in Christian doctrine should be given on Sundays and festivals. *The Catholic Encyclopedia*, www.newadvent.org

"Low Church" and "High Church"

Dennis Bratcher

Evangelical Protestants sometimes become offended when they hear that they are from a "low church" tradition. Indeed, in some cases those from more liturgical traditions use that term in a pejorative way to mean "less sophisticated" or "uneducated." But then, Protestant Evangelicals are not beyond throwing around the term "high church" to mean "less spiritual than we." The fact is, neither term in itself carries any of those negative connotations.

"Low Church" is a neutral term that simply describes a type of worship that does not follow a prescribed order of service and that does not follow certain liturgical patterns. From Webster's Dictionary: "Low Church (1710) tending esp. in Anglican worship to minimize emphasis on the priesthood, sacraments, and the ceremonial in worship and often to emphasize evangelical principles." By contrast: "High Church (1687) tending esp. in Anglican worship to stress the sacerdotal [priestly], liturgical, ceremonial, traditional, and Catholic elements in worship."

So the two terms simply describe attitudes or theologies of worship. Those traditions that follow more priestly models, ranging from Catholic to Anglican, or those that tend to follow a more liturgical form of worship in which the service is structured around a Theology of Word and Table, ranging from Lutheran to some Methodists, are considered "high church." Many of the American-born traditions or those that reacted to the formality of other traditions, such as the Quakers, adopted a low church approach to worship in which spontaneity was emphasized in matters ranging from prayer to sermons.

John Wesley, the founder of the Methodist tradition, was sometimes accused by his detractors of being "low church" because of his field preaching and training of lay-preachers outside the confines of normal church structure and structures. But he vigorously defended against the charge. He remained thoroughly Anglican and high church, while still continuing to emphasize evangelical principles. The Methodist church then emerged as an interesting blend of low and high church practices. Many American Presbyterians also managed to retain features of both types of worship. However, the American versions of both Methodists and Presbyterians that emerged in the American Holiness Movement, along with Pentecostals, and others like Quakers, Brethren, and Churches of Christ, clearly chose to move to "low church."

Low Church attitudes, especially among American evangelicals, are often suspicious of structured worship, including emphasis on the sacraments and observance of rituals such as the Seasons of the Church Year. Services are usually marked by an informality in which the congregation participates in the service in various ways, especially in prayer and testimony, which is often spontaneous. Eucharist is generally

From a High Church Tradition Characteristics of a "Low" Church

Introduction Just as "high" churches leave little doubt to their identity, the "low" church approach is also distinct. Low churches would include the "low" Anglican or Episcopal churches (Puritan rooted), most Bible churches, Free Churches, Baptist, Willow Creek Association, Vineyards, Plymouth Brethren, Pentecostal and charismatic fellowships, etc.

Professor David Cody gives us this definition, noting the last line...

Evangelical, a term literally meaning "of or pertaining to the Gospel," was employed from the eighteenth century on to designate the school of theology adhered to by those Protestants who believed that the essence of the Gospel lay in the doctrine of salvation by faith in the death of Christ, which atoned for man's sins. Evangelicalism stressed the reality of the "inner life," insisted on the total depravity of humanity (a consequence of the Fall) and on the importance of the individual's personal relationship with God and Savior. They put particular emphasis on faith, denying that either good works or the sacraments (which they perceived as being merely symbolic) possessed any salvational efficacy. Evangelicals, too, denied that ordination imparted any supernatural gifts, and upheld the sole authority of the Bible in matters of doctrine. The term came into general use in England at the time of the Methodist revival under Wesley and Whitefield, which had its roots in Calvinism and which, with its emphasis on emotion and mysticism in the spiritual realm, was itself in part a reaction against the "rational" Deism of the earlier eighteenth century. Early in the nineteenth century the terms "Evangelical" and "Methodist" were used indiscriminately by opponents of the movement, who accused its adherents of fanaticism and puritanical disapproval of social pleasures. The Evangelical branch of the Anglican Church coincided very nearly with the "Low Church" party.¹

We would identify these features as typical of "low" churches:

1. **Evangelical theology** - all aspects of a "low" church's foundational theology are Bible based, grounded in a face-value or normal interpretation of the Bible. This includes the conviction that all people are inherently and practically sinful, in need of salvation and lost without Christ.
2. **Word centered** - There is an emphasis on Bible study, preaching, distribution and memorization in low churches.

¹ David Cody, Assoc. Prof. of English, Harwick College;
<http://www.victorianweb.org/religion/evangel1.html>

3. **Relationship based** - the church is viewed more as a family and a prime place to form friendships, partnerships and missions teams.
4. **Two ordinances** - Baptism (usually "believer's", giving rise to the term "baptistic") and sometimes infant ("covenant families²"); and the Lord's Table (tracing to either Zwingli's Reformation "memorial" view or Calvin's Reformation "spiritual presence" view).
5. **Non-creedal** - Although recognizing the value of all the historic creeds, low churches generally do not recite them during worship.
6. **Contemporary music or traditional hymnology** - sometimes one or the other, and more often "blended."
7. **"Purpose driven"** - the pithy ministry term worship, fellowship, discipleship, ministry, evangelism (more recently popularized by Rick Warren's books *The Purpose Driven Life* and *The Purpose Driven Church*).
8. **Lay-governed/Clergy led** - Most power is invested in the hands of the church membership as are operational duties. Low churches are volunteer-driven. Clergy is viewed as a professional class, functional, trained; less priestly-viewed.
9. Informal or even casual approach to worship
10. **Highly evangelistic-minded** - Low churches are generally enthusiastically committed to the sharing of the Gospel via any of several methods and approaches.
11. **Financially independent** - Low churches, while perhaps receiving assistance from denominational resources, do not depend on hierarchical funding. They emphasize giving by their membership which is systematic, cheerful and sacrificial.
12. **Politically active** on moral and family issues - This has become a strident feature of low churches in the past 30 years, especially focusing on abortion, moral lifestyles, prayer, the Ten Commandments, and an ever increasing number of bio-ethics issues.
13. **Para-church assisted/Supportive** - There is no one, overall umbrella organization for churches in this tradition. However there are many "sister" ministries which we call "para-church," connected by function, and compatible vision. These would include (randomly listed) campus organizations (Campus Crusade for Christ, Intervarsity Christian Fellowship, The Navigators, Young Life, Word of Life, Awana Clubs, Pioneer Clubs etc.); many missions organizations including Wycliffe Bible Translators, the Billy Graham Evangelistic Association, Samaritan's Purse, Prison Fellowship, The Evangelical Alliance Mission, OMF, New Tribes Mission etc.); Evangelical institutions of higher education, Inner city missions, World Hunger outreach missions, Focus on the Family, etc.

² Presbyterian, Congregational and some Reformed churches.

The Seasons of the Church Year

Dennis Bratcher

We keep track of time and seasons of the year by using calendars that provide us opportunities to observe, commemorate, and celebrate certain events or occasions. The changing seasons of the year also provide us with recurring opportunities to celebrate the Christian Faith in worship. The Christian church, following earlier Jewish tradition, has long used the seasons of the year as an opportunity for festivals and holidays, **sacred time** set aside to worship God as the Lord of life.

While Jewish celebration revolves around the Exodus from Egypt, the Christian Church year focuses on the life and ministry of Jesus. The sequence of festivals from Advent to Resurrection Sunday becomes an annual spiritual journey for worshippers as they kneel at the manger, listen on a hillside, walk the streets of Jerusalem, hear the roar of the mob, stand beneath the cross, and witness the resurrection! The rest of the church year provides opportunity to reflect on the meaning of the coming of Jesus and his commission to his people to be a light to the world.

Many churches in the Protestant tradition do not celebrate in any deliberate or sustained way the various seasons of the church year beyond Christmas and Easter. However, the observance of the seasons of the church year has a long history in the life of the Christian Faith. When most of the people in the church were poor and had no access to education, the church festivals and the cycle of the church year provided a vehicle for teaching the story of God and his actions in human history. Even in the Old Testament, the concept of sacred time became a vehicle for teaching the faith (for example, Exodus 12-13). Planned and purposeful observance of the Christian seasons and festivals can become an important tool for education and discipleship in the Faith, as well as a vehicle for spiritual growth and vitality.

As a congregation moves through the church calendar, they are presented in an organized way with the opportunity to talk about, reflect upon, and respond to the entire range of faith confessions that lie at the heart of the Christian Faith. This is important, not only for the vitality of the whole community, but especially for children to become aware in the context of community celebration those things that are important to their Faith (Deut 6:20-25).

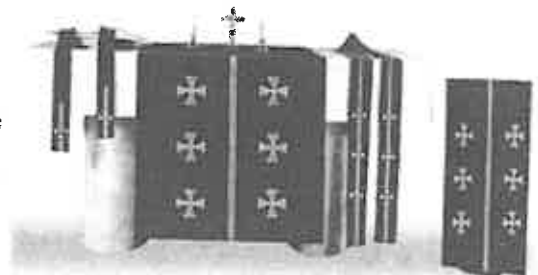
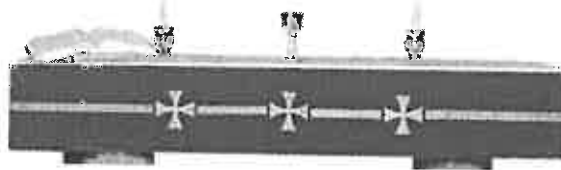
The Christian calendar is organized around two major centers of Sacred Time: Advent, Christmas, and Epiphany; and Lent, Holy Week, and Easter, concluding at Pentecost. The rest of the year following Pentecost is known as Ordinary Time, from the word "ordinal," which simply means counted time (First Sunday after Pentecost, etc.). Ordinary Time is used to focus on various aspects of the Faith, especially the mission of the church in the world. Some church traditions break up ordinary time into a Pentecost Season, (Pentecost until the next to last Sunday of August) and Kingdome (last Sunday of August until the beginning of Advent).

Following the church year is more than simply marking time on a calendar or a note in the church bulletin. Every effort should be made to use the various aspects of the church year as an opportunity to tell the story of God's redemptive work in the world.

Many churches have relied almost solely on the spoken word to carry the burden of proclamation. However, even in the Old Testament the services of worship involved all of the senses: sight, smell, taste, touch, as well as hearing. Modern learning theory also indicates that the more senses are involved in an experience, the more impact it makes, especially for children. This suggests that the worship experience should be concerned with more than just preaching and music (see Word and Table: Reflections on a Theology of Worship).

One simple avenue that can assist in tracking the seasons of the church year for worshippers, as well as providing a visual context for worship, is the use of Colors of the Church Year in the sanctuary. Different colors are associated with different seasons, and the changing colors of communion table and pulpit coverings (called paraments), or wall banners, provide visual clues for the seasons.

The exact time of the seasons, and even some of the seasons especially in the Eastern Orthodox emphases, different ways of calendars.



themselves, differ within various traditions, tradition. This is due both to various historical calculating the days, as well as using different

For our purposes, we will follow the practices most common in the Western church, and those most used by Protestant churches (largely shared by both Anglican and Catholic traditions), while recognizing the value in understanding the perspectives of other traditions.

From a High Church Tradition
Getting High in Church Survey

When you were in church yesterday (or the last time you were in church), did you...

1. Feel God's presence in some special way, unique to being there (as opposed to being in the woods or on the water or on the golf course)? YES NO I DON'T KNOW
2. Pray for the ministry of the spoken Word in your life before you arrived at church YES NO
3. Smell anything unique? YES NO I had a cold
4. Notice the room in which you worshipped in any way?
 YES NO
5. Get confronted by any of the following divine attributes?
 Omniscience Omnipresence Omnipotence
 Love Holiness/Perfection Wrath
 Eternity Immanence (nearness) Faithfulness
6. Feel distant from the minister? YES NO
7. Sense kinship or true brotherhood/sisterhood with anyone else who was there? YES NO
8. Hear from God for you, personally? YES NO
9. Find the music meaningful distracting nothing unique
10. Feel anything related to the taking of an offering?
 the usual paying of dues telling God I am thankful
 return to God a love offering because of something specific you have seen Him do recently?
11. Enjoy the Lord's table/communion or gain more understanding about the cross or discipleship from the Lord's table?
 YES NO Not sure what I'm supposed to feel

The Experiences of Being Raised In a High Church

Introduction Our memories from childhood can be anything from strong and clear to confused and distorted. For those raised in high churches however, many remembrances stand out.

I remember wanting to attend our Lutheran church each week as a kid. Most Sundays I had to go on my own, generally walking about a mile and a half to get there. The frequent turmoil in my own home made the order and dignity of church very attractive. The Pastor¹ was always respectful but kind too. He was tall and spoke with a certain "ministerial" tone of voice that I found comforting. I attended catechism classes every Wednesday night that was preceded by a supper provided by the women of the church—the same women who dressed in robes and sang in the choir.

Church always began with a processional of the choir and the pastor. I always liked that. It gave a good sense of beginning, and then they did a recessional at the end. This was routine and the entry and exit music was always the same. Since I kind of thought the music was "pretty" I never minded the sameness week after week. In fact, I looked forward to hearing certain sections every week. There were two readings from the Bible every week: the Gospel at the left side-lectern and the Epistle at the right-side lectern. The Scripture readings were without exception done by the Pastor. I remember he also read from a list of names on the altar while he prayed the Pastoral Prayer each Sunday, facing forward. I found that formulaic and I can remember thinking, "how can God be moved by that?" When I became an acolyte and stood behind a wall during most of the service (except for the candle-lighting and during baptisms), I stood and sat at the appropriate times, and prayed and sang along with the Pastor. What was significant about this was that apparently none of the other acolytes did this and the Pastor was constantly calling them down later for goofing off. For myself, I considered it a privilege to be there and I took it all as seriously as I could.

The "Church Year" never impressed me, especially as I noticed the same themes being repeated from year to year. As a kid I wondered, "This is so boring. God Himself cannot possibly actually BE this boring?" When I began the 10th grade, since I had "graduated" from catechism and had been confirmed, there seemed little reason to go to church. Except for a couple of forays into an Episcopal church in my senior year (I dated an Episcopalian girl for a while) I did not go to church at all again until the end of my sophomore year at college—I had no use for it at all and even after I had found Christ it took some friends a number of weeks to convince me to attend a church with them.¹

¹The church in which I was raised is Hope Lutheran Church of Annandale, VA. Their web site is <http://www.homestead.com/hopeannva/hopemain.html>

Remembering our experiences in a church (high or otherwise) will focus in the following areas:

People

We think of leaders, teachers, family members, singers, and how we felt about them. Good relationships foster warm memories; hard relationships foster darker memories of others' distance, hostility, coldness, etc. Or, perhaps there are no memories of particular people, only the institutions and routines.

Frequency

How often we went to church will obviously affect how we felt about the church and its functions. Some were there for church/mass every week. Then in later years they have reacted to those rigors and attend only infrequently or on special occasions, seeking meaning in those.

Serving

If you served within the church in earlier years, you perhaps felt something of ownership of the ministry. If you did not, your memories are tempered primarily by the degree into which you felt meaning in worship.

Teaching

The homily, catechism, Bible school, Sunday School are vehicles with which we were exposed to the agenda of the church and what its purpose was. High churches tend to emphasize basic cardinal doctrines and the forms of worship. Low churches teaching ministries focus on Bible knowledge and theological themes as well as Christian living principles.

Authority, and Its Effects

Remembering pastors, priests, bishops, nuns, teachers, etc. can have varied effects on us. Often people's attitude about the church they were raised in is conditioned largely by this aspect of church experience.

The Clergy presence

We remember the pastors who shepherded us. Their approach may have been warm and personable, cold and distant, severe, transparent, approachable, humorous, etc.

The Building and Feel of Worship

Since we are sensory people we remember many sight/sound/smell details of the churches in which we were raised: architecture, incense, greenery, organ music, how the prayers were given, etc. Many of us learned to feel a certain way about the act of worship - reverent, celebrational, fearful, and anticipatory.

Liturgy

Worshipping liturgically can be edifying but many come into later years feeling empty about this method. Their minds and spirits need something more engaging and more meaningful as well as more relevant. Although the actual content of a liturgy may be biblically accurate and faithful the practice of reciting in spoken word and song things memorized, seems shallow and boring. So, a search is undertaken for something more interesting.

On the other hand, the casualness and informality of low churches sometimes wear thin too and people occasionally gravitate toward a liturgical church in the quest for more sense of God's holiness and depth.

The Doctrine and Concepts of Truth

These are often engrained into a person's conscience and assumptions. Whether or not they have been evaluated against some objective standard (the Bible, say) the doctrines and truth-concepts can be static and unexciting. Their relevance seems lost in the years. A person's epistemology has become dormant...²

My Sense of Hope and the Future

Is there a more important aspect to looking at being raised in a church, high or otherwise? High churches surely induce some sense of the future? Is the future to be looked forward to? Is it to be dreaded? Is it a complete unknown? In Catholic theology the future involves "purgatory," an intermediate place or condition of temporal punishment due to remaining venial sin for those who depart this life not completely free of them...

Epistemology is that branch of philosophy that studies KNOWLEDGE. Epistemology asks, "How do we know what we say we know to be true?" It studies the roots of why we believe what we say we believe.

'For Children

"As natural as swallowing" based on John 5:1-9

Well, I have something refreshing here today. Who would like to take a drink of this? (*Pour drink into cup, give it to a child.*) There, you did that well. Did you have to think very much about drinking when you did that? . . . No, I didn't think so, but drinking involves doing quite a bit. You held the cup in your hand and didn't drop it. You moved it right to your mouth and didn't miss. Then you poured the drink into your mouth and you swallowed it. All those muscles moved and you never had to think about it.

It's a funny thing, when we have to think about something like swallowing, it becomes hard to do. Do you remember -times when you had to swallow a pill and the pill wouldn't go down? You get the pill in your mouth, and you try to think what to do, and the pill seems to go everywhere but down your throat. It is best not to think about swallowing.

It is not only swallowing that is best done without trying to figure it out. There are times when God tells us to do things that we could never figure out why it works. Why are people happier when we love them? Love isn't something you think about. You just love. Or being patient, why is it that waiting is sometimes a good thing even though it is hard to do?

This man in our lesson was sick for 36 years and he kept trying to figure out a way to get better. Then Jesus came and he didn't ask him to think about it, he just told the man to get up. He didn't look for explanations, he just told him to act like someone who was healed. For once the man didn't think about it, he got up and walked.

That's the way it is when we trust God. You don't need to know why or how things work, you can just do them—like swallowing. You can love. You can be patient. You can be kind or good or gentle or anything God says you should do. When God says it is time to do it, we believe him and do it. Living like a Christian is natural when we believe God.

from Good News from John: Visual Messages for Children
by Harold J. Uhl, pp. 34-35

Note: Dr. Uhl was NCD's pastor when he was a child.

Understanding Why People Sometimes Leave High Churches

Introduction Few people stay in one church for their whole lives. When people leave their church, from the standpoint of those they leave behind, it can be a hard thing. For the family it can be a real adjustment and for friends—well, few of us enjoy saying good-bye to friends. When this happens in high churches, as it has been happening in large numbers in recent decades, the impact is significant: socially, economically, emotionally. So, why *has* this been happening, and why **DO** people sometimes leave high churches?¹

Bible passages

Mark 9:38-41; Col. 3:12-17

We would suggest the following aspects:

1. Spiritual hunger that has gone unmet

- There have been many people from Anglican, Catholic, Orthodox, Lutheran, Methodist and Congregational backgrounds who have come alive, spiritually--but have come to believe that their church of upbringing has little likelihood of feeding them, spiritually. This has not been a campaign launched by low churches, but a deeply personal realization within the hearts of individuals. They are not fundamentally disloyal people at all. But they feel they must find a place where their deepest spiritual longings are at least addressed and acknowledged.
- Insufficient personal shepherding/mentoring, re-evaluating the methods of worship, and plain boredom sometimes conspire to make a person realize that their spiritual hunger for God and for Jesus Christ is just not being filled in a high church.

2. Abandonment of belief in some church structures/theology

- Not all aspects of high church worship or hierarchy are thought to be bad. However often some of the major aspects of a high church's theology or organization are evaluated and personally discarded. In essence, they are individually abandoned. We hear this when people say, "I don't believe everything my church officially says is 'true.'" At heart, they would rather be in a church where everything—at least doctrinally—IS what they believe to be correct and true.

¹**NOTE:** We acknowledge that some of these aspects of church-change, have occurred in the reverse: people leaving low churches and making their way into high churches; to be explored in a later seminar.

