

2.50

**Fly  
Catholic  
Faith**



✻ ECHOLS, L. BAYOIRE MORROW



~~Theresa Taylor~~  
~~Theresa Taylor~~  
Theresa Stone



"KNOW GOD BETTER TO LOVE HIM MORE"

# My Catholic Faith



**A MANUAL OF RELIGION**

BY THE

**MOST REVEREND LOUIS LARAVOIRE MORROW, S.T.D.**

BISHOP OF KRISHNAGAR



"Now this is everlasting life, that they may know thee, the only true God, and him whom thou hast sent, Jesus Christ" (John 17:3)

**MY MISSION HOUSE**

KENOSHA, WISCONSIN

## ACKNOWLEDGMENTS

In preparing this revised edition, I have had invaluable help from many hearts and minds. I am indebted, in particular, to my friend of a dozen years in India, the Rev. Joseph Putz, S.J., Professor of Theology at St. Mary's Theological College, Kurseong, India, chief editor of the "The Clergy Monthly", and author of "My Mass". Father Putz has not only strengthened the chapters on the Mass; he has also reviewed the book from cover to cover. The Rev. Eugene H. Maly, S.T.D., S.S.D., Professor of Sacred Scripture at Mt. St. Mary's Seminary of the West in Cincinnati, has again been generous with his corrections and advice. Both Fr. Putz and Fr. Maly are "experts" (periti) for the Ecumenical Council in Rome. Dr. Anthony T. Bouscaren, Ph.D., Professor of Political Science at Le Moyne College, Syracuse, N.Y., once more improved some of the chapters, especially the one on Communism. The Rev. George Bardes, S.T.D., Professor at St. Joseph's Seminary at Dunwoodie, New York, has offered useful suggestions for chapter 167. My special thanks go to Sisters Frances Honorine Esper and Marie Pothanamala, of the Krishnagar (India) Diocesan Congregation of Mary Immaculate, for their wise suggestions and their patient help in correcting the proofs.

I expressed appreciation in the previous editions to many who had given of their time and thought in reviewing, correcting and improving various sections of the book. They contributed so much that I must, in all fairness, name again the Very Rev. Francis J. Connell, S.S.S.R., former Dean of the School of Sacred Theology of the Catholic University of America; and the Rev. John L. Murphy, M.A., S.T.D., author of "The Living Christ" and other works. To their number I should like to add two others for the first time. One is the Rev. Henry A. Coffey, S.J., who reviewed and censored the book before I was made bishop. The other is the late Miss Natividad M. Márquez, Ph.D., a former Professor at the University of the Philippines, without whose skill the first editions might never have taken shape. In her lifetime she never let me acknowledge her help. Now I do so, with a sense of abiding gratitude.

Louis LaRavoire Morrow

All material from "A Catechism of Christian Doctrine," Revised Edition of the Baltimore Catechism, from the translation of "The Holy Bible," and from the "Collectio Rituum," is reproduced in this book with the permission of the Confraternity of Christian Doctrine, Washington, D.C.

## ECUMENICAL SPIRIT EDITION

*Illustrations* by Addison Burbank, Giuseppe Conti and Salem Tamer  
*Layout* by Robert J. Lovell and Joseph Sagat; *Index* by Laurence A. Leavey

Library of Congress Catalog Card No. 3759.

Copyright, 1949, 1955, 1956, 1958, 1959, 1960, 1961, 1963 by LOUIS LARAVOIRE MORROW  
International Copyright under International Copyright Union.  
All rights reserved under Pan-American Copyright Convention.  
*Printed in the United States of America*



**TO**  
**SEEKERS OF THE TRUTH**  
**THIS WORK**  
**IS**  
**SINCERELY DEDICATED**





## P R E F A C E

### Dear Reader:

This book is a complete manual of religion for the general reader. It explains many subjects and answers many questions that often perplex Catholics and non-Catholics alike.

If you are a Catholic, you will find in the following pages all that you need to know and practice. It is not enough to know our religion; we must live it. Hence the motto that appears at the foot of every page: "Know God better to love Him more." Love is shown by deeds.

If you are a non-Catholic, whether Orthodox or Protestant, this book will give you a clearer picture of what Catholics believe, and why. It will provide new insight into the discussions at the Ecumenical Council in Rome, where Pope John XXIII has been and now Pope Paul VI is meeting with over two thousand Cardinals, Archbishops and Bishops from all over the world.

The first aim of this Council is to put our Catholic house in order; the second, to bring about the reunion of Christians of Orthodox and Protestant faiths with those of the Catholic faith. Did not Christ pray that all His followers be one, as He is one with His Father? Is it not time for all Christians to unite again, in Christ's spirit of humility and love?

For many who do not follow Christ, this book should also hold interest and surely some benefit. If it helps to dispel misunderstanding, if it explains to non-Christians a faith that millions of their fellow-men believe and love, then indeed it will have served another good and useful purpose. Have we not all the one Father? Has not the one God created us? (Mal. 2:10).

"*My Catholic Faith*" therefore has a three-fold aim: to help Catholics to know, love and practice their religion; to promote a greater charity and unity among all who follow the teachings of Christ; and, lastly, to tell Christians and non-Christians, as clearly and simply as possible, what it means to be a good Catholic.

Bishop Morrow  
September 29th, 1963



# CONTENTS

## PART ONE: WHAT TO BELIEVE

| LESSON NO.                                                                           | PAGE | LESSON NO.                                                                                                | PAGE  |
|--------------------------------------------------------------------------------------|------|-----------------------------------------------------------------------------------------------------------|-------|
| 1. Religion and the End of Man . . . . .                                             | 10   | 45. Meekness, Abstinence, Zeal,<br>Brotherly Love . . . . .                                               | 98    |
| 2. The Apostles' Creed . . . . .                                                     | 12   | 46. The Eight Beatitudes . . . . .                                                                        | 100   |
| 3. God the Supreme Being . . . . .                                                   | 14   | 47. Foundation of the Church . . . . .                                                                    | 102   |
| 4. Perfections of God . . . . .                                                      | 16   | 48. Mission of the Church . . . . .                                                                       | 104   |
| 5. Divine Providence . . . . .                                                       | 18   | CHART: <i>Apostolicity of Catholic</i><br><i>Doctrines</i> . . . . .                                      | 106   |
| 6. Existence of God . . . . .                                                        | 20   | 49. The Apostles: First Bishops of the<br>Church . . . . .                                                | 107   |
| 7. Divine Revelation . . . . .                                                       | 22   | 50. The Primacy of Peter . . . . .                                                                        | 108   |
| CHART: <i>The Books of the Holy Bible</i><br><i>and their Abbreviations.</i> . . . . | 24   | 51. Marks of the True Church . . . . .                                                                    | 110   |
| 8. Holy Scripture, or The Bible . . . . .                                            | 24   | CHART: <i>Principal Christian Religious</i><br><i>Bodies in the U. S.</i> . . . .                         | 112   |
| 9. Divine Tradition . . . . .                                                        | 26   | 52. The One True Church . . . . .                                                                         | 112   |
| 10. The Church and Divine Revelation . . . . .                                       | 28   | 53. The Catholic Church: Unity and<br>Holiness . . . . .                                                  | 114   |
| 11. One God in Three Persons . . . . .                                               | 30   | 54. The Catholic Church: Catholicity<br>and Apostolicity . . . . .                                        | 116   |
| 12. Unity of the Blessed Trinity . . . . .                                           | 32   | LIST: <i>Catholics Do Not Believe.</i> . . . .                                                            | 117   |
| 13. Creation . . . . .                                                               | 34   | 55. The Living Church . . . . .                                                                           | 118   |
| LIST: <i>Some Catholic Scientists.</i> . . . .                                       | 36   | 56. The Catholic Eastern Church . . . . .                                                                 | 120   |
| 14. Revelation and Science . . . . .                                                 | 37   | 57. The Bishop of Rome . . . . .                                                                          | 122   |
| 15. The Angels . . . . .                                                             | 38   | <i>Pontifical Decorations</i> . . . . .                                                                   | 123   |
| 16. The Devils; Temptation . . . . .                                                 | 40   | 58. Powers of the Pope . . . . .                                                                          | 124   |
| 17. An Image of God . . . . .                                                        | 42   | <i>Consistories</i> . . . . .                                                                             | 125   |
| 18. Adam and Eve: Our First Parents . . . . .                                        | 44   | 59. The Roman Curia . . . . .                                                                             | 126   |
| 19. Evolution and the Bible . . . . .                                                | 46   | <i>The Papal Elections</i> . . . . .                                                                      | 127   |
| 20. Original Sin . . . . .                                                           | 48   | 60. The Hierarchy . . . . .                                                                               | 128   |
| 21. Actual Sin . . . . .                                                             | 50   | LIST: <i>Holydays of Obligation,</i><br><i>Fast and Abstinence Days</i> . . . . .                         | 130   |
| 22. Mortal Sin . . . . .                                                             | 52   | MAP: <i>Archdioceses and Dioceses of</i><br><i>the United States and Canada</i> . . . . .                 | 136-2 |
| 23. Venial Sin . . . . .                                                             | 54   | 61. A Residential Bishop . . . . .                                                                        | 131   |
| 24. Occasions and Sources of Sin . . . . .                                           | 56   | CHART: <i>The N.C.W.C.</i> . . . . .                                                                      | 132   |
| 25. Pride, Covetousness, Lust . . . . .                                              | 58   | 62. The National Catholic Welfare<br>Conference . . . . .                                                 | 133   |
| 26. Anger, Gluttony, Envy, Sloth . . . . .                                           | 60   | 63. The Laity . . . . .                                                                                   | 134   |
| 27. The Promise of the Redeemer . . . . .                                            | 62   | 64. Catholic Action . . . . .                                                                             | 136   |
| 28. The God-Man . . . . .                                                            | 64   | 65. Church and State . . . . .                                                                            | 138   |
| 29. Our Lord Jesus Christ . . . . .                                                  | 66   | LIST: <i>Eminent Catholics</i> . . . . .                                                                  | 140   |
| 30. The Incarnation . . . . .                                                        | 68   | 66. Services of the Church to the State<br>CHART: <i>Popes of the Catholic</i><br><i>Church</i> . . . . . | 142   |
| 31. The Nativity . . . . .                                                           | 70   | 67. Authority of the Church . . . . .                                                                     | 143   |
| 32. The Hidden Life of Jesus Christ . . . . .                                        | 72   | 68. Infallibility of the Church . . . . .                                                                 | 144   |
| 33. The Public Life of Jesus Christ . . . . .                                        | 74   | 69. Sphere of Infallibility . . . . .                                                                     | 146   |
| 34. The Passion . . . . .                                                            | 76   | 70. Indefectibility of the Church . . . . .                                                               | 148   |
| 35. Calvary . . . . .                                                                | 78   |                                                                                                           |       |
| 36. The Resurrection . . . . .                                                       | 80   |                                                                                                           |       |
| 37. The Ascension . . . . .                                                          | 82   |                                                                                                           |       |
| 38. The Holy Ghost . . . . .                                                         | 84   |                                                                                                           |       |
| 39. Sanctifying Grace . . . . .                                                      | 86   |                                                                                                           |       |
| 40. Actual Grace . . . . .                                                           | 88   |                                                                                                           |       |
| 41. The Theological Virtues . . . . .                                                | 90   |                                                                                                           |       |
| 42. Gifts and Fruits of the Holy Ghost . . . . .                                     | 92   |                                                                                                           |       |
| 43. Moral Virtues . . . . .                                                          | 94   |                                                                                                           |       |
| 44. Humility, Liberality, Chastity . . . . .                                         | 96   |                                                                                                           |       |

## CONTENTS

| LESSON NO.                                   | PAGE | LESSON NO.                   | PAGE |
|----------------------------------------------|------|------------------------------|------|
| 71. Salvation and the Catholic Church        | 150  | 76. The Forgiveness of Sins  | 160  |
| CHART: <i>The Voice of History</i> . . . . . | 152  | 77. Death                    | 162  |
| 72. Schism and Heresy                        | 152  | 78. Particular Judgment      | 164  |
| 73. Protestant Churches                      | 154  | 79. Existence of Purgatory   | 166  |
| LIST: <i>The Church for Everyman</i>         | 155  | 80. Souls in Purgatory       | 168  |
| 74a Ecumenism                                | 156  | 81. Resurrection of the Body | 170  |
| 74b The Gates of Hell                        | 157  | 82. General Judgment         | 172  |
| 75. The Mystical Body of Christ,             |      | 83. The Torments of Hell     | 174  |
| Communion of Saints                          | 158  | 84. Life Everlasting: Heaven | 176  |

### PART TWO: WHAT TO DO

|                                     |     |                                                 |     |
|-------------------------------------|-----|-------------------------------------------------|-----|
| 85. God's Law; Conscience           | 180 | 109. Bad Example and Scandal                    | 228 |
| 86. The Great Commandments          | 182 | CHART: <i>Forms of The Cross</i> . . . . .      | 229 |
| 87. Love of Ourselves               | 184 | 110. The Sixth and Ninth                        |     |
| 88. Love of Our Neighbor            | 186 | Commandments                                    | 230 |
| 89. Our Enemies and Our Friends     | 188 | 111. Sinful Desires Against Chastity            | 232 |
| 90. Works of Mercy                  | 190 | 112. The Seventh and Tenth                      |     |
| 91. Obligation of Good Works        | 192 | Commandments                                    | 234 |
| 92. The Commandments of God         | 194 | 113. Reparation of Damage to Property           | 236 |
| 93. The First Commandment           | 196 | 114. Distribution of Property                   | 238 |
| 94. Veneration of Saints            | 198 | 115. Social Justice                             | 240 |
| 95. Relics and Images               | 200 | 116a. Peace on Earth                            | 242 |
| 96. Sins Against Faith              | 202 | 116b. Communism                                 | 244 |
| 97. Religion and Superstition       | 204 | 117. The Eighth Commandment                     | 246 |
| 98. Sins Against Hope and Charity   | 206 | 118. Sins Against Truth                         | 248 |
| 99. The Second Commandment          | 208 | 119. The Commandments of the                    |     |
| 100. Oaths and Vows                 | 210 | Church                                          | 250 |
| CHART: <i>Moveable and Fixed</i>    |     | 120. First Commandment of the                   |     |
| <i>Holidays</i>                     | 212 | Church                                          | 252 |
| 101. The Third Commandment          | 212 | CHART: <i>The Ecclesiastical Year</i> . . . . . | 254 |
| 102. Unnecessary Servile Work       | 214 | 121. The Ecclesiastical Year                    | 254 |
| 103. The Fourth Commandment         | 216 | 122. Liturgical Worship                         | 256 |
| 104. Duties of Parents              | 218 | 123. Second Commandment of the                  |     |
| 105. Duties of Other Superiors      | 220 | Church                                          | 258 |
| 106. Civic Duties                   | 222 | 124. 3rd and 4th Commandments of                |     |
| 107. The Fifth Commandment          | 224 | the Church                                      | 260 |
| 108. Caring for Our Health and Life | 226 | 125. 5th Commandment of the Church              | 262 |

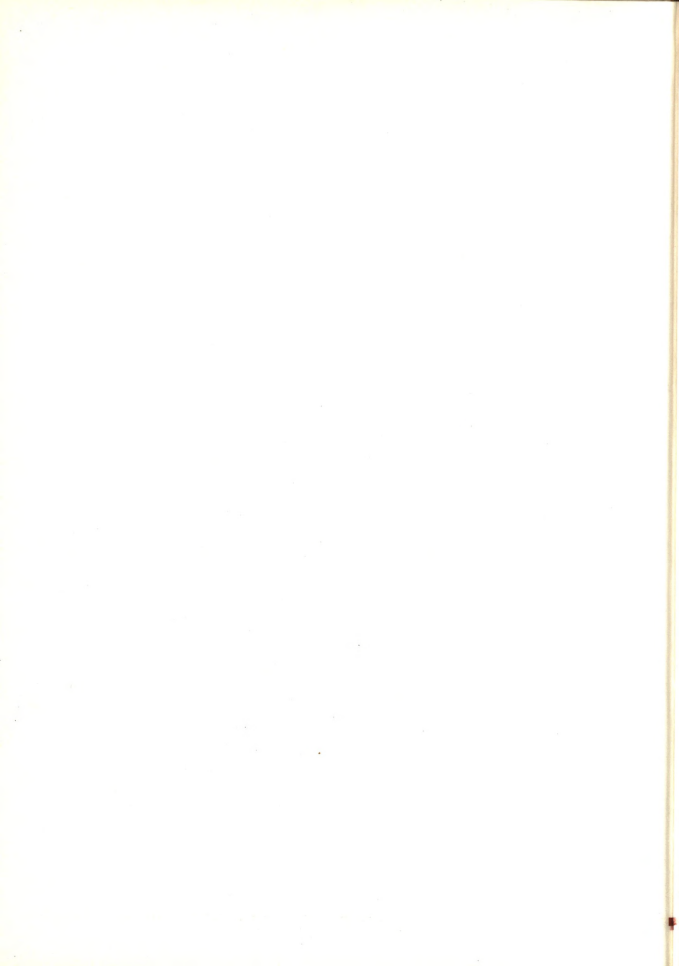
### PART THREE: MEANS OF GRACE

|                                          |     |                                      |     |
|------------------------------------------|-----|--------------------------------------|-----|
| 126. The Seven Sacraments                | 266 | 131. The Sacrament of the Holy       |     |
| 127. The Sacrament of Baptism            | 268 | Eucharist                            | 276 |
| 128. Form, Matter, and Ministers of      |     | 132. The Real Presence               | 278 |
| Baptism                                  | 270 | 133. Nature and History of Sacrifice | 280 |
| CHART: <i>Matter, Form, and Minister</i> |     | 134. The New Sacrifice               | 284 |
| <i>of each Sacrament</i> . . . . .       | 270 | 135. The Mass and Calvary            | 286 |
| 129. Ceremonies and Sponsors in          |     | 136. Ends and Fruits of the Mass     | 288 |
| Baptism                                  | 272 | 137. Value of the Mass; Offerings    | 290 |
| 130. The Sacrament of Confirmation       | 274 | 138. The Altar                       | 292 |

## CONTENTS

| LESSON NO.                                      | PAGE  | LESSON NO.                                     | PAGE |
|-------------------------------------------------|-------|------------------------------------------------|------|
| 139. Sacred Vessels and Altar Linens . . .      | 294   | 169. Church Laws on Marriage . . . . .         | 360  |
| 140. Vestments . . . . .                        | 296   | CHART: <i>Table of Relationships</i> . . .     | 362  |
| 141. Liturgical Colors . . . . .                | 298   | 170. Impediments to Matrimony . . . . .        | 362  |
| CHART: <i>Liturgical Colors</i> . . . . .       | 299-1 | 171. Dispensations from Matrimonial            |      |
| 141bis. Vestments and other Liturgical          |       | Impediments . . . . .                          | 364  |
| Appurtenances of the                            |       | 172. Courtship and Engagement . . . . .        | 366  |
| Byzantine Rite . . . . .                        | 299-3 | 173. Preparations for Marriage . . . . .       | 368  |
| 142. Manner of Assisting at Mass . . . . .      | 300   | 174. The Rite for the Sacrament                |      |
| 143. The Holy Sacrifice of the Mass . . . . .   | 302   | of Matrimony . . . . .                         | 370  |
| 144. Holy Communion . . . . .                   | 310   | 175. Christian Perfection . . . . .            | 372  |
| 145. Dispositions for Holy Communion . . . . .  | 312   | 176. General Means of Perfection . . . . .     | 374  |
| 146. Graces from the Holy Eucharist . . . . .   | 314   | 177. The Evangelical Counsels . . . . .        | 376  |
| 147. The Sacrament of Penance . . . . .         | 316   | 178. The Religious State . . . . .             | 378  |
| 148. Examination of Conscience . . . . .        | 318   | 179. Religious Communities . . . . .           | 380  |
| 149. Sorrow for Sin . . . . .                   | 320   | 180. Sacramentals . . . . .                    | 382  |
| 150. Perfect and Imperfect Contrition . . . . . | 322   | 181. Use and Value of Sacramentals . . . . .   | 384  |
| 151. Purpose of Amendment . . . . .             | 324   | 182. Blessed Objects of Devotion . . . . .     | 386  |
| 152. Sacramental Confession . . . . .           | 326   | 183. Objects and Qualities of Prayer . . . . . | 388  |
| 153. How to Make a Good Confession . . . . .    | 328   | 184. For Whom, When, and Where                 |      |
| 154. Satisfaction for Sin . . . . .             | 330   | to Pray . . . . .                              | 390  |
| 155. The Seal of Confession . . . . .           | 332   | 185. The Sign of the Cross . . . . .           | 392  |
| 156. Indulgences . . . . .                      | 334   | 186. The "Our Father" . . . . .                | 394  |
| 157. Grant of Indulgences . . . . .             | 336   | 187. Prayers to Mary . . . . .                 | 396  |
| 158. Indulged Prayers and Objects . . . . .     | 338   | 188. The Rosary . . . . .                      | 398  |
| 159. The Sacrament of Anointing of              |       | 189. Religious Practices . . . . .             | 400  |
| the Sick . . . . .                              | 340   | 190. Practices of Devotion . . . . .           | 402  |
| 160. The Last Sacraments . . . . .              | 342   | 191. Processions and Pilgrimages . . . . .     | 404  |
| 161. Christian Burial . . . . .                 | 344   | 192. Religious Associations . . . . .          | 406  |
| 162. The Sacrament of Holy Orders . . . . .     | 346   | 193. Propagation of the Faith . . . . .        | 408  |
| 163. Major and Minor Orders . . . . .           | 348   | 194. Church Symbolism . . . . .                | 410  |
| 164. Powers and Duties of Priests . . . . .     | 350   | 195. Why I Am a Catholic . . . . .             | 412  |
| 165. Dignity of Priesthood . . . . .            | 352   | Appendix:                                      |      |
| 166. The Sacrament of Matrimony . . . . .       | 354   | The Church Year . . . . .                      | 414  |
| 167. Duties of Married Life . . . . .           | 356   | The Most Important Prayers . . . . .           | 418  |
| 168. Divorce . . . . .                          | 358   | Alphabetical Index . . . . .                   | 422  |







**PART**

**I**

**WHAT TO BELIEVE:**

**THE APOSTLES' CREED**



In creating us, God gave us the power and right to choose which path we should follow in life: either the path of obedience, or the path of disobedience to His commandments. The first seems wearisome and full of thorns, but reward comes in the end: happiness with God. The second seems full of pleasures and roses, but punishment awaits the

traveler at the end: eternal damnation in hell.

Each must choose for himself. We may find the choice a hard struggle. We shall be strengthened in the choice of the difficult path if we remember that we belong to God, that He loves us, that He will help us and is waiting for us at the end of the road — of obedience.

## 1. Religion and the End of Man

### What is THE DESTINY OF MAN?

Man's high destiny is *to go to God*, because *man comes from God*, and *belongs entirely to God*.

1. *Our reason* tells us that *Someone made us*. That Someone is *God*.

"For all men were by nature foolish who were in ignorance of God, and who from the good things seen *did not succeed in knowing him* who is, and from studying the works did not discern the artisan" (Wis. 13:1). "For since the creation of the world his (God's) *invisible attributes are clearly seen*—his everlasting power also and divinity—being understood through the things that are made" (Rom. 1:20).

2. *Our reason also tells us* that God must have made us *for some purpose*. God made man to *know Him*, to *love Him*, and to *serve Him* in this world, and to *be happy*

*forever with Him* in the next. God made us for Himself. *The end of man*, as of all creation, is *the glory of God*; to manifest the divine perfections, to proclaim the goodness, majesty, and power of God.

"*The Lord has made everything for his own ends* (Prov. 16:4). Whether he wishes to or not, *man must manifest God's perfections*, dominion, and glory.

3. *Through glorifying God*, man is *destined* to share His everlasting happiness in heaven. *Man was created* chiefly for the life beyond the grave; this present one is merely a preparation for the eternal life.

*In this life we are exiles*, wanderers, pilgrims. Heaven, the Home of God, is our true country, our true Home. "*For here we have no permanent city*, but we seek for the city that is to come" (Heb. 13:14).

4. *We belong to God.* Since we are His creatures, we have certain *duties towards God* which we must fulfill. *Religion teaches* us what *these duties* are.

### What is RELIGION?

Religion is *the virtue by which we give to God the honor and service due to Him alone* as our Creator, Master, and Supreme Lord.

*It is by religion* that we know, love, and serve God as He commands us to know, love and serve Him. It is *by religion*, then, that *we fulfill the end for which we were made*, and so save our soul.

### To PRACTICE RELIGION, we must:

1. *Believe* all the truths revealed by God.

*In religion we learn about God and His perfections.* We learn what is right and what is wrong. We learn about the future that He has prepared for us.

2. *Carry out* in our lives what we learn about the duties we owe to God, about *His commandments and wishes. Mere knowledge of God is not religion*, and will avail us nothing. *The devil has a perfect knowledge of God, but he has no religion.* Religion is not a matter of feeling; it is *a matter of will and of action.* It is *service of God.*

*Our Lord says:* "Blessed are they who hear the word of God and *keep it*" (Luke 11:28).

### How can we prove that ALL MEN are OBLIGED to PRACTICE religion?

We can prove that *all men are obliged to practice religion*, because *all men are entirely dependent on God*, and must recognize that dependence by honoring Him and praying to Him.

*God gives us no choice in the matter.* It is by religion that we fulfill the purpose for which we were created. By *believing* what God has revealed, we *know* God. By *knowing* God, we cannot help but *love* Him. By practicing what we learn and *obeying* God's commands, we *serve* Him. "*He who has my commandments and keeps them, he it is who loves me*" (John 14:21).

Many people spend their lives in a vain pursuit of riches, honors, and pleasures. But these never satisfy the heart of man even on earth. Besides, they have to be *left behind* when the hour of death comes.

### From whom do we learn to KNOW, LOVE, and SERVE GOD?

We learn to know, love, and serve God *from Jesus Christ, the Son of God*, Who teaches us through His Church.

1. *The study in which Jesus Christ teaches us about God* and how to know, love, and serve Him, is the study of Religion. *It is the most important study anyone can undertake.* The *neglect* of this study is the *root cause of crime* in the world at present, because God is the foundation of the moral order.

*Our salvation is much more important* than a knowledge of physics, poetry, or history. All our science and knowledge, with our wealth and honors, will be profitless if we do not save our soul. "*What does it profit a man, if he gain the whole world, but suffer the loss of his own soul?*" (Matt. 16:26).

2. *To study religion we need to listen to a good teacher.* The deacon Philip asked the Ethiopian reading Holy Scripture, "Do you then understand what you are reading?" But he said, "*Why, how can I unless someone shows me?*" (Acts 8:31).

### Who are those that ADVOCATE NO STUDY OF RELIGION?

Those that advocate no study of religion are generally termed *free thinkers, agnostics, skeptics, and rationalists.*

1. *These thinkers claim* that all problems can be solved by the use of the *intellect alone*, without necessity of any dogma or authority.

"*Freedom of thought*" has a pleasant sound, but it is against reason; by it the mind is fettered by error. We submit our minds freely to natural and scientific truth; that is true freedom. *If there is no freedom of thought in mathematics, why in religion?*

2. "*Freedom of thought*" is evidently a *contradiction; we are not free to think what is not the truth.* There are fundamental laws that bind the intellect.

For instance, *are we free to believe* that the sun revolves around the earth, even if it appears to do so?

3. *The intelligent man*, in order to attain the kind of freedom humanly possible, should find out to which authority he must submit; he must discover which is the *Law*. And this is why *the rational man studies Religion, to find out this fundamental Law.*



The Apostles, before they parted, gathered together in Jerusalem in the year 50 or 51 in what is called the first Council of the Church.

The Apostles' Creed is not so called because formulated by the Apostles, but because it contains a summary of the principal truths taught by them.

## 2. The Apostles' Creed

**WHERE do we find the CHIEF TRUTHS TAUGHT by Jesus Christ through His Church?**

We find the chief truths taught by Jesus Christ through the Catholic Church *in the Apostles' Creed*.

1. *A creed is a summary or statement of what one believes.* "Creed" comes from the Latin *credo*, which means *I believe*; that is, *I accept* or hold true *something on the word of another*.

*Creeds* were also used in the *Old Testament*. They were recited at the liturgical celebrations which renewed, ritually, what God had done for His people. The creed was the *recitation of God's saving acts* (Deut. 26:1-11). "*I believe*," with relation to the Apostles' Creed means that *I firmly assent to everything contained in it. I believe it exactly as if I had seen those truths with my own eyes.* I

believe it on the *authority or word of God*, Who cannot deceive or be deceived.

2. *The Apostles' Creed* is so called because it has come down to us from ancient times, and contains a *summary of the principal truths taught by the Apostles*.

3. Originally, the *Apostles' Creed* was slightly shorter; a few clauses were added by the Church later, in order to counteract various heresies. These additions, however, are *not new doctrines, but a clarification of what the Creed already contained*.

Thus the words "Creator of heaven and earth" were added to counteract the Manichean heresy that the world was created by the principle of evil; and the word "Catholic" was added, to distinguish the True Church from churches springing up around it. As our Lord said, "And you also bear witness, because from the beginning you are with me" (John 15:27).



4. *There are several other creeds* used by the Church, in substance identical with the Apostles' Creed.

The *Nicene Creed*, which is said in the Mass, was mainly drawn up at the Council of Nicea, in the year 325. The *Athanasian Creed* is said by priests in the Divine Office on the feast of the Blessed Trinity.

#### Into HOW MANY ARTICLES may the Apostles' Creed BE DIVIDED?

The Apostles' Creed may be divided into **TWELVE ARTICLES**.

All the articles are absolutely *necessary* to faith; if even one article is omitted or changed, faith would be destroyed.

*It is symbolical* to divide the Apostles' Creed into twelve articles, because the Apostles numbered twelve; thus we are reminded that *the Creed* is a summary of what the Apostles of our Lord taught.

#### APOSTLES' CREED ARTICLES:

(1) I believe in God, the Father Almighty, Creator of heaven and earth;

(2) And in Jesus Christ, His only Son, Our Lord;

(3) Who was conceived by the Holy Spirit, born of the Virgin Mary;

(4) Suffered under Pontius Pilate, was crucified, died, and was buried.

(5) He descended into hell; the third day He arose again from the dead;

(6) He ascended into Heaven, sitteth at the right hand of God, the Father Almighty;

(7) From thence He shall come to judge the living and the dead.

(8) I believe in the Holy Spirit;

(9) The Holy Catholic Church; the communion of saints;

(10) The forgiveness of sins;

(11) The resurrection of the body;

(12) And life everlasting. Amen.

The twelve articles of the Apostles' Creed contain the mystery of the Blessed Trinity, one God in three distinct Divine Persons,—Father, Son, and Holy Spirit,—with the particular operations attributed to each Person. *The Creed contains three distinct parts*. The *first* part treats of God the Father and creation. The *second* part treats of God the Son and our redemption. And the *third* part treats of God the Holy Spirit and our sanctification. *Notice how the Christian creed recalls the saving acts of Jesus Christ just as the Israelite creed of*

the Old Testament recalled *what God had done* for Israel.

#### WHAT ACT OF RELIGION do we make when we say the Apostles' Creed?

When we say the Apostles' Creed we make *an act of faith*.

1. *Christian faith is a supernatural gift of God* which enables us to *believe* firmly whatever God has revealed, on the testimony of His word. By it we believe in the truth of many things which we cannot fully grasp with our *understanding*.

For example, we believe in God, although we cannot see Him. We believe in the Trinity, although it is beyond our understanding. "*Without faith it is impossible to please God*" (Heb. 11:6).

2. Faith does not require us to *believe in anything contrary to reason*. When we believe what we cannot perceive or understand, we act according to reason, which tells us that God cannot err, lie, or deceive us. *We therefore put our trust in God's word*.

In many *natural things* we often believe what we do not see, as sound waves and atoms, on the testimony of scientists who have studied them. Thus we act *within reason*; but how much more reasonable it is to believe the word of God!

3. *A great reward in heaven awaits those who suffer persecution or die for the faith* or some Christian virtue. We know that very *many martyrs have died for the Catholic faith*; their number is known to God alone.

*All the Apostles suffered persecution*, and all except St. John suffered death by martyrdom, for their faith. St. John the Baptist was beheaded because he censured Herod for violating the law of marriage. St. John Nepomucene was put to death because he refused to violate the seal of confession. "*Therefore, everyone who acknowledges me before men, I also will acknowledge him before my Father in heaven*" (Matt. 10:32).

4. *Neglect of the study of the truths of our religion* is frequently the cause of lukewarmness, a bad life, and final apostasy and impenitence. We should be zealous in studying the Christian doctrine, in the catechism and religion lessons, in sermons, missions, and retreats, in confraternities and sodalities. *God will not forgive ignorance if we voluntarily neglect the means He has granted to dissipate it*.



The first chapter of the Book of Genesis teaches us that God created the world and everything in it. The work of creation is divided into six days, with one day of rest, to teach us that we also must work six days and rest on the seventh day.

The tremendous power of God is shown by the

fact that he has only to express His will in order to achieve results. "God said, 'Let there be light, and there was light.'" All things came ultimately from God. Therefore all things show His power and glory. "The heavens declare the glory of God, and the firmament proclaims his handiwork" (Ps. 18:2).

### 3. God the Supreme Being

(First Article of the Apostles' Creed.)

#### WHO is GOD?

God is *the Supreme Being, infinitely perfect, Who made all things, and keeps them in existence.*

1. *God made everything* — men, beasts, plants, planets, stars, everything. Not only that; *God keeps everything* in existence. Were He to take away His hand from what He created, everything would disappear into nothingness quicker than thought. *Without a cause, there could be no effects.* Without God, could there be anything at all?

"It is he who gives to all men life and breath and all things" (Acts 17:25). "In him were created all things" (Col. 1:16).

2. *The traditions of all nations and races support the idea of the existence of God.* All nations and peoples have an *inner conviction* of God's existence; their intellect supports their instinctive trust.

*Even among the wildest, most remote, and most degraded pagans* there is invariably found the *worship of some deity* recognized as supreme, on whom man depends. *There are savage peoples without ruler, laws, or even settlements, but never without some god* that they worship with prayer and sacrifice.

### What do we mean when we say that GOD is the SUPREME BEING?

When we say that *God* is the *Supreme Being*, we mean that *He is above all creatures, the self-existing and infinitely perfect Spirit*. "I am the first and I am the last, and besides me there is no god" (Is. 44:6).

#### WHAT is a SPIRIT?

A *spirit* is a being that has understanding and free will, but no body, and will never die.

1. *God* is a *pure spirit*. As *God* has no body, *when we speak of His eyes* and *His hands* we *only speak in a figurative manner*, in order to make ourselves more understandable according to our human way of speaking.

*Our Lord* said to the Samaritan woman at the well: "*God is spirit; and they who worship Him must worship in spirit and in truth*" (John 4:24). Yet *God* has often taken on visible forms, in order to be seen by men. Thus he showed Himself in the form of a dove at the baptism of *Jesus*, and in the form of tongues of fire on Pentecost. *God* is neither a dove nor tongues of fire; He merely assumed those forms in order to be seen by mortal eyes.

2. *Angels and devils are pure spirits*. *Men* are only partly spiritual, because they have a body. *Man's soul is a spirit*, absolutely independent of matter, and by creatures indestructible.

As *spirits*, *God* and *man* have this in common, though in different degrees: *both have understanding, intellect, and free will*. By his free will *man* can even defy his Creator, *God*.

### What do we mean when we say that GOD is SELF-EXISTING?

When we say that *God* is *self-existing* we mean that *He does not owe His existence to any other being*.

1. *God* made us, but *who* made *God*? *God* said to *Moses*, "I am who am" (Exod. 3:14). *He exists of Himself*, deriving His Being from no other. *God is the First Cause*.

All other beings and things owe their existence to *God*. In comparison to *Him*, we are nothing.

2. *Man* can never have a complete knowledge of *God*. *Man is finite* and cannot fully understand the infinite. A cup can contain

the immensity of the ocean more easily than *man* can fully understand the Infinite *God*.

We know *God* only partly, from the order, harmony, and existence of things, from our conscience, and from *God's* revelations to *man*.

### What do we mean when we say that GOD is INFINITELY PERFECT?

When we say that *God* is infinitely perfect, we mean that *He has all perfections without limit*.

*God is immense and eternal*, "an ocean without shore or bottom," the unchangeable Being that only Himself can fully understand: "His greatness is unsearchable" (Ps. 144:3).

1. *God is so great* and wonderful that *He needs nothing to make Him greater* or more wonderful. He possesses *all perfections*, countless, innumerable, illimitable, boundless, the cause of perfection in all. *God cannot be better, more holy, or more perfect than He already is*.

2. *So perfect is God* that He is infinitely *incomprehensible*, incapable of being completely understood. *Reason* can *verify* the revelation that *God* made of Himself. But when we make our reason or our emotions the final authority, we make ourselves our own god, and shut the road to the supernatural, the Infinite.

3. *The Creator is above all the created*, though something of *Him*, some *likeness* of His Being, may be found in every creature. But even were all creatures, from the most glorious seraphim to the lowliest of moss, to combine their powers and perfections, theirs would be a faint shadow of *God's* all-encompassing supremacy.

### What are SOME of the PERFECTIONS of GOD?

Some of the perfections of *God* are: *God is* a) *eternal*, b) *all-good*, c) *all-knowing*, d) *all-present*, and e) *almighty*.

*God's* perfections do not exist separately in *Him*, but are one and identical with Himself. They are only various manifestations of His one nature and perfection. In *God*, for example, His goodness is one with His wisdom and power. His perfections, besides being one and the same in *Him*, are also identical with *Him*: that is, *God Himself* is infinity, wisdom, goodness, power.



*God is eternal: He has no beginning and no end. Before there ever was anything, there was God. He always was, is, and ever will be.*

*With God there is no time: everything is present. We cannot imagine eternity, but we can understand what it is to be without beginning or end.*

## 4. The Perfections of God

### GOD IS ETERNAL

God *always was* and *always will be*, and *always remains the same*.

1. *God had no beginning*; there never was a time when there was no God. *God can never cease to exist*; He will have no end. He will always be living, immortal.

*There is no time with God*; with Him there is neither past nor future; everything is present. "One day with the Lord is as a thousand years, and a thousand years as one day" (2 Pet. 3:8). "Before the mountains were begotten and the earth and the world were brought forth, from everlasting to everlasting you are God" (Ps. 89:2). "*I am the Alpha and the Omega, the beginning and the end*" (Apoc. 1:8).

2. *God will always remain the same. As He was* in the beginning, *He is now*, and *He ever shall be*.

*God cannot change*. The God that is God now is the same God that has ever been, the same God that will ever be, from and throughout all eternity, the "*Father of Lights, with whom there is no change, nor shadow of alteration*" (Jas. 1:17).

### GOD IS ALL-GOOD

*God is infinitely lovable* in Himself, and from His *fatherly love every good* comes to us.

1. *God is Himself love. Love is part of His nature*. Compared to God's infinite goodness, the goodness of man is nothing, only the shadow of a shadow.

Men, creatures of God, are good because God made them to His image and likeness. "Taste and see how good the LORD is" (Ps. 33:9).

2. *Out of His goodness, God created angels and men*, although He had no need of them. *God loves His creatures far more than a mother loves the children she has borne.*

*God gives us* the beautiful world to live in. He takes care of our body and soul. *He shows benefits and graces on us day after day. He prepares for us a place in heaven. Above all, He sent His Son down to earth to die for us.*

### GOD IS ALL-KNOWING

*God knows all things*, past, present, and future, even *our most secret thoughts*, words, and actions.

1. *God is all-knowing.* Before His eyes *all secrets*, even the most hidden, are clear, even secrets that will not be thought of by man until the end of the world.

*God knows us for what we are:* we cannot hide anything from Almighty God. *"All things are naked and open to the eyes of him to whom we have to give account"* (Heb. 4:13).

2. *God, all-knowing*, will one day make everything *known* to everybody, disclosing our entire lives for all to read and know.

*If we think of this power of God to see and know all things, and His promise to make everything manifest on the last day, we can more easily resist temptations to sin.* "For there is nothing hidden that will not be made manifest; nor anything concealed that will not be known" (Luke 8:17).

### GOD IS ALL-PRESENT

*God is everywhere.*

1. *God is all-present*, because there is nothing that can have existence *apart* from Him. All creation exists in Him as thought exists in the mind. *There is no place where God is not.*

"Do I not fill heaven and earth?" saith the Lord" (Jer. 23:24). *"In Him we live and move and have our being"* (Acts 17:28). However, we must not make the mistake of thinking that God, in Whom everything exists, is limited by this everything. *He has no limits, and exists outside as well as in all creation.*

2. *God is all-present*, present *everywhere, at the same time.* He is not like man, that cannot be in two places at the same time. *God is wholly everywhere at the same time.*

*The presence of God should be an incentive for us to do everything to please Him.* As we are careful never to do anything wrong in the presence of our mother, how much more careful should we be in the presence of God! *"Can a man hide in secret without my seeing him? says the LORD"* (Jer. 23:24).

3. Although God is everywhere, *we do not see Him, because He is a spirit*, and cannot be seen with our eyes.

*Similarly, we cannot see our own soul or that of another. "God is spirit, and they who worship him must worship in spirit and in truth"* (John 4:24).

### GOD IS ALMIGHTY

*God can do all things.*

1. *God can do anything*, by a mere act of His will. *Nothing is impossible to God.*

*"Things that are impossible with men are possible with God"* (Luke 18:27). *The only thing God cannot do is to make a contradiction:* He cannot will wrong, because *wrong is a contradiction of His goodness.*

2. *God's omnipotence or power is known to us especially by the magnificence of creation*, and by His miracles.

Yet God created all the immensity of the heavens with nothing except His word. *"Let there be light, and there was light"* (Gen. 1:3). In the same way Our Lord worked many of His miracles. *"Great is the Lord...his greatness is unsearchable"* (Ps. 144:3)—*Read Matt. 8:23-27.*

### GOD IS ALL-WISE

*The more we learn of the wonders of the universe, the more we are amazed by the infinite wisdom of God*, by His almighty power.

*His knowledge is infinite.* He knows how to direct all things to the highest ends, and by the most fitting means.

### GOD IS HOLY and ALL-JUST

*God is infinitely holy in Himself. He loves good and hates evil.* Therefore He is also *all-just.* He will punish the wicked and reward the good. *"Be holy, for I, the Lord, your God, am holy"* (Lev. 19:2).

*Partial justice* is done in this life, for often the good are happy, and the wicked are tormented by their conscience. *But complete justice will not be accomplished till the next-life.*

### GOD IS INFINITELY MERCIFUL

*He gives sinners time for repentance.* He receives us back with joy when we repent. But merciful as He is, we must not presume on His mercy, for *"God will not be mocked."* *"Merciful and gracious is the LORD, slow to anger and abounding in kindness"* (Ps. 102:8). "He is long-suffering, not wishing that any should perish, but that all should turn to repentance" (2 Pet. 3:9).



Many people make themselves miserable worrying over the future. They should have more trust in Divine Providence. Let them do the best they can, and leave the rest to God, Who cares for them. Our Lord said, "Look at the birds of the air: they do not sow, or reap, or gather into barns; yet your heavenly Father feeds them. Are not you of

much more value than they? . . . Therefore do not be anxious, saying, 'What shall we eat?' or, 'What shall we drink?' or, 'What are we to put on?' for your Father knows that you need all these things. But seek first the kingdom of God and His justice, and all these things shall be given you besides" (Matt. 6:26-33).

## 5. Divine Providence

### DOES GOD SEE US?

God sees us, *and watches* over us *with loving care*.

1. *God preserves and governs the world.* If He were to take away for one instant His sustaining power, *the whole creation would at once fall back into nothingness.*

*It is as if He held us in His hand.* If He withdrew it for a moment, we would be nothing. It would be like the light which vanishes as soon as the current is cut off.

2. *Nothing happens without the will or permission of God. Our Lord tells us that not one sparrow falls to the ground without the will of our Heavenly Father, and that the very hairs of our head are numbered.*

*God is to the world and men as the engine is to a train, as the pilot is to a ship. He guides the whole universe and all creatures.* He guides the nations.

### What is God's loving care for us called?

God's loving care for us is called *Divine Providence*, His plan for guiding creatures to their proper end.

1. *Divine Providence* is good, constant, and just. It *watches over even the humblest and most despised creatures on earth.*

*Of the paternal tenderness of God,* Holy Scripture speaks thus: "Can a mother forget her infant, be without tenderness for the child of her womb? Even should she forget, *I will never forget you.* See, upon the palms of my hands I have written your name; your walls are ever before me" (Is. 49:15-16). "Cast all your anxiety upon him, because *he cares for you*" (1 Pet. 5:7).

2. *God has special care for those who are poor, despised, and forgotten by the world.* He has often shown forth His glory by means of the *humble*.

So *poor shepherds* were the first to receive news of the birth of the Saviour. So *poor fishermen* were His Apostles. So a *poor maiden* was His Mother.

**IF DIVINE PROVIDENCE IS GOOD, why do poverty, sickness, sufferings, and other physical evils exist?**

*Physical evils* are often the result of the weakness of creatures in body and mind.

Although we often do not understand God's arrangements, we must have faith and exclaim with the Apostle: "*How incomprehensible are God's judgments, and how unsearchable his ways!*" (Rom. 11:33).

1. *Physical evil* is partly a *punishment* for actual sin. It serves to *sanctify the good*, and helps them attain eternal salvation. *The greatest sufferers have often been the greatest saints.* God sends suffering to the just man in order to prove his love.

So holy *Job lost everything* he had, yet loved God more. So *Tobias became blind and poor*, and only proved his *love for God*.

2. *God never* sends anyone suffering beyond his strength. To gain merit, we must be *patient and resigned* under suffering. Let us imitate Our Lord in the Garden, whose prayer was, "*Father, not my will but thine, be done!*" Our Lord taught us to say, in the *Our Father*, "*Thy will be done on earth as it is in heaven.*"

*He who resigns himself joyfully* to the will of God, in sickness, death, poverty, persecution, and other misfortunes, obtains true peace of heart; he *will be blessed* even on this earth.

3. *God often* sends *physical evil* to sinners in order to bring them back into the right way. *It serves* as a *warning* to them.

Among those who were converted through bodily sickness, we may mention St. Francis of Assisi and St. Ignatius of Loyola.

4. *Sufferings* can be a boon, and should be *welcomed*. By *sufferings*, patiently accepted, the *punishment* due for sin is *diminished or cancelled*. The more we suffer in this world, the less we have to pay in the next life, in purgatory.

**IF Divine Providence IS JUST, why do the good often suffer misfortunes, and the wicked enjoy prosperity and honors?**

The *misfortunes and satisfactions* of the world are *not real and lasting*, and cannot gauge God's justice.

As St. Paul said, "*I am filled with comfort; I over-flow with joy in all our troubles!*" (2 Cor. 7:4).

1. *No sinner has true happiness*; his conscience will not give him inner peace. Riches, honor, and pleasures can never give peace to the spirit. On the other hand, *no lover of God has true misery*, for he possesses inner peace and a good conscience. *Real reward and punishment* begin only *after death*.

*On earth sinners* are rewarded for whatever good they do. Their good fortune lasts only for this life. *The just* are punished on earth for whatever sins they may have committed. Their reward is full in the other life.

3. *We must therefore resign ourselves* lovingly to the *will of God*. Thus we shall have peace of mind even in the midst of the greatest trials. *Sufferings should remind us* that this is not our true home, and that *we are citizens of heaven*.

"*I will rejoice* and be glad of your kindness, when you have seen my affliction and watched over me in *my distress!*" (Ps. 30:8).

## IS GOD RESPONSIBLE FOR SIN?

God is not responsible for sin; *sin is the result of man's wrong use of his free will*.

1. *God does not* will or *cause* sin; He forbids it and will punish the sinner. *He permits sin for His own reasons*, to sanctify the good, by trying them and giving them opportunities for more faithful obedience.

*God created man free to choose good or evil.* He wishes us to choose good, in order that we may merit heaven. But since we are free, we can, if we so wish, choose evil. *God is not responsible for our sins*.

2. *Even the evil that God permits* to happen, He turns to our good. He *draws good* out of evil.

*The wicked persecutions of the Church* make the Gospel better known and loved among the just. Thus the patriarch Joseph said to his brothers, "You intended evil against me, but God intended it for good" (Gen. 50:20). "*For those who love God, all things work together unto good!*" (Rom. 8:28).



Adam and Eve, our first parents, knew God in the Garden of Paradise. God spoke to the patriarchs and prophets, and gave them messages for the

rest of men. God gave the Commandments to Moses. Our Lord Jesus Christ, God Himself, came and taught about God.

## 6. Existence of God

**How do WE KNOW BY OUR NATURAL REASON that God exists?**

We know by our natural reason *that God exists*, because of:

1. *The existence* of the world.
2. *The order and harmony* of the whole universe.
3. *The testimony* of our conscience.

**THE EXISTENCE OF THE WORLD** proves the existence of God, because it could not have come into existence by itself.

1. *Everything in the world had a beginning.* Men, animals, plants, the earth, planets and stars—all had a beginning. *They could not have come into existence by themselves.* They must have been made by *Someone Who had no beginning.* Planets and men could no more have made themselves than a watch can make itself.

*The astronomer Kircher had a friend who denied the existence of God.* During a visit one day,

this friend saw a globe in the study of the astronomer.—“This is an interesting globe,” said he: “Who made it?”—“Why,” replied Kircher, “it just made itself!” The friend had a hearty laugh at the idea. Kircher asserted, “*It would be much easier for a little globe like that to make itself than for the immense globe of the earth to create itself.*”

2. *When we see footprints on the sand,* we conclude that someone has passed that way. *The universe is filled with the footprints of a Supreme Creator.*

*We find His imprint in the very mind of man,* in its deep aspiration to the Infinite. *If God does not exist,* man’s deepest striving tends to nothing, is absurd.

**THE ORDER AND HARMONY OF THE UNIVERSE** prove the existence of God because they lead us to infer the existence of a Supreme Architect and Preserver of surpassing skill.

1. *The heavenly bodies* go along their appointed courses age after age. *The seasons* succeed one another year by year. *There is*





From Adam and Eve down to the present, all men have acknowledged the existence of God. Even pagans and primitive peoples recognize a Supreme

Being, a god. They have sacrifices, and they worship some deity whom they recognize as superior and supernatural, an whom man depends.

*splendor, beauty, arrangement, and order everywhere.* The whole universe is governed and preserved by *immutable law*.

*If you plant an orange seed, you are certain an apple will not spring from it. Every morning you are sure the sun, when it rises, will appear in the east. At night you can go peacefully to sleep, assured that after your rest the day will come again.*

2. *To say that this universal order is the result of accident, or that the planets direct their own courses, is as foolish as to say that an automobile goes sensibly around the city streets running itself.*

"The heavens declare the glory of God, and the firmament proclaims His handiwork" (Ps. 18:2). *God is the Intelligent Cause.*

3. *Long ago* the pagan Cicero said: "*When we contemplate the heavens, we arrive at the conviction that they are all guided by a Being of surpassing skill.*" The great astronomer Newton often uncovered and bowed when God's name was uttered.

**How does the TESTIMONY OF OUR CONSCIENCE prove the existence of God?**

By our conscience *we can distinguish right from wrong.*

1. *Our conscience approves the right and condemns the wrong.* Thus within ourselves there is a *recognition of a Supreme Lawgiver* to Whom we are responsible, Who *will reward* the good we do, and *punish* the evil.

"*The fool says in his heart, 'There is no God'*" (Ps. 13:1).

2. *Those who persist in denying the existence of God* in spite of external and internal testimony *are atheists*—not rarely blinded by pride. To them can be applied the words of our Lord:

"*Seeing they do not see and hearing they do not hear, neither do they understand. . . . For the heart of this people has been hardened. . . . Lest at any time they see with their eyes, and hear with their ears, and understand with their mind, and be converted, and I heal them'*" (Matt. 13:13-15).



Divine Revelation comes down to us by two means: through Holy Scripture, written down under divine inspiration, and through Tradition, handed down orally from Apostolic times. We read the Bible with great respect, for it is the Word of God.

We treat Tradition with as great reverence, for God speaks through Tradition as well. It is wrong to believe the Bible alone without Tradition. That is like believing the Word of God written in the morning and denying it spoken in the afternoon.

## 7. Divine Revelation

Can we KNOW GOD in any OTHER WAY than by our natural reason?

Besides knowing God by our natural reason, we can also know Him from Supernatural Revelation.

1. God has often revealed Himself to men through means beyond the ordinary course of nature. This is supernatural, or **Divine Revelation**, as opposed to the natural revelation of Himself that God makes in the external world, and the revelation He makes through our natural reason and conscience.

Some revealed truths are beyond the power of the human understanding; we could never, by our own abilities, have known such truths if God had not revealed them. For instance, could we by ourselves have known about the Blessed Trinity, had God not revealed it?

2. The public revelation of truths to men by God began with Abraham and ended at the death of the Apostle St. John.

Private revelations have been made to holy persons, such as those of the Sacred Heart of Jesus to St. Margaret Mary, and those of Our Lady of Lourdes to St. Bernadette. But these private revelations are never proposed to the faithful as articles of faith. When the Church approves them, it merely states that there is nothing in them contrary to faith or morals.

Divine Revelation may be classified into pre-Christian and Christian revelation.

1. Pre-Christian revelation may be divided into:

- (a) *primitive revelation*, made to Adam and Eve; but this was not preserved; God had to reveal Himself again at the time of the
- (b) *patriarch revelation*, made to the patriarchs; and
- (c) *Mosaic revelation*, made to Moses and the prophets.

*The first man's intimate friendship with God was broken by sin.* The growing corruption of the world led to a general apostasy from God (Gen. 4:11). God, therefore, *had to intervene again* at the time of Abraham, in order that man might know Him better and love Him more. Through the patriarchs, Moses, the prophets and other men of the Old Testament God's revelation was gradually unfolded.

2. *Christian revelation* contains the truths revealed to us by Jesus Christ, either directly or through His Apostles.

*Our Lord commanded His Apostles to teach all these truths to the end of time. "Go, therefore, and make disciples of all nations."*

### Why should we BELIEVE in DIVINE REVELATION?

We should believe in Divine Revelation because God, Who is its Author, cannot deceive nor be deceived.

1. *No reasonable man can believe in any truth until he is sure it is revealed by God.* We know that God is the Author of Revelation because He has proved it by external acts, especially by miracles and prophecies.

*The writers who made Divine Revelation known worked under direct inspiration of the Holy Spirit, Who is, therefore its Author.*

2. *Miracles* are extraordinary works perceptible to the senses, that cannot be accomplished by the mere powers of nature. They are brought about by the action of a higher power.

The coming to life of a dead man is a miracle. So is the instantaneous cure of a man blind or paralytic from birth. *Our Lord and the Apostles worked many miracles.*

3. *Some extraordinary works* never before heard of or known but invented are not miracles. They are mere discoveries of previously unknown processes or combinations.

*An example is the radio.* And so were the first telegraph, telephone, wireless, phonograph, etc. All

of these are very wonderful. Even today people in general do not understand them fully. But they are not miracles, because they are produced by the forces of nature as harnessed through the ingenuity of man.

4. *Prophecies were God's word* delivered by specially chosen men. The prophets, therefore, were God's heralds, or spokesmen. They constantly directed the people's attention to the final fulfillment of God's plan for salvation in the fullness of time. They believed that this plan would be fulfilled through a special individual whom the Jews called the *Messiah*, or "the anointed one." Jesus Christ fulfilled these words of the prophets in a fullness of manner that they themselves could not have known.

### How has Divine Revelation COME DOWN TO US?

Divine Revelation has come down to us through Holy Scripture, written down under divine inspiration, and through Tradition, handed down orally from Apostolic times.

1. *From the time of Moses*, at different times, God inspired men to write down His revelations. These passed from generation to generation as sacred books.

*For pre-Christian revelation*, there were forty-five of these sacred books, composing the *Old Testament*. They were jealously guarded by the Israelites, the Chosen People, whom God Himself had chosen to keep His truths intact for the instruction of future generations.

2. Finally our Lord Jesus Christ, Son of God, came to earth to reveal Divine truths to men. After His death, His Apostles and disciples wrote about Him and His teachings.

There are twenty-seven of these books, composing the *New Testament*. With the forty-five books of the Old Testament they were scattered in different parts of the world, until the Church gathered them together into one Book, *Holy Scripture*, or the *Bible*.

3. *The deposit of faith which Jesus Christ entrusted to the Church* has been preserved for us in *Holy Scripture and Divine Tradition*, the latter containing the clear exposition of many truths, principally by the Fathers of the Church.

*Divine Revelation was completed at the death of the last of the Apostles.* Since that time no new revelation has been made for the instruction of the whole of mankind. Whenever the Church decides a point of faith, it does so according to *Scripture or Tradition. It simply finds out what has been revealed from the beginning.*

# The Books of the Holy Bible

## THE OLD TESTAMENT

|                                 | Abbreviation: |          |
|---------------------------------|---------------|----------|
| Genesis                         | Gen.          | or Gn    |
| Exodus                          | Ex.           | or Ex    |
| Leviticus                       | Lev.          | or Lv    |
| Numbers                         | Num.          | or Nm    |
| Deuteronomy                     | Deut.         | or Dt    |
| Josue                           | Jos.          | or Jos   |
| Judges                          | Jgs           |          |
| Ruth                            | Ru            |          |
| 1 Samuel (Kings)                | 1 Sm          |          |
| 2 Samuel (Kings)                | 2 Sm          |          |
| 3 Kings                         | 3 Kgs         |          |
| 4 Kings                         | 4 Kgs         |          |
| 1 Paralipomenon<br>(Chronicles) | 1 Par.        | or 1 Par |
| 2 Paralipomenon<br>(Chronicles) | 2 Par.        | or 2 Par |
| Ezra                            | 1 Ezz.        | or Ezz.  |
| Nehemia<br>(2 Ezra)             | 2 Ezz.        | or Neh.  |
| Tobia                           | Tob.          | or Tb    |
| Judith                          | Jdt           |          |
| Esther                          | Est           |          |
| Job                             | Jb            |          |
| Psalms                          | Ps.           | or Ps(s) |
| Proverbs                        | Prov.         | or Prv   |
| Ecclesiastes                    | Eccel.        | or Eccel |

|                            | Abbreviation: |         |
|----------------------------|---------------|---------|
| Canticle of                |               |         |
| Canticles                  | Cant.         | or Ct   |
| Wisdom                     | Wis.          | or Ws   |
| Sirach<br>(Ecclesiasticus) | Eccel.        | or Sir  |
| Isaia                      | Isa.          | or Is   |
| Jeremia                    | Jer.          | or Jer  |
| Lamentations               | Lam.          | or Lam  |
| Baruch                     | Bar.          | or Bar  |
| Ezechiel                   | Ezech.        | or Ez   |
| Daniel                     | Dan.          | or Dn   |
| Osee                       | Oss.          | or Os   |
| Joel                       | Jl            |         |
| Amos                       | Am            |         |
| Abdia                      | Abd.          | or Abd  |
| Jona                       | Jon           |         |
| Michea                     | Mich.         | or Mi   |
| Nabum                      | Nab.          | or Na   |
| Habacuc                    | Hab.          | or Hb   |
| Sophonia                   | Soph.         | or So   |
| Aggai                      | Agg.          | or Ag   |
| Zacharia                   | Zach.         | or Za   |
| Malachia                   | Mal.          | or Mal  |
| 1 Machabees                | 1 Mac.        | or 1 Mc |
| 2 Machabees                | 2 Mac.        | or 2 Mc |

## THE NEW TESTAMENT

|                      | Abbreviation: |           |
|----------------------|---------------|-----------|
| St. Matthew          | Matt.         | or Mt     |
| St. Mark             | Mark          | or Mk     |
| St. Luke             | Luke          | or Lk     |
| St. John             | John          | or Jn     |
| Acts of the Apostles | Acts          | or Ac     |
| Romans               | Rom.          | or Rom    |
| 1 Corinthians        | 1 Cor.        | or 1 Cor  |
| 2 Corinthians        | 2 Cor.        | or 2 Cor  |
| Galatians            | Gal.          | or Gal    |
| Ephesians            | Eph.          | or Eph    |
| Philippians          | Phil.         | or Phil   |
| Colossians           | Colos.        | or Col    |
| 1 Thessalonians      | 1 Thes.       | or 1 Thes |
| 2 Thessalonians      | 2 Thes.       | or 2 Thes |
| 1 Timothy            | 1 Tim.        | or 1 Tim  |
| 2 Timothy            | 2 Tim.        | or 2 Tim  |
| Titus                | Tit.          | or Ti     |
| Philemon             | Ph.           | or Phlm   |
| Hebrews              | Heb.          | or Heb    |
| St. James            | Jam.          | or Jas    |
| 1 St. Peter          | 1 Pet.        | or 1 Pt   |
| 2 St. Peter          | 2 Pet.        | or 2 Pt   |
| 1 St. John           | 1 John        | or 1 Jn   |
| 2 St. John           | 2 John        | or 2 Jn   |
| 3 St. John           | 3 John        | or 3 Jn   |
| St. Jude             | Jud.          | or Jude   |
| Apocalypse           | Apoc.         | or Ap     |

The Bible is the best Book in the world. It is the Word of God. It is better than any other book that has ever been written or ever will be written. Catholics are not only permitted, but urged, to read the Bible. They must read a version approved by the Catholic Church. Catholic Bibles have the neces-

sary explanations for the guidance of the faithful. To find a text in the Bible, as Matt. 16:26, turn to the Gospel of St. Matthew, Chapter 16, verse 26. To find the text, 2 Tim. 3:16, turn to St. Paul's Second Epistle to Timothy, Chapter 3, verse 16. All texts are found in the same manner.

## 8. Holy Scripture, or The Bible

What is HOLY SCRIPTURE, or the BIBLE?

*Holy Scripture is the story of God's revelation in history, written by men under the inspiration of the Holy Spirit, and contained in the Old and the New Testaments.*

1. The *seventy-two sacred books* which make up the Bible were *composed* by many different writers in *three languages: Hebrew, Aramaic, and Greek.* The period of composition covers about 1,300 years, *from Moses to St. John the Evangelist.*

"God, who at sundry times and in divers manners *spoke in times past to the fathers by the prophets,* last of all *in these days* has spoken to us *by His Son*" (Heb. 1:1).

2. The writers were *inspired by God.* By a supernatural influence God enlightened

their mind and moved their will to write all that He wished, and only that. *They acted as free instruments of God,* Who directed them and preserved them from error.

*The writers of Holy Scripture were, however, not passive instruments. Each writer brought his personality with him into what he wrote.* The writers were like skilled painters who paint from the same model. The products are similar and all correct, but with differences according to talents.

### Who is the AUTHOR OF THE BIBLE?

*The principal author of the Bible is God; the human beings who wrote it were His free rational instruments.*

- Since God is the chief author of the Bible, *there could not have been any mistakes in the original text.*
- The Bible is correctly called "the written word of God."*

- (c) The *human authors* of the Bible, though inspired, *retained their individual style and methods* of writing.
- (d) Since the Bible is *the Word of God*, it must be treated *with the greatest reverence*, this is why we take solemn oaths on the Bible.

**CAN the books of THE BIBLE be proved to BE RELIABLE historical records?—Yes.**

1. We must remember that *the Bible does not contain history* as we ordinarily think of it, as a disinterested presentation of facts. *It is religious history.* Everything that happens is seen *in its relation to God and God's redemption of man.* Therefore, many things which are more important for the political or cultural history of mankind are omitted by the Bible if they are not directly connected with the story of salvation. Also, the Bible frequently attributes directly to God, the first cause, what we would say happened through the natural, or secondary causes.

Basically, however, *the events described in the Bible are historically true.* Archaeology has shown that these events actually took place. It has shown that the inspired writers were eye-witnesses of these events or that they had reliable records on which to base their accounts.

2. *The Old Testament* was recognized by *Jesus Christ, approved by Him*, and often quoted by Him. Evidences from the New Testament prove that this was written by Christ's Apostles and disciples.

That the writers lived in the first century is shown by the vividness of *their knowledge about Jerusalem*, which was destroyed before the end of that century. *The earliest Christian writers testify to the reliability of the Gospels*; the consent of the churches of the time proves such reliability.

3. *The Gospels* have not been changed by the passage of centuries. *This can be proved from the oldest copies*, from ancient translations and quotations. The Gospels could not have been altered, because the fervor of the early Christians carefully guarded them.

When in the fourth century *St. Jerome* was ordered by Pope Damasus to gather all existing texts of the Bible and translate them into Latin, *there were some 35,000 ancient copies.* After thirty-four years of labor, he finished the translation, our Catholic Bible, called the *Latin Vulgate*, from which many *Catholic English versions* have been made.

### HOW IS the Bible DIVIDED?

The Bible is divided into TWO PARTS: the *Old Testament* and the *New Testament.*

1. The *Old Testament*, written before Christ, is generally divided into *forty-five books*:

(a) *Twenty-one historical books* relating to the earliest ages of the world, or to the history of the Jews, among which books are the five books of Moses and the four books of Kings;

(b) *Seven doctrinal books*, made up of maxims and prayers, among which are the Psalms and the Proverbs; and

(c) *Seventeen prophetic books*, among which are *Isaiah* and *Jeremiah.*

2. The *New Testament*, written after the Ascension of Christ, consists of *twenty-seven books*:

(a) *The four Gospels* according to *Sts. Matthew, Mark, Luke, and John*, containing the story of the "*good news*" of salvation;

(b) *The Acts of the Apostles*, by *St. Luke*, containing the history of the Apostles after the Ascension of Our Lord into heaven;

(c) *Twenty-one epistles* by *Sts. Paul, James, Peter, John, and Jude*; and

(d) *The Apocalypse* by *St. John.*  
The four *Gospels* and the *Acts* are mainly *historical.* The *Epistles* are *doctrinal.* The *Apocalypse* is *prophetical.*

### THE FOUR EVANGELISTS

1. *St. Matthew* was one of the twelve Apostles. Before he followed Our Lord, he was a tax-gatherer or publican, called *Levi.*

*Matthew's Gospel is placed first in the New Testament.* There is an ancient tradition that it was first written in Hebrew for the Jews of Palestine, and it was then translated into Greek. The Gospel shows that *the Old Testament was fulfilled in Jesus Christ* in a divine way, and that *He established the "Kingdom of Heaven"* on earth, i.e., the *Church.*

2. *St. Mark* was the disciple of *St. Peter*, and wrote according to what he heard from *St. Peter* himself.

The Gospel was written in Rome around the year 70 A.D. *His purpose* was to show that *Jesus of Nazareth*, who worked miracles and was crucified and rose from the dead, *is truly the Messiah and the Son of God.*

3. *St. Luke* was born of Greek parents at Antioch in Syria. He became a Christian while he was still young and later joined *St. Paul* in his missionary journeys.

Since he was a Gentile himself, i.e., not a Jew, *he wrote* for other Gentiles and wanted to *show that Jesus came to save everyone, Jew and Gentile alike.*

4. *St. John*, Christ's beloved disciple, wrote his Gospel towards the end of his life, to *testify that Jesus Christ is TRUE GOD.*



Before the 15th century when printing was invented, the Bible was reproduced by copying in longhand. We should be very grateful to the monks and nuns of ancient times who labored

lovingly, making manuscript copies of old documents that had come down from earliest times. Without this loving care, we would not have our Holy Bible today.

## 9. Divine Tradition

**What is THE SOURCE of our faith?**

*The one source of our faith is Jesus Christ. Everything that He said and did is the foundation of Christianity. He is the full revelation of His Father.*

**How have the truths of Jesus Christ been preserved for us?**

The truths of Jesus Christ have been preserved for us *in the Bible and in Tradition*. But these must not be considered as completely separate sources of revelation. They are very intimately connected. The Bible, and especially *the New Testament, con-*

*tains the Tradition of the early Church* about Jesus Christ. These truths were written down in order that man might have some inspired basis for knowing what to believe. "But these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name" (John 20:31).

**Is the Bible alone, then, sufficient for men?**

In the second Epistle of St. Peter we read: "In these epistles (i.e., of St. Paul) *there are certain things difficult to understand*, which the unlearned and the un-



Kindness of "PONTIFICIA FOTOGRAFIA Fellet," ROMA

#### THE HOLY SCRIPTURE AT THE II VATICAN ECUMENICAL COUNCIL

Every morning after Mass, and immediately before the bishops' discussion started, the procession and enthronization of the book of the Holy Gospels took place. Usually an archbishop would carry the book between two other prelates and two acolytes with lighted candles. While they moved from the entrance of the basilica to the altar, where Mass had just been offered, the bishops standing at their places, sang together the Apostles' Creed (The

"Credo"). While the Gospels passed in front of the bishops, they bowed their heads. The bishops remained standing till the book was placed upon the altar between two lighted candles. At the end of the session, the procession was renewed taking away the Gospels' book.

Can the Church show a greater respect and veneration for the Gospels which represent the message of Christ?

stable distort, just as they do the rest of the Scriptures also, to their own destruction" (2 Peter 3:16). From this it is clear that there is needed some help in understanding the Scriptures completely. **This help is provided by the same Church which produced the Scriptures in the first place.** Since she produced them, she alone knows the full meaning of their content.

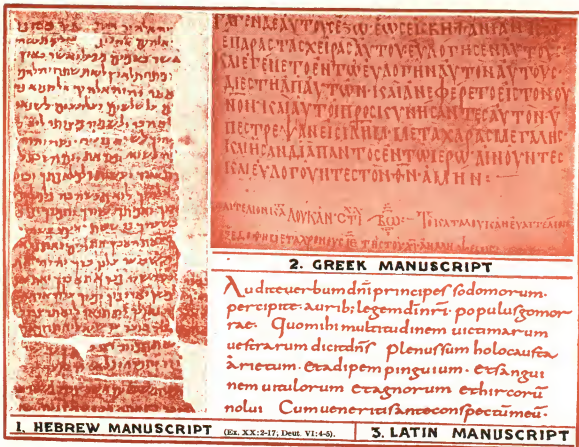
#### What is TRADITION?

**Tradition is the authoritative teaching of the Church concerning the truths of Jesus Christ.** Unlike the Scriptures, Tradition is not confined to the first century. The successors of the Apostles continued to teach the truths of Christianity, making them

clearer and more explicit, and adapting them to the changing conditions of man throughout history.

Thus, when men arose and attacked some truth about Christianity, **the Church clearly defined that truth** so that no one would be misled. This was Tradition working in the Church.

Tradition continues in the Church even today. When the Holy Father defines a dogma of the faith, he is not creating a new truth, but he is making clear a truth that was contained in the deposit of faith given us by Jesus Christ. And so **Tradition is a living force in the Church.** Without it the truths contained in the Bible could possibly be misunderstood.



Before printing was invented about 1450, books could be reproduced only by making manuscript copies on parchment or sheepskin. A complete Bible cost a fortune, because of the time and expense necessary for copying. Copyists made

mistakes, or abbreviations which others misunderstood. The illustration shows manuscripts in Hebrew, Greek, and Latin, the languages oftenest used in early Bible copies. They give an idea of the difficulties before the invention of printing.