3. Inadequate answers to questions/inquiries

- Sometimes church members of high churches have questions or wish to make inquiry into the WHY of things going on in their church. If their questions are not adequately answered they may decide to leave the church, feeling insulted. This has often centered on matters of finance, sexual abuse or even basic doctrine. If their inquiries are brushed off—or if they are perceived to be so—they may depart from their church and look for a new church home.

4. Social life is better elsewhere

- Sometimes the reason a person changes churches is not theological or organizational. They simply are not finding friends or social contacts as they need. The church is thought to be a natural and safe place to explore friendships and if the church does not provide adequate opportunity, or if the church is too monolithic in the kinds of people it has in membership (all old, all young, all families, all one ethnic group, etc.) a person may look elsewhere for better prospects for their social life.

5. Divorce and Remarriage

- Like it or not, divorce is occurring in roughly 40% [2002]² of all marriages. Often a change of church occurs too. It may be due to a lack of acceptance of the divorce by the church, or simply a remarriage, taking one or both people into a new church fellowship.

6. Attractiveness of low churches to some people

- The pioneering spirit found in many low or less hierarchical churches is appealing to some high church people. They find in other churches a more basic need for each other, less presumption on the part of leadership, an independent approach to church growth and a personal approach to service and evangelism.

7. Greater emphasis on the Bible elsewhere

- We feel it is predictable that people are re-discovering the power of the Bible, God's Word. When they do so, they often desire a church where the Bible is systematically and confidently taught and discussed; where biblical instruction is a high priority. Although most high churches still revere the Bible, few "major" on its teaching. Low churches are, by definition, more biblically focused, thus explaining why some people, who desire this, gravitate to them.

² Center for Disease Control, National Vital Statistics Report, Vol. 51, No.10

8. Perception of Relevancy

- Although high churches have made great attempts to discuss social concerns, somehow they are also often perceived (fairly or not fairly) to have become irrelevant for the many complex questions and needs people have today. Low churches, or even secular organizations seem more relevant. Issues which deserve addressing:
 - o Postmodernism
 - o the internet
 - o the arts (film, music, entertainment)
 - o social, bio-ethical, sexual, relational issues

9. High Vulnerability to Recruitment from Cults

- It is no secret that many thousands of current cult members were raised in high churches. Disillusionment, coupled with effective cult training for recruitment has resulted in many people leaving high churches and finding themselves in the Jehovah's Witnesses, Christian Science, Mormonism and many other cults. Sadly, people in high churches are not taught to think theologically and are therefore unprepared for the attractions of cults.

10. Family invitations into low churches

- For good or ill, often when one person has transitioned into a lower church they invite their family to join them. This sees various degrees of success but it is one reason people will be consider leaving a high church for a lower one. The reverse happens too but not so frequently.

11. Sometimes just need a change..

- We live in a changing, low attention-span and sometimes terribly mobile society. Sometimes people just need to change from formality to informality; it seems more real to them. Their reasons are no more sophisticated than that..

12. Secondary attractions

- Musical or cultural/ethnic tastes
- Schedule compatibility
- The opposite sex
- Leadership personalities

Understanding Staying in or Migrating to High Churches

Introduction Sometimes the features of high church worship attract people. 22% of all U.S. adults attend a Catholic church. Hundreds of thousands of others attend Orthodox, Episcopal, Lutheran, etc. "high" churches. There remains a strong attraction to high worship and there has even been a small migration of people back into high churches from low churches. We would suggest the attraction could come from the following factors:

Reverence in Worship

By definition, high churches focus on reverence and solemnity in worship. This attracts some people who feel they are better "worshipping" if there is visible reverence. The structures of high church liturgy and its music, the garb of worship, architecture and arrangement of the "sanctuary" all contribute to this feeling. The question is, is it real? How do we generate real reverence, the kind that really pleases God? Is it *enhancable* by how we run the worship service, by how we dress, by the music we engage?

Family Loyalties

There are times when although they experienced an initial attraction to low church methods, qualities, the family "pull" prevails. There might be a long-standing family loyalty to a particular high-church denomination, individual family members in leadership in the high church or just the sense that "our family IS Catholic, Episcopal, etc."

2 Chronicles 4 (NASB)

¹ THEN he made a bronze altar, twenty cubits in length and twenty cubits in width and ten cubits in height. ² Also he made the cast *metal* sea, ten cubits from brim to brim, circular in form, and its height was five cubits and its circumference thirty cubits. ³ Now figures like oxen were under it and all around it, ten cubits, entirely encircling the sea. The oxen were in two rows, cast in one piece. ⁴ It stood on twelve oxen, three facing the north, three facing west, three facing south, and three facing east; and the sea was set on top of them, and all their hindquarters turned inwards. ⁵ And it was a handbreadth thick, and its brim was made like the brim of a cup, like a lily blossom; it could hold 3,000 baths. ⁶ He also made ten basins in which to wash, and he set five on the right side and five on the left, to rinse things for the burnt offering; but the sea was for the priests to wash in. ⁷ Then he made the ten golden lampstands in the way prescribed for them, and he set them in the temple, five on the right side and five on the left. ⁸ He also made ten tables and placed them in the temple, five on the right side and five on the left. And he made one hundred golden bowls. ⁹ Then he made the court of the priests and the great court and doors for the court, and overlaid their doors with bronze. ¹⁰ And he set the sea on the right side of the house toward the southeast. ¹¹ Hiram also made the pails, the shovels, and the bowls. So Hiram finished doing the work which he performed for King Solomon in the house of God: ¹² the two pillars, the bowls and the two capitals on top of the pillars, and the two networks to cover the two bowls of the capitals which were on top of the pillars, ¹³ and the four hundred pomegranates for the two networks, two rows of pomegranates for each network to cover the two bowls of the capitals which were on the pillars. ¹⁴ He also made the stands and he made the basins on the stands, ¹⁵ and the one sea with the twelve oxen under it. ¹⁶ And the pails, the shovels, the forks, and all its utensils, Hiram-abi made of polished bronze for King Solomon for the house of the LORD. ¹⁷ On the plain of the Jordan the king cast them, in the clay ground between Succoth and Zeredah. ¹⁸ Thus Solomon made all these utensils in great quantities, for the weight of the bronze could not be found out. ¹⁹ Solomon also made all the things that were in the house of God: even the golden altar, the tables with the bread of the Presence on them, ²⁰ the lampstands with their lamps of pure gold, to burn in front of the inner sanctuary in the way prescribed; ²¹ the flowers, the lamps, and the tongs of gold, of purest gold; ²² and the snuffers, the bowls, the spoons, and the firepans of pure gold; and the entrance of the house, its inner doors for the holy of holies, and the doors of the house, that is, of the nave, of gold.

Sense of Stability

With a set "church-year," predictable style of worship, church activities which repeat regularly, there is a sense of security and stability in high churches. Some find this very important and they enjoy living within those traditions. It feels stable.

The Gravity of Ancientness

For some, particularly in the Orthodox traditions, there is a sense of tracking back all the way to the sixth century. This feels good. It protects from the feeling of novelty and false innovation. There is a warmth in feeling like you are tied into a tradition that is very ancient.

Shallowness of Low Churches

For some they have had an experience in low churches that seems shallow, simplistic and even intellectually insulting. They see the worship service as more of a show or geared more as entertainment and they are disappointed at this, despite the accompanying attention to the Bible. They wonder if the people in that church are just parroting simple answers they have been taught.

Fraudulent Low Church Events

There has been no shortage of hypocrisy, unfortunately, in some high profile "low" churches. Financial fraud and ministerial deception comes to light and people find themselves abandoning those churches and gravitating back to high churches.

Anonymity of High Church Attendance

Since high churches focus more on corporate church life rather than individual ministry (if that is a fair evaluation) some people find that they prefer the corporate "feel" of church life. They enjoy a certain anonymity in just "going to church." For whatever reasons, appropriate or not, they prefer to not become involved with other people too much or with personal ministry.

2 Chronicles 5 (NASB)

¹ THUS all the work that Solomon performed for the house of the LORD was finished. And Solomon brought in the things that David his father had dedicated, even the silver and the gold and all the utensils, and put them in the treasuries of the house of God. ² Then Solomon assembled to Jerusalem the elders of Israel and all the heads of the tribes, the leaders of the fathers' households of the sons of Israel, to bring up the ark of the covenant of the LORD out of the city of David, which is Zion. ³ And all the men of Israel assembled themselves to the king at the feast, that is in the seventh month. ⁴ Then all the elders of Israel came, and the Levites took up the ark. ⁵ And they brought up the ark and the tent of meeting and all the holy utensils which were in the tent; the Levitical priests brought them up. ⁶ And King Solomon and all the congregation of Israel who were assembled with him before the ark were sacrificing so many sheep and oxen, that they could not be counted or numbered. ⁷ Then the priests brought the ark of the covenant of the LORD to its place, into the inner sanctuary of the house, to the holy of holies, under the wings of the cherubim. ⁸ For the cherubim spread their wings over the place of the ark, so that the cherubim made a covering over the ark and its poles. ⁹ And the poles were so long that the ends of the poles of the ark could be seen in front of the inner sanctuary, but they could not be seen outside; and they are there to this day. ¹⁰ There was nothing in the ark except the two tablets which Moses put there at Horeb, where the LORD made a covenant with the sons of Israel, when they came out of Egypt. ¹¹ And when the priests came forth from the holy place (for all the priests who were present had sanctified themselves, without regard to divisions), ¹² and all the Levitical singers, Asaph, Heman, Jeduthun, and their sons and kinsmen, clothed in fine linen, with cymbals, harps, and lyres, standing east of the altar, and with them one hundred and twenty priests blowing trumpets ¹³ in unison when the trumpeters and the singers were to make themselves heard with one voice to praise and to glorify the LORD, and when they lifted up their voice accompanied by trumpets and cymbals and instruments of music, and when they praised the LORD saying, "He indeed is good for His lovingkindness is everlasting," then the house, the house of the LORD, was filled with a cloud, ¹⁴ so that the priests could not stand to minister because of the cloud, for the glory of the LORD filled the house of God.

Understanding Infant Baptism and the High Churches

Introduction Almost all who were raised in a "high church" setting have witnessed the practice of baptizing infants. Catholicism, Anglicanism (high and low), Lutheranism, Presbyterianism, and most Congregationalists practice infant baptism. The Catholic Church for instance has always understood baptism as a sacrament which accomplishes several things, the first of which is the remission of sin, both original sin and actual sin—only original sin in the case of infants and young children, since they are incapable of actual sin; and both original and actual sin in the case of older persons.¹ With some variation, this is the thinking of the higher Protestant congregations as well.

Others Baptists, and other "baptistic" groups (including a great many evangelical denominations, independents as well as almost all Pentecostals) refer to baptism not as a sacrament but as an "ordinance," one of two generally recognized (the other being the Lord's Table). They believe that this command of Jesus is a call to converted people (adult, teen or child) to publicly identify with the death, burial and resurrection of Christ, in a symbolic and picturesque act of personal solidarity with Christ. The ordinance is also understood to be a statement of commitment of the sincere intention to seek and obey Christ for life.

Ultimately the discussion comes down to two general sources of authority: the Bible and church traditions (which include the conflicting writings of many "church fathers.") As for the Bible the major passages include:

Acts 2:38,39; 8:13,16,36,38; 9:18; 16:33,34; 22:16;
Romans 6:3; I Corinthians 1:13-16; Galatians 3:27;
Colossians 2:11,12; I Peter 3:21 NOTE: Matthew 19:14 is frequently quoted although the passage has nothing to do with baptism.

Low Churches generally practice "believer's baptism." This practice can be an adjustment for those coming from a high church tradition for the following reasons:

1. In high churches people are not usually taught how to form their own beliefs straight from Scripture. It is not the usual experience to be challenged to personally search out Bible content on a particular subject. Rather, trust in the teachings of the church are encouraged.

¹ http://www.catholic.com/library/Infant_Baptism.asp

2. Uncertainty is this is what the Bible really teaches us to do... Sometimes people are more inclined to trust their longstanding teaching within a high church. When told that "believer's baptism" is a more biblical practice they can be skeptical.
3. People are sincerely and passionately concerned for their children. Infant baptism provides a certain *feeling* of security for the *parents*. If salvation is entered into by virtue of being baptized as an infant, a great many people are saved. If salvation comes only through personal faith, and the child manifests no or few fruits of faith there is concern and worry.
4. Since "believer's baptism" is so personal and individual, it is sometimes hard for people to carry through with it if they were raised in an environment where baptism was more institutional and done mainly to infants.
5. Sometimes the idea of believer's baptism is perceived as more "country" or less sophisticated. It can have a cultural stigma of being old-fashioned or quaintly rural.
6. Because infant baptism often involves a sincere family celebration, to somehow repudiate it later or replace it with a new belief in believer's baptism often invokes an emotional feeling of rejection on the part of family members. This is unfortunate but often true. Most people do not think "theologically;" they think in terms of relationships and anything which is perceived to threaten or demean a relationship is reacted against.

High church people do have a point about infant baptism—it provides children, infants of older children, with a theological "place" in God's program. Their place there is thought to be set, secure and emotionally comfortable.

The tension comes ultimately with striving to see what the Bible really says about baptism. Are there instances of infant baptism in the New Testament? Does any apostle equate New Testament baptism with Old Testament circumcision (which "pedo-baptists" claim)? Is baptism taught as the means or channel by which forgiveness of sin and regeneration occur?

Resolution Often a resolution to these tensions and confusions can occur by a) doing a serious, objective study of what the New Testament teaches about baptism; b) attending a believer's baptism and experiencing the joy and deliberate testimony to Christ given by the people being baptized.

The "Clergy" and the Doctrine of the Priesthood of All Believers

Introduction One of the distinctives of high church experience is the emphasis placed on "the clergy." The word clergy¹ is defined as "a person ordained to perform pastoral or sacerdotal (i.e. priestly) functions in a Christian church." It is the professional class of ministry worker. Clergy academic training and ordination unfold as at right.

Ordination is defined as the official investment of ministerial or priestly authority upon an individual by a recognized and convened ordination council. (See Acts 13:1-3) Today, papers are generally prepared (usually one academic with the individual's theology and one practical) and presented by the candidate and one or more public oral examinations are carried out.

When a person is ordained they are entitled to the title "Reverend," which should come only after a period of examination by a recognized body of other ordained ministers.

Low churches generally utilize clergy too² however the style of leadership by the clergy is generally more muted, cooperative and familial. But there is often a skepticism or guardedness towards pastors and ministers from people who have come out of high church backgrounds. While they relate to the concept of authority there is sometimes a distrust that too much might be given to a person who is a clergyman. Often people struggle to know how to relate to a clergyman, their relationship a mixture of mentoring, friendship, professional/employee, team partner, the abuse-environment, etc. In high churches some of this is eliminated when the clergyman's employment is by a higher entity than just the local church...

Ordination & Academics

Post-doctoral	Further study
Ph.D.	(3 yrs. + dissertation)
D.Min.	(3 yrs. + dissertation)
Th.M.	(4 years + thesis)
3 yrs.Greek; 2 yrs. Hebrew + specialization	
Note: M.Div.+S.T.M. = Th.M.	
S.T.M.	(1 year)
M.Div.	(3 years)
2 yrs.Greek; 1 yr. Hebrew	
Ordination for Rev. (1 year)	
M.A.	(1½ years)
B.S. or B.A.	(4 years)
Assoc. degree	(2 years)

¹Middle English *clergie* from the French *clerc*, 13th c.

²With the exception of certain groups i.e. the Plymouth Brethren, some Churches of Christ, etc. who believe that all ministry should be undertaken by the church membership and that clergy/laity distinctions are man-made innovations and unbiblical.

The Priesthood of All Believers This doctrine is important to low-church believers and emphasizes the New Testament teaching³ that all true Christians are actually priests themselves, ministering daily by faith in the sacrifice of Jesus Christ.

Does this doctrine preclude the use of full-time paid Christian workers, especially those in pastoral work? We do not feel that it does—but the approach and attitude and perspective of pastors needs re-alignment and Spirit-filling often. Particularly with successful ministries, full-time Christian workers can all too easily lose their focus off of Christ and get it on themselves. We cannot help but feel this is true so often with high church ministerial structures where the clergy look, act, speak, and even domicile themselves differently and separately from the laity.

Checkpoints in Relating to Clergy

- There is a distinction between respect and deference. Clergy should be respected for their calling, training and experience and sense of God's leading but only insofar as they remain respectable.
- In the case of married clergy it is unfair to expect more of a clergyman's wife than of any other church member. This is a point which is often confused, for a variety of reasons.
- Female pastoral staff, Christian education workers, missionaries should be afforded the same acknowledgement and parity in compensation as male staff whenever possible.
- Protestant high churches are moving more and more to the hiring of female senior pastoral staff. Some feel that the next pope will face a great challenge in the world to compromise the historic Catholic prohibition of females in the priesthood as well as the marrying of priests.
- Clergy have no more of an "in" with God than any other Christian. Sometimes even a spiritual layperson is closer to God than a distracted or carnally minded clergyman!
- Compensation is always an interesting issue. Low churches compensate clergy differently than high churches, who either do compensation via a vow of poverty or in the case of high Protestant churches, via the C.E.O. model. A good rule of thumb that low churches often use is to compensate equivalently to local public educators: a) years of education + b) years of experience.

³ I Peter 2:5; 2:9; Revelation 1:6; 5:10; 20:6

From a High Church Background
Saying Prayers, and Praying

Scripture: Matthew 6:5-14

Introduction A big difference between high churches and low churches is in the practice of public praying. In high churches the phrase "saying prayers" is common. Public praying is almost always prescribed and formal. Praying is done according to planned prayers for various occasions and for different circumstances (morning, evening, penitence, weddings, the eucharist, burials, etc.). They are written and read out loud for the benefit of all hearers. There are many ancient prayers used by the clergy and laity both in high churches. Generally, public prayer is articulated by the clergy in high churches. The people may or may not respond, in unison.

Advantages of Prescribed Prayer

- The prayer is carefully worded and time-honored
- The duration of the prayer is controlled
- The subject matter is focused
- Words are put to feelings that are common to many
- Often the prayers are very biblically worded

Disadvantages of Prescribed Prayer

- They are not spontaneous and often feel inauthentic
- They predispose many people to depend on the *saying* and not on the feeling and thinking
- They lend themselves to hypocrisy if they are "said" yet not felt
- They minimize individual expression

Examples of high church prescribed prayers include:

Catholic

1. Lord Jesus Christ, I consecrate myself today anew and without reserve to your divine Heart. I consecrate to you my body with all its senses, my soul with all its faculties, my entire being. I consecrate to you all my thoughts, words and deeds, all my sufferings and labors, all my hopes, consolations and joys. In particular I consecrate to you this poor heart of mine so that it may love only you and may be consumed as a victim in the fire of your love. I place my trust in you without reserve and I hope for the remission of my sins through your infinite mercy. I place within your hands all my cares and anxieties. I promise to love you and to honor you till the last moment of my life, and to spread, as

much as I can, devotion to your most Sacred Heart. Do with me what you will, my Jesus. I deserve no other reward except your greater glory and your holy love. Take this offering of myself and give me a place within your divine Heart forever. Amen.

2. I, a faithless sinner, renew and ratify today in thy hands, O Immaculate Mother, the vows of my Baptism. I renounce forever Satan, his pomps and works, and I give myself entirely to Jesus Christ, the Incarnate Wisdom, to carry my cross after Him all the days of my life, and to be more faithful to Him than I have ever been before. In the presence of all the heavenly court, I choose thee this day for my Mother and Mistress. I deliver and consecrate to thee, as they slave, my body and soul, my goods, both interior and exterior, and even the value of all my good actions, past, present and future, leaving to thee the entire and full right of disposing of me, and all that belongs to me, without exception, according to thy good pleasure, for the greater glory of God, in time and in eternity. Amen.

Lutheran

1. Lord God, you have called your servants to ventures of which we cannot see the ending, by paths as yet untrodden, through perils unknown. Give us faith to go out with good courage, not knowing where we go, but only that your hand is leading us and your love supporting us; through Jesus Christ our Lord. Amen.

2. *Evening Prayer*

In the name of the Father and of the Son and of the Holy Spirit. Amen I thank You, my heavenly Father, through Jesus Christ, Your dear Son, that You have graciously kept me this day; and I pray that You would forgive me all my sins where I have done wrong; and graciously keep me this night. For into Your hands I commend myself, my body and soul, and all things. Let Your holy angel be with me, that the wicked one may have no power over me. Amen.

Anglican

1. O gracious Light, pure brightness of the everliving Father in heaven, O Jesus Christ, holy and blessed! Now as we come to the setting of the sun, and our eyes behold the vesper light, we sing thy praises, O God: Father, Son, and Holy Spirit. Thou art worthy at all times to be praised by happy voices, O Son of God, O Giver of life, and to be glorified though all the worlds.

2. I confess to Almighty God, to his Church, and to you, that I have sinned by my own fault in thought, word, and deed, in things done and left undone; especially_____. For these and all other sins which I cannot now remember, I am truly

sorry. I pray God to have mercy on me. I firmly intend amendment of life, and I humbly beg forgiveness of God and his Church, and ask you for counsel, direction, and absolution.

Orthodox

1. Christ our God, who is worshipped and glorified at all times and in every hour in heaven and on earth; who is most patient, loving and kind; who loves the just and shows mercy to sinners; who calls all to salvation through the promise of the blessings to come; Lord, at this time receive our prayer and direct our lives according to Your will. Bless our souls and bodies. Correct our thoughts and purify our minds. Protect us from all evil and distress. Surround us with Your holy angels, that guided and guarded by them, we may attain the unity of the faith and the knowledge of Your unapproachable glory, for you are blessed forever and ever. Amen.

2. God, Maker of all creation, accept these prayers of appreciation and petition from us sinners, and deliver us from any fatal fall into darkness and from all enemies, visible or invisible. Lord, who loves everyone, by Your great mercy, You have sent Your only son, our Lord, Jesus Christ, for the salvation of all, and by Your Holy Cross, have cancelled the debt of our sins and defeated the powers of darkness. Penetrate our bodies with Your power and wrap our hearts with love in You, that we might always gaze upon You and be guided by Your eternal light. We give unending praise and thanks to You, eternal Father, to Your only Son and to Your all-holy, good and life-giving Spirit, now and forever and ever. Amen.

Low churches rarely use predetermined or written prayers. Most often corporate prayer is spontaneous, though often predictable. Prayer generally focuses on praising God for His attributes (most often His love), thanksgiving for various blessings and promises and petitions for God to act for the benefit of some need.

Advantages of Spontaneous Corporate Prayer

- Feels more real, authentic
- Creativity is featured
- Individual priesthood of all believers is engaged
- More fit to individual circumstances and needs of the moment

Disadvantages of Spontaneous Corporate Prayer

- Invitation to narcissism sometimes
- Can make "seekers" uncomfortable
- Intimidates those who are not comfortable doing it
- Forgets major topics in lieu of personal preferences

We have found that many people who were raised in high churches have found corporate, non-prescribed praying to be an adjustment. Some never seem to make the change and do not ever become comfortable with praying so individually.

The resolution to any tensions occurs when we get back into a study of all that the Bible does say about prayer. There ARE prescribed prayer examples in the Bible just as there are many instances of spontaneous prayer. It is not hard to imagine Solomon writing down some thoughts before the dedication of the Temple (I Kings 8.)

Whatever one's preferences, the "bottom-line" is that Christians endeavor vigorously to BE people of much prayer. Corporately, the style of public prayer can be very edifying in any configuration or combination.

boston.com

THIS STORY HAS BEEN FORMATTED FOR EASY PRINTING

In dispute, archbishop denies sacraments to parish leaders The Boston Globe

By Michael Conlon, Reuters | February 12, 2005

CHICAGO – The Roman Catholic archbishop of St. Louis has issued an order denying the sacraments to leaders of a rebellious parish in a dispute over control of the parish and its millions of dollars in assets.

The archdiocese maintains that parish board leaders some years ago illegally changed parish bylaws written in 1891, eliminating all of the archdiocese's control. It is a situation unique among churches in the archdiocese where no other parish is controlled by a board of laypeople.

The board has suggested the archdiocese wants to close the church and take its assets of more than \$9 million.

The archdiocese said the six board members controlling the parish were notified by letter Thursday that Archbishop Raymond Burke had issued an "interdict" against them – an order that denies them the Eucharist and other church sacraments.

The board of St. Stanislaus Kostka parish, founded by Polish immigrants in the late 19th century and still a center of Polish worship, has "completely removed itself from the authority of the Catholic Church," Archbishop Raymond Burke said in a statement yesterday. Burke, who last year was among the first US Catholic prelates to suggest that then-Democratic presidential candidate John F. Kerry be denied Communion because of his stand on abortion, said the figure of \$9 million in assets was exaggerated.

The archdiocese moved its priests out of the parish to an adjacent one and no Masses have been said there recently, except on Christmas, said Roger Krasnicki, spokesman for the board.

Last summer the board unsuccessfully petitioned the Vatican, which said that its actions were "a clear affront to the authority of the church." The Vatican urged the parish leadership to work with the archbishop to resolve the issue. But in January, parishioners voted overwhelmingly not to turn over any assets to the archdiocese.

Burke sent a written proposal to the board offering a guarantee that the parish property would not be sold as long as parishioners of Polish descent worship there and support it. If the parish is ever closed, he said, property and assets would revert to the parish to be used "for religious, charitable and educational programs for Catholics of Polish descent."

The board rejected the proposal. Krasnicki called Burke's interdict against the board a "scandal" orchestrated "by someone we believe is hungry for power." ■

© Copyright 2005 The New York Times Company



My journey to Orthodoxy

(Readers of these columns have expressed regrets several times that although there are columns describing myself as evangelical, pre-Orthodox and Orthodox, there's really no one column describing my transition journey. In response to another request for such a narrative today, I wrote the following.— "Theo")

Dear Mary —,

I'm glad to share what I can of my journey to Orthodoxy with you.

Most of it is told in the articles on my Theophilus and Friends website, though perhaps the "nodes" are all there but some of the lines connecting them are missing.

After seeing the movie about C.S. Lewis, *Shadowlands*, in late December (I believe it was) 1993, I started reading Lewis in earnest for the first time in my life, though I had known of him for over 30 years. Reading Lewis made me realize that my own Christian life was very shallow and lacking, though I was in church every Sunday and often teaching and for a time serving as a guest preacher (I'd been ordained and worked in campus and youth ministry almost 20 years). I also was reading through the Bible beginning with the new year ('94) and when I got to the book of Leviticus, though I had read it before this time it really came to life. I found myself saying "I can't believe that the God I have known all my life wanted to be worshipped in this way," with incense and carved cherubim and seraphim and a structured liturgy. "Did God change how He wants to be worshipped in the New Testament?"

I was attending a large community church that had grown out of the Bible church movement (an offshoot of the well known Peninsula Bible Church in Palo Alto)—several thousand members, all kinds of weeknight programs, excellent and erudite preaching that was largely Calvinistic...but after being there two years I still didn't feel that I belonged. I was an observer. In fact, the church having gone to Willow Creek to learn how "seeker friendly" churches operate, I felt that the whole program was *intended* for observers more than participants, and certainly more than

worshippers. Although they had a "worship committee," I never saw anything that seemed like worship to me. Still, by everything I had been professing all my adult life, I had to say it was a "great church." I even toured England, Wales, and Ireland with the pastor and his wife and a busload of other members in May-June and had a great time.

When I got home, the letter that's on the website from the "San Jose attorney," Jeff Rickard, was awaiting me. My initial interest in it was entirely "professional." Here was the biggest "story" that I as a journalist had ever been handed. Everyone in greater San Jose who had any interest in religion at all would want to know the inside story of what happened at Los Gatos Christian Church, why Jeff's father had left its ministry after building it from around 100 to 4000 members. But out of professional ethics I called him and asked, "are you sure you want to publish this?" He was sure, and invited me to come to his office and go to lunch to discuss it further.

I was intrigued by his conversion to Orthodoxy, but after all he had just been through a traumatic upheaval, his mother's brother was a high-profile Orthodox priest, so it didn't seem that unusual. His purpose in writing the letter was to attract others to Orthodoxy, not turn them against evangelicalism. He sent me away after lunch with two books, Franky Schaeffer's *Dancing Alone* and (I believe the other was) *Becoming Orthodox*, a collection of personal testimonies of converts. I thoroughly disliked Schaeffer's book. It played fast and loose with the historical truth of the Reformation and Anglo-American history, I thought; it flew in the face of the main points his father's apologetic had made throughout his life, and I found that distasteful to say the least (no one had appreciated Francis Schaeffer's apologetic ministry more than I). But nevertheless, Franky's testimony came through and between the "errors" a strong apologetic for Orthodoxy was made.

Shortly before finishing *Dancing Alone*, the pastor of the local Orthodox church that Jeff Rickard belonged to, Fr. Charles Bell, sent me a copy of his little book, *Discovering the Rich Heritage of the Orthodox Church* (that's at least close to the title!) and it appealed to me much more. Fr. Charles had earned his doctorate at a Presbyterian university and was not only steeped in Reformed theology and faith but was still very sympathetic toward it. He treated Calvin and Luther not with the snarling contempt of Frank Schaeffer, but with respect and love. That was much more fitting.

I finished his little book a small step closer to Orthodoxy, but still telling friends "there's no way I'm going to convert." At the same time, though I've never been "charismatic" myself, I had started attending a kinship group of the local Vineyard Christian Fellowship that had grown up where the one that had converted to Orthodoxy (Jeff Rickard's and Fr. Bell's church) used to be! Some

of the people who'd been on the England-Wales-and-Ireland trip were in the kinship, and after a few Wednesdays of prayer and fellowship with them, I also started attending the Sunday services, which were held in the evening and so didn't conflict with the morning services at the evangelical megachurch that I was in.

I began reading Timothy Ware's books, *The Orthodox Church* (considered one of the best histories) and *The Orthodox Way* (the author has since been made a Greek Orthodox bishop in England and given the name Bishop Kallistos). Then I read Fr. Alexander Schmemmen's history of Orthodoxy, and continued from one book to another. I accepted Jeff Rickard's invitation to attend Sunday service at his uncle's church 30 or 40 miles away, and was greatly impressed. I had, however, attended liturgical churches several times earlier in my life. When I was a student at the Reformed Episcopal Seminary, weekly chapel attendance was required. Later, while ministering at Stanford, my family and I tried the local Anglican Orthodox Church, which is high-church episcopal. In both of those cases I found that once the liturgy was so familiar as to be virtually memorized, it became almost meaningless.

I bought and started to use the Orthodox Study Bible, reading all of the notes and study aids to pin down as much of the theology as I could, and found it could serve as a virtual catechism (Orthodoxy had no catechism comparable to the Westminster, Heidelberg, or Baltimore Catechisms at the time). By this time, my main quest was to find something that would convince me Orthodoxy was or had once been apostate, a false and unfaithful bride of Christ. If it had once apostatized (as I have no doubt Catholicism has, with its sale of indulgences, doctrine of papal infallibility and the immaculate conception and other issues), even if it had reformed itself enough to be "a" true church, that was short of its being "the" true church. If it was just another denomination, I wouldn't be compelled to join it. If it were still the same church Christ and the apostles founded, I now had to concede (though certainly others aren't as compelled on this point as I was and remain) that it would behoove me to join it.

By mid-summer I had decided that I'd take a couple of years and read all about it and, if not persuaded that it had gone apostate, I might join it. By November, every book I was reading was just another confirmation of the dozens of books already read, so I decided my earlier course decision was already pretty much fulfilled. In early October I wrote to a number of respected leaders in the Reformed faith, including the retired former missions secretary of the Presbyterian Church in America, asking if they could pinpoint a time or issue on which Orthodoxy had gone apostate. None of them could supply such a time or point. The missions secretary said he had often worshipped in Orthodox churches while in Europe and found it acceptable within his belief structure, but that for him becoming Orthodox would mean a

betrayal of this own ethnic roots (!). He essentially "gave me permission" to become Orthodox.

By October 20 I'd made my decision and was so spiritually enthused about it that I wrote my Christmas letter to my "list" at that time, explaining the transition from evangelical to Orthodox to them. I knew this would be one of the most difficult tasks and that while I was so enthused I should do it, even though I had no intention of mailing it until December, and every intention of rewriting it if I found impediments to converting in the meanwhile. I was already enrolled in catechism class, though as an observer not an official catechumen.

The Sunday before Christmas, 1994, I was chrismated into the Holy Orthodox Church. I'm still in the same parish—St. Stephen's Antiochian Orthodox Church—and though it has good and bad points like any local church, I have never doubted that becoming part of the "denomination" that our Lord himself established was the best decision I've ever made. The liturgy has not become tedious or lost its freshness; it is still 100 percent worship.


That's my story in a nutshell, Mary —. If you have questions about any specifics, like "how did you resolve the conflict between this and that" teaching of my former church and Orthodoxy, please feel free to ask.

Best wishes on your journey, and may the Lord of light lead you into all truth.

Feedback is welcome in care of jrk@svtoday.com; click the envelope icon below.

 [Go to the next Theophilus article.](#)

 [Return to the Theophilus Home Page](#)

 *Email: Send us your comments, ideas, questions.*

© 1998 [Jon Kennedy](#)

The following article is located at:
<http://www.christianitytoday.com/ct/2005/002/23.82.html>

ChristianityToday

Stonewashed Worship

Churches are striving to appear 'authentic'—like the rest of consumer culture.

Andy Crouch | posted 09:00 a.m.

In the final years of the 20th century, Levi Strauss & Co. stopped selling denim.

I know this because I remember denim from my childhood. When my mother brought home jeans from the store, they were thick slabs of dense cotton. The first thing we did was throw them in the wash, hoping to soften them enough to be wearable by the first day of school. After half a dozen washings they began to yield, but even months later they still turned the rinse water blue.

Then some enterprising managers discovered they could charge a premium for jeans that had been put through an industrial-strength version of our home routine. Throw some abrasive rocks into the wash, and the jeans could arrive on store shelves looking like they had been lovingly worn for years. So what if they had been pumice-pummeled to within an inch of their useful life? Stonewashed jeans were a huge hit.

I've been thinking about the days of board-like denim as I hear people describe their longing for an "authentic" church.

Authenticity is the watchword of a generation that is suspicious of squeaky-clean, franchise Christianity. Last month I spoke at a young, thriving church that describes itself as "real church for real people." I could understand the appeal of that phrase.

Church, and church people, can often seem unreal. Among my personal unreal church experiences was the megachurch service where we were invited to turn to the stranger next to us and "share a deep personal need in the next two minutes." Then there was the heartwarming, personal account of a minor miracle that I heard from two different preachers, speaking in the first person, on two separate occasions.

But our longing for "authenticity" also bears a suspicious resemblance to the latest plot twist in the story of consumer culture: the tendency to rapidly replace the squeaky-clean franchise with the "authentic" franchise. The leather seats in our sport-utility vehicle caress our stonewashed jeans as we put some blues-tinged pop on the radio and drive to the local Joe's Crab Shack. It's a ramshackle dive that you might think would fall down any minute, if you hadn't seen it being built just eight months ago by a speedy professional crew that travels around the country building Joe's Crab Shacks.

Not in the mood for shellfish, especially 1,200 miles from the nearest ocean?

Just down the road is the Cracker Barrel Old Country Store, a homey, weathered place where a welcoming fire emanates from gas nozzles. On the walls at Cracker Barrel hang

What Not to Wear to a Job Interview

CareerBuilder.com

What is the worst outfit ever worn to a job interview? For a career services director at the University of Chicago, it was the applicant who sported a Madras tie as a belt and a patterned cotton hat. Other contenders, according to a CareerBuilder.com survey of hiring managers, include candidates with dirty fingernails, micro-miniskirts, t-shirts with offensive slogans and even bare feet!

Could you be guilty of one of these top 20 fashion faux pas?

1. Carrying a backpack or fannypack instead of a briefcase or portfolio. (Some image consultants suggest women ditch their purse, too!)
2. Sunglasses on top of your head or headphones around your neck. Be sure to remove all your "transit gear" and tuck it in your briefcase before entering the lobby.
3. Too-short skirts. Forget what some of those gals on the Apprentice are wearing. Your skirt should cover your thighs when you are seated.
4. The wrong tie. Ties should be made of silk, no less than 3 1/4 inches wide with a conservative pattern. Image consultants say the best colors are red or burgundy.
5. Overly bright or large-patterned clothing. With the possible exception of creative fields like advertising or computer programming, it's best to stick with navy, black or gray.
6. Heavy make-up on women (or any makeup on a man).
7. Earrings on men. (In fact, men should avoid wearing any jewelry unless it is a wedding ring, class ring or metal watch.)
8. More than one set of earrings on women.
9. Facial piercings, tongue jewelry or visible tattoos.
10. Ill-fitting clothes. Few people can wear things straight off the rack. Spending a little extra to have your garments tailored is a worthwhile investment.
11. Long fingernails, especially with bright or specialty polishes. Nails should look clean and be trimmed to a length that doesn't leave an observer wondering how you keep from stabbing yourself.
12. Unnatural hair colors or styles. Remember, Donald Trump was a billionaire well before he began wearing a comb-over. If you're balding, try a close-cropped cut like Bruce Willis or Matt Lauer.
13. Short-sleeved shirts, even worse when worn with a tie.
14. Fishnets, patterned hosiery or bare legs (no matter how tan you are). Women should stick with neutral color hosiery that complements your suit.
15. Men whose socks don't match their shoes, or whose socks are too short and leave a gap of flesh when they are seated.
16. Rumpled or stained clothing. If interviewing late in the day, try to change to a fresh suit beforehand.
17. Scuffed or inappropriate footwear, including sneakers, stilettos, open-toed shoes and sandals.
18. Strong aftershaves, perfumes or colognes. Many people are allergic to certain scents. For a subtle fragrance, use a good quality bath soap.
19. Belts and shoes that don't match. Shoes and belts should be made of leather or leather-like materials and the best colors for men are black or cordovan.
20. Telltale signs that your wearing a new suit. Remove all tags and extra buttons - and remember to cut off the zigzag thread that keeps pockets and slits closed!

Don't be a wardrobe malfunction waiting to happen. Plan and lay out what you're going to wear several days before the interview, so you'll have time to shop or get garments pressed and cleaned. Save "innovative" or revealing garb for the club (or your couch) and strive for crisp, clean and professional. Remember, you want the interviewer to be listening to what you're saying, not critiquing what you're wearing.

Copyright 2004 CareerBuilder.com.

Christian Doctrine

Taken in the sense of "the act of teaching" and "the knowledge imparted by teaching", this term is synonymous with CATECHESIS and CATECHISM. *Didaskalia*, *didache*, in the Vulgate, *doctrina*, are often used in the New Testament, especially in the Pastoral Epistles. As we might expect, the Apostle insists upon "doctrine" as one of the most important duties of a bishop (I Tim., iv, 13, 16; v, 17; II Tim., iv, 2, etc.).

The word *katechesis* means instruction by word of mouth, especially by questioning and answering. Though it may apply to any subject-matter, it is commonly used for instruction in the elements of religion, especially preparation for initiation into Christianity. The word and others of the same origin occur in St. Luke's Gospel: "That thou mayest know the verity of those things in which thou hast been instructed" (*katechetes*, in *quibus eruditus es* -- i, 4). In the Acts, xviii, 25, Apollo is described as "instructed [*katechemenos*, *edoctus*] in the way of the Lord". St. Paul uses the word twice: "I had rather speak five words with my understanding, that I may instruct [*katecheso*, *instruam*] others also" (I Cor., xiv, 19); and "Let him that is instructed [*ho katechoumenos*, *is qui catechizatur*] in the word, communicate to him that instructeth [*to katechounti*, *ei qui catechizat*] him, in all good things" (Gal., vi, 6). Hence the word, with its technical meaning of oral religious instruction, passed into ecclesiastical use, and is applied both to the act of instructing and the subject-matter of the instruction. The word *catechism* was also formerly used for the act of instructing ("To say ay, and no, to these particulars, is more than to answer in a catechism" -- As You Like It, act iii, sc. 2), as *catéchisme* is still used in French; but it is now more properly applied to the little printed book in which the questions and answers are contained. The subject will be treated in this article under the three heads:

- I. HISTORY OF CATECHETICS;
- II. PRACTICAL CATECHETICS,
- III. MODERN CATECHISMS.

I. HISTORY OF CATECHETICS

(1) Oral instruction by means of questions and answers has occupied a prominent place in the scholastic methods of the moral and religious teachers of all countries and of all ages. The Socratic dialogues will

occur to every one as brilliant examples. But many centuries before Socrates' day this method was practised among the Hebrews (Exod., xii, 26; Deut., vi, 7, 20, etc.). They had three forms of catechizing: domestic, conducted by the head of the family for the benefit of his children and servants; scholastic, by teachers in schools; and ecclesiastical by priests and Levites in the Temple and the synagogues. Proselytes were carefully instructed before being admitted to become members of the Jewish faith. The regular instruction of children began when they were twelve years old. Thus we read of Christ "in the temple, sitting in the midst of the doctors, hearing them, and asking them questions. And all that heard him were astonished at his wisdom and his answers" (Luke, ii, 46, 47). During His public life He frequently made use of the catechetical method to impart instruction: "What think ye of Christ? Whose son is he?" "Whom do men say that the son of man is? . . . Whom do you say that I am?" etc. In His final charge to His Apostles He said: "Teach ye [*matheteusate*, "make disciples, or scholars"] all nations; . . . Teaching [*didaskontes*, "instructing"] them to observe all things whatsoever I have commanded you" (Matt., xxviii, 19). And after this instruction they were to initiate them into the Church, "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (*ibid.*).