## 10. The Church and Divine Revelation

*How did Christ intend His truths to be brought to man?*

It was mainly *by the preaching and teaching of the Apostles and their successors that He wanted His truths brought to all mankind.* Our Lord said, "Go, make disciples of all nations." "Preach the Gospel to every creature." "He that hears you hears me." And the Apostles "...went forth and preached everywhere, while the Lord worked with them" (Mark 16:20).

*Is not the Bible at all important, then?*

1. *It would have been possible* for the Church to bring the truths of Jesus Christ

to all mankind without the Bible. In fact, in the first years of Christianity the Church did make many Christians without the New Testament at all. It was not completed until the end of the first century, and by that time there were already many Christians who knew nothing at all about it.

2. Even today it is possible for many people to learn about Jesus Christ without reading the Scriptures. There are many who are unable to read for various reasons, but they can still learn about Our Lord from the missionaries who preach to them.

3. Even though this is all true, *we know that God did want to give us the inspired Scriptures.* Just from this fact alone we



know that the Bible is very important. It contains *God's own words*, written down by men whom He chose, and containing the basic truths of our faith. **The Bible is very important**, therefore, because *God* gave it to us and because of what it contains.

### **What is the ATTITUDE of the Catholic Church to the Bible?**

1. **The Catholic Church accepts** the Bible as the *word of God*. Because of this she gives it the highest respect, and has always tried to preserve it from being lost or corrupted in any way. The Church has always encouraged the translation of the Bible into the various languages of man, and she has encouraged the faithful to read the Bible every day.

Unfortunately, it was believed by many in the past that the Catholic Church kept the Bible from the people. On the contrary, she was always interested in translating it into the languages of the people. For example, we know that a good part of the Bible was translated into the language of Northern England in the *eighth century*, even though there were relatively few people who spoke that language. And *before*

1500 there already existed *at least sixteen Catholic translations* of the complete Bible in Germany alone.

2. But **the Church also believes** that the Bible must be **understood correctly**. There must be some means of determining the right meaning of the text. Otherwise we could never be completely sure of what the meaning is. The **teaching power of the Church** guarantees us **this proper interpretation**.

3. Therefore, it is ultimately **the Church who must be the guardian of divine revelation**. While the Bible is an excellent means of learning about Our Lord and of growing in love of Him, we still need the living voice of the Church to guide us and keep us from error. Before His Ascension into heaven, Our Lord said to the Apostles, "*All power in heaven and on earth has been given to me. Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you, and behold, I am with you all days, even unto the consummation of the world*" (Matt. 28:18-20).

---

## FATHERS OF THE CHURCH

**All the truths of Divine Tradition now** have found their way **into books**. From the first Christian centuries the practices and doctrines of Tradition **were preserved** by saintly teachers whom we call **Fathers of the Church**. They were **disciples of the Apostles**, contemporaries of those disciples, or **disciples of the disciples**. These holy and learned men instructed the Church in the years of its first growth.

**Chief among the Fathers** of the first six centuries (*date is of death*) are: Saint Clement of Rome (99), Saint Ignatius of Antioch (107), Saint Polycarp (155), Saint Justin, Martyr (165), Saint Irenaeus (202), Saint Cyprian (258), Saint Dionysius (265), Saint Gregory Thaumaturgus (270), Saint Optatus (372), Saint Martin of Tours (397), Saint Gregory of Nyssa (398), Saint

Epiphanius (403), Saint Celestine I (432), Saint Vincent of Lerins (450), and Saint Caesarius of Arles (542).

## DOCTORS OF THE CHURCH

**Besides the writings of the Fathers**, the **truths of Divine Tradition** may be found chiefly in: (a) **writings** of the **Doctors** of the Church; (b) **decrees** of Popes and Church councils; and (c) **the liturgy** of the Church as found in the Missal and rituals.

**We call "Doctors of the Church" those ecclesiastical writers**, noted for learning and holiness of life, **who have by Church authority been proclaimed with that title**, and whose feasts have been extended to the whole Western Church. **Among the Fathers of the Church**, these are honored as Doctors: Saints Hilary (368), Athanasius (373), Ephraem (378), Basil the Great (379), Cyril of Jerusalem (386), Gregory Nazianzen (389), Ambrose (397), John Chrysostom (407), Jerome (420), Augustine (430), Cyril of Alexandria (444), Peter Chrysologus (450), Leo the Great (461), and Gregory the Great (604).



A good concrete illustration of the Blessed Trinity is an equilateral triangle. Such a triangle has three sides equal in every way, and yet distinct from each other. There are three sides, but only one triangle. As we see in this illustration, each Divine

Person is different from the other two, but all three are God. Each one is God, distinct from the two others, and yet one with them. The three Persons are equal in every way, with one nature and one substance: three Divine Persons, but only one God.

## 11. One God in Three Persons

### Is there ONLY ONE GOD?

Yes, there is only one God.

"I am the first and I am the last; there is no God but me" (Is. 44:6). There can be only one God, because **only one can be supreme**, all-powerful, and independent of all.

### HOW MANY PERSONS are there in God?

In God there are **three Divine Persons**—the Father, the Son, and the Holy Spirit.

1. *In speaking* of the "Persons" in God, we do not use the term *in exactly the same way we use it when speaking of people*. We use it only for lack of a word to show our meaning better.

*In speaking of a man* as a "person," we mean that he is an intelligent being, acting individually for himself. The acts he performs belong to him

and he is responsible for them—*he himself*, not his tongue, nor his mind, nor his whole body even, but the whole of himself.

We speak of three "Persons" in God because to each belongs something we cannot attribute to any other: *His distinct origin*.

From all eternity *the Father begets the Son*, and *the Son proceeds from the Father*. From all eternity the Father and Son breathe forth *the Holy Spirit*, and He *proceeds from Them*, as from one Source.

### What do we mean by the Blessed Trinity?

By the Blessed Trinity we mean *one and the same God in three divine Persons*.

1. The *Father is God* and the *First Person* of the Blessed Trinity. *Omnipotence*, and especially the work of *creation*, is attributed to God the Father.

God the Father could have created millions of beings instead of you yourself; but He chose you out of a love wholly undeserved, saying, "With age-old love I have loved you" (Jer. 31:3). Let us then cry in thanksgiving, "*Abba, Father!*" (Rom. 8:15). Let us show our gratitude by avoiding all that could displease God the Father, by trying to please Him with virtue, by trying for greater perfection, in obedience to that injunction of Our Lord's: "You therefore are to be perfect, even as your heavenly Father is perfect" (Matt. 5:48).

2. The Son is God and the Second Person of the Blessed Trinity. To God the Son we owe our redemption from sin and eternal death; by His death He gave us life.

For us God the Son debased Himself, taking the form of a servant, . . . "*becoming obedient to death, even to death on a cross*" (Phil. 2:8). In Holy Communion we are united with Him, for He Himself said: "He who eats my flesh, and drinks my blood, abides in me and I in him" (John 6:57). In return we should be "other Christs," and, as the Apostle urged, "*walk even as He walked.*"

3. The Holy Spirit is God and the Third Person of the Blessed Trinity. He manifests Himself in us particularly in our sanctification. The word "Ghost" applied to the Third Person also means "Spirit."

At our Baptism God the Holy Spirit purifies us from all sin and fills our souls with divine grace, so that we become truly children of God, sons and heirs, and co-heirs with Jesus Christ. By Baptism we become living temples of the Holy Spirit: "Or do you not know that your members are the temple of the Holy Spirit, who is in you?" (1 Cor. 6:19).

In return for such benefits we should make our body the instrument for the glory of God, keeping it from all stain of sin, adorning it with virtues. "Glorify God and bear him in your body" (1 Cor. 6:20). Let us keep our souls a sanctuary for the Holy Spirit, that God may be happy to dwell in us.

### Are the THREE DIVINE PERSONS really DISTINCT from one another?

The three Divine Persons are really distinct from one another.

"So there is one Father, not three Fathers; one Son, not three Sons; one Holy Spirit, not three Holy Spirits. And in this Trinity nothing is afore or after, nothing is greater or less; but the whole three Persons are co-eternal together, and co-equal. So that in all things, as is aforesaid, the unity in Trinity, and the Trinity in unity is to be worshipped."

(From the Athanasian Creed.)

1. This is the simplest way by which the distinct origin of each Divine Person has been explained: God is a spirit, and the first act of a Spirit is to know and understand.

God, knowing Himself from all eternity, brings forth the knowledge of Himself, His own image. This was not a mere thought, as our knowledge of ourselves would be, but a Living Person, of the same substance and one with the Father. This is God the Son. Thus the Father "begets" the Son, the Divine Word, the Wisdom of the Father.

"In the beginning was the Word, and the Word was with God; and the Word was God" (John 1:1).

2. God the Father, seeing His own Image in the Son, loves the Son; and God the Son loves the Father from all eternity. Each loves the other, because each sees in the other the Infinity of the Godhead, the beauty of Divinity, the Supreme Truth of God. The two Persons loving each other do not just have a thought, as human beings would have, but from Their mutual love is breathed forth, as it were, a Living Person, one with Them, and of Their own substance. This is God the Holy Spirit. Thus the Holy Spirit, the Spirit of Love, "proceeds" from the Father and the Son.

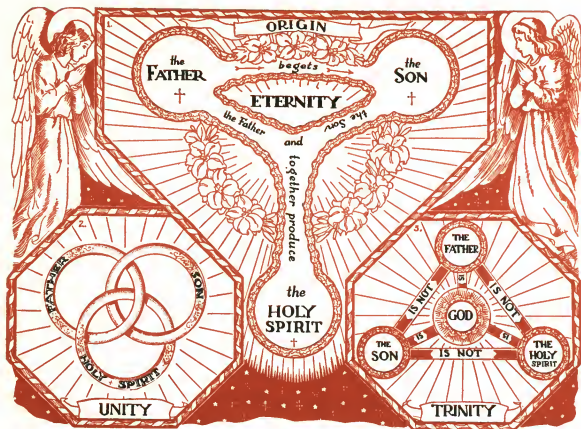
"But when the Advocate has come, whom I will send you from the Father, the Spirit of truth who proceed from the Father, he will bear witness concerning me" (John 15:26).

3. But we are not to suppose that once God the Father begot the Son and now no longer does so, nor that once the love of the Father and the Son for each other breathed forth the Holy Spirit, but now no longer does. These truths are eternal, everlasting.

God the Father eternally knows Himself, and continues to know Himself, and thus continues to bring forth the Son. God the Father and God the Son continue to love each other, and their delight in each other continues to bring forth the Spirit of Love, God the Holy Spirit. In a similar way, fire has light and color. As long as there is fire, it continues to produce light. As long as there is fire with light, there is produced color. But all three exist at one and the same time.

4. In this imperfect way we vaguely see that God must necessarily be three Divine Persons, because only in that way can God with His Divine Knowledge and Will be complete in Himself.

Our Lord Jesus Christ spoke to us of the Blessed Trinity when before the Ascension He said to His Apostles: "Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit" (Matt. 28:19).



"And the Catholic Faith is this, that we worship one God in Trinity, and Trinity in unity. Neither confounding the Persons, nor dividing the Substance. . . . But the Godhead of the Father, of the Son, and of the Holy Spirit is one, the glory equal, the majesty co-eternal. . . . The Father is made of none, neither created, nor begotten. The

Son is of the Father alone: not made, nor created, but begotten. The Holy Spirit is of the Father and the Son: not made, nor created, nor begotten, but proceeding. . . . And in this Trinity nothing is afore or after, nothing is greater or less, but the whole three Persons are co-eternal together, and co-equal" (From the Athanasian Creed).

## 12. Unity of the Blessed Trinity

**Are the THREE DIVINE PERSONS perfectly EQUAL to one another?**

The three divine Persons are perfectly equal to one another, because all are one and the same God.

"Such as the Father is, such is the Son, and such is the Holy Spirit. The Father Uncreated, the Son Uncreated, and the Holy Spirit Uncreated. The Father Infinite, the Son Infinite, and the Holy Spirit Infinite. The Father Eternal, the Son Eternal, and the Holy Spirit Eternal, and yet they are not Three Eternals but One Eternal. As also there are not Three Uncreated, nor Three Infinite, but One Uncreated, and One Infinite. (The Athanasian Creed.)

All three Persons are equal in every way, equal in power and glory. The attributes

and external works of God are common to all three Persons. However, in human speech we attribute certain works to each Person.

Thus we attribute to the Father the works of creation, to the Son the work of redemption, and to the Holy Spirit the work of sanctification. In reality these works belong equally to all three.

**How are the three divine Persons, though really distinct from one another, ONE AND THE SAME GOD?**

The three divine Persons, though really distinct from one another, are one and the same God because all have one and the same divine nature.

1. *Each of the divine Persons is God.*

"So the Father is God, the Son is God, and the Holy Spirit is God. And yet they are not three Gods, but one God. For, like as we are compelled by Christian truth to acknowledge every Person by Himself to be God and Lord, so are we forbidden by the Catholic Religion to say, there be three Gods or three Lords." (From the Athanasian Creed.)

2. *There are three Persons, but only ONE Being.* The Father is neither the Son nor the Holy Spirit. The Son is neither the Father nor the Holy Spirit. The Holy Spirit is neither the Father nor the Son.

*It was the Son Who became man and died for us, not the Father or the Holy Spirit. But when we receive God the Son in Holy Communion, we also spiritually receive God the Father and God the Holy Spirit. The Blessed Trinity then dwells in us as in a Temple.*

**Can we fully understand how the three divine Persons, though really distinct from one another, are one and the same God?**

*We cannot fully understand how the three divine Persons, though really distinct from one another, are one and the same God, because this is a supernatural mystery.*

1. *A supernatural mystery is a truth which we cannot fully understand, but which we firmly believe because we have God's word for it. A supernatural mystery is above reason, but not contrary to it. No man can explain a mystery; neither can anyone know it unless it is revealed by God. To understand a mystery, a finite mind would have to comprehend the infinite.*

*It is not unreasonable to believe in a supernatural mystery. There are many natural mysteries around us that no one has yet been able to explain, yet we believe them: electricity, magnetism, force, and many of the processes of life.*

2. *The doctrine of the Blessed Trinity is a strict mystery; that is, we cannot learn it from reason, nor understand it completely, even after it has been revealed to us.*

*The doctrine contains two truths our reason cannot fully understand: (1) that there is only one God; and (2) that each of the three Persons is God. We can understand each of these truths separately, but not when taken together.*

3. *The mystery of the Blessed Trinity is not a contradiction. We do not say that there are three gods in one God, nor that the three divine Persons are one Person.*

*We only say that there are three Persons in one God, that is, three Persons, and one nature or essence. Somewhat similarly, the soul of man has will, understanding, and memory, but it is only one soul.*

**WHY DO WE BELIEVE in the mystery of the Blessed Trinity?**

We believe in the mystery of the Blessed Trinity because *God Himself revealed it to us.*

*It would be foolish to refuse to believe just because we cannot understand; that would be like a blind man who refuses to believe there is a sun, because he cannot see it. Is God limited because we are?*

1. *The mystery of the Trinity was only revealed in the New Testament period. Therefore we would not expect to find references to it in the Old Testament.*

*God had to prepare His people gradually for the revelation of His truths.*

2. *Our Lord Jesus Christ revealed the mystery. He said:*

"Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit" (Matt. 28:19). "But when the Advocate has come, whom I will send you from the Father, the Spirit of truth who proceeds from the Father, he will bear witness concerning me" (John 15:26).

3. *The Blessed Trinity manifested Itself at the baptism of Jesus Christ.*

*God the Father spoke from the heavens; God the Son was baptized; God the Holy Spirit descended in visible form, in the form of a dove.*

**WHEN DO WE PROFESS OUR FAITH in the Blessed Trinity?**

We profess our faith in the Blessed Trinity especially *when we make the sign of the cross.*

1. *We also honor the Blessed Trinity every time we say the doxology or "prayer of praise": "Glory be to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning, is now, and ever shall be world without end."*

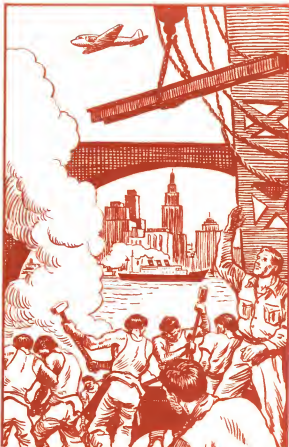
*The Feast of the Blessed Trinity, called Trinity Sunday, is kept on the first Sunday after Pentecost.*

2. *All the sacraments are administered in the name of the Blessed Trinity.*

*On our death-bed the Church through the priest will comfort us with the words: "Even though he hath sinned, he hath not denied the Father, the Son, and the Holy Spirit."*



God is almighty. He can make anything from nothing, by a mere act of His divine will. It was thus that He created the heavens and earth and everything that is in them. Man can make many wonderful things, but he must make them out of something.



He must use the things God created. Before he can make a stone house, he must have stone, cement, brick, etc. But God needs nothing to make anything. Only God could create the very first thing or matter in the universe.

## 13. Creation

**What do we mean when we say that GOD is the CREATOR of HEAVEN and EARTH?**

When we say that *God* is the *Creator* of heaven and earth, we mean that *He made all things from nothing by His almighty power.*

"All things were made through him, and without him was made nothing" (John 1:3) "For in him were created all things in the heavens and on earth, things visible and things invisible" (Col. 1:16).

1. *In the beginning God alone lived.* Then out of nothing, by His almighty power, *He created* heaven and earth, and all things in heaven and on earth. *Only God can create*; that is, He alone can make some-

thing out of nothing. *Time* began with this creation. *Before* it there was *only eternity.*

"Before the mountains were begotten and the earth and the world were brought forth, from everlasting to everlasting you are God" (Ps. 89:2).

2. *God created* heaven and earth, and everything in heaven and earth. By this is meant *everything* which is not God. "*Heaven*" refers to the angels and their abode; and "*earth*" to all the material universe, including the earth, stars, planets, and all things and beings in them.

*God created everything* by an act of His will. "*He spoke, and it was made*; he commanded, and it stood forth" (Ps. 32:9).

## What does the BIBLE tell us ABOUT the CREATION of the WORLD?

The story of the creation of the world is contained in the first chapter and the first three verses of the second chapter of the *Book of Genesis*. This story was written by a Hebrew author who wished to tell his readers in the simplest way possible that God made everything.

Since he was teaching an important truth in story form he had to give it movement and a certain logical order. Therefore, he chose the framework of a seven-day week, with six days of work and one of rest. This was the way in which the Israelites led their lives and they could best understand the work of creation when told in this form. Also, it shows that God's work is an orderly work. Creation was not the result of chaotic confusion.

1. Since this seven-fold division of God's activity is an artificial division, it follows that the assignment of the various works to the various days must also be artificial. What the author wanted to emphasize was that everything came ultimately from God.

2. Some of the important truths that are contained in this story of creation are the following:

We can notice, as part of this logical or artificial division, that the first three days are devoted to the various parts of the universe, and the last three days to the beings that inhabit those parts.

a) The one God, an absolute Lord, has created all things and is utterly distinct from them. "In the beginning God created the heavens and the earth" (Gen. 1:1).

b) God's will is all-powerful. He has only to speak and the elements of the universe appear and are organized. "God said, 'Let there be light,' and there was light" (Gen. 1:3).

3. MAN is the supreme good and goal of creation. He bears God's image and thereby surpasses all the other works of creation. "God created man in his image. In the image of God he created him" (Gen. 1:27).

Because of this superiority of man he is to have dominion over all the animals "... let them have dominion over the fish of the sea, the birds of the air, the cattle, over all the wild animals and every creature that crawls on the earth" (Gen. 1:26).

4. The rhythm of man's earthly life is to be that of the seven-day week with its one day of rest. By describing God as resting on the seventh day the author teaches that the Lord has sanctified the Sabbath. The Lord has made holy the work of man and all his leisure. "God blessed the seventh day and made it holy because on it he rested from all his work of creation" (Gen. 2:3).

It can also be added that the author's attention to all the details of creation throughout the account teaches us that God is interested in all the details of our daily existence.

## IS THERE NO CONTRADICTION BETWEEN the account in the book of GENESIS, AND the latest discoveries of SCIENCE, concerning THE ORIGIN OF MATTER?

No, there is not the least contradiction between the account in the book of Genesis, and the latest discoveries of science, concerning the origin of matter.

An apparent contradiction arises through the mistake of uninformed persons, who forget that the Church reads the Bible bearing in mind the principal object of the sacred writers.

1. In writing the account of the creation, the sacred writer under the guidance of the Holy Spirit, wished to impress upon the Jews (for whom he was writing) that there is but one God, and that He created the entire universe, living and lifeless.

At that time the Jews were surrounded by idolatrous peoples who believed in the existence of many gods, and worshipped all kinds of creatures, even the sun, moon, plants, animals, and images.

2. In pursuing his aim, the sacred writer used the form that was most effective, under the circumstances, to convey his meaning. It is a popular form: that is, it relates historical events in popular expression and order.

The words used, while in themselves not scientific terms, are in conformity with ordinary speech, and understandable by ordinary people. In the same way today we say, "The sun rises in the east," even when we know through the investigations of science that the sun does not "rise" at all. Events are set down in an order not necessarily scientific, but suited to the understanding of a primitive people, and therefore of all mankind. We must remember that the sacred writer was not aiming to teach physics or anthropology, but Faith.

## SOME CATHOLIC SCIENTISTS

As a *practical demonstration* that there is *no contradiction between Divine Revelation and Science*, we here list *some of the thousands of scientists* who through the ages have been practising *members of the Catholic Church* and at the same time outstanding in Science. *These men* not only found no conflict between science and religion, but *became more firm in their faith* as they delved deeper into science. As

Alguè, S. J., a priest, invented the barocyclometer, to detect approach of cyclones.

Ampère was founder of the science of electrodynamics, and investigator of the laws of electro-magnetism.

Becquerel, Antoine César, was the founder of electro-chemistry.

Becquerel, Antoine Henri, was the discoverer of radio-activity.

Binet, mathematician and astronomer, set forth the principle, "Binet's Theorem."

Braille invented the Braille system for the blind.

Campani, an astronomer, was an expert in the building of telescopes.

Carrel, Nobel prize winner in medicine and physiology, is renowned for his work in surgical technique.

Cassiodorus, a priest, invented the watch.

Castelli, a monk, authority on hydraulics, first studied the "velocity of efflux."

Cesalpino, a Papal physician, was the first to construct a system of botany.

Clavius, a Jesuit, introduced the use of the decimal point.

Colombo discovered the pulmonary circulation of the blood.

Copernicus, a canon, expounded the Copernican system.

Coulomb established the fundamental laws of static electricity.

De Chauillac, a Papal physician, was the father of modern surgery.

De Vico, a priest, discovered six comets.

Descartes founded analytical geometry.

Dumas invented a method of ascertaining vapor densities.

Endlicher, botanist and historian, established a new system of classifying plants.

Eustachio, for whom the Eustachian tube was named, was one of the founders of modern anatomy.

Fabricius discovered the valvular system of the veins.

Fallopian, for whom the Fallopian tube was named, was an eminent physiologist.

Fizeau was the first to determine experimentally the velocity of light.

Foucault invented the first practical electric arc lamp; he refuted the corpuscular theory of light; he invented the gyroscope.

Fraunhofer was initiator of spectrum analysis; he established laws of diffraction.

Fresnel contributed more to the science of optics than any other man.

Gallilei, a great astronomer, is the father of experimental science.

*Marconi*, one of the greatest scientists of our time, declared: "Science alone is unable to explain many things, and most of all, the greatest of mysteries—the mystery of our existence. *I believe, not only as a Catholic, but also as scientist.*" We do not include here the *names of Catholics preeminent* in navigation, architecture, art, music or literature, limiting ourselves to natural and physical science (See list on page 140).

Galvani, one of the pioneers of electricity, was also an anatomist and physiologist.

Gioja, father of scientific navigation, contributed to the development of the mariner's compass.

Gramme invented the Gramme dynamo.

Gutenberg invented printing.

Herzog contributed much toward finding a cure for infantile paralysis.

Holland invented the first practical submarine.

Kircher, a priest, made the first definite statement of the germ theory of disease, and was the inventor of the magic lantern.

Lacordaire, an entomologist, was the foremost authority on beetles.

Laennec invented the stethoscope.

Lancisi, a Papal physician, was the father of clinical medicine.

Latreille was pioneer in entomology.

Lavoisier is called Father of Modern Chemistry.

LeVerrier discovered the planet Neptune.

Malpighi, a Papal physician, was a botanist, and the father of comparative physiology.

Marconi's place in radio is unsurpassed.

Mariotte discovered Mariotte's law of gases.

Mendel, a monk, first established the laws of heredity, which gave the final blow to the theory of natural selection.

Morgagni was the founder of modern pathology.

Muller was the greatest biologist of the 19th century, founder of modern physiology.

Pascal demonstrated practically that a column of air has weight.

Pasteur, called the "Father of Bacteriology," and inventor of bio-therapeutics, was the leading scientist of the 19th century.

Picard, a priest, was the first to measure accurately a degree of the meridian.

Regiomontanus (Johann Müller), a Bishop and Papal astronomer, was the father of modern astronomy.

Scheiner, a priest, invented the pantograph, and made a telescope that permitted the first systematic investigation of sun spots.

Secchi invented the meteorograph.

Steno (Stensen), a Bishop, was the father of geology.

Theodoric, a Bishop, discovered anesthesia in the 13th century.

Torricelli invented the barometer.

Vesalius was the founder of modern anatomical science.

Volta invented the first complete galvanic battery; the "volt" is named after him.



## MORE CATHOLIC SCIENTISTS

**Other scientists:** *Agricola*, Albertus Magnus, *Bacon*, Bartholomeus, Bayma, Beccaria, Behaim, Bernard, Biondo, Biot, Bolzano, Borrus, Boscovich, Bosio, Bourgeois, Branly, *Caius*, Caldani, Camel, Cardano, Carnoy, Casey, Cassini, Cauchy, Cavalieri, Chevreul, Clavius, Corti, *Danti*, De Rossi, Divisch, Dulong, Dwight, *Fabre*, Fabri, Faye, Ferrari, *Gassendi*, Gay-Lussac, Gordon, Grimaldi, *Hauy*, Heis, Helmont, Hengler, Heude, Hilgard, Hôpital, *Jussieu*,

*Lamarck*, Lamont, Lapparent, Laplace, Le-Verrier, Linacre, *Malus*, Mersenne, Monge, Muller, Murphy, Murray, Mutis, *Nelaton*, Nieuwland, Nobili, Nolle, *Ozanam*, *Pelouze*, Piazzi, Plumier, Pouget, Provancher, *Regnault*, Riccioli, *Santorini*, Schwann, Schwarz, Secchi, Semmelweis, Spallanzani, *Takamine*, Toscanelli, Tulasne, *Valentine*, Vernier, Viète, Da Vinci, *Waldeemuller*, Winckelmann, Windle, and a host of others, too many to mention.

## 14. Revelation and Science

### Do Revelation and Science CONTRADICT EACH OTHER?

No; *Revelation and Science do not, and cannot contradict each other, for both are of God.*

1. There may at times be an *apparent conflict* between faith and science; but this is only apparent, and never real. *God cannot contradict Himself. He cannot lead us into error.*

*True Science is the handmaid of Religion.* Science and the scientific method are means of arriving at the truth, and Religion is Truth. *The greatest scientists have been Christians;* a majority of outstanding leaders in science were Catholics, and many were priests. Only the shallow dabblers in science absurdly pretend that there is a conflict. *The apparent conflicts arise from false interpretations,* as when one takes for scientific truth what is false or not proved, or accepts as a doctrine of faith something not taught by the Church.

2. *There can never be a real conflict between Revelation and Science,* because they deal with entirely *different spheres. Revelation is concerned with Faith and spiritual things; physical Science is concerned only with material things.*

The Bible's purpose is to teach salvation; but *people make the mistake of considering it a treatise on Science.* St. Thomas and St. Augustine taught that when the Bible describes some phenomenon of nature, it sets it down in terms of its *appearances.*

3. *No scientific experiment or theory can dispense with the necessity of a Creator.* Unless His existence is accepted, we can never explain: (a) *the origin of matter,*

even the most elementary; (b) *the origin of motion;* (c) *the origin of the very first living organism, and of the spiritual soul of man;* and (d) *the origin of the order and law so apparent in the universe.*

**What are the difficulties found by some scientists in the Biblical account of the creation?**

The difficulties found by some scientists in the Biblical account of the Creation are connected with the order or *sequence of events followed in the Book of Genesis.*

1. If we study the proper interpretation, *even these difficulties will be found not to exist.*

*The account in the Book of Genesis is in logical, not chronological, order.* The writer groups together similar works of creation, *for the easier understanding of a primitive people.*

2. *The Church has not made any positive definition of the way in which the Biblical account of Creation is to be interpreted.*

*Catholics are free to accept the interpretation that they prefer* so long as they also accept the fact taught: *that God created the whole universe and everything in it.*

3. *Neither Revelation nor Science gives a definite answer to the question concerning the age of the world.* Geologists assert that *long periods of time* were necessary for the formation of the various strata of the earth's surface. Astronomers assert that some stars are a *million light-years* from the earth.

*A Catholic is free to hold on this point whatever he believes is a sound and scientific conclusion.* The estimates of scientists vary.



Whoever we are, wherever we are, each of us has always a guardian angel of our side. He sees everything we do: both good and evil. We should always be very careful not to offend or hurt him.

We should often thank him for his love and care. We should ask him to intercede with God for us in our necessities. We should pray to him often, especially in temptation or danger.

## 15. The Angels

### Which are THE CHIEF CREATURES OF GOD?

The chief creatures of God are *angels and men*.

1. *God created angels and men* for His own external *glory*. Their creation was a *reflection of His wisdom* and greatness.

*By reason alone we cannot know that angels exist.* However, *reason indicates* that in the orderly sequence of creatures from the lowest to the highest, *there would be a greater gap between man and God*, did not the angels exist.

2. *God created angels and men* for their good and happiness. They find their happiness in their *union* with God. *God did not create angels or men* for His own happiness. *He is perfectly happy in Himself alone.*

### What are ANGELS?

Angels are *created spirits, without bodies, having understanding and free will.*

*Angels are spiritual beings* superior to man and inferior to God; *this is of faith.* We do not know the number of angels, but we can infer from Holy Scripture that *their number is very great.*

1. *Before the creation of man*, God created hosts of angels. They are *pure spirits*, without bodies, in contrast to men, who have both body and spirit.

*When angels or devils appear to men, they assume human form or some other visible shape.* Thus the angels that appeared to the Blessed Virgin and to Zachary assumed human form.

2. *Even devils are pure spirits.* They were angels before they became devils.

*Even the devils do service to God, since God always turns the attacks of the devil to show forth more brightly His own glory.*

### WHAT GIFTS did God bestow on the angels when He created them?

When God created the angels He bestowed on them *great wisdom, power, and holiness.*

1. *Angels are the most excellent beings created by God. They are nobler in nature than men.* They know more, and have greater power. *Of all God's creatures, angels resemble Him most.*

*We can imply the knowledge of the angels from the words of Our Lord: "But of that day (the day of Judgment) and hour no one knows, not even the angels of heaven, but the Father only" (Matt. 24:36). The power of angels was shown in Egypt when one destroyed all the first-born of the Egyptians; another angel destroyed the hosts of the Assyrian King, for blaspheming God.*

2. *The angels were not created equal. They rank according to the amount of gifts given, and the work assigned to them.*

*In the Bible nine choirs of angels are mentioned: seraphim, cherubim, thrones, dominations, virtues, powers, principalities, archangels, and angels.*

### Did all the angels remain faithful to God?

Not all the angels remained faithful to God; *some of them sinned.*

1. *God gave free will to the angels, as He did to men. He put them to a test, in order to make them earn the happiness of heaven. We do not know the nature of this test.*

2. *In this trial, many angels using their free will, refused to submit themselves to God; for this serious sin they were punished.*

*"For God did not spare the angels when they sinned, but dragged them down by infernal ropes" (2 Pet. 2:4). Wherever the devils were later permitted to go, they had in a way their hell with them, for they were forever deprived of the love of God.*

### What HAPPENED to the ANGELS who remained FAITHFUL to God?

The angels who remained faithful to God entered into the *eternal happiness of heaven*, and these are called *good angels.*

*"See that you do not despise one of these little ones; for I tell you, their angels in heaven always behold the face of my Father" (Matt. 18:10).*

*The good angels* behold the face of God continually, praise and glorify Him, and are *perfectly happy* in His presence.

*Angels are commonly represented with wings to show the speed with which they pass from place to place. They are also shown as small children to show their innocence and perpetual youth. They have harps, to indicate their perpetual praise of God, and lilies, to symbolize their perfect purity.*

### How do the good ANGELS HELP US?

The good angels help us *by praying for us*, by acting as messengers from God to us, and *by serving as our guardian angels.*

*"For to the angels He has given command about you, that they guard you in all your ways. Upon their hands they shall bear you up, lest you dash your foot against a stone" (Ps. 90:11-12).*

1. *The good angels* are God's messengers and often reveal God's will to man.

The *angel Raphael* accompanied Tobias on his journey. The *angel Gabriel* was sent to the Blessed Virgin Mary at the Annunciation. *Angels* appeared to the shepherds at the Nativity. *An angel* was sent to St. Joseph after the departure of the Magi, and after the death of Herod. *Angels* appeared to the women at Christ's sepulchre, and to Mary Magdalen.

2. *Certain angels* have special charge of nations, communities, churches, etc. *Our Lord* Himself several times *spoke of angels*, especially the *guardian angels.*

### How do our GUARDIAN angels help us?

Our guardian angels help us *by praying for us*, by *protecting us* from harm, and *by inspiring us* to do good.

1. *Our guardian angels* are given special care of us, *watching over* each from birth to death.

*We should always love and pray to our Guardian Angel* who never leaves our side. The Church celebrates the *feast* of the Guardian Angels on October 2.

2. *Our guardian angels* put good thoughts into our minds, moving our will to what is good. *They protect* us in dangers of soul and body. *They offer our prayers* and good works to God. *They pray for us. They help us* in our work and needs.

For instance, *angels kept Daniel safe in the lions' den*, and the three young men in the fiery furnace. We often hear of little children meeting with accidents and escaping unhurt. But the *chief work of our guardian angels is to keep us safe from the devil.*



It was the archangel Michael who led the good angels: "And there was a great battle in heaven; Michael and his angels battled with the dragon,

and the dragon fought and his angels. And they did not prevail, neither was their place found any more in heaven" (Ap. 12:7, 8).

## 16. The Devils; Temptation

**What happened to the ANGELS who did NOT remain FAITHFUL to God?**

The angels who did not remain faithful to God *were cast into hell*, and these are called bad angels, or *devils*.

"Depart from me, accursed ones, into the everlasting fire which was prepared for the devil and his angels" (Matt. 25:41).

1. *We also call them demons or fallen angels. Led by* the most excellent of the angels created by God, Lucifer or *Satan, the bad angels refused to obey God* when He tested them. Their choice was final, and God cast them at once into hell.

"How have you fallen from the heavens, O Lucifer . . . You said in your heart: 'Above the stars of God I will set my throne.'" (Is. 14:12). Jesus said, "I was watching Satan fall as lightning from heaven" (Luke 10:18).

2. *God did not create devils*, but glorious angels. The rebel angels *turned themselves into devils* by their sin.

*By one grave sin these angels of light were condemned to hell for all eternity. We should draw a lesson from this and determine never to sin.*

**What is the CHIEF WAY in which the bad angels try to HARM US?**

The chief way in which the bad angels try to harm us is *by tempting us to sin*.

1. *The bad angels tempt* man and try to draw him away from God. Often *the devil appears as an angel of light*, and *we are tempted by evil which appears good*. Under this guise the devil is most dangerous.

"Be sober, be watchful! For your adversary the devil, as a roaring lion, goes about seeking someone to devour" (1 Pet. 5:8-9).

2. *Without God's permission, the devil can do us no harm*. God sometimes permits the devil to tempt just men, to *cleanse them from imperfections*.

*Our Lord Himself was tempted by the devil*. God permitted *Job* to be harmed bodily by the devil. *Saint Anthony, Saint Teresa, and many other saints* suffered from the temptations of the evil one. But these temptations only drive the just to greater love of God. "Is not man's life on earth a drudgery" (Job 7:1).

3. *Sometimes devils* are permitted to enter the body of a man, exercising power over his faculties; this is called *diabolic*

**"KNOW GOD BETTER TO LOVE HIM MORE"**

**"possession."** At other times devils torment one *from without*; and this state is called **diabolic "obsession."**

When *God permits* diabolic obsession or possession, it is to show in some way His glory, or to *punish sin, convert sinners, or provide* some means for the practice of virtue.

4. In cases of diabolic possession or obsession, *the aid of the Church should be sought*; for the Church received from Christ the power of *exorcism. This is the act of driving out* or warding off evil spirits.

It is only with the permission of his bishop that a priest is permitted to exorcise evil spirits.

5. *The Church forbids* Catholics to have anything to do with **spiritism**. This is calling up the spirits of the dead.

*Some manifestations* are spirit-rapping, table-lifting, slate-writing, apparitions, communications through mediums in a state of trance. *Most of the spiritist seances are fraudulent*, but sometimes the devil manifests himself. God can permit the souls of the dead to return to earth. But there is no indication that He permits Himself to obey mediums. The devil may sometimes impersonate the spirits of the dead. Satan is old and skillful in deceit, and can assume the appearance of an angel of light.

**Do all temptations COME from the BAD ANGELS?**

*Some temptations* come from the bad angels; but other temptations come *from ourselves* and *from the persons and things about us*.

1. This is what we mean when we say that **temptations come to us from the flesh, the world, and the devil**.

*The evil inclinations* of our weak and corrupted nature tempt us to sin. *The world, with its sinful wants and vanities, tempts us to sin. The devil goes about continually tempting us, making use of both our nature and the world for his evil purposes.*

2. *In itself, temptation is not a sin. It becomes sinful only when:* (a) *we bring it upon ourselves* by carelessness or over-confidence; (b) *we play with, take pleasure in, or yield to it.*

*The greatest saints have often been most strongly tempted.* Our Lord even permitted Himself to be tempted. Thus we see that temptation is not a sin, because we are not responsible for it.

3. *God permits* us to be tempted in order to try us, to let us win an eternal reward.

"Because you were acceptable to God, *it was necessary that temptation should prove you*" (Tob. 12:13).

*Temptations serve to keep us humble.* God permits all mankind to have temptations, but never temptation beyond their strength to resist. "God is faithful and *will not permit you to be tempted beyond your strength*" (Cor. 10:13).

4. *The stronger* the temptation, the greater the *graces* God gives for its conquest.

*The conquest* by the saints of *wicked temptations have made them greater saints.* Christ Himself was tempted by the devil, to gluttony, to avarice, and to pride. *He wanted to show us that by resisting we may rise to greater love of God.*

**CAN we ALWAYS RESIST temptations?**

We can always resist temptations, because **no temptation can force us into sin**, and God will always help us if we ask Him.

*The length of time* during which a temptation persists does not make it sinful, if we continue resisting it. *A temptation may attack us all our lives, but as long as we fight it, or pay no attention to it, as long as we do not yield, we commit no sin.* We have not been conquered, and God will reward us for the good fight.

1. **No temptation can do us harm** if we obey God's laws and keep away from sin. **If we resist, temptation will flee from us.**

*Our lot for all eternity depends entirely on ourselves.* God votes for heaven; the devil votes for hell. *The deciding vote is ours.* Shall we vote for heaven or for hell? "**Resist the devil, and he will flee from you**" (James 4:7).

2. **When assailed by temptation, one must at once resist.** It is easier to conquer temptation at the beginning than later on, just as a fire is easier to put out at the outset.

Since **nothing can be done without divine grace**, one must pray. One must imitate the Apostles who had recourse to Jesus when a storm arose. Let him say at once, "**Lord, make haste to help me!**"

3. **Some remedies** against temptation are:

(a) **Watchfulness and prayer.**

"**Watch and pray**, that you may not enter into temptation" (Matt. 26:41). **Avoid idleness**, keeping always occupied, either by work, or by wholesome recreation. If evil thoughts enter the mind, think of other things, in this way ignoring the temptation.

(b) **Frequent Confession and Holy Mass with Communion.**

(c) **Devotion to the Blessed Virgin and the Guardian Angels.**



The Book of Genesis describes the creation of the first man and the first woman in these words: "Then the Lord God formed man out of the dust of the ground and breathed into his nostrils the breath of life, and man became a living being." "The Lord

God cast the man into a deep sleep and, while he slept, took one of his ribs and closed up its place with flesh. And the rib which the Lord God took from the man, he made into a woman, and brought her to him" (Gen. 2:7, 21, 22).

## 17. An Image of God

### What is MAN?

Man is a creature composed of body and soul, and made to the image and likeness of God.

We read in the Bible, "God said, 'Let us make mankind in our image and likeness; and let them have dominion over the fish of the sea, the birds of the air, the cattle, over all the wild animals and every creature that crawls on the earth'" (Gen. 1:26).

1. *It is possible that the body of man may have evolved from a lower form. But the soul, which is immaterial, could not have evolved.* It was created directly by God. It is in *his soul* that man can be said to be in the *image* and likeness of God.

We should always reverence our likeness to God, trying to perfect it by making our soul as holy as

possible. Once the enemies of a king tried to make his son do something wrong. But the youth proudly and resolutely answered, "No! I am the son of the king!"

*By Baptism man becomes the adopted son of God,* Who is infinitely higher than any earthly king. His soul is like his Father in Heaven.

2. *The soul of man is different from the soul of brute animals.* Animals have senses and *instinct*, but neither reason nor free will. *Free will is that power of the soul to choose* whether to act or not to act.

If a horse has not eaten for a day, and you put some hay before him, he will eat, because his instinct moves him to do so. But a hungry man may fast for days, and still refuse to eat however hungry he may be, if he wills not to eat. *The difference between man's free will and animal instinct is that a man can say "No" to himself.*

3. *The soul and the body are not loosely connected parts of man; they are united in a substantial union.* The soul is not located in any particular member of the body, but is whole and entire in each part.

**Is this LIKENESS TO GOD in the body or IN THE SOUL?**

*This likeness to God is chiefly in the soul.*

1. *Like God, man's soul is an immortal spirit,* with understanding and free will. Some deny the existence of the soul, because it cannot be seen; yet the same people would not deny the existence of human reason, even if this cannot be seen, either.

Some claim that man has two souls, one good and one evil, striving for mastery. But the struggle that we often experience comes from only one soul with different tendencies arising from the fact of our being made of both body and soul, partly material and partly spiritual. *In a living person, the soul should not be considered apart from the body; their union is much closer than the relation between a musician and his instrument at the hour of a concert.*

2. Through his *two faculties of the soul, understanding and free will,* man *obtains dominion over the material world,* as God possesses power over the entire universe.

*As God said before creating man:* "Let them have dominion over...every creature...on the earth (Gen. 1:26). Through his likeness to God, man has the power to know the true, the good, the beautiful, so far even as to know the Source of all truth, goodness, and beauty, God himself.

**HOW can we PROVE that the SOUL of man is IMMORTAL?**

We can prove that the soul of man is immortal, *because man's acts of intelligence are spiritual;* therefore, his soul must be a spiritual being, not dependent on matter, and hence not subject to decay or death.

*If even matter cannot totally disappear,* however small the particle, how can the soul of man, of a far higher order, be thought to suffer extinction?

1. *Man has mind and will.* He can reflect, reason, plan for the future, make judgments, remember. These prove his soul spiritual. *Such a soul cannot die as the body does.*

*Man longs for an ideal state of perfect happiness,* such happiness as is impossible to attain on earth. *This universal longing must have been placed in men's souls by God Himself; it is a desire for the infinite happiness of a union with the Creator.* If,

therefore, man's soul were not immortal, he would have no chance to realize his dream of bliss, and God would be cruel in implanting the longing for it in his breast.

2. *There have been many instances of the dead appearing to the living.* In the Gospel, Moses and Elias appeared on Mount Thabor to Christ and three of His Apostles. At Christ's death, *many who were dead rose and appeared in Jerusalem.*

The Blessed Virgin has through the centuries continued to appear to men; such instances are almost innumerable. Saints have also returned to earth to comfort or instruct the living; even souls in purgatory have returned, to beg for prayers. We must, however, be very careful about believing in particular instances of appearances by the dead; the devil can and often does use this instrumentality to trick the gullible.

**Is BELIEF in the IMMORTALITY of the soul UNIVERSAL?**

*Yes, belief in the immortality of the soul and a life after death is universal* among mankind, including the most primitive peoples.

*The Jews of the Old Testament did not have the revelation of eternal life as we know it from Christian revelation.* But they did believe in some kind of an existence after death. They did not develop this notion because God had not yet revealed the fullness of the truth to them, and they could not accept the pagan notions of the after-life. The Greeks and Romans believed in Tartarus and Elysium, places for the dead. Other nations have different cults to the dead, especially during their burial ceremonies. Such cults would be meaningless did those who took part in them not have an idea of another life for departed souls.

1. *If the soul were not immortal, the wicked* who commit evil all their lives *would go unpunished. The just* who suffer continually on earth *would not receive any reward.* This would be *injustice* impossible to the perfect justice of God.

If even man, imperfect as he is, can see innumerable examples of injustice in life, could not God? *Would He not have a way of correcting such injustice?* And if so, since it cannot be corrected in this life, there must be another, where immortal souls go to obtain perfect justice.

2. *Holy Scripture, the Word of God, teaches that the soul is immortal.*

*Our Lord Himself said to the good thief, "This day thou shalt be with me in Paradise" (Luke 23:43). "And do not be afraid of those who kill the body but cannot kill the soul" (Mat. 10:28). "He is not the God of the dead, but of the living" (Matt. 22:32).*



Our first parents were perfectly happy in Paradise. If they had not sinned, they would never have died or suffered from sickness and sorrow.

When the time came for their leaving the earth, they would have been taken body and soul to Heaven.

## 18. Adam and Eve: Our First Parents

### Who were the **FIRST MAN** and **WOMAN**?

The first man and woman were **Adam and Eve**, the first parents of the whole human race.

1. In the Bible the first man's name is called **Adam**. This is a Hebrew name coming from the Hebrew word for "ground." It was given by the author to the first man to indicate that there are material elements in man and that **he is mortal by nature**.

The first woman's name is called **Eve**. This comes from a Hebrew word meaning "life," and indicates that she was the **mother** of all the living, i.e., of all human beings.

2. Therefore, the Bible teaches us that **these two** were our first parents. All of mankind makes up **one great family**.

Sacred Scripture says that before the creation of Adam "there was no man to till the soil" (Gen. 2:5); and that Eve was the "mother of all the living"

(Gen. 3:20). Legends of many races tell of an original happiness, and of a flood.

(a) **All men have common bodily characteristics.**

The beat of the pulse, the temperature of the body, the physical structure, and even such faculties as the sense of smell, of sight, of hearing,—all these vary little among different races. Differences are results of variations in climate, food, ways of living, and opportunity.

(b) **Emotionally and intellectually all races are the same.**

Researches have discovered a universal sameness in ideas of right and wrong; there is a universal moral code, even among the most primitive of tribes. For example, all men consider wrong the murder of those who are not enemies, cruelty to children, incest, and irreverence. If the moral code were the result of fear of reprisal, why was not stealing considered wrong when committed against an enemy? Science suggests the origin of mankind from only one pair of ancestors; Religion declares it.



### WHAT was the CHIEF GIFT BESTOWED on Adam and Eve BY GOD?

The chief gift bestowed on Adam and Eve by God was *sanctifying grace*, which made them children of God and gave them the right to heaven.

1. *God created Adam and Eve in the state of innocence and holiness.* This made them pleasing to God, and full of love for Him. *It made them children of God,* and therefore heirs of heaven. *This state of innocence we term "sanctifying grace."*

"With wisdom and knowledge he (The Lord) fills them; good and evil he shows them." "*He has set before them knowledge, a law of life as their inheritance*"; "His majestic glory their eyes beheld, his glorious voice their ears heard" (Eccli, or Sir 17:6, 9, 11).

2. *God's abiding grace made Adam and Eve so happy that their happiness almost equalled that of the angels.*

"*You have made him little less than angels,* and crowned him with glory and honor" (Ps. 8:6).

### What OTHER GIFTS were BESTOWED on Adam and Eve by GOD?

The other gifts bestowed on Adam and Eve by God were *happiness* in the Garden of Paradise, *great knowledge, control of the passions by reason,* and *freedom from suffering and death.*

1. *The garden* in which God put Adam and Eve was *intended by the author to indicate all the divine blessings* which they shared as a result of their friendship with God.

*One of these blessings,* symbolized by the tree of life, was *the gift of immortality.* Although man, by his very nature, is mortal, God preserved our first parents from death because of His great love for them and their closeness to Him.

2. God also gave Adam and Eve *infused knowledge;* that is, without experience or study *they knew all that full-grown persons needed* to fulfill the purpose of their creation, and as educators of men.

Adam knew the indissolubility of marriage; his insight helped him give suitable names to the animals.

3. *God blessed Adam and Eve* with a *freedom from subjection to their lower appetites,* such as impurity, drunkenness, etc.

*They had no inclination to evil;* they felt no shame even though they were naked in Paradise.

4. Lastly, God gave Adam and Eve *freedom from bodily disease and death.*

*Adam and Eve were created immortal,* and were made free from all subjection to sickness, which is the prelude to death. Had they been faithful to God, they would never have died, nor suffered disease.

### Did our FIRST PARENTS HAVE any OBLIGATIONS towards GOD?

Yes, our first parents had *to acknowledge God as their Lord and Creator. Despite their happiness and privileges* which God had given them, *they were still only creatures.*

1. *In the story of the sin* of our first parents, *the sacred author has indicated man's obligations to God* by telling of the tree of knowledge of good and evil, which Adam and Eve were forbidden to eat. *The purpose behind this was to show that man could not do as he pleased.*

*God wanted Adam* as head and representative of the human race *to merit heaven.* This meant that he must not seek to be like God; he must recognize his creaturehood. In order to get this important truth across to his readers, the Hebrew author has told the story of the tree of knowledge.

2. *If Adam and Eve had been faithful to God,* they would have passed without disease and without bodily death *from their earthly paradise to heaven, God's home,* where they would see Him face to face.

All the children of Adam, *the entire human race, would have been born* as Adam had been created, *in a state of friendship with God,* and with all his gifts. If one had sinned, he would have been punished by God, but not being the head of the entire human race, he would not have passed on the stain to his descendants. Everybody would then have suffered for his own sins alone.

### Did ADAM and EVE REMAIN FAITHFUL to God?

No, Adam and Eve, tempted by the devil, and moved by pride, wished to be like God Himself. *This was their sin of disobedience.*

The author indicates this when he says that *they ate of the forbidden fruit* (Gen. 3:1-13).



Credit: Chicago Natural History Museum

Although there are some points of similarity between the skeletons of man and the ape, the differences are numerous and fundamental. As one scientist remarked, evolutionists might as well claim that man descended from any other form of life, because differences between man and the ape are as important as between man and other forms.

The ape has neither chin nor forehead. Its foot grasps like a hand. Its teeth are not arranged in close rows. If it were forced to stand erect, it would be looking upwards, not forward. The average weight of its brain compared to that of its body is as 1 to 70. For man the ratio is 1 to 35. The ape cannot speak articulately.

## 19. Evolution and the Bible

### HOW DID THE BODY of the first man ORIGINATE?

*It would seem, according to the Bible, that the body of the first man was made by God from the dust of the earth.* "Then the Lord God formed man out of the dust of the ground" (Gen. 2:7).

*We must understand these words as the sacred author intended them.* He was not a scientist, and he was not writing for scientists. *He was writing for simple people* who could understand important truths only if they were presented in a simple story form.

*This story teaches us two truths: (a) God created man, just as He created everything else.* The author is not interested in *how*

man was created. (b) *Man is mortal by nature.* This is indicated by the material elements in man, "dust of the ground."

### What is the THEORY of EVOLUTION?

Evolution is a theory concerning the origin and development of plants, animals, and man.

1. There are many variations of the theory, but basically it holds that *life began with the simplest forms, then developed into more complex forms, until at last the most complex form, man, was evolved.*

*It is no longer common for the evolutionists to teach that man is descended from the ape.* Actually, there are so many basic differences be-

tween man and ape that there can be no question of a *direct* relationship. However, there are also many bodily resemblances between the two that the possibility of a *common heritage* must be admitted.

2. *No true scientist today would say that the evolutionist theory has been absolutely proved*, in the sense that a precise scientific description can be given of the processes of man's formation from a sub-human ancestor. *No "missing link" has been found*. However, *most scientists today*, arguing from the wealth of evidence that connects man's bodily organism with the brute animals and from the actual development in the bodily structure of man himself, *accept the theory as a working hypothesis*.

3. As stated above, *the Bible teaches us nothing about the manner in which man's body was formed*. It teaches only that God is responsible for man's creation. Therefore, whether the theory of evolution is proved or not, *the teaching of the Bible will remain unchanged*.

*The Church has never made an infallible definition regarding the evolution of man's body*. In his Encyclical, *Humani Generis*, of 1950 Pope Pius XII stated that *research can freely be made on the subject of the origin of the human body from pre-existent living matter*. He cautioned, at the same time, that *the arguments on both sides must be examined with great care and moderation*. The theory, or hypothesis, must not be confused with scientifically established facts.

### What is the ORIGIN of the HUMAN SOUL?

*God directly creates every human soul out of nothing*.

1. *This truth is not directly stated in Genesis* since those ancient authors did not conceive of the human soul as we do today. However, they knew that man was utterly distinct from brute animals. They knew, too, that this distinction was based on the fact that man was made *in the image of God* (Gen. 1:26-27). And they attributed this to the creative will of God. Therefore, we can say that, if the author had had our concept of the soul, he would have said *that man's soul was directly created by God*.

Pius XII, in the Encyclical quoted above, reaffirmed the traditional Catholic faith when he said that we are obliged to hold that souls are *immediately* created by God.

2. *Man's soul is not produced from some other soul or matter*. It is spiritual and simple. *It did not exist before the person lived*. It did not come to exist after he was already alive. Man's life is due to his soul. *As soon as the soul leaves the body, life ceases*.

*The investigations of scientists have discovered a singular universality and sameness in ideas of right and wrong, a moral code, in all races and peoples, however primitive*. These are universally looked upon as wrong: the wanton murder of one not an enemy stealing from one's own group, maltreatment of children, irreverence, incest, adultery. If this attitude resulted from fear of reprisal, why is not murder considered wrong when against an enemy? Why has incest always been regarded as wrong, when primitive men surely could have no idea of the evils of inbreeding? *One must conclude that this universal conscience comes from One Source*.

3. Man's soul is *not derived* from his parents. *Only his body is derived from them*. *There is no possible "evolution" of the soul*, for it is a spiritual substance, not subject to the laws of physical nature, and could not possibly be developed from a lower or material form of life.

*Manifestations of the soul*, like cleverness, talent, traits of character, etc., *by which children resemble their parents*, are due to the *attributes of the body that they derived from their parents*, or to training in the family. If one holds a colored glass to the light the reflection will have the color of the glass. But the glass did not make the sun whose reflection is cast. Is even the mind a product of evolution? The most primitive man is capable of abstract reasoning. *The most intelligent beasts cannot think in concepts*.

### HOW MANY CENTURIES were there FROM ADAM TO CHRIST?

*The Church has never given a decision*, and the question may possibly never be answered.

1. *The Bible teaches nothing directly on this matter*. The *line of patriarchs* which it gives, with their ages, *was intended principally to show that there is a connection between Abraham, with whom public revelation begins*, and the first man, whose sin made that history necessary.

*The ages of the patriarchs*, as given in the Bible, are *symbolic, not real*.

2. *Some Catholic theologians* state that the age of man may be stretched to *ten*, or *one hundred thousand years* or even longer. Neither scientists nor theologians have come to a definite solution.



God punished Adam and Eve for the sin they committed. "Therefore the Lord God put him out of the Garden of Eden to till the ground from which he was taken" (Gen. 3:23).

All the calamities in the world today, war, disease, poverty, etc., are consequences of Adam's sin. We inherited all the weaknesses that were part of his punishment.

## 20. Original Sin

### WHAT HAPPENED to Adam and Eve on ACCOUNT of their SIN?

On account of their sin Adam and Eve *lost sanctifying grace, the right to heaven, and their special gifts*; they became *subject to death, to suffering*, and to a strong *inclination to evil*. The loss of all these gifts is *indicated* by the author when he says that they were *driven from the Garden of Paradise*.

*"In the sweat of your brow you shall eat bread, till you return to the ground, since out of it you were taken; for dust you are and unto dust you shall return"* (Gen. 3:19).

1. *Adam and Eve* immediately *lost God's* abiding grace and *friendship*, their holiness and innocence: they lost *sanctifying grace* and therefore *the right to heaven*, to see God.

2. It might be asked how *one sin could have brought about such terrible punishments*. It must be remembered, first of all, the first man enjoyed every divine blessing, and in particular a special intimacy with God Himself. Therefore, *man had every reason for remaining faithful to God*. Moreover, his sin overturned the very order of creation. *The creature man wished to be like the Creator God*. The punishment given man served forcefully to remind him of his creaturehood.

Also, our preoccupation with hardship, suffering and death is conditioned by a kind of materialism. *These things are as nothing compared to the loss of God's love and friendship*. And God did not exclude the possibility of regaining that friendship. He was still concerned about man. He still wanted man to love Him. *And He does everything possible to bring man back to Him*.

### WHAT HAS HAPPENED TO US on account of the sin of Adam?

On account of the sin of Adam, *we*, his descendants, *come into the world deprived of sanctifying grace and inherit his punishment*, as we would have inherited his gifts had he been obedient to God.

"Therefore *as through one man sin entered into the world and through sin death, and thus death has passed into all men*" (Rom. 5:12).

1. *This sin* in us is called *original sin*. It is the state in which every descendant of Adam comes into the world, totally deprived of grace, through *inheriting the punishment*, not of Adam's personal sin, but of his sin *as head of the human race*.

*Original sin does not come to us from Eve, but from Adam alone*, since God made him representative and head of the whole human race. *Eve was punished for her disobedience*, as Adam was, but did not pass on her guilt to all mankind. *Our original sin comes from our first father*.

2. *Because of original sin, heaven was closed to all men until the death of Our Lord Jesus Christ*. Our Lord *instituted the sacrament of Baptism in order to restore to us the right to heaven* that Adam had lost.

*A person after baptism is in the state of grace and free from sin*. If he dies immediately after baptism, even if he had committed sins, he goes *straight to heaven*. His sins and their punishment are all forgiven him.

### What are the CHIEF PUNISHMENTS of ADAM which WE INHERIT through original sin?

The chief punishments of Adam which we inherit through original sin are: *death, suffering, ignorance*, and a strong *inclination to sin*.

1. By original sin we became *subject to disease and death*. This was part of the punishment God laid on Adam. "For the day you eat of it, you must die" (Gen. 2:17).

2. *Our whole nature became inclined to evil*. Our reason is in perpetual conflict with our passions.

*Even after our souls are cleansed of original sin by baptism, the corruption of our nature and other punishments, such as sickness, evil inclinations, etc., remain*. "The inclination of man's heart is evil from his youth" (Gen. 8:21). "The flesh lusts against the spirit, and the spirit against the flesh" (Gal. 5:17).

### Is GOD UNJUST in PUNISHING US on account of the sin of Adam?

God is not unjust in punishing us on account of the sin of Adam, because *original sin does not take away from us anything to which we have a strict right* as human beings, but only the free gifts which God in His goodness would have bestowed on us if Adam had not sinned.

1. All mankind must suffer for the sin of Adam because he was *the head* and representative of the whole *human family*.

*When Alfonso XIII of Spain was dethroned, his children lost their right to the throne through no fault of their own*. So also the children of a rich man who goes bankrupt lose all the inheritance they hoped for, through no fault of theirs.

2. *We should have shared in Adam's blessings* of soul and body without any merit of our own, *if he had not sinned*. In the same way we share in his guilt.

### Was any human person ever PRESERVED FROM ORIGINAL SIN?

The *Blessed Virgin Mary* was preserved from original sin *in view of the merits of her Divine Son*, and this privilege is called *her Immaculate Conception*.

"And when the angel had come to her, he said, '*Hail, full of grace, the Lord is with thee. Blessed are thou among women*'" (Luke 1:28).

1. *From the very first moment of her conception the Blessed Virgin* was preserved from all stain of original sin. She was *conceived and born without original sin*.

*God, having ordained that Mary was to be the Mother of His Son, could not permit her soul to lack* for a single instant *all those graces* that would make her *most pleasing to Him*.

2. *Our Blessed Mother's soul was created as pure and spotless as the soul of Eve*. Where Eve committed sin and lost her spotlessness, *our Mother Mary kept herself pure and spotless to the end of her life*. We commemorate the Immaculate Conception of the Blessed Virgin Mary on December 8.



Christ permitted Himself to be tempted by the devil. After Our Lord's forty days' fast in the desert, the devil appeared to Him and tempted Him to gluttony, to pride, and to avarice. But Our Lord resisted the devil and sent him away. Then angels came to min-

ister to Him. God wishes to show us that temptation, far from being a sin in itself, is a source of merit if we resist firmly. Then God will send us His blessings and consolations, and we shall be dearer to Him after our successful fight against temptation.

## 21. Actual Sin

### What is ACTUAL SIN?

Actual sin is *any wilful thought, desire, word, action, or omission forbidden by the law of God.*

1. *There are two general classes of sins: original and actual. Original sin is the kind of sin that we inherit from Adam. Actual sin is the kind of sin that we ourselves commit. In general, when we speak of "sin" we mean actual sin.*

*Sin is an offense against God, a violation of His commandments. To sin is to despise God, to disobey Him, to offend Him. One who sins takes the gifts that God has given, and uses them to insult Him.*

2. *The only human being who was created without sin, and never committed sin, was the Blessed Virgin; this was a special privilege bestowed on her because she was to be the Mother of our Saviour.*

*St. John says: "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (1 John 1:8).*

### IN WHAT WAY do we fall into sin?

*We fall step by step from temptation into sin. The different steps at times follow each other rapidly and are accomplished in the twinkling of an eye.*

1. *Sin is not committed without temptation. First an evil thought comes into the mind. This in itself is not sinful; it is only a temptation.*

A man may be in a jewelry store looking at some jewels. The salesman turns away to talk to someone else, leaving a precious diamond ring on the counter. *The thought enters the man's mind that it would be easy for him to take the ring and walk away unnoticed. This is temptation, not sin.*

2. *If we do not immediately reject the thought, it awakens in the mind an affection or liking for it.*

*If the man in the above example does not resist and reject the thought, but plays with it, and becomes pleased with the idea, he thereby gives partial consent, and commits a slight sin.*

3. Next the thought is followed by an evil desire in which we take pleasure.

If, still playing with the thought, the man wishes that he could take the diamond ring without being noticed, the consent is complete, and he commits a sin in his heart (interiorly).

4. The resolution to commit the sin when occasion presents itself follows. Then the exterior act is committed.

Finally, the man glances to see if the salesman is still busy. Then he takes the ring and walks away with it. Thus the wish or desire has been translated into an exterior act. Even should the man be prevented from stealing, he is guilty of grave sin.

### Why is AN EXTERIOR SIN MORE EVIL than an interior sin?

An exterior sin is more evil than an interior sin, because it is attended by worse consequences.

1. An exterior sin often causes scandal, and is therefore more severely punished by God here on earth as well as after death.

Drunkenness reduces the drunkard and his family to poverty and sickness. Impurity destroys the body, sometimes producing insanity. Murder often leads the culprit to the electric chair.

2. And worse, an exterior sin increases the malice of the will, and destroys the sense of shame. The repetition of exterior sins forms the habit of sinning, and vice is formed. The conscience goes to sleep, and the sinner becomes so hardened that he no longer sees the evil and wickedness of his sin.

### Are ALL EVIL ACTS sinful?

Not all evil acts are sinful; there may be times when such acts are not sinful, as:

1. When we do not know that the act is sinful.

Noe became intoxicated, but committed no sin, because he was not aware of the strength of the wine. So one might by mistake take poison and die, but he would not be guilty of suicide.

2. When the act is done through no fault of our own.

If one is not aware that a certain day is a day of abstinence, and eats meat, he commits no sin. Again, one might by pure accident and through no negligence on his part drop a loaded revolver. Even if it explodes and kills a person, he is not guilty of murder.

3. When we do not consent to the evil.

A stronger man may take our hand, and in spite of our refusal and protest force it to drop a lighted match into a gasoline tank. Even if there is an explosion and a whole town is set on fire, we are not guilty of arson. In the same way, as long as one does not consent to an evil thought, it remains a temptation, and he commits no sin.

### WHEN ARE WE GUILTY of sins which we ourselves do not commit?

We are guilty of sins which we ourselves do not commit when we cooperate with another person's sin.

1. We share in another's sin: (a) by counsel; (b) by command; (c) by consent; (d) by provocation; (e) by praise or flattery; (f) by silence; (g) by assistance; (h) by defense or concealment; and (i) by not punishing the evil done.

Thus rulers, legislative leaders, parents, employers, teachers, superiors, owners of shows and theatres, editors, publishers, and others in a position of responsibility, may easily render themselves guilty of the sins of others. One who is to blame for another's sin is as guilty as if he had committed the sin himself.

2. One who tempts or provokes another into sin is perhaps the more guilty of the two.

Our Lord says: "But whoever causes one of these little ones who believe in me to sin, it were better for him to have a great millstone hung around his neck, and to be drowned in the depths of the sea" (Matt. 18:6).

### How many kinds of ACTUAL SIN are there?

There are two kinds of actual sin: mortal sin and venial sin.

Another classification is: (a) sins of thought; (b) sins of desire; (c) sins of word; (d) sins of deed; (e) sins of omission.

If we take pleasure in thinking proudly of ourselves, we sin by thought. If we cannot rest content because we envy somebody's clothes and wish we had them, we sin by desire. If we get angry and say angry words to someone, we sin by word. If we are so angry that we begin striking the person, we sin by deed. If we do not do what is our duty, such as going to Mass on Sunday, we sin by omission.

We must remember that when we do not sin, it is only through the grace of God. "Let him who thinks he stands take heed lest he fall" (1 Cor. 10:12). A humble distrust of ourselves is a preservative against sin.



*Mortal sin is the greatest evil in the world. It separates us from God. Because of our mortal sins, Jesus Christ suffered agonies and died on the cross.*

*To strengthen our resolution not to commit sin, we should remember also that even a single mortal sin is enough to send us to hell.*

## 22. Mortal Sin

### What is MORTAL SIN?

Mortal sin is *a grievous offense against the law of God.*

1. *Any wilful* thought, desire, word, action or omission, *in serious violation of God's law*, is a mortal sin. Examples of mortal sin are blasphemy, wilful murder, adultery, arson, robbery, etc.

2. *Mortal sin occurs as soon as God is no longer our final end* in our thoughts, words, and actions.

*Each mortal sin we commit* is a three-fold insult to Almighty God: it *insults Him* by rebellion or disobedience, by ingratitude, and by contempt.

3. *Circumstances* of person, cause, time, place, means, object, and evil consequences *enhance or decrease the guilt of the sin.*

### Why is THIS SIN called MORTAL?

This sin is called mortal, or deadly, because it *deprives* the sinner of *sanctifying grace*, the supernatural life of the soul.

1. *Without sanctifying grace*, the soul is displeasing to God, *unclean*, and can never behold Him or be with Him in heaven.

*Without "sanctifying grace,"* the soul is without God; and without God, the devil makes the soul his habitation. "*Know then, and see, how evil and bitter is your forsaking the Lord, your God*" (Jer. 2:19).

2. *The sinner loses charity towards God* and his fellow-men, and by the *weakening* of his will and the darkening of his intellect, *is liable to fall into other mortal sins.*

The devil cries to his subordinates, "God has forsaken him; pursue and seize him, for there is no one to rescue him" (Ps. 70:11).

3. *Without sanctifying grace*, the soul loses the friendship of God; and if an adult dies in that state, he will suffer the torments of the damned.

The word "mortal" comes from the Latin *mors*, which means *death*. *St. John Chrysostom said, "Sinners are dead while they live, and the just live after they are dead."*



**MORTAL SIN**, besides depriving the sinner of sanctifying grace,

- (a) *makes the soul an enemy of God;*
- (b) *takes away the merit of all its good actions;*
- (c) *deprives it of the right to everlasting happiness in heaven; and*
- (d) *makes it deserving of everlasting punishment in hell.*

1. *Man was made for God*, and what an awful calamity it would be to become His enemy! *It would be as if the food which was made to support and sustain man should all of a sudden turn to poison him* instead.

*Through mortal sin*, the sinner becomes a stranger to divine love, and to the love of neighbor; his heart turns cold because he has put out the flame of charity by grave sin. *His reason, a gift of God, is obscured, and he fails to perceive the things of God.* Thus a sinner the more he sins, becomes more insensitive to evil; his will is finally so weakened that all conscience is lost, and he falls into greater and greater sins more and more easily.

"Adulterers, do you not know that the friendship of this world is enmity with God? Therefore, whoever wishes to be a friend of this world becomes an enemy of God" (Jas. 4:4).

2. *During all the time that the sinner remains in mortal sin*, all his good works do not help him to heaven: he earns no merits until he gives up his state of mortal sin.

As the Apostle says, "*If I give my body to be burned and have not charity, I am nothing.*" One who falls into mortal sin may be compared to a merchant coming into his home port, laden with all kinds of treasures collected from abroad, upon which he has spent years of labor and incalculable wealth. Just as he enters the harbor his ship is torpedoed, and he saves nothing for all his trouble. In a similar manner, one who dies in mortal sin gains nothing, however numerous the good works he may in life have performed.

3. *However numerous the merits previously earned by the sinner*, however many his good works, if he dies with only one mortal sin on his soul he goes to hell forever.

*Is this not something to be feared?* It is because mortal sin presupposes a hatred of God. Let us be reasonable men, and consider the utter folly of selling our birthright, God and heaven, for the mess of pottage that is sin and its effects. "Then he will say to those on his left hand, 'Depart from me, accursed ones, into the everlasting fire'" (Matt. 25:41).

**THREE THINGS** are necessary to **MAKE a sin MORTAL**:

**FIRST**, the *thought, desire, word, action, or omission must be seriously wrong or considered seriously wrong.—The matter must be grave*: a slight act of vanity or impatience is not serious matter, but murder is.

**SECOND**, the sinner must be mindful of the serious wrong.—He must have full knowledge and reflection or attention, and know that what he does is grievous.

A man who steals a precious diamond ring in the belief that it is glass has not full knowledge. A man who throws a lighted match thoughtlessly aside may throw it into a gasoline tank and cause an explosion, but he has not full attention.

**THIRD**, the sinner must fully consent to it.—He must do it of his own free will, saying deliberately, "*I will do this.*"

Therefore infants and idiots cannot commit mortal sin; they cannot fully realize what they do.

### IS MORTAL SIN a great evil?

Mortal sin is a great evil, the greatest evil in the world, a greater evil than disease, or poverty, because it separates us from God.