(2) In obedience to Christ's command, St. Peter, "standing up with the eleven", declared to the Jews on Pentecost day, and proved to them from the Scriptures that Jesus, whom they had crucified, was "Lord and Christ". When they had been convinced of this truth, and had compunction in their heart for their crime, they asked, "What shall we do?" And Peter answered, "Do penance, and be baptized . . . in the name of Jesus Christ, for the remission of your sins." "And with very many other words did he testify and exhort them" (Acts, ii). We have here an abridgment of the first catechetical instruction given by the Apostles. It is both doctrinal and moral -- the hearers are to believe and to repent. This twofold element is also contained in St. Peter's second discourse after healing the lame man in the Temple (Acts, iii). St. Stephen goes further, and brings out that belief in Jesus as the Christ (Messias) meant the ending of the Old Covenant and the coming in of a New (Acts, vi, vii). St. Philip the Deacon preached "of the kingdom of God, in the name of Jesus Christ"; and the Samaritans "were baptized, both men and women" (Acts, viii). Furthermore, St. Peter and St. John came from Jerusalem and "prayed for them, that they might receive the Holy Ghost"; and doubtless declared to them the doctrine of that Holy Spirit (*ibid.*). The same deacon's discourse to the eunuch deals with the proof from Scripture, and notably Isaias (liii, 7),

that "Jesus Christ is the Son of God", and the necessity of baptism. No mention is made of penance or repentance, as the eunuch was a just man anxious to do God's will. So, too, Cornelius, "a religious man, and fearing God with all his house, giving much alms to the people, and always praying to God", did not need much moral instruction; accordingly St. Peter speaks to him of Jesus Christ who "is lord of all . . . Jesus of Nazareth: how God anointed him with the Holy Ghost, and with power, who went about doing good, and healing all that were oppressed by the devil, for God was with him. And we are witnesses of all things that he did in the land of the Jews and in Jerusalem, whom they killed, hanging him upon a tree. Him God raised up the third day, and gave him to be made manifest . . . even to us who did eat and drink with him after he arose again from the dead; and he commanded us to preach to the people, and to testify that it is he who was appointed by God to be judge of the living and of the dead. To him all the prophets give testimony, that by his name all receive remission of sins, who believe in him" (Acts, x). In this discourse we have the chief articles of the Creed: the Trinity (God, Jesus Christ "Lord of all things", the Holy Ghost), the Crucifixion, Death, and Resurrection of Our Lord; His coming to judge the living and the dead, and the remission of sins. These are also the subjects of St. Paul's discourses, though, of course, in addressing the pagans, whether peasants at Lystra or philosophers at Athens, he deals with the fundamental truths of the existence and attributes of God (Acts, xiii, xiv, xvii). As he himself summed up the matter, he taught "publicly, and from house to house, testifying both to Jews and Gentiles penance towards God, and faith in [eis] our Lord Jesus Christ" (Acts, xx). We find also that though Apollo was "instructed [*katechemenos*] in the way of the Lord", Priscilla and Aquila "expounded to him the way Of the Lord more diligently" (*akribesteron* -- Acts, xviii. -- See APOSTLES' CREED).

(3) The materials for describing the catechetical teaching of the ages immediately succeeding the Apostles are scanty. The books of the New Testament were available, and all that would be needed would be to supplement these. Thus, in the *Didache* we find little but moral instruction; but it is clear that those to whom it is addressed must have already received some knowledge of what they were to believe. Later on we find more explicit dogmatic teaching, for instance, in St. Justin's *Apologies* and in the writings of Clement of Alexandria. Still, even this is not much more advanced than what we have seen above as taught by St. Peter, except that Justin dwells on the Creation and proves the Divinity of Christ, the Logos and only-begotten Son of the Father.

(4) In the ages of persecution it became necessary to exercise great caution in admitting persons to membership in the Church. The danger of falling away, or even of betrayal, must be guarded against by a careful doctrinal and moral training. Hence the institution of the catechumenate and the Discipline of the Secret. The work of the Apologists had been to remove prejudices against Christianity, and to set forth its doctrines and practices in such a way as to appeal to the fair-minded pagan. If anyone was moved to embrace the true religion, he was not at once admitted, as in the days of the Apostles. At first he was treated as an inquirer, and only the fundamental doctrines were communicated to him. As soon as he had given proof of his knowledge and fitness he was admitted to the catechumenate proper, and was further instructed. After some years spent in this stage he was promoted to the ranks of the *Competentes*, i. e. those ready for baptism. As might be expected, he was now instructed more especially in the rites for this purpose. Even when he had been initiated, his instruction was not yet at an end. During the week after Easter, while the grace of first fervour was still upon him, the various rites and mysteries in which he had just participated were more fully explained to him.

In considering the catechetical writings of the Fathers we must bear in mind the distinction of these different grades. When addressing a mere inquirer they would naturally be more guarded and less explicit than if they had to do with one who had passed through the catechumenate. Sometimes, indeed, the language was so chosen that it conveyed only half the truth to the catechumen, while the initiated could understand the whole. The distinction between the elementary and advanced instruction is noted by St. Paul: "As unto little ones in Christ. I gave you milk to drink, not meat; for you were not able as yet" (I Cor., iii, 2). For our present purpose it will be best to take as typical examples of catechesis in the patristic times the works of St. Cyril of Jerusalem (315-386) and St. Augustine (354-430), merely noting by the way the work done by St. Ambrose (the instructor of St. Augustine) and St. Gregory of Nyssa ("The Catechetical Oration", ed. J. II. Strawley, 1903). We have from St. Cyril twenty-four catechetical discourses, forming together a complete course of moral and doctrinal instruction. In the first of these, called the "Procatechesis", he sets forth the greatness and efficacy of the grace of initiation into the Church. The "Catecheses" proper (numbered i to xviii) are divided into two groups: i-v, repeating the leading ideas of the "Procatechesis", and treating of sin and repentance, baptism, the principal doctrines of the Christian religion, and the nature and origin of faith; vi-xviii, setting forth, article by article,

the baptismal Creed of the Church of Jerusalem. The "Procatechesis" and the eighteen discourses were intended for the *competentes* during Lent, in immediate preparation for reception into the Church. The remaining discourses (19-24), called the "Catecheses Mystagogic", were delivered during Easter week to those who had been baptized at Easter; and these, though much shorter than the others, treat clearly and openly of baptism, confirmation, and the Holy Eucharist, the veil of secrecy being now removed. This is not the place to point out how completely in accord with Catholic teaching are the doctrines of St. Cyril (see CYRIL OF JERUSALEM; TRANSUBSTANTIATION), and what valuable information he gives of the details of the Liturgy in his day. In studying these "Catecheses" we should bear in mind that they were intended for grown-up persons; hence they are not couched in the simple language which we have to use in our instructions to our children. They resemble, rather, the instruction given to converts, for which purpose they are still of great use. The same remark applies to all the catechetical writings of the Fathers.

St. Augustine's treatise "De Catechizandis Rudibus" deals with both the theory and the practice of catechizing. It is divided into twenty-seven chapters: 1-14 theory, 15-27 practice. This short work, written about the year 400, shows that the great Doctor did not disdain to devote most careful attention to the work of instructing those who wished to learn the rudiments of the Faith. It could be written only by one who had much experience of the difficulties and tediousness of the task, and who had also pondered deeply on the best method of dealing with the different classes of converts. The Deogratias, who had consulted Augustine on the subject, complained (as so many of us still do) of the weariness of going over the same old ground, and of his inability to put any fresh life into his instructions. St. Augustine begins by words of encouragement, pointing out that we must judge of our discourses not by their effect upon ourselves, but by their effect upon our hearers. The story may be familiar enough to us, who go on repeating it over and over again, but it is not so to those who are listening to it for the first time. Bearing this in mind, the catechist should put himself in the position of the hearer, and speak as though he were telling something new. *Hilaritas*, a bright and cheerful manner, must be one of the chief qualifications of an instructor; "God loveth a cheerful giver" applies to the giving of the word as well as to the giving of wealth. He should so speak that the hearer hearing should believe, believing should hope, and hoping should love (*Quidquid narras ita narra, ut ille cui loqueris audiendo credat, credendo speret, sperando*

amet -- iv, 11). But the foundation of all is the fear of God, "for if seldom, or rather never, happens that anyone wishes to become a Christian without being moved thereto by some fear of God". If he comes from some worldly motive he may be only pretending, though indeed a mere pretender may sometimes be turned into a genuine convert by our efforts. Hence, continues the holy Doctor, it is of great importance to ascertain the state of mind and the motives of those who come to us. If we are satisfied that they have received a Divine call, we have a good opening for instruction on the care of God for us. We should go briefly through the story of God's dealings with men, from the time when He made all things even to our own days; showing especially that the Old Testament was a preparation for the New, and the New a fulfilment of the Old (*in veteri testamento est occultatio novi, in novo testamento est manifestatio veteris*). This is a theme developed at greater length in the "De Civitate Dei". After we have finished our story we should go on to excite hope in the resurrection of the body -- a doctrine as much ridiculed in St. Augustine's day as it was in St. Paul's day, and as it is in ours. Then should come the account to be rendered at the last judgment, and the reward of the just, and the punishment of the wicked. The convert should be put on his guard against the dangers and difficulties in trying to lead a good life, especially those arising from scandals within as well as without the Church. Finally, he should be reminded that the grace of his conversion is not due either to his merits or to ours, but to the goodness of God. So far the saint has been speaking of persons of little or no education. In chap. viii he goes on to deal with those who are well educated, and are already acquainted with the Scriptures and other Christian writings. Such persons require briefer instruction, and this should be imparted in such a way as to let them see that we are aware of their knowledge of the Faith. Doubtless St. Augustine had in mind his own case, when he presented himself to be received into the Church by St. Ambrose. We note, too, the wisdom of this piece of advice, especially when we have to deal with Anglican converts. But though less instruction is needed in such cases, continues the holy Doctor, we may rightly inquire into the causes which have induced these persons to wish to become Christians; and in particular as to the books which have influenced them. If these are the Scriptures or other Catholic books we should praise and recommend them; but if these are heretical we should point out wherein they have distorted the true faith. Throughout our instruction we should speak with modesty, but also with authority, that he who hears us may have no scope for presumption but rather for humility. Humility is also the principal virtue to be urged upon that

intermediate class of converts who have received some education but not of the higher sort. These are disposed to scoff at Christian writings, and even at the Scriptures for their want of correctness of language. They should be made to see that it is the matter rather than the language which is of importance; it is more profitable to listen to a true discourse than to one which is eloquent. The whole of this chapter should be taken to heart by many who join the Church nowadays. After dealing with these different classes of inquirers, the saint devotes no less than five lengthy chapters (x to xiv) to the causes of weariness (the opposite of *hilaritas*) and the remedies for it. This portion is perhaps the most valuable of the whole treatise, at least from a practical point of view. Only the merest outline of St. Augustine's advice as to the remedies can be given here. We must bring ourselves down to the level of the lowest of our hearers, even as Christ humbled Himself and took upon Himself "the form of a servant". We must vary the subjects, and we must increase in earnestness of manner so as to move even the most sluggish. If it seems to us that the fault is ours, we should reflect, as already pointed out, that the instruction, though not up to our ideal, may be exactly suited to our hearer and entirely fresh and new to him; in any case the experience may be useful as a trial to our humility. Other occupations may be pleasanter, but we cannot say that they are certainly more profitable; for duty should come first, and we should submit to God's will and not try to make Him submit to ours. After laying down these precepts, St. Augustine goes on to give a short catechetical instruction as an example of what he has been inculcating. It is supposed to be addressed to an ordinary type of inquirer, neither grossly ignorant nor highly educated (xvi to xxv), and might well be used at the present day. What specially strikes one in reading it is the admirable way in which the saint brings out the prophetic and typical character of the Old-Testament narrative, and insinuates gradually all the articles of the Creed without seeming to reveal them. The sketch of Christ's life and passion, and the doctrine of the Church and the sacraments are also noteworthy. The discourse ends with an earnest exhortation to perseverance. This short work has exercised the greatest influence on catechetics. In all ages of the Church it has been adopted as a textbook.

(5) When all fear of persecution had passed away, and the empire had become almost entirely Christian, the necessity for a prolonged period of trial and instruction no longer existed. About the same time the fuller teaching on the subject of original sin, occasioned by the Pelagian heresy, gradually led to the administration of baptism to infants. In such cases instruction was, of

course, impossible, though traces of it are still to be seen in the rite of infant baptism, where the godparents are put through a sort of *catechesis* in the name of the child. As the child grew, it was taught its religion both at home and at the services in church. This instruction was necessarily more simple than that formerly given to grown-up catechumens, and gradually came to be what we now understand by catechetical instruction. Meantime, however, the barbarian invaders were being brought into the Church, and in their case the instruction had to be of an elementary character. The missionaries had to go back to the methods of the Apostles and content themselves with exacting a renunciation of idolatry and a profession of belief in the great truths of Christianity. Such was the practice of St. Patrick in Ireland, St. Remigius among the Franks, St. Augustine in England, St. Boniface in Germany. We should bear in mind that in those ages religious instruction did not cease with baptism. Set sermons were rarer than in our time; the priest spoke rather as a catechist than as a preacher. We may take the practice among the Anglo-Saxons as typical of what was done in other countries. "Among the duties incumbent on the parish priest the first was to instruct his flock in the doctrines and duties of Christianity, and to extirpate from among them the lurking remains of paganism . . . He was ordered to explain to his parishioners the ten commandments; to take care that all could repeat and understand the Lord's Prayer and the Creed; to expound in English on Sundays the portion of Scripture proper to the Mass of the day, and to preach, or, if he were unable to preach, to read at least from a book some lesson of instruction" (Lingard, "Anglo-Saxon Church", c. iv). The laws enacting these duties will be found in Thorpe, "Ecclesiastical Institutes", i, 378; ii, 33, 34, 84, 191.

(6) It is the custom with non-Catholic writers to assert that during the Middle Ages, "the Ages of Faith", religious instruction was entirely neglected, and that the Protestant Reformers were the first to restore the practice of the Early Church. In the "Dict. de théol. cath.", s.v. "Catéchisme", and in Bareille, "Le Catéchisme Romain", Introd., pp. 36 sqq., will be found long lists of authorities showing how false are these assertions. We must here content ourselves with stating what was done in England. Abbot Gasquet has thoroughly gone into the subject, and declares that "in pre-Reformation days the people were well instructed in their faith by priests who faithfully discharged their plain duty in their regard" (Old English Bible and other Essays, p. 186). In proof of this he quotes the constitutions of John Peckham, Archbishop of Canterbury (1281), in which it is enjoined that every priest shall explain to his people in English, and

without any elaborate subtleties (*vulgariter absque cujuslibet subtilitatis texturâ fantastic*), four times a year, the Creed, the Ten Commandments, the two precepts of the Gospel (viz. love of God and man), the seven deadly sins, the seven chief virtues (theological and cardinal), and the seven sacraments. In these constitutions is contained a brief instruction on all these heads, "lest anyone should excuse himself on the ground of ignorance of these things which all the ministers of the Church are bound to know". This legislation, after all, was nothing but an insisting on a practice dating from Saxon days, as we have already seen. Moreover, it is constantly referred to in subsequent synods and in countless catechetical writings. One of Peckham's predecessors, St. Edmund Rich (1234-1240), was not only a man of great learning, but also a zealous teacher of Christian doctrine among the people. He wrote familiar instructions on prayer, the seven deadly sins, the Commandments, and the sacraments. Cardinal Thoresby, Archbishop of York, published in 1357 a catechism in Latin and English, the "Lay Folks Catechism", for the purpose of carrying out Peckham's Constitutions, and it is based on Peckham's instruction. The two, with the English translation in rude verse, have been reprinted by the Early English Text Society, No. 118. In the episcopal Registers and Visitations we read how the people were asked whether their pastor fulfilled his duties, and they constantly answer that they are taught *bene et optime*. Chaucer's Poor Parson may be taken as a type:

But riche he was of holy thought and work.
He was also a lerned man, a clerk,
That Christes Gospel trewly wolde preche,
His parischens devoutly wolde he teche.

His tale is practically a treatise on the Sacrament of Penance. As regards catechetical manuals we need only mention the "Pars Oculi Sacerdotis" (about the middle of the fourteenth century) which was very popular; "Pupilla Oculi", by John de Burgo (1385); "Speculum Christiani", by John Wotton, containing simple English rhymes as well as the Latin text. "One of the earliest books ever issued from an English press by Caxton . . . was a set of four lengthy discourses, published, as they expressly declare, to enable priests to fulfil the obligation imposed on them by the Constitutions of Peckham" (Gasquet, op. cit., p. 191). The part which pictures, statues, reliefs, pageants, and especially miracle plays took in the religious instruction of the people must not be forgotten. All of these give proof of an extensive knowledge of sacred history and an astonishing skill in conveying doctrinal and moral lessons. It is enough to refer to Ruskin's "Bible of Amiens", and to the Townley, Chester, and

Coventry miracle plays. (Cf. Bareille, op. cit., pp. 42 sqq.)

(7) The invention of printing and the revival of learning naturally had great influence on catechetical instruction. The first great name to be mentioned, though indeed it belongs to a slightly earlier period, is that of John Gerson (1363-1429). He realized that the much-needed reform of the Church should begin by the instruction of the young; and though he was chancellor of the University of Paris he devoted himself to this work. He composed a sort of little catechism entitled "The A B C of Simple Folk". To enable the clergy to catechize he also composed the "Opus Tripartitum de Preceptis Decalogi, de Confessione, et de Arte bene Moriendi", in which he briefly explained the Creed, the Commandments of God, the sins to be mentioned in confession, and the art of dying well. This was printed many times and was translated into French. It was the forerunner of the Catechism of the Council of Trent. In the year 1470, before Luther was born, a German catechism, "Christenspiegel" (the Christian's Mirror), written by Dederich, was printed, and at once became very popular. Two other catechisms, "The Soul's Guide" and "The Consolation of the Soul", were printed a little later and issued in many editions. In Janssen's great "History of the German People at the Close of the Middle Ages" will be found a complete refutation of the popular notion that the Protestant Reformers, and especially Luther, were the first to revive catechetical instruction and to print catechisms. It is, however, proper to acknowledge their activity in this matter, and to note that this activity stirred up the zeal of the Catholics to counteract their influence. Luther's famous "Enchiridion", which was really the third edition of his smaller catechism, was published in 1529, and speedily ran through a number of editions; it is still used in Germany and in other Protestant countries. In 1536 Calvin composed a catechism in French: "Le formulaire d'instruire les enfans en la chrestienté, fait en manière de dialogue où le ministre interroge et l'enfant répond". He candidly admits that it was always the custom in the Church to instruct children in this way. Of course he takes care to introduce the chief points of his heresy: the certainty of salvation, the impossibility of losing justice (righteousness), and the justification of children independently of baptism. It is noteworthy that as regards the Eucharist he teaches that we receive not merely a sign, but Jesus Christ Himself, "really and effectually by a true and substantial union". In England the first Book of Common Prayer (1549) contained a catechism with a brief explanation of the Commandments and the Lord's Prayer. The explanation of the sacraments was not added until the

year 1604. If this catechism be compared with that of Cardinal Thoresby, mentioned above, it will be seen that the instruction given to Protestant children in the middle of the sixteenth century was far inferior to that given in pre-Reformation days. In 1647 the Westminster Assembly of Divines drew up the Presbyterian "Larger" and "Smaller" Catechisms.

On the Catholic side Blessed Peter Canisius published three catechisms, or rather one catechism in three forms: major (1555), minor (1558), and minimus (1556). Taking as his foundation *Ecclus.*, i, 33, he divides his treatment into two great parts: wisdom and justice. In the first he deals with Faith (the Creed), Hope (the Lord's Prayer and the Hail Mary), Charity (the Commandments). In the second he deals with avoiding evil (sin and the remission of sin) and doing good (prayer, fasting and almsdeeds, the cardinal virtues, the gifts and fruits of the Holy Ghost, the beatitudes, the evangelical counsels, and the Four Last Things). To obtain and to preserve both wisdom and justice the sacraments are necessary, and hence he places the treatment of the sacraments between the two parts. After the Council of Trent (1563) Canisius added a chapter on the Fall and Justification. The form of the three books is that of questions and answers, some of the latter being as long as four or five pages. In striking contrast to the Protestant catechisms, the tone throughout is calm, and there is an absence of controversial bitterness. The success of Canisius' catechisms was enormous. They were translated into every language in Europe, and were reprinted in many hundreds of editions, so that the name Canisius came to be synonymous with Catechism (Bareille, *op. cit.*, p. 61).

The Catechism of the Council of Trent (*Catechismus Romanus*) is not a catechism in the ordinary sense of the word. It is rather a manual of instruction for the clergy (*Catechismus ad Parochos*) to enable them to catechize those entrusted to their spiritual care. The fathers of the council "deemed it of the utmost importance that a work should appear, sanctioned by the authority of the Holy Synod, from which parish priests and all others on whom the duty of imparting instruction devolves may be able to seek and derive certain precepts for the edification of the faithful; that as there is 'one Lord one Faith' so also there may be one common rule and prescribed form of delivering the faith, and instructing the Christian people unto all the duties of piety" (Pr f., viii). The composition of the work was entrusted to four distinguished theologians (two of them archbishops and one a bishop), under the supervision of three cardinals. St. Charles Borromeo was the presiding spirit. The original draft was turned

into elegant Latin by Poggianus and Manutius, and this version was translated by command of the pope (St. Pius V) into Italian, French, German, and Polish. Brought out under such conditions (1566), the authority of this catechism is higher than that of any other, but is, of course, not on a level with that of the canons and decrees of a council. As to its value Cardinal Newman's estimate may be gathered from these words: "I rarely preach a sermon, but I go to this beautiful and complete Catechism to get both my matter and my doctrine" (*Apologia*, p. 425). (See ROMAN CATECHISM.)

Cardinal Bellarmine's Catechism was ordered by Clement VIII to be used in the Papal States, and was recommended for use throughout the world. It appeared in two forms: "*Dottrina Cristiana Breve*" (1597) and "*Dichiarazione più Copiosa della Dottrina Cristiana*" (1598). The first is for scholars, the second for teachers; in the first the teacher asks the questions and the scholar replies, whereas in the second this process is reversed. The first, which is meant to be learnt by heart, contains eleven chapters and ninety-five questions, and is arranged in the following order: the Calling of the Christian and the Sign of the Cross; the Creed, the Lord's Prayer, and the Hail Mary; the Commandments of God, the Commandments of the Church, and the Counsels; the Sacraments, the Theological and Cardinal Virtues, the Gifts of the Holy Ghost, the Works Of Mercy, Sins, the Last Things, and the Rosary. It is an improvement on Canisius' catechisms, and hence it was recommended at the Vatican Council to serve as a model for the projected universal catechism.

The first catechism in English after the Reformation was "A Catechisme or Christian Doctrine necessarie for Children and Ignorante People, briefly compiled by Laurence Vaux, Bachelor of Divinitie"; 1st ed., 1567; reprinted 1574, 1583 (twice), 1599, 1605; 18mo. This has been reprinted for the Chetham Society, new series, vol. IV, Manchester, 1883. Next came a small volume, "A Briefe Instruction by way of Dialogue concerning the principall poyntes of Christian religion gathered out of the Holy Scriptures, Fathers and Councils. By the Reverend M. George Doulye, Priest. Imprinted at Louvaine by Laurence Kellam, anno 1604": "A Shorte Catechisme of Cardinal Bellarmine illustrated with Images." In Augusta, 1614: "A briefe Christian Doctrine to be lerned by heart"; "A Summe of Christian Doctrine composed in Latin by Father Petrus Canisius of the Society of Jesus with an Appendix of the Fall of Man and Justification. Translated into English [by Fr. Garnet?] at St. Omers for John Heigham. With permission of Superiors:

1622"; "A Catechisme of Christian Doctrine in fifteen Conferences. Paris: 1637", 2nd ed., 1659. The author was Thomas White, alias Blacklow, of Lisbon and Douai. The most important, however, was the book which came to be known as "The Doway Catechism", "An Abridgement of Christian Doctrine with proofs of Scripture for points controverted. Catechistically explained by way of question and answer", printed at Douai, 1st ed., 1649; again 1661, and so constantly. The last editions mentioned by Gillow are London, 1793, and Dublin, 1828; the author was Henry Turberville, a Douai priest. There was also a smaller edition, "An Abstract of the Douay Catechism. For the use of children and ignorant people. London, printed in the year 1688"; it was reprinted many times, and continued in use until the Douai students came to England. In 1625, the Franciscan Florence O'Conry published an Irish catechism at Louvain, entitled "Mirror of a Christian Life". This, like the catechisms of O'Hussey (Louvain, 1608) and Stapleton (Brussels, 1639), was written for the benefit of the Irish troops serving in the Netherlands. In the same century another member of the Franciscan order, Father Francis Molloy, a native of the County Meath, Ireland, and at the time professor of theology in St. Isidore's College, Rome, published a catechism in Irish under the title "Lucerna Fidelium" (Rome, Propaganda Press, 1676). We should also mention Andrew Donlevy's "The Catechism or Christian Doctrine by way of question and answer. Paris, 1742". This was in English and Irish on opposite pages. "The Poor Man's Catechism or the Christian Doctrine explained with short admomitions", 1st ed., 1752; it was edited by the Rev. George Bishop. The author's name does not appear, but a later work tells who he was: "The Poor Man's Controversy, By J. Mannock, O. S. B., the author of the Poor Man's Catechism, 1769." Dr. James Butler, Archbishop of Cashel, published his catechism in 1775, and it was soon adopted by many Irish bishops for their dioceses. An account of it was given by Archbishop Walsh in the "Irish Eccl. Record", Jan., 1892. In 1737 Bishop Challoner published "The Catholic Christian instructed in the Sacraments, Sacrifice, Ceremonies, and Observances of the Church by way of question and answer. By R. C. London 1737." There is also "An Abridgement of Christian Doctrine with a Short Daily Exercise", "corrected by the late Bishop Challoner", 1783. Bishop Hay's admirable works: "The Sincere Christian instructed in the Faith of Christ from the Written Word" (1781); "The Devout Christian instructed in the Faith of Christ" (1783); and "The Pious Christian" are catechisms on a large scale in the form of question and answer.

During the eighteenth century catechetical instruction received a fresh impulse from Pope Benedict XIII, who issued (1725) three ordinances prescribing in detail the methods: division into small classes and special preparation for confession and Communion. Against the rationalistic tendencies in the pedagogical movement of the century, Clement XIII uttered a protest in 1761. Pius VI wrote (1787) to the Orientals, proposing for their use a catechism in Arabic prepared by the Propaganda. In Germany the "Pastoral Instruction" issued by Raymond Anton, Bishop of Eichst dt (1768; new ed., Freiburg, 1902) emphasized the need and indicated the method of instruction (Tit. XIV, Cap. V). Prominent among the writers on the subject were Franz Neumayr, S. J. in his "Rhetorica catechetica" (1766); M.I. Schmidt, "Katechisten", and J.I. von Felbiger, "Vorlesungen über die Kunst zu katechisieren" (Vienna, 1774). In France, during the same century, great activity was shown, especially by the bishops, in publishing catechisms. Each diocese had its own textbook, but though occasional attempts were made at uniformity, they were not successful. Several catechisms composed by individual writers other than the bishops were put on the Index (see Migne, "Catéchismes", Paris, 1842). The French original of "An Abridgment of the Quebec Catechism" (Quebec, 1817) appeared in Paris (1702) and Quebec (1782).

The pedagogical activity of the nineteenth century naturally exerted an influence upon religious instruction. German writers of the first rank were Overberg (d. 1826), Sailer (d. 1832), Gruber (d. 1835), and Hirscher (d. 1865), all of whom advocated the psychological method and the careful preparation of teachers. Deharbe's "Catechism" (1847) was translated between 1853 and 1860 into thirteen languages, and his "Erkl rungen des Katechismus" (1857-61) has passed through numerous editions. In France, Napoleon (1806) imposed upon all the churches of the empire uniformity in the matter of catechisms and, in spite of the opposition of Pius VII, published the "Imperial Catechism", containing a chapter on duties towards the emperor. This was replaced after the fall of the empire by a large number of diocesan catechisms which again led to various plans for securing uniformity. Dupanloup, one of the foremost writers on education, published his *Catéchisme chrétien* in 1865. At the time of the Vatican Council (1869-1870) the question of having a single universal catechism was discussed. There was great diversity of opinion among the Fathers, and consequently the discussion led to no result (see Martin, "Les travaux du concile du Vatican", pp. 113-115). The arguments for and against the project will be examined when we come to speak

of catechisms in the third part of this article. The most important event in the recent history of catechetics has been the publication of the Encyclical "Acerbo nimis" on the teaching of Christian doctrine (15 April, 1905). In this document Pius X attributes the present religious crisis to the widespread ignorance of Divine truth, and lays down strict regulations concerning the duty of catechizing (see below). For the purpose of discussing the best methods of carrying out these orders a number of catechetical congresses have been held: e. g., at Munich, 1905 and 1907; Vienna, 1905 and 1908; Salzburg, 1906; Lucerne, 1907; Paris, 1908, etc. At these gatherings scientific, yet practical, lectures were delivered, demonstrations were given of actual catechizing in school, and an interesting feature was the exhibition of the best literature and appliances. Two periodicals have likewise appeared: "Katechetische Blätter" (Munich) and "Christlich-pädagogische Blätter" (Vienna).

In the United States, the few priests who in the early days toiled in this vast field were so overburdened with work that they could not produce original textbooks for religious instruction; they caused to be re-printed, with slight alterations, books commonly used in Europe. Others were composed in the manner described by Dr. England, first Bishop of Charleston, who, in 1821, published a catechism which, he writes, "I had much labor in compiling from various others, and adding several parts which I considered necessary to be explicitly dwelt upon under the peculiar circumstances of my diocese." The first to edit a catechism, so far as is known, was the Jesuit Father Robert Molyneux, an Englishman by birth and a man of extensive learning, who, till 1809, laboured among the Catholics in Maryland and Pennsylvania. Copies of this work are not known to exist now, but, in letters to Bishop Carroll, Father Molyneux mentions two catechisms which he issued -- one in 1785, "a spelling primer for children with a Catholic catechism annexed". In 1788 a catechism was published in New York which in all likelihood was a reprint of "Butler's Catechism" mentioned above. Bishop Hay's "Abridgement of Christian Doctrine" (152 pp.) appeared in Philadelphia in 1800; another edition (143 pp.) in 1803, and one with some alterations in the language in Baltimore in 1809 (108 pp.). Many editions were published of the catechism entitled "A Short Abridgement of Christian Doctrine, Newly Revised for the Use of the Catholic Church in the United States of America". The size of these small catechisms is from 36 to 48 pages. One edition, with title page torn, bears on the last page the record: "Bought September 14, 1794". The Philadelphia edition of 1796 is styled the thirteenth edition; that of Baltimore, 1798, the fourteenth.

Whether all these editions were printed in America, or some of the earlier ones in Europe, cannot be ascertained.

This "Short Abridgement of Christian Doctrine", approved by Archbishop Carroll, was generally used throughout the United States until about 1821. In that year Bishop England published his catechism for his own diocese, and in 1825 appeared the "Catechism of the Diocese of Bardstown", recommended as a class-book by Bishop Flaget of Bardstown, Kentucky. The author of the latter catechism was Jean-Baptiste David, coadjutor of Bishop Flaget. It comprised the "First or Small Catechism for Little Children" (13 pp.), and the "Second Catechism" (149 pp.). The English were criticized by Archbishop Mar chal and others. Still more defective and inexact in language was the catechism of Bishop Conwell of Philadelphia, and, at the request of the archbishop, the author suppressed the book. An old English catechism, the "Abridgement of Christian Doctrine", by Henry Turberville, first published at Douai in 1649, was reprinted in New York in 1833. Whereas this edition preserved the quaint old language of the original, another edition of the same book appeared in Philadelphia, as "revised by the Right Rev. James Doyle and prescribed by him for the united dioceses of Kildare and Leighlin" (Ireland). In the New England States the "Boston Catechism" was used for a long time, the "Short Abridgement of Christian Doctrine", newly revised and augmented and authorized by Bishop Fenwick of Boston. But the catechisms which were used most exclusively during several decades were Butler's "Larger Catechism" and "Abridged Catechism". In 1788 Samuel Campbell, New York, published "A Catechism for the Instruction of Children. The Seventh Edition with Additions, Revised and Corrected by the Author". This seems to be the first American edition of Butler's Catechism; for Dr. Troy, Bishop of Ossory, wrote, soon after Butler's Catechism had appeared: "It has been printed here under the title: 'A Catechism for the Instruction of Children', without any mention of Dr. Butler". Butler's Catechism became very popular in the United States, and the First Provincial Council of Canada (1851) prescribed it for the English-speaking Catholics of the Dominion. Some other American catechisms may be briefly mentioned: the so-called "Dubuque Catechism" by Father Hattenberger; the Small and the Larger Catechism of the Jesuit missionary, Father Weninger (1865); and the three graded catechisms of the Redemptorist Father Müller (1874). Far more extensively used than these was the English translation of Deharbe. From 1869 numerous editions of the small, medium, and large catechisms, with various modifications, were published in the United States. An

entirely new and much improved edition was issued in New York in 1901.

Repeated efforts have been made in the United States towards an arrangement by which a uniform textbook of Christian Doctrine might be used by all Catholics. As early as 1829, the bishops assembled in the First Provincial Council of Baltimore decreed: "A catechism shall be written which is better adapted to the circumstances of this Province; it shall give the Christian Doctrine as explained in Cardinal Bellarmine's Catechism, and when approved by the Holy See, it shall be published for the common use of Catholics" (Decr. xxxiii). The clause recommending Bellarmine's Catechism as a model was added at the special request of the Congregation of Propaganda. It may be mentioned here that Bellarmine's "Small Catechism", Italian text with English translation, was published at Boston, in 1853. The wish of the bishops was not carried out, and the First and Second Plenary Councils of Baltimore (1852 and 1866) repeated the decree of 1829. In the Third Plenary Council (1884) many bishops were in favour of a "revised" edition of Butler's Catechism, but finally the matter was given into the hands of a committee of six bishops. At last, in 1885, was issued "A Catechism of Christian Doctrine, Prepared and Enjoined by Order of the Third Council of Baltimore". Although the council had desired a catechism "perfect in every respect" (Acta et Decr., p. 219), theologians and teachers criticized several points (Nilles, "Commentaria", II, 265, 188). Soon various editions came forth with additions of word-meanings, explanatory notes, some even with different arrangements, so that there is now a considerable diversity in the books that go by the name of Catechism of the Council of Baltimore. Besides, in recent years several new catechisms have been published, "one or two a decided improvement over the Council Catechism" (Messmer, "Spirago's Method", p. 558). Among the recent catechisms are the two of Father Faerber, the large and small catechisms of Father Groenings, S. J., and the "Holy Family Series of Catholic Catechisms", by Francis H. Butler, of the Diocese of Boston (1902). The three graded catechisms of this series give on the left page the questions and answers, on the right a "Reading Lesson", dealing in fuller, and connected, form with the matter contained in the questions and answers. Some very practical features (reading part, followed by questions and answers, appropriate hymns, and pictorial illustrations) mark the "Text-books of Religion for Parochial and Sunday Schools", edited since 1898 by Father Yorke. These last two series to some extent depart from the traditional method and indicate a new movement in catechetical teaching. A more radical change in the

style of the catechism, namely the complete abandonment of the question-and-answer method, has recently been proposed (see below, under II and III of this article, and "Am. Eccl. Rev.", 1907; Jan., and Feb., 1908). The First Plenary Council of Baltimore (1852) appointed Bishop Neumann to write, or revise, a German catechism the use of which, after its approbation by the archbishop and all the German-speaking bishops, should be obligatory. This decree shared the fate of the council's demand for a uniform English catechism. The Third Plenary Council (1884) decreed that the catechism to be issued by its order should be translated into the languages of those parishes in which religious instruction is given in any other than the English tongue. But the translation of the council catechism met with little favour. Another regulation, however, contained in the same decree of the council (ccxix), was gradually carried into effect. The bishops assembled expressed an earnest desire that in schools where English was not used the Christian Doctrine should be taught not only in the foreign tongue there used, but also in English. Undoubtedly this was a wise provision. For the young people of the second or third generation find it difficult to understand the native language of their parents; hearing discussions or attacks on their religion, they are hardly able to answer if they have not learnt the catechism in English. Moreover, after leaving school many young people have to live among English-speaking people, in places where there is no congregation of their own nationality; if they have not been taught religion in English they are tempted not to attend sermons, they feel embarrassed in going to confession, and thus may gradually drift away from the Church. In order to obviate these dangers, various catechisms (Deharbe, Faerber, Groenings, etc.) have been published with German and English texts on opposite pages. Similarly, there are Polish-English, Bohemian-English, and other editions with double text. In most Italian schools catechism is taught chiefly in English, and only the prayers in Italian. Unwise as it would be to force a change of languages in catechetical teaching, it would be equally injudicious to artificially retard the natural development. The slow but steady tendency is towards the gradual adoption of the English language in preaching and teaching catechism, and it seems but reasonable to think that some day there will be among the Catholics in the United States not only unity in faith in the substance of the catechism, but also in its external form and language.

A number of German immigrants entered Pennsylvania about 1700, a considerable portion of them being Catholics. In 1759 the German Catholics in Philadelphia outnumbered those of the English tongue,

and in 1789 they opened the church of the Holy Trinity, the first, exclusively national church in the United States. Since 1741 German Jesuits have ministered to the spiritual needs of their countrymen, and Catholic schools have been established in the Pennsylvania settlements. It was natural that the German Jesuits should introduce the Catechism of Canisius, which for centuries had been universally used throughout Germany. The best Known American edition of this famous catechism is that printed in Philadelphia, in 1810: "Catholischer Catechismus, worin die Catholische Lehre nach den fünf Hauptstücken V. P. Petri Canisii, aus der Gesellschaft Jesu, erklärt wird". The author or editor of this book was Adam Britt, pastor of the Holy Trinity Church, Philadelphia, who died at Conewago (1822) as a member of the Society of Jesus. During several decades the Catechism of Canisius was generally used by the German Catholics in the United States. The Redemptorists came to this country in 1833 and soon had charge of flourishing German parishes in nearly all the more important cities. The Venerable John N. Neumann, afterwards Bishop of Philadelphia, wrote, while rector of the Redemptorist house at Pittsburg, about the year 1845, a small and a large catechism. These texts, also known as the "Redemptorist Catechisms", had a wide circulation, whereas those written later by Father Weninger, S. J., and Father Müller, C. SS. R., never became popular. The second half of the nineteenth century may be called the era of Deharbe's Catechism. In 1850 the "Katholischer Katechismus der Lehrbegriffe" was issued in Cincinnati, which by this time had become a centre of German Catholic population with flourishing parochial schools. Bishop Purcell declares in the approbation that the German catechisms previously published were not to be reprinted, but that this "Regensburg [Ratisbon] Catechism, long in use in Germany", was to be the only one in his diocese. Although the name of the author was not given, it was in reality Father Deharbe's "Large Catechism". Since that time numerous editions of the different catechisms of Deharbe appeared with various adaptations and modifications, and for nearly fifty years Deharbe reigned supreme. This supremacy has been challenged within the last two decades. Father Müller, C. SS. R., in the preface to his catechism, severely criticized Deharbe's as a book "which it is difficult for children to learn and to understand". Father Faerber, who devoted forty years to catechetical instruction, produced in 1895 a textbook which commends itself by its simplicity and clearness, although the critics, who charged it with incompleteness and a certain lack of accuracy, were not altogether wrong. Almost simultaneously with Father Faerber's book appeared an excellent,

thoroughly revised, edition of Deharbe's texts, from which many defects had been expunged. Finally, in 1900, Father Groenings, S. J., published two catechisms, a small and a large one.