1. *It is a rebellion against and contempt of God*, the blackest ingratitude towards Him.

*Our heavenly Father gave us everything we have, and in return we offend Him.* We desecrate His temple. "Do you not know that you are the temple of God and that the Spirit of God dwells in you?" (1 Cor. 3:16). *By mortal sin a vile and insignificant creature offends and insults the infinite Creator.*

2. *It is like crucifying Christ again*, "since they crucify again for themselves the Son of God and make him a mockery" (Heb. 6:6).

*We can never fully realize the malice of mortal sin.* We can get a small idea of it by remembering that God sent His own beloved Son to suffer untold agonies, to save us from its consequences.

3. *Mortal sin must be a most appalling thing indeed to make a just and merciful God create hell* for the everlasting punishment of the rebellious angels and of sinners who die with even only one mortal sin.

*Even considering only its temporal penalties* mortal sin is great folly. Upon it follows moral disquiet; the sinner loses the serenity and cheerfulness of the just soul. "*The wicked are like the tossing sea, which cannot be calmed*" (Is. 57:20).



We are prone to look upon venial sin as of no consequence, and to be careless about guarding against it, forgetting that it is second only in evil consequences to mortal sin. In Holy Scripture we see from many examples how God regards venial

sin; even in this life He has punished it most severely. For only a slight doubt about God's mercy, because of the wickedness of his people, Moses was punished: he was not permitted to lead the Israelites into the Promised Land.

## 23. Venial Sin

### What is VENIAL SIN?

Venial sin is a *less serious offense against the law of God, which does not deprive the soul of sanctifying grace*, and which can be pardoned even without sacramental confession.

#### 1. A sin can be venial in two ways:

(a) *When the evil done is not seriously wrong.* If we sin against God in matters of slight importance, we commit venial sin.

*Grumbling* when told by your mother to open the window is not gravely wrong; it is a venial sin.

(b) *When the evil done is seriously wrong, but the sinner sincerely believes it is only slightly wrong, or does it on the spur of the moment, without sufficient reflection, or without full consent of the will.*

Saying an expression that has a very wicked meaning is seriously wrong, but *if the person does not know its meaning*, he is *not* guilty of a mortal sin. If one eats meat on a day of abstinence, thinking it only a slight sin to do so; or if one in a sudden outburst of anger insults a companion seriously, he commits a venial sin for lack of sufficient reflection and consent.

2. *Examples of venial sin* are impatience, slight faultfinding, lies that harm nobody.

The word "*venial*" comes from the Latin *venialis*, meaning *easily pardonable*. Even the most just of mortals falls into venial sin again and again. God permits this to keep us humble. The most imperfect of mortals attains a very high degree of perfection as soon as he can avoid all "*deliberate*" venial sin: as soon as he does not commit any sin deliberately, with full advertence and consent.

3. If a person is in the state of grace, venial sins are forgiven in many ways without necessity of confession.

*Provided one has sorrow and a sincere resolution not to commit the sins again, they are forgiven not only by Confession, but also by Holy Communion, by acts of contrition, prayer, good works, etc.*

4. *A distinction exists between venial sins and imperfections. Imperfections are faults that arise from ignorance or weakness, not from a bad will.*

*For instance involuntary distractions in prayer, "white lies" told while telling a story or in exaggerations or jokes, bad manners that hurt no one much, are imperfections. We should, however, try to avoid all imperfections, for they are not praiseworthy, are often a cause of irritation to others, and make us accustomed to doing what is not correct, above all, displease God.*

### How does venial sin HARM US?

Venial sin harms us *by making us less fervent in the service of God*, by weakening our power to resist mortal sin, and by making us deserving of God's punishments in this life or in purgatory.

1. Although *venial sin* is not a grievous offense against God, it is *nevertheless a great moral evil, next alone to mortal sin*.

It is like a drop of ink in a glassful of clear water; the ink, however little, takes away the clearness.

2. If often committed, *venial sin weakens the will, lessens our power to resist evil, and makes it easier for us to fall into mortal sin*.

*"He who is faithful in a very little thing is faithful also in much; and he who is unjust in a very little thing is unjust also in much"* (Luke 16:10).

3. *Venial sin deprives us of many actual graces we need for resisting temptation.*

*When a mirror is dusty, it cannot reflect the image clearly; similarly the mirror of the soul, when dusty with venial sin, cannot reflect the light of grace and justice with all its splendor and brightness. May we expect God to bestow His blessings and graces in the same measure on the soul that is not as faithful in small things as on the one that is most careful to try to please Him even in the smallest things?*

4. *Venial sin deprives us of heaven for a time.*

*If we die with venial sins on our souls, or without fully satisfying for them, we have to expiate for them in purgatory.*

5. *A great desire not to offend God in the least is the best proof of love and loyalty towards our heavenly Father.*

*Holy Scripture shows many instances of God's displeasure for venial sin, which He punishes severely even on earth. For her curiosity, Lot's wife was turned into a pillar of salt. "But I tell you, that of every idle word men speak, they shall give account on the day of judgment"* (Matt. 12:36).

### How can we KEEP FROM committing sin?

We can keep from committing sin *by praying and by receiving the sacraments; by remembering that God is always with us; by recalling that our bodies are temples of the Holy Spirit; by keeping occupied with work or play; by promptly resisting the sources of sin within us; by avoiding the near occasions of sin.*

1. *Prayer and the sacraments, especially the Sacrifice of the Mass with Holy Communion, protect us from sin.* They are like a strong fortress against which the enemy strikes in vain, and within which the soul remains safe in the grace of God.

*When the Apostles were in danger on the lake of Genesareth, they had recourse to prayer.* We are ever in danger from sin while we live; let us build up around us a rampart of prayer. God will protect us, as He protected the Apostles; He will answer our prayer.

2. Even good people fall into sins, frequently because they forget *God's presence. Let us remember that the eye of God is always upon us*, every single moment. Then, if we love Him, we would never sin, *never insult His presence by sin.*

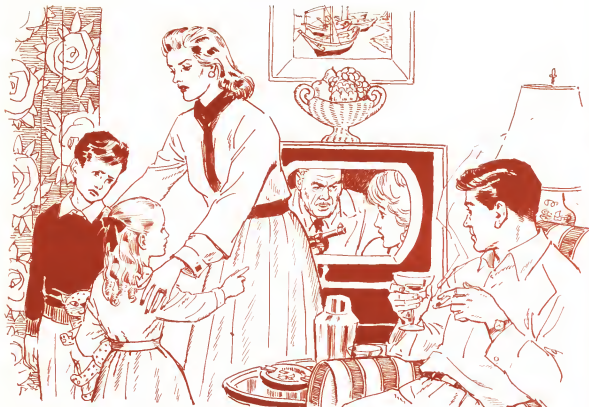
*If we had a distinguished personage before us, would we commit indecent acts?* Would we steal, or use bad language? But is not God the most distinguished of all persons, and is He not always looking on us?

3. *When we are in the state of grace, our body is the temple of the Holy Spirit.*

God dwells in our body as Jesus Christ lives in the tabernacle. *If we remember this always, we shall be greatly helped in avoiding sin.*

4. *The most practical way of avoiding sin is to keep occupied with work or play. Man must do something; if he does not do something good, he will do something evil.*

*A busy instrument cannot be used in doing mischief.* Robbers will hesitate to enter a house where the occupants are busy. If we are occupied in doing good, we have no time to sit idly and wag our tongues in gossip.



Indiscriminate use of the radio and television by young or old is a pathetic disregard for good morals and artistic taste. Not only parents and guardians, but the entire family should be concerned over the programs that are watched and heard. Late evening programs are generally directed to the interest of adults.

Children are too immature to watch such programs. It is the duty of parents that children are in bed where they should be when these programs are presented. We should consult the evaluation of television, radio and theatre offerings which our better critics make available to us in the Catholic Press.

## 24. Occasions and Sources of Sin

### What are the NEAR OCCASIONS of sin?

The near occasions of sin are all *persons*, *places*, or *things* that may easily lead us into sin.

### MOST COMMON OCCASIONS OF SIN:

1. **Bad companions.** One who provokes or leads us into sin is not our friend. We must stop going with that companion.

*One rotten apple in a basket of good apples quickly rots the rest.* The same is true of human beings. *Sin is a contagious disease.* If we do not wish to be infected, we must go far away from it.

2. **Dance halls.** Not every dance is sinful. *But many dances are occasions of sin;* and public dances without the presence of respectable adults are extremely dangerous.

*A safe rule to follow is never to go to any place where you would be ashamed to take your virtuous mother or sister.*

In many dances, the *women tend to dress with extravagance and immodesty*, just to "follow the fashion." Sometimes, too, *dances are an occasion for the taking of liberties*, due to late hours, and the spirit of unrestrained pleasure.

### 3. Bars and liquor saloons.

*These are very proximate occasions of sin*, leading to intemperance, and worse evils.

*Those who frequent saloons* are likely to be not only habitual drunkards, but constant gamblers, who neglect their homes and duties, become involved in disputes, and finally end badly even in the temporal sense.

4. **Bad newspapers and magazines.** These are no less dangerous because *their wickedness is often not apparent*, many hiding their evil under the guise of cleverness, information, science, art, etc.

*Bad periodicals gradually undermine faith and make one insensitive to evil.* It is the duty of every Catholic to subscribe to a Catholic periodical, and never to favor a wicked press.

5. **Bad books.** Many novels are harmless; some are very helpful, but many are positively wicked. *We must be very careful in the selection of the books we read.* Poisonous food will only kill the body, but *poisonous reading kills the soul.*

*There are national book clubs under Catholic auspices that send members lists of books of merit according to literary standards, and not offensive to Catholic morals.* We mention the following ones: "Catholic Book Club," "Maryknoll Book Club" and "Spiritual Book Associates" in New York City; "Catholic Children's Book Club" and "Catholic Digest Book Club" in St. Paul, Minn.; "Catholic Family Book Club" and "Catholic Know-Your-Bible Program" in Garden City; and "Catholic Youth Book Club" in Mineola, N. Y.; "Catholic Literary Foundation" in Milwaukee, Wis.; "Franciscan Book Club" and "Thomas More Book Club" in Chicago, Ill.

#### 6. **Motion Pictures, Radio and Television.**

Pope Pius XII *taught* that the modern media of communication—films, radio and television are "*remarkable inventions of man's genius*," but at the same time "*gifts from God*." As such they are good in themselves and intended by God to be useful to man.

*Today more than a few motion pictures are immoral and indecent.* We must, therefore, choose only the good and avoid altogether objectionable films. To guide and assist us in this choice the *National Legion of Decency*, working under the hierarchy, publishes moral ratings on current motion pictures. To ignore these ratings is to expose ourselves to moral danger.

*Once a year, on the Sunday following December 8th, feast of the Immaculate Conception, we renew the Legion of Decency Pledge to freely promote what is good and to oppose, especially by our example, what is bad in motion exhibition. Since the film industry supplies only what the public buys, the keeping of this Pledge is your ballot at the box-office for good films.*

**HOW SHOULD WE ACT towards occasions of sin?**

We should *never seek*, and *always* try to *avoid* occasions of sin.

1. *It is wrong voluntarily to seek* the occasions of sin.

*"He who loves danger will perish in it"* (Lirach. 3:25). However, *those who by their calling or other necessity are continually exposed* to such dangerous occasions, as priests, officials, doctors and others, *must put their trust in God*, Who will give them grace and protect them.

2. *We must avoid occasions of sin* as soon as we perceive them.

If one goes to the theatre and sees that the play is an indecent play, he must stand up and leave.

#### What are the chief sources of actual sin?

The chief sources of actual sin are: *pride, covetousness, lust, anger, gluttony, envy, and sloth*, and these are commonly called *capital sins*.

*They are called capital*, from the Latin *caput* (which means head), because they are the heads or *sources of all sins*. Thus they originate sins of luxury, gossip, excessive ambition, etc.

1. *They are called capital sins*, not because they are the greatest sins in themselves, but because they are the chief *reasons* why men commit sin. *They are the origin of every sin*, all other sins arising from them as from their fountainhead.

2. *These sins are called vices*, because they *produce permanent disorders in the soul*. They are the seven *fatal diseases* of the soul, which end in death.

#### Does God PUNISH SIN?

Yes, God punishes sin, partly in this life, but *chiefly after death*.

1. *In this life sinners suffer* from remorse of conscience, fear, and unhappiness. Their *sin often brings* upon them *disease or death*, the *hatred and scorn* of their fellow-men, and other temporal punishments. Even on earth, "*the wages of sin is death*."

2. *The punishment of the sinner is fully meted out to him only after death*. Then the unrepentant sinner is punished in *hell*. Justice is not always done in this world, where the wicked often prosper and the just are made to suffer.

*On earth*, God rewards the sinner for whatever good he may do. It is only in the next life that the evil he does is given its full and just punishment.



**1** Pride makes one admire himself, in the belief that his excellence, imagined or real, is the result of his own worth. Our Lord condemned pride in the parable of the Pharisee and the Publican (1). Jesus said that the humble and repentant publican was



**2** justified in the eyes of God, while the proud Pharisee went home unjustified.

Covetousness is one of the ugliest of sins. It was a sin of Judas. He loved money so much that he even betrayed Our Lord for thirty pieces of silver (2).

## 25. Pride, Covetousness, Lust

### What IS PRIDE?

Pride is an inordinate love of one's own excellence, an excessive self-esteem.

Our Lord is the best example of meekness and patience. Did He use His almighty power to punish those who did Him evil? For hours He hung meekly on the cross, until He died. Every day God is patient with sinners, giving them time to change their ways. God, the Supreme One, is not proud.

1. The proud man overestimates himself, and believes himself the source of his own excellence. The virtue of humility, which disposes us to acknowledge our limitations, is opposed to pride. (See pages 98-99.)

Some are proud of their appearance; others of their family, talents, position, money, and the virtues they imagine they possess. Even if we do

have excellent abilities or possessions, we should not be proud of them, remembering that they all come from God. Instead, we should be humbly thankful, and see in what way we can make a return to God for such gifts. "Every proud man is an abomination to the Lord" (Prov. 16:5).

2. Pride may be called the mother of all vices, for most sins can be traced to it. From pride arise ambition, vanity, presumption, disobedience, hypocrisy, obstinacy in sin.

"For pride is the reservoir of sin, a source which runs over with vice; because of it God sends unheard-of afflictions and brings men to utter ruin. The roots of the proud God plucks up, to plant the humble in their place" (Eccl. 10:13, 15). Pride was the sin of our First Parents, who wanted to be as great as God. It was the sin of King Pharaoh; he was so proud that in spite of the miracles Moses worked, he refused to be convinced.

3. *The proud man* tries to attract notice and praise, strives after honors, distinctions, and other worldly favors.

*He is over-confident in himself, and despises the assistance of God.* Pride was the sin of Lucifer. The proud man pretends to be greater than he is, and tries by all manner of means to attract the praise of others, even using false humility to do so.

4. *God hates pride*, and punishes it severely. *He often punishes secret pride by withdrawing His assistance from the proud man.* And deprived of God's aid, the proud man often falls into grievous sins leading to his humiliation.

"The thrones of the arrogant God overturns and brings men to utter ruin" (Eccli. 10:14). "*God resists the proud*" (1 Pet. 5:5). "*Everyone who exalts himself shall be humbled*" (Luke 14:11). Thus the proud King Herod was eaten up by worms and died.

5. *If we*, however, *despise sin* as beneath us, that is not pride, but a virtuous self-respect.

A decent regard for cleanliness and neatness is not vanity. *The ambition to exceed in good things*, as in studies, *in order to make the best use of God's gift, is to be commended.* God wishes us to be His excellent children. (See pages 96-97).

### What is COVETOUSNESS?

Covetousness is *the excessive love for, and seeking after, wealth* and other worldly possessions.

1. *Covetousness* is also called *avarice*. *A covetous person strives for more riches* than he requires, and is *never content*, however much he already possesses.

2. *From covetousness arise* hard-heartedness towards the poor, lying, cheating, usury, defrauding laborers of wages, and other sins.

"Those who seek to become rich fall into temptation and a snare . . . *For covetousness is the root of all evils*" (1 Tim. 6:9-10). It *destroys faith*, for the avaricious are so absorbed in money-getting that they have no time for their spiritual welfare.

3. *To provide for* one's future and that of one's family is praiseworthy. To *avoid waste and extravagance* is a virtue.

We meet with covetous persons among both rich and poor. Often *among the rich* there is money without avarice, and *among the poor*, avarice without money.

4. *Liberality*, which disposes us rightly to use worldly goods, *is opposed to covetousness.* (See page 97.)

*The avaricious man is very foolish.* He works hard all his life and becomes hated by men. *His money is left to heirs* who most probably ridicule his miserliness. "For when he (*the avaricious man*) dies, he shall take none of it; *his wealth shall not follow him down*" (Ps. 42:18).

### WHAT IS LUST?

Lust is *the inordinate seeking of the pleasure of the flesh.*

1. *The pleasure which this vice has as its object is at once so attractive* and con-natural to human nature *as to excite keenly man's desire and to lead him into* the commission of *many other disorders* in the pursuit of it.

*Of all vices, lust is most severely punished on earth. It was the cause of the Deluge.* It was the cause for the destruction with fire and brimstone of Sodom and Gomorrah.

2. *The consequences of lust* are: *On the part of the intellect*: a) the blinding of the intellect; b) hastiness in judgment; c) complete lack of consideration; and d) inconsistency. *On the part of the will*: a) inordinate self-love; b) attachments to things of this earth; and c) forgetfulness of the life to come.

*Amendment is very difficult*, and the sinner falls into many other sins. *Solomon*, who yielded to lust, finally *lost all his wisdom and turned to worship false gods.*

3. *The best remedy* against lust is the *avoidance of all occasions. Temptations* against purity *should not be combated* directly by focusing the attention upon them, but rather *indirectly*, by engaging in work, seeking distractions, or changing one's occupation.

*The consequences of lust are seen in the case of Henry VIII.* It was the cause of his apostasy, and his apostasy dragged an entire nation into similar apostasy. "For know this and understand, that no fornicator, or unclean person, or covetous one (for that is idolatry) has any inheritance in the kingdom of Christ and God" (Ephes. 5:5). (See page 358).

4. *Sodomy*, or *sins against purity by persons of the same sex*, is a form of lust.



1

Our Lord showed how hateful gluttony is in the parable of the rich man, Dives, and the poor Lozarus (1). Dives was so greedy that he would not even give scraps to Lozarus, who sat at his gate. But when Dives died, he went to hell, while Lozarus



2

went to heaven. The brothers of Joseph (2) were so envious of him that they sold him to some merchants going to Egypt. God rebuked their sin by blessing Joseph in Egypt, and causing him to be in a position to help his envious brothers later.

## 26. Anger, Gluttony, Envy, Sloth

### What is ANGER?

Anger is a strong feeling of displeasure, combined with a desire to inflict punishment on the offender.

1. An angry man loses his reason. In anger a man will do what he afterwards regrets. From anger arise hatred, revenge, quarreling, blasphemy, contumely, and murder. The virtues of patience and meekness are opposed to anger. (See pages 98-99.)

Anger, or wrath, is a temporary madness. A man with this vice flies into a rage at every little thing. He always puts the blame of his anger on others, and even when he is alone he gets angry. "Let every man be . . . slow to wrath. For the wrath of man does not work the justice of God" (Jas. 1:20).

2. Willful murder, one of the "sins that cry to heaven for vengeance," arises from anger.

When the first willful murder took place, and Cain killed his brother Abel, God said to Cain, "The voice of your brother's blood cries to me from the ground" (Gen. 5:10).

3. He who indulges in anger injures his health, becomes hated, incurs damnation.

Many men have had a stroke of paralysis brought on by anger; some have even died. If anger is so hurtful to the body, how much more to the soul! "Wrath and anger are hateful things, yet the sinner hugs them tight" (Eccli. 27:30).

4. When we feel ourselves becoming angry, we should never speak or act, but try to calm ourselves by prayer.

St. Francis de Sales said: "I have made an agreement with my tongue never to utter a word while my heart is excited." "Let every man be slow to speak and slow to wrath" (Jas. 1:19).



5. *If we should* be so unhappy as to have *offended anyone* by our anger, *we should hasten to apologize*. "**Do not let the sun go down upon your anger**" (Ephes. 4:26).

6. A *just anger* against sin and injustice is praiseworthy. *We may hate the sin, but not the sinner*.

*Christ had this just wrath* when He drove the sellers from the Temple. Holy Scripture says, "**Be angry and do not sin**" (Ephes. 4:26).

### What is GLUTTONY?

Gluttony is *an excessive desire for or indulgence in food or drink*.

1. *Gluttony is greediness*, intemperance in eating and drinking. Of the gluttonous, St Paul said that "**their god is the belly**" (Phil 3:19).

"*We do not live to eat, but eat to live.*" We must not take what is injurious to health, even if its taste is pleasing. We must have regular hours for our meals. We should *not be too particular about food*, eat what is set before us, and not get angry when a dish is not very appetizing.

2. *Gluttony produces dullness of mind*, laziness, and sensuality. *The vice of drunkenness* is a terrible evil, leading to worse sins. *A man when drunk does more than lose his reason* and make a fool of himself; he often *becomes a source of grief* and even *of terror* to his family. If reason is the chief difference between man and the beast, why should one extinguish it by drunkenness?

"The sensual man does not perceive the things that are of the Spirit of God" (1 Cor. 2:14). *It is well for young people to abstain from drinking alcoholic beverages and smoking till after they are twenty years of age*. If they do this, the likelihood is that they will not contract vice. (See page 91.)

### What is ENVY?

Envy is *a bitter feeling* at the excellence or good fortune *of those who are better or happier, with a desire to rob them of what they have*.

1. *Envy consists in discontent* or anger *at the success of another*, as though it were evil to oneself. It *also consists in rejoicing over another's misfortune*, as if it were a good to oneself.

*Envy is against the commandment of God to love our neighbor*. It is the mark of the *petty mind* and the *hard heart*. *The devil envied* Adam and

Eve in Paradise; *Cain envied* Abel, whose offering was pleasing to God. *Some are so envious* that they even envy the holiness of others, but without any desire or attempt at imitation. This was the case with the Pharisees, and their envy led them to plot the death of Jesus Christ.

2. *Envy leads to calumny*, gossip, detraction, hatred, scandal, and *other sins*. *An envious man looks on everything with malice*; as a result his envy does not even make himself happy, but *destroys his peace of heart*.

*The sons of Jacob* were envious of their brother Joseph because he was the favorite son. *Their envy led them to sell him into Egypt*.

3. *A form of envy*, one of the greatest sins, is *envy at another's spiritual good*. This is *a most diabolical sin*; it shows that the sinner has closed his heart against the charity of God, and instead houses God's enemy, Satan. *The virtue opposed to envy is charity*, or *brotherly love*. (See page 99.)

### What is SLOTH?

Sloth is *the neglect of one's duties*, spiritual or temporal, *through laziness*.

1. *The rule of the universe is activity*; life and movement may be found in all nature. *The slothful man* is the exception; and he *by his laziness goes against nature*.

"Go to the ant, O sluggard, and study her ways, and learn wisdom" (Prov. 6:6). *The slothful keep putting off doing anything till tomorrow*, and tomorrow, and tomorrow, which often never comes.

2. *Many complain of hard luck*, but often misfortunes come from laziness. *Sloth leads to many sins*; *idleness begets vice*. *The lazy neglect good works*. *The virtues of diligence and zeal are opposed to sloth*. (See page 99.)

Even on earth, most rewards go only to the industrious and energetic. If man has no useful occupation, his natural activity turns to all kinds of mischief. *A busy person avoids many temptations*.

3. *Spiritual sloth* is called *lukewarmness*. It is also called *tepidity*.

*The lukewarm person would like to have the rewards given by God, but will not move a finger to serve Him*. As soon as it is necessary to exert himself, he shrinks from the effort. *Great sinners* have been known to *become great saints*, but the lukewarm, never. Holy Scripture says: "I would that thou wert cold or hot. **But because thou art lukewarm, and neither cold nor hot, I am about to vomit thee out of my mouth**" (Apoc. 3:15, 16).



Immediately after the Fall, God promised a Redeemer to Adam. He forgave man, although He had not forgiven the rebel angels. He was more

merciful to man than to the angels. In making the promise, God spoke of the Blessed Virgin, who was to be the Saviour's Mother.

## 27. The Promise of the Redeemer

(Second Article of the Apostles' Creed.)

**DID GOD ABANDON MAN** after Adam fell into sin?

God did not abandon man after Adam fell into sin, but *promised to send into the world a Saviour to free man from sins and to reopen to him the gates of heaven.*

The promise of ultimate victory for man over the power of evil was included in the condemnation of the "serpent," the symbol of this evil power. The condemnation included these words, "I will put enmity between you and the woman, between your seed and her seed; He shall crush your head, and you shall lie in wait for his heel" (Gen. 3:15).

This passage is called the "First Gospel," the first "good news" to a fallen mankind. The tempter's victory was only a temporary one. Man would succeed in resisting the temptations of the devil frequently throughout the ages. But the devil would endure a crowning defeat through Him who would

be, in a special way, the "seed of the woman," Jesus Christ, the Son of God and the Son of Mary.

The human author of this passage did not realize the full significance of these words. But the divine Author who inspired him chose his words with care. That is why we, who know the fullness of the divine plan, can see in these words a reference to the redemption achieved by Jesus Christ.

**Why did GOD WAIT THOUSANDS OF YEARS** before sending the Redeemer?

Man had to be prepared gradually for such a tremendous act of salvation. This need is obvious when we consider that even today, two thousand years after Jesus Christ's victory through His passion, death and resurrection, there are many who refuse to acknowledge that victory. It is evident that such a divine act could not have been understood by a people who were given to all kinds of idolatry, who did not even recognize the true God.

*Even the Hebrew people, who did have the faith in the one true God, frequently fell away from that faith. In a world where the worship of many gods was the accepted practice it was not easy to retain the faith in one God. That is why God wanted to be sure that their faith in Him was firm and strong before He sent His divine Son among them.*

*During this long period of preparation the people learned more and more about their God and about His plan for man's salvation. By the time the Redeemer did come there were many who were looking eagerly for the "day of the Lord." We know that there was a great Messianic expectation among the Jews at the time of Jesus Christ.*

### How did GOD REVEAL HIS PLAN TO THE PEOPLE of the Old Testament?

1. *First of all He revealed Himself in a wonderful way at the Exodus from Egypt.* By His delivery of the Hebrew people from the power of the Pharaoh, and by His preservation of them during the wandering in the desert, *He showed them that He was a saving God.* In response to these saving acts of God the people, under Moses, dedicated themselves wholly to Him at Mt. Sinai. *There they were constituted the people of God.*

*In the light of this redemption and self-revelation of God, they now understood the meaning of God's intervention at the time of the patriarchs. They now realized that God had chosen Abraham to be the father of this new people of God.* "I will make a great nation of you, I will bless you, and make your name great, so that you shall be a blessing....In you shall all the nations of the earth be blessed" (Gen. 12:2-3).

2. *All throughout their history the Israelites looked back on their salvation by God from the slavery in Egypt as an infallible sign of God's loving kindness and of His fidelity to His promises. And so they began to look forward to the day when his divine purpose would be fulfilled perfectly.*

*"The days are coming, says the Lord, when I will make a new covenant with the house of Israel and the house of Jude...all, from the least to greatest, shall know me, says the Lord, for I will forgive their evil doing and remember their sin no more" (Jer. 31:31, 34).*

3. *Through the prophets it was revealed to Israel that this divine intervention would be accomplished through an individual, one specially sent by God to establish peace and justice on earth.* During the period of monarchy he was described by the prophets as a king of the Davidic line, who would rule over all the nations (Ps. 2). *This king would also be "a priest forever, according to the order of Melchisedec" (Ps. 109:4).*

*The prophet Isaiah tried to convince the people of his time that God was with them and that they should put their trust in Him. As a sign of His presence among them he announced the birth of the royal child, "The virgin shall be with child, and bear a son, and shall name him Emmanuel" (Is. 7:14), and would "sit upon the throne of David." Jeremia, too, disgusted with the wickedness of the Israelite kings, predicted that God would one day "raise up a righteous shoot to David; as king he shall reign and govern wisely, he shall do what is just and right in the land" (Jer. 23:5).*

4. *When Jerusalem fell and the people were driven into exile they realized that they were suffering for their sins. Then they began to understand that all sin must be expiated by suffering.* Now the descriptions of the One who was to come show Him as a suffering servant of God. "Spurned and avoided by men, a man of suffering, accustomed to infirmity . . . he was pierced for our offenses, crushed for our sins . . . by his stripes we were healed" (Is. 53:3-5).

*Thus did almighty God prepare His people gradually, through history, for a clearer understanding of His plan, purifying the Messianic idea of its earthly notions and paving the way for the acceptance of the Savior.*

### Who is the SAVIOR of ALL MEN?

*The Savior of all men is Jesus Christ.*

*The four Gospels, and especially that of St. Matthew, show us that Jesus of Nazareth did fulfill all the prophecies of the Old Testament. But we must not think of Jesus as simply a composite of all the prophecies. He is the culminating point in a long history of revelation, a revelation that gathers meaning as it develops. Therefore, although He included in His person all the essential points of the prophecies of the Old Testament, He also surpasses them and gives them a richness of meaning that the human authors of old could not have intended.*

*Thus, He is a king, but a king who reigns in the hearts and souls of those who are of the truth and hear His voice. "My kingdom is not of this world" (John 18:36-37). He is a priest, but not one who offers the blood of goats and calves, but His own blood. He is the son of God, not in some adopted way as was David, but in a true and perfect sense. "No one has at any time seen God. The only-begotten Son, who is in the bosom of the Father, he has revealed him" (John 1:18).*

*Jesus Christ, therefore, and He alone, has perfectly crushed the head of the "serpent." He has gained the victory, through His passion, death and resurrection, over sin and the power of evil.*



Throughout the centuries God sent prophets to predict different events and facts concerning the promised Saviour. Among the most important prophets were Jeremia, Isaia, Daniel, and Ezechiel. Daniel predicted the exact time of the birth

of the Redeemer. He said His kingdom would have no end, and would embrace all kingdoms. Isaia prophesied that the Messias would be born of a virgin, would be both God and Man, and would die patiently and willingly like a lamb for our sins.

## 28. The God-Man

(Second Article of the Apostles' Creed)

**What is the CHIEF TEACHING of the Catholic Church ABOUT JESUS CHRIST?**

The chief teaching of the Catholic Church about Jesus Christ is that **He is GOD made MAN.**

1. **Christ Himself** said that **He is God.** The Jews understood His claim literally, and **He was condemned to death for blasphemy**, for making Himself the Son of God.

And the high priest said to him, 'I adjure thee by the living God that thou tell us *whether thou art the Christ, the Son of God.* Jesus said to him, "Thou hast said it" (Matt. 26:63). "I and the Father are one" (John 10:30).

2. **Christ proved** His claims by wonderful miracles, by prophecies, by His knowledge of all things, and by the holiness of His life.

These miracles Christ worked in His own name, not as His followers did, who worked in the name of God. **He simply said: "I will, be thou made clean"** (Matt. 8:3).

Christ Himself appealed to His miracles as a testimony of the truth of His doctrines and divinity, saying: "If you are not willing to believe me, believe the works" (John 10:38). Christ foretold future events. Among other things, He predicted His passion, death, and resurrection, the treason of Judas and the perpetuity of His Church.

3. The Apostles, the followers of Christ Himself, plainly taught that Christ is God, and died in testimony of their faith.

St. Paul writes: "In Him (Christ) dwells all the fullness of the God-head bodily." St. Thomas openly professed the divinity of Christ when he said: "My Lord and my God." St. Peter said: "Thou art the Christ, the Son of the Living God."

4. The *Church* teaches that *Jesus Christ is God*. Its teachings have spread throughout all nations, in spite of untold obstacles.

*The Church has grown by the simplest of means*, its spread ever accompanied by wonderful miracles, by which God designs to show forth the truth of the Church. *The doctrine of the divinity of Christ is the foundation of the Christian religion.*

5. *Even the enemies of the Catholic Church* have admitted their belief in the divinity of Jesus Christ.

*Napoleon, about to die, said: "I know men, but Jesus Christ was more than man. My men deserted me in the field when I was there leading them. Christ's army has been faithful for centuries. A Leader who has an army which functions though He is dead is not man."*

### WHY IS Jesus Christ GOD?

Jesus Christ is God because He is the only Son of God, *having the same divine nature as His Father.*

"And they all said, 'Art thou, then, the Son of God?' He answered, 'You yourselves say that I am.' And they said, 'What further need have we of witness? For we have heard it ourselves from his own mouth'" (Luke 22:70-71).

1. *Man after the Fall was unable to regain of himself his former holiness.* He became like a sick man who could not arise from bed. He *needed Someone* to raise him up. *Since the sin he had committed had been an offense against an Infinite God, the atonement needed had to be by an Infinite One, the Son of God Himself.* "God so loved the world that *he gave his only-begotten Son*" (John 3:16).

2. *Christ* is called the "Word." Just as the thought in our minds finds expression in a word, so the Son of God dwelling in the bosom of His Father was shown to the world when the Word became man.

"*In the beginning was the Word, and the Word was with God, and the Word was God...* The Word was made flesh, and *dwelt among us*" (John 1:1, 14).

### WHY IS Jesus Christ MAN?

*Jesus Christ* is man, because *He is the Son of the Blessed Virgin*, and has a body and soul like ours.

1. *The birth of Jesus Christ is a fact of history.* He was born of Mary, who was espoused to a carpenter named Joseph, who lived in Nazareth of Galilee.

2. *Jesus Christ is true man*, because *He* has a body and soul like ours. He derived *His human nature from His mother.*

*History tells us of Jesus Christ*, Who preached in and about Jerusalem over nineteen hundred years ago. *Many records tell of His appearance*, of His words, of His actions, of His teachings. *Nobody doubted that Jesus Christ was a Man*, for He could be seen and touched like other men.

### How can we prove that THE RELIGION God has REVEALED THROUGH CHRIST is WORTHY of BELIEF?

*We can prove* that the religion God has revealed through Christ is worthy of belief, because:

1. *Jesus Christ, announcing Himself as the true Son of God*, whose coming was foretold by the prophets, *preached doctrines which He said all must believe.*

*If Christ is God, then the religion He established is true, and the Church He founded is the true Church.* We can believe everything He says, even without understanding it, because God cannot err.

*If Jesus Christ were not God*, then Christianity would be a farce, and the sooner it were done away with the better. If Christ were not God, *then He were an impostor* who, by claiming divinity, had led billions into error for almost 2,000 years.

2. *Christ worked wonderful miracles*, which showed that the God of truth approved His teachings.

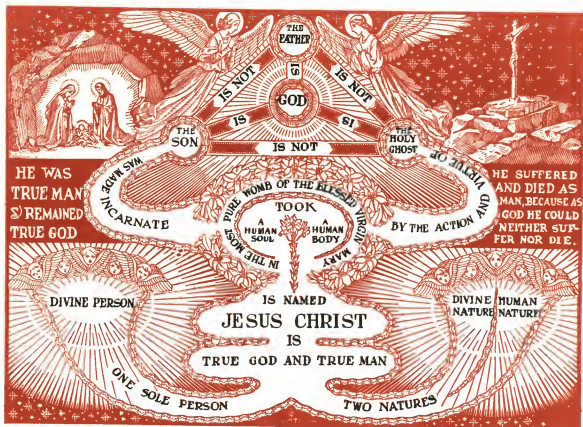
"*But when John had heard in prison of the works of Christ*, he sent two of his disciples to say to him, 'Art thou he who is to come, or shall we look for another?' And *Jesus answering* said to them, 'Go and report to John what you have heard and seen: the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise, the poor have the gospel preached to them'" (Matt. 11:2-5).

(a) *Christ performed miracles on inanimate objects*, as when He changed water to wine, calmed the storm, multiplied loaves.

(b) *He healed in an instant the sick*, the blind, the lame. He expelled devils.

(c) *He raised the dead to life*; as the daughter of Jairus, the son of the widow of Naim, and Lazarus. Even His enemies acknowledged His miracles. *The Pharisees planned to kill Lazarus, because the Jews believed in Jesus as a result of the miracle.*

(d) *He worked miracles on His own Person*, as in the Transfiguration, Resurrection, and Ascension.



Our Lord Jesus Christ is true God and true Man. As God, He is equal with the Father and the Holy Ghost: He is infinite, almighty, eternal. As man He has a body and soul like ours. Jesus Christ has two

natures which cannot be separated, but which are distinct: the human, and the divine. But He is only one Person—the Divine Person. Jesus Christ is not a human Person.

## 29. Our Lord Jesus Christ

### Is Jesus Christ more than ONE PERSON?

No, Jesus Christ is only one Person; and that Person is the second Person of the Blessed Trinity.

Throughout the Gospels we can read about Jesus Christ as only one Person,—eating, sleeping, talking, dying, as only one Person.

1. A "person" is a being that is intelligent and free, and responsible for his actions. We attribute to him whatever good or evil he does in the use of his human powers, because he owns or controls those powers.

*I am a human person, and everything I do is done by a human person. But Christ is a Divine Person, since He is God. Whatever Jesus Christ did while He was on earth was of infinite dignity, since it was the work of a Divine Person.*

2. Jesus Christ is Our Lord, the Son of God, the Second Person of the Blessed Trinity, true God and true Man. We call Him "Our Lord" because as God He is Lord and Master of all.

Christ is our Creator, Redeemer, Lawgiver, Teacher, and Judge. All these we mean when we say Our Lord. St. Paul says: "He is the Blessed and only Sovereign, the King of kings and Lord of lords . . . to whom be honor and everlasting dominion. Amen" (1 Tim. 6:15, 16).

3. There is only one Person, the Divine Person, in Jesus Christ. Jesus Christ is not a human person. Everything in Him even as Man is divine and worthy of adoration.

When we adore the Sacred Heart, or the Precious Blood, we do not adore mere flesh, but the flesh united to the divinity. In Christ the human and the divine are inseparable.

### How many NATURES has Jesus Christ?

Jesus Christ *has two natures*: the nature of God and the nature of man.

1. A "nature" is a substance that is complete in itself as a source of activity. It differs from "person" in that while "person" determines *who* an individual is (*Peter, Paul, etc.*), "nature" determines *what* an individual is and can do.

In *Jesus Christ Our Lord* there are two natures: His *divine* and His *human* nature. Therefore He could and did act as God; He could and did act as man, while *all the time He was God the Son*.

2. Because of His *Divine nature*, Christ is truly God; because of His *human nature*, He is truly man. In His *Divine nature* He is the *Second Person of the Blessed Trinity*, God the Son, the Eternal Word. He took His *human nature from His Mother*.

It was to the Blessed Virgin that the Archangel Gabriel announced: "*And behold, thou shalt conceive, can will and shalt bring forth a son; and thou shalt call his name Jesus. He shall be great, and shall be called the Son of the Most High*" (Luke 1:32).

Therefore *Jesus Christ is both God and man*; He has both Divine and human powers; He has knowledge, *can will and act as God and as man*. For example, *with His human nature* Jesus worked, ate, spoke, felt pain. But *it was His divine nature* that enabled Him to become transfigured, walk on the waters, raise the dead.

3. *These two natures* were united in a Divine Person Jesus Christ, the God-Man. *They were intimately united, but they remained distinct*. Neither was absorbed by the other. *The union of the divine and human natures* in Christ is called the *hypostatic* union.

*Christ is true God and true man*; this is why we call Him *God-Man*. Beings obtain their nature from their origin; for this reason a child has a human nature, from its human parents. Jesus Christ, the Second Person of the Blessed Trinity, has His origin from God the Father, and hence He has a divine nature; moreover, as man He was born of the Blessed Virgin Mary, and thus has a human nature. *This is why Christ often referred to Himself* indiscriminately as "*Son of God*" or "*Son of Man*."

4. *As a consequence* of these two natures, *Christ had also two wills*.

*We can see this very clearly* in His prayer in the Garden of Olives before His Passion. He said: "Nevertheless, *not My will, but Thine be done*." He was referring to His human will, for His divine will was surely the same as His Father's.

### What does the NAME JESUS mean?

The name *Jesus* means *Saviour* or *Redeemer*.

1. *Our Lord* is called *Jesus* because He came to *save men from sin*, and to open the doors of heaven to them.

*Before the birth of Our Lord*, an angel appeared to St. Joseph and said: "Thou shalt call His name *Jesus*" (Matt. 1:21). The angel Gabriel had spoken the same words to Mary. "After eight days were accomplished, that the child should be circumcised, His name *was called Jesus*" (Luke 2:21).

2. *We should* say the name of Our Lord with great *reverence*. We should *bow our head every time we utter it*.

"*In the name of Jesus every knee should bow*, of those that are in heaven, on earth, and under the earth" (Phil. 2:10). The symbol *IHS* is composed of the first three letters of the name *JESUS* in Greek.

### What does the name "CHRIST" mean?

The name *Christ* means "The *Anointed One*."

1. "*Christ*" is a Greek word, with the same meaning as "*Messias*." In the Old Law it was the custom to *anoint with oil* prophets, high priests, and kings.

*Our Lord* is the *greatest of the Prophets*. He is the *High Priest* Who offers Himself. He is the *King* of angels and men. Therefore it is fitting that we shall call Him *Christ. He truly is the Anointed One*.

2. *We* are called *Christians* because *we are disciples of Christ*. We believe in His teachings, and obey His commandments. *The followers of Christ were first called Christians at Antioch*.

3. *Jesus Christ was announced* to the world through many *types*. By "*types*" we mean persons or actions which strongly suggested or foreshadowed Christ. "*Types*" *do not tell us everything* about the reality; *but* for lack of the reality, *types are a good substitute*, to give some idea of what is to come.

*Some of the types of Jesus Christ were*: the gentle and just *Abel*, who was murdered by his brother; *Noe*, who alone persevered and saved the human race from extinction by his justice; *Isaac*, who willingly carried the wood on which he was to have been sacrificed; *Joseph*, who was sold for a few pieces of silver, but later saved his brethren from death; *Moses*, who freed the Jews from slavery and led them to the Promised Land; *David*, who was born poor, did great deeds for his people, and became King.



"Now in the sixth month the ongel Goblriel was sent from God to a town of Galilee colled Nozareth, to a virgin bethrothed to a mon nomed Joseph, of the house of Dovid, ond the virgin's nome was Mory. And when the ongel hod come to her, he soid, 'Hoil, full of groce, the Lord is with thee. Blessed ort thou omong women.' When she hod

seen him she was troubled of his word, ond kept pondering whot manner of greeting this might be. And the ongel soid to her, Do not be ofroid, Mory, for thou host found groce with God. And behold, thou sholt conceive in thy womb and shalt bring forth o son; ond thou sholt coll his nome Jesus'" (Luke 1:26-31).

## 30. The Incarnation

(Third Article of the Apostles' Creed.)

### What is meant by the INCARNATION?

By the Incarnation is meant that *the Son of God*, retaining His Divine nature, *took* to Himself a *human nature*, that is, a *body and soul like ours*.

1. *The Incarnation is the greatest act of humility possible.* By it the Son of God, eternal, almighty, infinite, voluntarily took upon Himself human nature with its weaknesses. *He united to Himself a human body* that would feel sickness and pain, *and a human soul* that would cause Him agony.

*Incarnation* means "becoming flesh." Thus the *Son of God took a human body and soul and united it to His divine Person.* Without ceasing to be God,

the Second Person of the Blessed Trinity became man at the same time. *The divine nature of Christ is from all eternity.* Only His *human nature* began at the Incarnation, *when the Son of God became man.*

2. *By virtue of the Incarnation* Jesus Christ came to earth. This is a *mystery* which *we can never fully understand*, but which we must be content to honor and adore.

"*The Word was made flesh and dwelt among us*" (John 1:14). Christ as man was *like us* in all things except sin. He could not sin, because He is God. But *in all other things He was like us*: he had a human body, a human soul, a human will. Can we understand this with our reason? Hardly. As St. John Chrysostom said: "*I know that the Son of God became man, but how, I do not know.*" God, Who produced the universe from nothing, also caused the Incarnation.



### How was the Son of God MADE MAN?

The Son of God *was conceived* and made man *by the power of the Holy Spirit, in the womb of the Blessed Virgin Mary.*

The *Three Persons* of God cooperated in the Incarnation, but only the Second Person took on flesh; only He took to Himself a human nature.

1. *The Incarnation is peculiarly the work of the Blessed Trinity.* They formed a human soul and a human body, and these they united to the Second Person of the Blessed Trinity; the result was Our Lord Jesus Christ, God-Man.

*To the power of the Holy Spirit we attribute the Incarnation,* because the Third Person of the Blessed Trinity peculiarly expresses the *Spirit of Love*; and the Incarnation is the *supreme example of God's love for men.*

2. It was fitting *that God the Son should become incarnate,* rather than the Father or the Holy Spirit; for the Son *proceeds* from the Father, and could be sent by Him.

*God the Son* then could, as the fruit of His Redemption, send God the Holy Spirit. Thus through the Son of God we became adopted sons of God.

### When was the Son of God CONCEIVED and MADE MAN?

*The Son of God was conceived* and made man on *Annunciation Day*, the day on which the Angel Gabriel announced to the Blessed Virgin Mary that *she was to be the Mother of God.*

1. *In Nazareth of Galilee* lived the Blessed Virgin Mary. One day the Archangel Gabriel appeared to her and said: "*Hail, full of grace, the Lord is with thee: blessed art thou among women*" (Luke 1:28).

*Mary was surprised.* The angel said: "Do not be afraid, Mary, for thou hast found grace with God. And behold, *thou shalt conceive in thy womb, and shalt bring forth a Son; and thou shalt call His name Jesus.*" *This event* is called the *Annunciation*, commemorated by a feast on *March 25.*

2. *Mary knew that the angel was sent by God.* She answered: "*Behold the handmaid of the Lord: be it done to me according to thy word*" (Luke 1:38).

*At these words of the Blessed Virgin,* Jesus Christ became man in her womb, and the Incarnation was accomplished: *the Son of God became man.*

3. *The mystery of the Incarnation* is commemorated daily by the *Angelus*, a prayer

said by Catholics morning, noon, and night, at the ringing of the Angelus bell.

*During the Easter time* the prayer *Regina Coeli* (Queen of Heaven) is substituted for the *Angelus.* Those who prefer may simply recite five Hail Marys instead of the *Angelus* or the *Regina Coeli.* The same indulgence is gained. (See page 420.) The *Angelus* was formerly recited kneeling, except from Saturday noon to Sunday evening inclusive. Now it is recited according to one's convenience. The *Regina Coeli* is always recited standing.

### Did Jesus Christ have HUMAN PARENTS?

*Jesus Christ had a human mother,* the Blessed Virgin Mary, but *He had no human father.*

1. *The Blessed Virgin* was Christ's mother according to His human nature, not according to His divine nature.

However *the Blessed Virgin is truly the Mother of God,* because the *humanity and divinity of her Son are inseparable.* In a similar way we call our parents mother and father, although they only gave us our body, and not our soul.

2. *Christ had no human father.* The Blessed Virgin *remained a virgin all her life.* The conception of Our Lord is a great miracle and a mystery that we cannot understand. *We can only accept it as true on the word of God,* Who is almighty.

*St. Joseph* was the legal spouse of Mary, but *both of them preserved their virginity, consecrating it to God.* They always lived together as brother and sister. St. Joseph was only the guardian or foster-father of Our Lord.

3. *We should honor and love Saint Joseph.* Holy Scripture calls him a just man. *He was* a most *pure man;* and this is why God selected him as the virgin spouse of Mary, to care for her and the Child Jesus.

*Jesus loved St. Joseph,* and obeyed his slightest wish. Mary even called Joseph the father of Jesus.

4. At the time of the Annunciation, *Saint Joseph* and Mary were living in *Nazareth of Galilee. He was a carpenter.* It appears that he died before the beginning of Christ's public life.

*The memory of Saint Joseph has been venerated especially since the 12th century.* In 1870 Pope Pius IX declared Saint Joseph *Patron* of the universal Church. He is also patron of a *happy death.* We should invoke his protection often. His feast, kept on *March 19,* has been celebrated since the 15th century. The feast of St. Joseph the Worker is celebrated on *May 1st.*



"And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn. And there were shepherds in the same district living in the fields and keeping watch over their flock by night. And behold, an angel of the Lord stood by them and the glory of God

shone round about them, and they feared exceedingly. And the angel said to them, Do not be afraid, for behold, I bring you good news of great joy which shall be to all the people; for there has been born to you today in the town of David a Saviour, who is Christ the Lord "

(Luke 2:7-11).

## 31. The Nativity

### WHEN WAS CHRIST BORN?

Christ was born of the Blessed Virgin Mary on *Christmas Day*, in Bethlehem, more than nineteen hundred years ago.

1. *When Jesus Christ was born*, the Jews were no longer independent. In 64 B. C. Pompey reduced their kingdom and subjected it to Rome.

In the year 40 B.C. *Herod the Great* was made king of the Jews by the Roman Emperor. He was totally subject to Rome. After his death the kingdom was divided among his sons. But in 6 A.D. Archelaus, who ruled the southern part, was deposed, and the Roman procurators began to direct this part of the Jewish nation.

2. *Today we reckon dates from the birth of Christ*. This has been the continuous

custom since the time of Charlemagne, although many rulers from the 5th century had adopted the practice.

However, there is an error of some four to six years. It is a matter of *historical fact*, that Christ was born 7-5 B.C. An error in the calculation of dates in later centuries produced this anomaly.

3. *Bethlehem* is a little town in Judea, near the city of Jerusalem. *Joseph and Mary went there in obedience* to the Emperor at Rome, who had commanded all his subjects to register in the towns of their ancestors.

*Joseph and Mary were both descended from King David*, whose city was *Bethlehem*; this is why they went to register there. They tried to find a place to stay in even for only a night, but could find refuge nowhere. And so they sought shelter in a poor stable; there Jesus was born.

4. Jesus *was born in a stable*, a poor place. He *preferred poverty and humiliation in order to suffer more for us.*

### FEAST OF CHRISTMAS

5. *The Church* celebrates the Nativity on **December 25**. The feast is called *Christmas*. On this day every priest is granted the privilege of saying three Masses: one in commemoration of *Christ's eternal birth* from God the Father; another in remembrance of *His temporal birth* of the Blessed Virgin Mary; and a third to recall *His spiritual birth* in the hearts of the faithful.

The word "Christmas" comes from *Christ* and *Mass*. The feast is so called because on that day the Mass commemorating the birth of Christ is said.

6. *The story of the shepherds at the crib* is told by St. Luke; the story of the *Magi* by St. Matthew.

*The shepherds represented the poor. The Magi represented the rich. All offered their gifts to the Infant Jesus. Our Lord does not look at the price of our gifts, but at the purity of our hearts.*

*The Church commemorates the adoration of the Magi on the Feast of the Epiphany, January 6. "Epiphany" means manifestation. In the persons of the Magi, who were not Jews, Our Lord was manifested to all nations of the earth, who were at the time lost in paganism. With the Magi we are called to the Truth; the Old-Testament was ended, and the world had entered upon a new Covenant with God. And if, like the Magi, we offer Jesus Christ the gold of our love, the myrrh of self-sacrifice, and the incense of our prayers, we too shall be united with God.*

7. *Many churches and homes set up a crib at Christmas.* This custom, although of very ancient origin, *was popularized by St. Francis of Assisi.*

*In the year 1223, he visited Pope Honorius III and sought approval of his plans to make a scenic representation of the Nativity. Having obtained the Pope's consent, Francis left Rome, and arrived at Greccio on Christmas Eve. There in the church he constructed a crib, grouping around it images of the Blessed Virgin and St. Joseph, of the shepherds, the ox, and the ass. At the midnight Mass St. Francis acted as deacon. After singing the words of the Gospel, "And they laid Him in a manger," he knelt down to meditate on the great gift of the Incarnation. And people around saw in his arms a Child, surrounded by a most brilliant light.*

*Since then the devotion to the crib has spread far and wide. The crib remains in church until the octave day of the Epiphany. At the proper time the images of the Three Kings and their retinue are added, making a daily advance towards the crib.*

Most homes also *set up a decorated Christmas tree.* The *boxes* of Christmas gifts should remind us of the great Gift that God sent us.

*Santa Claus, the jolly and beloved distributor of Christmas gifts, is an American adoption of St. Nicholas, Bishop of Myra, of the fourth century. This Saint is popular in Germany, Switzerland, and the Netherlands, where he is made the secret purveyor of gifts to children on December 6, his feast day. The custom was brought to New York by the Dutch, quickly spread throughout the United States, and became absorbed into the Christmas celebration.*

### INCIDENTS IN OUR LORD'S LIFE closely connected with the Nativity.

*The following incidents in Our Lord's life were closely connected with the Nativity: the Circumcision, the Presentation, and the flight to Egypt.*

1. *The Child* received the name *Jesus when He was eight days old.* He was *circumcised*, according to the custom of the Jews. At the Circumcision Jesus began His role of Mediator between God and man, *shedding His blood for the first time for us.*

*"Thou shalt call his name Jesus, for he shall save his people from their sins" (Matt. 1:21). "Therefore God . . . has bestowed upon him the name that is above every name, so that at the name of Jesus, every knee should bend, of those in heaven, on earth, and under the earth" (Phil. 2:9-10). "If you ask the Father anything in my name, he will give it to you" (John 16:23). The Circumcision took place on the Octave of Christmas, that is, 8 days after Jesus' birth. On this feast we also celebrate New Year's Day.*

2. When *Jesus was forty days old, His Mother presented Him in the Temple at Jerusalem. In imitation, though the rite is essentially different, mothers today after childbirth seek the blessing of the Church in a thanksgiving ceremony called "churching."*

*The feast of the Presentation is celebrated on February 2. It is also called the Purification of the Blessed Virgin, or Candlemas Day. On this day candles are blessed and carried in procession, in memory of the words of holy Simeon, when Jesus was presented in the Temple. He said Our Lord was "a Light of revelation to the Gentiles."*

3. *Mary and Joseph took the Child Jesus to Egypt to save Him from King Herod, who wanted to kill Him.*

*An angel appeared to Joseph and told him to take the Child Jesus and His mother away to Egypt. They stayed in Egypt until the death of King Herod. Then an angel appeared to Joseph and bade him return to the land of the Jews.*



After the finding in the Temple, Jesus returned with Mary and Joseph to Nazareth. There He lived with them, doing all He could to help His Mother and St. Joseph in their work.

Jesus, God Himself, obeyed mortals, because

He wanted to set us an example. He lived a life of obedience, humility, and poverty in Nazareth till He was about thirty years old. This hidden life teaches us, among other things, the value in the eyes of God, of prayer, humility and obedience.

## 32. The Hidden Life of Jesus Christ

### How may the life of Jesus Christ BE DIVIDED?

*The life of Jesus Christ* may be divided into three parts: *His childhood*, to the time when He was twelve years old; *His hidden life*, to the time when He started His teachings; and *His public life*, to the time of His death.

1. *After the murder* of the Holy Innocents, *the Child Jesus* lived in *Egypt* with His mother and St. Joseph until the death of Herod, then *returned with them to the Holy Land*.

An angel appeared to Joseph and said, "Arise, and take the Child and his Mother, and go into the land of Israel" (Matt. 2:20).

Just as St. Joseph had obeyed without question when told to take the Child to Egypt, so now he obeyed, knowing that God Who watches over the birds of the air would watch over those given into his charge.

2. *The Holy Family* lived in Nazareth. From there, every year Mary and Joseph went to worship at the Temple of Jerusalem. When Jesus was twelve years old, He went along with His parents to celebrate the Passover at Jerusalem. Then Mary and Joseph left the city to return to Nazareth, but *Jesus remained behind without their knowledge*.

"But thinking that he was in the caravan, they had come a day's journey before it occurred to them to look for him among their relatives and acquaintances. And not finding him, they returned to Jerusalem in search of him" (Luke 2:44-45).

*We can only imagine the anguish of Mary and Joseph upon having lost Jesus, most precious to them, the Child that had been entrusted to their care. And what was their joy when after three days' search they found Him in the Temple, in the midst of the wise men there, hearing and questioning them! Mary told how great had been her grief when she said, "Behold, thy father and I have been seeking thee sorrowing" (Luke 2:48). But Jesus replied, "How is it that you sought me? Did you not know that I must be about my Father's business?" (Luke 2:49).*

*Jesus dearly loved Mary and Joseph, but He did not hesitate to cause them pain and part from them, in order to obey His heavenly Father's will. In imitation of Him, many young people leave home and their dear parents, to enter the priesthood or a religious congregation, to serve God completely.*

3. *Some non-Catholic interpreters insist that Jesus had brothers, that He was not the only Son of Mary. Those spoken of in the Gospels as the "brethren" of Our Lord (Matt. 13:55), were His blood relatives; it was the practice among the Jews to call near relatives "brethren."*

*So Abraham called his nephew Lot in this manner: "Let there be no quarrel between me and thee, . . . for we are brethren" (Gen. 13:8). As St. John Chrysostom wrote, Our Lord on the cross would not have needed to commend His Mother to his Apostle John, if she had had other children.*

### HOW LONG DID the hidden life of Jesus Christ LAST?

*The hidden life of Jesus Christ lasted from His return to Nazareth at the age of twelve until He began His public ministry at the age of about thirty. "Thirty" is a round number in St. Luke's gospel. It is only approximate. Jesus was probably at least thirty-three years old when He began His public life.*

1. *Of this part of Christ's life all we directly read from Holy Scripture are two statements: "And He went down with them, and came to Nazareth, and was subject to them. . . . And Jesus advanced in wisdom and age and grace before God and men" (Luke 2:51, 52). In these two sentences is contained the history of the hidden life of Jesus Christ, the God-Man.*

*In the Temple, at the early age of twelve, Jesus had proved His wisdom before the doctors of the law. As St. Luke writes, "And all who were listening to him were amazed at his understanding and his answers" (Luke 2:47). But did He continue after this unusual and favorable beginning; did He stay on to preach His doctrine? No; instead, He meekly followed His parents as a young child of that age, and went to live with them in obscurity in Nazareth.*

2. *The actions of Jesus Christ are intended for us as examples and instructions, as much as His words. As He said, "I have given you an example, that as I have done to you, so you also should do" (John 13:15). The hidden life of Jesus is for us a perfect model of humility, poverty and obedience.*

*By His hidden life Jesus Christ teaches us to learn holiness and wisdom before we presume to teach others. He teaches us, by living in obscurity, to fight against our vanity, which makes us desire to be doing only what seems great and important, which makes us desire to be praised and noticed. By His hidden life Our Lord teaches us to subdue our pride, to live day after day without impatience or complaint, unknown to the world, and even despised, if that is the will of God for us; then we shall have true peace of heart. And so Jesus said, "Learn from me, for I am meek and humble of heart" (Matt. 11:29). For long years of obscurity in Nazareth, He was just "a carpenter's son."*

3. *The hidden life of Jesus Christ is for us a perfect model of obedience: "And He was subject to them." The God of all created things, almighty and infinite, was subject to two poor and unknown mortals. He obeyed them in all things, promptly, constantly, cheerfully, and with great love.*

*Let us model our obedience on this perfect pattern. Let us obey our superiors as representatives of God, giving them due respect and prompt obedience. When our parents command us, and we go about doing what they want, but with murmuring and without spirit, is that the obedience that the Child Jesus gave in Nazareth? When we have to do some unpleasant or difficult task, let us imitate Jesus in His very words: "Yes, Father, for such was thy good pleasure" (Matt. 11:26).*

*In this way our obedience will be like that of Jesus, supernatural; we shall obey human beings for the love of God; we shall really be obeying God Himself, in the persons of those He has placed over us. By the example of His hidden life our Lord set the principle for the religious life, particularly for that in contemplative orders.*

4. *Jesus "advanced in wisdom and grace before God and men." Although He possessed all wisdom and grace from the first moment of His mortal life, He manifested them only gradually and in a way that was in keeping with His years.*

*We can obtain much merit before God without doing any striking actions, by merely being humble and obedient in the place of life in which it has pleased God to put us. If Christ the Son of God, God Himself, was content to be humble, poor, and unknown, to do common tasks day by day for the greater part of His earthly life, is there any reason why we should be ever trying to exalt ourselves, to attract admiration, ever to feed our vanity?*



Our Lord spent the three years of His public life teaching, healing the sick, working miracles to prove His mission and Divinity. One of His most wonderful miracles was the raising of Lazarus.

Lazarus had been dead and buried four days. But Jesus went to the sepulchre and ordered the

stone closing it to be taken away. Then He cried: "Lazarus, come forth!" And Lazarus came forth from the grave. Because of this miracle, the Pharisees became more envious, and even planned to kill Lazarus, so as to make it appear that Jesus had not raised him from the dead.

### 33. The Public Life of Jesus Christ

#### WHEN DID CHRIST BEGIN His public life?

Christ began His public life *when He was about thirty years old.*

1. *After spending long years in obscurity and humble toil, Jesus Christ next entered upon a period of activity, going about and teaching publicly. He left His home in Nazareth, and began His public life by an act of great humility: His baptism at the hands of St. John the Baptist in the river Jordan.*

*St. John lived a life of very rigorous penance in the desert, preparing himself for his role of forerunner or precursor of the Saviour. About two years before Christ started His public life, John the Baptist went out of the desert, and began to preach penance; he baptized in the Jordan all those*

*who believed in his teachings and wished to begin a new life.*

*St. John the Baptist was the forerunner or precursor of Christ. He spoke to the people of the coming Messias, and pointed Jesus out to them as the "Lamb of God." He was put to death by Herod, because he reproved the ruler for his immoral life.*

*Jesus came to John to be baptized; immediately afterwards, as Our Lord came out of the river, the Holy Spirit came down upon Him in the form of a dove, and a Voice from heaven was heard saying: "This is my beloved Son, in whom I am well pleased" (Matt. 3:17).*

2. *After His baptism, Jesus went into the desert, where He fasted forty days and forty nights. This teaches us to look upon baptism as a call to penance, and to prepare for all kinds of activity by mortification and prayer.*

The forty days of Lent are intended to commemorate the forty days' fast of Our Lord. Lent lasts from Ash Wednesday till midnight of Holy Saturday.

3. *After Our Lord's long fast*, the devil was permitted to tempt Him. *Christ rebuked the devil*, and angels came to minister to Him.

From this temptation of Our Lord we know that a temptation is not sinful. As long as we resist the devil, we are pleasing to God, however strong may be the temptation that assails us. "God is faithful and will not permit you to be tempted beyond your strength, but with the temptation will also give you a way out that you may be able to bear it" (1 Cor. 10:13).

### WHAT WORK did JESUS CHRIST PERFORM in the course of HIS PUBLIC MINISTRY?

During the course of His public ministry *Christ went about preaching, teaching, and doing good.*

1. *Among the important miracles* of the Lord the following can be mentioned. His first miracle was the *changing of water into wine* at a marriage-feast in Cana. This was done at the request of His Mother, although, as He told her, His time had not yet come. He also *cured many people* of their infirmities including the ruler's son, Peter's mother-in-law, the daughter of Jairus, the ten lepers, the man born blind, and many others. He even *raised the dead to life*, as in the cases of the widow's son at Naim and Lazarus, the brother of Martha and Mary.

Thus, when the disciples of John the Baptist came to Our Lord to find out who He was, He identified Himself in this way, "*Go and report to John what you have heard and seen: the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise, the poor have the gospel preached to them*" (Matt. 11:4-5).

2. *Jesus* also went about teaching the people. *In the Sermon of the Mount He summarized His teachings*; it is the law of love taking the place of the law of fear. Frequently *He taught in the form of parables*, comparing what He wanted to teach with common things with which the people were familiar.

*Among His parables were:* the sower and the seed, the mustard seed, the pearl of great price, the unmerciful servant, the Good Shepherd, the lost sheep, the prodigal son, Dives and Lazarus, the Pharisee and the publican, the laborers in the vineyard.

3. *Jesus also took care* during the time of His public ministry *to prepare His Apostles* for their future mission of carrying the "good news" of salvation to the ends of the earth. *He chose twelve who were with Him continually*. He promised the primacy over all to one of them, Peter. And at the Last Supper with these twelve Apostles *He instituted the Holy Eucharist*, giving them also the power to change bread and wine into His Body and Blood as He himself had just done.

*Our Lord worked many miracles*. Since a miracle can be worked only by the power of God, and God will not grant a miracle in favor of a false doctrine, the many miracles of Our Divine Lord show that the truths He preached were the message of God to mankind.

4. As we read the four Gospels we can notice the effect that the words and deeds of Jesus had on those who witnessed them. *Many came to know Him and love Him* more and more. Others, especially *some* of the Pharisees, came to envy His popularity and *to hate Him*. Finally this hatred grew so strong that it led to the condemnation of Jesus to death. But the love of the others was stronger than the hatred of the few. And the mission of Jesus was continued after His death and resurrection.

### What was CHRIST'S AIM in His public ministry?

Christ's aim in His public life was *to teach what God requires all to believe and practice, so that all may enter the kingdom of heaven.*

1. For this purpose *Christ instituted seven sacraments* for the sanctification of mankind. By His twelve chosen Apostles *He established His Church*, which was to carry on His work after His death, to continue teaching what He had openly and publicly taught.

*He spoke to large crowds*, sometimes numbering four or five thousand people, as when He multiplied the loaves and fishes. *Christ taught in the simplest manner*, so that all might understand without difficulty. He used plain, homely words. He often used signs and parables, and illustrated His meaning by examples from nature and common life.

2. In the *doctrines He taught*, a leading idea is: "*Seek first the kingdom of God.*"

He taught a new rule of faith, and gave new commandments. *He taught the precept of love, even for our enemies*. He revealed certain mysteries: such as those of the Blessed Trinity, of His own divinity, of the Last Judgment.



After the Last Supper, Jesus went with His Apostles to the Garden of Gethsemani. And going a little further, He fell upon His face, praying: "Father, if it is possible, let this cup pass away from Me; yet not as I will, but as Thou wilt!" (Matt. 26:39).

After praying three times the same prayer, Jesus said to His disciples: "Behold, the hour is at hand, and the Son of Man will be betrayed into the hands of sinners. Rise, let us go. Behold, he who betrays Me is at hand" (Matt. 26:45-46). Judas had come.

### 34. The Passion

(Fourth Article of the Apostles' Creed)

#### WHAT important EVENTS MARKED THE END of Our Lord's public life?

The following events marked the end of Our Lord's public life: His solemn **entry into Jerusalem**, the **Last Supper** He ate with His Apostles, and finally, His **passion** and **death**.

1. **Jesus Christ** entered **Jerusalem** in triumph, riding on an ass, with children waving palms and singing.

The Church commemorates the entrance into Jerusalem on **Palm Sunday**. On that day palms are blessed, and there is a procession, in memory of the palms that the joyous people waved at the entrance into Jerusalem of Our Lord.

2. **On the Thursday evening** after His entry into Jerusalem, Jesus ate the Paschal Supper with His Apostles. We call it the **Last Supper**, for it was the last meal He ate before His death.

The Jews celebrated the feast of the **Passover** in memory of their deliverance from Egypt. They had been saved by the blood of the paschal lamb.

3. **During the Supper**, Our Lord washed the feet of the Apostles. He did this to teach us humility.

**Incommemoration**, the celebrant of Holy Thursday Mass today washes the feet of twelve men, after the Gospel.

4. **After the washing of feet**, Our Lord instituted the **Blessed Eucharist**, offered the **first Mass**, and gave His Apostles their **first Holy Communion**.

#### What is meant by THE REDEMPTION?

By the Redemption is meant that **Jesus Christ**, as Redeemer of the whole human race, **offered His sufferings** and **death** to God as a fitting sacrifice **in satisfaction** for the sins of men, and regained for them the right to be children of God and heirs of heaven. A **redeemer** is one who pays in order to get back something lost.

1. **No creature** could, of himself, make **satisfaction** for sin. Sin offends an infinite God, and therefore would need infinite sat-



isfaction. Therefore *Something Infinite*, Jesus Christ, *had to offer that satisfaction.*

*Jesus Christ suffered and died as man; as God He could neither suffer nor die.* He suffered excruciatingly in order to make full reparation for sin, and to impress on us the great evil of sin. Even only one sin is so abominable to God that not all the deluges and fires can wipe off the stain. *Only the blood of God Himself can do so.* "The Lord laid upon him the guilt of us all" (Is. 53:6).

2. *Christ* died for *all men*, without exception. He is the Redeemer of all men. Not all men are saved because *not all accept* the graces which Christ merited for us by His death. Many do not believe in Him. Of those who believe, many lead sinful lives.

*"Christ also loved us and delivered himself up for us, an offering and a sacrifice to God"* (Eph. 5:2). We can never realize fully that God died for us. We can never repay Him in this life or the next. The only way we can show our appreciation is to *live according to His will.*

## THE CHIEF SUFFERINGS OF CHRIST

The chief sufferings of Christ were His bitter *agony of soul*, His *bloody sweat*, His cruel *scourging*, His *crowning* with thorns, His *crucifixion*, and His *death* on the cross.

*Christ had often foretold His Passion.* "For he was teaching his disciples, and saying to them, 'The Son of Man is to be betrayed into the hands of men, and they will kill him; and having been killed, he will rise again on the third day.'" Again: "*Behold* we are going up to Jerusalem, and *the Son of Man will be betrayed* to the chief priests and the Scribes; and they will *condemn him to death*, and will *deliver him to the Gentiles*" (Mark 9:30, 10:33).

### In the Garden of Olives

1. From the Last Supper, Christ went with His Apostles to the *Garden of Olives* to pray. *There* He was overwhelmed with sorrow and agony, so that *He sweated blood.*

*Our Lord looked forward to His agony*, saying to His Apostles, "That the world may know that I love the Father, and that I do as the Father has commanded me. Arise, let us go from here" (John 14:31). In the Garden, Jesus felt so sad at the sins of men and at what would befall Him that He said, "*My soul is sad even unto death*" (Matt. 26:38). To His Father, He cried out in pain, "Father, if thou art willing, remove this cup from me; yet not my will, but thine, be done" (Luke 22:42). In agony, "*his sweat became as drops of blood, running down upon the ground*" (Luke 22:44).

### Betrayed by Judas

2. Jesus Christ *was betrayed* by Judas, seized by soldiers, led before the high priest Caiphas, and condemned to death.

*"Then the high priest, standing up, said to him, 'Dost thou make no answer to the things that these men prefer against thee?' But Jesus kept silence. And the high priest said to him, 'I adjure thee by the living God that thou tell us whether thou art the Christ, the Son of God.'* Jesus said to him, 'Thou hast said it.' . . . Then the high priest tore his garment, saying, 'He has blasphemed; what further need have we of witnesses? Behold, now you have heard the blasphemy. What do you think?' And they answered and said, '*He is liable to death*'" (Matt. 26:62-66).

### Before Pontius Pilate

3. *Jesus Christ* was led to *Pontius Pilate*, the Roman Governor of Judea, to have His sentence confirmed. At the time the Jews were forbidden by their Roman masters from putting anyone to death without the confirmation of the Governor. *Pilate questioned Christ* time and again, but had to say to His accusers: "*I find no guilt in Him.*"

*The Jewish Priests and Pharisees hated and persecuted Jesus* because they expected the Messias to be an earthly king, and because He had rebuked them for their sins.