Development of Catechizing after the Council of Trent

-- Mindful that the work of catechizing was more important than the issue of catechisms, the Council of Trent decreed that "the bishops shall take care that at least on the Lord's day and other festivals the children in every parish be carefully taught the rudiments of the faith and obedience to God and their parents" (Sess. IV, De Ref., c. iv). In 1560 the Confraternity of Christian Doctrine was founded in Rome by a Milanese, and was approved by St. Pius V in 1571. St. Charles Borromeo in his provincial synods laid down excellent rules on catechizing; every Christian was to know the Lord's Prayer, the Hail Mary, the Creed, and the Ten Commandments; confessors were ordered to examine their penitents as to their knowledge of these formularies (V Prov. Concil., 1579). He also established schools in the villages, in addition to increasing the number in the towns. Besides the renewed activity of the older orders, the Jesuits, the Barnabites, and the Clerks Regular of Pious Schools (Piarists), who devoted themselves to the education of the young, took special care of the religious instruction of those entrusted to them. In this connection three names are especially worthy of mention: St. Vincent de Paul, St. Francis de Sales, and M. Olier. One of St. Francis's first acts as a bishop was to organize catechetical instruction throughout his diocese, and he himself took his turn with his canons in this holy work. St. Vincent founded his congregation of Priests of the Mission for the purpose of instructing the poor, especially in the villages. The missionaries were to teach the catechism twice a day during each mission. In his own parish of Ch tillon he established the Confraternity for the Assistance of the Poor, and one of the duties of the members was to instruct as well as to give material aid. So, too, the Sisters of Charity not only took care of the sick and the poor but also taught the children. M. Olier, both in the seminary and in the parish of Saint-Sulpice, laid special stress on the work of catechizing. The method which he introduced will be described in the second part of this article. The Brothers of the Christian Schools, founded by St. Jean-Baptiste de la Salle, devoted themselves especially to religious as well as secular instruction. Finding that the very poor were unable to attend school on weekdays, the saintly founder introduced secular lessons on Sundays. This was in 1699, nearly a century before such teaching was given in Protestant England.

II. PRACTICAL CATECHETICS

Catechizing (*catechesis*), as we have seen, is instruction which is at once religious, elementary, and oral.

Catechizing is a religious work not simply because it treats of religious subjects, but because its end or object is religious. The teacher should endeavour to influence the child's heart and will, and not be content with putting a certain amount of religious knowledge into its head; for, as Aristotle would say, the end of catechizing is not knowledge, but practice. Knowledge, indeed, there must be, and the more of it the better in this age of widespread secular education; but the knowledge must lead to action. Both teacher and child must realize that they are engaged in a religious work, and not in one of the ordinary lessons of the day. It is the neglect to realize this that is responsible for the little effect produced by long and elaborate teaching. Religious knowledge comes to be looked upon by the child merely as a branch of other knowledge, and having as little to do with conduct as the study of vulgar fractions. "When the child is fighting its way through the temptations of the world, it will have to draw far more largely on its stock of piety than on its stock of knowledge" (Furniss, "Sunday School or Catechism?"). The work of a teacher in the Church will be directed chiefly to this, that the faithful earnestly desire 'to know Jesus Christ and Him crucified', and that they be firmly convinced and with the innermost piety and devotion of heart believe, that 'there is no other name under heaven given to men whereby we must be saved', for 'He is the propitiation for our sins'. But as in this we do know that we have known Him, if 'we keep His commandments', the next consideration and one intimately connected with the foregoing, is to show that life is not to be spent in ease and sloth, but that we 'ought to walk even as He walked', and with all earnestness 'pursue justice, godliness, faith, charity, mildness'; for He 'gave Himself for us that He might redeem us from all iniquity, and purify unto Himself a people acceptable, pursuing good works'; which things the Apostle commands pastors to 'speak and exhort'. But as our Lord and Saviour has not only declared, but has also shown by His own example, that the Law and the Prophets depend on love, and as also, according to the confirmation of the Apostle, 'the end of the commandments and the fulfilment of the Law is charity, no one can doubt that this, as a paramount duty, should be attended to with the utmost assiduity, that the faithful people be excited to a love of the infinite goodness of God towards us; that, inflamed with a sort of divine ardour, they may be powerfully attracted to the supreme and all-perfect good, to adhere

to which is solid happiness" (Catechism of the Council of Trent, Pref., x).

The persons concerned in catechizing (teachers and taught) and the times and places for catechizing can hardly be treated apart. But it will be best to begin with the persons. The duty of providing suitable religious instruction for children is primarily incumbent on their parents. This they may fulfil either by teaching them themselves or by entrusting them to others. Next to the natural parents the godparents have this duty. The parish priest should remind both the parents and godparents of their obligation; and he, too, as the spiritual father of those entrusted to his care, is bound to instruct them. In Pius X's Encyclical Letter on the teaching of Christian doctrine it is enacted

"(1) that all parish priests, and in general, all those entrusted with the care of souls, shall on every Sunday and feast day throughout the year, without exception, give boys and girls an hour's instruction from the catechism on those things which every one must believe and do in order to be saved; (2) at stated times during the year they shall prepare boys and girls by continued instruction, lasting several days, to receive the sacraments of penance and confirmation; (3) they shall likewise and with special care on all the weekdays in Lent, and if necessary on other days after the feast of Easter, prepare boys and girls by suitable instruction and exhortations to make their first Communion in a holy manner; (4) in each and every parish the society, commonly called the Confraternity of Christian Doctrine, shall be canonically erected; through this the parish priests, especially in the places where there is a scarcity of priests, will have lay helpers for the catechetical instruction in pious lay persons who will devote themselves to the office of teaching."

In countries where there are Catholic schools religious instruction is given on weekdays either before or after the secular instruction. As is well known, for the sake of this privilege the faithful have contributed enormous sums of money to build and support schools. Where this is the case the difficulty is only a financial one. Nevertheless, the First Provincial Council of Westminster warns the pastor not to make over this duty of catechizing "so far to others, however good or religious they may be, as not to visit the schools frequently and instil into the tender minds of youth the principles of true faith and piety". We see, then, that the work of giving religious instruction belongs to the parents, to priests with the care of souls, to the teachers in Catholic schools, and to other lay helpers.

Turning now to those who are to be taught, we may consider first the young and then those who are grown up. The young may be divided into those who are receiving elementary education (primary scholars) and those who are more advanced (secondary scholars). Although in many dioceses the scholars are arranged in classes corresponding to the secular classes, we may consider them for our present purpose as divided into three groups: those who have not been to confession; those who have been to confession but have not made their first Communion; and those who have made their first Communion. In the case of the first group the instruction must be of the most rudimentary kind; but, as already pointed out, this does not mean that the little ones should be taught nothing except the first part of some catechism; they should have the Creed and the Commandments, the Our Father and the Hail Mary, explained to them, together with the forgiveness of sin by the Sacraments of Baptism and Penance. The principal events in the life of Christ will be found to be an ever-interesting subject for them. How far it is wise to talk to them about Creation and the Fall, the Deluge and the stories of the early patriarchs, may be a matter of discussion among teachers. In any case great care should be taken not to give them any notions which they may afterwards have to discard. It is of importance at this stage to tell the children in the simplest language something about the services of the Church, for they are now beginning to be present at these. Any one who has charge of them there, or, better still, who will recall his own early memories, will understand what a hardship it is to a child to have to sit through a high Mass with a sermon. The second group (those preparing for first Communion) will of course be able to receive more advanced instruction in each of the four branches mentioned above, with special reference to the Holy Eucharist. In instructing both groups the subjects should be taught dogmatically, that is, authoritatively, appealing rather to the children's faith than to their reasoning powers. The after-Communion instruction of elementary scholars will be almost similar to the instruction given to younger secondary scholars, and will consist in imparting wider and deeper knowledge and insisting more upon proofs. When they grow up their difficulty will be not only the observance of the law, but the reason of it. They will ask not only, What must I believe and do? but also, Why must I believe it or do it? Hence the importance of thorough instruction in the authority of the Church, Scripture texts, and also appeals to right reason. This brings us to the subject of catechizing grown-up persons. Pius X goes on to speak of this matter, after laying down the regulations for the young: "In these days adults not less than the young stand in need of religious instruction. All parish priests, and others

having the care of souls, in addition to the homily on the Gospel delivered at the parochial Mass on all days of obligation, shall explain the catechism for the faithful in an easy style, suited to the intelligence of their hearers, at such time of the day as they may deem most convenient for the people, but not during the hour in which the children are taught. In this instruction they shall make use of the Catechism of the Council of Trent; and they shall so order it that the whole matter of the Creed, the Sacraments, the Decalogue, the Lord's Prayer, and the Precepts of the Church shall be treated in the space of four or five years."

The subjects to be treated of are laid down by Pius X: "As the things divinely revealed are so many and so various that it is no easy task either to acquire a knowledge of them, or, having acquired that knowledge, to retain them in the memory, . . . our predecessors have very wisely reduced this whole force and scheme of saving doctrine to these four distinct heads: the Apostles' Creed; the Sacraments; the Ten Commandments; and the Lord's Prayer. In the doctrine of the Creed are contained all things which are to be held according to the discipline of the Christian Faith, whether they regard the knowledge of God, or the creation and government of the world, or the redemption of the human race, or the rewards of the good and the punishments of the wicked. The doctrine of the Seven Sacraments comprehends the signs and as it were the instruments for obtaining divine grace. In the Decalogue is laid down whatever has reference to the Law, 'the end' whereof 'is charity'. Finally, in the Lord's Prayer is contained whatever can be desired, hoped, or salutarily prayed for by men. It follows that these four commonplaces, as it were, of Sacred Scripture being explained, there can scarcely be wanting anything to be learned by a Christian man" (ib., xii). It must be borne in mind that catechetical instruction should be elementary; but this of course is a relative term, according as the pupil is an adult or a child. This difference has been dealt with above in speaking of the persons concerned in catechizing. It may be pointed out here, however, that elementary knowledge is not the same as partial knowledge. Even young children should be taught something of each of the four divisions mentioned above, viz., that they have to believe in God and to do God's will, and to obtain His grace by means of prayer and the sacraments. Further instruction will consist in developing each of these heads. Besides what is ordinarily understood by Christian doctrine, catechizing should treat of Christian history and Christian worship. Christian history will include the story of the Old Testament, the New Testament, and the Church. Christian worship will include the Church's calendar (the feasts and fasts) and

her services and devotions. These three -- doctrine, history, and worship -- are not altogether distinct, and may often be best taught together. For example, the second article of the Creed should be taught in such a way as to bring out the doctrine of the Incarnation, the beautiful story of Christ's birth and childhood, and the meaning and the services of Advent and Christmas. The Bible history and the history of the Church will afford countless instances bearing on the various doctrines and heresies of the doctrinal part of the catechism, and the virtues and contrary vices of the practical part.

The question of catechetical methods is difficult and has given rise to much controversy. Father Furniss long ago, in his "Sunday School or Catechism?" and Bishop Bellord later on, in his "Religious Education and its Failures", passed a wholesale condemnation on our present method, and attributed to it the falling away of so many Catholics from the Faith. "The chief cause of the 'leakage' is the imperfection of our systems of religious instruction. Those methods seem to be antiquated, injudicious, wasteful, sometimes positively injurious to the cause" (Bp. Bellord, op. cit., p. 7). Part of the blame is laid upon catechizing, and part upon the catechisms. Of the latter we shall speak presently. Again, the blame is twofold and is not altogether consistent. The children are declared not to know their religion, or, knowing it quite well, not to put it into practice. In either case they are of course lost to the Church when they grow up. Both the bishop and the redemptorist complain that religious instruction is made a task, and so fails either to be learnt at all, or, if it is learnt, it is learnt in such a way as to become hateful to the child and to have no bearing on his conduct in after-life. Both are especially severe on the attempt to make the children learn by heart. The bishop quotes a number of experienced missionary priests who share his views. It seems to us that, in considering the methods of catechizing, we have to bear in mind two very different sets of conditions. In some countries religious instruction forms part of the daily curriculum, and is mainly given on weekdays by trained teachers. Where this is the case it is not difficult to secure that the children shall learn by heart some official textbook. With this as a foundation the priest (who will by no means restrict his labours to Sunday work) will be able to explain and illustrate and enforce what they have learnt by heart. The teachers' business will be chiefly to put the catechism into the child's head; the priest must get it into his heart. Very different are the conditions which Father Furniss and Bishop Bellord are dealing with. Where the priest has to get together on a Sunday, or one day in the week, a number of children of all ages, who are not obliged to be present; and when he

has to depend upon the assistance of lay persons who have no training in teaching; it is obvious that he should do his best to make the instruction as simple, as interesting, and as devotional as possible. As in other branches of instruction we may follow either the analytical or the synthetical method. In the former we take a textbook, a catechism, and explain it word for word to the scholar and make him commit it to memory. The book is of prime importance; the teacher occupies quite a secondary place. Though it might convey a wrong impression to call this the Protestant method, yet it is exactly in accordance with the Protestant system of religious teaching generally. The written, printed word (Bible or Catechism) is to them all in all. The synthetical method, on the other hand, puts the teacher in the forefront. The scholars are bidden to look up to him and listen to his voice, and receive his words on his authority. "Faith cometh by hearing." After they have thoroughly learnt their lesson in this way, a book may be then set before them, and be explained to them and committed to memory, as containing in a fixed form the substance of what they have received by word of mouth. Whatever may be said of the relative advantages of the two methods in the teaching of secular subjects, there can be no doubt that the synthetical method is the proper one for catechetical instruction. The office of catechizing belongs to the Church's *magisterium* (teaching authority), and so is best exercised by the living voice. "The *lips* of the priest shall keep knowledge, and they shall seek the law at his *mouth*" (Mal., ii, 7).

A. The Sulpician Method

The Sulpician Method of catechizing is celebrated throughout the world, and has produced wonderful fruits wherever it has been employed. We cannot, therefore, do better than give a short account of it here.

The whole catechism consists of three principal exercises and three secondary ones. The principal are:

1. the recitation of the letter of the catechism, with an easy explanation of it by way of question and answer;
2. the instruction;
3. the reading of the Gospel and the homily.

The secondary exercises are:

1. the admonitions from the head catechist;
2. the hymns;
3. prayers.

The pupil hears the lesson-aim in a few well-chosen words. At this stage of the process the pupil's ideas are also corrected and made clearer. *Presentation* gives an object-lesson. If at all possible, use one such object only. There are sound psychological reasons for this, although it becomes occasionally useful to employ several. *Explanation* might also be called concept-formation. Out of the objective lesson are here construed, or evolved, the catechetical concepts. From the concrete objective presentation we here pass to the general concept. *Combination* gathers all the ideas derived from the lesson into the text of the catechism. *Application* finally strengthens and deepens the truths we have gathered and variously widens them for purposes of life. We can here insert further examples, give additional motives, apply the lessons to the actual life of the child, train the child in judging his own moral conduct, and end with some particular resolution, or an appropriate prayer, song, hymn, or quotation" (Amer. Eccl. Rev., Apr., 1908, p. 465). In the same number of the Review (p. 460) will be found an excellent lesson on "Sin", drawn up on the lines of the Munich Method. Further information will be found in Weber's "Die Münchener katechetische Methode", and Göttler's "Der Münchener katechetische Kurs, 1905".

Instruction of Converts

The careful instruction of those who apply for admission into the Church, or who wish information about her doctrines and practices, is a sacred duty incumbent at times on almost every priest. No one may prudently embrace the Christian religion unless he sees clearly that it is credible. Hence the motives of credibility, the sure arguments that convince the understanding and move the will to command the assent of faith, must be clearly set forth. The higher the social or intellectual position of inquirers, the more thorough and diligent should be the instruction. Each one is to be guided not merely to understand the Church's dogmas, as far as he can, but to practise the exercises of Christian perfection. Before the usual profession of faith, converts ought to be examined on their knowledge of all matters that must be known in order to be saved. This should be done with great care, for at this time they are docile. After their admission to the sacraments some may easily fancy themselves fully instructed, and for want of further study remain ignorant until death, unable to train properly their children or dependents. In the case of uneducated persons who are drawn to the Church, the prudent director will avoid such controversy as might lead his pupil to defend errors hitherto unknown. Better educated inquirers are to be fully satisfied on all points

that they have held against Catholic doctrine and must be provided with the means of resisting both internal and external temptations. The length of time and the character of the instruction will vary with each individual.

It follows from what has been said that the times and places will vary according to the different sorts of persons to be instructed and the habits of the different countries. Speaking generally, however, at least some instruction should be given on Sundays and in the church, so as to bring out the religious character of catechizing.

III. MODERN CATECHISMS

When speaking of the history of catechetics we saw that, though the method was originally and properly oral, the custom soon arose of composing catechisms -- i.e. short manuals of elementary religious instruction, usually by means of questions and answers.

A catechism is of the greatest use both to the teacher and the scholar. To the teacher it is a guide as to the subjects to be taught, the order of dealing with them, and the choice of words in which the instruction should be conveyed; above all, it is the best means of securing uniformity and correctness of doctrinal and moral teaching. The use which the teacher should make of it must be understood in connection with what has been said above about the methods of catechizing. To the scholar a catechism gives in a brief form a summary of what the teacher has been imparting to him; and by committing it to memory he can be sure that he has grasped the substance of his lesson. As already observed, this is not a difficult matter where there are Catholic schools under trained expert teachers accustomed to making the children learn by heart; but where the teaching has to be done in evening or Sunday schools by inexperienced persons, and the scholars are not under the same control as in the day schools, the portions to be committed to memory must be reduced to a minimum.

A good catechism should conform strictly to the definition given above. That is to say, it should be elementary, not a learned treatise of dogmatic, moral, and ascetical theology; and it should be simple in language, avoiding technical expressions as far as consistent with accuracy. Should the form of question and answer be maintained? No doubt it is not an interesting form for grown-up persons; but children prefer it because it lets them know exactly what they are likely to be asked. Moreover, this form keeps up

the idea of a teacher and a disciple, and so is most in conformity with the fundamental notion of catechizing. What form the answers should take -- *Yes* or *No*, or a categorical statement -- is a matter of disagreement among the best teachers. It would seem that the decision depends on the character of the different languages and nations; some of them making extensive use of the affirmative and negative particles, while others reply by making statements. Archbishop Walsh of Dublin, in his instructions for the revision of the catechism, recommended "the introduction of short reading lessons, one to be appended to each chapter of the catechism. These reading lessons should deal, in somewhat fuller form, with the matter dealt with in the questions and answers of the catechism. The insertion of such lessons would make it possible to omit without loss many questions the answers to which now impose a heavy burden on the memory of the children. . . . If these lessons are written with care and skill, and in a style attractive as well as simple, the children will soon have them learned by heart, from the mere fact of repeatedly reading them, and without any formal effort at committing them to memory" (Irish Eccl. Record, Jan., 1892). An excellent means of assisting the memory is the use of pictures. These should be selected with the greatest care; they should be accurate as well as artistic. The catechism used in Venice when Pius X was patriarch was illustrated.

As there are three stages of catechetical instruction, so there should be three catechisms corresponding with these. The first should be very short and simple, but should give the little child some information about all four parts of religious knowledge. The second catechism, for those preparing for first Communion, should embody, word for word, without the slightest change, all the questions and answers of the first catechism. Further questions and answers, dealing with a more extensive knowledge, should be added in their proper places, after the earlier matter; and these will have special reference to the sacraments, more particularly the Holy Eucharist. The third catechism, for those who have made their first Communion, should in like manner embody the contents of the first and second catechisms, and add instruction belonging to the third stage mentioned above. For scholars beyond the elementary stages this third catechism may be used, with additions not in the form of question and answer and not necessarily to be learnt by heart. The great idea running through all the catechisms should be that the later ones should grow out of the earlier ones, and that the children should not be confused by differently worded answers to the same questions. Thus, the answer to the questions: What is charity? What is a sacrament? should be exactly the same in all

the catechisms. Further information can be introduced by fresh questions. In some rare cases additions may be made at the end of the earlier answers, but never in the middle.

It was mentioned in the historical portion of this article that at the time of the Vatican Council, a proposal was made for the introduction of a uniform catechism for use throughout the Church. As the proposal was not carried out, we may here discuss the advantages and disadvantages a universal catechism. There can be no doubt that the present system of allowing each bishop to draw up a catechism for use in his diocese is open to strong objection. Happily, in these days there is no difficulty on the head of diversity of doctrine. The difficulty arises rather from the importance attached to learning the catechism by heart. People do not nowadays remain stationary in the neighbourhood in which they were born. Their children, in passing from one diocese to another, are obliged to unlearn the wording of one catechism (a most difficult process) and learn the different wording of another. Even where all the dioceses of a province or country have the same catechism the difficulty arises in passing into a new province or country. A single catechism for universal use would prevent all this waste of time and confusion, besides being a strong bond of union between the nations. At the same time it must be recognized that the conditions of the Church vary considerably in the different countries. In a Catholic country, for instance, it is not necessary to touch upon controversial questions, whereas in non-Catholic countries these must be thoroughly gone into. This will notably be the case with regard to the introduction of texts in the actual words of the Holy Scriptures. Thus, in the Valladolid Catechism there is not a single quotation from the Old or New Testament except the Our Father and the first part of the Hail Mary -- and even of these the source is not mentioned. The Commandments are not given in the words of Scripture. There is no attempt to prove any doctrine; everything is stated dogmatically on the authority of the Church. A catechism on these lines is clearly unsuited for children living among Protestants. As already pointed out, the instruction of those who have made their first Communion should embrace proof as well as statement. The Fathers of the Vatican Council recognized the difficulty, and endeavoured to meet it by a compromise. A new catechism, based upon Bellarmine's Catechism and other catechisms of approved value, was to be drawn up in Latin, and was to be translated into the different vernaculars with the authority of the bishops, who were empowered to make such additions as they might think fit; but these additions were to be kept quite distinct from the text.