### Cruelly Scourged

4. But *Pilate* hoping to appease the high priest and leaders, *had Jesus scourged*, Jesus was bound to a pillar. His clothes were torn off; strong men with whips, cords, and straps with iron spikes scourged Him, and *the whole body of Our Lord was one great wound.*

*"And the soldiers, plaiting a crown of thorns, put it upon his head, and arrayed him in a purple cloak. And they kept coming to him and saying, 'Hail, King of the Jews!' and striking him. Jesus, wearing the crown of thorns and the purple cloak, was brought before the people. Pilate said to them, 'Behold the man!'"* (John 19:2-5).

### Delivered to be Crucified

5. *At last*, fearing that if he did not permit Jesus to be put to death the high priest and leaders would accuse him before Caesar, *Pilate* gave in to their insistence and *delivered Jesus to them to be crucified.*

*Christ* was made to *carry His cross* through the streets of Jerusalem to Mount Calvary. He *was nailed to the cross* about noon, dying three hours afterwards, crucified between two thieves.



During Holy Week the Church lives again the passion and death of Christ. On the first day, Palm Sunday, the solemn entry of Jesus into Jerusalem is celebrated by the blessing of palms (1), followed by a solemn procession. At the Mass of this day, as on Tuesday, Wednesday, and Friday, the story of the Passion (3) from each Evangelist is read.

On Thursday, Friday, and Saturday of Holy Week the Tenebrae are celebrated: the fifteen candles are put out one by one, to symbolize the flight of the disciples (2), and the death of Our Lord.

On Holy Thursday morning a pontifical Mass is celebrated, in cathedrals only; at this the holy oils (4) are blessed. Commemorating the Last Supper

at which the Holy Eucharist and the Priesthood were instituted, Holy Thursday Mass takes place in the evening, with the washing of feet (5) to commemorate Christ's washing of the Apostles' feet.

At the Good Friday service, emphasis is given to the veneration of the cross (6). Holy Saturday services are held at night, beginning with the blessing of the new fire (7); from this the Paschal candle is lighted (9), a reminder of Christ, Light of the world. The five grains of incense imbedded in the candle remind us of His wounds.

Four Lessons (10) are read; the baptismal water is blessed and taken to the font (8). The Mass commemorates Our Lord's glorious Resurrection (11).

## 35. Calvary

### WHEN did Christ die?

Christ died on *Good Friday*.

During the three hours that Christ suffered on the cross, He spoke seven times. We call these the "seven words":

1. "Father, forgive them, for they do not know what they are doing" (Luke 23:34).
2. "Amen, I say to thee, this day thou shalt be with me in paradise" (Luke 23:43).

3. "Woman, behold thy son....Behold thy mother" (John 19:26-27).

4. "My God, my God, why hast thou forsaken me?" (Matt. 27:46).

5. "I thirst" (John 19:28).

6. "It is consummated" (John 19:30).

7. "Father, into thy hands I commend my spirit" (Luke 23:46).

## WHERE did Christ die?

Christ died *on Golgotha, a hill* also called Calvary, *outside the city of Jerusalem.*

*St. Augustine says that on the cross Our Lord bent His head to kiss us, extended His arms to embrace us, and opened his heart to love us. How thankful we should be to Christ for His love! "He humbled himself, becoming obedient to death, even to death on a cross" (Phil. 2:8).*

## WHAT TOOK PLACE at the death of Christ?

At the death of Christ the *sun was darkened, the earth quaked, the veil of the Temple was rent, the rocks split,* and many of *the dead arose* and appeared in Jerusalem.

1. The veil of the Temple, concealing the Holy of Holies, tore *marking the end of the Jewish religion* as the true religion. This Jewish religion had been a figure of the True Church, and when the Church was established, was no longer needed: *type and figures had to give way to reality.*

2. *We must not, however, make the mistake of thinking that Christianity ended the moral laws—laws regarding good and evil—that were taught by the Jewish religion. Christ came not to destroy, but to perfect, the Old Law.*

*The authority of the Temple and its officers was now placed in the Church established by Christ, in the hands of His Apostles. The ceremonial laws of the Jews relating to worship were abolished.*

3. *The Church commemorates the passion and death of Christ on Good Friday. The solemn afternoon service consists of four parts, the veneration of the cross being the chief feature. All may receive Communion.*

4. *After His death, Our Lord's body was taken down from the cross and laid in the grave which belonged to Joseph of Arimathea. Then His disciples rolled up a great stone to close the tomb.*

*The chief priests and the Pharisees went in a body to Pilate, saying, "Sir, we have remembered how that deceiver said, while he was yet alive, 'After three days I will rise again.' Give orders, therefore, that the sepulchre be guarded until the third day, or else his disciples may come and steal him away." Pilate said to them, "You have a guard; go, guard it as well as you know how." So they went and made the sepulchre secure, sealing the stone, and setting the guard (Matt. 27:63-66).*

## WHAT DID WE LEARN from the sufferings and death of Christ?

From the sufferings and death of Christ we learn *God's love for man* and *the evil of sin*, for which God, who is all-just, demands such great satisfaction.

1. *It was not necessary for Jesus to suffer so intensely* in order to redeem all men. As His merits are infinite, He could have wiped away the sins of a thousand worlds by shedding one drop of His Blood. But *He chose to suffer agonies because He loves us.*

*"Greater love than this no one has, that one lay down his life for his friends" (John 15:13). "I am the good shepherd. The good shepherd lays down his life for his sheep . . . I am the good shepherd; and I know mine and mine know me. . . and I lay down my life for my sheep" (John 10:11-15).*

2. From the Passion of Christ *we learn the evil that sin is*, and the hatred that God bears it. *We learn the necessity of satisfying for the malice and wickedness that is sin.* Sin must be a horrible thing, to make Jesus Christ the God-man suffer so much.

*By Christ's obedience He atoned for Adam's disobedience, for He was obedient unto death. "He was pierced for our offenses; he was crushed for our sins" (Is. 53:5).*

3. *The sufferings of Christ, in addition, serve as an example for us, to strengthen us under trials.*

*Christ gave us an example of patience and strength. If we receive trials, we should accept them with resignation, in imitation of Our Lord, Who suffered so willingly for our sake. We can never have as much suffering as He did.*

*Churches are built in the form of a cross* because within the sacrifice of the cross is reenacted. *Within them we remember easily the events that took place that day long ago, when Jesus Christ, Son of God, for love of us suffered and died on the Cross.*

*Church spires lead us to "seek those things that are above" (Col. 3:1); they are surmounted by a cross, the symbol of our salvation; their bells call us to prayer, communion with God. The church interior is divided into three parts: the porch, where in former times those preparing for baptism and the penitents knelt; the nave, which is the central and main portion, for those attending the Holy Sacrifice; and the choir or sanctuary reserved for the offering of the Holy Mass and other sacred functions, and separated from the nave by the communion rail.*



"Now late in the night of the Sabbath, as it began to dawn towards the first day of the week, Mary Magdalene and the other Mary came to see the sepulchre. And behold, there was a great earthquake; for an angel of the Lord came down from heaven, and drawing near rolled back the stone, and sat upon it. His countenance was like lightning,

and his raiment like snow. And for fear of him the guards were terrified, and became like dead men. But the angel spoke and said to the women, 'Do not be afraid; for I know that you seek Jesus, who was crucified. He is not here, for he has risen even as he said. Come, see the place where the Lord was laid' " (Matt. 28:1-7).

## 36. The Resurrection

(Fifth Article of the Apostles' Creed.)

**What do we mean when we say in the Apostles' Creed that CHRIST DESCENDED INTO HELL?**

We mean that, after He died, the soul of Christ descended into a place or state of rest, called *limbo*, where the souls of the just were waiting for Him.

1. Christ did not go to the hell of the damned, but to the "hell" of the just. In Holy Scripture, it was called "Abraham's bosom." St. Peter called it "a prison." We call it *limbo*.

Among the souls in *limbo* were Adam, Eve, Abel, Noe, Abraham, Isaac, Jacob, Joseph, David, Isaias, Daniel, Job, Tobias, St. Joseph, and St. John the Baptist. They went to heaven at Our Lord's entrance upon His Ascension.

2. Christ went to *limbo* to announce to the souls waiting there the joyful news that He had reopened heaven to mankind.

"He was brought to life in the spirit, in which also he went and preached to those spirits that were in prison" (1 Pet. 3:19). The souls in *limbo* could not go to heaven, which had been closed by Adam's sin." It was only reopened to man by the death of Our Lord, by the Redemption. The souls in *limbo* did not suffer pain, but they longed for heaven.

3. While His soul was in *limbo*, Christ's body was in the holy sepulchre. When man dies, his soul is separated from the body. When Jesus died, His body and soul were separated, but His divinity remained united to both body and soul.

*Christ's body did not corrupt in the tomb.* It was in the holy sepulchre from Friday evening when He was buried, to Sunday morning, when He arose from the grave. This is why we say Christ rose on the third day, although *He was in the grave for only three incomplete days.*

#### WHEN did CHRIST RISE from the dead?

Christ rose from the dead, glorious and immortal, on *Easter Sunday*, the third day after His death.

##### 1. *Christ had often foretold His resurrection.*

*He said of His own body: "Destroy this temple, and in three days I will raise it up" (John 2:19). Before entering Jerusalem He said to His Apostles that He would be put to death and "rise again on the third day" (Matt. 20:19). On the night of the Last Supper He said: "But after I have risen, I will go before you into Galilee" (Matt. 26:32).*

2. Even *His enemies knew* that *He had predicted His resurrection.* This is why they obtained Pilate's permission to seal the sepulchre and set guards to watch it.

*They said to Pilate: "Sir, we have remembered that deceiver said, while he was yet alive. 'After three days I will rise again'" (Matt. 27:63).*

3. Christ *really arose from the dead.* For forty days He appeared to many. *He conversed, walked, and even ate with them.* He spent much time instructing the Apostles.

*One of His most important appearances* was to five hundred disciples on a mountain in Galilee, when *He gave the Apostles the command to go forth into the world and teach.* The Evangelists have recorded *nine apparitions;* but it is evident from their writings (for example, Acts 1:3) that there were other and unrecorded occasions when Christ appeared. Countless of Christ's followers *laid down their lives* in testimony of the truth of the resurrection. *"During forty days appearing to them, and speaking of the kingdom of God" (Acts 1:3).*

4. *Today the entire Christendom celebrates Easter Sunday* in memory of the Resurrection. It is *the Feast of feasts,* commemorating the completion of our redemption by Christ.

*Easter is celebrated on the first Sunday following the first full moon of spring;* the feast therefore is moveable, and can fall between March 22 and April 25. The Paschal season lasts till Trinity Sunday; till then the joyous *alleluia* resounds.

#### What was the PURPOSE OF the RESURRECTION?

*The Resurrection of Jesus Christ was an essential part of the act of salvation. The death of Jesus and His Resurrection together constitute the mystery of redemption. The one cannot be understood without the other.*

1. We often think of the passion and death of Jesus Christ as *alone* constituting the act of redemption. But at St. Paul tells us, *"...if Christ has not risen...you are still in your sins" (1 Cor. 15:17). Therefore His death alone did not save us.*

2. The passion and death of Jesus was the supreme expression of His love and obedience to His Father. It was truly a victory over sin and the power of the devil. But by His resurrection He was constituted the Son of God in power, justifying those who believed in Him. *"...if we believe in Him who raised Jesus our Lord from the dead, who was delivered up for our sins, and rose again for our justification" (Rom. 4:24-25).*

3. *When we are baptized as Christians we share in this total work of redemption.* In Baptism *we also rise* to a new life in Jesus Christ.

*"Do you not know that all we who have been baptized into Jesus Christ have been baptized into His death? For we were buried with Him by means of Baptism into death, in order that, just as Christ has arisen from the dead through the glory of the Father, so we also may walk in newness of life. For if we have been united with Him in the likeness of His death, we shall be so in the likeness of His resurrection also" (Rom. 6:3-5).*

#### Will ALL MEN RISE from the dead?

*All men will rise from the dead, but only those who have been faithful to Christ will share in His glory.*

1. *Like Christ, we, too, shall rise* from the dead on the *Last Day,* and our bodies will be reunited with our souls. *"He who raised up Jesus will raise us up also with Jesus" (2 Cor. 4:14).*

2. *Those who have been faithful to Christ will be rewarded* with the glory of heaven; *those that have been unfaithful will be punished* in the depths of hell. *The rewards are given only to the faithful.*



On Mount Olivet, a hill outside Jerusalem, forty days after His Resurrection, Our Lord spoke to the disciples, telling them how the Holy Ghost would descend upon them. "And when He had said this, he was lifted up before their eyes, and a cloud took him out of their sight. And while they were gazing

up to heaven as he went, behold, two men stood by them in white gorments, and said to them, 'Men of Galilee, why do you stand looking up to heaven? This Jesus who has been taken from you into heaven, will come in the same way as you have seen him going up to heaven' " (Acts 1:9-11).

## 37. The Ascension

(Sixth Article of the Apostles' Creed.)

### When did Christ ASCEND into heaven?

Christ ascended, body and soul, into heaven on Ascension day, **forty days after His Resurrection.**

1. **The Ascension took place from the Mount of Olives.** Christ's Apostles and disciples were present. It was *full daylight.*

**He gave His followers His last instructions.** Then He raised His hands and blessed them. He told them to preach the Gospel to all nations, and promised to be with them to the end of the world.

2. **While all looked on,** He was raised up, by His own power, and a cloud received Him out of their sight. "As he blessed them . . . he was carried up into heaven" (Luke 24:51).

3. **The disciples returned to Jerusalem with great joy. Their Master had returned to heaven in glory,** and His arrival there had opened to His followers the heavenly gates.

Christ the King had earned for men infinite grace, and had gone home to prepare a place for men in heaven (John 14:16; 2 Cor. 1:7). We celebrate the feast of the Ascension forty days after Easter, on **Ascension Thursday.**

### Why did Christ REMAIN ON EARTH, forty days after His Resurrection?

Christ remained on earth forty days after His Resurrection to prove that He had truly risen from the dead, and to complete the instruction of the Apostles.

1. *Christ's resurrection* is an **undoubted fact** on which rests the Christian faith.

*St. Paul says: "If Christ has not risen, vain then is our preaching, vain too is your faith" (1 Cor. 15:14). And according to St. John, an eyewitness: "Many other signs also Jesus worked in the sight of his disciples, which are not written in this book. But these are written, that you may believe that Jesus is the Christ, the Son of God" (John 20:30-31).*

2. *In the first place, Christ really died.* His death was witnessed by many, both friends and enemies. It was proved by the soldier who plunged his spear into His side. **It was communicated officially to Pilate.** His bones were not broken, because He was found already dead. His Mother and disciples would never have buried Him had they suspected the least chance of life.

*Some unbelievers urge that Christ was dead only in appearance and after an interval recovered from His swoon and left the grave.* The loss of blood following the scourging alone would have been enough to *cause death*, not to mention the wounds He received on the cross.

3. *In the second place, Christ really came to life.* On the first Easter morning **He appeared to Mary Magdalen** and the other women who sought Him at the sepulchre. Then **He appeared to Peter.** In the evening **He walked with two disciples** on the road to Emmaus. At night **He appeared to the assembled Apostles.**

*Nor were these witnesses easily deceived.* The Apostles did not at first believe the women who told them the Lord had risen. They would not even believe their own senses, thinking the risen Saviour was a ghost. Christ had to call for something to eat, to prove that He was not a ghost. **St. Thomas refused to believe the other ten Apostles,** who had seen Christ first. **He only believed when Our Lord appeared to him and bade him touch His wounds.**

4. *The Jews bribed the guards to say that while they were asleep, the disciples had stolen the body of Christ.*

*Such an act was made impossible by Christ's enemies themselves.* They had sealed and guarded the tomb. "So they went and made the sepulchre secure, sealing the stone, and setting the guard" (Matt. 27:66). **Even supposing the guards to have fallen asleep, the great stone which covered the sepulchre could not have been moved without waking some at least of the guards.** Finally, it is a remarkable circumstance that the guards were not punished for this breach of duty.

**What do we mean when we say that CHRIST SITS AT THE RIGHT HAND OF GOD, the Father Almighty?**

*When we say that Christ sits at the right hand of God, the Father Almighty, we mean that Our Lord as God is equal to the Father, and that as man He shares above all the saints in the glory of His Father, and exercises for all eternity the supreme authority of a King over all creatures.*

1. *Christ as God is equal to the Father in all things.* But even as man Christ is only next to God.

*He is above all the angels and saints. To sit at the right hand of anybody is a mark of honor from that person. "Sit at My right hand, till I make your enemies your footstool" (Ps. 109:1).*

2. *Christ ascended into heaven in order:*

- (a) *To enter into the glory He had merited.*
- (b) *To send down the Holy Spirit on His Church.*
- (c) *To be our intercessor with the Father.*
- (d) *To prepare a place for us in heaven.*

**What do we mean when we say that Christ will come FROM THENCE TO JUDGE THE LIVING AND THE DEAD?**

*We mean that on the last day Our Lord will come to pronounce a sentence of eternal reward or of eternal punishment on every one who has ever lived in this world. (See pages 172-175.)*

1. *Jesus Christ will be our Supreme Judge* because He is "king of kings and Lord of lords" (Apoc. 17:14).

*"For the Son of Man is to come with his angels in the glory of his Father and then he will render to everyone according to his conduct" (Matt. 16:27).*

2. *Christ's teaching has changed the face of the earth.* One poor young man, teaching for three years in the hills and valleys of Galilee, and dying a shameful death, **has brought light, love, peace, and hope into men's lives, even the lowliest.**

*Before Christ the world was the abode of sin and vice, idolatry, polygamy, divorce, and slavery. However, the world today, although reformed by Christianity, is far from perfect. This is because many refuse to obey the teachings of Christ. It is our duty to make Christ better known and loved, so that all may "seek first the kingdom of God."*



"And when the days of Pentecost were drawing to a close, they were all together in one place. And suddenly there came a sound from heaven, as of a violent wind coming, and it filled the whole house where they were sitting.

And there appeared to them parted tongues as of fire, which settled upon each of them. And they were all filled with the Holy Spirit and began to speak in foreign tongues, even as the Holy Spirit prompted them to speak" (Acts 2:1-4).

## 38. The Holy Spirit

(Eighth Article of the Apostles' Creed.)

### Who is THE HOLY SPIRIT?

The Holy Spirit is *God* and the *Third Person of the Blessed Trinity*.

#### 1. Christ often spoke of the Holy Spirit.

One of the most solemn occasions was when He charged the Apostles: "Go, therefore, and make disciples of all nations, *baptizing them* in the name of the Father, and of the Son, and of the Holy Spirit" (Matt. 28:19).

2. On certain occasions, the *Holy Spirit appeared in visible form*. When Christ was baptized by John the Baptist, *the Holy Spirit appeared* in the form of a dove. On Pentecost, the *Holy Spirit descended* with a mighty rushing wind, and rested over the Apostles in the form of tongues of fire.

*These signs are symbolic of the action of the Holy Spirit. The form of a dove symbolizes the gentleness with which the Holy Spirit works in our souls. The rush of wind represents the strengthening of the will. The fire represents zeal, fervor, and the illumination of the mind.*

3. *The Holy Spirit PROCEEDS* from the Father and the Son. (See page 31.)

*This does not mean that the Holy Spirit began to exist later in time than the Father and the Son. He proceeded from them from all eternity; He is to them as warmth is to fire, existing and proceeding at the same time. There can be no fire without warmth; if there were an eternal fire, there would be an eternal warmth. So since there are the eternal Father and Son, there is the eternal Holy Spirit. The Holy Spirit is the eternal, mutual love that the Father and Son bear each other; but instead of being mere feeling, He is a Person, a Being, God.*



4. *The Holy Spirit is EQUAL* to the Father and the Son, because He is God.

True God as the Father and the Son are, the Holy Spirit is eternal, all-knowing, almighty. The Third Person is called *Holy Spirit*, from the Latin word *spiritus*, a breath. Other names used to refer to the Holy Spirit are: Holy Ghost, Advocate, Paraclete, Consoler, Comforter, Substantial Love, Spirit of Truth, etc.

#### WHAT DOES the Holy Spirit do for the SALVATION OF MANKIND?

*The Holy Spirit DWELLS in the Church* as the source of its life, and *sanctifies* souls through the gift of grace.

1. Although all Divine works depend on all Three Persons, we attribute *the work of sanctification* to God the *Holy Spirit*, because He is the oneness of love of the Father and the Son, and the sanctification of man by grace reveals that boundless love.

"Do you not know that you are the temple of God and that the Spirit of God dwells in you?" (1 Cor. 3:16).

2. *After Baptism*, we have the Holy Spirit in our hearts and He remains with us as long as we have *no mortal sin* on our souls. This is *the gift of "sanctifying grace."*

3. *The Holy Spirit is the SOURCE of the life of the Church.* He consoles, guides, and imparts strength to it, as Christ promised.

"The Church was filled with the consolation of the Holy Spirit" (Acts 9:31).

#### WHEN WAS the dwelling of the Holy Spirit FIRST VISIBLY MANIFESTED in the Church?

*The dwelling of the Holy Spirit* in the Church was first visibly manifested on *Pentecost Sunday*, when He came down upon the Apostles in the form of tongues of fire.

*After the Ascension, the Apostles together with the Blessed Virgin and disciples*, men and women, numbering about 120 persons gathered in the Cenacle, the upper room in Jerusalem where the Last Supper had been taken. There they spent the time in prayer, *awaiting the fulfillment of Our Lord's promise:* "Wait here in the city, until you are clothed with power from on high" (Luke 24:49).

1. Jesus *had promised to send the Holy Spirit* to the Apostles. He said at the Last Supper: "It is expedient for you that I depart. For if I do not go, the Advocate will not come to you; but if I go, I will send him to you" (John 16:7). *On Pentecost*, ten days after the Ascension, *the Holy Spirit descended* on the Apostles and disciples.

*On Pentecost three thousand members were baptized* after the preaching of St. Peter. Many believed, because the Apostles had the "gift of tongues"; that is, they spoke in one language, but those of different races who listened heard what was said in their own different languages.

2. *We celebrate* the descent of the Holy Spirit today as *Pentecost Sunday*, ten days after Ascension Thursday, fifty days after Easter. *Pentecost* means *fiftieth*.

*The nine days in the Cenacle while the Apostles and disciples waited for the coming of the Holy Spirit were spent in prayer*, the "first novena" in the Church. "All these with one mind continued steadfastly in prayer with the women and Mary, the mother of Jesus" (Acts 1:14). *In imitation of that first novena*, it is our custom today to make novenas especially in *preparation for great feasts*. We also make novenas of petition or thanksgiving.

#### HOW LONG will the Holy Spirit DWELL in the Church?

*The Holy Spirit* will dwell in the Church *until the end of time*.

"I will ask the Father and he will give you another Advocate to dwell with you forever, the Spirit of truth" (John 14:16-17).

1. The Holy Spirit *watches over the Church, protecting* it from destruction. From the beginning the Church spread very rapidly. At the death of the Apostles, in spite of persecutions, it was known in all parts of the then civilized world. Thence it has spread to the ends of the earth.

2. The Holy Spirit *gave testimony of Christ*, and strengthened the Apostles to give testimony of Christ.

*Our Lord said, "But when the Advocate has come, whom I will send you from the Father, the Spirit of truth who proceeds from the Father, he will bear witness concerning me. And you also bear witness"* (John 15:26, 27). After the coming of the Holy Spirit, the Apostles gave testimony of Christ by going in many parts of the world (Acts 1:8), preaching and suffering for Christ, meeting death joyfully (Acts 5:41; Rom. 8:18), saying, "I can do all things in him who strengthens me."



WHEN IN A STATE OF GRACE



WHEN GRACE IS LOST

A soul in the state of grace is very beautiful in the sight of God. Then we are friends and children of God and heirs of heaven; then we are like the very angels. We must always try to avoid sin.

But when the soul has lost the grace of God by

mortal sin, nothing on earth can be uglier in God's sight. If we are so careful about our personal appearance before mortals, how much more should we be careful about the appearance of our immortal soul, that God may be pleased with us.

### 39. Sanctifying Grace

#### What is GRACE?

Grace is a supernatural gift of God bestowed on us through the merits of Jesus Christ for our salvation.

"And he said: 'This is why I said to you, "No one can come to me unless he is enabled to do so by my Father"' (John 6:66).

1. Grace is a favor, a free gift, granted to us though we have no claim to it. God grants us graces because He is good, not because we deserve them. God grants us graces for the sake of His Son, Who died on the cross to earn for us these graces; we men can never merit these graces.

"All have sinned and have need of the glory of God. They are justified freely by his grace through the redemption which is in Christ" (Rom. 3:23-24).

2. The Holy Spirit dispenses the graces of God merited by Our Lord Jesus Christ;

He bestows and perfects what is already earned.

Christ has not ceased to act. He sanctifies us through the Spirit, whom He "sends" or "gives" us together with His Father.

3. The supernatural is that which is beyond natural powers. It is of two kinds:

(a) When the fact is beyond natural powers in the manner of occurrence: as when a blind man instantly can see; and

(b) When the fact fundamentally and entirely surpasses all powers of the natural order: as when God imparts a part of His life to man through the gift of sanctifying grace.

4. The assistance of the Holy Spirit is necessary. Without the help of the graces that He dispenses, with merely natural powers, we cannot do the least work to merit salvation. Without God, we are nothing.

*In order to reach heaven, we need God's grace; so we say with the Apostle: "Not that we are sufficient of ourselves to think anything, as from ourselves, but our sufficiency is from God" (2 Cor. 3:5).*

5. *There are two kinds of grace: sanctifying grace and actual grace.*

### What is sanctifying GRACE?

*Sanctifying grace* is that grace which confers on our souls a new life, that is, a sharing in the life of God Himself.

1. *By sanctifying grace*, our souls are made holy and pleasing to God. It is an *abiding* or *permanent grace*, which we gain by baptism, and lose only by mortal sin.

*By Adam's sin all mankind lost the friendship of God; that is, we are born in original sin, without sanctifying grace.* Our Lord's death won back sanctifying grace for us; it is granted freely at Baptism.

2. *A soul to whom God grants "sanctifying grace"* receives not merely a gift from God, but *God Himself*. He receives a new life, a new nature.

*St. Paul* refers to this acquisition of sanctifying grace as *the putting off of the old man and the putting on of the new*. It is as if an old and worn man were suddenly to become a handsome young man full of the vigor of life. The beauty of a soul in the state of sanctifying grace is too great for human eyes to bear. *As a child said*, when asked how his soul would look immediately after his confirmation, if it could be photographed, "*Why, it would look like God!*"

### What are THE CHIEF EFFECTS of sanctifying grace?

*First*, it makes us *holy* and *pleasing* to God.—When we are in possession of sanctifying grace, we are *free* from mortal sin; *the two cannot dwell together*.

*However*, although free from mortal sin, *we do not*, with sanctifying grace, *become free from the remains of sin*. So even saints feel the human inclination to sin, against which the struggle is lifelong, and from which we should gain merit. This human frailty is imbedded in our flesh, and is present in our souls as a result of original sin.

*Sanctifying grace*, however, although it does not cure us of the weakness of the flesh, *strengthens our will, so that for us the war against sin becomes easier*.

*Second*, it makes us *adopted children* of God.—With sanctifying grace, the Holy Spirit *enters* our soul; we are led by His Spirit, and *are* therefore *His children*: "*For whoever are led by the Spirit of God, they are the sons of God*" (Rom. 8:14).

"Now you have not received a spirit of bondage so as to be again in fear, but *you have received a spirit of adoption as sons*, by virtue of which we cry, 'Abba Father!' The Spirit himself gives testimony to our spirit that we are sons of God" (Rom. 8:15-16).

*Third*, it makes us *temples* of the Holy Spirit.—Sanctifying grace brings the Holy Spirit to dwell in us as in a *temple*. St. Paul says, "*For you are the temple of the Living God*" (2 Cor. 6:16).

*Fourth*, it gives us *the right to heaven*.—When we are in sanctifying grace, we are inspired to do *good works*. The Holy Spirit does not sleep within us, but expands our heart with His grace, and urges our will to do good. *And as we are adopted children of God, such actions become meritorious for heaven*.

*If we are children of God, we are at the same time heirs*, and therefore have a right to His Kingdom. "We are the sons of God. But if we are sons, we are heirs also; heirs indeed of God, and joint heirs with Christ" (Rom. 8:16-17).

### WHY is sanctifying grace NECESSARY FOR SALVATION?

*Sanctifying grace* is necessary for salvation because *it is the supernatural life*, which alone enables us to attain the supernatural happiness of heaven.

*The presence of God in the soul gives it life*. When the Holy Spirit is dwelling in the soul, it is enabled to know and love God, to do supernatural works. Speaking of the "gift of God"; Our Lord said it "shall become in him a fountain of water, springing up unto life everlasting" (John 4:14). *Without sanctifying grace, the soul is without God; and without God, the soul becomes the devil's*.

*One cannot gain any merit for heaven as long as he is not in sanctifying grace*, what is termed "*in the state of grace*." For without sanctifying grace one is an enemy of God, and cannot enter His kingdom.

*Mortal sin* makes the soul displeasing to God, and thus *deprives it of sanctifying grace*.



The case of Soul of Tarsus is one of the most wonderful instances of cooperation with God's grace. Soul of Tarsus was one of the most active persecutors of the early Christians. On the way to Damascus to arrest Christians, Soul was struck down by a brilliant light, and heard a voice say: "Soul, Soul, why dost thou persecute me?" Soul

asked, "Who art thou, Lord?" And Jesus answered, "I am Jesus, whom thou art persecuting." Soul immediately groped for grace, and asked, "Lord, what wilt thou have me do?" From then on he turned his back on his former life, and belonged completely to Christ, till as the incorporeal Apostle Paul he was martyred in Rome.

## 40. Actual Grace

### What is ACTUAL GRACE?

Actual grace is a *supernatural help of God* which enlightens our mind and strengthens our will *to do good and to avoid evil*.

By actual grace the Holy Ghost shows us the emptiness in themselves of earthly things. He makes us see our own sins, and the true goal of life. By it we can perform a virtuous act or reject a temptation.

1. Actual grace *is transient*; that is, it is given to us *only when we need it*, to perform a good act, or to overcome a temptation.

An example of the wonderful action of the Holy Spirit in enlightening the mind and strengthening the will is the First Pentecost. *Before* the descent of the Holy Spirit, the Apostles were *ignorant and afraid*; *after* His descent, His grace made them *wise and fearless* men, going forth to preach Christ everywhere, ready to die for their faith.

2. God *gives* us always *sufficient grace to be saved*. A true Christian should view his whole life in the light of grace. All God's gifts granted for man's salvation are graces.

A good family, a good education,—these are graces. But even sickness and hardships are God's graces, and may be the steps by which to ascend to heaven. And God grants graces to protect us against temptation, never suffering us to be tempted beyond our strength.

**Is actual grace NECESSARY FOR ALL who have attained the use of reason?**

Actual grace is necessary for all *who have attained the use of reason*, because without it we cannot long resist the power of temptation, nor perform other actions which merit a reward in heaven.

1. We *all need* actual grace. Sinners need it to rise from sin. The just need it to persevere in good. Without grace, we fall into sin.

Herod was offered actual grace when he heard of the birth of the Messiah from the three wise men; but Herod rejected the grace, and added to his sins.

2. *Grace is given to all men*, although not in equal amounts. Some receive more, some less. Some ordinary graces are granted to all men; certain extraordinary graces are granted to chosen ones.

God is *free* to bestow His gifts as He likes. The Blessed Virgin received more than other mortals. Christians receive more than pagans. Those in the state of grace are likely to receive more than those in the state of mortal sin. In a way, our graces depend also on *our dispositions*.

### What are the **PRINCIPAL WAYS** of OBTAINING GRACE?

The principal ways of obtaining grace are *prayer and the sacraments*, especially the *Holy Eucharist*.

The sacraments of Baptism and Penance give grace to those not possessing it; the other sacraments increase grace in those already in the state of grace.

1. Actual grace is *obtained by good works*. It is especially obtained by the use of *means* offered by the Church, such as offering Mass, listening to sermons, etc., and receiving the sacraments, particularly the Holy Eucharist, which contains *God, the Source of Grace*.

Although we cannot merit grace by our good works, still our good works can beg God for us, to give us grace. Good works are necessary, for God will not save us without our cooperation.

2. Actual grace is made to *act* through various means: through sermons, reading of good books, illness and death, advice of superiors and friends, good example, etc.

The first converts at Pentecost were moved by the preaching of the Apostles. St. Ignatius of Loyola was moved by the reading of the lives of the saints; St. Francis of Assisi, during an illness; St. Francis Borgia, upon seeing the corpse of Queen Isabella.

### CAN WE RESIST the grace of God?

We can resist the grace of God, *for our will is free*, and God does not force us to accept His grace.

1. Grace *does not force* us. It leaves us free to choose between good and evil. The

Holy Ghost guides and enlightens, but we can still close our eyes to His grace. *If we cooperate, we gain other graces.*

As Christ said, "For to him who has shall be given, and he shall have abundance" (Matt. 13:12). He who persists in rejecting the gift of God's grace and refuses to be converted will die in his sin and will be forever excluded from the sight of God. "From him who does not have, even that which he seems to have shall be taken away. But as for the unprofitable servant, cast him forth into the darkness outside, where there will be the weeping, and the gnashing of teeth" (Matt. 25:29-30).

2. We should be on the lookout for the graces of God, ready to *accept* them as soon as they are offered. The *action of the Holy Spirit* on the individual soul is *not continuous in particular graces*; we must be ready when He comes with special gifts.

Some receive only one summons to the banquet. In the desert, the Israelites who rose late found the manna melted away. There are times of special grace for the Christian, such as Lent, a retreat, etc.

### How can we make our MOST ORDINARY ACTIONS merit a heavenly reward?

We can make our most ordinary actions merit a heavenly reward *by doing them for the love of God*, and by keeping ourselves in the state of grace.

1. God *grants us the right to a heavenly reward for the most ordinary good actions* in the supernatural order, provided we are in the state of grace. *God does not ask us to do extraordinary things*. If we do the most ordinary tasks of the day, like cooking, studying, doing small chores, carpentry work, sewing, and such, in a spirit of love and obedience to Him, our acts will deserve merit before God's eyes.

All God wants is our love; and this we can give in the most ordinary daily actions. "Whether you eat or drink, or whatever else you do, do all to the glory of God."

2. By *mortal sin* one *loses the merit* he has *gained* from his good actions. It is necessary that he regain that state of grace before he can regain that merit.

To regain God's friendship, we must be sorry for our sins, make a good confession, and resolve never to displease Him again. Then He will give us back the gift of His grace and love, and the merit of all our good works.



Faith is the foundation of all virtue, for by it God makes Himself known to men. As St. Paul says, "Now faith is the substance of things to be hoped for, the evidence of things that are not seen. . . . And without faith it is impossible to please God."

(Heb. 11:1, 6). It is this supernatural faith that the Chonoonite woman proved, when she persevered in begging Jesus to cure her daughter. Having tested her, He said, "O woman, great is thy faith. Let it be done to thee as thou wilt" (Matt. 15:28).

## 41. The Theological Virtues

The chief supernatural powers that are bestowed on our souls with sanctifying grace are:

- a) The Three Theological Virtues, and
- b) THE SEVEN GIFTS.

1. Good qualities or inclinations, whether natural or supernatural, are generally referred to as "*virtues*." *Virtue is a habit that inclines us to whatever is good.*

A single good act does not constitute virtue. For instance, one does not have the virtue of faith if one believes in Christ only once a week.

2. *Supernatural virtues* enter the soul with sanctifying grace, imparted by the Holy Ghost in the *Sacraments* of Baptism and Penance. With sanctifying grace the soul acquires the supernatural light of faith and hope, and burns with the fire of charity.

*These virtues render us capable of being good and doing good for the love and service of God, to act for instead of against Him.*

We are not to suppose however that sanctifying grace makes us perfect in the practice of virtue. It gives us the *power* and the *inclination* to be good and do good, but to have perfection we must frequently exercise our virtues. We are given the power, but if we do not use it, it remains dormant; similarly, we are given legs to use for walking, but if we refuse to walk, the power is dormant. Virtue is a *habit* acquired by repeated good acts.

3. *Natural virtue* enables us to perform good natural acts; it deals directly with things human. *Supernatural virtue* enables us to perform good acts from a supernatural motive, for the glory of God.

If we are temperate in food and drink because we wish to preserve our health, *we have a natural virtue*; we act according to reason.

4. Natural virtues *compared* to supernatural ones are like a photograph compared to the living original. It is only supernatural virtues that will profit us unto life everlasting, since it is only those whose object and life is God.

If we are temperate in food or drink because in that way we hope to be more pleasing to God and obey His precepts, *we act from supernatural virtue.*

### What are THE THREE THEOLOGICAL VIRTUES?

The three theological virtues are *faith*, *hope*, and *charity*.

1. These virtues are called theological, from the Greek term *theos* (meaning God), because *their object is God.*

An appropriate symbol for the theological virtues is a living tree. Faith is the root, hope the trunk, and charity the fruit. The root and trunk are valueless if they do not find completion in the fruit. The common *symbols* depicting these three virtues are: the cross for faith, the anchor for hope, and the burning heart for charity.

2. *He who possesses these three virtues has all other virtues* in some degree. Without them, he cannot possess any other supernatural virtue nor reach heaven.

We should make *acts* of these virtues every day. We can say very briefly: "O my God, I believe in Thee, I hope in Thee, I love Thee. To Thee be honor, praise, and glory forever."

### What is FAITH?

Faith is the virtue by which *we firmly believe all the truths God has revealed*, on the word of God revealing them, Who can neither deceive nor be deceived.

"Faith is the substance of things to be hoped for, the evidence of things that are not seen" (Heb. 11:1). "Blessed are they who have not seen, and yet have believed" (John 20:29).

1. *Faith is belief in a truth on the word of another*, though that truth be not fully understood.

In a trial, the judge believes the testimony of a witness known to be an honest man. When a fact is so obvious as "it is dark at midnight," no belief is needed; that is *known* and fully understood.

2. *Divine faith* is belief in a truth or mystery known only because *God* revealed it. It is *grace* that helps us to attain faith and to persevere in it, to take God's word for whatever He has revealed.

Faith is *supernatural* because we cannot by ourselves acquire it. It is a gift of God. It is, however, increased by prayer and continual exercise; the apostles prayed to the Lord, "Increase our faith" (Luke 17:5).

3. *Without faith*, it is *impossible* to be saved. Our faith must be *firm* and *complete*; that is, both certain and all-encompassing.

*We must not cease praying for increase of faith*, for it is necessary for salvation. "*Without faith, it is impossible to please God*" (Heb. 11:6). "He that does not believe shall be condemned" (Mark 16:16).

If we are doubtful on any matters of faith, considering opposite viewpoints as possibly true, then we deny God's authority.

### What is HOPE?

Hope is the virtue by which *we firmly trust* that *God, Who* is all-powerful and faithful to His promises, *will* in His mercy *give us eternal happiness* and the means to obtain it.

1. God *promised* to give man eternal life, and *the means to obtain it*. In this promise is our hope.

"He who takes refuge in me shall inherit the land, and possess my holy mountain" (Is. 57:13).

2. *Hope is necessary for salvation*. Our hope must be firmly founded in God, Who promised to give us the means for salvation.

Such firm hope, however, would not exclude reasonable fear of the loss of our soul. Very often we fall far short of the proper use of the means of salvation granted us.

### What is CHARITY?

Charity is the virtue by which *we love God above all things for His own sake*, and *our neighbor* as ourselves, *for the love of God*.

1. Charity is the queen of virtues. It *unites God and man* perfectly in love. It *also* unites *man and man*, for the love of God.

To love God above all things, we must be willing to renounce all created things rather than offend Him by sin. We should often speak to God in acts of love, opening our hearts to Him.

2. In heaven faith and hope will cease; for we cannot need faith for what we already know; nor can we desire what we already possess. *But for all eternity we shall have charity: we can love God forever.*



Before the descent of the Holy Spirit, the Apostles were of good will, but they were weak and fearful. When Jesus was taken prisoner, they all fled. Fearing for his life, St. Peter denied Christ three times. After receiving the Holy Spirit, the Apostles were



filled with courage and a readiness to die for the Faith. When in Rome, St. Peter, the first Pope, was condemned to death, he was crucified with his head downwards, as he requested, deeming himself unworthy to die in the same position of Our Lord.

## 42. Gifts and Fruits of the Holy Spirit

### Which are THE SEVEN GIFTS OF THE HOLY SPIRIT?

The seven gifts of the Holy Spirit are: *wisdom, understanding, counsel, fortitude, knowledge, piety, and fear of the Lord.*

*The gifts are infused in our souls with sanctifying grace.* With God the Holy Spirit come sanctifying grace, and inseparably, His gifts.

1. **WISDOM** is that gift by which *we recognize the emptiness of earthly things.* By it *we come to regard God and spiritual things as of the highest good.*

The best example of the effects of the gifts of the Holy Spirit are the Apostles, who after receiving the Holy Spirit became penetrated with His graces.

2. **UNDERSTANDING** is that gift by which *we are enabled to recognize the true Catholic teaching, and to detect false doctrines.*

*Before the descent of the Holy Spirit on the Apostles, they did not understand the divine mysteries Christ revealed to them, often interpreting His words materially.*

*Saint Clement Holbauer* began his studies late in life, and had just enough instruction in theology to be ordained. But he was often consulted by high officials of the Church on matters of doctrine, because *he had the gift of understanding to an extraordinary degree.*

3. The gift of **COUNSEL** helps us to *discover the will of God under difficult circumstances.*

*Before they received the Holy Spirit, the Apostles were inconstant and weak. But Christ promised them the gift of counsel, saying: "Do not be anxious how or wherewith you shall defend yourselves, or what you shall say, for the Holy Spirit will teach you" (Luke 12:11).*



4. **FORTITUDE** is the gift by which *we are strengthened under trials, to do God's will.*

*Before the descent of the Holy Spirit, the Apostles were of good will, but they were weak and fearful. For instance, when Jesus was taken prisoner, they all fled. St. John Nepomucene chose to be tortured, and finally cast into the river, rather than break the seal of the confessional.*

5. The gift of **KNOWLEDGE** enables us *to grasp the teaching of the Church, to know God and Jesus Christ Whom He sent.*

*Before the advent of the Holy Spirit, the Apostles were ignorant men who did not care for intellectual pursuits; neither were they expert in holiness or the things of God. The saintly Cure d'Ars had made but little study, yet his sermons were so remarkable that even Bishops were eager to listen.*

6. **PIETY** is that gift by which *we love God as our Father, ever striving to do His will.*

*Before the coming of the Holy Spirit, the Apostles loved Jesus, but more for their own sakes rather than His, more for the reward He promised than for love of Him. But after Pentecost, what a change! They were ready to suffer death just because they loved Jesus and wished to declare Him everywhere.*

7. The **FEAR OF THE LORD** makes us *dread sin as the greatest of all evils, and enables us to quell fear of man and human respect.*

*Eleazer, the old Jewish scribe, chose death rather than offend God by eating, or even pretending to eat, forbidden meats (2 Mach. 6).*

8. *Besides these seven gifts, the Holy Spirit also grants certain extraordinary gifts, which are given only on rare occasions and to selected persons. Such extraordinary graces are granted principally not for the benefit of the recipient, but of others. They were common during the early days of the Church, and helped in its rapid spread. Among them are the gift of tongues, of miracles, of visions, and of prophecy. The Apostles received the gift of tongues on Pentecost, so that although they spoke to a crowd of different nationalities and languages, everybody understood what was said.*

*The Apostles also possessed the gift of miracles, curing the sick, driving out evil spirits, raising the dead to life. Many saints have been blessed with the gift of miracles.*

## How do THE GIFTS OF THE HOLY SPIRIT HELP US?

The gifts of the Holy Spirit help us *by making us more alert to discern and more ready to do the will of God.*

1. *If we look with discerning eyes, we can see how the gifts of the Holy Spirit have greatly helped the world at large.*

As the psalmist said: *"When you send forth your spirit, they (God's creatures) are created, and you renew the face of the earth"* (Ps. 103:30).

2. The *operations* of the Holy Spirit were easily *discernible among the early Christians.*

*"And they continued steadfastly in the teaching of the apostles and in the communion of the breaking of the bread and in the prayers. And . . . many wonders also and signs were done by means of the apostles"* (Acts 2:42-43).

3. *The difference between the virtues and the gifts of the Holy Spirit consists in this: the virtues enable us to do what our reason directs; the gifts make us follow the inspirations of the Holy Spirit.*

4. *Some of the effects in us of the gifts of the Holy Spirit are the fruits of the Holy Spirit and the beatitudes.*

### The Twelve Fruits of the Holy Spirit are:

*Charity, joy, peace, patience, benignity, goodness, long-suffering, mildness, faith, modesty, continency, and chastity.*

1. *These twelve fruits give us grace to perform good works under the inspiration of the Holy Spirit.* They make us happy and contented, and help us to be pleasing to both God and man.

*With the fruits of the Holy Spirit it becomes easier for us to persevere in the union with God by the practice of virtue; our heart inclines with charity towards God and our neighbor, and finds it almost natural to be detached from the world.*

2. *With the gift of sanctifying grace and its accompanying theological virtues, gifts of the Holy Spirit, and their effects, the Christian soul may be said to possess sanctity, to be in the state of Christian perfection.*

*Sanctity is the fervent surrender of one's self to God and the practice of virtue.* It does not require extraordinary works. The Blessed Mother of God, the most holy of mortals, who called herself *"the handmaid of the Lord,"* never performed any extraordinary works to excite worldly admiration. *"Love is the fulfilling of the law."*



In our every day life we are called upon to make countless decisions involving right or wrong. The sight of a church can remind us of the moral vir-

tues—prudence, justice, fortitude, and temperance—which dispose us to treat persons and things according to the will of God.

## 43. Moral Virtues

**ARE THERE ANY OTHER VIRTUES besides the theological virtues of faith, hope, and charity?**

Besides the theological virtues of faith, hope and charity, there are other virtues, called **MORAL VIRTUES**.

1. These virtues are called "moral virtues" because they dispose us to lead moral, or good lives, by aiding us to treat persons and things in the right way, that is, according to the will of God. **Moral virtues are opposed to the capital sins.**

For example, humility is opposed to pride; liberality is opposed to avarice; chastity is opposed to lust; meekness and patience are opposed to anger; temperance is opposed to gluttony; brotherly love is opposed to envy; and zeal and diligence in what is good are opposed to sloth.

2. **Moral virtues** differ from the **theological ones** in that their immediate object is not God Himself, but the right order of our actions and passions according to reason.

Moral virtues are those of the perfect man (supernaturalized in a Christian); the **theological virtues** are those proper to men whom grace has raised to the status of **children of God**; the latter are of a higher order, but require the former.

**Which are the CHIEF MORAL VIRTUES?**

The chief moral virtues are **prudence, justice, fortitude, and temperance**; these are called **cardinal virtues**.

All other moral virtues spring from the cardinal virtues. These are called **cardinal** from *cardo*, the Latin word for *hinge*, because all our moral actions turn on them as a door turns upon its hinges. All other moral virtues depend on them.

**PRUDENCE, JUSTICE, FORTITUDE, and TEMPERANCE dispose us to lead good lives, as indicated below:**

1. **PRUDENCE** disposes us in all circumstances to form right judgments about what we must do or not do.—*It teaches us when and how to act in matters relating to our eternal salvation.* Prudence perfects the intelligence, which is the power of forming judgments; for this virtue, knowledge and experience are important.

*Prudence shows us how to leave earthly things in order to earn riches for eternity.* It is the eye of the soul, for it tells us what is good and what is evil. It is like a compass that directs our course in life. It is opposed to worldly wisdom. "*Be prudent therefore and watchful in prayers*" (1 Pet. 4:7). Prudence is a virtue of the understanding.

2. **JUSTICE** disposes us to give everyone what belongs to him.—*It teaches us to give what is due to God and to man.* It makes us willing to live according to the commandments. Justice perfects the will and safeguards the rights of man: his right to life, freedom, honor, good name, sanctity of the home, and external possessions.

*The just man is an upright man. He gives to every one his due:* he gives God worship; the authorities, obedience; his subordinates, rewards and punishments; and his equals, brotherly love. "*Render to all men whatever is their due; tribute to whom tribute is due; taxes to whom taxes are due; fear to whom fear is due; honor to whom honor is due*" (Rom. 13:7).

3. **FORTITUDE** disposes us to do what is good in spite of any difficulty.—*It gives us strength to do good and avoid evil in spite of all obstacles and afflictions.*

*We possess fortitude when we are not hindered by ridicule, threats, or persecution from doing what is right;* when we are ready, if necessary, to suffer death. The greatest fortitude is shown by bearing great suffering rather than undertaking great works. No saint was ever a coward. *The martyrs had fortitude.*

4. **TEMPERANCE** disposes us to control our desires and to use rightly the things which please our senses.—*It regulates our judgment and passions, so that we may make use of temporal things only in so far as they are necessary for our eternal salvation.* We have temperance when we eat and drink only what is necessary to sustain life, preserve health, and fulfill our duties.

We should strive to be like *St. Francis of Sales*, who said: "*I desire very little, and that little I desire but little.*" However, *temperance does not consist in refusing or denying ourselves what is necessary*, thus unfitting ourselves for good works.

## SOME OTHER MORAL VIRTUES

1. **FILIAL PIETY** and **PATRIOTISM**, which dispose us to honor, love, and respect our parents and our country. It is, however, no virtue but a sin if we are so prejudiced in favor of our parents that we find no good in others; or if we are so "patriotic" that we see no good in other nations.

*The division and mutual antagonisms of nations and peoples in which certain ones profess to find themselves as "superior" can certainly not please God;* from them come war and revenge. *God is Father of all nations and peoples*, without exception.

2. **OBEDIENCE**, which disposes us to do the will of our superiors. Obedience consists not only in doing what is commanded by our superior, but in being willing to do what is commanded. *One who grumbles and murmurs while doing what his mother asks him to do is not obedient.*

*Obedience is a virtue only when one subjects his will to that of another for God's sake*, not for material or natural motives. *Christ is the model of obedience*, for He obeyed completely and lovingly, even to the death of the Cross.

3. **VERACITY**, which disposes us to tell the truth.

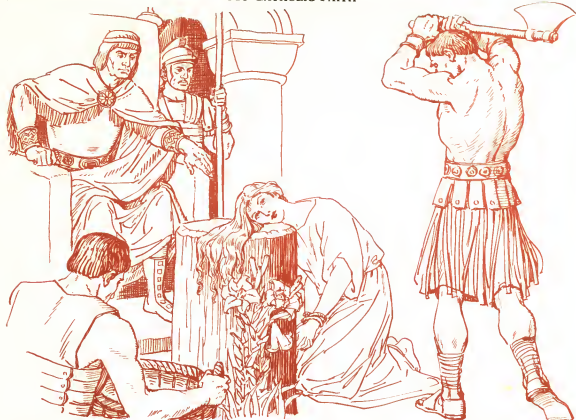
*We should always be truthful, as children of God, Who is Truth itself.* Veracity, however, does not require us to reveal secrets, or to reply to questions about which the questioner has no right to ask. In cases such as these, we should either remain silent, or return an evasive answer. "*Wherefore, put away lying, and speak truth each one with his neighbor, because we are members of one another*" (Eph. 4:25).

4. **PATIENCE**, which disposes us to bear up under trials and difficulties.

*In sickness and ill fortune, in the difficulties of our occupations, in our weaknesses, let us have serenity of mind, for the love of God:* "And bear fruit in patience" (Luke 8:15). "*Be patient in tribulation, persevering in prayer*" (Rom. 12:12).

*Besides these, there are many other moral virtues. Religion is the highest moral virtue*, since it disposes us to offer to God the worship that is due Him.

*Religion is classed under the virtue of justice.*



At a very early age St. Agnes had such a high regard for the virtue of chastity that she vowed her virginity to God. The Roman authorities, who were persecuting the infant Church, tried to make this child offer incense to the idols, but she refused. Seeing her firmness, the persecutors tried to win

her by flattery. She was only thirteen years old, beautiful and wealthy; they offered to marry her to the son of a high official in Rome. But she answered that she was consecrated to her Heavenly Bridegroom. She suffered torture and meekly laid her head on the execution block.

## 44. Humility, Liberality, Chastity

### What is HUMILITY?

Humility is that moral virtue which *disposes us to appreciate and acknowledge our true position with respect to God and our fellowmen.*

Jesus Christ often praised and recommended *humility*. "Unless you turn, and become like little children, you will not enter into the kingdom of heaven" (Matt. 18:3). *He always answered the prayers of the humble*, as of the centurion (Matt. 8:11). "If any man wishes to be first, he shall be last of all, and servant of all" (Mark 9:34).

1. The *humble man* acknowledges God as the *source* of all the excellent things he may possess. He *recognizes* his limitations, *his own nothingness*, and the uselessness of all earthly things without God.

*Compared to God, what are we?* All things pass away; only God is eternal. These simple truths will help us keep humble; *without God we are nothing.*

2. The *humble man* knows that earthly things are of value only if they *lead us to God. His detachment from all things worldly frees him from all human fear.*

*In order to become humble*, let us think often of the majesty and grandeur of God. Let us contemplate His works, beside which ours would be nothing. Above all, let us remember that *without God we would not even exist. Do we feel proud of our wealth?* Tomorrow a fire, a business depression, may wipe it off completely. *Are we proud of our appearance?* An accident, some sickness, would make it as if it had never been. *Are we proud of our intelligence?* Amnesia would take it all away.

3. The *humble man* has his best model in the Son of God Himself, *Jesus Christ*, Who humbled Himself out of love for men.

*"Learn from me, for I am meek and humble of heart" (Matt. 11:29). The Son of God humbled Himself when He came down to earth as man. He came as a poor man, in the eyes of the world the son of a carpenter. His companions were simple fishermen. He associated with the humble, even with sinners. At the Last Supper He washed the feet of His apostles.*

4. *Our Lord continually urged us to humility*; as when He said, "He who is greatest among you shall be your servant" (Matt. 23:11).

*In the parable of the Pharisee and the Publican, Christ exalted humility*; as also He did when, taking a little child, He said, "Whoever, therefore, humbles himself as this little child, he is the greatest in the kingdom of heaven" (Matt. 18:4).

5. *Humility is opposed both to pride and to excessive and-affected self-abjection.*

*To be humble, a man does not need to belittle his abilities. St. Thomas Aquinas says: "That a person should recognize and appreciate his own good qualities is not sin." (See pages 58-59.)*

### What is LIBERALITY?

*Liberality is that moral virtue, related to the cardinal virtue of justice, which finds expression in generosity towards our fellowmen, disposing us to use material goods rightly.*

1. *Ordinarily the term is taken with reference to "material goods," but in a broader sense it also is with respect to "spiritual and intellectual gifts."*

*Our Lord said, in urging us to do works of mercy, that what is given to the poor is given to Him. Liberality does not depend on the amount given, but in the spirit. A poor man can be very liberal; whereas a rich man who gives millions, but does so only in order to get praised does not have the virtue of generosity.*

2. *Liberality is opposed to covetousness.*

*With liberality we become willing for the love of God to help out those in material need. This virtue does not depend on the value of the gift, but in the goodness of the heart with which it is given.*

### What is CHASTITY?

*Chastity is that moral virtue which disposes us to be pure in soul and body.*

*Those who keep themselves pure in soul and body are like angels on earth. It was the chaste Apostle John to whom Christ gave the privilege of leaning on His breast at the Last Supper; it was to him that He entrusted His Virgin Mother.*

1. *Chastity, opposed to lust, disposes us to preserve the mind and body from everything that is impure. Chastity is purity. It is termed the angelic virtue, because it makes men resemble the angels in heaven.*

*Chastity gives health to the soul and light to the understanding; it aids wisdom and develops strength of character. Judith, a weak woman, had the courage to go into the enemy camp, and returned with the head of Holofernes; of her Holy Scripture says, "Thou hast done manfully and thy heart hath been strengthened, because thou hast loved chastity" (Judith 15:11). Thousands of martyrs died in defense of this virtue of holy chastity.*

2. *For the unmarried, chastity forbids indulgence of the sexual appetite; for the married, it regulates the use of that appetite in accordance with the dictates of right reason. It is wrong to suppose that chastity is not a virtue for the married. God requires chastity from everyone, in all states of life. A chaste marriage is the basis of the Christian family.*

*Not all saints are virgins. God requires chastity to be practiced by all, in accordance with the state of life that each has embraced. It may be either absolute (for the unmarried), or relative (for the married).*

3. *The mere knowledge of facts does not destroy our chastity. It is wilful consent and yielding to impurity that sullies chastity of mind and body.*

*Jesus Christ, Our Lady, St. Joseph, and other saints surely knew the facts of sex; but such knowledge did not spoil their spotless chastity.*

4. *Let us be careful of the company we keep, and avoid all occasions of sin to preserve virtue of chastity. Let us form the habit of temperance in all things, so as to strengthen our self-control. We should often have recourse to prayer and the sacraments, receiving these frequently. "Walk in the Spirit, and you will not fulfill the lusts of the flesh" (Gal. 5:16). (See page 59.)*

*Let us have a special devotion to the Blessed Virgin, and ask her daily to preserve us in chastity. The following prayer has in many cases been found efficacious in imploring the Blessed Virgin to preserve one's chastity:*

*"My Queen! my Mother! I give thee all myself, and, to show my devotion to thee, I consecrate to thee my eyes, my ears, my mouth, my heart, my entire self. Wherefore O loving Mother, as I am thine own, keep me, defend me for thy property and possession" (300 days Ind. Rac. 340).*



As an example of true zeal and brotherly love, we have the Apostle of the Indies, the Patron of Catholic Missions, St. Francis Xavier. Born of a noble family of Novorre, a descendent of kings, he was brought up for a career of earthly power and glory.

But he met St. Ignotius, and decided to become a soldier for Christ. Inflamed with zeal and brotherly love, wishing only to reap rich harvest for God, he went through Indio, Maloyo, and Japon planting the seed of the Faith.

## 45. Meekness, Abstinence, Zeal, Brotherly Love

### What is MEEKNESS?

Meekness is that *moral virtue which disposes us to control anger when offended, and resentment when rebuked.*

*Meekness however must be distinguished from pusillanimity, which is weakness of spirit, and cowardliness.*

1. *Meekness is patience between man and man.* It is related to the cardinal virtue of temperance, and is *opposed* to the sin of anger. *The patient man keeps calm in the midst of the vicissitudes of life;* he preserves his cheerfulness for the *love of God.* *Our Lord* himself requests us to "Learn from me, *for I am meek.*"

*The motive is important.* If we are calm and patient only because we hope to be admired or because we thereby wish to avoid temporal trouble, by indifference, then we do not practice virtue. *Virtue is the result of love for God,* doing things for His sake, because it is His law or desire. "*By your patience you will win your souls*" (Luke 21:19).

2. *We must endure with serenity all trials,* not merely a part of them, *in order to be truly patient.*

For instance, *some are patient* with sickness, but keep lamenting their being a burden to others on its account. *Some are patient* with others, *but* have no patience with themselves: for example, they feel irritated if they fall back into old sins. *Such persons are not truly patient and meek;* they show traces of pride, believing themselves too good to relapse into old sins. "*Through many tribulations we must enter the kingdom of God*" (Acts 14:21).

3. *The patient and meek man shows no anger when wrong is done him.* He is a peacemaker at heart. **However**, although we should forgive and forget wrongs for the sake of peace, *we must not give in to sin just to avoid opposing others*; this would be sinful. Let us keep the peace with all when there is no good reason to break it; this should be our policy.

*Our Lord is the best example of meekness and patience.* Did He use His almighty power to punish those who did Him evil? For hours He hung meekly on the cross, until He died. *Every day God is patient with sinners, giving them time to change their ways.*

4. *The meek man is master of his own self*; he has self-control, and will find it easy to control others. He has peace of mind, and will attain heaven, the home of the meek of heart. (See pages 60-61.)

*Let us gaze at Jesus Crucified*; He is the supreme example of meekness, the Lamb of God: "And I was as a meek lamb, that is carried to be a victim" (Jer. 11:19). Indeed, "Blessed are the meek, for they shall possess the earth" (Matt. 5:4)—the land of the hearts of their fellowmen. As St. Francis de Sales practically said, "One catches more flies with an ounce of honey than with tons of vinegar."

### What is ABSTINENCE?

*Abstinence is that moral virtue, related to the cardinal virtue of temperance, which keeps within bounds use of pleasure in foods or drink.*

*This general sense is to be understood a different from the particularized sense of "abstinence" during certain days, such as Fridays.*

1. *A temperate man eats only what he needs*, does not fully satisfy his appetite, and is not dainty about the kind of food he eats. The virtue of abstinence is *opposed* to the sin of gluttony.

*One who is moderate in eating will be moderate also in many other things*, and will escape numerous evils and sins. He always remembers the words of Our Lord: "Not by bread alone does man live."

2. *Temperance is a boon to both soul and body. It improves the health and strengthens the mind.* It increases holiness, and aids towards the attainment of eternal life with God.

*A temperate man is like a person who travels light. He can move quickly and reach his destination, heaven, more easily.*

### What VIRTUES are OPPOSED to SLOTH?

The virtues of DILIGENCE and ZEAL are opposed to sloth.

1. *From the days of Adam work has been laid as an obligation on men.* God said to Adam: "In the sweat of your brow you shall eat bread, till you return to the ground, since out of it you were taken" (Gen. 3:19).

*All men must work, whether mentally or bodily.* The Apostle said: *If any man will not work, neither let him eat*" (2 Thess. 3:10). *Our Lord worked all His life*, and chose working people for His Mother and foster-father. *Assiduity in labor* is a shield against temptation, for thieves do not break into a house full of busy people.

2. *In opposition to spiritual sloth, we have zeal. It consists in fervor for our salvation and for that of others, out of love of God.* It manifests itself in the propagation of the faith, the sanctification of souls, and making God better known.

*The zealous man talks to God as often as he can in prayer*; he does not forget his religious duties. He loses no opportunity in doing good works, and cheerfully makes sacrifices for the love of God. *All his works and sufferings he offers to God, for his own salvation as well as for that of others.*

### What is BROTHERLY LOVE?

Brotherly love is *charity towards our fellowmen*, our brothers in Christ.

*Our Lord said*: "This is my commandment, that you love one another, as I have loved you" (John 15:12). And St. John exhorts: "Beloved, let us love one another, for love is from God. . . He who does not love does not know God; for God is love" (1 John 4:7-8).

*Love and envy cannot live in the same heart.* Our Lord says: "By this shall all men know that you are my disciples, if you have love one for another" (John 13:35); and He commands: "Love your enemies, do good to those who hate you, and pray for those who persecute you" (Mat. 5:44).

*If God commands us to love even our enemies, how much more should we love those who have done us no harm, and avoid envying them!* Let us remember that the mark of the Christian is love for his fellow-men; all that we do to others, whether for good or ill, we really do to Our Lord Jesus Christ. Therefore, *when we feel the temptation to envy, let us banish it at once by praying for the person, and try our best to do all the good we can to him.* In this way we follow Christ our Master.



"And seeing the crowds, he went up the mountain. And when he was seated, his disciples came to him. And opening his mouth he taught them" THE

EIGHT BEATITUDES (Matt. 5:1-10), thus called, because their practice will bring us happiness on earth as well as in heaven.

## 46. The Eight Beatitudes

1. **"Blessed ARE THE POOR IN SPIRIT, for theirs is the kingdom of heaven."**

(a) *The poor in spirit* are those who, however great their wealth, dignity, learning, etc., **acknowledge that in God's sight they are poor**, and realize that their riches come from God. **They are detached in heart and mind from worldly possessions, for love of God.** Even in this life **they are at peace**, a foretaste of heaven.

*Thus a rich man may in fact be poor in spirit, if he is not attached to his wealth, but spends it freely for good causes, and is willing to be parted from it at God's will.*

On the other hand **a poor man is not truly poor in spirit, if he is not resigned to his poverty**, but envies the rich, if he is poor against his will, or prides himself on some quality of his.

(b) In general, *the poor in this world's goods* are also **"the poor in spirit."** They are saved from temptations into which the wealthy fall. **This is one reason for seeking poverty voluntarily**, according to Christ's counsel.

*Our Lord often emphasized the difficulty of salvation when one is rich:* "But woe to you rich! for you are now having your comfort" (Luke 6:24). "If thou wilt be perfect, go, sell what thou hast and give to the poor, . . . and come, follow me" (Matt. 19:21). "**With difficulty will a rich man enter into the kingdom of heaven**" (Matt. 19:23).

(c) **We are, however, expected to be industrious.** Pauperism which is the result of laziness is not a virtue. **Beggary which can be avoided** is not beneficial either to the individual or to the society in general. **Each one is obliged to provide for himself and for those dependent on him.**



2. "Blessed are **THE MEEK**, for they shall possess the earth."

The meek are those who bear patiently all the contradictions of life, looking upon them as happening through God's will or by His permission. They master their anger, impatience, or desires for revenge.

The meek man does not get angry or curse or seek revenge. He forgives his enemies, and even wins them by gentle words. The meek shall have peace of heart and peace of life, loved and respected by all, and at death will "possess the earth" of the living, heaven.

3. "Blessed are **THEY WHO MOURN**, for they shall be comforted."

Here the reference is to spiritual sorrow, grief for sin, one's own sins or the sins of others. It includes a longing amidst the sorrows of life for the joys and peace of heaven.

Mourning for sin is not sadness, for it is not incompatible with spiritual joy. Those who are most penitent feel most gladness upon their release from sin. But to sinners who do not mourn, these words of Our Lord should bring salutary fear: "Woe to you who laugh now, for you shall mourn and weep" (Luke 6:25).

4. "Blessed are **THEY WHO HUNGER AND THIRST FOR JUSTICE**, for they shall be satisfied."

This refers to those who ardently desire the things of God, truth and perfect virtue, as well as to those who try to become better, more humble and pure, more closely united with God.

Spiritual hunger and thirst is the craving for growth in holiness, a desire to be more pleasing to God, to make daily progress in doing His will.

5. "Blessed are **THE MERCIFUL**, for they shall obtain mercy."

The merciful are those who practice the works of mercy, corporal and spiritual, who help others not from human or natural motives simply, but from supernatural ones, from faith, from love of God.

To such people, Christ at the day of judgment will say: "Come, blessed of my Father, take possession of the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me to eat; I was thirsty and you gave me to drink; I was a stranger, and you took me in . . ." (Matt. 25:34-35).

6. "Blessed are **THE PURE OF HEART**, for they shall see God."

Only those who are not in habitual sin are clean of heart, and possess virtue. They will be rewarded with the vision of God in heaven; and even on earth by the great light given them.

There are several degrees of purity of heart: to the first degree belong those who are free from mortal sin; to the second belong those who are free from deliberate venial sin and all affection for sin; to the third degree belong those who are free from the least ill-regulated affection; to the fourth belong those who are free from the almost imperceptible stains that delay a soul's entrance into God's home; and to the last degree belong those Christians of such purity of life and thought, of such perfection of zeal and intention, that they habitually live for God alone, that they are perfectly united with Him, so that when they close their eyes in death they will fly straight into the Heart of God.

7. "Blessed are **THE PEACEMAKERS**, for they shall be called the children of God."

Men who love peace and preserve it in themselves and among others are beloved by God.

We should also try to reconcile those who are not on good terms with each other. This is a superior degree of the second beatitude.

8. "Blessed are they **WHO SUFFER PERSECUTION FOR JUSTICE' SAKE**, for theirs is the kingdom of heaven."

Those are blessed who suffer for Christ, religion, or some Christian virtue. They will receive an eternal reward.

Those who faithfully observe the entire law of God and defend the cause of His Church, procure His glory and save souls. In this world those who are active in preserving the rights of the Church are often ridiculed and persecuted; they will be especially blessed.

Our Lord preached the Eight Beatitudes in the Sermon on the Mount. In this sermon He taught something new in the world. Where people had always striven for riches, honors, and pleasures, Christ praised the poor, the humble, the suffering.

If we practice faithfully the doctrine of the eight beatitudes, we shall find the true path of perfection and be happy besides on earth.

The Beatitudes contain in substance the law of God and all evangelical perfection.



From among His disciples Our Lord chose twelve Apostles, and gave them special training. He sent them forth to teach His doctrines, saying, "As the Father has sent me, I also send you."

The Apostles were the foundation of the True Church. Christ gave them all power and authority, saying, "He who hears you hears me: he who rejects you rejects me."

## 47. Foundation of the Church

(Ninth Article of the Apostles' Creed.)

### What is the CHURCH?

*The Church* is the congregation of *all baptized persons* united in the *same true faith*, the *same sacrifice*, and the *same sacraments*, under the authority of the Sovereign *Pontiff* and the *bishops in communion with him*.

1. Even considering it only as a visible society, *the Church* is a *perfect* religious body. All members are subject to the same religious authority, possess identical religious doctrines, and make use of the same means of grace, the sacraments.

The Bible refers to the Church as the Body of Christ, as a sheepfold, as the kingdom of God, as the kingdom of heaven.

2. A person *becomes a member* of the Church upon *receiving Baptism*.

The priests, with their bishops, and the Pope, compose the "teaching Church," the body termed the *hierarchy*. The faithful compose the "hearing Church." On each of these divisions are laid powers and duties.

### WHO FOUNDED THE CHURCH?

**Jesus Christ founded the Church.**

1. All history, religious and non-religious, including the Bible, clearly proves that *Jesus Christ founded a Church*. After teaching *publicly* what He required all to believe and practice, thereby announcing the main doctrines of His Church, Christ gathered a number of *disciples*. From them He chose twelve, to whom He gave special instruction and training.

The term "*a kingdom*," by which Our Lord used to refer to His Church, implies organized authority.