The unhappy events of the latter part of the year 1870 prevented this proposal from being carried out.

(a) The present pontiff [1909], Pius X, has prescribed a catechism for use in the Diocese of Rome and in its ecclesiastical province, and has expressed a desire that it should be adopted throughout Italy. It has been translated into English, French, Spanish, and German, and a movement has begun with a view to extending its use to other countries besides Italy, especially to Spain, where the conditions are similar. (See "Irish Eccl. Record", March, 1906, p. 221; "Amer. Eccl. Rev.", Nov., 1906.) This catechism consists of two parts, or rather two distinct books: one for "lower classes" and one for "higher classes". The first, or "Shorter Catechism", is meant for those who have not made their first Communion; the second, or "Longer Catechism", for those who have already been through the other. Both are constructed on the same lines: an introductory portion, and then five sections treating in turn of the Creed, Prayer, the Commandments, the Sacraments, the Virtues, etc. The "Longer Catechism" contains, in addition, in catechetical form, an instruction on the feasts of Our Lord, the Blessed Virgin, and the Saints, and a short "History of Religion" (the Old Testament, the New Testament, and the Church) in the form of a narrative. But though the two catechisms are on the same main lines, they have very little connection with each other. Hardly any of the questions and answers are the same; so that a knowledge of the wording of the first is of little use, but rather an obstacle, in learning the second. It is worthy of note that, though texts of Scripture are not quoted, the second catechism contains a large number of questions and answers relating to the Holy Scriptures, among others the following: "Is the reading of the Bible necessary to all Christians? -- The reading of the Bible is not necessary to all Christians, because they are taught by the Church; still, the reading of it is very useful and recommended to all." Many of the answers in the second catechism are much longer than those in other catechisms. The catechism itself, without counting the lengthy instruction on the feasts and the "History of Religion", fills more than 200 pages 12mo in Bishop Byrne's translation.

(b) Throughout Great Britain only one catechism is officially in use. It was drawn up by a committee appointed by the Second Provincial Council of Westminster (1855), and is based upon the Douai Catechism. It has undergone several revisions, the last of these being for the purpose of eliminating the particles *Yes* and *No*, and making all the answers distinct categorical statements. It is remarkable for its frequent appeal to proofs from Holy Scripture. Though

it has been subject to many attacks, it is justly considered to be a clear and logical statement of Catholic belief and practice, fitted to the needs of both children and grown-up persons seeking instruction. Perhaps it has this latter class too much in view, and hence it is sometimes wanting in simplicity. The omission of *Yes* and *No* and the avoidance of pronouns in the answers have been carried to a pedantic excess. Besides this ordinary catechism there is a smaller catechism, for younger children, which goes over the whole ground in a more elementary form; it is to some extent free from the objection just mentioned; but this advantage involves some verbal differences between the answers of the two catechisms. There is no official advanced catechism. For the more advanced classes a number of excellent "Manuals" are in use, e. g. "Instructions in Christian Doctrine"; Wenham's "Catechumen"; Carr's "Lamp of the Word"; Cafferata's "The Catechism, Simply Explained"; Fander's (Deharbe's) "Catechism". Howe's "Catechist" and Spirago's "Method of Christian Doctrine" (ed. Messmer) are used by those who are being trained to be teachers. Short Bible Histories, none of them official, are used in the more elementary classes, especially Formby's volumes; in the higher classes, Wenham's "New Testament Narrative", Richards' "Scripture History", and Knecht's "Practical Commentary". There are also separate books of the New Testament, edited by Mgr. Ward and by Father Sydney Smith, etc. It should be added that the elementary schools and the training colleges, besides many of the secondary schools and colleges, are examined in religious knowledge by inspectors appointed by the bishops.

(c) In Ireland the catechism most commonly used at the present time is the "Catechism ordered by the National Synod of Maynooth. . . . for General Use throughout the Irish Church". After a short Introduction on God and the creation of the world and on man and the end of his creation, it treats in turn of the Creed, the Commandments, Prayer, and the Sacraments. The answers are short and clear, and, though *Yes* and *No* are excluded, the form of the answers is not always a rigid repetition of the words of the question. Various important improvements have been suggested by Archbishop Walsh (see "Irish Eccl. Record", Jan., 1892, and following numbers). There is also a smaller edition of the Maynooth Catechism. The manuals used in the advanced classes are much the same as those used in Great Britain, together with the "Companion to the Catechism" (Gill). Religious inspection is general.

(For the United States, see above under HISTORY OF CATECHETICS.)

Purgatory

The subject is treated under these heads:

I. Catholic Doctrine

II. Errors

III. Proofs

IV. Duration and Nature

V. Succouring the Dead

VI. Indulgences

VII. Invocation of Souls

VIII. Utility of Prayer for the Departed

I. CATHOLIC DOCTRINE

Purgatory (Lat., "purgare", to make clean, to purify) in accordance with Catholic teaching is a place or condition of temporal punishment for those who, departing this life in God's grace, are, not entirely free from venial faults, or have not fully paid the satisfaction due to their transgressions. The faith of the Church concerning purgatory is clearly expressed in the Decree of Union drawn up by the Council of Florence (Mansi, t. XXXI, col. 1031), and in the decree of the Council of Trent which (Sess. XXV) defined: "Whereas the Catholic Church, instructed by the Holy Ghost, has from the Sacred Scriptures and the ancient tradition of the Fathers taught in Councils and very recently in this Ecumenical synod (Sess. VI, cap. XXX; Sess. XXII cap.ii, iii) that there is a purgatory, and that the souls therein are helped by the suffrages of the faithful, but principally by the acceptable Sacrifice of the Altar; the Holy Synod enjoins on the Bishops that they diligently endeavor to have the sound doctrine of the Fathers in Councils regarding purgatory everywhere taught and preached, held and believed by the faithful" (Denzinger, "Enchiridion", 983). Further than this the definitions of the Church do not go, but the tradition of the Fathers and the Schoolmen must be consulted to explain the teachings of the councils, and to make clear the belief and the practices of the faithful.

Temporal Punishment

That temporal punishment is due to sin, even after the sin itself has been pardoned by God, is clearly the teaching of Scripture. God indeed brought man out of his first disobedience and gave him power to govern all things (Wis. x, 2), but still condemned him "to eat his bread in the sweat of his brow" until he returned unto dust. God forgave the incredulity of Moses and Aaron, but in punishment kept them from the "land of promise" (Num., xx, 12). The Lord took away the sin of David, but the life of the child was forfeited because David had made God's enemies blaspheme His Holy Name (II Kings, xii, 13, 14). In the New Testament as well as in the Old, almsgiving and fasting, and in general penitential acts are the real fruits of repentance (Matt., iii, 8; Luke, xvii, 3; iii, 3). The whole penitential system of the Church testifies that the voluntary assumption of penitential works has always been part of true repentance and the Council of Trent (Sess. XIV, can. xi) reminds the faithful that God does not always remit the whole punishment due to sin together with the guilt. God requires satisfaction, and will punish sin, and this doctrine involves as its necessary consequence a belief that the sinner failing to do penance in this life may be punished in another world, and so not be cast off eternally from God.

Venial Sins

All sins are not equal before God, nor dare anyone assert that the daily faults of human frailty will be punished with the same severity that is meted out to serious violation of God's law. On the other hand whosoever comes into God's presence must be perfectly perfectly pure for in the strictest sense His "eyes are too pure, to behold evil" (Hab., i, 13). For unrepented venial faults for the payment of temporal punishment due to sin at time of death, the Church has always taught the doctrine of purgatory.

So deep was this belief ingrained in our common humanity that it was accepted by the Jews, and in at least a shadowy way by the pagans, long before the coming of Christianity. ("Aeneid," VI, 735 sq.; Sophocles, "Antigone," 450 sq.).

II. ERRORS

Epiphanius (haer., lxxv, P.G., XLII, col. 513) complains that Acrius (fourth cent.) taught that prayers for the dead were of no avail. In the Middle Ages, the doctrine of purgatory was rejected by the Albigenses, Waldenses, and Hussites. St. Bernard (Serm. lxvi in Cantic., P. L. CLXXXIII, col. 1098) states that the so-called "Apostolici" denied purgatory and the utility of prayers for the departed. Much discussion has arisen over the position the Greeks on the question of purgatory. It would seem that the great difference of opinion not concerning the existence of purgatory but concerning the nature of purgatorial fire; still St. Thomas proves the existence of purgatory in his dissertation against the errors of the Greeks, and the Council of Florence also thought necessary to affirm the belief of the Church on the subject (Bellarmine, "De Purgatorio," lib. I, cap. i). The modern Orthodox Church denies purgatory, but is rather inconsistent in its way of putting forth its belief.

At the beginning of the Reformation there was some hesitation especially on Luther's part (Leipzig Disputation) as to whether the doctrine should be retained, but as the breach widened, the denial of purgatory by the Reformers became universal, and Calvin termed the Catholic position "exitiale commentum quod crucem Christi evacuat . . . quod fidem nostram labefacit et evertit" (Institutiones, lib. III, cap. v, 6). Modern Protestants, while they avoid the name *purgatory*, frequently teach the doctrine of "the middle state," and Martensen ("Christian Dogmatics," Edinburgh, 1890, p. 457) writes: "As no soul leaves this present existence in a fully complete and prepared state, we must suppose that there is an intermediate state, a realm of progressive development, (?) in which souls are prepared for the final judgment" (Farrar, "Mercy and Judgment," London, 1881, cap. iii).

III. PROOFS

The Catholic doctrine of purgatory supposes the fact that some die with smaller faults for which there was no true repentance, and also the fact that the temporal penalty due to sin is it times not wholly paid in this life. The proofs for the Catholic position, both in Scripture and in Tradition, are bound up also with the practice of praying for the dead. For why pray for the dead, if there be no belief in the power of prayer to afford solace to those who as yet are excluded from the sight of God? So true is this position that prayers for the dead and the existence of a place of purgation are mentioned in conjunction in the oldest passages of the Fathers, who allege reasons for succouring departed souls. Those who have opposed the doctrine of purgatory have confessed that prayers for the dead would be an unanswerable argument if the modern doctrine of a "particular judgment" had been received in the early ages. But one has only to read the testimonies hereinafter alleged to feel sure that the Fathers speak, in the same breath, of oblations for the dead and a place of purgation; and one has only to consult the evidence found in the catacombs to feel equally sure that the Christian faith there expressed embraced clearly a belief in judgment immediately after death. Wilpert ("Roma Sotteranea," I, 441) thus concludes chapt. xxi, "Che tale esaudimento", etc.,

Intercession has been made for the soul of the dear one departed and God has heard the prayer, and the soul has passed into a place of light and refreshment." "Surely," Wilpert adds, "such intercession would have no place were there question not of the particular, but of the final judgment.

Some stress too has been laid upon the objection that the ancient Christians had no clear conception of purgatory, and that they thought that the souls departed remained in uncertainty of salvation to the last day; and consequently they prayed that those who had gone before might in the final judgment escape even the everlasting torments of hell. The earliest Christian traditions are clear as to the particular judgment, and clearer still concerning a sharp distinction between purgatory and hell. The passages alleged as referring to relief from hell cannot offset the evidence given below (Bellarmine, "De Purgatorio," lib. II, cap. v). Concerning the famous case of Trajan, which vexed the Doctors of the Middle Ages, see Bellarmine, loc. cit., cap. Viii.

Old Testament

The tradition of the Jews is put forth with precision and clearness in II Maccabees. Judas, the commander of the forces of Israel, "making a gathering . . . sent twelve thousand drachmas of silver to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection (For if he had not hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead). And because he considered that they who had fallen asleep with godliness, had great grace laid up for them. "It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins" (II Mach., xii, 43-46). At the time of the Maccabees the leaders of the people of God had no hesitation in asserting the efficacy of prayers offered for the dead, in order that those who had departed this life might find pardon for their sins and the hope of eternal resurrection.

New Testament

There are several passages in the New Testament that point to a process of purification after death. Thus, Jesus Christ declares (Matthew 12:32): "And whosoever shall speak a word against the Son of man, it shall be forgiven him: but he that shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come." According to St. Isidore of Seville (Deord. creatur., c. xiv, n. 6) these words prove that in the next life "some sins will be forgiven and purged away by a certain purifying fire." St. Augustine also argues "that some sinners are not forgiven either in this world or in the next would not be truly said unless there were other [sinners] who, though not forgiven in this world, are forgiven in the world to come" (De Civ. Dei, XXI, xxiv). The same interpretation is given by Gregory the Great (Dial., IV, xxxix); St. Bede (commentary on this text); St. Bernard (Sermo lxvi in Cantic., n. 11) and other eminent theological writers.

A further argument is supplied by St. Paul in I Cor., iii, 11-1,5: "For other foundation no man can lay, but that which is laid; which is Christ Jesus. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay stubble: Every man's work shall be manifest; for the day of the Lord shall declare it, because it shall be revealed in fire; and the fire shall try every man's work, of what sort it is. If any man's work abide, which he hath built thereupon, he shall receive a reward. If any man's work burn, he shall suffer loss: but he himself shall be saved, yet so as by fire." While this passage presents considerable difficulty, it is regarded by many of the Fathers and theologians as evidence for the existence of an intermediate state in which the dross of lighter transgressions will be burnt away, and the soul thus purified will be saved. This, according to Bellarmine (De Purg., I, 5), is the interpretation commonly given by the Fathers and theologians; and he cites to this effect:

- St. Ambrose (commentary on the text, and Sermo xx in Ps. cxvii),
- St. Jerome, (Comm. in Amos, c. iv),
- St. Augustine (Comm. in Ps. xxxvii),
- St. Gregory (Dial., IV, xxxix), and
- Origen (Hom. vi in Exod.).

See also St. Thomas, "Contra Gentes," IV, 91. For a discussion of the exegetical problem, see Atzberger, "Die christliche Eschatologie", p. 275.

Tradition

This doctrine that many who have died are still in a place of purification and that prayers avail to help the dead is part of the very earliest Christian tradition. Tertullian "De corona militis" mentions prayers for the dead as an Apostolic ordinance, and in "De Monogamia" (cap. x, P. L., II, col. 912) he advises a widow "to pray for the soul of her husband, begging repose for him and participation in the first resurrection"; he commands her also "to make oblations for him on the anniversary of his demise," and charges her with infidelity if she neglect to succour his soul. This settled custom of the Church is clear from St. Cyprian, who (P. L. IV, col. 399) forbade the customary prayers for one who had violated the ecclesiastical law. "Our predecessors prudently advised that no brother, departing this life, should nominate any churchman as his executor; and should he do it, that no oblation should be made for him, nor sacrifice offered for his repose." Long before Cyprian, Clement of Alexandria had puzzled over the question of the state or condition of the man who, reconciled to God on his death-bed, had no time for the fulfilment of penance due his transgression. His answer is: "the believer through discipline divests himself of his passions and passes to the mansion which is better than the former one, passes to the greatest torment, taking with him the characteristic of repentance for the faults he may have committed after baptism. He is tortured then still more, not yet attaining what he sees others have acquired. The greatest torments are assigned to the believer, for God's righteousness is good, and His goodness righteous, and though these punishments cease in the course of the expiation and purification of each one, "yet" etc. (P. G. IX, col. 332).

In Origen the doctrine of purgatory is very clear. If a man depart this life with lighter faults, he is condemned to fire which burns away the lighter materials, and prepares the soul for the kingdom of God, where nothing defiled may enter. "For if on the foundation of Christ you have built not only gold and silver and precious stones (I Cor., 3); but also wood and hay and stubble, what do you expect when the soul shall be separated from the body? Would you enter into heaven with your wood and hay and stubble and thus defile the kingdom of God; or on account of these hindrances would you remain without and receive no reward for your gold and silver and precious stones? Neither is this just. It remains then that you be committed to the fire which will burn the light materials; for our God to those who can comprehend heavenly things is called a cleansing fire. But this fire consumes not the creature, but what the creature has himself built, wood, and hay and stubble. It is manifest that the fire destroys the wood of our transgressions and then returns to us the reward of our great works." (P. G., XIII, col. 445, 448).

The Apostolic practice of praying for the dead which passed into the liturgy of the Church, is as clear in the fourth century as it is in the twentieth. St. Cyril of Jerusalem (Catechet. Mystog., V, 9, P.G., XXXIII, col. 1116) describing the liturgy, writes: "Then we pray for the Holy Fathers and Bishops that are dead; and in short for all those who have departed this life in our communion; believing that the souls of those for whom prayers are offered receive very great relief, while this holy and tremendous victim lies upon the altar." St. Gregory of Nyssa (P. G., XLVI, col. 524, 525) states that man's weaknesses are purged in this life by prayer and wisdom, or are expiated in the next by a cleansing fire.

"When he has quitted his body and the difference between virtue and vice is known he cannot approach God till the purging fire shall have cleansed the stains with which his soul was infested. That same fire in others will cancel the corruption of matter, and the propensity to evil." About the same time the Apostolic Constitution gives us the formularies used in succouring the dead. "Let us pray for our brethren who sleep in Christ, that God who in his love for men has received the soul of the depart one, may forgive him every fault, and in mercy and clemency receive him into the bosom of Abraham, with those who in this life have pleased God" (P. G. I, col. 1144). Nor can we pass over the use of the diptychs where the names of the dead were inscribed; and this remembrance by name in the Sacred Mysteries--(a practice that was from the Apostles) was considered by Chrysostom as the best way of relieving the dead (In I Ad Cor., Hom. xli, n. 4, G., LXI, col. 361, 362).

The teaching of the Fathers, and the formularies used in the Liturgy of the Church, found expression in the early Christian monuments, particularly those contained in the catacombs. On the tombs of the faithful were inscribed words of hope, words of petition for peace and for rest; and as the anniversaries came round the faithful gathered at the graves of the departed to make intercession for those who had gone before. At the bottom this is nothing else than the faith expressed by the Council of Trent (Sess. XXV, "De Purgatorio"), and to this faith the inscriptions in the catacombs are surely witnesses.

In the fourth century in the West, Ambrose insists in his commentary on St. Paul (I Cor., iii) on the existence of purgatory, and in his masterly funeral oration (De obitu Theodosii), thus prays for the soul of the departed emperor: "Give, O Lord, rest to Thy servant Theodosius, that rest Thou hast prepared for Thy saints. . . . I loved him, therefore will I follow him to the land of the living; I will not leave him till by my prayers and lamentations he shall be admitted unto the holy mount of the Lord, to which his deserts call him" (P. L., XVI, col. 1397). St. Augustine is clearer even than his master. He describes two conditions of men; "some there are who have departed this life, not so bad as to be deemed unworthy of mercy, nor so good as to be entitled to immediate happiness" etc., and in the resurrection he says there will be some who "have gone through these pains, to which the spirits of the dead are liable" (De Civ. Dei, XXI, 24). Thus at the close of the fourth century not only (1) were prayers for the dead found in all the Liturgies, but the Fathers asserted that such practice was from the Apostles themselves; (2) those who were helped by the prayers of the faithful and by the celebration of the Holy Mysteries were in a place of purgation; (3) from which when purified they "were admitted unto the Holy Mount of the Lord". So clear is this patristic Tradition that those who do not believe in purgatory have been unable to bring any serious difficulties from the writings of the Fathers. The passages cited to the contrary either do not touch the question at all, or are so lacking in clearness that they cannot offset the perfectly open expression of the doctrine as found in the very Fathers who are quoted as holding contrary opinions (Bellarmine "De Purg.", lib. I, cap. xiii).

IV. DURATION AND NATURE

Duration

The very reasons assigned for the existence of purgatory make for its passing character. We pray, we offer sacrifice for souls therein detained that "God in mercy may forgive every fault and receive them into the bosom of Abraham" (Const. Apost., P. G., I col. 1144); and Augustine (De Civ. Dei, lib. XXI, cap. xiii and xvi) declares that the punishment of purgatory is temporary and will cease, at least with the Last Judgment. "But temporary punishments are suffered by some in this life only, by others after death, by others both now and then; but all of them before that last and strictest judgment."