*And He said to the special men He had chosen, "You have not chosen me, but I have chosen you" (John 15:16). He did not teach the disciples for themselves alone, but to be the foundation of His Church. God came to save disciples, but all men.*

2. *After training the disciples and Apostles to form the organization of His Church, Christ chose Simon Peter, and made him the Chief. Simon, whose name Christ changed to Peter, was the Head of the Church. After the Resurrection He said to Peter: "Feed my lambs... feed my sheep" (John 21:15-17).*

3. *Christ completed the founding of His Church just before His Ascension, when He said to His Apostles, "Go into the whole world, and preach the Gospel, to every creature" (Mark 16:15).*

*"He who believes and is baptized shall be saved, but he who does not believe shall be condemned" (Mark 16:16). God is just; He would not have threatened condemnation to unbelievers unless He had furnished the means whereby they could believe. His Church is this means: all men must join it.*

4. *Finally, Christ promised to remain for all time in the Church He had founded, saying, "Behold, I am with you all days, even unto the consummation of the world" (Matt. 28:20).*

*If the death of Our Lord were to do good only to a few persons then living in Judea, its merits would have been very limited. But it could do good to future generations only if there were an organization with authority to carry on His teachings and preserve them from all change. This is His Church.*

5. *After Pentecost Sunday, the Apostles began to carry out their mission. Through them and their successors, this mission of making disciples of all nations continues and will continue to the end of the world.*

*On the first Pentecost about three thousand were received into the Church after St. Peter's sermon. They were the first members converted and baptized since the Ascension of Our Lord.*

## Did Christ establish MANY CHURCHES?

*Christ established only one Church, to continue till the end of time.*

1. *As God is one, He established one Church, which He commanded all men to obey and to follow in the way of salvation.*

*God is essentially one. He is Truth itself. How can He say to one group of men that there are three Persons in one God, and to another that there*

*is only one Person? How can He say to one body that the Holy Eucharist is Himself, and to another that It is mere bread? God cannot contradict Himself. "He who hears you hears me" (Luke 10:16). "There shall be one fold and one shepherd" (John 10:16).*

2. *Christ never referred to His Churches, but to His Church. Christ chose only one Head for His Church. Peter could not have been the Head of conflicting churches.*

*Christ said: "And I say to thee, thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it" (Matt. 16:18). Christ did not say: "Upon this rock I will build My Churches." It was clearly not His intention to establish various conflicting churches.*

3. *Christ, even in His prayers, spoke of unity among His followers. There would evidently be no unity if He had founded many different churches.*

*Immediately before His passion, He prayed: "Yet not for these only do I pray, but for those also who through their word are to believe in me, that all may be one, even as thou, Father, in me and I in thee; that they also may be one in us, that the world may believe that thou hast sent me" (John 17:20-21).*

## How can we prove that Christ established a church WHICH ALL ARE OBLIGED TO JOIN?

*We can prove that Christ established a Church which all are obliged to join, because:*

1. *He gathered about Him a group of disciples, and called it His Church.*

*"And you shall be witnesses for me in Jerusalem and in all Judea and Samaria and even to the very ends of the earth" (Act 1:8).*

2. *He promised that this Church of His would last until the end of time.*

*"Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you" (Matt. 28:19-20). "For as often as you shall eat this bread and drink of the cup, you proclaim the death of the Lord, until he comes" (1 Cor. 11:26).*

3. *He declared that all men must believe and be baptized (that is, join His Church), in order to be saved. (See pages 104-105.)*

*"Amen, amen, I say to thee, unless a man be born again of water and the Spirit, he cannot enter into the kingdom of God" (John 3:5).*



Our Lord Jesus Christ commanded His Apostles to establish the Church all over the world; that was His express command. The Apostles and their successors, the Bishops, have complied with this command, this mission of the Church to continue Christ's teaching and to apply the fruits of His Sacrifice to

all men. In the process many have suffered martyrdom for their mission. St. Ignatius, Bishop of Antioch, one of the Apostolic Fathers, received the crown of martyrdom in the second century under Trojan; he was thrown to the wild beasts in the Amphitheatre during the public games.

## 48. Mission of the Church

### Why did JESUS CHRIST found the Church?

Jesus Christ *founded the Church to bring all men to eternal salvation.*

"For the grace of God our Saviour has appeared to all men, instructing us, in order that, rejecting ungodliness and worldly lusts, we may live temperately and justly and piously in this world" (Tit. 2:11-12).

1. Our Lord Jesus Christ established the Church in order *to lead men to heaven by:*

(a) *Continuing His teaching and example;* and

(b) *Applying the fruits of His Sacrifice on the cross to all men until the end of the world.*

Our Lord gave to the Church a three-fold office: the office of teacher, the office of priest or sanctifier, and the office of pastor or ruler. By these offices Christ intended His Church to accomplish the purpose for which He founded it.

2. *The Church* founded by Christ *was a visible organization*, with the Apostles as superiors and rulers. From the very beginning *they exercised their authority* and powers. They did not advise; they *directed*, as superiors, and *decided*, as judges.

Thus St. Paul excommunicated the sinful Corinthian; and he commanded the Hebrews: "Obey your superiors, and be subject to them" (Heb. 13:17).

### How is the CHURCH enabled TO LEAD men TO SALVATION?

The Church is enabled to lead men to salvation *by the indwelling of the Holy Spirit*, Who gives it life.

1. God the Father and God the Son sent *the Holy Spirit to dwell* in the Church.

On the feast of Pentecost, we celebrate a mystery which is forever renewed in the Church and in our souls: the mystery of the indwelling of God, the reign of the law of love which succeeded the law of bondage and fear (Rom. 8:15).

2. The Holy Spirit *guides the rulers* of the Church, especially the Pope, and helps them in their duties.

Before the descent of the Holy Spirit, the Apostles had been timid and afraid. After His coming they went forth to teach, whatever hardships came; they remembered and understood all the teachings of Christ.

3. The Holy Spirit *preserves the Church* from all error in its teaching; in times of danger, He raises up able defenders of its doctrines.

*St. Athanasius* defended the Church in the time of the Arian heretics; *Pope Gregory VII*, during a period of great disorder; *St. Dominic*, during the time of the Albigenses; and *St. Ignatius of Loyola*, after the Protestant outbreak.

4. The Holy Spirit *raises up saints* in the Church throughout all generations.

The members of the Church strive to imitate its Divine Founder, and in all countries and all times it has produced saints, canonized and uncanonized, martyrs, confessors, hidden souls that burn with the love of God and their fellowmen.

**What does THE INDWELLING OF THE HOLY SPIRIT enable the Church to do?**

The indwelling of the Holy Spirit enables the Church to teach, to sanctify, and to rule the faithful in the name of Christ.

"But when he, the Spirit of truth, has come, he will teach you all the truth" (John 16:13-14).

1. *The Church* must *teach*, otherwise men would not know the sacred truths taught by Christ. *The Church* must *sanctify*, bringing grace, otherwise men could not be saved. And *the Church* must *rule*, because Christ founded it as a society, which must have authority.

The Holy Spirit came down upon the Apostles to enlighten, strengthen, and sanctify them, so that they could preach the Gospel and spread the Church all over the world. "Guard the good trust through the Holy Spirit, Who dwells in us" (2 Tim. 1:14).

2. The *power to sanctify* is the power of *orders*; the *power to teach* and to rule is the power of *jurisdiction*.

With these powers—as can easily be seen in the Gospels—Christ gave His Apostles, and those who were to follow them, the power to bind and loose, to baptize, to forgive sin, to offer Holy Mass.

**WHAT IS MEANT by teaching, sanctifying and ruling IN THE NAME OF CHRIST?**

The words "*in the name of Christ*" here mean "*by the mandate* and with the power of *Christ*" Who remains forever *the invisible Head of the Church*.

The will of Christ is fully expressed in the commission He gave to His Apostles: "*Go, therefore, and make disciples of all nations, baptizing them . . . teaching them to observe* all that I have commanded you" (Matt. 28:19).

1. During His public life *Christ was a teacher*, making His *doctrines* clear, as in the sermon on the mount. He appointed the Church to *teach*, saying: *Go into the whole world and preach the gospel to every creature*" (Mark 16:15).

Today the Church continues to teach what He taught, by preaching, by deciding controversies, by condemning wrong teaching.

2. During life *Christ dispensed the means of grace*, as when He forgave Mary Magdalene, and when He gave His flesh and blood at the Last Supper. He appointed the Church to continue this office, to *sanctify* the faithful by administering the means of grace.

The Church had power to *forgive sins* when He said: "*Whose sins you shall forgive, they are forgiven them*" (John 20:23). It had power to *offer Mass* when, after instituting the Holy Eucharist at the Last Supper, He said: "*Do this in remembrance of me*" (1 Cor. 11:24-25). Today the Church exercises the priestly office in offering Mass, forgiving sins, administering the sacraments, etc.

3. *Christ was the Good Shepherd*, the pastor and *ruler of men*. He gave commandments, sent His disciples on missions, instructed them, and reproved the Pharisees. He appointed the Church to *rule*, with authority, saying: "*He who rejects you rejects me*" (Luke 10:16). And "*Whatever you bind on earth shall be bound also in heaven*" (Matt. 18:18).

The Church exercises this office by laying down precepts for all to observe, by reproving and correcting, by binding and loosening. Without this pastoral office and the corresponding duty of the faithful to obey, it would be impossible for the Church to keep going.

"Take heed to yourselves and to the whole flock in which the Holy Spirit has placed you as bishops, to rule the Church of God, which he has purchased with his own blood" (Acts 20:28).

# Apostolicity of Catholic Doctrines

APOSTOLIC CHURCH

CATHOLIC CHURCH

PROTESTANT CHURCHES

## PRIMACY OF PETER

Our Lord Jesus Christ made Peter the head of the Apostles and conferred upon him the power of ruling His Church: "You are Peter, and upon this rock (*Peter means rock*) I will build my Church....I will give you the keys of the kingdom of heaven" (Matt. 16:18-19). "Strengthen your brethren" (Luke 22:32. "Feed my lambs." "Feed my sheep" (John 21:15, 17).

In conformity with Our Lord's teachings, the Catholic Church gives the primacy of honor and jurisdiction to Peter and to his successors.

Other Christian churches deny Peter's supremacy over the other Apostles and do not recognize the authority of his successors.

## INFALLIBLE TEACHING AUTHORITY

Our Lord conferred upon Peter and the other Apostles the power of teaching His doctrine exempt from error. "When you heard and received from us the word of God, you welcomed it not as the word of men, but, as it truly is, the word of God" (1 Thess. 2:13).

The Catholic Church alone, of all the Christian churches, proclaims the prerogative of infallibility in her teachings. United with the Holy See, her ministers preach with authority, and the faithful receive with implicit confidence what the Church teaches, because of Christ's promise to be with her all days, protecting her from error.

No Protestant Church teaches with infallible authority or even claims to possess it. The ministers advance opinions as embodying their private interpretation of the Bible. Their hearers are expected to draw their own conclusions from the Bible. Hence the many differences among them.

## CONFIRMATION

St. Peter and St. John confirmed the newly baptized in Samaria. "They laid their hands on them and they received the Holy Spirit" (Acts 8:17).

Every Catholic Bishop, as a successor of the Apostles, likewise imposes hands on baptized persons in the Sacrament of Confirmation, by which they receive the Holy Spirit.

No Protestant denomination including the Episcopalians, recognizes Confirmation as a Sacrament.

## POWER OF FORGIVING SINS

The Apostles were empowered by our Saviour to forgive sins: "Whose sins you shall forgive, they are forgiven them" (John 20:23). "God," says St. Paul, "hath given to us the ministry of reconciliation" (2 Cor. 7:10, 11).

The bishops and priests of the Catholic Church, as the inheritors of Apostolic prerogatives, exercise the ministry of reconciliation, and forgive sins in the name of Christ.

Protestants affirm on the contrary, that God delegates to no man the power of pardoning sin.

## THE HOLY EUCHARIST

Our Saviour and His Apostles taught that the Eucharist is the Body and Blood of Christ: "Take and eat; this is my body... All of you drink of this, for this is my blood" (Matt. 26:28). "The cup of blessing that we bless, is it not the sharing of the blood of Christ? And the bread that we break, is it not the partaking of the body of the Lord?" (1 Cor. 10:16).

The Catholic Church teaches, with our Lord and His Apostles, that the Eucharist is truly and indeed the Body and Blood of Jesus Christ under the appearances of bread and wine.

Most Protestant churches condemn the doctrine of the Real Presence as idolatrous, and say that, partaking of the communion, we receive only a memorial of Christ.

## ANOINTING OF THE SICK

Regarding the sick, St. James gave this instruction: "Is any one among you sick? Let him bring in the presbyters of the Church, and let them pray over him, anointing him with oil in the name of the Lord" (James 5:14).

Catholic priests anoint the sick in the Sacrament of Anointing of the Sick. If a man is sick among us he is careful to call in the priest that he may anoint him with oil in the name of the Lord.

No such sacrament as that of anointing the sick is practiced by any Protestant denomination, notwithstanding the Apostle's injunction.

## UNBREAKABLE MARRIAGE BOND

Of marriage our Saviour said: "Whoever puts away his wife and marries another, commits adultery against her; and if the wife puts away her husband, and marries another, she commits adultery" (Mark 10:11, 12). And again St. Paul said: "To those who are married, not I, but the Lord commands that a wife is not to depart from her husband, and if she departs, that she is to remain unmarried... And let not a husband put away his wife" (1 Cor. 7:10, 11).

In compliance with the command of our Lord Jesus Christ, the Catholic Church forbids the husband and wife to separate from one another; or, if they separate, neither of them can marry again during the life of the other. There can be no lawful divorce.

The Protestant churches, as is well known, have so far relaxed this law of the Gospel as to allow divorced persons to remarry during the lifetime of those they have divorced.

## 49. The Apostles: First Bishops of the Church

### TO WHOM DID CHRIST GIVE THE POWER to teach, to sanctify, and to rule the members of His Church?

Christ gave the power to teach, to sanctify, and to rule the members of His Church to the *Apostles, the first bishops of the Church.*

1. *St. Peter was the first Head and the Apostles*. After a miraculous escape from prison in Jerusalem, he founded his See in Antioch; here the followers of Christ were first called *Christians*. Peter made frequent missionary journeys through Judea, Samaria, Galilee, Asia Minor, and probably even Greece. *He finally fixed his See at Rome.*

*St. Peter* had a leading role at the Council of the Apostles in Jerusalem in the year 50 A. D. At the same time that St. Paul was beheaded, St. Peter was crucified head downwards, on Vatican Hill, Rome, 67 A. D.

2. *St. John*, the Beloved Disciple, lived at Ephesus and governed the Church in Asia Minor. In the time of Trajan he was thrown into a caldron of boiling oil, but was miraculously preserved. Later he was banished to Patmos, where he had the revelations which we call *the Apocalypse*. He died at the age of about 100 years, the last of the Apostles, and the only one who did not die a martyr's death. He left his Gospel and Epistles.

3. *St. James the Greater*, St. John's brother, labored in Judea, and according to tradition, travelled as far as Spain. He was the first of the Apostles to be martyred, being beheaded in Jerusalem in the year 44, by Herod Agrippa.

4. *St. Matthew* preached among the Ethiopians, Persians, and Parthians, and was martyred in Parthia. He wrote the first of the four Gospels.

5. *St. James the Less* was Bishop of Jerusalem. He was cast down from the pinnacle of the Temple in 63 A. D. He left one Epistle.

6. *St. Andrew*, St. Peter's brother, preached along the lower Danube, and was crucified in Greece.

7. *St. Thomas* preached in Persia, Medea, and went as far as India. He was martyred in India, pierced with a lance at the command of the king.

8. *St. Philip* preached in Phrygia and Scythia, and was crucified at Hieropolis.

9. *St. Bartholomew* preached in India, Arabia, and Assyria. He was flayed and crucified in Armenia.

10. *St. Simon* preached in North Africa, and was martyred in Persia.

11. *St. Jude* preached in Syria, and was martyred in Persia. He wrote the "Catholic Epistle".

12. *St. Matthias*, chosen to take the place of Judas, preached in Ethiopia, and was martyred in Sebastopolis.

13. *St. Paul* was converted miraculously (Acts 9) in the year 34. He of all the Apostles labored the most abundantly. He wrote many Epistles.

He is called *the Apostle of the Gentiles*, because he carried the Gospel to the pagan world. He travelled extensively and successively to Seleucia, Cyprus, Asia Minor, Phrygia, Galatia, Macedonia, Thessalonica, Athens, Corinth, Miletus, and finally Rome. From Rome he went to Spain and the East, then returned to Rome, where he was martyred in 67 A. D.

### Did Christ intend that THIS POWER should BE EXERCISED BY THE APOSTLES ALONE?

*No*, Christ intended that this power should be exercised also by their successors, the bishops of the Church.

1. The Apostles first preached in Judea on the very first Christian Pentecost. Then they dispersed throughout the different countries of the then known world. *Everywhere they preached, baptized, and ruled* the Christian communities. *They were the first bishops of the Church.* "As the Father has sent me, I also send you" (John 20:21).

2. The Apostles chose men to assist them, imparting to them *greater* or *less* powers. Before leaving a place, they chose a successor with full powers (Acts 14:22).

Those who received only a *small part of the powers* of the Apostles were called *deacons*. Those given *greater power* were the *priests*. Those appointed *successors* to rule in the place of the *Apostles* were the *bishops*.

3. *Christ had given the Apostles full powers to choose successors*, when He gave them the powers His Father had given Him (John 20:21).

It was the command of Christ that the Apostles should have successors to continue the Church, which He said *would last till the end of the world*. (Matt. 28:20). Without successors to the Apostles, the Church would have no rulers, and being unorganized would never have lasted.



When Our Lord said to Peter, "And I will give thee the keys of the kingdom of heaven," He clearly meant: "I will give you supreme authority over My Church. You shall be My representative."

The true test of loyalty to Christ is not only to believe in Him and worship Him, but to honor and

obey the representatives He has chosen. Our Lord chose St. Peter as His Vicar.

It is rebellion against Christ to say to Him: "I will worship You, but I will not recognize Your representative." This is what Christians do, who deny the authority of the successor of Peter.

## 50. The Primacy of Peter

### Did Christ give SPECIAL POWER in His Church to any one of the APOSTLES?

Christ gave special power in His Church to Peter, by making him the *head of the Apostles* and the chief *teacher and ruler of the entire Church*.

1. When *Simon*, led by his brother Andrew, first met Christ, Our Lord said to him: "Thou art Simon, the son of John; *thou shalt be called Cephas*" (John 1:42).

Christ spoke in Aramaic, and the original *Cephas*, or "*Kepha*" means stone or rock, which we interpret *Peter*.

2. When, at Caesarea Philippi, Peter made the memorable confession of faith in the name of the Apostles: "Thou art the Christ, the Son of the Living God," Christ promised to make Peter the head of His Church (Matt. 16:17-20).

In reply Our Lord said: "Blessed art thou, Simon Bar-Jona, for flesh and blood has not revealed this to thee, but my Father in heaven. And I say to thee,

*thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it. And I will give thee the keys of the kingdom of heaven; and whatever thou shalt bind on earth shall be bound in heaven, and whatever thou shalt loose on earth shall be loosed in heaven."*

(a) Our Lord changed Simon's name to Peter, which means Rock.

Our Lord had a special purpose for changing Simon's name, as the word *Kepha* was never used as proper name then. As stones are the foundations of buildings, Peter was to be the foundation for Christ's Church.

(b) Our Lord promised to Peter the keys of the kingdom of heaven. In ancient as well as modern times, keys are a symbol of authority. He who lawfully carries the key to a building has the right himself of entering and of admitting or excluding others.

Our Lord said to all the Apostles, "Receive the Holy Spirit, whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained" (John 20:23). But to Peter alone did Our Lord address these words: "I will give thee the keys to the kingdom of heaven."



**CHRIST, after the Resurrection, fulfilled His promise, and APPOINTED PETER HEAD OF THE CHURCH** (John 21:15-17) :

On the Lake of Gennesareth, *Jesus said to Simon Peter*, "Simon, son of John, dost thou love me more than these do?" He said to him, "Yes, Lord, thou knowest that I love thee." He said to him, "**Feed my lambs.**" He said to him a second time, "Simon, son of John, dost thou love me?" He said to him, "Yes, Lord, thou knowest that I love thee." He said to him, "Feed my lambs." A third time he said to him, "Simon, son of John, dost thou love me?" Peter was grieved because he said to him for the third time, "Dost thou love me?" And he said to Him, "Lord, thou knowest all things, thou knowest that I love thee." He said to him, "**Feed my sheep.**"

*The sheep of Christ* are those who submit to Him, the Good Shepherd (John 10:14). *Never did Christ say to any other Apostle: Feed My whole flock.* As the shepherd is responsible for the flock, he is given authority comparable to his responsibility.

1. By this *Christ ENTRUSTED TO PETER the whole flock, thus making him the head shepherd.* The "*lambs*" (the weak and tender portion of the flock) are the laity, and the "*sheep*" (those that nourish the lambs) are the pastors, bishops and priests.

2. *Christ* also **CONFERRED ON PETER special marks of distinction** not conferred on the other Apostles. He *gave* him a **new name.** He chose him as a companion on the most solemn occasions. After the Resurrection, *He appeared to Peter first*, before showing Himself to the other Apostles.

*The Lord said: "Simon... I have prayed for thee that thy faith may not fail; and do thou, when once thou hast turned again, strengthen thy brethren"* (Luke 22:31-32).

3. As with every well-regulated society, the Church needed a visible head: **Christ APPOINTED ST. PETER visible head of the Church.** The city has its mayor, the state its governor, the nation its President. At the head of every government is a president or king. Even in the family, the father is the head. Every corporation has a head.

*The Church is a visible society:* that is, it is composed of human beings. It needs a head as well as any other organization. Christ is always its invisible Head, but it *needs a visible head* to take His place among men.

## PETER EXERCISED HIS PRIMACY

1. Peter's name always stands *first* in the lists of Apostles; Iscariot's is always last.

St. Matthew even calls Peter the "*first Apostle.*" But he was neither first in age nor in election, for Our Lord had called Andrew, his elder brother, before him. *He must therefore have been first in honor and authority.*

2. It was *Peter* that *proposed* the election of another to take the place of Judas.

In obedience to Peter's advice, the Apostles put forward two among the disciples to choose from; and after praying, they chose Matthias (Acts 1:21-26).

3. It was *Peter* that *preached the first sermon* on the day of Pentecost.

The Holy Spirit had descended on the Apostles; they spoke so that each person present (and there were many nationalities in the crowd) heard his own language being spoken. The people were amazed; and Peter spoke (Acts 2:14-36).

4. It was *Peter* that *admitted the first converts* from Judaism (Acts 2:38-41), as well as from paganism (Acts 10:5 ss).

"And he (Peter) ordered them (the Gentiles) baptized in the name of Jesus Christ" (Acts 10:48). This was a thing unheard of, that the Jews, "of the Faith", should consort with "heathen"; but Peter broke all bonds.

5. *Peter worked the first miracle.* He gave a man lame from birth the power to walk (Acts 3:6-8).

6. *Peter meted out the first punishment.*

Ananias (and later his wife Sapphira) had lied and cheated; and having been rebuked by Peter, fell down dead (Acts 5:1-6).

7. *Peter cast out the heretic* Simon Magus.

Simon had wanted to purchase the power of the Apostles of bringing down the Holy Spirit on those on whom they laid hands (Acts 8:19-20).

8. *Peter made the first visitation* of the churches (Acts 9:31-32).

9. In the first Council at Jerusalem, there was much disputing, but *when Peter spoke, all submitted* (Acts 15:7-12).

"After a long debate, Peter got up and said, . . . 'But we believe that we are saved through the grace of the Lord Jesus' . . . Then the whole meeting quieted down" (Acts 15:7, 11-12).

10. After his conversion, *St. Paul presented himself to Peter* (Gal. 1:18).

11. Of the early churches established by the Apostles, the Church of Rome was the highest in rank. It was the *See of Peter.*



The True Church is one, holy, catholic, and apostolic. The Church that possesses all these four marks

which Our Lord gave is the Church of God, which Christ commanded all to hear and obey.

## 51. Marks of the True Church

How do we know which is **THE ONE TRUE CHURCH** established by Christ?

We know which is the one true Church established by Christ, *by the marks provided by Him to recognize His Church.*

We know which is the one true Church established by Christ, *by the marks of the true Church.*

1. *By the marks of the Church* we mean certain *clear signs by which all men can recognize it* as the true Church founded by Jesus Christ.

A "mark" is a *sign by which something may be distinguished from all others of the same kind.* By its marks *we can recognize the True Church* as the one founded by Jesus Christ, distinguishing it *from all other churches*, however similar, founded by men who had no authority from God to found a church.

2. It is important *that we know which is the Church established by Christ*, in order that we may *obey* it, as God commands. Then shall we also be certain what to believe and do in order to be saved.

*We must distinguish the True Church from other churches*, because *there are imitations of the Church* founded by Christ.

3. *The True Church* must be that which *Christ personally founded*, and the *Apostles propagated*. It must have existed continuously since the time of Christ. It *must teach* in their entirety *all the doctrines commanded by the Divine Founder* while He was still on earth; and *all its members must profess those fundamental doctrines.*

4. *The True Church* must be a *visible organization*, discernable and discoverable, evidently existing, *with clear marks* or signs distinguishing it *as the Church of Christ.*

*Our Lord before His Ascension made the necessary provision so that all men might from thenceforth recognize the Church which He established, and which He commanded all to join.*

### THE CHIEF MARKS OF THE CHURCH:

One, Holy, Catholic, Apostolic

#### ONE

1. *Christ intended* His Church to be One; therefore *the True Church* must be *One. Its members must be united* in doctrine, in worship, and in government.

Christ said: "If a kingdom is divided against itself, that kingdom cannot stand" (Mark 3:24). "There shall be one fold and one shepherd" (John 10:16). "Holy Father, keep in thy name those whom thou hast given me, that they may be one even as we are" (John 17:11).

#### HOLY

2. *Christ intended* His Church to be *Holy*; therefore *the True Church* must be *Holy. It must teach a holy doctrine* in faith and morals, because its Founder is holy. It *must provide the means* for its members *to lead a holy life.*

Christ prayed for His Apostles: "*Sanctify them in truth.*" Thy word is truth. Even as thou hast sent me into the world, so I also have sent them into the world. And for them *I sanctify myself, that they also may be sanctified in truth*" (John 17:17-19).

"Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravenous wolves. By their fruits you will know them. Do men gather grapes from thorns, or figs from thistles? Even so, every good tree bears good fruit, but the bad tree bears bad fruit... Therefore, by their fruits you will know them" (Matt. 7:15-17, 20).

Christ promised His Church the gift of miracles, a sign of holiness: "Amen, amen, I say to you, *he who believes in me, the works that I do he also shall do, and greater than these he shall do*" (John 14:12).

#### CATHOLIC

3. *Christ intended* His Church to be *universal*, that is, catholic; and therefore *the True Church* must be Universal, or *Catholic.* It must be for all peoples of every nation and for all times and teach the same faith *everywhere.*

Christ commanded His disciples: "*Go, therefore, and make disciples of all nations*" (Matt. 28:19). "Go into the whole world, and preach the Gospel to every creature" (Mark 16:15). "You shall be witnesses for me... even to the very ends of the earth" (Acts 1:8). "And the gospel of the kingdom shall be preached in the whole world, for a witness to all nations; and then will come the end" (Matt. 24:14).

#### APOSTOLIC

4. *Christ intended* His Church to be propagated by His Apostles; and therefore *the True Church* must be *Apostolic.* It must be the Church propagated by the Apostles. Its rulers must derive their office and authority by lawful succession from the Apostles. It must *hold intact the doctrine and traditions of the Apostles*, to whom Christ gave authority to teach.

It was Christ Himself, and no one else, Who chose His Apostles and disciples, and commanded them to teach His doctrines to all the world. To Simon He said: "*And I say to thee, thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it*" (Matt. 16:18).

St. Paul says: "Even if we or an angel from heaven should preach a Gospel to you other than that which we have preached to you, let him be anathema" (Gal. 1:8). St. Paul himself refers to the Church as "built upon the foundation of the Apostles" (Eph. 2:20).

#### We prove that

#### THE ONLY TRUE CHURCH OF CHRIST is the Catholic Church, because:

1. *Only the Catholic Church* possesses the marks of the Church established by Christ: that is, *unity, holiness, catholicity, and apostolicity.* (See pages 112-113.)

As a matter of fact, only the Catholic Church *claims* to have all these four marks of the True Church, the marks so evidently set by Christ.

2. *Only the Catholic Church* throughout its history *gives evidence* of miraculous strength, permanence, and *unchangeableness in its doctrine*, thus showing the world that it is under the special protection of God.

3. *Only the Catholic Church has proved itself* indestructible for *almost two thousand years*, against every variety and number of formidable enemies.

4. *Only the Catholic Church suffered* from persecution and *outside* attacks, and *from* schism and heresy *within* its ranks, yet still lives after 2,000 years.

5. *Only the Catholic Church has proved* itself an exception to the law of decay and death. *It has watched* the *birth and decay* of every government on earth for almost two thousand years. *In spite* of corruption and persecution, in spite of the *combined forces* of error and evil, after every attack, *the Catholic Church rises* as the *Bride of Christ*, ever fresh and fair.

## Principal Christian Religious Bodies in the United States

| NAME                                    | PLACE OF ORIGIN         | FOUNDER                               | YEAR |
|-----------------------------------------|-------------------------|---------------------------------------|------|
| CATHOLIC CHURCH . . . . .               | JERUSALEM . . .         | JESUS CHRIST . . . . .                | 33   |
| Eastern Orthodox (21 bodies) . . . . .  | Near East . . . . .     | Schism from Catholic Church . . . . . | 1054 |
| Lutheran (19 bodies) . . . . .          | Germany . . . . .       | Martin Luther . . . . .               | 1517 |
| Mennonite (15 bodies) . . . . .         | Switzerland . . . . .   | Grebel, Mantz, Blaurock . . . . .     | 1525 |
| Protestant Episcopal . . . . .          | England . . . . .       | 1527-1563                             |      |
| Presbyterian (11 bodies) . . . . .      | Scotland . . . . .      | John Knox . . . . .                   | 1560 |
| Congregational . . . . .                | England . . . . .       | Robert Browne . . . . .               | 1583 |
| Baptist (27 bodies) . . . . .           | Amsterdam . . . . .     | John Smyth . . . . .                  | 1600 |
| Unitarian . . . . .                     | London . . . . .        | John Biddle . . . . .                 | 1645 |
| Friends or Quakers (4 bodies) . . . . . | England . . . . .       | George Fox . . . . .                  | 1647 |
| Baptist, German (5 bodies) . . . . .    | Germany . . . . .       | A. Mack . . . . .                     | 1708 |
| Methodist (22 bodies) . . . . .         | England . . . . .       | John and Charles Wesley . . . . .     | 1739 |
| Universalists . . . . .                 | New Jersey . . . . .    | John Murray . . . . .                 | 1770 |
| United Brethren (2 bodies) . . . . .    | Maryland . . . . .      | Otterbein and Boehm . . . . .         | 1800 |
| Evangelical . . . . .                   | Pennsylvania . . . . .  | Jacob Albright . . . . .              | 1803 |
| Churches of Christ . . . . .            | Kentucky . . . . .      | Thos. and Alex. Campbell . . . . .    | 1827 |
| Latter-Day Saints (6 bodies) . . . . .  | New York . . . . .      | Joseph Smith . . . . .                | 1830 |
| Adventist (5 bodies) . . . . .          | New York . . . . .      | William Miller . . . . .              | 1831 |
| Sabbatists . . . . .                    | Michigan . . . . .      | Mrs. E. G. White . . . . .            | 1845 |
| Salvation Army . . . . .                | England . . . . .       | William Booth . . . . .               | 1865 |
| Christian Scientists . . . . .          | Massachusetts . . . . . | Mary Baker Eddy . . . . .             | 1879 |
| Assemblies of God . . . . .             | Arkansas . . . . .      | General Meeting . . . . .             | 1914 |
| Church of the Nazarene . . . . .        | U. S. . . . .           | Union at General Assembly . . . . .   | 1919 |
| Evangelical, Reformed . . . . .         | Ohio . . . . .          | Union at General Assembly . . . . .   | 1934 |

There are about 200 different Protestant bodies existing in the United States alone. In the above list there are a few of the best-known. All of them were started after the year 1500.

It is well known that many Protestants, at the hour of death, return to the Catholic Church. But what Catholic at that hour has ever denied his religion to seek admission into a conflicting church?

## 52. The One True Church

**How do we know that no other church but the Catholic Church IS THE TRUE CHURCH OF CHRIST?**

*We know that no other church but the Catholic Church is the true Church of Christ, because no other church has these four marks: no other church is one, holy, catholic, and apostolic.*

*Truth cannot change; the constantly changing doctrines of non-Catholic churches cannot be true.*

### ONE

1. All other Christian churches lack essential unity: *they are not ONE.* They differ in doctrine, in worship, in government. There are hundreds of Christian

denominations, each different from the rest. *They do not or cannot agree,* and keep dividing and sub-dividing year by year.

(a) These churches, *founded by human beings* after Christ's Ascension, differ in even the essentials of faith. In trying to accommodate themselves to the changing conditions of the times, *they have made changes in doctrine,* with no authorization from the Founder of Christianity.

*Outside the Catholic Church there is generally no recognition of authority in spiritual matters.* No organization has been blessed with infallibility except the Catholic Church. In fact *no other church even attempts to claim infallibility.* In religious matters, *non-Catholic churches recognize no spiritual authority* except their own judgment; and this, as we all know, can easily lead to error.

(b) Non-Catholic churches *vary in practice* as well as *in doctrine*. **IN WORSHIP** they are guided more by *personal conviction* and interpretation than by strict belief in the truths given to the world by Christ.

*Realizing the great handicap of disunity, efforts have been or are being made by various groups of churches to organize. General councils and conferences of different bodies have been held; but there is no vital result for unity. This is of course because, though agreement may be general concerning matters such as social work, beneficent societies, and the like, no agreement can be found in the essentials of faith and doctrine. This is the result of free interpretation of the Bible, and the repudiation of Peter's successor, Vicar of Christ.*

(c) *Neither do non-Catholic denominations have unity in GOVERNMENT. They recognize no superior authority vested in one who is vicar of Jesus Christ. They call themselves Christian, but reject the authority conferred by the Son of God on the Pope, direct successor of St. Peter.*

*Some recognize the temporal ruler as their spiritual head. Others have ministers whom they call bishops, deacons, elders. The majority reject such titles.*

### HOLY

2. *The denominations* are not holy in the same way or degree as the Catholic Church (See page 115). *Among their followers there are, no doubt, many upright and saintly people, but this is due, not to what is Protestant or schismatic in their religion, but to the elements of the Catholic religion which they have preserved.*

*All Christians* venerate and meditate the Gospel; many have a deep devotion to Our Lord. The Orientals have the sacrifice of the Mass and all the Catholic sacraments. The Protestants have retained at least valid baptism. *All these are effective means of grace and holiness.*

*The Protestants*, however, have rejected some of the Christian means of holiness: most of the sacraments, traditional asceticism, religious life with the "evangelical counsels." *On some points, as birth-control and divorce, they have relaxed the law of God.*

### CATHOLIC

3. No denomination is *catholic*, or universal. These non-Catholic churches are *everywhere*, but are *different everywhere*.

A regional or national Church cannot be the true Church, since it *cannot teach all nations*, as Christ commanded. *The Church of England* cannot be the universal Church. Its very name declares it a national and not the universal or true Church.

### APOSTOLIC

4. No Protestant denomination is *apostolic*. The Protestant churches are *some 1500 years later* than the Church founded on the Rock of Peter.

Not even their teachings come down from the Apostles. *Their ministers cannot trace their succession from the Apostles. Not one teaches all the doctrines of the Apostles. How then could they be the Church founded by Christ?*

### Are not ALL RELIGIONS THE SAME?

*No; for truth and error are not the same; faith and unbelief are not the same.*

1. God is not divided. He revealed *only one religion*. We either *believe that religion, OR do not believe it*. There is no middle way. *"He who is not with me is against me"* (Matt. 12:30).

*Anything that is not the whole truth is not truth. Christ said: "I am the way, and the truth, and the life. No man comes to the Father but through me"* (John 14:6).

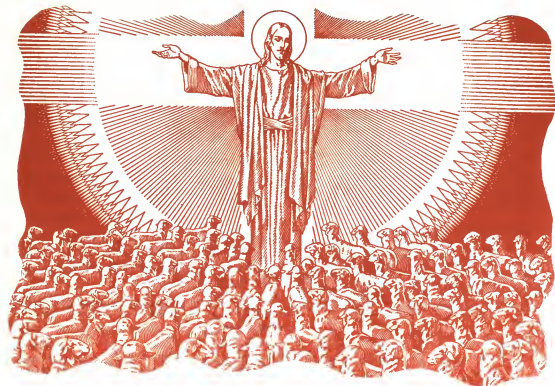
No one will assert that glass is as good as diamonds nor that brass is as good as gold. *No one claims that an imitation is just as good as the authentic thing. More unreasonable then would it be to claim that a religion established by a man is as good as that founded by the Incarnate God.*

2. *From the very beginning* of mankind there has been *one true religion*. From Adam to the coming of Christ this religion was preserved by the patriarchs, prophets, and others chosen by God to keep the knowledge of the promised Redeemer intact.

*Before the coming of Christ, this true religion was kept by the Jews, the "chosen people." All other nations had degenerated and worshipped idols, false gods. In spite of the imperfections of the old religion preserved among the Jews, it was always the true religion, the one true religion. It foreshadowed the coming of the perfect religion, that established by the Son of God, Jesus Christ, Who then abrogated the Jewish Faith, the Old Law, in favor of the New Faith, the New Law.*

3. It is *absurd* to suppose that *God does not care whether* men denounce *His Son* as an impostor and blasphemer, OR worship Him as *God*.

*Why should Christ, and after Him the Apostles, and after them a long line of believers, have suffered so much and resisted persecution so firmly, if it were of no importance what a man believed? The Apostle said, "There is no other name under heaven given to men, whereby we must be saved"* (Acts 4:12).



The Catholic Church is One, because it has one Divine Founder, God Himself, Who cannot be divided. All its members hear and obey the voice of their Shepherd.

The Catholic Church is Holy, because it imitates its Holy Founder, the Incarnate Son of God. Its members strive for holiness, aided by divine sacraments instituted by Christ Himself.

## 53. The Catholic Church: Unity and Holiness

### Why is the Catholic Church ONE?

The Catholic Church is one because all its members, according to the will of Christ, profess the same faith, have the same sacrifice and sacraments, and are united under one and the same visible head, the Pope.

1. They have **unity in doctrine, worship, and government.** They have **"One Lord, one Faith, one Baptism."** There has never been any other society, religion, or government whose members are so closely united.

"If a kingdom is divided against itself, that kingdom cannot stand" (Mark 3:24). **"Holy Father, keep in thy name those whom thou hast given me, that they may be one even as we are"** (John 17:11).

2. There are about 550 million Catholics **united in doctrine.** This unity is evident and admitted by all. All Catholics every-

where believe each and every article of faith proclaimed by the Church. **Wherever a Catholic goes** throughout the world, he will find his home in the Catholic Church. **There he will find his brethren in Christ all believing as he does.** If he deliberately denies even one article of faith of the Church, he ceases to belong to it.

**International Eucharistic Congresses,** held in different countries, **in different parts of the world,** every fourth year, are a **good proof of the unity of the Church.** In such Congresses the faithful from all nations,—African, American, Australian, Chinese, English, Filipino, French, German, Indian, Irish, Japanese, Russian, Spaniard,—one and all bow down in adoration of Our Lord Jesus Christ in the most Holy Eucharist.

3. All Catholics **today hold the same faith** that Catholics **in the past held.**

*The same Gospel of peace that Jesus Christ preached in Judea, the same that St. Peter preached in Antioch and Rome, the same that St. Paul wrote to the Corinthians and the Ephesians, the same that apostles of all nations have been preaching for the last 1900 years, is preached today and taught in the Catholic Church throughout the world, from January to December—"Jesus Christ yesterday, and today, and the same forever" (Heb. 13:8).*

4. *The Catholic Church is one in worship.* All members make use of the same Holy Sacrifice of the Mass, and receive the same sacraments. Although rites vary, the essentials of worship laid down by Christ form the foundation of all. Certain ceremonies have been and are appointed by the Church, to show more clearly in outward form the spiritual significance of whatever act is being done, and to increase the devotion of those who are present or take part in the religious acts. Such ceremonies are according to special conditions of the different countries and regions and adapted to modern conveniences. These regulations are like those for new church edifices, ornament and illumination of churches, music, language, holidays of obligation, fast and abstinence laws, time for services, etc., etc.

*The ritual varies in various places, certain ancient rituals from the early days of the Church being preserved. The change of ritual and ceremonies does not change the substance of the religious act, which is preserved in its entirety.*

5. All Catholics are *united in government.*

Everywhere *the faithful obey* their *pastors*, the *pastors obey* the *bishops*, and the *bishops obey* the *Pope*. The Catholic Church is truly "one fold and one Shepherd."

**Why is the Catholic Church HOLY?**

*The Catholic Church is holy because it was founded by Jesus Christ, who is all-holy, and because it teaches, according to the will of Christ, holy doctrines, and provides the means of leading a holy life, thereby giving holy members to every age.* St. Peter called the *Christians* of his time "a chosen race, a royal priesthood, a holy nation" (1 Pet. 2:9).

1. *The Founder* of the Catholic Church, Jesus Christ, is *holy*. The Church exhorts *its children to imitate* its Divine *Founder*.

No founder of any other church is as holy as Jesus Christ, Son of God.

2. *The Catholic Church teaches the highest and holiest doctrine* ever presented to any people, *a standard of perfection*. The same precepts delivered to Moses on Mount Sinai, the same warnings uttered by the prophets in Judea, the same sublime lessons taught by Our Lord: *these the Church teaches from year to year.*

*The Church teaches its children to know, love, and serve God, and thus to become saints.* It urges on them the truth: "What does it profit a man, if he gain the whole world, but suffer the loss of his own soul?" (Matt. 16:26). It exhorts them to *imitate Christ*.

3. *The Catholic Church provides powerful means for holiness, in prayer and the Sacraments.* By the Sacraments a Catholic receives abundant graces. One who is faithful in the reception of the Sacraments will never fail to live a righteous life.

Every Catholic is obliged to say his morning and night prayers, and to resort to prayer in every necessity and temptation, as well as to prayer of thanksgiving. He is required under pain of sin to hear Mass on Sundays and holidays of obligation.

4. *The Catholic Church produces* holy members in its *saints and martyrs*. In every age and country the Church is the Mother of saints, martyrs, confessors, and holy men and women who live in Christ. Unfortunately, not all Catholics live up to the teachings of the Church; that will be their condemnation.

We must remember that even among the Apostles there was one Judas. Our Lord taught in the parable of the wheat and the cockle that the good and the bad will grow up side by side in His Church.

5. *The Catholic Church still has the gift of miracles.* Christ promised His Church the gift of *miracles*, a sign of holiness. "He who believes in me, the works that I do, he also shall do; and greater than these he shall do" (John 14:12).

Each holy soul proposed for canonization must have worked two miracles before beatification, and two more before canonization. *We constantly read of miracles at Lourdes and other shrines.* The cures at Lourdes are declared genuine by a board of physicians, many of whom are non-Catholic.

6. *The Catholic Church carries on* numberless *works of holiness*. It is the great Mother of Mercy and Charity to the helpless.

It instructs children in school, cares for the poor, the sick, the lepers, the deaf, blind, dumb, the old, the orphaned and abandoned. It engages in all kinds of missionary and charitable activity.



The apostolicity of the Church receives additional proof from the fact that today it still administers the very same seven sacraments administered by the Apostles. Non-Catholic churches have abandoned most of the sacraments, but the Catholic

Church preserves and administers them all. Among the sacraments thus preserved are (1) Confirmation, and (2) Extreme Unction. St. Peter and St. John administered the first (Acts 8:14-17). St. James wrote about the second (Jas. 5:14, 15).

## 54. The Catholic Church: Catholicity and Apostolicity

**Why is the Catholic Church CATHOLIC or UNIVERSAL?**

**The Catholic Church** is catholic or universal *because*, destined to last for all time, *it never fails* to fulfill the divine commandment *to teach all nations* all the truths revealed by God.

"You shall receive power when the Holy Spirit comes upon you, and you shall be witnesses for me in Jerusalem and in all Judea and Samaria and *even to the very ends of the earth*" (Acts 1:8).

1. The *very name* of the Church is **Catholic**, that is, *universal*. Even its critics admit that it is catholic. *It has existed in all ages* since the time of Christ, and *teaches all peoples of every nation* the same faith.

It was St. Ignatius (50-107 A.D.) appointed Bishop of Antioch by Saint Peter, who first used

the Greek word *Katholicos*, meaning "universal," when referring to the Church founded by Christ; this he did in order to distinguish the True Church, already being preached throughout the world, from heretical churches that had arisen.

*In the fourth century* certain sectarians protested against the True Church, yet still called themselves *Christians*. And so Catholics began to call themselves "Catholic." In that same century *St. Augustine* said: "*All heretics wish to call themselves Catholics; yet if you ask any of them to direct you to a Catholic church, he will not direct you to his own!*"

2. *Wherever we go*, whether in Europe, America, Africa, Asia, or Australia, *we shall find the Catholic Church established*. Everywhere it teaches the *same doctrines* taught in the United States; everywhere it is ruled by the same Head recognized in the United States: the Pope.



When we say the Church is "Catholic" or universal, we understand that wherever it exists it must have the mark of unity. Otherwise it would not be the same body, but many separate bodies. Some heretical churches have branches in different countries, but they are really different bodies, because they change doctrines under different conditions.

3. *The Church everywhere teaches all the doctrines that Christ commanded His Apostles to teach.*

In the Catholic Church is fulfilled the prophecy of Malachia: "From the rising of the sun, even to its setting, my name is great among the nations; and everywhere they bring sacrifice to my name, and a pure offering; for great is my name among the nations, says the Lord of hosts" (Mal. 1:11).

4. *The True Church must be so organized that it can admit all men into its communion. Christ founded the Church for all men, and died for all men. The Catholic Church is indeed to be found all over the world, ministering to all races and peoples, to all classes of the population, poor or rich, wise or ignorant, saint or sinner. The Catholic Church is truly the Church for Everyman.*

Many denominations are national; in Germany the Kaiser used to be the head of the Lutheran Church; in Russia the Czar used to be head of the Russian Church. The Queen of England is head of the Anglican Church.

### Why is the Catholic Church APOSTOLIC?

*The Catholic Church is apostolic because it was founded by Christ on the Apostles, and, according to His divine will, has always been governed by their lawful successors.*

Apostolicity is easily proved by the facts of history. If a church cannot trace back its history lawfully in an unbroken line step by step to the Apostles, it is not the True Church.

### CATHOLICS DO NOT BELIEVE:

That the Pope is God and can do no wrong;

That anybody or anything may be worshipped or adored besides the True God;

That the Blessed Virgin is equal to God;

That images may be worshipped;

That indulgences give permission to commit sin;

That a Mass can be bought;

That forgiveness of sin can be bought;

That sin can be forgiven without true sorrow;

### 1. *The present Pope is the DIRECT SUCCESSOR of St. Peter.*

He is the lawful successor of the Pope who preceded him; and thus each Pope lawfully succeeded the one before him, until we reach St. Peter, the first Pope, chosen by Christ Himself.

2. All the sees founded by the Apostles perished or were interrupted, *except the See of Peter alone. Where Peter is, there is the True Church founded by Our Lord.*

Those denominations that broke away from the Church thus lost their connection with the Apostles. They were all begun by individuals who could never have had any authority from either Christ or the Apostles. Most of them came some 1500 years too late.

3. *Non-Catholic denominations claim that they did not begin new churches, but merely "reformed" the old one.* In answer we ask, Did the True Church exist at the time of the founding of these new churches, or not?

*If it did not, then Christ's promise to be with His Church always had failed; His Church had died, and no human reform could possibly have resurrected it. If it did exist, then those who invented new doctrines were not reforming it, but founding new churches.*

4. In the same way, *the Church derives all its holy orders, doctrines, and mission from the Apostles.* It is "built upon the foundation of the Apostles," of which Christ is the corner-stone (Eph. 2:20). *It holds intact the doctrine and traditions of the Apostles, to whom Christ gave authority to teach.*

St. Paul says: "Even if we or an angel from heaven should preach a gospel to you other than that which we have preached to you, let him be anathema!" (Gal. 1:8). A church which at any time denies an apostolic doctrine, ceases to be apostolic. It becomes a dead branch broken off from the parent vine which is Christ Himself: "*I am the vine; you are the branches*" (John 15:5).

That scapulars, medals, crucifixes, and other sacramentals can give graces without proper dispositions on the part of the user;

That non-Catholics will all be damned;

That all Catholics will go to heaven;

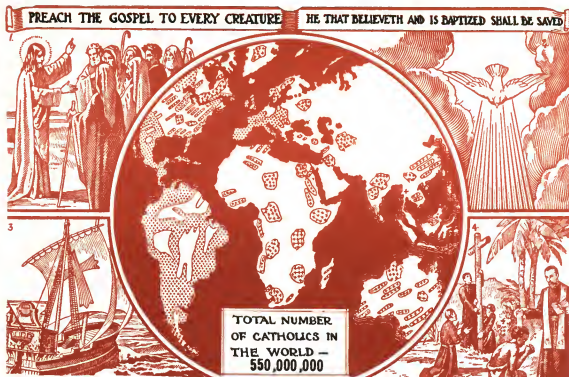
That the Bible is the only rule of faith;

That anybody may interpret the Bible;

That Our Lord Jesus Christ established many Churches;

That outward piety is profitable without charity of the spirit;

That all religions are the same.



In spite of all kinds of persecutions, the Church, under the guidance of the Holy Ghost, has continued to spread all over the world. It has obeyed strictly the command of Our Lord to the Apostles:

"Go on and make disciples of all nations." Everywhere men have listened to its voice, believing the warning of Christ, "He that believeth not shall be condemned."

## 55. The Living Church

### A SHORT SUMMARY of the HISTORY OF THE CHURCH for the almost two thousand years of its existence

The following is a brief summary:

**1. THE FIRST 400 YEARS.** The Apostles dispersed to different countries in order to carry out Christ's command to teach. The Apostles baptized, preached, and ruled in various countries to which they were sent. They appointed bishops and priests to rule and minister to the faithful.

In spite of sufferings and persecutions they persevered, until finally they sealed their faith by martyrdom. Peter and Paul were especially interested in the conversion of the Roman Empire, the mightiest and also most wicked empire of ancient days.

The morals of the Romans were extremely debased; the evil was spreading from the Imperial City of Rome throughout the vast empire. In Rome alone some 30,000 different "gods" and "goddesses"

were worshipped, many of them for their very immorality. So close was the union of the pagan religion and the empire that to attack the religion was to be considered a traitor to Rome. For this reason the full force of the empire was set against the new religion of the Christians. But the Fisherman did not falter: Peter battled with all his might. He and Paul were both martyred; but others rose to continue the battle for Christ, which lasted for nearly 300 years.

Persecution followed upon persecution, numbering ten unsurpassed in ferocity. The severest were those under Nero (64-68) and Diocletian (303-305). The latter condemned to death some two million Christians. But the more they were persecuted, the faster they increased. Tertullian says: "The blood of martyrs is the seed of Christianity."

At last, in 313 A. D., the banners of Christianity were flung out in victory; peace was granted by the Edict of Milan. Later, Constantine the Great made Christianity the State religion (324 A. D.) He was led to this step when he conquered in battle after seeing in the heavens a luminous cross with the words *In hoc signo vinces* (In this sign thou shalt conquer). His saintly mother, St. Helena, had also a great influence on his conversion.

**2. THE SECOND 400 YEARS.** Before sixty years had passed after the Edict of Milan, hordes of barbarian Huns, Goths, Vandals, and Visigoths, numbering millions, started moving from the north into the civilized European countries. City after city surrendered until Rome itself was taken, and the darkness of barbarism covered the continent. But the missionaries and teachers of the Church mingled with the barbarians, returned with them to their countries, and brought light once more out of darkness.

St. Patrick was sent to Ireland, and converted that nation to Christianity. St. Augustine in England and St. Boniface in Germany changed those nations into followers of the cross of Christ. The idol-worshipping Franks followed their king Clovis into the Christian fold. At the end of four centuries, the cruel and savage barbarians of Italy, Spain, France, Germany, England, and Ireland were Christians, civilized, progressive, settled in peaceful cities, building churches, carrying on trade.

**3. THE THIRD 400 YEARS.** In the seventh century Mohammed had begun to propagate his doctrines among the Arabian tribes. His was a conversion by the sword: a great part of Asia, North Africa, Spain, and the islands of the Mediterranean were overrun and conquered to Mohammed's Allah. At last Mohammedanism broke into France.

In a memorable nine-day battle in 732 A. D., the French Christians under Charles Martel defeated the Mohammedans at Tours, and thus stopped their incursions into France. But in the next century the Mohammedans entered and sacked Rome itself, even St. Peter's. However, the Church carried on and finally repelled the invader.

The fall of Jerusalem into the hands of the Mohammedans in the eleventh century gave impetus to the Crusades, during which Christian armies went to free the Holy Places from the infidels. There were seven Crusades in all, from 1095 A. D., to 1254 A. D. Among the outstanding leaders we may mention: Godfrey de Bouillon, Frederick Barbarossa, Richard the Lionhearted, and St. Louis of France.

**4. THE FOURTH 400 YEARS.** The Christian rulers of Europe, upon becoming more powerful, began to look with envy upon the Pope's authority, and to encroach upon it. Although the Crusades had had good effects, too much interest in material preparations caused a relaxation in spiritual life. Heresy often attacked the Church; Berengarius denied the Real Presence. There followed the Greek schism, the Albigensian heresy, and the heresies of Wycliff and Huss, who denied the authority of the

Church. Finally, in the sixteenth century, the general laxness and spirit of revolt culminated in open defiance against Church authority, and the Protestant Revolt swept Europe.

*At the time the Church was, no doubt in great need of reform.* This largely explains the success of the would-be "Reformers" whose revolt broke up the unity of Christendom. *The first and most powerful was the German Augustinian monk, Martin Luther*, who in 1517 made an open attack on the doctrine of Indulgences. He soon broke with the Church authorities, *declaring that there was no authority but Scripture*—Scripture interpreted as he understood it. He gained many followers; some were *sincerely seeking a more evangelical religion*; others were attracted to the new "freedom" proclaimed by Luther; *German nationalism welcomed emancipation from Rome, while many princes sided with the new religion for political motives.*

Revolt spread from Germany to other countries. In Switzerland John Calvin followed in Luther's footsteps, and began Calvinism. In Scotland John Knox was the propagator of Protestantism. In England, Henry VIII's desire to change wives was the immediate cause for the establishment of the Anglican Church. Denmark, Holland, Norway, and Sweden were driven into Protestantism by their rulers.

But out of the pains of the Protestant revolt, the Church came forth stronger and purified. In the meantime, *newly discovered* countries were converted. The Portuguese and Spaniards were the pioneers in this missionary enterprise. The discoveries of new lands, to which Catholic missionaries went, resulted in the gain of more millions for the Church than had been lost in Protestantism.

**5. THE LAST 400 YEARS.** Many in Europe returned to the Church; more were gained in the Americas. Protestantism has continued to antagonize the Church; the secularism bred from the spirit of laxity and revolt is another enemy. Open warfare goes on in Russia and satellite countries. Still the Church continues to grow, the greatest single religious body in history.

Missionaries of Mother Church can be found in the *most remote* portions of the globe, working patiently to bring souls to Christ. At present there are about 35,000 priests, 15,000 lay brothers, and 70,000 Sisters working in the foreign missions. The missions are supervised and supported by the Societies for the Propagation of the Faith and the Holy Childhood (*see pages 408-409*).

At present the Church has a membership of nearly 550,000,000 in all parts of the world. They are under the direction of some 450,000 priests, 2,500 Prelates, and one Head, the Pope. They form the greatest body having a single religious faith. The different Protestant denominations number about 225,000,000 all together. The Eastern Orthodox total about 135,000,000.



Bishops and priests of the various Catholic Eastern Rites during the celebration of the Mass and other liturgical functions wear sacred vestments different from those used by bishops and priests of the Roman Rite. The above illustration shows a bishop and ministers vested according to the Byzantine Rite.

This is why the term "rite" is sometimes used to refer to the liturgy according to some definite custom and language. "Rite" may also designate in a narrow sense some particular liturgical ceremony, as the "rite of Baptism", the "rite of confirmation", etc.

## 56. The Catholic Eastern Church

### What is the Catholic Eastern Church?

It is that part of the Catholic Church in the East which, although using liturgies and rites (ceremonies) different from the Western Catholic Church centered in Rome, has in common the same doctrines, the same faith and morals and recognizes the Pope, the Patriarch of the West, as the supreme head of the Church. Thus, the Eastern Catholic Church is part of the one true Church founded by our Lord Jesus Christ.

This is how the division took place. The Catholic Church had its beginnings in Palestine, whence it spread to other regions of the world. Certain sees in large cities became leading centers of Christian life and missionary activity. In the EAST: Alexandria, Antioch, Jerusalem and Constantinople. In the WEST: Rome. These missionary centers exerted great influence on the spread and practice of Christian belief in general, and on forms of worship in particular. The result was that the usages

of these various centers were adopted as norms within their spheres of influence. *Thus were developed and diffused the differences in rites and forms of worship, laws and customs, all of which were rooted in the essentials of the Christian faith.*

In the first centuries of Christianity these different rites remained in the territories around each center, but when the East-West division of the Roman Empire took place, there was also an East-West division within the Church. *This division, however, did not break the unity of the Church. There was the one Supreme Head, the Successor of St. Peter, Bishop of Rome; there was the same faith and morals, but with different rites, forms and ceremonies of worship.*

When the Eastern Empire ceased to exist, followed by persecutions and the emigration of many of the faithful to other countries, the result was that the Eastern Catholics, with their separated brethren, the Eastern Orthodox Christians (separated, because they stopped recognizing the jurisdiction of the Pope), spread all over the world.

There are approximately 12,000,000 Eastern Rite Catholics and 130,000,000 Eastern Orthodox throughout the world.

In the United States most of the Eastern Rite Catholics belong to one of the three major groups:

a) The *Byzantine Rite Apostolic Archieparchy of Philadelphia* with about 230,000 faithful, 124 parishes, 183 priests, 188 sisters and a seminary with 75 candidates.

b) The *Ukrainian Catholic Eparchy of Stamford* with about 90,000 faithful, 56 parishes, 103 priests, 65 sisters and a seminary with 40 candidates.

c) The *Byzantine Rite Exarchate of Pittsburgh* with about 225,000 faithful, 190 parishes, 232 priests, and a seminary with 100 candidates.

d) Besides the above, there are: *Armenian Rite*: 3,000 faithful; *Caldeans*: 1,000; *Italo-Greeks*: 10,000; *Maronites*: 125,000; *Melkites*: 50,000; *Romanians*: 8,000; *Russians*: 1,000; *Syrians*: 5,000; and others: 25,000.

In Canada the Eastern Catholic Rites have the Metropolitan See in Winnipeg with the three suffragan dioceses or eparchies: Edmonton, Saskatoon, and Toronto. These dioceses now include one archbishop, 3 bishops, 265 priests, 557 parishes and about 2,250,000 faithful.

### WHO IS THEN AN EASTERN CATHOLIC, and WHO IS A WESTERN?

An *Eastern Catholic* is one who, besides recognizing the Pope as the Supreme Pontiff, is subject to one of the Eastern patriarchs and follows the approved liturgy, laws and customs of an Eastern Rite Church.

A *Western Catholic* is one who is also subject to the Pope, but follows the approved liturgy, laws and customs of the Latin Rite.

A person belongs to the rite in which he is baptized. With permission of the Holy See, persons may change their rite. The obligation of hearing Mass may be fulfilled, and Holy Communion may be received in any approved rite.

### USAGES of the Catholic Eastern Byzantine Rite, the largest of the various Eastern Rites:

**CHURCHES.** Nearly all their churches are modelled on the *Basilica of the Holy Wisdom (Hagia Sophia)* in Constantinople built in 537. Upon entering into one of these churches one is attracted by the multitude of images and paintings of angels and saints, reminiscences of their victory over Iconoclasm (See next page).

**LANGUAGE.** Greek, the language of Constantinople, was the tongue of all

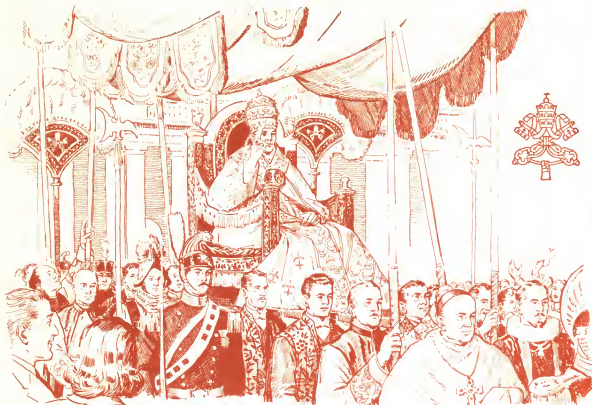
Catholics, even in Rome, for the first three hundred years after the Apostles. Latin, being the spoken language in Rome, was later adopted for the Western Rite. Thus for the first eight hundred years of Christianity the Mass, administration of sacraments and blessings were in the spoken language of the people. When newly-formed languages began to replace the spoken Latin, in the Western Rite, the Mass continued to be celebrated in Latin. Till this day, wherever Byzantine missionaries go, they adopt the spoken idiom of the people for use in divine services.

**THE CLERGY.** In some Eastern Rites men may be priests whether they are married or not. This was the custom in the first centuries of the Church. The bishops, however, should be celibates. At present most of the Eastern Catholic Rites do not accept candidates for the priesthood who are married, or who wish to marry later.

**THE MASS.** The liturgy and ceremonies of the Mass of all Eastern Rites center, as do the Western Rite, on the consecration of bread and wine by the repetition of the words of Christ at the Last Supper. These ceremonies included religious instruction and readings of the Sacred Scripture before the consecration; different prayers after the consecration, especially that of "Our Father," and the receiving of Holy Communion under the forms of both bread and wine.

The celebration of the Mass in the Eastern Rites is rather long—somewhat like the high masses of the Western Rite, because several parts are sung. The Offertory Procession is never omitted, the words of consecration are sung aloud by the priest and the people answer, singing: Amen. As the priest raises the Sacred Species in solemn offering, he sings: "Thine of Thine Own we offer unto Thee in behalf of all and for all."

**Conclusion:** It is indeed a great satisfaction for a Catholic, child of Mother Church, to witness the different rites of the one true Church of Christ, flourishing and multiplying. The Church thus becomes like a colorful garden with beautiful flowers of all kinds exhaling the fragrance of their prayers and hymns, of their virtues and sacrifices as an incense of perpetual adoration to the most loving of Fathers, "Our Father Who is in Heaven."



HIS HOLINESS THE POPE

BISHOP OF ROME AND VICAR OF JESUS CHRIST, SUCCESSOR OF ST. PETER, PRINCE OF THE APOSTLES, SUPREME PONTIFF OF THE UNIVERSAL CHURCH, PATRIARCH OF THE WEST, PRIMATE OF ITALY, ARCHBISHOP AND METROPOLITAN OF THE ROMAN PROVINCE, SOVEREIGN OF VATICAN CITY

## 57. The Bishop of Rome

**Did Christ intend that the special power of chief teacher and ruler of the entire Church should be exercised by Peter alone?**

*Christ did not intend that the special power of chief teacher and ruler of the entire Church should be exercised by Peter alone, but intended that this power should be passed down to his successor, the Pope, Bishop of Rome, who is the Vicar of Christ on earth, and the visible Head of the Church.*

1. Before leaving this world, *Jesus said to His Apostles:* "Go, therefore, and make disciples of all nations... Behold, I am with you all days, even unto the consummation of the world" (Matt. 28:19-20). *The mission of the Apostolic College, together with Christ's special assistance, is to last till the end of the world*—which means that the Apostles will transmit their apostolic

office to their successors. *But the head of the Apostolic College is Peter.* His function as the visible head of the Church, as the supreme teacher and the centre of unity was not meant only for the beginning of the Church; Christ knew it would become even more necessary with the expansion of the Church. *It will, therefore, be handed on by Peter to his successors.*

2. Tradition has it that Peter was for a time bishop of Antioch. It is certain that later he went to Rome. *There Peter fixed his residence, and there, as Bishop of Rome, he died a martyr's death. His function and powers passed on to his successor.*

*Thus the Bishop of Rome, the lawful successor of St. Peter, is what Peter was, Vicar of Christ and visible head of the Church. Christ is the true and invisible*

Head of the Church. But its visible head is the Bishop of Rome, our Holy Father the Pope, because he is the successor of St. Peter.

*No one but the Bishop of Rome has ever claimed supreme authority over the whole Church.* Therefore, either he is St. Peter's successor, or St. Peter has no successor, and the promise of Christ had failed.

**HAS THE BISHOP OF ROME ALWAYS BEEN LOOKED UPON as the Head of the Church?**

*Yes, the Bishop of Rome has from Apostolic times been looked upon as the universal head of the Church.*

1. From earliest times the titles "*high priest*" and "*bishop of bishops*" have been given to the *Bishop of Rome*. Appeals were made to him, and *disputes were settled by him*.

The third successor of St. Peter was Pope St. Clement. A dispute in the Church at Corinth was referred to him for decision. He wrote letters of remonstrance and admonition to the Corinthians, and they submitted to his correction. At that time, very near Corinth the Apostle John was still living. Why did the Corinthians, instead of appealing to faraway Rome and Clement, not refer their troubles to the Apostle John, Bishop of Ephesus? *Evidently because Rome's authority was universal, while that of Ephesus was local.*

2. There were *numerous cases of appeal* throughout the long history of the Church; *all were referred to Rome.*

In the fifth century when Theodoret, Bishop of Cyrus in the East, was deposed, he appealed to Pope Leo, and the Pope ordered him reinstated. The Pope was everywhere recognized as head of the Church not only in the West, but in the East, up to the great schism of the ninth century.

3. With one voice *the Fathers of the Church pay homage to the Bishop of Rome as their superior.*

*All of them recognized the Pope as Supreme Head.* St. Ambrose said in the fourth century: "*Where Peter is, there is the Church.*"

4. *General councils were not held without the presence of the Bishop of Rome or his representative. No council was accepted as universal or general unless its acts received the approval of the Bishop of Rome.*

At the Council of Chalcedon in the year 451, the Pope's letter was read to the assemblage of bishops, and they cried with one voice: "*Peter has spoken by Leo; let him be anathema who believes otherwise!*" As late as the year 1439, in the council of Florence, the Greeks who wished to return to the Church acknowledged the primacy of the Bishop of Rome, the Pope.

5. *Every nation has received the faith from missionaries specially sent by the Pope, or by bishops acknowledging the Pope as their Head.*

St. Patrick was sent by Pope Celestine to Ireland. St. Palladius was sent by the same Pope to Scotland. St. Augustine was sent by Pope Gregory to England. St. Eligius went to France under the protection of the See of Rome. St. Boniface was sent by Pope Gregory II to Germany and Bavaria. And so on.

## PONTIFICAL DECORATIONS

The Holy See confers various titles, orders, decorations, and other *honors* on certain persons, usually lay people, who in some special manner have distinguished themselves in furthering the well-being of humanity and of the Church. They are listed here in the order of importance.

The *Supreme Order of Christ* was started by Pope John XXII in 1319. Today it is the supreme pontifical Order of knighthood, conferred only on very rare occasions.

The *Order of the Golden Spur* follows the Order of Christ as a pontifical decoration. It has one class, of 100 knights, and is awarded only to those who have furthered the cause of the Church by outstanding deeds. It is bestowed also to non-Catholics.

The *Order of Pius IX* has four classes, Knights of the Grand Golden Collar, Knights of the Grand Cross, Commanders, and Knights. It is awarded also to non-Catholics.

The *Order of St. Gregory the Great* was founded by Pope Gregory XVI in 1831. It has two divisions,

civil and military, each of which is divided into three classes: Knights of the Grand Cross, Commanders, and Knights.

The *Order of St. Sylvester*, instituted in 1841, like the Order of St. Gregory, has three classes of knights.

The *Order of the Holy Sepulchre* is considered one of the oldest of pontifical honors; it is today highly prized in Europe. It has been bestowed on kings and nobles, on heads of republics, on persons outstanding in arts, letters, and sciences, on those who in special manner have served the Church. Unlike other orders, this is bestowed besides on clerics and women.

The medal "*Pro Ecclesia et Pontifice*" was instituted by Leo XIII, that great "Pope of the Workingman", in 1888. It is awarded in recognition of special services to the Church and the Pope. The "*Benemerenti*" medal was instituted in 1832 by Gregory XVI, of two classes, civil and military, in recognition of outstanding daring or courage.

VATICAN  
CITY

1. Basilica of St. Peter; 2. Plaza of St. Peter; 3. The Vatican (10,246 rooms); 4. Bronze door; 5. Courtyard of Damascus; 6. Vatican Library; 7. Vatican Museum; 8. Courtyard of Belvedere; 9. Courtyard of Pines; 10. Door leading to Libraries; 11. Sistine Chapel; 12. Vatican Gardens; 13. Observatory; 14. Campo Santo; 15. Quarters of the Swiss Guards. In 1929 Pope Pius XI and King Victor

Emmanuel III signed a formal agreement, by which the Pope regained temporal sovereignty over the City of the Vatican. That is the smallest independent state in all Christendom. But in it the Roman Pontiff is supreme, free from all human dictation. Catholics from all over the world at any time, in war or at peace, can have free access to their universal Father, because of this independence.

## 58. Powers of the Pope

### What are the chief powers of the Pope?

The Pope has supreme and complete power and jurisdiction to *decide questions of faith and morals* and to *arrange the discipline* of the universal Church.

1. *The power of the Pope extends over every single church, every single bishop and pastor, every one of the faithful.*

He may appoint and depose bishops, call councils, make and unmake laws, send missionaries, confer distinctions, privileges, and dispensations, and reserve sins to his own tribunal.

2. *The Pope is the supreme judge; to him belongs the last appeal in all cases.*

The Pope is the "teacher of all Christians," the "chief shepherd of the shepherds and their flocks." The word "Pope" is derived from the Latin term *papa*, which means "Father".

3. *The Pope is independent of every temporal sovereignty and of every spiritual power.* He is responsible only to God.

### What is the temporal power of the Pope?

The temporal power of the Pope is his power to rule an independent state as sovereign, free and independent from other earthly sovereigns.

The vastness of the Church and the greatness of its responsibilities towards its millions of members require that it should be able to communicate with them unhampered by any national government, free of foreign interference.

1. When Constantine the Great was converted at the beginning of the fourth century, he gave large grants of money and lands to the Church. Emperors who succeeded him added to the grants.



2. *In the year 327 Constantine* moved the seat of his Empire to Constantinople. *Rome was abandoned to itself*, and became the prey of successive hordes of barbarians.

*The Roman people came to look up to the Popes as their only governors and protectors.* In fact it was *Pope Leo* the Great who *saved Rome from Attila* the "Scourge of God," and from *Genseric* the Vandal. Thus abandoned by the emperors, little by little the people of Central Italy became bound more strongly to the Popes.

3. *In 754 the Lombards invaded Italy and threatened Rome.* The Pope appealed urgently to the Emperor in Constantinople, but he was indifferent, neglectful, and did nothing.

*In this emergency, the Pope* crossed the Alps and *appealed to Pepin*, the Frankish king, to protect the people in Italy from the Lombards. Upon defeating the Lombards, King Pepin granted the conquered provinces to the Pope. *In 774 Charlemagne, the successor of Pepin, confirmed the grant, and donated additional provinces to the Pope.* These possessions, called the *States of the Church*, the Popes held till 1859.

4. *In 1859 all the States of the Church, except Rome, were seized by the armies of Victor Emmanuel II*, leader of the movement for the unification of Italy.