Nature of Punishment

It is clear from the Liturgies and the Fathers above cited that the souls for whose peace sacrifice was offered were shut out for the time being from the sight of God. They were "not so good as to be entitled to eternal happiness". Still, for them "death is the termination not of nature but of sin" (Ambrose, "De obitu Theodos."); and this inability to sin makes them secure of final happiness. This is the Catholic position proclaimed by Leo X in the Bull "Exurge Domine" which condemned the errors of Luther.

Are the souls detained in purgatory conscious that their happiness is but deferred for a time, or may they still be in doubt concerning their ultimate salvation? The ancient Liturgies and the inscriptions of the catacombs speak of a "sleep of peace", which would be impossible if there was any doubt of ultimate salvation. Some of the Doctors of the Middle Ages thought uncertainty of salvation one of the severe punishments of purgatory. (Bellarmine, "De Purgat." lib. II, cap. iv); but this opinion finds no general credit among the theologians of the medieval period, nor is it possible in the light of the belief in the particular judgment. St. Bonaventure gives as the reason for this elimination of fear and of uncertainty the intimate conviction that they can no longer sin (lib. IV, dist. xx, p.1, a.1 q. iv): "Est evacuatio timoris propter confirmationem liberi arbitrii, qua deinceps scit se peccare non posse" (Fear is cast out because of the strengthening of the will by which the soul knows it can no longer sin), and St. Thomas (dist. xxi, q. i, a.1) says: "nisi scirent se esse liberandas suffragia non peterent" (unless they knew that they are to be delivered, they would not ask for prayers).

Merit

In the Bull "Exurge Domine" Leo X condemns the proposition (n. 38) "Nec probatum est ullis aut rationibus aut scripturis ipsas esse extra statum merendi aut augendae caritatis" (There is no proof from reason or Scripture that they [the souls in purgatory] cannot merit or increase in charity). For them "the night has come in which no man can labour", and Christian tradition has always considered that only in this life can man work unto the profit of his own soul. The Doctors of the Middle Ages while agreeing that this life is the time for merit and increase of grace, still some with St. Thomas seemed to question whether or not there might be some non-essential reward which the souls in purgatory might merit (IV, dist. xxi, q. i, a. 3). Bellarmine believes that in this matter St. Thomas changed his opinion and refers to a statement of St. Thomas ("De Malo", q. vii, a. 11). Whatever may be the mind of the Angelic Doctor, theologians agree that no merit is possible in purgatory, and if objection be urged that the souls there merit by their prayers, Bellarmine says that such prayers avail with God because of merit already acquired "Solum impetrant ex meritis praeteritis quomodo nunc sancti orando) pro nobis impetrant licet non merendo" (They avail only in virtue of past merits as those who are now saints intercede for us not by merit but by prayer). (loc. cit. II, cap. iii).

Purgatorial Fire

At the Council of Florence, Bessarion argued against the existence of real purgatorial fire, and the Greeks were assured that the Roman Church had never issued any dogmatic decree on this subject. In the West the belief in the existence of real fire is common. Augustine in Ps. 37 n. 3, speaks of the pain which purgatorial fire causes as more severe than anything a man can suffer in this life, "gravior erit ignis quam quicquid potest homo pati in hac vita" (P. L., col. 397). Gregory the Great speaks of those who after this life "will expiate their faults by purgatorial flames," and he adds "that the pain be more intolerable than any one can suffer in this life" (Ps. 3 poenit., n. 1). Following in the footsteps of Gregory, St. Thomas teaches (IV, dist. xxi, q. i, a.1) that besides the separation of the soul from the sight of God, there is the other punishment from fire. "Una poena damni, in quantum scilicet retardantur a divina visione; alia sensus secundum quod ab igne punientur", and St. Bonaventure not only agrees with St. Thomas but adds (IV, dist. xx, p.1, a.1, q. ii) that this punishment by fire is more severe than any punishment which comes to men in this life; "Gravior est omni temporali poena. quam modo sustinet

anima carni conjuncta". How this fire affects the souls of the departed the Doctors do not know, and in such matters it is well to heed the warning of the Council of Trent when it commands the bishops "to exclude from their preaching difficult and subtle questions which tend not to edification", and from the discussion of which there is no increase either in piety or devotion" (Sess. XXV, "De Purgatorio").

V. SUCCOURING THE DEAD

Scripture and the Fathers command prayers and oblations for the departed, and the Council of Trent (Sess. XXV, "De Purgatorio") in virtue of this tradition not only asserts the existence of purgatory, but adds "that the souls therein detained are aided by the suffrages of the faithful and principally by the acceptable sacrifice of the altar." That those on earth are still in communion with the souls in purgatory is the earliest Christian teaching, and that the living aid the dead by their prayers and works of satisfaction is clear from the tradition above alleged. That the Holy Sacrifice was offered for the departed was received Catholic Tradition even in the days of Tertullian and Cyprian, and that the souls of the dead, were aided particularly "while the sacred victim lay upon the altar" is the expression of Cyril of Jerusalem quoted above. Augustine (Serm.. clxii, n. 2) says that the "prayers and alms of the faithful, the Holy Sacrifice of the altar aid the faithful departed and move the Lord to deal with them in mercy and kindness, and," he adds, "this is the practice of the universal Church handed down by the Fathers." Whether our works of satisfaction performed on behalf of the dead avail purely out of God's benevolence and mercy, or whether God obliges himself in justice to accept our vicarious atonement, is not a settled question. Suarez thinks that the acceptance is one of justice, and alleges the common practice of the Church which joins together the living and the dead without any discrimination (De poenit., disp. xlvi, 6, n. 4).

VI. INDULGENCES

The Council of Trent (Sess. XXV) defined that indulgences are "most salutary for Christian people" and that their "use is to be retained in the Church". It is the common teaching of Catholic theologians that

- indulgences may be applied to the souls detained in purgatory; and
- that indulgences are available for them "by way of suffrage" (per modum suffragii).

(1) Augustine (De Civ. Dei, XX, ix) declares that the souls of the faithful departed are not separated from the Church, which is the kingdom of Christ, and for this reason the prayers and works of the living are helpful to the dead. "If therefore", argues Bellarmino (De indulgentiis, xiv) "we can offer our prayers and our satisfactions in behalf of those detained in purgatory, because we are members of the great body of Christ, why may not the Vicar of Christ apply to the same souls the superabundant satisfaction of Christ and his saints--of which he is the dispenser?" This is the doctrine of St. Thomas (IV, Sent., dist. xlv, q. ii, a. 3, q. 2) who asserts that indulgences avail principally for the person who performs the work for which the indulgence is given, if they but secondarily may avail even for the dead, if the form in which the indulgence is granted be so worded as to be capable of such interpretation, and he adds "nor is there any reason why the Church may not dispose of its treasure of merits in favour of the dead, as it surely dispenses it in favour of the living".

(2) St. Bonaventure (IV, Sent., dist. xx, p. 2, q. v) agrees with St. Thomas, but adds that such "relaxation cannot be after the manner of absolution as in the case of the living but only as suffrage (Haec non tenet modum iudicii, sed potius suffragii). This opinion of St. Bonaventure, that the Church through its Supreme Pastor does not absolve juridically the souls in purgatory from the punishment due their sins, is the teaching of the Doctors. They point out (Gratian, 24 q. ii, 2, can.1) that in case of those who have departed this life judgment is reserved to God; they allege the authority of Gelasius (Ep. ad Fausturn;

Ep. ad. Episcopos Dardaniae) in support of their contention (Gratian *ibid.*), and they also insist that the Roman Pontiffs, when they grant indulgences that are applicable to the dead, add the restriction "per modum suffragii et deprecationis". This phrase is found in the Bull of Sixtus IV "Romani Pontificis provida diligentia", 27 Nov. 1447.

The phrase "per modum suffragii et deprecationis" has been variously interpreted by theologians (Bellarmine, "De indulgentiis", p.137). Bellarmine himself says: "The true opinion is that indulgences avail as suffrage, because they avail not after the fashion of a juridical absolution 'quia non prosunt per modum iuridicae absolutionis'." But according to the same author the suffrages of the faithful avail at times "per modum meriti congrui" (by way of merit), at times "per modum impetrationis" (by way of supplication) at times "per modum satisfactionis" (by way of satisfaction); but when there is question of applying an indulgence to one in purgatory it is only "per modum suffragii satisfactorii" and for this reason "the pope does not absolve the soul in purgatory from the punishment due his sin, but offers to God from the treasure of the Church whatever may be necessary for the cancelling of this punishment".

If the question be further asked whether such satisfaction is accepted by God out of mercy and benevolence, or "ex justitia", theologians are not in accord--some holding one opinion, others the other. Bellarmine after canvassing both sides (pp. 137, 138) does not dare to set aside "either opinion, but is inclined to think that the former is more reasonable while he pronounces the latter in harmony with piety ("admodum pia").

Condition

That an indulgence may avail for those in purgatory several conditions are required:

- The indulgence must be granted by the pope.
- There must be a sufficient reason for granting, the indulgence, and this reason must be something pertaining to the glory of God and the utility of the Church, not merely the utility accruing to the souls in purgatory.
- The pious work enjoined must be as in the case of indulgences for the living.

If the state of grace be not among the required works, in all probability the person performing the work may gain the indulgence for the dead, even though he himself be not in friendship with God (Bellarmine, *loc. cit.*, p. 139). Suarez (De Poenit., disp. liii, s. 4, n. 5 and 6) puts this categorically when he says: "Status gratiae solum requiritur ad tollendum obicem indulgentiae" (the state of grace is required only to remove some hindrance to the indulgence), and in the case of the holy souls there can be no hindrance. This teaching is bound up with the doctrine of the Communion of Saints, and the monuments of the catacombs represent the saints and martyrs as interceding with God for the dead. The prayers too of the early liturgies speak of Mary and of the saints interceding for those who have passed from this life. Augustine believes that burial in a basilica dedicated to a holy martyr is of value to the dead, for those who recall the memory of him who has suffered will recommend to the martyr's prayers the soul of him who has departed this life (Bellarmine, *lib. II*, xv). In the same place Bellarmine accuses Dominicus A Soto of rashness, because he denied this doctrine.

VII. INVOCATION OF SOULS

Do the souls in purgatory pray for us? May we call upon them in our needs? There is no decision of the Church on this subject, nor have the theologians pronounced with definiteness concerning the invocation of the souls in purgatory and their intercession for the living. In the ancient liturgies there are no prayers of the Church directed to those who are still in purgatory. On the tombs of the early

Christians nothing is more common than a prayer or a supplication asking the departed to intercede with God for surviving friends, but these inscriptions seem always to suppose that the departed one is already with God. St. Thomas (II-II:83:11) denies that the souls in purgatory pray for the living, and states they are not in a position to pray for us, rather we must make intercession for them. Despite the authority of St. Thomas, many renowned theologians hold that the souls in purgatory really pray for us, and that we may invoke their aid. Bellarmine (De Purgatorio, lib. II, xv,) says the reason alleged by St. Thomas is not at all convincing, and holds that in virtue of their greater love of God and their union with Him their prayers may have great intercessory power, for they are really superior to us in love of God, and in intimacy of union with Him. Suarez (De poenit., disp. xlvi, s. 2, n. 9) goes farther and asserts "that the souls in purgatory are holy, are dear to God, love us with a true love and are mindful of our wants; that they know in a general way our necessities and our dangers, and how great is our need of Divine help and divine grace".

When there is question of invoking the prayers of those in purgatory, Bellarmine (loc. cit.) says it is superfluous, ordinarily speaking, for they are ignorant of our circumstances and condition. This is at variance with the opinion of Suarez, who admits knowledge at least in a general way, also with the opinions of many modern theologians who point to the practice now common with almost all the faithful of addressing their prayers and petitions for help to those who are still in a place of purgation. Scavini (Theol. Moral., XI, n. 174) sees no reason why the souls detained in purgatory may not pray for us, even as we pray for one another. He asserts that this practice has become common at Rome, and that it has the great name of St. Alphonsus in its favour. St. Alphonsus in his work the "Great Means of Salvation", chap. I, III, 2, after quoting Sylvius, Gotti, Lessius, and Medina as favourable to his opinion, concludes: "so the souls in purgatory, being beloved by God and confirmed in grace, have absolutely no impediment to prevent them from praying for us. Still the Church does not invoke them or implore their intercession, because ordinarily they have no cognizance of our prayers. But we may piously believe that God makes our prayers known to them". He alleges also the authority of St. Catharine of Bologna who "whenever she desired any favour had recourse to the souls in purgatory, and was immediately heard".

VIII. UTILITY OF PRAYER FOR THE DEPARTED

It is the traditional faith of Catholics that the souls in purgatory are not separated from the Church, and that the love which is the bond of union between the Church's members should embrace those who have departed this life in God's grace. Hence, since our prayers and our sacrifices can help those who are still waiting in purgatory, the saints have not hesitated to warn us that we have a real duty toward those who are still in purgatorial expiation. Holy Church through the Congregation of Indulgences, 18 December 1885, has bestowed a special blessing on the so-called "heroic act" in virtue of which "a member of the Church militant offers to God for the souls in purgatory all the satisfactory works which he will perform during his lifetime, and also all the suffrages which may accrue to him after his death" (Heroic Act, vol. VII, 292). The practice of devotion to the dead is also consoling to humanity and eminently worthy of a religion which seconds all the purest feelings of the human heart. "Sweet", says Cardinal Wiseman (lecture XI), "is the consolation of the dying man, who, conscious of imperfection, believes that there are others to make intercession for him, when his own time for merit has expired; soothing to the afflicted survivors the thought that they possess powerful means of relieving their friend. In the first moments of grief, this sentiment will often overpower religious prejudice, cast down the unbeliever on his knees beside the remains of his friend and snatch from him an unconscious prayer for rest; it is an impulse of nature which for the moment, aided by the analogies of revealed truth, seizes at once upon this consoling belief. But it is only a flitting and melancholy light, while the Catholic feeling, cheering though with solemn dimness, resembles the unflinching lamp, which the piety of the ancients is said to have hung before the sepulchres of their dead."

Leaving a Church

Brad Winsted

Have you ever been suddenly surprised and saddened to hear that a particular family or individual has left your church for no apparent reason? Maybe on the previous Lord's day you were celebrating the Lord's Supper with them, and now they have gone and are "not coming back." The situation is painful and confusing. And, more times than not, it could have been resolved if the biblical means of restoration or confrontation had been used. But now you hear that "it's too late," and you never have fellowship with that family again.

One of the obvious outcomes of the Protestant Reformation in the sixteenth century was the formation of a new church. Martin Luther had to leave the church of his life, the church to which he had made sacred vows. But he had no options, for the Pope had excommunicated him, and the Roman Church considered him a heretic.

Have you heard why most people leave churches today? (Orthodox Presbyterian congregations are not immune from this.) Sadly, it's not often because biblical truth is being violated. Instead, personality conflicts are usually at the heart of most walkouts. What I've heard most often as reasons to "walk" are:

1. I can't get along with _____.
2. The church expansion project is doing it all wrong.
3. There are too many cliques in this church (and I'm not in the right one).
4. I can't understand what the preacher is saying every week.
5. My deeply held views on _____ have been ignored, and I'm going somewhere where my family will be appreciated.
6. I was intentionally hurt and offended by _____, and I don't ever want to go back to that unloving place.

Many of these reasons are spoken through tears, and years later they can still be extremely painful discussion topics.

Martin Luther

It surprises people to hear that Martin Luther didn't really want to leave the Roman Catholic Church when he posted his Ninety-five Theses on the Wittenberg church door in 1517; he wanted to reform it. He was a devout Roman Catholic at the time, in full agreement with papal authority and even the veneration of Mary. It was a slow, painful process, filled with anguish and tears that eventually brought Luther to the realization that the Roman Church placed its authority and traditions above Scripture and would not change.



When Luther spoke at the Diet of Worms in 1523, he said, "I am refuted and convicted by testimonies of the

Scriptures or by clear arguments (since I believe neither the Pope nor the councils alone; it being evident that they have often erred and contradicted themselves), I am conquered by the Holy Scriptures quoted by me, and my conscience is bound in the word of God: I cannot and will not recant anything, since it is unsafe and dangerous to do anything against the conscience. Here I stand. I cannot do otherwise. God help me! Amen." Luther (with God as his helper) was now on his own; the Reformation had begun in earnest. He had to leave the church of his youth and life.

J. Gresham Machen

Now we move closer to modern times. In June of 1936, the then president of Westminster Theological Seminary in Philadelphia, Dr. J. Gresham Machen (considered by many to be the finest New Testament scholar alive at the time), was deposed (along with some of his supporters) from ministerial office in the Presbyterian Church in the United States of America. The main disciplinary issue was Machen's formation of the Independent Board for Presbyterian Foreign Missions, which competed with the denominational missions program and emphasized preaching and teaching the Word of God rather than doing social work. Also, many ministers in the denomination no longer held to the full authority of Scripture, and liberalism dominated its leadership and its seminaries.



For the many other Bible-believing pastors at that time, to leave a denomination that they had belonged to all their lives was a very serious matter. It was also a financially precarious step, especially in the middle of the Great Depression. Yet, Dr. Machen had no choice: he was without a church and on his own.

Shortly after Dr. Machen and the others were disciplined, they and their supporters established a new denomination to continue the teachings and practices that the Presbyterian Church in the U.S.A. was departing from, which is now called the Orthodox Presbyterian Church. Dr. Machen was elected the moderator of its first General Assembly in 1936. Yet, only a year later, Dr. Machen died from pneumonia while traveling across the country to enlist support for this denomination that would be faithful to the Word of God. And then, in another year, that new denomination split again over doctrinal issues.

During the 1930s and later, painful choices had to be made about leaving one's church.

Bill Hill

In 1973, representatives from 260 congregations in the Presbyterian Church in the United States (the Southern Presbyterian Church) met to consider leaving their denomination for many of the same reasons that the Orthodox Presbyterian Church was established. Out of this meeting came the Presbyterian Church in America.

Pastor Bill Hill, then Director of Presbyterian Evangelistic Fellowship, spoke at that meeting. His topic was "The No-Compromise Man and the No-Compromise Church." Here

are some excerpts from Bill Hill's talk that day: "Hardly ever does any man face a decision quite as momentous as we are facing today.... Considering the tragic consequences, but despite such possibilities, leaving everything in God's hands we must make a clear and unfaltering decision that we will not compromise with unbelief and immorality in high places in the church.... The "no-compromise man" never in such decisions takes into consideration possible evil consequences to himself. He is bound by the Word of God, as he sees it. He must obey God, not men.... Does the Word of God preach separation from unbelief and apostasy? I cannot say for you, my brothers, but I can say for myself: I will not go on in compromise. I am ashamed that I have gone along as long as I have. The time has come to obey God and not compromise."

When to Leave

So we come back to our original question. When should you walk? When should you say, "Enough is enough; we're leaving this church for good"? Now, we are not talking about worshiping at another Reformed church because it is closer and allows your family access throughout the week, versus a long drive limited to one time a week. In such cases, a transfer is often in order.

No, the circumstances in these cases have to do with serious biblical issues that you have tried repeatedly to resolve, without success. An appeal to the session and maybe the presbytery could be in order. Multiple counselors should be employed. The Holy Spirit, not our personalities and preferences, should be clearly leading us. God led Martin Luther, J. Gresham Machen, and Bill Hill painfully (after every human means of appeal had been exhausted) out of the churches they had loved and served for many years. In each case, they had worked tirelessly to reform the church they were in, all to no avail.

We, too, should leave one church for another only with God's clear direction from his Word, the Bible. If not, as when we divorce a spouse, our problems will simply be taken into the next relationship (church), and we will soon find ourselves leaving again over similar issues.

Maybe there are some readers who are thinking about leaving their church for what they believe to be solid reasons. Remember, the example you provide for your family is part of their heritage. If you haven't demonstrated clearly biblical reasons why you must break fellowship with the group of which you are now a part, you are setting a dangerous precedent.

Here are a few questions your family should ask:

1. If you have a grievance or have been hurt by someone in the church, have you followed the steps for resolving problems that are found in Matthew 5:22-25 and 18:15-17?
2. Have you taken your case to godly counselors, starting with your pastor and elders (1 Peter 5:1-7; Prov. 14:12; 15:5, 22)?
3. Have you been in deep and long-term prayer (and even fasting) over the problem? Have you asked others to pray for you (Phil. 4:6; 1 Thess. 5:17, 25)?

In the final analysis, we should be loath to break fellowship. We must be able to say clearly (as Luther, Machen, and Hill did) that we left because we had to obey God rather than
man - a serious decision indeed,