*In 1870 Rome itself was taken*, and made capital of Italy, and the Pope became virtually a prisoner in his own palace.

5. *In 1929 the Lateran Treaty* signed between the Holy See and the crown of Italy *recognized the Pope's temporal power and his sovereignty over the City of the Vatican*, by a formal concordat between the Pope and the crown of Italy.

*The City of the Vatican* is the smallest sovereign state in the world. At the time of the signing of the Lateran Treaty, it had a population of 532, only 250 of whom were resident. It is almost entirely enclosed by high walls, and comprises 110 acres.

**What exclusive privileges does the Bishop of Rome enjoy, to signify his supremacy as Head of the Church?**

*The Bishop of Rome* enjoys the following exclusive privileges:

1. *He has precedence of jurisdiction and honor over all other bishops.*

*The Bishop of Rome's jurisdiction extends over all Christendom.* He is first in both authority and honor.

2. He enjoys the exclusive titles of: *Pope, Sovereign Pontiff, Roman Pontiff, Holy Father, His Holiness, Vicar of Christ, Father of Christendom. But he calls himself the "Servant of the Servants of God."*

*Because of the words of Our Lord to Peter: "Blessed art thou," we address the Pope Beatissime Pater (Most Holy Father)* The office is called the See of Peter, Holy See, or Apostolic See, or the Chair of Peter. *The Pope is called from his see, the Pope of Rome*, and the Catholic Church under him is often called the *Roman Catholic Church*.

3. *He assumes a new name upon his election, as St. Peter was given a new name by Our Lord.* From the tenth century, it has been the custom to choose the name from those of previous Popes, St. Peter's being excepted out of reverence.

*He wears the tiara, a triple crown*, the symbol of his preeminence in the threefold office of *Teacher, Priest, and Pastor*. He wears a cassock of white silk, uses white silk shoes, and a crossier mounted by a cross. He issues medals, confers knighthood. He sends ambassadors. He has a gold-and-white standard.

## CONSISTORIES

*The College of Cardinals is the Senate of the Pope.* As principal advisers and helpers, the cardinals assist the Holy Father in the government of the Church. After the Supreme Pontiff, the cardinals have the highest dignity in our Holy Mother Church.

*CONSISTORIES* are *assemblies of cardinals presided over by the Pope*. There are *three kinds*: (1) *secret*, with only the Pope and cardinals present; (2) *public*, attended by other prelates and lay spectators; (3) *semi-public*, attended by bishops and patriarchs. *At the secret consistory*, the

Pope delivers an allocution on religious and moral conditions throughout the world; sometimes seeks the opinion of the cardinals on the creation of new cardinals, gives the cardinal's ring, appoints bishops, archbishops and patriarchs, makes ecclesiastical transfers, divides or unites dioceses, and asks for a vote on a proposed canonization. *At the public consistory*, the Pope bestows the red hat, hears the causes of beatifications and canonizations. *At the semi-public consistory* the propriety of a proposed canonization is decided.

## 59. The Roman Curia

### What is the ROMAN CURIA?

The Roman Curia is the core of the government of the Church. The Holy Father possesses complete and absolute power over the government of the Church; but it is not possible for him to exercise his authority personally and directly over every detail in the world-wide Church. A great deal of the jurisdiction has been delegated to the Roman Curia, which at present consists of:

- (A) Twelve Sacred Congregations;
- (B) Three Tribunals;
- (C) Five Offices.

In general terms, the Congregations exercise administrative and executive power; the Tribunals, judicial power; and the Offices, ministerial duties.

Almost all the heads of these bodies in the Roman Curia are cardinals. Because of the importance of the Congregations of the Holy Office, Consistorial and Oriental Church, the Holy Father himself is the Prefect or Head.

### THE TWELVE SACRED CONGREGATIONS

1. The Supreme Sacred Congregation of the Holy Office guards Catholic doctrine in faith and morals; handles matters concerning the Pauline privilege, the marriage impediments of disparity of cult and mixed religion and may grant dispensations of these impediments; examines and condemns books and publications dangerous to faith and morals, and gives permission for reading them; is concerned over dogmatic doctrine of indulgences, new prayers and devotions. In criminal cases it has jurisdiction especially over delicts against faith, such as apostasy, heresy, schism, profanation of the Eucharist. Unlike other Congregations it has judicial as well as administrative powers. Matters are handled under the seal of the strictest secrecy.

2. The Sacred Congregation of the Consistorial prepares the agenda for discussion at the papal consistories, where the College of Cardinals with the Pope deliberate on important matters. Through this Congregation the Pope nominates bishops and other high officials, after inquiring into their qualifications; it forms new dioceses and ecclesiastical provinces which are not under the Congregations De Propaganda and Oriental Church; watches over the fulfillments of obligations binding diocesan ordinaries, examinations of quinquennial reports, and of apostolic visitations.

3. The Sacred Congregation for the Oriental Church exercises over the dioceses, bishops, the clergy, religious, and the faithful of the Oriental Rites all the powers which the Congregations of the Consistorial, Council, Religious and Seminaries do over those of the Western Rite.

4. The Sacred Congregation of Sacramental Discipline looks after the external regulations of the sacraments and celebration of the Eucharistic issuing decrees and granting dispensations; has exclusive competence over legitimation of birth; judges over the obligation of holy orders and validity of sacred orders and matrimony.

5. The Sacred Congregation of the Council supervises the discipline of the clergy and faithful, regulates catechetical instruction and observance of Christian obligations, cathedral chapters and parishes, Catholic Action, confraternities and pious associations; reviews the acts of councils and episcopal conferences and looks after the administration of ecclesiastical property.

6. The Sacred Congregation of Religious has authority over every aspect of religious life related to religious orders and congregations, religious groups living in common, third orders and secular institutes, their obligations, rights and privileges, dispensations, property, etc., etc. In some particular matters, religious are also under other S. Congregations as for studies under the S.C. of Seminaries and Universities.

7. The Sacred Congregation De Propaganda Fide in mission territories has jurisdiction over dioceses, Vicariates, Apostolic Prefectures, the bishops and clergy, religious as missionaries, seminaries even those out of mission territories, colleges, schools and educational institutions, administration of property, with the exception of matters concerning jurisdiction of the S.C. of the Holy Office, Rites and Oriental Church. The Pontifical Societies for the Propagation of the Faith, Holy Infancy, St. Peter the Apostles and the Pious Union of the Clergy are under the direction of this Congregation.

8. The Sacred Congregation of Rites has competence over all rites and ceremonies of the Western Church insofar as they refer to the Sacrifice of the Mass, administration of the Sacraments, to divine worship in general. It also handles the causes of beatification and canonization of saints and everything appertaining to sacred relics.

9. The Sacred Congregation of Ceremonial supervises the liturgical and non-liturgical ceremonies of the Roman Curia. It is in charge of the ceremonies in the chapel and palace of the Sovereign Pontiff, and of those carried out by Cardinals. It settles questions of precedence among Cardinals, prelatures and diplomatic representatives.

10. The Sacred Congregation for Extraordinary Ecclesiastical Affairs has the task to erect and divide dioceses and appoint bishops in those cases in which it is necessary to deal with civil governments, as also to discuss matters which the Sovereign Pontiff may turn over to the Cardinal Secretary of State, especially those dealing with civil laws, concordats, or other agreements entered into between the Holy See and different countries.

11. The Sacred Congregation of Seminaries and Universities supervises—with the exception of those under the Congregations of De Propaganda and Oriental Church—all seminaries, Catholic universities or faculties, and over all educational institutions dependent on ecclesiastical authority. It also directs the *Pontifical Work for Priestly Vocations*.

12. The Sacred Congregation of the Basilica of St. Peter looks after the administration of the assets of the Basilica and of its upkeep.

### THE THREE TRIBUNALS OF THE CURIA

I. The Sacred Apostolic Penitentiary judges all cases involving conscience, whether sacramental or not; grants faculties, dispensations and absolutions; and decides all cases concerning the granting and use of indulgences, outside of the rights of the Holy Office on the subject of dogmatic doctrine.

II. The Supreme Tribunal of the Apostolic Signature is the Supreme Court of the Roman Curia. It has charge of all appeals, and settles all cases regarding jurisdiction of inferior tribunals, in a particular manner cases in connection with the S. Roman Rota.

III. The Sacred Roman Rota is a Tribunal of Appeal for all ecclesiastical cases which the Roman Curia is competent and which are not reserved to other jurisdictions; it is also the Tribunal of Appeal for the State of the Vatican City as well as Tribunal of First Instance in cases which are reserved to the Holy See. It is well known by its decisions in marriage cases. Attached to this Tribunal is the Rota "Studium" (Study) intended for the training of future advocates, judges, promoters and defenders of the bond in ecclesiastical courts.

#### THE FIVE OFFICES OF THE ROMAN CURIA

(a) The Apostolic Chancery draws up and despatches the Decretal Letters of Canonization, and the Pontifical Bulls dealing with appointments, erection of new dioceses and other affairs of major importance, on instructions from the Congregations, or by personal order of the Pope.

(b) The Apostolic Dataray takes care of the appointments of candidates to non-consistorial benefices reserved to the Holy See, and their due taxation.

(c) The Apostolic Camera has charge, under the presidency of the Cardinal Camerlengo of Holy Roman Church, over all temporal goods and rights of the Holy See, especially when the See is vacant. It corresponds to the Treasury of the Church. Its head, the Camerlengo assumes the regency upon the death of a Pope, and makes arrangements for the election.

(d) The Secretariat of State handles the affairs between the Holy See and civil powers and many others among them the conferring of the various pontifical decorations. Today the Secretariat of State is obviously the outstanding department of the Roman Curia. The Cardinal-Secretary of State may be said to be the *Prime Minister* of the Pope.

(e) The Secretariat of Briefs to Princes and that of Latin Letters although are two distinct offices, for practical purposes they work as one unit. They transcribe into Latin all acts of the Pope that he endorses to them.

#### PERMANENT PONTIFICAL COMMISSIONS

- (a) For Biblical Studies—promoting the progress of Biblical studies
- (b) For the Authentic Interpretation of the Code of Canon Law
- (c) For the Codification of Oriental Canon Law
- (d) "Abbey of St. Jerome" For the Revision and Emendation of the "Vulgate"
- (e) Of Historical Sciences
- (f) For the Ecclesiastical Archives of Italy
- (g) Of Sacred Archeology
- (h) For Sacred Art in Italy
- (i) For Motion Pictures, Radio and Television, affiliated to the Secretariat of State of His Holiness
- (j) For Latin America to study the fundamental problems of Catholic life in Latin America in a unified manner favoring close collaboration with the Congregations of the Roman Curia and the Latin-American Episcopal Council and its Secretariat General
- (k) For the Sanctuary of Pompeii
- (l) For the Preservation of the Faith and for the Erection of New Churches in Rome
- (m) For the Protection of the Historical and Artistic Monuments of the Holy See
- (n) Heraldic Commission for the Pontifical Court
- (o) Pontifical Relief Organization

#### THE PAPAL ELECTIONS

When the Dean of the College of Cardinals publicly announces the death of the Pope, all the cardinals throughout the world are convoked to a solemn conclave, for the election of a new Supreme Pontiff. The conclave is held within fifteen to eighteen days after the death of the Holy Father.

If all the cardinals are present on the fifteenth day after the death of the Pope, then the conclave begins. If not all the cardinals are present, the conclave is postponed until the eighteenth day. Then the cardinals, after celebrating Holy Mass, gather in the Sistine Chapel, for the elections. And until they have made a choice, they remain in seclusion within a part of the Vatican, reserved for them.

Any male Catholic of whatever country or race, even a layman, may be elected Pope. Should a layman be chosen, he would have to be ordained priest and consecrated

bishop, before he may assume the duties of his office. To be validly the Supreme Pontiff, the elected one is required to accept the office. The Pope is elected for life; however, if he wishes, he may resign, and a new Pope would then be elected.

The voting by the cardinals is done on specially-printed ballots. A two-thirds majority plus one is required to elect. Two ballots are taken every morning and evening until a selection is made. As long as no choice is made, the ballots are burned with damp straw; the heavy black smoke coming out from the chimney is a sign to the public usually assembled in the plaza outside that no decision has been reached. But when a candidate receives a two-thirds majority plus one, then he is elected, and the ballots are burned without the damp straw. Light smoke issuing from the chimney notifies the eager public that they have a new Holy Father.



The Church is a closely organized and united society, including the hierarchy and the faithful. All

members render loving obedience to the infallible Vicar of Christ, who rules as a good Shepherd.

## 60. The Hierarchy

### Who are the members of the Hierarchy?

The members of the Hierarchy or the ruling powers of the Church are: The Pope Supreme Pontiff, *cardinals, patriarchs, archbishops, bishops, prelates or abbots* "nullius," *apostolic administrators, vicars apostolic, prefects apostolic, and ecclesiastical superiors of missions* "sui juris."

1. The hierarchy is the *orderly disposition of the ranks and orders of the clergy with "ordinary jurisdiction,"* the "teaching Church," the ruling body, an army of leaders under its head, the Vicar of Christ, *having care and control of the holy and sacred things of the Church.*

2. Persons *become members* of the hierarchy in *two* different ways: by the *power of orders,* and by the *power of jurisdiction.*

The *power of orders* is given by the sacrament of *Holy Orders.* It is the power to sanctify, a *permanent spiritual power* that no earthly authority can take away. The *power of jurisdiction* is given by a *superior,* to enable a subject to exercise his spiritual

authority lawfully. This power may be *limited* and *revoked* by legitimate authority.

### How do the members of the hierarchy differ in their power of orders?

The members of the hierarchy are divided into *three classes* with different power of orders: *deacons, priests, and bishops.*

This order of rank and power has been in force in the Church from the *time of the Apostles.* These three classes were foreshadowed in the high priest, priests, and Levites of the Old Law. They also had counterparts in Our Lord, the Apostles, and the disciples. Our Lord gave full powers to the twelve Apostles, but only limited power to the disciples.

1. DEACONS can baptize, preach, and give Holy Communion. The Apostles ordained the first deacons.

2. PRIESTS have higher orders than deacons. They can *offer* the holy sacrifice of the *Mass,* and *forgive sins* in the sacrament of Penance. They can administer all sacraments except those of Confirmation and Holy Orders.

Priests with special faculties may administer Confirmation; in the Catholic Eastern Rites priests administer Confirmation immediately after Baptism. The priests were prefigured in the seventy-two disciples of Our Lord. The word "priest" is derived from the Greek *presbyter*, which means "the elder," a term used by the first converted Jews. A priest is addressed "*Father*."

3. BISHOPS have *full power of orders*; they are *the successors of the Apostles*. A bishop administers all the sacraments; he alone administers Holy Orders. He consecrates holy oils, churches, chalices, etc.

Archbishops, primates, patriarchs, and even the Pope himself have *no fuller power of orders than a bishop* of a missionary diocese.

### How do the members of the hierarchy differ in the power of jurisdiction?

The members of the hierarchy differ in the power of jurisdiction *according to* the extension and *importance of the territory or office* given to govern.

1. In organization the Church is like a *vast army*; the *Pope*, its visible head, is commander-in-chief of this army. *He has jurisdiction* and supreme and sovereign *power and authority over the entire Church*. He is formally addressed "*Your Holiness*."

2. *Cardinals*, appointed by the Pope, are his *principal advisors and assistants in the government of the Church*. Till December 1959 they were limited to seventy; at present there is no limitation to their number. Together they form the Apostolic or *Sacred College of Cardinals*, the senate of the Church. Assemblies of cardinals presided over by the Pope are called "*consistories*." The College of Cardinals in solemn *conclave*, elect a *new Pope* when the See falls vacant.

Some of the cardinals stationed in Rome are heads of the various congregations and offices of the Roman Curia, while nearly all residing outside of Rome are patriarchs and archbishops of important dioceses the world over. A cardinal is addressed "*Your Eminence*."

3. *Patriarch* is a bishop who holds the highest rank after the Pope, in jurisdiction.

4. An archbishop is the head of an *archdiocese*; a bishop of a *diocese*; an abbot or prelate "nullius" of an *abbacy* or *prelature* separated from any diocese; an apostolic visitor is usually a temporary head of a *vacant jurisdiction* a vicar apostolic—al-

ways a bishop—is head of a *vicariate*; a prefect apostolic—not a bishop—of a *prefecture*; and an ecclesiastical superior of a *mission "sui juris"*—an independent although small territory. Archbishops and bishops are entitled "*Most Reverend*," and formally addressed "*Your Excellency*"; the other prelates not bishops are entitled "*Right*" or "*Very Reverend Monsignor*" or "*Father*."

5. *Legates, nuncios, internuncios, and apostolic delegates* are *representatives of the Holy Father*. Having ordinary or extraordinary jurisdiction from the Supreme Pontiff, they are members of the hierarchy.

A *legate*, usually a cardinal, is sent for extraordinary occasions, as to preside at a Plenary Council, an International Eucharistic Congress, or some special function. A *nuncio* is the highest diplomatic representative of the Pope. His ranking is equivalent to that of an ambassador extraordinary. Today nuncios are the deans of the diplomatic corps accredited to their respective nations. An *internuncio* is equivalent to a minister plenipotentiary. An *apostolic Delegate* is a papal representative without diplomatic status. These various papal representatives serve as intermediaries between the Holy See and the hierarchy of the country where they are stationed. In the United States there is an Apostolic Delegate. Besides the ordinary powers of jurisdiction he has an apostolic delegate, the Holy See has delegated to him extraordinary powers. He ranks first among all the archbishops and bishops of the country, with the exception of the cardinals.

6. *Titular archbishops and bishops* are those who hold the title of a see that formerly existed. Usually they do not *have* but *delegated jurisdiction*. *Auxiliary and coadjutor bishops* are titular bishops appointed to *assist* a residential bishop; the coadjutor is given the right of succession to the residential.

*Pastors and priests*, although they belong to the hierarchy in the power of orders, *are not prelates* in the strict sense of the term, for they have a very limited jurisdiction in the external forum of ruling the Church.

7. *Honorary prelates* are those *with a title*, but without jurisdiction. They are given the honor as a *distinction for their works and zeal* in promoting the welfare of the Church. The title of *archbishop* given to a bishop is called "ad personam." The titles of "*protonotary apostolic*," "*domestic prelate*," and "*papal chamberlain*" are given to priests for the same reasons. The first two are entitled "*Right Reverend Monsignor*" and the last, "*Very Reverend Monsignor*."

## HOLIDAYS OF OBLIGATION, FAST AND ABSTINENCE DAYS

### UNITED STATES OF AMERICA

**HOLIDAYS:** See page 253.—**FAST AND ABSTINENCE:** See page 259.

### VATICAN CITY AND ITALY

**HOLIDAYS:** Octave of Christmas, Jan. 1st; Epiphany, Jan. 6th; St. Joseph, Mar. 19th; Ascension Thursday, *movable*; Corpus Christi Thursday, *movable*; SS. Peter & Paul, June 29th; Assumption, Aug. 15th; All Saints, Nov. 1st; Immaculate Conception, Dec. 8th; and Christmas, Dec. 25th.

**FAST AND ABSTINENCE:** Ash Wednesday; Good Friday; Dec. 7th and Dec. 23rd.

**ABSTINENCE:** Every Friday of the year.

### CANADA

**HOLIDAYS:** Octave of Christmas, Jan. 1st; Epiphany, Jan. 6th; Ascension Thursday, *movable*; All Saints; Nov. 1st; Immaculate Conception, Dec. 8th; and Christmas, Dec. 25th.

*Nota Bene:* In Newfoundland and Halifax: Assumption, Aug. 15th.

**FAST AND ABSTINENCE:** The same days as in the Vatican City.

### ENGLAND AND SCOTLAND

**HOLIDAYS:** Octave of Christmas, Jan. 1st; Epiphany, Jan. 6th; Ascension Thursday, *movable*; Corpus Christi Thursday, *movable*; SS. Peter & Paul, June 29th; Assumption, Aug. 15th; All Saints, Nov. 1st; and Christmas, Dec. 25th.

**FAST AND ABSTINENCE:** The same days as in the Vatican City.

*Nota Bene:* There is no abstinence on Dec. 26th, if it should be on a Friday. If the vigils of the Immaculate Conception and Christmas should fall on a Saturday, there is fasting, but no abstinence.

### IRELAND

**HOLIDAYS:** Octave of Christmas, Jan. 1st; St. Patrick, March 17th; Ascension Thursday, *movable*; Corpus Christi Thursday, *movable*; Assumption, Aug. 15th; All Saints, Nov. 1st; Immaculate Conception, Dec. 8th; and Christmas, Dec. 25th.

**FAST:** Ember Wednesdays, Fridays, and Saturdays; Every day of Lent; Vigil of Pentecost, *movable*; Dec. 7th; and Dec. 23rd.

**ABSTINENCE:** Every Friday; Ember Wednesdays; Vigil of Pentecost, *movable*; Dec. 8th; and Dec. 23rd.

*Nota Bene:* No fast, and no abstinence on March 17th.

### THE PHILIPPINES

**HOLIDAYS:** The same ten Holydays of the Vatican City and Italy.

**FAST:** Ash Wednesday; Good Friday; Dec. 7th; and Dec. 23rd.

**ABSTINENCE:** The above four days of fast; and the seven Fridays of Lent.

### INDIA

**HOLIDAYS:** Ascension Thursday, *movable*; Corpus Christi Thursday, *movable*; Assumption, Aug. 15th; and Christmas, Dec. 25th.

**FAST AND ABSTINENCE:** The seven Fridays of Lent; and Friday of Ember Week of Advent, or Dec. 23rd, as one may choose.

**ABSTINENCE:** Every Friday; the seven Wednesdays of Lent; and December 7th.

## 61. A Residential Bishop

### Who is A RESIDENTIAL BISHOP?

A residential bishop (*ordinary of the place—the diocesan bishop*) is a member of the hierarchy with full powers of orders. a true successor and continuator of the ordinary mission of the Apostles, who rules in the name of Christ an organized territory, called a *diocese* or *see*, assigned to him by the Pope.

1. A residential bishop, therefore, is in his territory, by divine right, the ordinary **TEACHER** of the Catholic faith, the legislator, judge of first instance, and *shepherd* of the faithful in union with and dependence on the Pope (*Canons 334-335*).

**Pope Pius XII**, on May 31, 1954, speaking to bishops, said: "Christ our Lord entrusted the truth which He had brought from heaven to the Apostles, and through them to their successors." "Besides the lawful successors of the Apostles, namely, the Roman Pontiff for the universal Church, and the bishops for the faithful entrusted to their care, there are no other teachers divinely constituted in the Church of Christ." Later (in the "*Magnificate Dominum*") the Pontiff said: "In the ordinary providence of God, the faithful normally learn the Church's teachings on matters of faith and morals, not directly from the Holy See, but rather through their own bishops and those delegated by the bishops."

2. A residential bishop is the **SHEPHERD** of his flock. He appoints and supervises parish priests to help him. He provides for the education and training of candidates for the priesthood, and the religious education of his flock, and he gives faculties to priests to preach and hear confessions. He sees that the temporal possessions of his diocese are properly administered and taken care of.

As the Pope is the successor of St. Peter, so the other bishops are the direct successors of the other Apostles. To them Our Lord spoke: "He who hears you, hears me."

3. The residential bishop in governing his diocese, is assisted by a number of "canons" or "diocesan consultants." In important matters he consults them. He may have a vicar general or an episcopal delegate to represent him. Together with the bishop these men are termed "*ordinaries*," that is, they have not only delegated, but ordinary jurisdiction in certain matters. In large dioceses there may be an auxiliary bishop.

4. One of the duties of a residential bishop is to protect the faith and morals of members of the Church, regarding books and other publications. He exercises this duty by requiring the examination of certain types of publications to find out if they contain anything contrary to faith and morals. This is done by an ecclesiastical censor delegated by the bishop. After the examination he may give the "*Nihil obstat*" ("*Nothing—contrary to faith and morals—stands in the way for its publication*"). Upon this recommendation, the bishop gives "*The Imprimatur*" ("*It may be published*"). If a residential bishop himself should publish a book, it is obvious that he does not require an *Imprimatur*.

**Archbishops** wear a *pallium*, a white strip of wool, on their shoulders, as a symbol of gentleness. They act as first judges of appeal from a decision of their suffragan bishops.

5. The bishop is appointed by the Pope and receives his jurisdiction from him. Once every five years, in person or if incapacitated, through a delegate, he gives a report to the Holy Father on the conditions of his diocese.

The Pope addresses a bishop *Brother*, because as bishops they have the same rank. Bishops wear a *mitre*, and carry a *crozier* as a sign of their office of a shepherd. They wear a *pectoral cross*. They have a *ring*, as a symbol of their union with their diocese. The faithful kiss it in token of obedience and respect.

### WHO ASSIST the bishop IN THE CARE OF SOULS?

The priests, especially parish priests, assist the bishop in the care of souls.

Parish priests receive their orders and jurisdiction from the bishop, and are bound to carry out his commands. In the parish the parish priest represents the bishop, and no one may, without the bishop's or his consent, exercise spiritual functions there such as administering the sacrament of matrimony, baptizing, preaching, burying, etc.

A vicar forane (called also urban or rural dean) is a parish priest having supervisory power in the name of the bishop over neighboring parishes. Parish priests of large parishes have priests helping them, called curates or assistants.

(See pages 350-353 for Dignity and Duties of Priests.)

# NATIONAL CATHOLIC WELFARE CONFERENCE

## GENERAL BODY OF BISHOPS

All Bishops, residential or titular, who serve or have served the Church in the United States, its territories or its possessions

### ADMINISTRATIVE BOARD

Administrative Board of NCWC consists of ten Archbishops and Bishops elected by secret ballot at the annual meeting of the Bishops, and all U. S. Cardinals (ex-officio)

EPISCOPAL  
TREASURER

EPISCOPAL  
CHAIRMAN

EPISCOPAL  
CHAIRMAN

EPISCOPAL  
CHAIRMAN

EPISCOPAL  
CHAIRMAN

EPISCOPAL  
CHAIRMAN  
BOARD

EPISCOPAL  
CHAIRMAN

EPISCOPAL  
CHAIRMAN

EPISCOPAL  
SECRETARY

### GENERAL SECRETARY—COORDINATING EXECUTIVE

#### EDUCATION



The elected members of the Administrative Board, ex-officio, constitute the Board of Trustees both of Catholic Relief Services—NCWC, and of the National Catholic Community Service and administer the Bishops' Welfare Emergency and Relief Committee.

#### PRESS



NCWC  
News Service

#### IMMIGRATION



#### LAY ORGANIZATIONS



National Council of Catholic Men  
National Council of Catholic Women  
National Council of Catholic Nurses

#### EXECUTIVE

- Business
- Finance
- Information
- UN Affairs
- Latin America
- Foreign Visitors Office

#### SOCIAL ACTION

- Bureau of Health and Hospitals
- Family Life Bureau
- National Catholic Social Action Congress

#### LEGAL



#### YOUTH

National Council of Catholic Youth Diocesan Section  
National Newman Club Federation  
National Federation of Catholic College Students

#### BISHOPS' WELFARE EMERGENCY AND RELIEF COMMITTEE



#### CATHOLIC RELIEF SERVICES—NCWC



The Governing Committee—Catholic Relief Services also functions as the Catholic Committee for Refugees

#### NATIONAL CATHOLIC COMMUNITY SERVICE



#### AMERICAN BOARD OF CATHOLIC MISSIONS

#### COMMITTEE ON THE PROPAGATION OF THE FAITH

SPECIAL COMMITTEE TO PROMOTE THE POPE'S PEACE PLAN

#### COMMITTEE ON NATIONAL OFFICE FOR RECENT LITERATURE

#### COMMITTEE FOR THE SPANISH SPEAKING

#### EPISCOPAL COMMITTEE FOR MIGRANT WORKERS

#### COMMITTEE ON THE CONFRATERNITY OF CHRISTIAN DOCTRINE

COMMITTEE TO COMPLETE THE SHRINE OF THE IMMACULATE CONCEPTION

#### COMMITTEE ON ACTION PICTURES, RADIO AND TELEVISION

#### COMMITTEE FOR MONTEZUMA SEMINARY

#### COMMITTEE ON VOCATIONS

PONTIFICAL COMMITTEE FOR THE NORTH AMERICAN COLLEGE AT ROME

EPISCOPAL COMMITTEE FOR THE AMERICAN COLLEGE AT LOWHAIN

#### LITURGICAL COMMISSION

The NCWC is the Executive Agency of the United States, organized with the approbation of the Holy See and is the only national organization of common interest on the national level.



## 62. The National Catholic Welfare Conference

### What is the National Catholic Welfare Conference?

The National Catholic Welfare Conference—NCWC—is a voluntary organization of the cardinals, archbishops and bishops of the United States, centered at Washington, D.C., with the purpose of unifying, coordinating, and organizing the Catholics of the country in carrying out the social mission of the Church for the reconstruction of the Christian society. It represents the Hierarchy in matters that are of common interest on the national level.

- a) The NCWC has the approval of the Holy See.
  - b) Every bishop of the Church in the United States and its territories and possessions whether residential or titular, has active and passive voice in the Conference.
  - c) The NCWC is not a "council" or a "legislative body" in the sense of the Canon Law of the Church.
  - d) The resolutions of the bishops at the meetings of the NCWC do not have the force of law. Every bishop may or may not make use of any service offered by the Conference through its Departments, Committees, general secretary, and staff officers at the National Headquarters, 1312 Massachusetts Ave., Washington 5, D.C.
  - e) The NCWC is incorporated under the laws of the District of Columbia.
1. The NCWC provides a remarkable leadership for the promotion of social justice, education, a Catholic press, and coordinated lay action. In a certain sense, the NCWC is the *nerve center* of the Church in America.

The NCWC particularly aims at the *participation of the laity* in the work of the Church, building up and strengthening the Kingdom of Christ; for surely the laity forms part of the Mystical Body of Christ.

2. The NCWC is national storehouse, clearing-house, and *powerhouse*; to fulfill its purpose it uses chiefly the press, the radio, television, conferences, and forums. The NCWC does not aim to create new organizations; its purpose is to help, strengthen, and unify those already existing.

The NCWC collects information and puts it out in printed form; it gives advice and field service connected with the work of the various divisions.

3. The NCWC is administered by a board composed of ten archbishops and bishops elected at the annual meeting of the Hierarchy of the United States to serve for the term of one year. No elected bishop shall be eligible to serve more than five consecutive terms, but he may be again eligible for

election after one year out of office. The U.S. cardinals are members of the Administrative Board by virtue of their dignity.

An annual report is made to the Holy See. No official action of the Conference as a whole can be taken without authorization from the Administrative Board. At the annual general meeting of the bishops, the administrative bishops give detailed reports, and obtain authorization for their work.

4. The Active Executive Secretary of the Executive Department is also the *General Secretary* of the NCWC. He not only directs the multiple activities of the different divisions in his department, but also supervises and coordinates the work of the other units of the Conference, sends the departmental reports and all information about the work of the headquarters staff to the episcopal administrative board members.

Through the General Secretary the departmental reports and all information about the work of the headquarters staff are regularly sent to the administrative board members.

5. The chart on the opposite page shows the organization of the NCWC:

(A) The *General Body of Bishops*

(B) The "*Administrative Board*" with its *ten bishops*: The *Chairman* of the "*Executive*" Department; the *Treasurer*; the *Secretary*; and the *seven Chairmen* of the Departments

(C) The *eight Departments*: "*Education*"; "*Press*" with its NCWC News Service; "*Immigration*"; "*Lay Organizations*"; National Council of Catholic Men, National Council of Catholic Women, National Council of Catholic Nurses; "*Executive*"; Business, Finance, Information, UN Affairs, Latin America, Foreign Visitors Office; "*Social Action*"; Bureau of Health and Hospitals, Family Life Bureau, National Catholic Action Congress; "*Legal*"; "*Youth*"; National Council of Catholic Youth—Diocesan Section, National Newman Club Federation, National Federation of Catholic College Students

(D) *Episcopal Committees*: American Board of Catholic Missions; C. on the Propagation of the Faith; Special C. to promote the Pope's Peace Plan; C. for the Spanish Speaking; Episcopal C. for Migrant Workers; C. on the Confraternity of Christian Doctrine; C. to complete the Shrine of the Immaculate Conception; C. on Motion Pictures, Radio and Television; C. on National Office for Decent Literature; C. for Montezuma Seminary; C. on Vocations; Pontifical C. for the North American College at Rome; Episcopal C. for the American College at Louvain; Liturgical Commission.

(E) *Three "Services"* under the Administrative Board: Bishops' Welfare Emergency and Relief Committee; Catholic Relief Services-NCWC; National Catholic Community Service.



"I am the good shepherd, and I know mine and mine know me, even as the Father knows me and I know the Father; and I lay down my life for my sheep. And other sheep I have that are not of this fold. Them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd" (John 10:14-16).

All those not baptized are sheep of Christ that have not yet heard His voice. They must also be brought into the Church. Protestants are sheep that have left the fold of Christ. They must return to the Church, if they would hear the voice of Christ, the Good Shepherd, Who lovingly calls them to His True Church.

## 63. The Laity

### Who are THE LAITY of the Church?

The laity of the Church are all its members who do *not* belong to the clerical or to the religious state.

1. All members of the Church, whether clerical, religious, or lay, are termed "the faithful." After Baptism we join the ranks.

The laity must remember that they are part of the Church. They must understand that when anyone speaks of the "Church" they are included, as we include the heart and mind of a man with his soul when we speak of him. *The Church is you and I.*

2. The clerical state includes all priests and aspirants to the priesthood who have received tonsure. Students of seminaries are aspirants to the priesthood.

"TONSURE" is the rite by which a layman is initiated into the clerical state. The bishop, or any delegated prelate, cuts the candidate's hair in some prescribed form, and invests him with a surplice.

3. The religious state includes men and women who embrace a community life, and make the vows of poverty, chastity, obedience. Aspirants, postulants, and novices are preparing to embrace the religious state.

**Do CATHOLIC SINNERS continue to BELONG TO THE CHURCH? —Yes.**

1. Unless one cuts himself off by heresy, apostasy, or excommunication, a Catholic sinner continues to be a member of the Church. Those in mortal sin remain united by faith and hope, but not by charity.

Indeed *the Church is the Church of Saints; but the greatest part of its activities has to be for sinners.* Perhaps we may say, without fear of contradiction, that most of the members of the Church are sinners. We all fall away from the ideal, at some time or other; then the Church calls, to bring us back.

2. Until we attain heavenly bliss, there will always be the *darkness of sin*, the pain of evil. Christ Himself spoke of bad fish with the good, of cockle among the wheat.

3. *God gave Catholics the grace of their holy religion.* But *He also gave them their free will.* And they are *free to choose:* whether to act in full accordance with His commands and counsels, or whether to practice only a part, or whether to violate those commands.

*There is a wide gap* between belief and practice; it is that gap that divides Catholics into *practical* and *nominal Catholics.*

### MUST THE FAITHFUL THINK and ACT ALIKE?—No.

1. *The faithful must believe* in all the doctrines entrusted by Christ to His Church, *and act* in accordance with those doctrines; but these pertain to *the field of faith and morals*, not to other matters. Therefore there is no question about "thinking and acting alike," among the nearly 550,000,000 Catholics in the world.

Each Catholic is an individual. He must believe that Jesus Christ is God; but with one of his Catholic friends he may differ concerning the best political party to join, except Marxist parties. He must not deny his Church, but he may argue with the parish priest about who should be one's favorite Saints.

2. *The Church is for no particular class*, whether millionaires, or laborers, scientists or children; the Church is classless, and for *all classes*, for all men. These cannot all act and think in one uniform pattern.

The different classes among Catholics arise from causes apart from the Church, such as racial, cultural, and social causes. But *anywhere and everywhere one can be a good Catholic.*

3. *Good Catholics believe alike in this:* that they are members of a divinely-established Church, the well-being of which it is their duty to further, *by striving to attain the perfection indicated by Christ.*

The Church presents us with the *ideal*, and provides the means to reach that ideal, inviting and urging us, feeding and shepherding the flock. But the Church does not *guarantee* salvation for all the faithful; because among its doctrines the freedom of the will is as fundamental as the divine authority of the Church.

### HOW can THE LAITY HELP the Church IN the CARE OF SOULS?

The laity can help the Church in the care of souls *by leading lives that will reflect credit on the Church*, and by cooperating with their bishops and priests, especially through *Catholic Action.*

"Even so let your light shine before men, in order that they may see your good works and give glory to your Father in heaven" (Matthew 5:16).

1. *A good Catholic makes serious efforts* to save his soul. He keeps the commandments of God and the Church. He receives the sacraments. He strives for Christian perfection according to his state of life.

Therefore, *he must know his religion.* He must not be ignorant of Christian doctrine, for by it he learns how to save his soul. By it he learns what to believe, and what to do.

2. *A good Catholic obeys his ecclesiastical superiors* in spiritual matters, and gives them due respect. He sees in his lawful superiors Christ's representatives on earth.

He is loyal to the Church in word and deed. He does not make derogatory remarks about it. Even if his priests may have faults, he tries his best not to bring them and the Church into contempt. If the faults are public and grievous, he may bring the matter to the attention of lawful authority, but always with great prudence.

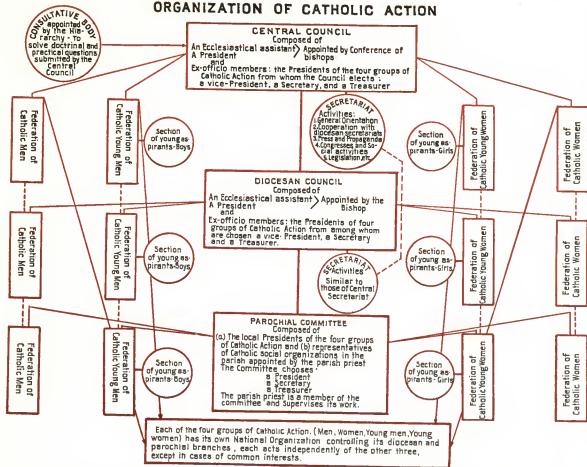
3. According to his means, *he contributes towards the support of the Church.*

The Church needs support as much as the civil government. *It cannot subsist on air.* Religion makes no progress where Catholics are so indifferent as to begrudge their material support.

4. *A good Catholic* has before him a *wide scope of activity* if he wishes to *participate in the work of the Church;* there are no barriers between man and God.

Should a Catholic be moved by a spirit of reform, he need not cut himself off from the Church by seeking to institute such reforms. He busies himself within the Fold of the Church, taking active steps to attain the reform he desires. For always there is *need of reform* in practices and current conditions, though *never* in fundamental doctrine.

## ORGANIZATION OF CATHOLIC ACTION



The diagram above outlines a complete plan of Catholic Action organization in accordance with the directions of Pope Pius XI. The Holy Father did not intend organization to be accomplished in exactly this manner; his instructions were only directive.

In general, Catholic Action in our country is

thus organized; in every parish the pastor is the center and director of all Catholic activities. However, it is evident that the hierarchy, by means of the National Catholic Welfare Conference, aims to coordinate the activities of the different religious organizations, into a united Catholic Action.

## 64. Catholic Action

**What is CATHOLIC ACTION?**

Catholic Action is *the active participation of the laity* in the apostolate of the Church *under the guidance of the hierarchy*.

The National Catholic Welfare Conference (See page 132) does not change one fundamental fact: that in each diocese all organizations and activities are dependent on and responsible to the bishop.

1. Catholic Action is the service and apostolate of the laity, approved by the

episcopate. There is no Catholic Action without episcopal approval.

In two manners the laity participates in the apostolate of the hierarchy: (a) Catholic Action in the strict sense: the laity participates by a special episcopal mandate; (b) Catholic Action in the broad sense: all lay activity for the good of the Church that has the approval of the hierarchy.

2. Catholic Action is religion in action, the result of a living faith. It implies, therefore, *personal sanctification*, although not directly aimed at it. From this personal sanctification arise works for the salvation

of our neighbor, works that make lay apostles of members of Catholic Action.

The love of God that fills the heart of a faithful Catholic will impel him to join in the work of converting the world to Christ; it will urge him to contribute his help in all the ways he can in the lay state. "So let your light shine before men, that they may see your good works, and glorify your Father Who is in heaven."

3. *Catholic Action* therefore *makes* of the layman a *soldier of Christ*, a co-missionary of the priesthood. At present the activities are channeled through the National Council of Men, the National Council of Women, and the National Catholic Youth Council. These Councils are really *federations*, made up of existing lay religious organizations affiliated to make one whole.

In the old days when Christianity was new in a pagan world, the laity labored with the Apostles in making Christ known and loved. Today the need for the laity's help is as urgent as at the beginning. There are not enough priests; and even if there were, many places, such as mines, offices, and factories would not be easy for a priest to enter in, to win souls to Christ.

### In what ways can THE LAITY PARTICIPATE ACTIVELY in the apostolate of the Church?

When they *arouse the interest of non-Catholics* in the Catholic faith; *promote* high standards in the *press, motion pictures, radio and television*; participate in the *work of the Confraternity of Christian Doctrine*; take part in the *activities of Catholic societies and organizations*; represent, under proper direction, the *Church's position in speaking and writing*; and go as *lay missionaries* to foreign lands.

1. *Catholic Action* is concerned with the *home*, because the *home makes or unmakes the individual and nation*. Catholic Action is exercised there when the members do all they can to keep the family united and happy, one in the service of God.

Efforts should be made to make the home a joyful place to stay in, so that the members may find their home the most interesting place to go to. Every home should be consecrated to the Sacred Heart of Jesus. Only good books and newspapers must be admitted into the Catholic home.

2. *Catholic Action* is concerned with the *school*, which influences the minds and hearts of the young so deeply. Many modern parents think they have done their duty when they send their children to school; and

*so the school must be particularly active in Catholic Action* to form those within its walls.

Even during school days, then, the pupils should promote Catholic Action in their homes, with their companions, in their school activities, etc.

3. *Catholic Action* is concerned with the *social life* of the nation; it is social action, for it strives towards the greatest good of society. It achieves Christian order for society, by developing integrity of morals, purity of domestic life, practice of charity.

In a word, *Catholic Action leads to the peace and prosperity of society* as a means towards the attainment of its final purpose of establishing the kingdom of Christ. How great can be the effect in social life of the good example of Catholic young men and young women living according to the principles of their religion! They can prove the truth that it is *not* necessary to sin in order to have fun. They can give effective example in their dress, speech, and general behaviour. How great the evil, then, of their example when Catholic young men and young women show themselves immodest, hard-hearted, and cheap in their behavior.

In business, the proprietor must be just to all under him, pay a living wage, and be absolutely honest in his dealings with customers and others.

4. *Catholic Action* is concerned with the *civil life*; however, it is *above and beyond* partisan politics. It does not engage in political squabbles, except when Marxist or other totalitarian political parties directly attack the Church and its existence, as in Italy in 1948. Further, Pope Pious XII and Pope John XXIII have proscribed Catholic membership either in Communist or Socialist political parties.

*Catholic Action is for a supernatural end*, but it *cannot be divorced from civil society*, since it is concerned with souls who are members of the civil society. *It permits what the Church permits*; each member may belong to whatever lawful political party he may choose, provided he acts according to Christian principles. The voter must vote only for honest, patriotic and capable officials, who support the moral order.

5. There is *variety* in the works of *Catholic Action*, and in the means it uses to effect its ends. This variety is according to necessities of time and place.

One place may demand the teaching of catechism; another, the support of the parochial school; another, the defense of the Church's rights against unjust and unlawful impositions of civil officials; another, vigilance over the press, the moving pictures, and television; another, the education of the working classes. In many places, all or most of these necessities, with others, ought to be met. This is why *an organization of well-trained laity is imperative*.



Once the Pharisees asked Our Lord: "Is it lawful to give tribute to Caesar or not?" Our Lord asked for a coin and then inquired, "Whose image and inscription does it bear?" They answered, "Caesar's." And Our Lord said: "Render, therefore, to

Caesar the things that are Caesar's, and to God the things that are God's."

Thus we are taught to give both the State and the Church what is due to each, in accordance with the end that each pursues.

## 65. Church and State

### What are the SPHERES of the Church and of the State?

The spheres of the Church and of the State are defined and dictated by each one's respective purpose.

Both the Church and the State derive their just powers from God. All rights and duties on earth come to us ultimately from God through the Divine Law, either natural or positive. As Leo XIII said, "The Almighty has appointed the charge of the human race between two powers, the ecclesiastical and the civil, the one being set over divine, the other over human things."

1. **The Church is a complete and perfect spiritual society** whose purpose is to sanctify men and lead them to eternal happiness with God in heaven. **In spiritual matters, therefore, it has absolute and exclusive powers.**

**The sphere of the Church** is the supernatural and eternal; it includes everything relating to spiritual and moral affairs, matters affecting man's eternal salvation: for example, the worship of God,

preaching of the Gospel, decision of what is morally right and morally wrong, government of its members, safeguarding of such rights as will endanger their eternal welfare, education of the clergy and religious education of its members.

2. **The State** is also a society, but its purpose is limited to the promotion of man's temporal welfare. In purely temporal and political matters, the State is supreme. The Church does not prefer one form of civil government to another, provided it does not conflict with Catholic teaching.

**The sphere of the State** includes such purely temporal matters as a choice of a form of government, the development of agriculture, industries and trade, collection of taxes, safeguarding of certain civil and political rights (such as the right of suffrage, of bearing arms, etc.), the enforcement of law and order, etc.

3. Both Church and State were established for the good of men. **Separation**, if advisable, should never mean the antagonism of the State against the Church.

Man and the State, even in the realm of politics and temporal matters, are under God's law, both revealed and natural, the Law that is above all mankind, of whatever race. *Man has no right to make his own laws without regard for the law of God. "It is the Church, not the State, that is to be man's guide to heaven."* (Leo XIII). The State is even bound to protect the Church in the exercise of its functions; this is because the State must protect the rights of its citizens, and of these rights the religious ones are of utmost importance.

4. Although primarily concerned with spiritual matters, *the Church* evidently is *entitled to certain temporal aids*, in order to be able to pursue its mission effectively.

5. *The State*, as representing the collective will of the people, *cannot be made god*, as is done in communism and fascism.

**What is the CONTRIBUTION of the Catholic Church to American democracy?**

*In general* we may say that *the fundamentals* of American democracy were derived from *traditional thought and philosophy*. *The American concept of God-given* inalienable rights and limited government is based in the *Judeo-Christian tradition*, and is most congenial to *Catholicism* and the *natural law*.

1. The *philosophical principles* of the *Declaration of Independence* show such a remarkable similarity to traditional Catholic philosophy as to have been derived from it. Most particularly have *these principles* been inherited from two outstanding Catholic theologians, *St. Thomas Aquinas* (1225-1274) and *St. Robert Bellarmine* (1542-1621). These principles are *inflexible against Communism* as well as *Plutocracy, State Socialism* as well as extreme *Individualism*.

*Some principles* so derived are: the equality of man in nature and essence, the function of government to care for the common good, the consent of the governed as a requirement for power of rulers, the right of people to change governments through free elections with secret ballot.

2. *Not only* did our democracy get *rooted* in Catholic principles; today Catholic thought *continues to nourish that democracy*.

For this reason the Church insists on the *sanctity of marriage, of the family*; the Church instructs her children in *loyalty to the State*.

3. In the founding of our Republic, *Catholic aid* also came into the realm of *deeds*. Many Catholics took part in the war for independence not only by actual fighting, but by contributing money, services, and other resources. And we must not for-

get that France, a Catholic nation, sent four fleets, besides money and soldiers. Poland and Spain, Catholic countries, also gave aid.

Well did our First President say to Catholics: "I presume that your fellow citizens . . . will not forget the patriotic part you took in the accomplishment of our Revolution and the establishment of our government."

**What should be the attitude of the Catholic citizen toward the State?**

The Catholic citizen is bound in conscience to obey the State, provided faith and morals are not endangered thereby.

1. *The State is not the master*, but the servant, of the citizens. The inherent *rights of individuals*, and particularly of parents, cannot be usurped by the State.

For instance, *parents*, not the State, *have the natural right to educate their children*. Taxes which they pay to the state for public education and education welfare benefits (*G.I. Bill of Rights, National Defense Education Act, federal loans for dormitories, etc.*) should be used in such a way as *not to discriminate against parents choosing* to send their children to private or parochial schools.

2. After the Revolution, for a considerable period, *Catholic schools* together with schools of other denominations *received government support*. Then gradually, laws were passed forbidding such support.

However, Catholic hospitals may receive construction grants under the terms of the Hill-Burton Law. Children of our schools benefit under the National School Lunch Act of 1946, and may now be provided with bus transportation. Our colleges may secure loans for dormitories at favorable interest rates under legislation adopted by the Housing and Home Finance Agency. The GI Bill of Rights, authorizing the extension of educational facilities to veterans does not discriminate with respect to schools. *We Catholics do not want any special privileges* or advantages which are not available to every other citizen. But *we do want full equality for ourselves as for everybody else* that the Constitution guarantees, and *we want for our children any and every privilege enjoyed by other American boys and girls*.

3. *Political democracy* should not be construed as meaning that the majority is necessarily always right, or that truth lies with the majority. In the United States Constitution, the *Supreme Court*, which is not elective, *may declare unconstitutional the will of the majority*. The idea here is that *God-given inalienable rights* can be set aside *neither* by a *dictator, an oligarchy, or a majority*.

(Particular topics related to this are discussed on pages 220 to 233.)

## EMINENT CATHOLICS

*The pages of history are filled with the names of Catholics outstanding in literature, science, art, progress, and learning of every description. The*

*following is only a partial list of those who were known alike for their devotion to the Catholic Faith and their contributions to art and science.*

**Astronomy:** Campani Cassini, Clavius, Copernicus, DeVico, Galileo, Guglielmini, La Place, Piazzi, Secchi.

**Biology:** Bernard, Carnoy, Fabre, Latreille, O'Dwyer, Schwann, Windle.

**Botany:** Cesalpino, Endlicher, Mendel, Charles and Louis Tulasne.

**Chemistry:** Agricola, Becquerel, Chevreul, Dumas, Haüy, Lavoisier, Pasteur, Schwarz, Valentine, Van Helmont.

**Electricity:** Ampère, Castelli, Coulomb, Foucault, Galvani, Gordon, Gramme, Nollet, Marconi, Volta.

**Geology:** Barrandi, Haüy, Lapparent, Pouget, Waagen, Woods.

**Mathematics:** Binet, Boscovich, Cauchy, Dupin, Ferrari, Monge, Respighi, Sestini, Viete.

**Mechanics:** Bourdon, Castelli, Charpentier, Jouffroy, Mariotte, Pascal, Schols.

**Music:** Bellini, Elgar, Gounod, Haydn, Mascagni, Mozart, Palestrina, Perosi, Verdi.

**Medicine:** Avempace, Colombo, De Chauillac, Fabricius, Laennec, Lancini, Morgagni, Muller, Murphy, Paracelsus, Pasteur, Santorini, Schwann, Van Buren, Vesalius.

**Navigation and Exploration:** Balboa, Cabot, Columbus, Da Gama, De Soto, Cortes, Hennepin, La Salle, Magellan, Marco Polo, Marquette, Orellana, Ponce de Leon, Santa Cruz, Vespucci.

**Painting and Sculpture:** Fra Angelico, Bernini, Canova, Correggio, Durer, Giotto, Leonardo da Vinci, Michelangelo, Murillo, Raphael, Rubens, Andrea del Sarto, Titian, Velasquez.

**Physics:** Babinet, Bacon, Biot, Despretz, Dulong, Fresnel, Fizeau, Grimaldi, Malus, Plateau, Regnault, Zamboni.

**Printing:** Gutenberg, Manutius.

**Warfare:** Barry, Castellanos, Foch, Longstreet, Pétain, Sobieski, J. Lawton, Collins.

## 66. Services of the Church to the State

**Of what benefit is the Church to the State?**

*The Church contributes to the integrity of the State, for it upholds the government, directs its members to obey just laws, prevents crimes, incites to the practice of civic virtues, encourages to noble endeavour, and unites different nations in one brotherhood.*

1. *There is no better citizen than a good Catholic.* He obeys the State because his religion teaches him that all lawful authority comes from God.

Who can be a more law-abiding citizen than one who looks upon civil officials as *superiors* that God Himself bids him obey? Plutarch says that religion is a better protection for a city than its walls.

2. *The Church teaches its children to make sacrifices for the common good.* Thus it trains unselfish, thrifty, and industrious members of the State. A man with no religion seldom makes a good citizen. He is liable to try always to get as much as he can even at the expense of others. A man without religion generally ends without any morality whatever.

*The prisons are in general peopled, not by practising members of the Church, but by people who neglected religion.*

3. *The Church* not only *prevents* crimes, but *incites* to works of charity.

It teaches the merit of works of mercy. From its teachings bud forth orphanages, schools, hospitals, social service, etc.

4. *The greatest statesmen* and patriots have *recognized* the *necessity of religion* in the State. Without religion among its citizens, the State would soon collapse. The Catholic Church teaches the best religion, the one taught by God Himself.

*Washington* said: "Of all the dispositions and habits which lead to political prosperity, *religion and morality are indispensable supports*. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens." *Napoleon himself confessed* that no nation could endure without religion.



5. By a common profession of faith, a common membership in the same body, and *by the commandment of charity, the Church binds different nations in one brotherhood*, the brotherhood of men, children of one God. Such a feeling of brotherhood would help greatly towards eliminating sectional and racial prejudices and strife.

Is it not a historical fact that national quarrels and wars have increased since the division of Christendom into sects? Today the term "brotherhood of men" seems to be a mere figure of speech in which most people have no faith.

**What has the Church actually accomplished for the State during the over nineteen hundred years of its existence?**

The history of all civilized nations gives ample testimony to the valuable services of the Church to civil government during a period of over nineteen hundred years.

1. *The greatest accomplishment of the Church was the Christianization of Europe.* From thence we have derived whatever we today call "*civilization.*" If we compare the truly Christian civilization with pagan life and culture, we can see the greatness of the service the Church has rendered the State.

Ignorance and immorality are usually partners; for this reason the Church eagerly promotes culture. The Church looks upon the world as coming from the hand of God; therefore *the Church is interested in science.*

2. *The Church* has always striven to *provide schools for the education* of the young; it *founded great universities.*

From the very beginning, the missions, parishes, monasteries, and cathedrals had schools. No less than 80 universities were built in the days when the Pope was supreme in Christendom; of these many still exist, though under different control. The encouragement given by the Popes advanced education, medicine, surgery, literature, chemistry, mathematics, and other sciences. Numerous religious orders and congregations have from earliest times devoted themselves to education. *The Church, through its school system, also makes an important contribution to the education of many citizens in the state.*

3. *The Church preserved the great works* of ancient heathen philosophers and historians, saving them from destruction for future ages.

In the Middle Ages, before the invention of printing, monks patiently and carefully copied and tran-

scribed the ancient works. Their zeal for learning built up great libraries and museums. The most profound and prolific authors were Catholic.

4. So great a *patron of art* and architecture *is the Church* that a saying became current: "*There is no art outside the Catholic Church.*" Practically all the world's classic painters have been members of the Church, and were supported in their work by the Popes. We need only mention Raphael, da Vinci, and Michelangelo.

To this day thousands of tourists every year gaze in wonder at the great cathedrals of the Middle Ages, which stand unsurpassed. The Popes encouraged musicians like Palestrina. Plain chant, or Gregorian music, comes to us from St. Ambrose and St. Gregory the Great. The noblest musical works are products of the genius of sons of the Church, of whom we need mention only Gounod, Haydn, Mozart, Verdi.

5. *Priests and monks*, not to mention lay members of the Church, *have contributed* some of the *greatest discoveries* to human knowledge.

In physical science, the deacon Gioja contributed to the development of the compass; the Jesuit Kircher experimented with the first burning glass; the canon Copernicus taught his famous system; the Hieronymite Cavalieri worked out the components of white light; the Jesuit Secchi made fruitful studies concerning sunspots; the Franciscan Berthold Schwarz discovered gunpowder. Other scientific works by priests and monks: the Dominican Spina "is attributed by some with the invention of convex spectacles;" the Benedictine Ponce de Leon invented a method of teaching deaf-mutes; the Dominican Francis of Vitoria is acknowledged the founder of international law; the Franciscan Fortunatus of Brescia made pioneer studies in the field of morphology; the Premonstratensian Divisch erected the first lightning rod at Prenditz, Moravia, in 1754. Pope Gregory XIII reformed the calendar.

6. *The Church helped establish* free and *stable governments*; it civilized the barbarians. Through the Benedictines, Cistercians, and Trappists, it reclaimed whole tracts of waste lands. *The Church cared for the poor, the sick, the orphaned, the old and helpless.* It opened hospitals, ransomed captives, and freed slaves. Pope Innocent III is known as "Father of Hospitals."

Who but the *Church insisted* on the *dignity* of the soul of even *the poorest slave* in an age when class distinctions were rampant? Who but *the Church rescued woman from degradation*, and formed that beautiful institution, the Christian family? The Church *stood* for the *liberties of the people* against the encroachments of tyrants. It has ever *stood* for the *poor* against the oppressions of the rich. It has stood for the maintenance of *authority* against the violence of rebellious subjects. The whole history of *Christian civilization* has the mark of the Church.

# Popes of the Catholic Church



## End of reign

|                            |     |
|----------------------------|-----|
| St. Peter                  | 67  |
| St. Linus, m. (martyr)     | 76  |
| St. Anacletus (Cletus), m. | 88  |
| St. Clement I, m.          | 97  |
| St. Evaristus, m.          | 105 |
| St. Alexander I, m.        | 115 |
| St. Sixtus I, m.           | 125 |
| St. Telesphorus, m.        | 136 |
| St. Hyginus, m.            | 140 |
| St. Pius I, m.             | 155 |
| St. Anicetus, m.           | 166 |
| St. Soterus, m.            | 175 |
| St. Eleutherius, m.        | 189 |
| St. Victor I, m.           | 199 |
| St. Zephyrinus, m.         | 217 |
| St. Callistus I, m.        | 222 |
| St. Urban I, m.            | 230 |
| St. Pontian, m.            | 235 |
| St. Anterus, m.            | 236 |
| St. Fabian, m.             | 250 |
| St. Cornelius, m.          | 253 |
| St. Lucius I, m.           | 254 |
| St. Stephen I, m.          | 257 |
| St. Sixtus II, m.          | 258 |
| St. Dionysius              | 268 |
| St. Felix I, m.            | 274 |
| St. Eutychian, m.          | 283 |
| St. Caius, m.              | 296 |
| St. Marcellinus, m.        | 304 |
| St. Marcellin I, m.        | 309 |
| St. Eusebius, m.           | 309 |
| St. Melchisedech, m.       | 314 |
| St. Sylvester I            | 335 |
| St. Mark                   | 336 |
| St. Julius I               | 352 |
| Liberius                   | 365 |
| St. Damasus I              | 384 |
| St. Siricius               | 399 |
| St. Anastasius I           | 401 |
| St. Innocent I             | 417 |
| St. Zosimus                | 418 |
| St. Boniface I             | 422 |
| St. Celestine I            | 432 |
| St. Sixtus III             | 440 |
| St. Leo I (the Great)      | 461 |
| St. Hilary                 | 468 |
| St. Simplicius             | 483 |
| St. Felix III (II)         | 492 |
| St. Gelasius I             | 496 |
| Anastasius II              | 498 |
| St. Symmachus              | 514 |
| St. Hormisdas              | 523 |
| St. John I, m.             | 526 |
| St. Felix IV (III)         | 530 |
| Boniface II                | 532 |
| John II                    | 535 |
| St. Agapitus I             | 536 |
| St. Silverius, m.          | 537 |
| Vigilius                   | 555 |
| Pelagius I                 | 561 |
| John III                   | 574 |
| Benedict I                 | 579 |
| Pelagius II                | 590 |
| St. Gregory I (the Great)  | 604 |
| Sabinianus                 | 606 |

m. - martyr

## End of reign

|                    |     |
|--------------------|-----|
| Boniface III       | 607 |
| St. Deusdedit      | 615 |
| (Adeodatus I)      | 618 |
| Boniface V         | 625 |
| Honorius I         | 638 |
| Severinus          | 640 |
| John IV            | 642 |
| Theodore I         | 649 |
| St. Martin I, m.   | 655 |
| St. Eugene I       | 657 |
| St. Vitalian       | 672 |
| Adeodatus II       | 676 |
| Donus I            | 678 |
| St. Agatho         | 681 |
| St. Leo II         | 683 |
| St. Benedict II    | 685 |
| John V             | 686 |
| Conon              | 687 |
| St. Sergius I      | 701 |
| John VI            | 705 |
| John VII           | 707 |
| Sisinnius          | 708 |
| Constantine        | 715 |
| St. Gregory II     | 731 |
| St. Gregory III    | 741 |
| St. Zachary        | 752 |
| Stephen II (III)   | 757 |
| St. Paul I         | 767 |
| Stephen III (IV)   | 772 |
| Adrian I           | 796 |
| St. Leo III        | 816 |
| Stephen IV (V)     | 817 |
| St. Paschal I      | 824 |
| Eugene II          | 827 |
| Valentine          | 827 |
| Gregory IV         | 844 |
| Sergius II         | 847 |
| St. Leo IV         | 855 |
| Benedict III       | 858 |
| St. Nicholas I     | 867 |
| Adrian II          | 872 |
| John VIII          | 882 |
| Marinus I          | 884 |
| St. Adrian III     | 885 |
| Stephen V (VI)     | 891 |
| Formosus           | 896 |
| Boniface VI        | 896 |
| Stephen VI (VII)   | 897 |
| Romanus            | 897 |
| Theodore II        | 897 |
| John IX            | 900 |
| Benedict IV        | 903 |
| Leo V              | 903 |
| Sergius III        | 911 |
| Anastasius III     | 913 |
| Landus             | 914 |
| John X             | 928 |
| Leo VI             | 928 |
| Stephen VII (VIII) | 931 |
| John XI            | 935 |
| Leo VII            | 939 |
| Stephen VIII (IX)  | 942 |
| Marinus II         | 946 |
| Agapitus II        | 955 |
| John XII           | 964 |
| Leo VIII           | 965 |

## End of reign

|                         |      |
|-------------------------|------|
| Benedict V              | 966  |
| John XIII               | 972  |
| Benedict VI             | 974  |
| Benedict VII            | 983  |
| John XIV                | 984  |
| John XV                 | 996  |
| Gregory V               | 999  |
| Sylvester II            | 1003 |
| John XVII               | 1003 |
| John XVIII              | 1009 |
| Sergius IV              | 1012 |
| Benedict VIII           | 1024 |
| John XIX                | 1032 |
| Benedict IX (1st reign) | 1044 |
| Sylvester III           | 1045 |
| Benedict IX (2nd reign) | 1045 |
| Gregory VI              | 1046 |
| Clement II              | 1047 |
| Benedict IX (3rd reign) | 1048 |
| Damasus II              | 1048 |
| St. Leo IX              | 1054 |
| Victor II               | 1057 |
| Stephen IX              | 1058 |
| Nicholas II             | 1061 |
| Alexander II            | 1073 |
| St. Gregory VII         | 1085 |
| Bl. Victor III          | 1087 |
| Bl. Urban II            | 1099 |
| Paschal II              | 1118 |
| Gelasius II             | 1119 |
| Callistus II            | 1124 |
| Honorius II             | 1130 |
| Innocent II             | 1143 |
| Celestine II            | 1144 |
| Lucius II               | 1145 |
| Bl. Eugene III          | 1153 |
| Anastasius IV           | 1154 |
| Adrian IV               | 1159 |
| Alexander III           | 1181 |
| Lucius III              | 1185 |
| Urban III               | 1187 |
| Gregory VIII            | 1187 |
| Clement III             | 1191 |
| Celestine III           | 1198 |
| Innocent III            | 1216 |
| Honorius III            | 1227 |
| Gregory IX              | 1241 |
| Celestine IV            | 1241 |
| Innocent IV             | 1254 |
| Alexander IV            | 1261 |
| Urban IV                | 1264 |
| Clement IV              | 1268 |
| Bl. Gregory X           | 1276 |
| Bl. Innocent V          | 1276 |
| Adrian V                | 1276 |
| John XXI                | 1277 |
| Nicholas III            | 1280 |
| Martin IV               | 1285 |
| Honorius IV             | 1287 |
| Nicholas IV             | 1292 |
| St. Celestine V         | 1294 |
| Boniface VIII           | 1303 |
| Bl. Benedict XI         | 1304 |
| Clement V               | 1314 |

## End of reign

|                 |      |
|-----------------|------|
| Clement V       | 1314 |
| John XXII       | 1334 |
| Benedict XII    | 1342 |
| Clement VI      | 1352 |
| Innocent VI     | 1362 |
| Bl. Urban V     | 1370 |
| Gregory XI      | 1378 |
| Urban VI        | 1389 |
| Boniface IX     | 1404 |
| Innocent VII    | 1406 |
| Gregory XII     | 1415 |
| Martin V        | 1431 |
| Eugene IV       | 1447 |
| Nicholas V      | 1455 |
| Callistus III   | 1458 |
| Pius II         | 1464 |
| Paul II         | 1471 |
| Sixtus IV       | 1484 |
| Innocent VIII   | 1492 |
| Alexander VI    | 1503 |
| Pius III        | 1503 |
| Julius II       | 1513 |
| Leo X           | 1521 |
| Adrian VI       | 1523 |
| Clement VII     | 1534 |
| Paul III        | 1549 |
| Julius III      | 1555 |
| Marcellus II    | 1555 |
| Paul IV         | 1559 |
| Pius IV         | 1565 |
| St. Pius V      | 1572 |
| Gregory XIII    | 1585 |
| Sixtus V        | 1590 |
| Urban VII       | 1590 |
| Gregory XIV     | 1591 |
| Innocent IX     | 1591 |
| Clement VIII    | 1605 |
| Leo XI          | 1605 |
| Paul V          | 1621 |
| Gregory XV      | 1623 |
| Urban VIII      | 1644 |
| Innocent X      | 1655 |
| Alexander VII   | 1667 |
| Clement IX      | 1669 |
| Clement X       | 1676 |
| Bl. Innocent XI | 1689 |
| Alexander VIII  | 1691 |
| Innocent XII    | 1700 |
| Clement XI      | 1721 |
| Innocent XIII   | 1724 |
| Benedict XIII   | 1730 |
| Clement XII     | 1740 |
| Benedict XIV    | 1758 |
| Clement XIII    | 1769 |
| Clement XIV     | 1774 |
| Pius VI         | 1799 |
| Pius VII        | 1823 |
| Leo XII         | 1829 |
| Pius VIII       | 1830 |
| Gregory XVI     | 1846 |
| Pius IX         | 1878 |
| Leo XIII        | 1903 |
| St. Pius X      | 1914 |
| Benedict XV     | 1922 |
| Pius XI         | 1939 |
| Pius XII        | 1958 |
| John XXIII      | 1963 |
| Paul VI         |      |

### What are THE CHIEF ATTRIBUTES of the Catholic Church?

The chief attributes of the Catholic Church are *authority, infallibility, and indefectibility*. These *attributes* are qualities or characteristics perfecting the nature of the Church.

### What is meant by THE AUTHORITY of the Catholic Church?

By the authority of the Catholic Church is meant that *the Pope and the bishops*, as the lawful successors of the Apostles, *have power* from Christ Himself *to teach, to sanctify, and to govern* the faithful in spiritual matters.

*Authority is the power one person has over another*, such that he can exact obedience justly. Thus rulers have authority over subjects; parents over their children; teachers, over pupils.

1. *Christ appointed the Church to teach* whatever He taught: "Go, therefore, and make disciples of all nations, . . . *teaching* them to observe all that I have commanded you" (Matt. 28:19-20). Christ taught, as in the Sermon on the Mount.

2. *Christ appointed the Church to sanctify* the faithful, by administering the means of grace to its members.

*Christ dispensed the means of grace*, as when He forgave Mary Magdalen, gave His flesh and blood at the Last Supper, and blessed little children.

3. *Christ appointed the Church to govern* with authority and jurisdiction.

*Christ was the pastor or ruler of men*. He gave commandments, sent the disciples on missions, instructed them, reproved the Pharisees.

### Did CHRIST GIVE the Church FULL AUTHORITY?

Christ gave the Church full authority and power, saying, "*As the Father has sent me, I also send you*" (John 20:21).

*Christ, upon leaving the earth, gave to His Church full power and authority to carry on His work*. "He who hears you, hears me; and he who rejects you, rejects me" (Luke 10:16). *Christ Himself, however, remains invisibly present and active through His Spirit*.

1. *The authority of the Church is not restricted* to matters of doctrine and belief, but to whatever is necessary for the good of the Church and its members.

Thus the Church lays down laws concerning fast and abstinence, Sundays and holydays of obligation, worship, and administration of the sacraments.

2. *The members of the Church must observe* whatever laws and regulations it makes. Authority in some form is necessary for every organization; without it members could not be directed to their common purpose.

3. *Every society lays down rules for its members*. Those who do not wish to keep them are excluded from it. *Without authority the Church could not fulfill its divine purpose*.

The denominations that broke from the unity of the Church denied its authority. Having no head to obey, they split and resplit into hundreds of denominations.

### HOW does THE CHURCH EXERCISE HER AUTHORITY to teach, to sanctify, and to govern the faithful?

The Church exercises her authority *to teach, to sanctify, and to govern the faithful* by various means, among them being:

1. *TEACHING* by *the Decrees of the Ecumenical Councils* and of the various Congregations of the Roman Curia, and of the respective bishops in their dioceses. Priests teach and preach by mandate of the bishop.

Today *the Church teaches by preaching, by deciding controversies, and by condemning wrong teaching*.

*Parish churches* have sermons in the Masses of Sundays and holydays of obligation. *Every Catholic school* prescribes the study of religion in every class. Every parish holds catechetical classes.

2. *SANCTIFYING* by the Holy Sacrifice of the Mass, by the sacraments, by blessings, and by special devotions held in the churches.

The Holy Sacrifice of the Mass, instituted by Our Lord Himself, is the great act of worship of the Church, the source of grace to sanctify the faithful. The sacraments are means of grace by which we obtain help to become more holy children of God.

3. *GOVERNING* by the Commandments of the Church, Canon Law and other regulations issued from time to time as need arises, and from the general control by bishops in the dioceses.

In her capacity *as ruler, the Church* makes regulations forbidding what is dangerous or sinful, as when she warns us against the reading of dangerous books and magazines.



The Church cannot teach error, because it was founded by Christ, God Himself. He sent forth His Apostles with full powers to preach His Gospel. He said: "As the Father has sent me, I also send you" (John 20:21). "I will ask the Father and he

will give you another Advocate to dwell with you forever. . . . But the Advocate, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your mind whatever I have said to you" (John 14:16, 26).

## 68. Infallibility of the Church

### What is meant by THE INFALLIBILITY of the Catholic Church?

By the infallibility of the Catholic Church is meant that *the Church*, by the special assistance of the Holy Spirit, *cannot err when it teaches or believes a doctrine of faith or morals*.

Christ promised: "All power in heaven and on earth has been given to me. Go, therefore, and make disciples of all nations . . . teaching them to observe all that I have commanded you; and behold, I am with you all days, even unto the consummation of the world" (Matt. 28:20). *If Christ is with the Church all days, it cannot err in teaching; it cannot lead men away from God.*

1. "Infallibility" is often distorted by enemies of the Church to mean "impeccability," and therefore derided. *Infallibility* is freedom from **error**; *impeccability* is freedom from sin.

*In an institution established by God for the salvation of men, error in doctrine is unthinkable.*

Every teacher in the Church, from the Pope down to the humblest priest, like all of the faithful, is capable of falling into sin. But the Holy Spirit cannot permit anything less than the true doctrine to be taught in the solemn definitions of the Church.

2. *Jesus Christ promised to preserve the Church from error.* If His prediction and promises were false, then He would not be God, since God cannot lie. Christ said: "Thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it." *If therefore the Church falls into error, the gates of hell certainly would prevail against it.*

Christ promised: "I will ask the Father, and he shall give you another Advocate to dwell with you forever . . . He will teach you all the truth" (John 14). If the Church can err, then the Holy Ghost cannot abide in it and Christ has failed to keep His promise—a thing absolutely impossible.

3. *A doctrine of faith* is something *we must believe* in order to be saved. *A doctrine of morals* is something *we must do* in order to be saved.

For example, *we must believe* the doctrine of the Blessed Trinity: that there are Three Divine Persons in One God. We must believe that Jesus Christ is God. We must believe in the Blessed Virgin Mary's immaculate conception.

Of things *we must do* are these: we must go to Mass on Sundays and holidays of obligation; we must fast and abstain when our bishops so order; we must receive Holy Communion at least once a year. We must obey the Ten Commandments.

4. *Jesus Christ commanded all men to listen to and obey the Church*, under pain of damnation. If His Church can teach error, then He is responsible for the error, by commanding all to obey.

Jesus sent forth His Apostles with full powers to preach His Gospel: "*As the Father hath sent Me, I also send you.*"—"Make disciples of all nations, teaching them to observe all that I have commanded you."—"Preach the Gospel to every creature."

(a) *Christ said: "He who believes and is baptized shall be saved; but he who does not believe shall be condemned"* (Mark 16:16). A just God could not command men under penalty of damnation to believe what is false. So the teaching of the *Church must be infallibly true*.

He said: "You shall be witnesses for me in Jerusalem, and in all Judea, and Samaria, and *even to the very ends of the earth*" (Acts 1:8). Since it was physically impossible for the Apostles to preach to the whole world, the mission must have been intended also for their successors to the end of time, our Catholic Bishops and priests.

(b) *Christ said: "If he refuse to hear even the Church, let him be to thee as the heathen and the publican"* (Matt. 18:17). "*He who hears you hears me*; and he who rejects you rejects me; and he who rejects me rejects him who sent me" (Luke 10:16).

He said, "And whoever does not receive you, or listen to your words—go forth outside that house or town, and shake off the dust from your feet. Amen I say to you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that town" (Matt. 10:14-16).

5. *No Christian denies that the Apostles were infallible*. In fact, in the first century, they were the only authority in the Church. The Bible was not completed till the end of that century, not within reach of all.

But God loves the Christians of today as much as He did the primitive Christians. We have as much need of unerring teachers as they. The Apostolic Church of the 20th century must therefore be as infallible as the Church of the Apostles.

6. *An infallible Bible is no use without an infallible interpreter*. History has proved this, in the multiplication of the innumerable denominations that deny the infallibility of the Church. *By infallibility, the faithful know exactly what to believe and what to do* in order that they may be pleasing to God and save their souls.

It is a great blessing that there is one voice crying out in unerring tones: "*Thus says the Lord.*"

**Has THE CHURCH in fact proved itself INFALLIBLE?**

It is a historical fact that the Catholic Church, from the twentieth century back to the first, has not once ceased to teach a doctrine on faith or morals previously held, and with the same interpretation; *the Church has proved itself infallible*.

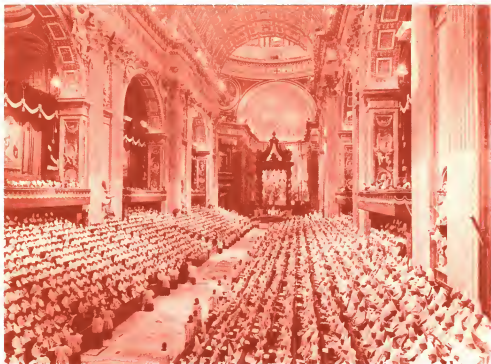
1. *It is a historical fact* that not one Pope, whatever he was in his private life, has ever attempted to define a doctrine that is erroneous.

"The Scribes and the Pharisees have sat on the chair of Moses. All things, therefore, that they command you, observe and do. But do not act according to their works." By obeying the Pope, every Christian can live as Christ commanded, in any age.

2. True, some high rulers of the Church have gravely sinned. In the long line of Popes the vast majority led virtuous lives. Many of them are honored as Saints and martyrs. There are charges against only five or six Popes. Most of them are calumnies or exaggerations. But even if the charges were true, they prove nothing against *infallibility*.

Of the Sovereign Pontiffs that have succeeded Peter, 84 are canonized *Saints*, of whom 32 were martyrs. However holy the Pope, he regularly goes to *confession* to a priest. No Pope ever considers himself above the laws of the Church and of God.

3. *The Church cannot change its teachings on faith and morals*. But it may restate the doctrines more clearly and completely. Year after year the Church proclaims the same *unchanging doctrines*. Her doctrines need *no reform*, for they are of Divine origin, the work of the Incarnate God.



Kindness of "PONTIFICIA FOTOGRAFIA Fidei," ROMA

Since the time of Christ, from the first council of the Apostles in Jerusalem in the year 50, to the present II Vatican Council 1962-1963, there have been held in all twenty-one general or ecumenical councils.

The above photograph was taken on October 12th, 1962. His Holiness Pope John XXIII, presiding from the main altar, is delivering his first message to the Fathers of the Council.

## 69. Sphere of Infallibility

### When does the Church teach INFALLIBLY?

The Church teaches infallibly *when it defines*, through the Pope alone, as the teacher of all Christians, or through the Pope and the bishops, *a doctrine of faith or morals to be held by all the faithful.*

*The Church, as the representative of Jesus Christ on earth, is infallible, and speaks with His own words: "This is why I was born, and why I have come into the world, to bear witness to the truth" (John 18:37).*

1. *When the Church makes an infallible pronouncement*, we are not to suppose that a new doctrine is being introduced. For instance, when the Holy Father defined the Blessed Virgin's Immaculate Conception and her Assumption as articles of faith, the infallible definition in each case was not a proclamation of a new doctrine, but *was merely an announcement of an article of*

*faith true from the very beginning*, and publicly defined only in order to make the dogma clear to all and to be believed as part of the deposit of faith left to the Church.

*Another example is the definition of the Holy Father's infallibility, made in 1870 by the Vatican Council.* The dogma was true from the very beginning, and had been universally held. But as in recent times many objections were being made against it, the Bishops in the Vatican Council thought it best, in order to make clear the stand of the Church, to make an infallible definition.

2. *The Church makes infallible pronouncements* on doctrines of faith and morals, on their interpretation, on the Bible and Tradition, and the interpretation of any part or parts of these.

The Church also pronounces on the truth or falsity of opinions, teachings, customs, etc., with relation to fundamental doctrines. Another subject on which the Church makes infallible declarations is in the canonization of Saints.

### When does THE Church Teach infallibly THROUGH THE POPE ALONE?

The Church teaches infallibly when it states, through the Pope alone, *that he speaks officially (ex-cathedra) as the Supreme Head, for the entire universal Church.*

As the Pope has authority over the Church, he could not err in his *official* teaching without leading the Church into error. As Our Lord said to Peter, the first Pope: "*I have prayed for thee, that thy faith may not fail; and do thou, when once thou hast turned again, strengthen thy brethren*" (Luke 22:31-32).

*In order to speak infallibly, the Pope must speak ex-cathedra, or officially, under the following conditions:*

1. *He must pronounce himself on a subject of faith or morals.* Infallibility is restricted to questions regarding *faith and morals*. The Church pronounces on natural sciences and on legislation only when the perversity of men makes of them instruments for opposing revealed truths.

If the Pope should make judgments on mathematics or civil governments, he is as liable to error as any other man with the same experience. Letters to kings and other rulers are not infallible pronouncements. However, when the Pope does not solemnly define a truth, for example, in his Encyclical Letters, we are bound to listen attentively to his words since they are taught with the ordinary authority of the Roman Pontiff.

2. *He must speak as the Vicar of Christ, in his office as Pope, and to the whole Church,* to all the faithful throughout the world. In his capacity as private teacher, he is as any other teacher of the Church.

Should the Pope, like Benedict XIV, write a treatise on Canon Law, his book would be written in a private capacity, and liable to error, just as the books of other theologians.

3. *He must make clear by certain words his intention to speak ex-cathedra,* that is, to make use of his supreme authority. These words are most often used: "We proclaim," "We define," etc.

*From the earliest days of the Church, the infallibility of the Pope has been acknowledged.* In the year 417 the Holy See condemned the Pelagian errors; St. Augustine cried out the famous words, "*Rome has spoken; the cause is ended!*" The council of Florence in 1439 called the Pope "the Father and Teacher of Christians."

### When does the Church teach infallibly THROUGH THE POPE AND THE BISHOPS?

The Church teaches infallibly through the Pope and the bishops *when convened in a general (or ecumenical) council.*

1. A *General Council* is an assembly convened by the Pope, of all the bishops of the world, and others entitled to vote. It represents the teaching body of the Church, and must be infallible.

In the year 50 the Apostles held the first General Council in Jerusalem. Its decisions were proclaimed as coming from God, the final decree beginning with these words: "For the Holy Spirit and we have decided to lay no further burden upon you" (Acts 15:28).

2. *Over a General Council, the Pope or his legate presides;* a representative number of bishops and others entitled to vote, such as cardinals, abbots, and generals of certain religious orders, must be present. Upon *confirmation* by the Pope, a General Council's decrees are binding on all Christians.

There is *no appeal* from the Pope to a General Council.

3. *A unanimous vote is not necessary* for an infallible decision of a general council; a great majority is sufficient.

The most notable of the General Councils so far held following the Council of Jerusalem have been: (1) the Council of Nicea, in the year 325, which pronounced against the heresy of Arius; (2) the Council of Ephesus, in the year 425, which declared Mary the Mother of God; (3) the Council of Nicea, in 787, which declared the veneration of images as lawful and profitable; (4) the Council of Trent, 1545-1563, which declared against the heresies of Luther; (5) the Council of the Vatican, 1870, which defined as an article of faith the doctrine of the infallibility of the Pope.

4. *The Church teaches infallibly* through the Pope and the bishops when convened in a general council, or in the *unanimous teaching* of all the bishops throughout the world. Therefore their voice must be infallible, otherwise the universal Church would be led into error. For the same reason as above, the daily ordinary uniform teaching of the Church in every place in the whole world is infallibly true. "Go into the whole world and preach the gospel to every creature" (Mark 16:15).



The Catholic Church will endure to the end of time, for it is founded on a rock. The powers of evil will beat in vain against it. They will break themselves and perish, but the Church will remain, indefectible.

The testimony of almost two thousand years

proves the perpetuity of the Church. Nothing that malice and envy could invent; nothing that the world, the flesh, and the devil could do have been left untried in the past 1900 years. Still the Church is with us, exactly as Christ founded it, and stranger than ever.

## 70. Indefectibility of the Church

### What is meant by THE INDEFECTIBILITY of the Catholic Church?

By the indefectibility of the Catholic Church is meant that *the Church*, as Christ founded it, *will last until the end of time*.

The Archangel Gabriel announced to Mary that Christ "shall be king over the house of Jacob forever; and of his kingdom there shall be no end" (Luke 1:32-33).

1. *Christ meant His Church to endure to the end of the world.* It is to be indestructible and unchanging,—*to possess indefectibility.* Christ, God Himself, could scarcely have come, and with such incredible pain and labor have founded a Church which would die with the Apostles.

He came to *save all men.* Those to live in future ages needed salvation as much as the people of Apostolic times.

2. Christ said to Peter: "Upon this rock I will build my Church, and *the gates of hell shall not prevail against it*" (Matt. 16:18). By the "*gates of hell*," He meant all the power of the devil—all kinds of attacks, physical violence as well as false teaching.

Christ promises here that the Church would be assailed always, but never overcome. This promise of Our Lord has been *proved* for almost 2000 years by the facts of history. *Not one* of the persecutors of the Church has prevailed over it. On the contrary, many of them have come to a fearful end. *There will always be Popes, bishops, and laity, to compose the Church;* the truths taught by Our Lord will always be found in His Church.

3. After telling His Apostles to teach all nations, Christ said: "*Behold, I am with you all days, even unto the consummation of the world*" (Matt. 28:20).



As the Apostles were not to live to the end of the world, *Christ was addressing them as representatives of a perpetual Church.*

4. *The Apostles themselves understood Christ to mean that His Church should endure.* After organizing Christian communities, *they appointed* successors in their place, to live after them and carry on the Church.

*The Apostles instructed these successors* to ordain in turn other bishops and priests. All these acts were to assure the *perpetuity* of the Church.

5. *Christ intended the Church to remain as He founded it*, to preserve the whole of what He taught, and the shining marks which He gave it in the beginning. *If the Church lost any of the qualities that God gave it*, it could not be said to be indefectible, because it would not be the same institution. *Indefectibility implies unchangeability.*

*Our Lord promised to abide by the Church*, to assist it, and to send the Holy Spirit to remain in it. God does not change: "Behold, I am with you all days, *even unto the consummation of the world*" (Matt. 28:20).

6. Because of its *indefectibility the truths revealed by God will always be taught in the Catholic Church.* St. Ambrose said: "The Church is like the moon; it may wane, but never be destroyed; it may be darkened, but it can never disappear."

*St. Anselm* said that the bark of the Church may be swept by the waves, but it can never sink, because Christ is there. *When the Church is in greatest need, Christ comes to its help* by miracles, or by raising up saintly men to strengthen and purify it. It is the bark of Peter; when the storm threatens to sink it, the Lord awakens from His sleep, and commands the winds and the waves into calm: "Peace; be still!"

### Has the Catholic Church actually PROVED ITSELF INDEFECTIBLE?

*The Catholic Church* has, throughout its long history, *proved itself indefectible, against all kinds of attack* from within and without, against every persecution and every heresy and schism.

*As its Founder was persecuted, so the Catholic Church has been and ever will be persecuted.* "You will be brought before governors and kings for my sake" (Matt. 10:18). "And you will be hated by all for my name's sake" (Matt. 10:22). "No disciple is above his teacher, nor is the servant above his master" (Matt. 10:24).

"They will deliver you up to councils, and you will be beaten in the synagogues" (Mark 13:9). "They will arrest you, and persecute you" (Luke 21:12).

1. *The Church survived three hundred years of incredible persecution* under pagan Rome. Of the 33 Popes that ruled before the Edict of Milan, *30 died as martyrs.* That *mighty Empire*, with its colossal strength, before whose standards the nations quailed, *could not kill the infant Church or stop its progress.* In a short time the Popes were ruling where the imperial Caesars had issued edicts against the Christian Church.

*The Roman Empire waged ten fierce persecutions against the Church*, but could not destroy it. In the year 313 the Emperor Constantine was converted, and granted the Church freedom by the Edict of Milan. (See page 118.)

2. *Then for two centuries* hordes of barbarians swept upon civilized Europe, destroying the old Roman Empire. *The Church not only survived, but converted and civilized* the barbarians.

*God's ever-watchful providence brought about the conversion of the Frankish king Clovis*, with a great number of his warriors. This was the beginning of the firm establishment of the Church in the Frankish kingdom, although missionaries had gone there from the first century. In the eighth century St. Boniface converted Middle and Northern Germany, until then the home of violent paganism.

3. *For nine centuries* Mohammedanism threatened to conquer Europe. It was the Church under the Popes that urged the nations to unite. In the sixteenth century the menace was removed.

Today *several Muslim countries* have diplomatic representatives at the Vatican.

4. Not only non-Christians, but *its own rebellious children have persecuted the Church.* From the beginning heresy has attacked it from within. And *still* the Church *lives* greater than ever, changeless, indefectible. (See page 119.)

*The long history of the Catholic Church is attended by schism and heresy*, but each attack has only strengthened it. It has continued to live and spread in spite of everything and everybody.

5. The Church is the *Bride of Christ*, cast into prison, starved, thrown to the beasts, trampled underfoot, hacked, tortured, crucified, and burned. But *this fair Bride emerges* from it all in the bloom and freshness of youth, *serene, calm, immortal.*



Christ said: "As the branch cannot bear fruit of itself unless it remain on the vine, so neither can you unless you abide in me. I am the vine, you are the branches. He who abides in me, and I in him, he bears much fruit; for without me you can do nothing. If anyone does not abide in me, he shall be cast outside as the branch and wither; and they

shall gather them up and cast them into the fire, and they shall burn" (John 15:4-6).

Time has continually proved the truth of what Christ predicted about schisms and their divisions. This is the reason for the fact that they change so often and finally disappear: they are branches broken from the tree, and must wither as He said.

## 71. Salvation and the Catholic Church

**What do we mean when we say, "Outside the Church there is no salvation?"**

When we say, "Outside the Church there is no salvation," we mean that **Christ made the Catholic Church a necessary means of salvation and commanded all to enter it**, so that a person must be connected with the Church in some way to be saved.

1. All are obliged to belong to the Catholic Church in order to be saved. Christ said: "**Amen, amen, I say to thee, unless a man be born again of water and the Spirit, he cannot enter into the kingdom of God**" (John 3:5).

The Catholic Church is founded on the Apostles, to whom Our Lord gave the mission to baptize; by Baptism one is made a member of the Church. **If then Baptism is indispensable, the Church (one and universal) must be indispensable.**

2. **Christ did not die** for a part of, but for all mankind. He did not leave His legacy the Church for the benefit of a few, but for all. Our Lord said: "**He who hears you hears me; and he who rejects you rejects me**" (Luke 10:16).

Since God commanded all to be members of His Church, those who *deliberately disobey* His command will not be saved. Whoever, through his own fault, remains outside of the Catholic Church, will be lost eternally.

3. *One who, knowing the Catholic Church to be the true one, leaves it or does not join it because he wants to make a good marriage, to advance his business, or for some other worldly motive, will not be saved. He is a willful and malicious unbeliever.*

*One who belongs to another church and has doubts about the truth or falsity of his own church, but takes no pains to find out the truth will not be saved. "If you do not believe that I am he, you will die in your sin" (John 8:24).*

4. *It is not enough to belong to the Church. We must also live up to our beliefs, otherwise our membership will only work to our greater condemnation. Only those Catholics who live according to the teachings of the Church will be saved.*

5. *Catholics who have committed grave sins such as murder, arson, adultery, etc., are still members of the Church. As long as a Catholic does not deny a doctrine of the Catholic faith, or is not excommunicated, he is a member of the Church.*

*Catholics guilty of mortal sin are deprived of sanctifying grace, the life of the soul. Nevertheless they remain members, and have the privilege of receiving the sacraments to wash away their sins. Christ Himself predicted that in the Church there would be bad people with the good, cockle among the wheat. Mother Church is a good mother that patiently awaits the return of her sinful children, and does not exclude them from her gifts.*

6. An *excommunicate* is one who has been deprived of the rights of membership in the Church for some serious sin against faith. He is excluded from the sacraments, from Catholic burial, and from being prayed for in the public prayers of the Church. In order to become once more a member of good standing in the Church, an *excommunicate* has to obtain the absolution of the bishop.

*Catholics* who join Masonry, or marry before a non-Catholic minister, are *automatically* excommunicated, if they knew the serious nature of their action.

**How can persons who are not members of the Catholic Church be saved?**

Persons who are not members of the Catholic Church can be saved *if, through no fault of their own they do not know that the Catholic Church is the true Church, but they love God and try to do*

*His will*, for in this way they are connected with the Church by desire.

1. *God condemns no man except for grave sin.* Therefore He will not condemn those who *through no fault of their own* are unaware of His command to belong to the True Church, provided they serve Him faithfully according to their conscience, have a sincere desire to do His will in all things, and *therefore implicitly wish to become members of His Church.* They are members of the Church, in *desire*.

A *baptized Protestant*, of Protestant parents, lives all his life a Protestant *without ever having a doubt that he is in the wrong.* Before death he makes an act of perfect contrition for the sins he has committed. Such a man will be saved, for he dies in the state of grace.

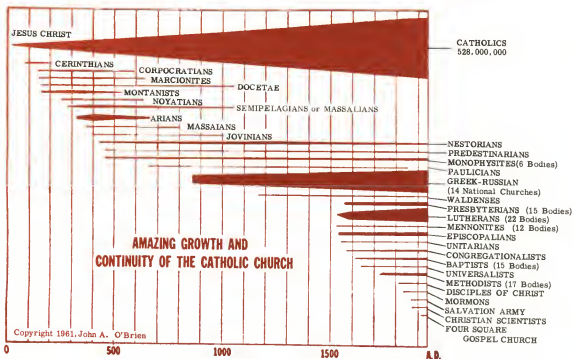
2. *It is possible for one that has never even heard of Jesus Christ to be saved, for God "wishes all men to be saved and to come to the knowledge of the truth" (1 Tim. 2:4) and "Christ died for all" (2 Cor. 5:15). In order that such a one may be saved, it is required that he observe the natural law; with the help of God, everyone having the use of reason can do that.*

*Whoever then obeys the natural law* will be enlightened by God, at some time in his life, with the grace with which he can make an act of Divine faith. *If he makes good use of this grace and firmly believes whatever God has revealed,* he will receive the further graces with which he can make the acts of hope, repentance, and charity that must precede before God will bestow on his soul sanctifying grace, with which he can merit eternal life.

3. The fact that *it is possible for those outside the Church to be saved* should not make us lose sight of the *great disadvantages* they are under, as compared with Catholics who live in the full light of Divine revelation. *Such persons have not the infallible Church to guide them in what they are to believe and do in order to serve God.* They have to live without the Sacraments, Holy Mass, and Holy Communion, and the other countless sources of grace which the Church supplies for the sanctification of its children, those professed Catholics who are members of the *body* of the visible Church.

*These disadvantages should make us Catholics realize more fully the many reasons we have for humbly thanking God for the priceless blessings we have received without any claim or merit of our own.* They should also spur us on to give Him a more worthy service, and help spread our Faith.

# THE VOICE OF HISTORY



The Catholic Church is the only Church which traces her origin back to Christ: all other Churches were established by men. The vertical lines indicate the centuries of the Christian era. The horizontal lines represent some of the larger religious denominations that have risen during the past 19 centuries indicating the respective dates of origin, and ceasing when they disappeared. The width of the line shows the approximate size of the denomination.

While the term "Protestantism" had its origin of the Diet of Speyer in Germany in 1529, the first manifestation of the movement occurred when Martin Luther nailed his theses to the doors of the church of Wittenberg on October 31, 1517. All the other Protestant Churches were also started by human founders since that time. Contrast the divine origin of the Catholic Church with the human origin of all the other churches.

## 72. Schism and Heresy

### What is SCHISM; and what is HERESY?

Schism is *the refusal to submit to the authority of the Pope*; heresy is *the formal denial or doubt* by a baptized person of *any revealed truth of the Catholic Faith*.

*Apostasy* is the total rejection of his Faith by a baptized Christian. With heresy and schism, and supported by persecution, it has caused divisions in the True Church, and the rise of other churches.

1. *Christ predicted divisions in the Church*, and the rise of other churches. *From the time of the Apostles* new denominations have sprung up, and have divided and subdivided, *to form other denominations*. With other churches that are non-Christian, the Christian denominations have opposed the Apostolic Church.

*"For false Christs and false prophets will arise, and will show great signs and wonders, so as to lead astray, if possible, even the elect"* (Matt. 24:24).

2. After some time, *separated* as it is *from the authority of the Pope*, a schismatical church is *likely to be led into errors in doctrine*. Today schismatical *Orthodox Churches do not accept the infallibility of the Pope*.

*Heretics* assume the right, *on their own independent authority*, to *choose their beliefs instead of accepting all*, and only *the truths revealed by God*, and defined and taught by the infallible Church which Christ established.

*Formal heretics* are those who *knowingly and obstinately deny* the truths of the Catholic Church.

*Material heretics* are those who *deny truths because of ignorance* rather than formal obstinacy.

### Important SCHISMS and HERESIES

**MONTANISM** taught by Montanus of Phrygia in Asia, in 170. Proclaimed that the *end of the world* was approaching; proposed a rigorous code of morality.

**GNOSTICISM** was based on Platonic philosophy and claimed that *reason was superior to faith* and gave a deeper insight into the doctrines of Christianity.

**ARIANISM** by Arius (280-336), a priest who *denied the divinity* of Christ.

**NESTORIANISM.** Nestorius (451) a bishop, *denied the real unity of the divine and human natures* in the Divine Person of Christ. Therefore, what is said of Christ as Man could not also be said of Christ as God.

**MONOPHYSITISM.** Eutyches (373-454) taught that *Christ has only a single composite nature*, not two natures, divine and human.

**MONOTHELISM.** Severus of Antioch and Sergius, Patriarch of Constantinople (681), claimed that there was only *one will*, the divine will in *Christ*.

**DONATISM** taught by Donatus in Africa (254-257) held that Baptism and other *sacraments, administered by heretics and sinners, were invalid*.

**ICONOCLASM** or image-breaking was the result of an edict by Eastern Emperor Leo the Isaurian in 726, who *asserted that the veneration of images, pictures and relics was idolatrous*.

**BERENGARIUS (1000-1088)** *denied the doctrine of transubstantiation and the real presence of Christ in the Holy Eucharist*.

**JANSENISM.** Cornelius Jansenius (1585-1638) *taught that: human nature was corrupted by original sin; efficacious grace determined the will to do good; some are predestined to heaven and others to hell; Christ died only for the predestined. He advocated an extremely rigorous moral and ascetic code.*

### ERRORS related to the REFORMATION

**JOHN WYCLIFF** (c. 1320-1384), the "*Morning Star*" of the Reformation, argued 200 years before Martin Luther that *the Bible alone* is the sufficient *rule of faith*. He also denied the authority of the Pope and bishops, and the real presence of Christ in the Eucharist. Eighteen of his propositions were condemned by Pope Gregory XI in 1370.

**Martin Luther (1483-1546).** See next page.

**ANABAPTISM**, contending, among many other things, that *baptism of infants was invalid*.

**ULRICH ZWINGLI (1481-1531)** a priest in Switzerland, believed that *the Bible was the only source of faith*; abolished the Mass, Holy Eucharist and penance; denied indulgences; destroyed relics, altars, sacred vessels, and rejected clerical celibacy.

**JOHN CALVIN (1509-1564)** combined his own teachings with those of Luther and Zwingli. His distinctive belief was in the *predestination* of some persons to heaven and others to hell.

**ANGLICANISM** began by **Henry VIII (1491-1547)** proclaiming himself as head of the Church in England, but keeping the chief truths of the faith. During the reigns of **Edward VI (1547-1553)** and **Elizabeth (1558-1603)** other errors in doctrine were introduced. The rite of ordination to *Holy Orders* was *changed* with the result that Anglican orders were made null. The term Episcopal is associated with the Church of England because it is governed by Bishops.

Today the different **PROTESTANT CHURCHES** do not accept the same doctrines. The impression given is that they are uncertain as to which doctrines of Our Lord Jesus Christ they would believe or reject. *Some do not believe any more in the Blessed Trinity, in the virgin birth and divinity of Our Lord, while others do. Some reject the Apostles' and Nicene Creeds.* Till recently—1920—they *opposed contraception* as a sin against the sixth Commandment of God; *now they even endorse it.*

### EASTERN ORTHODOX CHURCHES

The separated Eastern or Orthodox Churches *differ from the Catholic Eastern Churches* in believing that *the Pope is not infallible* and that he *does not have the primacy of jurisdiction*, but only of honor, as the first among equals, that is, among the Patriarchs.

The *Orthodox Churches* which *separated from Rome in 1054* have *cooperated in two large attempts* to gain *reunion with Rome*, but neither venture brought a permanent union. *One attempt* was made at II Council of Lyons in 1274; *the other* at the Council of Florence in 1438. At those times doctrinal questions were discussed about the procession of the Holy Spirit, the Sacrifice of the Mass, Purgatory, and a number of other topics. In general, it appeared that these Churches were not heretical in their belief on these points. *These matters* would have to be *viewed today in any attempt for reunion*, but the *greatest problem* would most likely be the dogma of *papal infallibility*, defined in 1870.

We must keep in mind that *not all the Orthodox Churches* reject the *same doctrines* of the Catholic Church, this is why it is difficult to put in a group the differences of their churches with the Catholic Church. *Some believe* that the Blessed Virgin Mary was not free of original sin from the first moment of her conception, but was cleansed from it at the time of the Annunciation. *Others believe she was. There is among the Orthodox deep devotion to the B.V. Mary.* Some seem to jeopardize the doctrine of indulgences claiming that the absolution of the priest in the sacrament of penance remits all temporal punishment as well as the guilt of sin. In general they do not have the extensive cult of the Blessed Sacrament which exists in the Western Church, but this is explainable since in the beginnings of the Church the Eucharist was not kept in tabernacles as we do now, nor were there processions and benedictions. *All the devotion to the Eucharist was concentrated in the Holy Mass.*

On the other hand *their fasts are more frequent, longer and more rigorous* than those of the Western Church. Religious life is strictly monastic and contemplative.

**PRAYER:** United to the Holy Father, as the holding of the *Ecumenical Council* he has convoked to foster unity of all Christians *has begun, let us pray: "Almighty, eternal God, be merciful and listen to our prayer that our beloved separated brethren Orthodox and Protestants may be with us, the Catholic and Apostolic Church, that all divisions may disappear and that there will be "one Shepherd" and "one Flock." Amen.*



Upon Martin Luther's refusal to retract his declarations on the teachings of the Church, he was excommunicated.

But Luther proudly tore up the papal bull of excommunication, and burned it. The fire that incident started has not yet burned down.

## 73. Protestant Churches

### Who are PROTESTANTS?

In general, Protestants are *adherents of the religious organizations that broke off from the Catholic Church* in the sixteenth century, or of any religious body formed from them.

1. The term "*Protestant*" was first adopted by those who protested against the decree of the second Diet of Speyer in 1529. Later the term was applied to all reformers, all opposing the doctrines of the Church.

Even today the term is included in the new formula of the Declaration of Faith that the ruler of England must make at the coronation, saying: "*I declare that I am a faithful Protestant.*"

2. *In the sixteenth century* the *Protestant revolt took place*, this beginning of a multitude of heresies, this *sad event that has divided Christendom* for centuries. In the year 1517 Martin Luther, an Augustinian monk of Erfurt, Germany, began combating the doctrines of the Church on original sin and justification. He took the occasion of disputes on indulgences to break openly with the Church.

The Pope commanded Luther to retract his teachings; upon his refusal, he was excommunicated, in 1520. His heretical teachings spread like wildfire over Germany, occasioning religious wars; peace came only with the Peace of Augsburg, in 1555.

(a) *The Council of Trent met* (1545-1563) to set forth in a clear manner the errors of the Protestants, by explaining the *true doctrine* of the Church on those points. At that time, *religious training had relaxed*; many did not know the true doctrines.

Among the *errors of the different leaders of Protestantism* were these: that there is no supreme teaching power in the Church; that temporal rulers have the right to interfere in ecclesiastical matters; that the Bible is the sole guide to faith; that every man should interpret the Bible according to his own mind; that faith is sufficient for salvation; that the priesthood does not imprint a special character on the soul of a man, and that everybody is or can be a priest, as a result; that Penance is not a sacrament, but a mere invention of the Church; that the Mass gives no special grace; that there is no purgatory, etc.

(b) *In the beginning, Protestantism spread rapidly*. Whole countries, led by their rulers, protested against the Church,

and denied one or another of its doctrines. In Switzerland Zwingli and Calvin, and in England Henry VIII, about this time increased the defections from the Church. But soon there were other kinds of Protestantism, all with varying doctrines.

### PROTESTANT DENOMINATIONS may be placed into three groups:

**FIRST, those that require a church to be able to trace its origin to apostolic times.** They believe in a priesthood established by Christ, and commanded to offer sacrifice and administer the sacraments. The High Church Episcopalians belong to this group.

Unfortunately the High Church Episcopalians deny a fact: their succession of bishops was cut when they separated from the Catholic Church, and so they have *no valid orders*. Hence they cannot have any sacraments except Baptism and Matrimony. The Anglican orders were declared invalid under Pope Leo XIII in 1896, after the question of their validity had been thoroughly examined.

**SECOND, those that do not believe in the theory of "all religions are the same," but do not have an organized hierarchy.** They insist on their own brand of Protestantism, requiring prospective members to study their doctrines. They consider *Holy Scripture* as the only rule of faith and of life. Some of them accept the Apostles' Creed, and teach justification by faith alone.

Lutherans, and some bodies of Methodist and Episcopal churches belong to this group.

**THIRD, those that declare Christ their personal Saviour,** and believe in Baptism as indispensable; although some bodies do not hold the latter doctrine. Every Christian, according to them, must be a member of some church, on account of the *practical* benefits from church membership, from organized religion. But, **one church is just as good as another.**

To this group most of the bodies of Baptists, Presbyterians, Disciples of Christ, and Congregationalists belong.

---

## THE CHURCH FOR EVERYMAN

A *partial list* of literary people who in recent times have been *converted into the Catholic Church* in adult life. The Catholic Church is *the Church for Everyman*, whatever his *race, color, economic condition,*

*education*,—for in the Church "there is not 'Gentile and Jew', 'circumcised and uncircumcised'... 'slave and freeman'; but **Christ is all things and in all**" (Col. 3:11). Christ came to redeem all men.

Achmed Abdullah, John Ayscough, Daniel Barber, Maurice Baring, Emile Baumann, Robert Hugh Benson, Edmund Bishop, William Blyton, Katherine Brégy, Heywood Broun, Orestes Brownson, Francis Burnand, Bede Camm, Cecil Chesterton, G. K. Chesterton, Isabel Clarke, Henry James Coleridge, Ethel Cook, Herbert E. Cory, F. Marion Crawford, A. A. Curtis, Dorothy Day, Christopher Dawson, Selden P. Delany, Owen Francis Dudley, Richard Lynn Edsal, Ethel Cook Elliott, Max Fischer, Philip Gibbs, Eric Gill, David Goldstein, Caroline Gordon, Hilda Graef, Henry Harland, Joel Chandler Harris, Msgr. Edward Hawks, Rose Hawthorne (Mother Alphonsa), Carlton J. H. Hayes, Ross Hoffman, Christopher Hollis, Gerald Manley Hopkins, Bishop Duane G. Hunt, Joris Karl Huysmans, Lionel Johnson, Vernon Johnson, Johannes Jorgensen, Sheila Kaye-Smith, Francis Parkinson Keyes, Joyce Kil-

mer, Msgr. Ronald A. Knox, George Parsons Lathrop, Shane Leslie, D. B. Wyndham Lewis, Theophilus Lewis, Clare Booth Luce, Arnold Lunn, Compton Mackenzie, William Hildrup McClellan, Lucas Malet, C. C. Martindale, Jacques Maritain, Bruce Marshall, Theodore Maynard, Thomas Merton, Alice Meynell, John Moody, Parker Thomas Moon, Daphne D. C. Pochin Mould, George Jean Nathan, Covelle Newcomb, John Henry Cardinal Newman, Anne Nichols, Alfred Noyes, William Orchard, Fulton Oursler, Gretta Palmer, Giovanni Papini, Coventry Patmore, C. Kegan Paul, Daniel Sargent, Courtenay Savage, Eleanor Smith, Frank H. Spearman, William P. Stockley, Charles W. Stoddard, John L. Stoddard, Allen Tate, Frank Sherwood Taylor, Sigrid Undset, Aubrey De Vere, "Artemus Ward," Evelyn Waugh, Bertram Windle, Cuthbert Wright, and many others.

# Love



# Unity

## 74a. Ecumenism

### What is ECUMENISM?

The word "**ECUMENISM**" was first used by Protestants in 1919 to designate the work for the union of the various churches or denominations.

Today more than ever before, the various Protestant denominations are feeling the need for unity. Definite work for unity (the "ecumenical movement") was given a decisive impulse by the international missionary conference of Edinburgh in 1910. It led to the formation of the **WORLD COUNCIL OF CHURCHES** (Amsterdam 1948), which at present (1963) counts some 200 member churches from 80 countries. It includes several Orthodox churches, among them that of Russia (admitted in December 1963).

However, not all the Protestant denominations are members of the World Council of Churches.

**What should be the ATTITUDE OF CATHOLICS to those Christians who do not belong to the Catholic Church?**

1. Catholics should first be keenly aware of the scandal of our divisions; the thought of it must make us suffer. *The dissensions among Christians are the chief cause of the weakness of Christianity in the modern world and the greatest obstacle to its propagation among non-Christians.*

This is why Our Lord Jesus Christ prayed so earnestly in His great "sacerdotal prayer" before His Passion: "Holy Father, keep in Thy name those whom Thou hast given me, that they may be one even as we are one . . . As Thou, Father, in me and I in Thee, that they also may be one in us, that the world may believe that Thou hast sent me" (John 17:11, 21).

2. We should feel kindly towards non-Catholics, be they Protestants or Orthodox. We should regard them, not as enemies, but as our separated brethren: brethren, because baptized "into Jesus Christ"; separated from us, generally through no fault of their own, but because of historical

and theological reasons which have been aggravated over the years. *They must therefore be considered as being in good faith.*

*This attitude requires overcoming a heavy heritage of ill feeling, hatred, prejudice and distrust, the memory of persecutions and cruel wars. In these sad divisions, no side can claim to be without fault.*

*Every unkind thought I keep about our separated brethren, every unkind word or action, perpetuates and deepens the division of Christendom.*

3. At present the obstacles to the union of Protestant or even of Orthodox churches with the Catholic Church are indeed great. *But all things are possible to God.* Prayer for unity is a pressing duty of every Christian.

A special occasion for such prayer is the *Unity Octave* (January 18th to the 25th), which was approved by Benedict XV and is now kept by numerous Catholics and non-Catholics all over the world.

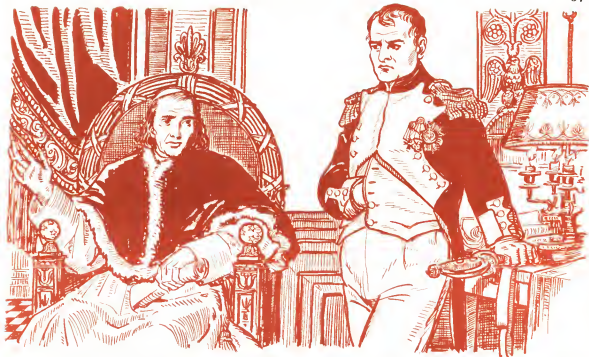
4. Catholics should above all try to give good example. Nothing is more effective in the eyes of non-Catholics than the exemplary lives led by good Catholics.

The more intensely all Christians try to live the Gospel, the closer they will come together. *Most important is charity shown to all, non-Catholics as well as Catholics.*

5. In talking with non-Catholics we should avoid discussions that only serve to increase bitterness. We should know our own faith well enough to present it clearly and honestly, and we should be aware also of the many basic truths that unite us all as Christians.

Among theologians also, the old polemical discussions are being replaced by "dialogue," that is to say, a friendly exchange in which each side endeavours to understand the position and doctrines of the other. This "irenic" approach does not mean that the Catholic waters down the truth, but he learns how to present it so that it will be better understood and more easily received.





In the castle of Fontainebleau Napoleon forced the Pope to give up the States of the Church, promising an annual income of two million francs. In the same castle Napoleon was himself later forced to sign an abdication and was promised a yearly income of the same amount. When the Pope excommunicated Napoleon, he answered that the words of an old

man would not make the arms drop from the hands of his soldiers. In the Russian campaign, because of the intense cold, this actually happened. He kept Pius VII prisoner for five years; he himself was later a prisoner for seven years. Four days after ordering the union of the States of the Church with France, he lost the battles of Aspern and Erlingen.

## 74b. The Gates of Hell

What was the end of the leaders of persecution?

Many of the leaders of persecution came to a bad end.

1. Of the first persecutors, several died violent deaths. *The death of Judas* is the type for his imitators. It is related that:

*Herod*, the murderer of the Holy Innocents, died in unspeakable tortures.

*Herod*, the murderer of James the Apostle, was devoured by worms.

2. Of the persecutors in Rome, *Nero* was deposed, and in despair stabbed himself.

*Domitian* was assassinated.

*Hadrian* became insane.

*Marcus Aurelius*, despondent over the ingratitude of his only son, starved himself to death.

*Septimius Severus*, whose life had been attempted by his only son, died in despair.

*Decius* died miserably in a swamp, during a battle.

*Valerian* was flayed alive by the Persians.

*Maxentius* was drowned in the Tiber.

*Diocletian* died from a loathsome disease.

*Julian the Apostate* was struck down by a lance on the field of battle, and died crying: "Galilean, Thou hast conquered!"

3. The case of *Napoleon* is instructive.

Drunk with power, *Napoleon* seized Rome in 1808, declaring himself the "successor of Charlemagne". He banished Cardinals and bishops, and carrying off Pope Pius VII, held him prisoner in Savona. Enemies of the Church exulted: "The Papacy is ended! The Emperor has devoured the Pope!" They forgot the divine promise to Peter: "*The gates of hell shall not prevail!*"; on that promise was based the ancient saying: "Who eats of the Pope dies like a beast." On the same day that *Napoleon* died in exile at St. Helena, Pope Pius VII was celebrating his own feast day in Rome.

4. *Arius* burst asunder during a triumphal procession. *Voltaire* died in despair. Truly history has shown the truth of the words of Holy Scripture: "*It is a fearful thing to fall into the hands of the living God*" (Heb. 10:31).



The Catholic Church is the Mystical Body of Christ. St. Paul says: "He (Christ) is the head of His body, the Church" (Col. 1:18).

"We, the many (the faithful), are one body in Christ" (Rom. 12:5). The illustration represents Christ as the head of all the members of His Church.

## 75. The Mystical Body of Christ

### WHY is the Catholic Church CALLED the Mystical Body of Christ?

The Catholic Church is called *the Mystical Body of Christ*, because its members are united by supernatural bonds with one another and with Christ, their Head, thus resembling the members and head of the living human body.

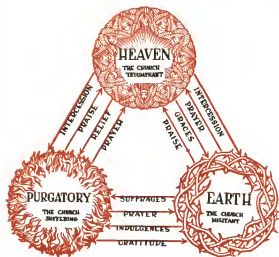
### HOW ARE WE UNITED to the Mystical Body of Christ?

We are united by *three spiritual bonds*: a) a *Liturgical bond* (the reception of Baptism); b) a *Symbolic bond* (the profession of the Catholic faith); and c) a *Hierarchical bond* (obedience to the Church's rulers, and freedom from a penalty that would cast us out of the Church).

A baptized person separates himself from the Mystical Body of Christ either by *heresy, apostasy* or *schism*. A person is cast out of the Mystical Body of Christ when he is excommunicated. Any person who separates himself from the Church or is excommunicated can always return to the Church and the sacraments, if he repents of his sins and seeks absolution from the proper authorities.

1. In the *Mystical Body*, Christ as Head wills to be helped by His Body. Thus He rules the Church, but does so indirectly, through the hierarchy, human authority. In a similar manner the head of a living human being has need of the rest of the body.

2. Among the members of the *Mystical Body of Christ* there exists an *interdependence*; so that although each one has his own individual function, **he does not live for himself alone**, but for the entire Body. Every good he does perfects the Body, of which he is a part.



The illustration shows the continuous communication in the three portions of the Church spiritually united in Jesus Christ. The members on earth send up prayers to the angels and saints for themselves and for the poor souls in purgatory. They in turn are helped by the intercession of the saints and angels, and by the graces obtained thereby. The poor souls pray for the members on earth.

### What is meant by "THE COMMUNION OF SAINTS" in the Apostles' Creed?

By "*the Communion of Saints*" is meant the union of the faithful on earth, the blessed in heaven, and the souls in purgatory, with Christ as their Head.

1. There is *only one* Mystical Body, only one Church which contains three portions: a) The saints and angels in heaven compose the *Church triumphant*, because they have gained the crown of victory. b) The souls in purgatory compose the *Church suffering*, because they still have to expiate their sins before they can enter heaven. c) The faithful on earth compose the *Church militant*, because they have to struggle ceaselessly against the enemies of their souls.

2. *All the members of the Church* are of *one family*, and *share* in the spiritual treasures of the Church.

While *those in the state of mortal sin* do not enjoy fully the benefits of the "communion of saints," even they are *not entirely excluded from it*. Thus they may receive the grace to repent and recover sanctifying grace. Hence a Catholic who still belongs to the Church, although a great sinner, may have more hope of being converted than one who cuts himself off from the Church.

### How do the MEMBERS of the Communion of Saints HELP ONE ANOTHER?

The members of the "Communion of Saints" help one another *by prayer and intercession*, and by *the merits of their good works*.

1. Through the "communion of saints," *the blessed in heaven* can *help those in purgatory and on earth* by praying for them. The faithful on earth should *honor* the blessed in heaven and pray to them, because they are worthy of honor and as friends of God will help the faithful on earth.

*This is why we pray to the saints and angels* that they may intercede for us before God, Whom they see face to face. "Rendering thanks to God the Father, who has made us worthy *to share the lot of the saints in light*" (Col. 1:12).

2. *The souls in purgatory* pray to the *angels and saints*, and pray for the living, but they cannot merit anything for themselves.

3. *The faithful on earth*, through the communion of saints, can *relieve the sufferings of the souls in purgatory* by prayer, fasting, and other good works, by indulgences, and by having Masses offered for them.

*St. Augustine says: "Prayer is the key by which we open the gates of heaven to the suffering souls."* In the Memento after the consecration at every Mass, a special petition is made for the souls of the faithful departed. *The poor souls cannot merit anything; they depend upon their brothers in Christ on earth and in heaven* to help them attain their eternal home as soon as possible.

4. *The faithful on earth* as members of the Mystical Body of Christ, can *help one another* by practicing supernatural charity and, especially, by performing the spiritual and corporal works of mercy. (See pages 190-191.)

*St. Peter was freed from prison by the prayers of the faithful.* St. Stephen's prayer obtained the conversion of St. Paul. The prayers of St. Morica led to the conversion of her son, St. Augustine. *This is why today, on all occasions, Catholics ask for one another's prayers*, and pray for those in need.

5. *The doctrine of the "communion of saints"* is one of the *most consoling* dogmas of the Church. When our loved ones die, they are not separated from us forever. Whether in heaven or purgatory, they still love us and pray for us.



Christ taught about the forgiveness of sins in the parable of the Prodigal Son. He instituted the Sacrament of Penance for the forgiveness of sins



when He said to the Apostles: "Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain they are retained."

## 76. The Forgiveness of Sins

(Tenth Article of the Apostles' Creed.)

### What is meant in the Apostles' Creed by "THE FORGIVENESS OF SINS"?

By "the forgiveness of sins" in the Apostles' Creed is meant that **God has given to the Church**, through Jesus Christ, **the power to forgive sins**, no matter how great or how many they are, if sinners truly repent.

1. **In the Old Law**, sins were forgiven through the merits of the Redeemer *that was to come*. **In the New Law** they are forgiven through the merits of the Redeemer *Who has come*.

Pointing to Christ, St. John the Baptist said: "**Behold the lamb of God, who takes away the sins of the world!**"

2. We can obtain forgiveness of sin, because **Christ the Redeemer** merited forgiveness for us by His death. The Church has

power to remit sins through the merits of Jesus Christ, "in whom we have our redemption, **the remission of our sins**" (Col. 1:14).

During life, Christ actually forgave sin. For example, He forgave Mary Magdalen, the paralytic, and the good thief. In curing the paralytic, He said, "But that you may know that **the Son of Man has power on earth to forgive sins**"—then he said to the paralytic—"Arise, take up thy pallet and go to thy house" (Matt. 9:6).

3. Christ **gave to His Apostles and disciples** and their successors **power to forgive sins**. He said: "Receive the Holy Spirit; whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained" (John 20:22-23).

**This power to forgive sins was not given to the Apostles alone**, since men of later ages would need forgiveness as much as men of Apostolic times. The power, therefore, must **also remain in the successors of the Apostles**.

4. It is true, as the enemies of the Church assert, that man cannot forgive sins. *Man*, by his own individual power, can never forgive the smallest sin. But he *can forgive all sins, with the power and authority God gave him, as minister of God, acting in God's place.* Or is God limited because man is sinful? "These things I write to you in order that you may not sin. But if anyone sins, we have an advocate with the Father, Jesus Christ the just" (1 John 2:1).

From the very beginning the Church has exercised this power, through the sacraments of *Penance and Baptism*, and even through *Anointing of the Sick*.

### HOW MAY SINS BE REMITTED or forgiven?

Sins may be remitted or forgiven by various means, according to the kind and gravity of the sin: *by Baptism, by Penance, and by good works.*

1. *Original sin* is remitted *through Baptism.* When we are baptized, we become children of God, and heirs of heaven.

2. *Actual sin* is remitted *by Baptism, by Penance, by Anointing of the Sick, and by good works.* Such good works are: prayer, fasting, and alms-deeds.

Good works cannot remit grave or mortal sin; they can only dispose a person to the state of mind which leads him to the Sacrament of Penance.

3. *The guilt of forgiven sins never returns.* Once forgiven, a sin is forgiven forever. If after our sins have been forgiven we commit a new sin, or sins like the ones already forgiven, we are guilty of new sins.

A man tells five lies. He repents and confessing his sin, obtains forgiveness. After a month he tells five lies again. He is guilty of having told only five lies, not ten.

### What is VICE?

Vice is *a habit of sin* formed by repeated acts of sin.

1. *One who makes a practice of stealing* has *the vice of theft.* One who *habitually* drinks to intoxication has the vice of drunkenness. One who *frequently* sins against chastity has the vice of impurity.

If one commits robbery and ever after avoids that sin, he has committed the mortal sin of robbery, but he has no vice. Similarly one may be completely intoxicated once, but if he resolves never again to drink, and sticks to his resolution, he has no vice.

2. *A vice* is *easily acquired.* This is one reason why we must be very careful not to commit sin. *If we* should be so unhappy as to *fall into sin*, we must at once *cut off the possibility of forming vice* by contrition, penance, and a resolution not to sin again.

After the first fall, one more readily yields to the next temptation. Each yielding *weakens the will* for the next. Thus step by step one who starts a sin will soon find himself the slave of a habit.

3. *A vice is easy to break off* in the *beginning*, difficult to break when fully formed, but always capable of being overcome by a resolute will *with God's grace.*

It is easy enough to uproot a very young tree. But when it has grown into a mighty tree, it becomes extremely difficult. The vice having been firmly formed, it becomes a *necessity* and is impossible to break without extraordinary grace. This impossibility often leads many vicious persons to despair and to final *impenitence.* But God can do all things. One therefore who has contracted a habit of sin must have recourse to God, who will strengthen him, so that he can conquer his vice.

### CAN ALL SINS BE FORGIVEN?

Yes, all sins, however great, can be forgiven, *through the infinite merits of Christ, Who is God.*

The repentant sinner is told in Scripture: "If your sins be as scarlet, they shall be made white as snow" (Is. 1:18).

1. *God is always ready* to forgive our sins, no matter how great or how many they are, *if we are truly sorry* for them. No actual sin can be forgiven without *sorrow and repentance* on the part of the sinner.

Our Lord said: "I say to you that, even so, there will be joy in heaven over one sinner who repents, more than over ninety-nine just who have no need of repentance" (Luke 15:7).

2. The sin against the Holy Spirit which Christ warned us would not be forgiven in heaven or on earth is *persistent impenitence, the sin of one who rejects conversion and dies in mortal sin.* One guilty of this sin can never obtain forgiveness of God, because at the hour of death he continues to thrust God away from him.

A man gravely wounded cannot have any hope of cure if he not only refuses to listen to his doctors, but shuts his mouth against all medicines, and kicks away all medical instruments and help. *Even Judas would have been pardoned if he had asked for forgiveness* and made a sincere act of contrition before his death.



Respect for the dead requires that cemeteries be properly kept. We should remember that the bodies of the buried will one day rise again to join immortal souls and live forever with God.

Respect for the dead would also advise us to give up the recent fad of dalling up corpses, painting their faces to make them seem alive, as if they were prepared for some flighty show.

## 77. Death

(Eleventh Article of the Apostles' Creed.)

### What happens AT DEATH?

At death *the soul is separated from the body.*

1. *The soul is judged by God, and rewarded with heaven, punished with hell, or sent for a time to be cleansed in purgatory. The body begins to corrupt and returns to the dust from which it came.*

St. Peter spoke of the body as a tabernacle for the soul: "the putting off of my tabernacle is at hand" (2 Pet. 1:14). At death, "the dust returns to its earth, from whence it came, and the spirit returns to God, Who gave it" (Eccles. 12:7). *The only exceptions have been the bodies of Our Lord and the Blessed Virgin, which rose to join their souls, and are now in heaven.*

2. *All men must die,* because death is a consequence of original sin. "Therefore as through one man sin entered into this world and through sin death, and thus death has passed into all men" (Rom. 5:12).

By their sin our first parents lost the immortality of the body, for God condemned them to die. "For dust you are and unto dust you shall return" (Gen. 3:19). Even Jesus Christ and His Mother submitted to death.

3. *No one knows when, where, or how he will die.* All we know is that we shall die, and that when our hour strikes, nobody can take our place.

*God has mercifully hidden from us the hour of our death.* If we knew when we should die, we might be overcome by fear when the moment approached. *Some, besides, might lead sinful lives in the hope of repenting just before their death.*

4. *He must therefore always be ready to die.* Death comes "as a thief in the night", when we least expect it. *We must live as if every moment were the last of life, always ready to appear before our Divine Judge.*

"Therefore you must also be ready, *because at an hour that you do not expect,* the Son of Man will come" (Matt. 24:44).

### How should WE PREPARE for death?

We should prepare for death *by leading a good life*, avoiding sin, and doing good.

1. *We must keep in God's grace and love*, so that when the Angel of Death comes, we may *welcome him* as one who takes us home to see the face of our loving Father. *The good do not fear death.*

*Let us die with joy*, saying to God, as Holy Simeon did: "Now thou dost dismiss thy servant, O Lord, according to thy word, in peace" (Luke 2:29). Let us imitate St. Paul, who says, "I have fought the good fight. I have finished the course, *I have kept the faith.* For the rest, there is laid up for me a crown of justice, which the LORD, the just Judge, will give to me in that day" (2 Tim., 4:7-8).

St. Augustine exclaims: "*O how sweet it is to die, if one's life has been a good one!*" For such as he, "to die is gain." To the just man death is only a passing into a *better life*. It is a journey to his everlasting home, where his heavenly Father dwells. Death is to be feared only by the sinner, for it is the end of his earthly pleasures, and the beginning of his eternal punishment.

2. *As a man lives, so he dies.* We should often recall the thought of death and eternity so that we may avoid sin. "*In whatever you do, remember your last days, and you will never sin*" (Eccli. 7:36). Those who put off reforming their lives in the hope of a death-bed repentance are like a traveler who starts packing when the train whistles for departure.

Let us picture *the death of a just man*, one who all his life has done good and avoided evil. He has often seen people taken away suddenly, when they least expected it, and *made up his mind to be always ready to die* and face his Judge. He has hoped he would, at the end of his life, die with the Last Sacraments, a priest, and his family by his side. But his obligations have taken him into the wilderness; *there he is dying*, with only the guide at his side. But he is at peace, and *a smile is on his lips*, for he is ready to die: being always in the state of grace, he is ready to meet his Judge anywhere, any time. *He knows the Judge will smile, too*, and welcome him as a good son, a friend.

3. *We should also have our temporal affairs in order when we die.* This is why adults should make a *will* in order that no confusion may arise as to the disposition of their property after their death. A sudden death is not to be desired, for then we may not be able to put in order our spiritual and temporal affairs.

This is why in the Litanies we pray: "*From a sudden and unprovided death, deliver us, O Lord!*"

### What are CEMETERIES?

Cemeteries are *the burial grounds for the dead.*

1. The word "*cemetery*" comes from the Greek, and means *sleeping-place*; there the bodies of the dead sleep till Judgment Day.

It is the custom to engrave the letters R. I. P. (*Requiescat in pace. May he [she] rest in peace*) on headstones.

2. *Cemeteries are solemnly consecrated.* Catholics should be buried in a Catholic cemetery, if there is one; at least the grave should be blessed.

Some day the bodies of the just will rise in glory, and unite with their souls in heaven.

3. *Cemeteries should be properly kept.* They should be such as to invite everyone to go there and pray for the departed.

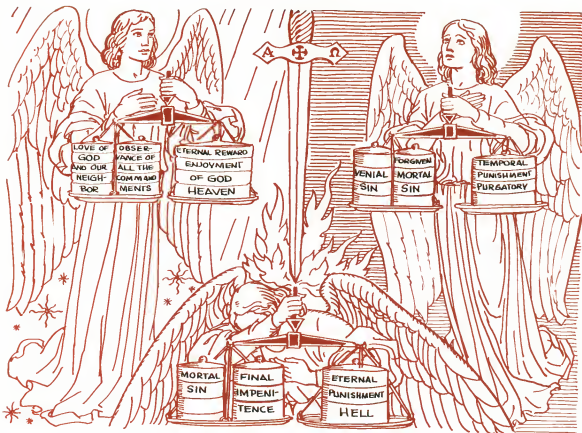
We should go regularly to the cemetery to see to it that the graves of our beloved dead are clean and well kept, and to pray for them. If we liked to visit them when they were alive, why shouldn't we continue to visit them even now that they are dead? Such visits would attest to our living faith in the immortality of the soul, and the resurrection of the body. Our prayers in the presence of the bodies are the proof of our love for our beloved dead.

4. Apostates, heretics, schismatic, the excommunicated, suicides, duellists, Masons, communists, and public sinners, are *not permitted to be buried in a consecrated Catholic cemetery.*

*The refusal of the Church to give Christian burial* to her bad children does not mean that she sentences them to damnation; judgment of the dead is in the hands of God. It is merely a *public expression* of her condemnation of sin, and a *disciplinary measure so that her other children may avoid falling into such sins.* Non-Catholics are not permitted burial in a Catholic cemetery, because since they did not belong to the Church during life, there is no reason for including them in the burial grounds for members of the Church, at death.

5. *The Church forbids cremation* not because it is in itself wrong or contrary to divine Law, but *because it is in opposition to the Jewish and Christian tradition.* In cases of great epidemics and disasters, the Church permits cremation.

Cremation has been advocated by anti-Christians with the express purpose of destroying belief in the immortality of the soul and the resurrection of the body. The Fathers of the Church defended the custom of burial, by reason of the resurrection of the body, and the respect due it as the temple of the Holy Spirit. The day may come when the Church may grant general permission for cremation.



Complete justice will not be done in this life, but in the next. Then everything will be weighed in the balance of God's justice, and punished or rewarded.

If on earth we have obeyed the commandments of God and of the Church we shall be given our eternal reward in heaven (1). If we have obeyed

all the commandments, but die with unforgiven venial sin, or without having satisfied for forgiven mortal sin, we shall be sent to purgatory (2). Alas for us if we die with even one mortal sin! For then we shall be banished from the sight of God and suffer torments in hell forever (3).

## 78. Particular Judgment

**What is the JUDGMENT called which will be passed on each one of us IMMEDIATELY AFTER DEATH?**

The judgment which will be passed on each one of us immediately after death is called *the particular judgment*.

The existence of the particular judgment can be deduced from the parable of Dives and Lazarus; a soul is shown rewarded immediately after death.

1. As soon as each soul leaves the body at death it undergoes the Particular Judgment, at which its eternal destiny is decided. "We must all be manifested at the judgment seat of Christ." *"It is appointed unto men to die once, but after this comes the Judgment"* (Heb. 9:27). "Every one of us will render an account for himself to God" (Rom. 14:12).

Let us remember that even while the relatives gather around the bed of the departed one, even while his body is still warm, the particular judgment is gone through and finished; the judgment is passed, and the soul gone to his reward or punishment. If we remember this, *we shall be more fervent in praying for the dead, in helping others die a happy death*, so that without fear they may meet God at the judgment.

2. Jesus Christ is the *Judge* at the Particular Judgment. Before Him each soul must stand. *The soul will stand in the awesome presence of God the Son, to give an account of its whole life*: of every thought, word, act, and omission.

"Neither does the Father judge any man, but all judgment he has given to the Son" (John 5:22).

**"KNOW GOD BETTER TO LOVE HIM MORE"**



3. *A man's whole life will be spread before him like a great picture.* He will remember everything, although he might have forgotten much at the moment of death. How he will wish then that he had done only good! We are not to suppose that the soul will go to heaven before Christ to be judged. *God enlightens each soul in such a manner that it fully knows Christ has passed a true judgment on it.*

*"Of every idle word men speak, they shall give account on the day of judgment"* (Matt. 12:36). The judgment will embrace even the good which has been neglected: a strict account will have to be rendered of the use we made of the talents and graces given to us. Even good actions badly performed will come under scrutiny, careless communions, hasty confessions, etc. Only then shall we know the exactness with which God sees and measures every act, word, and even intention in our deepest thought.

4. The good and the evil that the soul has done will be weighed in the balance of God's justice. Then the sentence will be passed by Jesus Christ alone, without the intervention of witnesses. *This sentence is final and will never be reversed.* The soul will learn the sentence, the reasons for it, and its absolute justice.

### What are the REWARDS or PUNISHMENTS appointed for men AFTER the particular JUDGMENT?

The rewards or punishments appointed for men after the particular judgment are *heaven, purgatory, or hell.*

*"With what measure you measure, it shall be measured to you"* (Matt. 7:2). As we have loved God and our fellow-men during life, so we shall be given the proper reward or punishment.

1. *He who dies in his baptismal innocence, or after having fully satisfied for all the sins he committed, will be sent at once to heaven.*

"The just will go into everlasting life" (Matt. 25:46). "And there shall not enter into it anything defiled" (Apoc. 21:27).

2. *He who dies in the state of grace, but is in venial sin, or has not fully atoned for the temporal punishment due his forgiven sins, will be sent for a time to purgatory.*

The souls in purgatory are saints, because they are sure of going to heaven. In purgatory they cannot commit any more sin, not even the slightest. They only long for God.

3. *He who dies in mortal sin, even if only with one single mortal sin, will be sent at once to hell.*

"Yes, the hope of the wicked... is like smoke scattered by the wind, and like the passing memory of the nomad camping for a single day" (Wis. 5:14). By mortal sin a man cuts himself off from God. It is really *he himself that sends himself to hell.* God's desire would be to see all His creatures with Him in heaven.

### HOW SHOULD WE PREPARE FOR the judgment?

We should prepare for the judgment *by being most careful* to lead a good life and die a happy death.

1. We should not only *obey carefully all the Commandments of God and the Church*, but do good works in prayer and alms-deeds, practicing charity for the love of God.

How can we be careless about a matter of such importance, when we are absolutely certain of being judged by God? "For what shall I do, when God shall rise to judge?" (Job. 31:14).

2. *We should do voluntary works of penance, for love of God*, in expiation of any sins we may have the misfortune to commit.

The "*Imitation of Christ*" says on this topic: "In all things look to your end, and consider how you shall be able to stand before a severe Judge from whom nothing is hidden; who takes no bribes, nor receives excuses, but will judge that which is just.... Therefore, be careful and sorrowful for your sins *now so that in the Day of Judgment* you may be safe with the blessed... *Then* the poor and humble shall have great confidence, and the proud shall fear on every side... *Then* the contempt of riches shall weigh more than all treasures and worldlings... Learn *now* to suffer in little things, that *then* you may be delivered from more grievous sufferings. All therefore is vanity but to love God and to serve Him alone" (Bk. I, chap. 24).

3. *We should never go to sleep* without being *prepared* never to awake on earth again, but in the presence of our Judge.

Let us examine our conscience every day, make acts of contrition for our sins, confess them, and resolve to avoid them in the future.



Both reason and faith tell us that there is a middle ground of expiation, where the soul is cleansed from all stain of sin before it can enter the glory of heaven. "There shall not enter into it anything defiled" (Apoc. 21:27). Christ said, "Amen, I say to thee, thou will not come out from it until thou

hast paid the last penny" (Matt. 5:26). Even persons who deny the existence of purgatory instinctively pray for their loved ones who have died. This would be great inconsistency if their reason did not tell them that their prayers would do the dead good. Prayers are useless for those in heaven or hell.

## 79. Existence of Purgatory

### Who are punished IN PURGATORY?

Those are punished for a time in purgatory **who die in the state of grace**, but are **guilty of venial sin, or have not fully satisfied** for the temporal punishment due to their sins.

1. **Purgatory is a middle state where souls** destined for heaven **are** detained and **purified**. Souls in purgatory **cannot help themselves**, for their time for meriting is past. But they can be helped by the faithful on earth, by prayers and other good works.

In some places, at 7, 8, or 9 o'clock at night, the church bells sound, to admonish the faithful to pray for the souls in purgatory. **This hour is in commemoration of Christ's prayer in the garden.** We should then pray the *Requiem aeternam*: "Eternal rest give unto them, O Lord, and let perpetual light shine upon them."

2. **Belief in the utility of praying for the dead** automatically **includes belief in the existence of purgatory**. If there were no purgatory, it would be useless to pray for the dead, because saints in heaven need no help, and those in hell are beyond aid.

And we can be sure there will be no more purgatory after the General Judgment; because the reason for its existence will have passed.

3. **Purgatory is a place of temporary punishment** for those who have died in venial sin, or who have not fully satisfied God's justice for mortal sins already forgiven.

(a) **A boy with a stone deliberately breaks a window pane; this is a venial sin** punishable in purgatory. Some argue that God is a good God, and will not punish such slight sins with the pains of purgatory.

We must remember, nevertheless, that *the judgments of God are different from those of men*, as His holiness is far above human holiness. "For my thoughts are not your thoughts, nor are your ways my ways, says the Lord" (Isa. 55:8).

(b) *A man commits a cruel murder.* This is a mortal sin which, *unrepented* and *unconfessed*, will send him to hell.

*The man repents, confesses, and obtains absolution for his sin;* the guilt therefore is removed. But *justice requires that he make up for the evil he has done;* this atonement takes place in purgatory, unless he makes full satisfaction before death.

4. *The doctrine of purgatory is eminently consoling to the human heart.* It consoles us when our loved ones die. Purgatory is a bond of union making us realize that death is *not an eternal separation* for the just, but only a loss of their bodily presence.

### IS THE DOCTRINE of the existence of PURGATORY REASONABLE?

The doctrine of the existence of purgatory is *not only reasonable, but its negation is eminently contrary to reason*; it is taught in Holy Scripture, and has been taught by the Church from the very beginning.

1. *The doctrine of a middle state of purgation is taught in the Old Testament*, and was firmly believed in by the Hebrews.

*After a battle, Judas Machabeus ordered prayers and sacrifices offered for his slain comrades.* "He (Machabeus having levied a sum of twelve thousand silver pieces) sent to Jerusalem, to have sacrifices made there for the guilt of their dead companions. Was not this well done and piously? Here was a man who kept the resurrection ever in mind; he had done fondly and foolishly indeed, to pray for the dead, if these might rise no more, that once were fallen! And these had made a godly end; could he doubt, a rich recompense awaited them? A holy and wholesome thought it is to pray for the dead, for their guilt's undoing" (2 Mac. 12:43-46).

2. When Our Lord came on earth, He purified the Jewish Church of all those human changes that with the years had crept into its usages and beliefs. But He never reproved anyone for belief in a middle state of purgation, or prayers for the dead.

On the contrary, Christ more than once implied the existence of purgatory. He said "And whoever speaks a word against the Son of Man, it shall be forgiven him; but whoever speaks against the Holy

Spirit, it will not be forgiven him, either in this world, or in the world to come" (Matt. 12:32). When Our Lord said that a sin will not be forgiven in the next life, He left us to conclude that some sins will be thus forgiven. But in the next life, sins cannot be forgiven in heaven: "There shall not enter into it anything defiled" (Apoc. 21:27). Neither can sins be forgiven in hell, for out of hell there is no redemption. They must therefore be forgiven in a middle state, Purgatory.

3. *Belief in the existence of Purgatory is a continuous and solemn teaching of the Church.* From St. Paul, the early Fathers, the Doctors of the Church, on through the ages, the Church has taught the existence of Purgatory, and the correlated doctrine of the usefulness of praying for the dead.

From the beginning Christians prayed for the dead at the Holy Sacrifice of the Mass. *The oldest books used at Mass contain prayers for the dead.*

THE DOCTRINE OF PURGATORY was given *solemn definition by the Council of Trent* as follows: "There is a purgatory, and the souls there detained are assisted by the suffrages of the faithful, but especially by the most acceptable sacrifice of the altar."

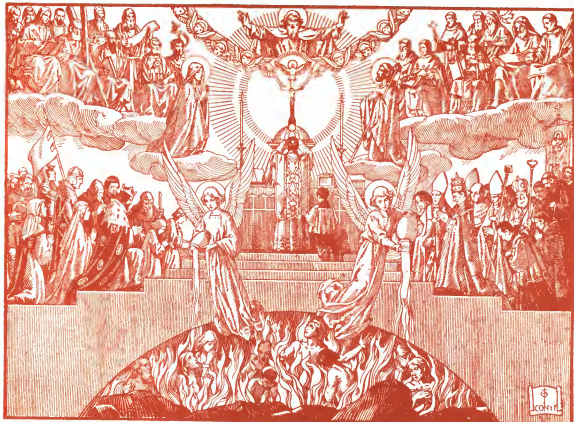
*This dogmatic definition contains three points of faith that all Catholics are compelled to believe:* (a) that there is a purgatory; (b) that after death souls suffer there for their sins; (c) that the living can extend assistance to such souls.

4. *Reason demands belief in the existence of purgatory.* If a man dies with some slight stain on his soul, a sin of impatience, or an idle word, is he fit to enter heaven? God's sanctity forbids it: "There shall not enter into it anything defiled" Apoc. (21:27). But must such a soul be consigned to hell? God's mercy and justice forbid it.

Therefore reason concludes the existence of a middle and temporary state of expiation, where the soul is cleansed from all stain of sin before it can be admitted into the perfect holiness and bliss of heaven. "Amen, I say to thee, thou wilt not come out from it until thou hast paid the last penny" (Matt. 5:26).

5. *Among nearly all peoples there has persisted a belief that souls must undergo some sort of purification after death.* This would point to the doctrine of purgatory.

The Greek story of Prometheus implies a place of purgation. The Egyptians and others believed in the transmigration of souls. Legends and myths of all nations, as well as burial customs, indicate belief in the possibility of helping the dead.



We should be generous in helping the poor souls in purgatory, who long for God. The best thing we can do for them is to have Masses offered for them. The Church puts no limit to the time during which we may pray or offer Masses for the suffering souls in purgatory.

If we cannot have a Mass said, we should at least hear Masses for our dear departed. If God so willed, a single Mass could release all the souls in purgatory. We should offer Masses especially on All Souls' Day and on the anniversaries of death of our relatives and friends.

## 80. Souls in Purgatory

### WHAT PAINS do the souls IN PURGATORY suffer?

The souls in purgatory suffer from a great longing to be united to God, and from other great pains.

1. *Their chief pain* is the *deprivation of the Beatific Vision*, the vision of God in the glory of heaven. This temporary deprivation is a most severe punishment, because the poor souls already have a full knowledge of what they are missing.

"As the hind longs for the running waters, so my soul longs for you, O God. Athirst is my soul for God, the living God. When shall I go and behold the face of God?" (Ps. 41:2-3).

2. *The general tradition of the Church is that they also suffer acutely in other ways.*

*St. Augustine believes* that the sufferings of the poor souls are greater than anything that man can suffer in this life. *St. Thomas believes* the least pain there is greater than the greatest on earth.

3. The *greatness* and the *duration* of a soul's sufferings in purgatory *vary according to the gravity of the sins committed*. One who has lived a long life of sin, but is saved from hell only by a deathbed repentance, will stay in the purging fires of purgatory longer, and suffer there more intensely than a child, who has committed only the venial sins of an ordinary child.

*That some souls stay long in purgatory is implied by the fact that the Church puts no limit to the offering of Masses for the dead*; some foundations have been going on for centuries, offered for the repose of certain souls. St. Augustine be-

believes that those stay longest in purgatory who have loved the goods of earth more. Some saints have held that certain holy souls in purgatory suffer no pain except their exclusion from the vision of God. Practically all are agreed that in purgatory the souls suffer most in those things in which they sinned most; as the "Imitation of Christ" says: "In what things a man hath most sinned, in those things shall he be most grievously tormented."

4. **The poor souls**, however, **have much to console them**. They are certain of salvation and the love of God. They are free from temptation; they cannot commit the slightest sin, even of impatience.

They have no worry, anxiety, or distress of mind, for they are sure of deliverance. They are comforted by the prayers of the angels and saints, and of the people on earth.

### WILL ALL the souls in purgatory GO TO HEAVEN?

All the souls in purgatory will go to heaven some day; they will stay in purgatory as long as they have not atoned for their sins.

1. The poor souls *cannot help themselves*, for their time for meriting was ended at their death. **They cannot therefore merit anything to satisfy for their sins.**

This is why we who can still merit by our good works should give some of them as suffrage for the poor souls, so that they may soon be delivered from their prison. We have the special obligation of helping with our prayers and sacrifices the souls of our dead relatives, friends, and benefactors.

2. Although they cannot merit anything for themselves, **the poor souls intercede for us** with their prayers to God. Thus if we help them they repay us by their intercession.

### In what ways CAN WE HELP THE POOR SOULS in purgatory?

We can help the poor souls in purgatory **by Masses, by prayers, and by other good works.**

1. **MASSES.** *The Holy Sacrifice is the greatest help we can offer*, because its effect depends on itself, and not on the piety of the priest who offers it. Whenever possible, *Gregorian Masses* should be offered; these consist of thirty Masses celebrated on consecutive days for some deceased person.

If we cannot have a Mass said, we can at least attend Mass and receive holy communion for our dear departed. A Mass has infinite merit, for it is

the sacrifice of Our Lord Himself. It will surely avail our dead to offer for them God the Son Himself in Holy Mass.

2. **PRAYERS.** We should pray with devotion for the poor souls. **God does not regard the length of the prayer or the words so much as the love in the heart of the one who prays.**

There are special prayers enriched with indulgences, applicable to the souls in purgatory.

3. **ALMS-GIVING.** No pompous funeral or profusion of flowers is of any avail for the poor souls in purgatory. As St. John Chrysostom says, "**Not by weeping, but by prayer and alms-giving are the dead relieved.**"

*It is better to give to charity the money spent on idle and worldly show*, which cannot help the poor souls. Instead of sending costly wreaths to the family of a dead friend, *it is an excellent custom instead to have Masses offered for his soul.*

4. **The Heroic Act of Charity.** By this Act a person surrenders, in behalf of the souls in purgatory, all the satisfaction made to God by his good works, including whatever satisfaction may be offered for him by others during his life and after.

Those who make the Act may gain a **plenary indulgence** applicable only to the dead: (1) each day that they receive Holy Communion, if they have made their confession and visited a church or public oratory and prayed for the intentions of the Holy Father; (2) on Mondays if they attend Mass in supplication for the faithful departed, and fulfill the usual conditions. (See page 336.)

For making the Heroic Act of Charity, the following prayer is suggested: "O my God, I voluntarily offer to Thee through the mediation of Mary, all the works of satisfaction that I may make in this life, as well as all suffrages which may be offered for me after my death, in behalf of the poor souls in purgatory, placing myself entirely at Thy mercy."

5. **We should not**, however, **rely too much on the prayers and sacrifices that our relatives may offer for us after our death.** Even granting that they will remember us often and fervently in prayers, it is nevertheless true that works offered in suffrage for souls avail them only to a limited extent.

God gives more value to a little voluntary penance done here on earth than to disciplines offered for that soul after death. As a Saint aptly said, "**One Mass devoutly heard during life is worth more than a great sum left for the celebration of a hundred Masses after death.**"



Belief in the resurrection is very consoling. It was this belief that gave the early Christians and martyrs such fortitude under persecutions. Firm in this belief, we should not mourn for our beloved dead excessively: "But we would not, brethren, have you ignorant concerning those who are asleep, lest you should grieve, even as others who have no hope"

(1 Thess. 4:13). We shall see them again in the resurrection.

We should remember the words of Our Lord, Who will raise us from the dead: "I am the resurrection and the life; he who believes in me, even if he die, shall live; and whoever lives and believes in me, shall never die" (John 11:25-26).

## 81. Resurrection of the Body

### What is meant by the "RESURRECTION OF THE BODY"?

By "the resurrection of the body" is meant that *at the end of the world the bodies of all men will rise* from the earth and be united again to their souls, nevermore to be separated.

"In a moment, in the twinkling of an eye, at the last trumpet. For the trumpet shall sound, and the dead shall rise" (1 Cor. 15:52).

#### 1. Our Lord often foretold the resurrection of the body.

"For the hour is coming in which *all who are in the tombs* shall hear the voice of the Son of God. And they who have done good shall come forth unto resurrection of life; but they who have done evil unto resurrection of judgment" (John 5:28-29).

2. Our Lord said that the *Blessed Sacrament* gives immortality also to the body.

"He who eats my flesh and drinks my blood *has life everlasting and I will raise him up*" (John 6:55).

#### 3. Christ redeemed the whole man, and not the soul alone.

Hence the body must, in the case of the just, rise to eternal life. The body of man was originally destined for immortality, and lost it only with Adam's sin. "As in Adam all die, so in Christ all will be made to live" (1 Cor. 15:22). "*He who raised up Jesus will raise up us also with Jesus*" (2 Cor. 4:14). "Our Lord Jesus Christ will refashion the body of our lowliness" (Phil. 3:21).

4. *The resurrection of the body* is not an extraordinary idea. If we look about us in nature, we may see *types of the resurrection of the body*.

In spring, flowers and trees wake up to new life after the death of winter. The seed, buried like a corpse in the ground, sprouts a living tree or bush. The body itself rises to new vigor after sleep, which is a type of death.

### Will OUR RISEN BODIES BE THE SAME bodies we had on earth?

Yes, our risen bodies *will be the same bodies we had on earth.*

1. If our risen bodies were not those we had on earth, *they would not be our bodies, and we would not be the same persons.* It could not be said then that there was a resurrection, nor that our bodies had risen.

2. *During life the body is constantly changing, putting on new growth and throwing away waste in bone, muscle, and skin. Yet it is always the same body.*

3. *Our bodies will rise again* even though they will have been *reduced to dust.* How, we do not know. *Everything is possible to God.* But, according to what has just been said under n. 2, *we need not imagine God gathering together all the elements* that once belonged to our bodies and have been scattered far and wide, and shaping them into new bodies.

*Christ Himself raised three persons* from the dead, according to Holy Scripture. At His resurrection, the bodies of many rose from the graves. Holy men and women have in the name of Christ brought back many to life.

#### Why will the bodies of the just rise?

The bodies of the just will rise *to share forever in the glory of their souls.*

*"For this corruptible body must put on incorruption, and this mortal body must put on immortality"* (1 Cor. 15:53).

1. *The risen body will be radiant and beautiful,* if it is of a just person. It will have the qualities of Our Lord's risen Body, characterized by:

#### (a) IMPASSIBILITY.

By this quality *the risen body will no longer be subject to pain,* disease, death, hunger, thirst, fatigue, sleep, heat or cold. "And God will wipe away every tear from their eyes. And death shall be no more, neither shall there be mourning, nor crying" (Apoc. 21:4).

#### (b) BRIGHTNESS.

By this quality, the risen body will shine with great radiance and glory. *"Then the just will shine forth like the sun,* in the kingdom of their Father" (Matt. 13:43).

#### (c) AGILITY.

This quality will enable *the risen body to pass* with the quickness of thought *to all parts of the universe.*

#### (d) SUBTILITY, OR SPIRITUALITY.

This quality will enable the risen body to penetrate material substances, even as Our Lord, Who arose from the tomb and entered the Cenacle while doors and windows were barred. *"What is sown a natural body rises a spiritual body"* (1 Cor. 15:44).

2. The risen body, united to the soul, will remain in heaven forever, to glory in the presence of and in union with God.

When we are disheartened by the miseries of this life, misfortune, sickness, pains, and many other ills, including the difficulty of warding off sin, let us find consolation in the thought that our body, now so weak and imperfect, will, if we persevere in the love and service of God, some day rise in glory and stand continually in His presence. "If the earthly house in which we dwell be destroyed, we have a building from God, a house not made by human hands, eternal in the heavens" (2 Cor. 5:1).

#### Has the body of any human person ever been raised from the dead and taken into heaven?

By the special privilege of her Assumption, *the body of the Blessed Virgin Mary,* preserved from corruption, *was raised from the dead and taken into heaven.*

"Assumption" in this sense means the taking up of the Blessed Virgin's body into heaven. Her Assumption differs from Christ's Ascension, in that He went up to heaven, body and soul, by His own unaided power, whereas Our Lady was taken up by the power of God, not her own. The dogma of the Assumption was proclaimed November 1, 1950.

#### WHY WILL THE BODIES OF THE DAMNED also rise?

The bodies of the damned *will also rise,* to share in the eternal punishment of their souls.

1. *The risen bodies of the wicked will be hideous and repulsive, horrible to behold.*

This should give pause to those whose chief thought on earth is to pamper and decorate their bodies. This life will last only a few decades; but in the resurrection there will be an eternity. Should we prefer to be painted and "beautiful" for these few decades, and become an object of aversion for all eternity; or pay less attention to our body here on earth, so as to attain glory forever?

2. *The risen bodies of the wicked, united to their souls, will remain condemned in hell forever,* their companions other wicked souls, and devils, followers of Satan.

And in hell, the body, as well as the soul, will suffer torments such as we here on earth cannot even imagine. What will it profit those lost souls then, that here they had luxuries and pleasures?



The General Judgment will take place at the end of the world. It is a public repetition of the particular judgment. Then all that each has thought, said, done, or omitted will be known to everybody. The

just will receive their reward, and the wicked will be punished. At the General Judgment Jesus Christ will be the Judge. Then complete justice will be meted out to all, to the souls united with the bodies.

## 82. General Judgment

(Seventh and Twelfth Articles of the Apostles' Creed.)

**What is THE JUDGMENT called which will be passed on all men immediately AFTER THE GENERAL RESURRECTION?**

The judgment which will be passed on all men immediately after the general resurrection is called *the general judgment*.

1. *The Last or General Judgment will take place at the end of the world, but when that will be, no man knows.*

*"But of that day and hour no one knows, not even the angels of heaven, but the Father only"* (Matt. 24:36). After the Ascension angels told the Apostles that Christ will come again as Judge: "This Jesus who has been taken up from you into heaven will come in the same way, as you have seen him going up to heaven" (Acts 1:11).

2. *Our Lord predicted that signs will precede the Last Judgment, which He Himself described; He will be the Judge.*

(a) *The Gospel will be preached in the whole world.*

*"And this gospel of the kingdom shall be preached in the whole world, for a witness to all nations; and then will come the end"* (Matt. 24:14).

(b) *There will be a great apostasy from faith; people will lose themselves in evil.*

*"Yet when the Son of Man comes, will he find, do you think, faith on the earth?"* (Luke 18:8). "And as it came to pass in the days of Noe, even so will it be in the days of the Son of Man. They were eating and drinking, they were marrying and giving in marriage, until the day when Noe entered the ark, and the flood came and destroyed them all. *In the same wise will it be on the day that the Son of Man is revealed"* (Luke 17:26-27, 30).

(c) *Antichrist will appear and work false miracles.*

St. Paul speaks of *"the man of sin . . . the son of perdition, who opposes and is exalted above all that is called God, or that is worshipped, so that he sits in the temple of God, and gives himself out as if he were God"* (2 Thes. 2:4).



## WHAT WILL TAKE PLACE on the last day?

On the last day these events will take place:

1. *The earth and the heavens will show signs*; the stars will fall. In the heavens the sign of the Son of Man will appear. It is believed that this sign is the Cross. "... *And then will appear the sign of the Son of Man in heaven*" (Matt. 24:30).

2. *Jesus Christ*, in great power and majesty, accompanied by the angels, *will come in the clouds of heaven*.

"For as the lightning comes forth from the east and shines even to the west, so also will the coming of the Son of Man be. . . . And they will see the Son of Man coming upon the clouds of heaven with great power and majesty" (Matt. 24:27, 30).

3. *The dead will spring to life* in a moment. All men, *their souls reunited to their bodies*, will come to judgment.

"Behold, I come quickly . . . to render to each one according to his works" (Apoc. 22:12). "And he will send forth *his angels with a trumpet* and a great sound, and they will *gather his elect* from the four winds" (Matt. 24:31).

4. From these statements we are not to conclude that everybody will perceive the divine *essence* at the day of judgment; the wicked can never see God.

The lost souls will "see God" beyond some kind of veil so that they do not delight in His divinity; they will have some kind of perception of His Majesty, and recognize His justice.

## If every one is judged immediately after death, WHY WILL THERE BE A GENERAL JUDGMENT?

Although every one is judged immediately after death, it is fitting that there be a general judgment, *in order that the justice, wisdom, and mercy of God may be glorified in the presence of all*.

1. *The last or General Judgment will be a public repetition of the particular judgment*. The Judge and the matters taken up will be identical. Then Jesus will bring to light "the hidden things of darkness."

"And I saw the dead, the great and the small, standing before the throne, and scrolls were opened. And another scroll was opened, which is the book of life; and the dead were judged out of those things that were written in the scrolls" (Apoc. 20:12).

2. *All men and all angels*, good and bad, will be *present to hear the judgment of each one*. "For there is nothing hidden that will not be made manifest, nor anything concealed that will not be known" (Luke 8:17).

Then will the unjust say these words, as they consider the just: "This is he whom once we held as a laughingstock and as a type of mockery, fools that we were! His life we deemed madness, and his death dishonored. See how he is accounted among the sons of God; how his lot is with the saints! . . . What did our pride avail us? What have wealth and its boastfulness afforded us? All of them passed like a shadow" (Wis. 5:3-9).

3. *Our Lord will place the good on His right hand, and the wicked on His left*. To the just Christ will say: "*Come, blessed of my Father*, take possession of the kingdom prepared for you from the foundation of the world" (Matt. 25:34). To the wicked He will say: "*Depart from me, accursed ones*, into the everlasting fire" (Matt. 25:41).

Immediately the good will go body and soul to heaven, and the wicked will fall body and soul into hell. "*And these will go into everlasting punishment, but the just into everlasting life*" (Matt. 25:46).

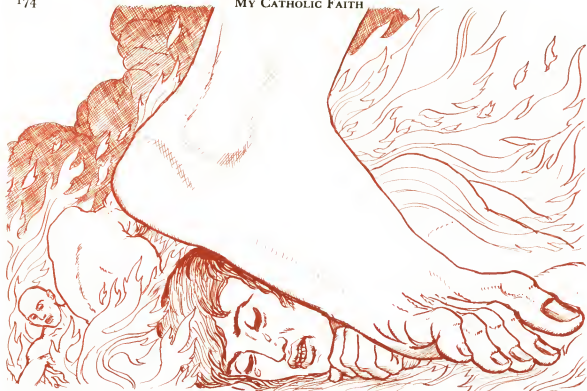
4. *The General Judgment is necessary* in order:

(a) To *vindicate God's providence in the government of the world*, and to disclose both the good and the evil that men have done, in order to reveal God's justice, wisdom, and mercy. Man is a social, as well as an individual being; hence the necessity for a general, as well as a particular judgment.

On that day will men see how often God has granted them graces, and they have rejected them. Then will men see how much that took up time and thought on earth was folly in the eyes of God, and how what the world called nonsense and mocked was really heavenly wisdom. As St. Paul says: "We, for our part, preach a crucified Christ—to the Jews indeed a stumbling-block and to the Gentiles foolishness" (1 Cor. 1:23).

(b) To *give the just the public honor* due them, and *the wicked the public shame* they deserve, and to make the body share in the reward or punishment of the soul with which it shared good or evil on earth.

*At the Last Judgment* all our thoughts, words, and deeds, public and secret, will be made known to all creation. *This fact should urge us to avoid anything and everything of which we should then be ashamed if made public*. When we are tempted let us remember that the "hidden things of darkness" will be revealed on the last day.



"It is a fearful thing to fall into the hands of the living God" (Heb. 10:31). Those who disobey God will be condemned to hell, a "place of torments" (Luke 16:28), and a "furnace of fire, where there will be the weeping and the gnashing of teeth" (Matt. 13:42). These damned souls will be plunged "into destruction and dam-

nation" (1 Tim. 6:9), "and the smoke of their torments goes up forever and ever; and they rest neither day nor night" (Apoc. 14:11). But the most terrible of torments will be the loss of the Beatific Vision—seeing God face to face—the greatest joy of the soul. "Depart from me, accursed ones" (Matt. 25:41).

## 83. The Torments of Hell

### WHO ARE PUNISHED IN HELL?

Those are punished in hell *who die in mortal sin*; they are deprived of the vision of God and suffer dreadful torments, especially that of fire, for all eternity.

1. *Christ Himself, in fifteen places in Holy Scripture, refers to the punishment of hell, the horrible abode of the wicked.*

Scripture calls hell "a place of torments," "an unquenchable fire," "everlasting fire," "the bottomless pit," "everlasting punishment," "outer darkness."

2. *All who die in mortal sin, even with only a single unrepented and unforgiven mortal sin, are sent to hell.*

God is continually calling sinners to repentance. He instituted a Church to teach them the way to heaven. He instituted the sacrament of penance to cleanse from all sin the sinner. *He stands as the loving Father, awaiting with anxiety the return of the prodigal.*

3. *God does not wish to send anyone to hell.* His only desire would be to have all His children with Him in the bliss of heaven. **But He has made man free**, given him the power to decide his own destiny. And He respects this freedom. **The sinner freely turns away from God**, from heaven.

Not one single sinner is sent to hell except by his own fault. *No one is sent to hell unless he has willfully, deliberately, and knowingly refused to obey the commands of God.* We can truly say that the fetters of hell are of man's own fashioning. If a man is given a bright light, and he purposely blows it out, can he blame anyone else for the dark?

### WHAT PAINS will the condemned suffer in hell?

The condemned in hell will suffer the *pain of loss and the pain of sense.*

But *no one can ever describe or understand adequately the torments of hell, just as no one can realize the bliss of heaven.*

1. **THE PAIN OF LOSS.** The wicked in hell know what they rejected and lost: God. *This pain will be the greatest torment of hell, for the human soul is made for God.*

(a) They feel despair, remorse, envy, and hopelessness, because they know that *they can never obtain the one thing needed for happiness*: they can never see God.

The greater the value of what is lost, the greater is the pain of loss. But the sinners in hell have lost God, of infinite worth. Their pain of loss must be in proportion.

(b) *Instead of God* and the angels and saints, *the sinners in hell have devils and loathsome criminals* for eternal companions. Hell contains nothing good. St. Paul truly says: *"It is a fearful thing to fall into the hands of the living God"* (Heb. 10:31).

There is *no love* in hell. *The damned hate God, hate each other, and hate themselves.* St. Chrysostom says "Insupportable is the fire of hell—who doth not know it?—and its torments are awful; but if one were to heap a thousand hell-fires one on the other it would be as nothing compared with the punishment of being excluded from the blessed glory of heaven, of being hated by Christ, and of being compelled to hear Him say, 'I know you not!'"

2. **THE PAIN OF SENSE.** *The wicked will suffer from fire and the torments inflicted on all the senses, the sight, the hearing, the smell, the taste, the touch.* After the resurrection, the bodies of the damned will suffer with their souls. In this life sinners sin by their senses. In the same way they will be punished in hell. "By what things a man sinneth, by the same he also is tormented."

*Christ calls hell an "unquenchable fire."* The sensation of burning is the greatest pain man can conceive of.

*Christ calls hell "the outer darkness";* it is fire that gives no light, because in hell the damned never see God, the source of eternal light. Hell is the place where there is *"weeping and gnashing of teeth,"* where the "worm never dies."

3. *The punishment in hell is not the same* for all. Each sinner will be punished according to the measure of his offenses.

Just as *in heaven the bliss and glory of the saints differ, so in hell the torments and pains of the wicked differ.* God is just; He will not punish a man who has committed only one mortal sin in the same measure that He punishes one who has lived a long life of wickedness.

4. *The pains of hell will last for all eternity.* If the punishment of hell were temporary, many sinners might prefer to gratify their passions on earth, no matter at what cost and penalty in hell, if it were to have an end. The fear of hell should urge us to lead a good life. *Nothing on earth is worth one moment in hell; and do we choose to suffer it for all eternity?*

"And the smoke of their torments goes up for ever and ever; and they rest neither day nor night" (Apoc. 14:11). Christ Himself said: "And if thy hand or thy foot is an occasion of sin to thee, cut it off and cast it from thee! *It is better for thee to enter life maimed or lame,* than, having two hands or two feet, to be cast into the everlasting fire" (Matt. 18:8).

### IS IT NOT AGAINST GOD'S MERCY to punish souls in hell for all eternity?

*No,* because *God's justice demands it:* He must punish the sinner.

1. *The sinner is a traitor to God* Who created him.

God created this world and all creatures. He owns them. *They must therefore be absolutely obedient to His will.* If a creature revolts and defies God, then he must be treated as an *enemy.*

2. It is the opinion of Doctors of the Church that *no one in hell is punished as much as he deserves.* God sent us His own beloved Son, to suffer incredible agonies and death, so that we may be saved from eternal damnation. Can such a God be anything but merciful?

We know the mercy of God. We know how glad He is to receive back the repentant sinner. *We therefore know that He will not punish too severely,* that whatever punishment He metes out will be just.

3. We should have *no fear* of hell if we do our duty. *God will not send us to hell, unless we force Him.*

Let us remember that our Judge will be Jesus Christ, Who so loved us that He died on the cross for us. He is more eager to pass a favorable sentence on us than we are to receive it. We should have *confidence* in Him, as little children. *"The Son of Man did not come to destroy men's lives, but to save them"* (Luke 9:56). The Lord "is long-suffering, not wishing that any should perish, but that all should turn to repentance" (2 Peter 3:9).

Let us remember always to plead with God for our souls. We can refuse God, but God can never refuse us: on this account *salvation is in our hands.*



It is impossible to describe Paradise. Even St. Paul to whom heavenly bliss was revealed, could only say: "I know a man in Christ who fourteen years ago—whether in the body I do not know, or out of the body I do not know, God knows—such a one was caught up to the third heaven. And I know such a man—whether in the body

or out of the body I do not know, God knows—that he was caught up into paradise and heard secret words that man may not repeat (2 Cor. 12:2-4). Eye has not seen nor ear heard, nor has it entered into the heart of man, what things God has prepared for those who love him" (1 Cor. 2:9).

## 84. Life Everlasting: Heaven

### What do we mean by "LIFE EVER-LASTING"?

By "life everlasting" we mean that *there will be another existence* after this present life, and in it *the just will be happy for all eternity*.

In that life *the just will dwell* in heaven with God, in perfect and everlasting happiness. Heaven is usually represented as a place, but it is essentially a state—the blissful union with God, with Christ (Phil. 1:23). Even when the Blessed Virgin Mary, for example, appears to men, *she does not leave heaven*, which she carries with her, in the state of her soul.

*This is why the good and holy have a foretaste of heaven even here on earth*, in the peace and joy they possess in their hearts. "And I saw the holy city . . . and I heard a loud voice from the throne saying,—Behold the dwelling of God with men, and he will dwell with them. And they will be his people, and God himself will be with them as their God" (Apoc. 21:2-3).

### WHO ARE REWARDED IN HEAVEN?

*Those are rewarded in heaven who have died in the state of grace and have been purified in purgatory*, if necessary, from all venial sin and all debt of temporal punishment; they see God face to face, and share forever in His glory and happiness.

*We do not obtain heaven without working for it*. He that for God's sake has suffered most and given up most will get the greatest reward in heaven. "He who loves his life, loses it; and he who hates his life in this world, keeps it unto life everlasting" (John 12:25). As St. Paul says: "*Through many tribulations we must enter the kingdom of God*" (Acts 14:21).

1. *The greatest joy* of heaven is the *Beatific Vision*. This is the *sight of God face to face*. This vision is called *beatific*, because it completely fills with joy those who possess it. They know and love God to their utmost capacity, and are known and loved by God in return. *The Beatific Vision*

will satisfy completely and supremely all our desires. Having God, we shall never wish for anything else. "One day with the Lord is as a thousand years, and a thousand years as one day" (2 Peter 3:8).

*On earth*, even when we obtain the dearest desires of our heart, we can never be completely happy. "We see now through a mirror in an obscure manner; but then face to face. Now I know in part; but then I shall know even as I have been known" (1 Cor. 13:12). *In heaven*, "They have their fill of the prime gifts of your house; from your delightful stream you give them to drink" (Ps. 35:9).

2. *The other joys and perfections of heaven will be numberless and of infinite variety.* There will be neither sin, nor death, nor sorrow, nothing to cause trouble or affliction, *nothing to mar* the eternal bliss.

"They shall neither hunger nor thirst any more, neither shall the sun strike them nor any heat . . . and God will wipe away every tear from their eyes" (Apoc. 7:16-17).

3. *Our companions will be the most Holy Virgin Mary, the Angels and the Saints.* We shall be reunited with those we have loved on earth, and we shall love them there more intensely. *There will be no more separation.* Whatever we have desired to know here on earth, we shall learn in heaven. All the *mysteries* of faith and science will be revealed. After the resurrection, we shall have our *bodily senses* in heaven, and by them relish joys unending.

"The sufferings of the present time are not worthy to be compared with the glory to come that will be revealed in us" (Rom. 8:18).

4. *This bliss will last for all eternity.* The joys of heaven will always delight. *And we shall have no fear of their ending,* for heaven will be everlasting. Eternity has *no measure.* It is like a circle: We can spend our whole life going around a circle, but we shall never find an end. Each part is only the beginning.

*Eternity has no end.* We can never have a proper conception of its duration, because we have nothing similar to eternity. Millions of ages are as nothing compared to eternity. If a bird were to carry away from the ocean one drop of water every thousand years, a time will come when it will have carried away the whole ocean. But that time is less than the shortest moment, if compared to eternity.

### Will the bliss of heaven be THE SAME FOR ALL?

No, the bliss of heaven will *not* be the same for all.

1. *The heavenly reward is given according to the goodness of the life each led on earth.* In the same measure as we have loved God, He will reward us. However, each will be completely and supremely happy, because each will receive according to the *fulness of his capacity.* "There is one glory of the sun, and another glory of the moon, and another of the stars" (1 Cor. 15:41).

In a similar way, if we fill a small glass and a great glass full of overflowing with water, one contains more than the other, yet neither can receive one more drop. Martyrs, Virgins, Doctors, that is, teachers of truth and religion, are promised a special joy and glory in heaven.

2. In the same way *bodies*, after joining the souls at the resurrection, *will differ in brilliancy and beauty* as star differs from star in glory, *but all will be perfect.*

Yet among the blessed there will be no envy. As St. Francis of Sales said: two children receive from their father each a piece of cloth to make a garment. The smaller child will not envy his brother the bigger garment, but will be quite satisfied with the one that fits him.

3. *The degree of glory* of the blessed in heaven will neither be added to nor diminished for all eternity. They will remain eternally happy.

"And night shall be no more, and they shall have no need of light of lamp, or light of sun, *for the Lord God will shed light upon them; and they shall reign forever and ever*" (Apoc. 22:5).

### What is meant by the word "Amen," with which we end the Apostles' Creed?

By the word "*Amen*," with which we end the Apostles' Creed, is meant "*So it is,*" or "*So be it*"; *the word expresses our firm belief in all the doctrines that the Creed contains.*

Our Lord often used the word "*Amen*," usually as a solemnly positive affirmation: "*Amen, amen, I say to thee, unless a man be born again, he cannot see the Kingdom of God*" (John 3:3). "*Amen, amen, I say to you, you shall see heaven opened, and the angels of God ascending and descending upon the Son of Man*" (John 1:51).





**PART**

**WHAT TO DO:**

**THE COMMANDMENTS  
OF GOD  
OF THE CHURCH**



1. Conscience is often called the voice of God within us. It bids us do what is right and avoid what is wrong. Cain, who lived long before the Ten Commandments were given to Moses, knew by his

conscience that it was wicked to slay his brother.  
2. When one is tempted to steal, one seems to hear a warning voice saying, "Do not steal. Theft is an offense against God." That is conscience.

## 85. God's Law; Conscience

**Besides believing what God has revealed, what else must we do TO BE SAVED?**

Besides believing what God has revealed, *we must keep His law.* "But if thou wilt enter into life, *keep the commandments*" (Matt. 19:17).

1. *The law of God is contained in both natural and revealed law.* Natural law is imprinted by God in the hearts and minds of all men. It teaches the most important rules of morality: homage due to God, treatment of others as we expect others to treat us, the evil of wilful injury to oneself, the virtue of truth and honesty. Thus natural law is a definite expression of God's will, requiring obedience.

For example, a child, or a pagan, who has never heard of the Ten Commandments, feels guilty when he does something wrong. He has an instinctive

knowledge of the law of nature written by God in his heart, telling him what is right and what wrong.

2. Besides the natural law, there is the *revealed law*, chiefly composed of *the Ten Commandments* and *the two precepts of charity.* *The revealed law is only a repetition and amplification of the natural law.*

*The Ten Commandments*, which were given to the Jews through Moses, were not revoked by Jesus Christ; on the contrary they were amplified and fulfilled. "*If you love me, keep my commandments*" (John 14:15). "And by this we can be sure that we know him, if we keep his commandments. He who says that he knows him, and does not keep his commandments, is a liar and the truth is not in him" (1 John 2:3-4).

3. *God's law*—that divine reason and will of God—is *perceived by men* through the light of the intellect, *by the voice of their conscience.*



## WHAT IS CONSCIENCE?

Conscience is *that judgment by which we decide* here and now *what we should do as good, or avoid as evil.*

1. *Conscience* is often called the "voice of reason" or "*voice of God,*" because it bids us to do right and avoid wrong. *Cain*, who lived a long time before Moses, *knew that he had committed evil* in slaying Abel. Even today, in pagan countries which have never heard of the commandments, *men know right from wrong by their conscience.* By it they know God Almighty; it bids them obey Him.

"*The Gentiles, who have no law, do by nature what the Law prescribes.* They show the work of the law written in their hearts. Their conscience bears witness to them" (Rom. 2:14-15).

2. *If we always obey the dictates of our conscience, we shall never offend God.* It arises from knowledge of the law, whether natural or revealed. Before any action, conscience speaks *either in favor or against.* After the action, according as we have followed or disregarded it, conscience fills us with peace or disquiet.

*If a person is tempted to steal, he seems to hear an inward voice saying:* "Do not steal. You know it is wrong to steal." This inward voice is *conscience.* Conscience tells us that God is our Lawgiver,—our Judge, Reward, and Avenger.

## When is conscience ERRONEOUS?

Conscience is erroneous *when we think that something right is wrong,* or that something wrong is right.

1. *An erroneous conscience arises from ignorance or a faulty knowledge of the law.* As long as a person who has an erroneous conscience knows no better, he is not responsible for the evil he may do by following it.

For example, a child tells a lie in order to save his younger brother from punishment. He thinks his duty to protect his little brother is superior to the telling of the truth. He has an erroneous conscience, and in this case commits no sin. However, everyone is required to strive for a correct knowledge of the law by studying his religion. In that way he will form a correct or right conscience.

2. *If a person with an erroneous conscience* believes something right is wrong,

and nevertheless does it, he is guilty of sin, because he has violated his conscience, and therefore willed to do wrong.

A man may believe that God prohibits gambling in a lottery. If he nevertheless participates, he sins, because he has violated his conscience.

3. *One has a doubtful conscience* when one does not know whether something is right or wrong.

If one has a doubtful conscience, but yet must do something and cannot wait, *he should say to himself that if he knew it was wrong, then he would not do it.* Then even if he makes up his mind and does it, and it is really wrong, he is not guilty of sin.

## What is a SCRUPULOUS conscience?

A scrupulous conscience is *a sick conscience that sees sin where there is none.*

1. *A scrupulous person looks on temptations as sins.* We must not encourage a scrupulous conscience. It is a mark of lack of confidence in the goodness of God.

When a scrupulous person is tempted, *he worries himself sick,* believing he has committed sin, even when he has not yielded to the temptation one whit, even when he has actually abhorred it.

2. *An unscrupulous or lax conscience* is the opposite of a scrupulous conscience.

One with such a lax conscience *convinces himself that man is too weak to resist sin, and so all sin is negligible.* "To err is human" is his constant motto.

A lax conscience is careless; *it makes light of ordinary sins, and looks upon grave sins as negligible.* After some time a lax conscience increases in laxness until the person loses practically all sense of wrong. Thus he becomes a habitual sinner. We then say that he has *no conscience.*

## What is a DELICATE conscience?

A delicate conscience *is one which impels us to avoid anything in the slightest degree evil.*

*We should be most careful to keep our conscience delicate.* It is a terrible thing for one to live as if he had no conscience. It is a tender conscience that escapes such things as self-reproach, shame, remorse, dismay, and fear, because it is ever before God, Who gives it peace and hope.

A delicate conscience is the conscience that good Christians should cultivate. *Then they will avoid anything displeasing to God.*



The love of God causes us to hate sin and do good. Mary Magdalen (1) offer her conversion, loved God fully. She hated sin so much that she never again committed any, although she had previously been a great sinner.



In the picture (2) is shown the child who, being told that Jesus is in the tabernacle, knocks to beg Him make his father, an unbeliever, believe in God. Let us, in imitation of this child, knock on the heart of Jesus. He will answer our prayer.

## 86. The Great Commandments

**Which are THE TWO great commandments that contain the whole law of God?**

The two great commandments that contain the whole law of God are:

- first, *Thou shalt love the Lord thy God with thy whole heart*, and with thy whole soul, and with thy whole mind, and with thy whole strength;  
second, *Thou shalt love thy neighbor as thyself.*

**WHO REVEALED TO US the two great commandments?**

*Our Lord Jesus Christ* revealed to us the two great commandments.

Once a doctor of the law asked Jesus: "Master, which is the great commandment in the Law?"

Jesus said to him: "*Thou shalt love the Lord thy God with thy whole heart*, and with thy whole soul, and with thy whole mind. This is the greatest and the first commandment. And the second is like it: *Thou shalt love thy neighbor as thyself*" (Matt. 22:36-39).

1. **The love of God is the greatest commandment**, because it includes all other commandments.

If we truly love God, we will do nothing to offend Him. We would not commit sin, because sin is displeasing to Him. We would obey all the commandments. Not only that; if we truly love Him, we will do things which He does not require, but which we know will please Him.

2. **The two great commandments are inseparably united**, so that one cannot be observed without the other. As Holy Scripture says, "If anyone says, I love God, and hates his brother, he is a liar" (1 John 4:20).

The greater our love of God, the more we shall love our fellowmen. And the more zealously we help our fellowmen for God's sake, the more perfectly we serve God. Our love of God can best be gauged by our love of neighbor.

3. More specifically, *the first great commandment* embraces the first *three* of the Ten Commandments; *the second great commandment* embraces the last *seven*.

The two great commandments affect and control all the powers of man: his will, his understanding, his emotions, and his actions. Would we not have a perfect world, needing no other laws, if all men obeyed these two commandments strictly? For this reason Our Lord said, "*On these two commandments depend the whole Law*" (Matt. 22:40).

### WHY SHOULD WE LOVE GOD?

We should love God because:

1. *He is infinitely good and perfect and worthy of love.* "One there is who is good, that is God" (Matt. 19:17).

*We can see the goodness and perfection of God all around us.* If we meditate on His goodness, we shall never tire of loving Him. We love our parents and friends because they are good. Their goodness is nothing compared to the goodness of God.

2. *He loves us, and is always doing good to us.* We only have to think of ourselves and our lives to find an innumerable number of favors He has granted us.

*"For God so loved the world that he gave his only-begotten Son,* that those who believe in him may not perish, but may have life everlasting" (John 3:16). "With age-old love I have loved you; so I have kept my mercy toward you" (Jer. 31:3). "Every good gift and every perfect gift is from above, coming down from the Father of Lights" (James 1:17).

3. *He wants and commands us to love Him.* We are God's creatures. *Is it not wonderful that He, the Infinite, should care for our love?*

Our Lord said very clearly: "*Thou shalt love the Lord thy God* with thy whole heart, and with thy whole soul, and with thy whole mind, and with thy whole strength" (Mark 12:30).

### When is our love of God PERFECT?

Our love of God is perfect *when we love Him above all things*, for His own sake.

1. *We love God above all things* when we would rather lose life, property, friends, and all things else, *rather than offend Him*;

*when we are ready to do anything* in order to resemble Him, *to give Him pleasure.*

"He who loves father or mother more than me, is not worthy of me" (Matt. 10:37). God permits us to love creatures, urges us to love our fellowmen; but such love must be subordinate to the love of God. *He will not take second place in our affections.* "For I, the Lord, your God am a jealous God" (Ex. 20:5). He will not permit us to love anything which detracts one whit from our complete love of Him.

2. *We love God for His own sake* when we love Him for His infinite perfection.

3. *Our love of God is not perfect* when we love Him only because He gives us gifts, or threatens us with punishment, or promises us heaven.

Nevertheless, imperfect love of God is often the beginning of perfect love. Little by little perfect love develops from it.

### How do WE PROVE our love of God?

We prove our love of God *by obedience to His commandments.* "If you love me, keep my commandments" (John 14:15).

1. *We show our love more by deeds* than by words. St. John says: "My dear children, let us not love in word, neither with the tongue, but in deed" (1 John 3:18).

The love of God is not a mere delight in thinking of Him; it consists rather of an act of the will, to *live* a godly life on account of that love. However, the love of God also makes us *speak* and *think* of Him frequently, since it is a human trait to do so regarding the object of affection. One who loves God *intensely* is united with Him at every moment in every fiber of his being: in thought, word, and deed. "*Where thy treasure is, there thy heart also will be*" (Matt. 6:21)

2. *We show greater love, when we* not only avoid what God forbids, but *do what will give Him pleasure.*

Thus God does not command us to go to Mass every day, but if we do so. He is pleased by this mark of our love.

3. *We increase our love* of God by loving Him. "Practice makes perfect." *The more we love Him, the more we can love Him.* Every piece of good work we do makes us grow in God's love.

*We show our love of God by accepting all that comes from His hand.* One who habitually murmurs at all inconveniences, sickness and misfortune, does not possess Christian love of God. Who never promised us deliverance from all earthly ills.



1. CARE OF THE SOUL



2. CARE OF THE BODY

God commands us to love ourselves. We must thus care for both our body and our soul. Since the soul is far more precious than the body, we should give it more careful attention. Every day we must pray

for grace to live according to God's most holy will.

Care for the body includes taking proper treatment and medicine when we are ill (2). Anything against health violates the duty to love ourselves.

## 87. Love of Ourselves

### WHY MUST WE LOVE OURSELVES?

We must love ourselves because:

1. **God wishes and requires it.** Our Lord said: "Thou shalt love thy neighbor as thyself" (Matt. 22:39).

Thus He made the love of self the measure of love for others. St. Augustine says: "Learn first to love God, then to love thyself, then thy neighbor as thyself." Each man is his own closest neighbor.

2. **We are made after God's image.** We must therefore reverence God's image in ourselves, just as we are bound to respect it in our neighbor, even our worst enemy.

3. **We are redeemed by the blood of Christ.** We are bought with a great price. We must be very precious in God's sight.

St. Peter says: "You were redeemed from the vain manner of life handed down from your fathers, not with perishable things, with silver or gold, but with the precious blood of Christ" (1 Pet. 1:18).

4. By the merits of Jesus Christ **we are made children of God and temples of the Holy Spirit.** Should we not love ourselves as such, if only to show reverence for God?

"Behold what manner of love the Father has bestowed upon us, that we should be called children of God, and such we are" (1 John 3:1). "Do you not know that your members are the temple of the Holy Spirit, who is in you? (1 Cor. 6:19).

5. **We are destined to live eternally with God** and the angels in heaven. This dignity should impel us to love ourselves aright.

*The end of man is the glory of God and the salvation of his own soul.* We must have care, love, of ourselves, in order to save ourselves for God. For this reason, we should even love ourselves more than others: we have a greater duty to ourselves than to others. This should not be interpreted, however, as meaning that we should not sacrifice ourselves for the sake of others; for, as we shall see, self-sacrifice is not only possible, but most desirable.

### In what consists TRUE LOVE of self?

True love of self consists in **avoiding sin and practicing virtue.**

*"Enter by the narrow gate.* For wide is the gate and broad is the way that leads to destruction, and many there are who enter that way. How narrow the gate and close the way that leads to life! And few there are who find it" (Matt. 7:13-14).

1. **We must first assure our eternal salvation,** before we attend to earthly things which are but means to our last end.

*"Seek first the kingdom of God and his justice,* and all these things shall be given you besides" (Matt. 6:33).

2. **We should care more for our soul** than for the ease of our body. If we lose our soul, we lose everything.

We should provide for our *bodily needs*, such as food and clothing, but without excessive solicitude. They are only means by which we may ascend to God. "Martha, Martha, thou art anxious and troubled about many things; and yet only one thing is needful" (Luke 10:41-42).

3. **It is against true love of self** to strive only after earthly possessions and honors and neglect eternal salvation. "Take heed not to practice your good before men, in order to be seen by them; otherwise you shall have no reward with your Father in heaven" (Matt. 6:1). *"For what does it profit a man if he gain the whole world, but suffer the loss of his own soul?"* (Matt. 16:26).

Earthly riches and honors are not to be used to gratify our senses, our pride, arrogance, conceit, or vanity, but only to help us go closer to God.

### Does love of self INCLUDE LOVE OF THE BODY?

Love of self includes love of the body, for **our body is a gift of God**, that we should treat as such.

1. **Our body is united with our soul,** and is the *soul's instrument* for good, for the attainment of our end, eternal happiness.

As the instrument of the soul, the body must not be misused: *"Therefore do not let sin reign in*

*your mortal body* . . . And do not yield your members to sin as weapons of iniquity, but present your members as weapons of justice for God" (Rom. 6:12-13).

2. **We should have the greatest respect and reverence for our body.** We should never defile it by sin, for it is destined to live forever in heaven.

We should guard our eyes, ears, tongue, and hands carefully, because sin enters the soul by the five senses. *Our body is the temple of the Holy Spirit.* It is like a monstrance holding God, the Blessed Trinity.

Some people are very particular about keeping their body clean. But they are not so careful about avoiding sins that make their body so dirty that no disinfectant can purify it.

3. **We do not love our body** when we *indulge it in vanity, or too much comfort,* or by gratifying its every passion. By such indulgence, rather, we hate our body, because we bring upon it punishment.

Good Christians mortify their bodies. That is how they understood the words of Our Lord: "For he who would save his life will lose it; but he who loses his life for my sake and for the Gospel's sake will save it" (Mark 8:35).

### Does true love of self also include care for one's reputation and temporal goods?

True love of self also ordinarily includes care for one's reputation and temporal goods.

1. **A good reputation is a precious possession,** useful for both time and eternity. By a good reputation one can do much good; being well thought of, he can be of influence over others, as well as more encouraged by himself to lead an upright life.

Our Lord Himself said: *"So let your light shine before men, in order that they may see your good works, and give glory to your Father in heaven"* (Matt. 5:16). And the Apostle reiterates the same advice when he said, "Let your moderation be known to all men" (Phil. 4:5).

2. **Temporal goods are useful as a means for obtaining spiritual riches.** By them we can help the needy, promote religion, and gain ascendancy for the common good.

As with our body and our reputation, we should use riches only for the glory of God and the welfare of ourselves and our fellowmen. When put to the right use, all these make us truly rich in the eyes of God. Then we shall have no fear at death, when God says to us, "Make an accounting of your stewardship (of all these gifts)" (Luke 16:2).



All human beings without distinctions of race, nationality, religion, riches, sex, age, or occupation are our "neighbor". Even enemies are our "neighbor"; only devils and souls in hell are not.

Christ Himself taught us the love of our neighbor

in the parable of the Good Samaritan, who took care of a stranger that had been robbed and left half dead by the wayside (Luke 10:29). "There is neither Jew nor Greek. . . . For you are all one in Christ Jesus" (Gal. 3:28).

## 88. Love of Our Neighbor

### Why must we love OUR NEIGHBOR?

We must love our neighbor *because*:

1. **God commands it.** "Thou shalt love thy neighbor as thyself" (Matt. 22:39). The love of our neighbor for the love of God, is strictly enjoined upon us. This is why Holy Scripture speaks of only one commandment of charity.

God looks upon acts of mercy towards others as acts of love towards Himself. "For I was hungry, and you gave me to eat; I was thirsty, and you gave me to drink; I was a stranger, and you took me in. . . . Amen I say to you, as long as you did it for one of these, the least of my brethren, you did it for me" (Matt. 25:35, 40). "If anyone says, I love God, and hates his brother, he is a liar" (1 John 4:20).

2. **Our neighbor is a child of God**, made after God's image. God loves him so much that He died to redeem him.

**God loves our neighbor as He loves us.** God is preparing for him a place in heaven. If we love God, we shall love those whom He loves. "Have we not all the one Father? Has not the one God created us? Why then do we break faith with each other?" (Mal. 2:10).

3. **Our neighbor is our brother.** All human beings are descended from Adam and Eve. Our neighbor is our own brother, belonging to the same human family, destined for the same place of eternal happiness, heaven.

We should be more especially united to Christians, because they are, like us, members of Christ's body, the Church. Our Lord said: "*By this will all men know that you are my disciples, if you have love for one another*" (John 13:35).

### How should we love our neighbor?

We should love our neighbor as ourselves, *for God's sake*.

1. To love our neighbor *as ourselves* means to have for him *the same kind*, although *not the same degree* of love that we have for ourselves. Jesus gave us the Golden Rule: "*Even as you wish men to do to you, so also do you to them*" (Luke 6:31).

The best way of knowing how to treat our neighbor is to put ourselves in his place. Our Lord Jesus Christ Himself, gave up His life that men may live: "*Greater love than this no one has, that one lay down his life for his friends*" (John 15:13).

2. It is not enough, in order to practice love of neighbor, to feel kind and affectionate towards him; *our love must be practical*, aimed at doing our neighbor good spiritually as well as materially.

"Let us not love in word, neither with the tongue, but in deed and in truth" (1 John 3:18). And St. James said, "If a brother or a sister be naked, and in want of daily food, and one of you say to them, 'Go in peace, be ye warmed and filled', yet you do not give them what is necessary for the body, what shall it profit?" (Jas. 2:15-16).

3. *To love our neighbour for God's sake means to love him as the child of God*, that is, because he is loved by God and created for the eternal possession of God. *This supernatural love is CHARITY*. It does not exclude but includes love of him for his own sake, since he is a person whom God's love has made lovable.

*If we love a person because we expect from him some favor or advantage in return, we love him for our own sake*. Our love is interested; it is not real love. *Our Lord says*: "If you love those who love you, *what merit have you?* For even sinners love those who love them" (Luke 6:32). "But when thou givest alms, *do not let thy left hand know what thy right hand is doing*, so that thy alms may be given in secret; and *thy Father, who sees in secret, will reward thee*" (Matt 6:3-4).

*If we love a person because he is attractive or kind*, without any reference to God, we love him only for his own sake, and not for God's. *This is natural affection*.

4. *True love of God makes us love even disagreeable people*, without reference to their love for us. It makes us love the poor,

the sick, the unfortunate, the suffering, the repulsive, and even our enemies, just because God loves them, and wishes us to love them. Thus Christians of all ages have sacrificed themselves for charity.

St. Peter Claver, the "Apostle of the Negroes," in Colombia, South America, became a slave of slaves for Christ's sake. Priests, brothers and sisters are laboring in leper colonies, in constant danger of exposure to the disease. Others take care of other charitable institutions, with no hope of earthly reward, all *for God's love*.

### Should we give the SAME DEGREE OF LOVE to all men?

No, we may, and should, love some more than others.

1. We should love our *parents, brothers, sisters, relatives, friends, and benefactors* best.

*Husbands and wives* must be most devoted to each other. *Parents* must sacrifice themselves for *their children*. We must *love our country* and countrymen in a special manner, because God gave them to us, but *we must never hate* or dislike *people of other nationalities*.

2. We must *exercise great care* in choosing our *companions*.

We should be kind to all, but not intimate with all. One rotten apple in a basket will rot all the rest in a short time; so an evil companion easily corrupts his associates.

### What is THE REWARD of those who unfaithfully practice the precept OF LOVE OF NEIGHBOR?

Those who unfaithfully practice the precept of love of neighbor *bring down blessings upon earth, and will obtain heaven* as their eternal reward.

1. Our Lord called the precept of charity towards our neighbor a *new commandment*: "A new commandment I give you, that you love one another: that as I have loved you, you also love one another" (John 13:34).

This is because before Christ's coming, people did not understand the precept of charity in the same sense that Our Lord gives it. If today men would closely fulfill that precept, what blessings would ensue! No one would wrong his fellowmen; there would be no need of prisons; there would be no extreme poverty; and peace would reign.

2. *Love is the fulfilling of the law*; and so one who loves his neighbor for the love of God is rewarded with heaven.

*One who is good to his fellowmen cannot be a wicked sinner*. He who practices charity has other virtues. Love cannot exist alone in the human heart, as the heart cannot exist without other organs.



Our enemies are those who hate us and seek to do us harm. Before he was converted and became the Apostle Paul, Saul was an enemy of the Christians; he persecuted them. But he who loves his enemy is like the first Christian martyr, St. Stephen, who

gave us a striking example of love for enemies. When his enemies were stoning him to death, instead of wishing them ill, he prayed: "Lord, do not lay this sin against them" (Acts 7:60). He was called "a man full of the Holy Spirit".

## 89. Our Enemies and Our Friends

### Why must we love OUR ENEMIES?

We must love our enemies *because*:

1. **Christ commands it.** Christ says: "Love your enemies, do good to those who hate you, and pray for those who persecute and calumniate you" (Matt. 5:44). "**If you do not forgive, neither will your Father in heaven forgive you**" (Mark 11:26).

We must love our enemies for the same reasons and in the same manner we love our neighbor; for enemies as well as friends are our neighbors.

2. **Christ has given us the supreme example.** Our heavenly Father Himself gives us the example, for He makes the sun to shine on the just and the unjust alike. From the cross Our Lord prayed for His enemies: "**Father, forgive them, for they do not know what they are doing**" (Luke 23:34).

He who loves his enemy for God's sake is like God; he is like his Father in heaven (Matt. 5:45). He follows the example of Christ, who prayed and died for His enemies. He is like the saints, who have always loved their enemies, for the love of God. "For I have given you an example, that as I have done to you, so you also should do" (John 13:15). "He who does not love abides in death. **Everyone who hates his brother is a murderer.** And you know that **no murderer has eternal life**" (John 3:14-15).

3. **We ask God to forgive us.** In the "Our Father" we say: "Forgive us our trespasses as we forgive those who trespass against us." **Thus we ask God to treat us as we treat our enemies.** If we do not forgive them, He will not forgive us.

"**If you do not forgive men, neither will your Father forgive you your offenses**" (Matt. 6:15). Can anything be clearer than these words of our Lord?



**How do we show love for our enemies?**

We show love for our enemies *in many ways*:

1. **We should not take revenge on them.** When Our Lord was reviled, He did not revile. Vengeance belongs to God, not to us. "Do not avenge yourselves, beloved, but give place to the wrath, for it is written, **'Vengeance is mine; I will repay, says the Lord'**" (Rom. 12:19).

Once a Samaritan village would not receive Jesus because He was a Jew. The Apostles becoming angry wished to call down fire from heaven. But Our Lord rebuked them, saying: "You do not know of what manner of spirit you are" (Luke 9:55). "And to him that strikes thee on the one cheek, offer the other also" (Luke 6:29).

2. **We should return good for evil**, avenging ourselves in God's way, by doing good to those that hate us.

If we do good to our enemy instead of avenging ourselves, we put him to shame, and pacify him. "If thy enemy is hungry, give him food; if he is thirsty, give him drink; for by so doing, thou wilt heap coals of fire upon his head" (Rom. 12:20).

"Peter asked, 'Lord, how often shall my brother sin against me and I forgive him? Up to seven times?' Jesus said to him, 'I do not say to thee seven times, but seventy times seven'" (Matt. 18:21-22).

3. **If anyone** offends us and **comes to ask our pardon**, we must **receive him kindly**, and not be proud or unforgiving. **If we offend** any one, we should **beg his pardon** at once.

"Do not let the sun go down upon your anger" (Eph. 4:26). We are never sure of waking up again from sleep, therefore let us always be at peace in conscience by being at peace with all.

4. When we are seriously injured, as in our property, honor, or reputation, we are not forbidden to claim our just rights before **lawful authority**. Often justice requires us to do this, in order to prevent greater abuses.

Forgiveness of our enemy does not require *intimate association*. It is enough that we treat him *with civility*, and help him if he is in need.

5. **Love of enemies is a duty of nations, as well as of individuals.** Nations should never go to war, except as a last resort, to protect themselves and their just rights; war must never be from motives of revenge.

But **cruelty in war is sinful**. Soldiers must not treat brutally those who are disabled in battle; they must not attack non-combatants.

6. These are some **practical ways of loving our enemies**: to pray for them; to respect their rights; to avoid uncharitable thoughts and words about them; to show good manners towards them; to **do them a good turn whenever possible**.

We should be most careful not to form a habit of *faultfinding or backbiting*, however much we are provoked. "See that no one renders evil for evil to any man; but always strive after good towards one another and towards all men" (1 Thess. 5:15).

**How should we love OUR FRIENDS?**

We should love our friends **loyally, and in the sight of God**.

1. **True friendship is always based on the love of God**. If based on selfish or wrong motives, it is false friendship that results in ruin for those indulging in it.

**One who hates God can never make a true and good friend**. Relations based on pleasure or selfish gain, or some evil purpose, cannot be termed friendship. Such relations, unlike true friendship, disappear or turn bitter with the advent of misfortune.

2. For a **model of true friendship** we should take **Our Lord's friendship for His apostles**, and especially for His favorite apostles, John, Peter, and James. Other particular friends of Jesus were Lazarus and his sisters Mary and Martha.

A sign of true friendship is the mutual support each gives to the other, the confidence each reposes in the other, the kindly correction each feels free to give the other.

3. We should look upon **our true friends** as one of **our most precious possessions**. As Holy Scripture says: "A faithful friend is beyond price, no sum can balance his worth" (Sirach 6:15).

"Blessed is he that findeth a true friend" (Ecclus. 25:12). Such a friend adds to our happiness, and helps us in times of difficulties material and spiritual.

4. **We must, however, be careful in the choice of friends**, making sure that those with whom we form friendships will be good for us. It is not advisable to adopt friends rashly or too quickly, on the spur of the moment, because of some temporary attraction or sympathy.

How many people have been ruined on account of the company they have kept! We must **never have as friends those who would destroy in us the friendship of God**, by causing us to sin.



1. TO FEED THE HUNGRY



2. TO INSTRUCT THE IGNORANT

1. Giving alms to a beggar is a corporal work of mercy. God looks upon charity given to the poor as an act of charity to Himself. Jesus Christ Himself said this (Matt. 25:40).

2. When we teach catechism we are perform-

ing a spiritual work of mercy. Many can do this work today, if they only would. Numerous persons, even at an advanced age, do not know the essentials of their religion, far want of someone to teach them.

## 90. Works of Mercy

### WHAT MUST WE DO TO LOVE God, our neighbor, and ourselves?

To love God, our neighbor, and ourselves, we must keep the commandments of God and of the Church, **and perform the spiritual and corporal works of mercy.**

*Spiritual works* of mercy are those that *relieve spiritual needs* of our neighbor. *Corporal works* of mercy are those that *relieve corporal or material needs* of our neighbor. "Therefore, all that you wish men to do to you, even so do you also do to them" (Matt. 7:12).

#### The Seven Corporal Works of Mercy:

##### 1. To feed the hungry.

Never turn away anyone who is hungry, specially if poor, old or disabled. Those in authority should try to prevent unemployment. Giving work is the

best means for removing the necessity of feeding the unemployed.

St. Louis of France provided daily food to the poor, and often served them himself. Many charitable people today, especially the religious institutions, feed the hungry. Lay people can help out best by giving work to all they can afford to help; work is better for the able-bodied than direct alms-giving.

##### 2. To give drink to the thirsty.

Our Lord says that a cup of water given *in His name* shall not lose His reward (Mark 9:40). Those who construct reservoirs, or purify public drinking water, are giving drink to the thirsty.

##### 3. To clothe the naked.

*Give* clothes to the needy and poor, *help* mothers of large families mend clothes, *take* part in drives for used clothing. The story of St. Martin, giving half his cloak to a beggar, exemplifies this work of mercy.

#### 4. To visit the imprisoned.

Visit prisoners in jail and detention homes, console and help their families, and provide assistance for legal cases of poor families.

In the Middle Ages the Order of Ransom was founded for the ransom of Christians held captive by the Turks. It is said that more than a million Christians were thus ransomed, either with money, or by others taking their place. In the 19th century Cardinal Lavigerie established the Order of the White Fathers, aimed at freeing slaves in Africa.

#### 5. To shelter the homeless.

Give shelter and hospitality in cases of fire and disaster. Provide clean and comfortable homes for the poor at low rates of rent. Help homes for refugees and orphans. St. Paul said: "Do not forget to entertain strangers; for thereby some have entertained angels unawares" (Heb. 13:2). In olden times travelers stopped for the night or for food in the monasteries. In the Alps, the monks of St. Bernard perform this work of mercy when they rescue, with the aid of their famous breed of dogs, travelers who have met with accidents.

#### 6. To visit the sick.

Visit, console and give relief to the sick and very old. Provide medical assistance, medicines and proper food. To build, support, or aid a hospital or a patronage for the sick is a most meritorious act of charity. Doctors and nurses who perform their duties to please God will be rewarded in heaven. Several religious orders have been founded for the express purpose of taking care of the sick, such as the orders founded by Sts. John of God and Vincent de Paul.

#### 7. To bury the dead.

Attend a funeral, visit a home in mourning, aid the bereaved family.

Other corporal works of mercy are: helping out during a fire or accident, rescuing one in danger of death, etc. *Every word or act done in the name of or for the sake of Christ is a work of mercy, and will be rewarded.*

### The Seven Chief Spiritual Works of Mercy:

#### 1. To admonish the sinner.

Whenever we think our words may have a good effect, we should not hesitate to admonish the erring prudently. Those in authority, such as parents and teachers, are bound to admonish those under them of their faults, even if in doing so they bring trouble upon themselves. *Good example is another way of admonition.*

In admonishing, we must do so with gentleness and charity. Otherwise we might only produce results the opposite of what we wish. It would be wrong, if with a little trouble we could save a sinner from sin, did we not speak to save him; it

would, moreover, be a loss of great grace for ourselves. *"He who causes a sinner to be brought back from his misguided way, will save his soul from death, and will cover a multitude of sins"* (James 5:20).

#### 2. To instruct the ignorant.

Missionaries, catechists, confessors, Christian writers and teachers—all who teach religion or other useful knowledge—are doing an important work of mercy, and will receive a reward. "Those who lead the many to justice shall be like the stars forever" (Dan. 12:3). Those who collect money for foreign missions do this work of mercy.

#### 3. To counsel the doubtful.

We should be most zealous in helping those whom a word may save or aid. How happy we should be if the word we say helps a doubtful one to become firm in his faith!

As in admonishing sinners, advising the doubtful should be done prudently and gently to effect good results. It is seldom effective to rush into heated argument. *Let us pray first* before giving counsel.

#### 4. To comfort the sorrowful.

We can comfort the afflicted by showing them sincere sympathy, by suggesting consolations, and by helping them in their need.

To comfort the sorrowful is a work of mercy similar to curing the sick, since grief is a mental and emotional ailment. To give comfort, we may speak of God's providence, of His love for every single one of His creatures, of the happiness He reserves for us in heaven, when all earthly sorrows and troubles will be ended.

#### 5. To bear wrongs patiently.

By being patient with injustice, we benefit both ourselves and our fellow-man. Our patience helps him realize his wrong-doing. It is, however, wrong to permit others to falsely lay a serious crime to our charge. But let us be patient, for love of God.

#### 6. To forgive all injuries.

We must not seek revenge. "Vengeance is mine, I will repay, says the Lord" (Rom. 12:19). *We must forgive others, as we hope God will forgive us.* Instead of seeking revenge, those who wish to imitate the saints go out of their way to do favors to those who injure them. Like Christ, they love all men.

#### 7. To pray for the living and the dead.

We may not see the effects of our prayers, but God sees. *Not one single prayer raised to God from a sincere heart is wasted.* "More things are wrought by prayer than this world dreams of." Prayers do good not only to those we pray for, but to ourselves.



"Take heed not to practise your good before men, in order to be seen by them; otherwise you shall have no reward with your Father in heaven" (Matt. 6:1). The widow's mite had more value in the eyes of God than the gold that the rich poured ostentatiously into the Temple's coffers. Everything done for the service of our neighbor may be considered

almsgiving. Everything spent in good works is lent to God, Who will return it with interest: "Come, blessed of my Father . . . Amen, I say to you, as long as you did it for one of these, the least of my brethren, you did it for me. . . . As long as you did not do it for one of these least ones, you did not do it for me" (Matt. 25:34, 40, 45).

## 91. Obligation of Good Works

**Is every one OBLIGED TO PERFORM the works of mercy?**

Every one is obliged to perform the works of mercy, *according to his own ability and the need of his neighbor.*

By the works of mercy we put into practice the commandments of God completely, *not merely avoiding sin, but doing good to others.* Our obligation of good works varies with our condition in life and our vocation, as also with the degree of need of our neighbor. The obligation of a millionaire for the poor of his city is not the same as that of a wage-earner; neither is the duty of a bishop for good works the same as that of a layman.

1. *It is a most serious obligation to give alms to the needy according to one's means.*

If material or corporal alms or works of mercy are not within our means, we can always give spiritual alms: prayers, etc. "Every tree therefore that is not bringing forth good fruit is to be cut down and thrown into the fire" (Matt. 3:10). "*Faith without works is useless*" (Jas. 2:20).

*One who does no works of mercy fails to comply with the precept of love of neighbor.* As St. Ambrose said to the stingy rich of his time: "The walls of your dwellings are hung with magnificent tapestry, while you strip the clothes off the poor man's back. A beggar is at your door pleading for a small alms; you do not even glance at him as you debate within yourself what kind of marble to use for the pavements of your palaces. The diamond you wear on your finger is sufficient to feed a multitude!"

2. *He who performs the works of mercy in order to obtain the praise of others does not practice virtue*, for his intention is not of God. Even poor people can do works of mercy, because what counts before God is not the amount we give, but the good will with which we give what we can afford.

*"If I distribute all my goods to feed the poor, and if I deliver my body to be burned, yet do not have charity, it profits me nothing"* (1 Cor. 13:3). This "charity" St. Paul speaks of is nothing but the pure love of God and neighbor; it excludes all vanity.

3. *In doing the works of mercy*, we should not be moved by the hope that we shall receive an earthly reward. Hence *we should do good preferably to those who cannot repay us*: "When thou givest a feast, invite the poor, the crippled, the lame, the blind; and blessed shalt thou be, because they have nothing to repay thee with; for thou shalt be repaid at the resurrection" (Luke 14:13).

*"When thou givest alms, do not let thy left hand know what thy right hand is doing*, so that thy alms may be given in secret, and thy Father, who sees in secret, will reward thee" (Matt. 6:3-4). This does not mean, however, that we should always keep our good works in secret, for Our Lord Himself advised, "So let your light shine before men in order that they may see your good works, and give glory to your Father in heaven" (Matt. 5:16). If what we do will give good example, we should let it be known, but always with true modesty.

4. *We ought to give material alms* only to those really poor or unable to get work. It would be wrong to support people in idleness or vice; this would be to encourage them in sin. But if we have no means of finding out about the poor who beg our aid, *it is much better to err on the side of charity than miserliness*.

Quite a number of people give as an excuse for not giving alms the fact that many beggars are "fakes" who amass wealth by begging. It is, however, true, that such fakes cannot be of a considerable number, and that the people who most often excuse themselves do not give to anybody at all. Is not God generous to us? Let us imitate His example.

#### What are some PRACTICAL WAYS OF ALMSGIVING?

Some practical ways of almsgiving are: to give *help to our poor relatives, those in want, the Church, and charitable institutions*.

1. In works of charity, we should *give preference to our relatives*, to our fellow Catholics, to our friends.

"Charity begins at home." *It is not edifying to see well-known figures in public charities turn away a poor cousin who begs* for some help to send his little child to school. This would very likely mean that the public charities done by such people are so done only for show, not from kindness of heart.

2. *The Church may be helped* by giving alms to its missions, schools, orphan asylums, and homes for the poor.

Even *children should be trained early to give alms* by setting aside every week a small sum from their pocket-money. "By this will all men know that you are my disciples, if you have love for one another" (John 13:35).

3. In these times, there are many organizations conducted by the government or by laymen to aid particular groups of the poor.

In contributing to such organizations, we should exercise prudent care. *God will certainly reward abundantly those generous and unknown contributors* who prefer that only God should know of their charities. However, when it may be possible, *we should not neglect entirely personal charity* as visiting the poor in their dwellings, finding out what they really need, *giving them comfort and aid directly*.

#### Are all the ordinary deeds done every day to relieve the corporal or spiritual needs of others true works of mercy?

All the ordinary deeds done every day to relieve the corporal or spiritual needs of others are true works of mercy, if done in the name of Christ.

"And before him will be gathered all the nations, and he will separate them one from another. . . . Then the king will say to those on his right hand, 'Come, blessed of my Father, take possession of the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me to eat; I was thirsty and you gave me to drink; I was a stranger and you took me in; naked and you covered me; sick and you visited me; I was in prison and you came to me.' Then the just will answer him, saying, 'Lord, when did we see thee hungry and feed thee; or thirsty, and give thee drink? And when did we see thee a stranger, and take thee in; or naked, and clothe thee? Or when did we see thee sick, or in prison, and come to thee?' And answering, the king will say to them, 'Amen I say to you, as long as you did it for one of these, the least of my brethren, you did it for me'" (Matt. 25:32-40).

If in all our works we remember and love God, we have the *supernatural motive*.



Moses spent forty days on Mount Sinai speaking with God. To him God gave two stone tablets on which were engraved the Ten Commandments. Thus

we see why we must obey the Commandments, for God Himself gave them to us; they are God's laws, requiring strict obedience.

## 92. The Commandments of God

### THE TEN COMMANDMENTS OF GOD:

1. I, the **LORD**, am your God. You shall **not have other gods** besides me (*Ex. 20:2-3*).
2. You shall **not take the name of the LORD**, your God, **in vain** (*Ex. 20:7*).
3. Remember to **keep holy the Sabbath day** (*Ex. 20:8-9*).
4. **Honor** your **father** and your **mother** (*Ex. 20:12*).
5. You shall **not kill** (*Ex. 20:13*).
6. You shall **not commit adultery** (*Ex. 20:14*).
7. You shall **not steal** (*Ex. 20:15*).
8. You shall **not bear false witness** against your neighbor (*Ex. 20:16*).
9. You shall **not covet** your **neighbor's wife** (*Ex. 20:17*).
10. You shall **not covet** your **neighbor's house** (*Ex. 20:17*).

### BY WHOM WERE the ten commandments GIVEN?

The ten commandments were given **by** ALMIGHTY GOD, Who first gave them to Moses on Mount Sinai.

1. In the third month after the Israelites had left Egypt, they arrived near Mount Sinai. **God called Moses** and **told him He would appear to the people**. On the third day there was thunder and lightning, and a trumpet sounded.

Moses took the Israelites to the foot of the mountain, which shook violently and smoked like a furnace. The trumpet blew louder. **Then God spoke from the clouds**. But the Israelites were afraid, and begged Moses to pray God not to speak to them.

2. Moses went up Mount Sinai to talk with God. **God gave him two tablets of stone, on which were carved the ten commandments**. On coming down from the mountain, Moses found the Israelites ador-

ing a golden calf, made out of the gold from their jewelry. In his anger Moses threw down the tablets of stone and broke them. Later, Moses again went up Mount Sinai. God told him to make two new tablets; on these Moses wrote the commandments.

The two tablets, which are called the *Tables of Law*, were later placed in the Ark of the Covenant, and the Ark was kept in the Tabernacle. When Solomon built the Temple, the Ark was placed in the innermost part, called the "Holy of Holies." Both Ark and Tables disappeared with the destruction of the Temple and fall of Jerusalem, 587 B. C.

**In the enumeration of the commandments of God to be found in the Books of Moses, are the commandments definitely divided into ten?**

*In the enumeration of the commandments of God to be found in the Books of Moses, there is no definite numerical division, although the injunctions are distinctly tenfold.*

1. The Catholic enumeration of the ten commandments *differs* from some of the Protestant enumerations. The Catholic division was in use in England till the Protestant revolt; it is still used by most Lutheran churches.

The Catholic system is based on the Hebrew text, and principally on the enumeration made by St. Augustine; it was adopted by the Council of Trent. By it, the first commandment contains everything relating to false worship and false gods. The tenfold division is safeguarded by dividing the last precept regarding desire into one relating to sins of the flesh, and another referring to sins against property, just as *acts* against purity are forbidden separately from *acts* against property.

The English Protestant enumeration is based on Origen and others. By it the worship of graven images is numbered as the Second Commandment, and all the succeeding commandments thereby are advanced one over the Catholic enumeration. To safeguard the tenfold division, the last two commandments are grouped together as the Tenth.

2. *The ten commandments are arranged in logical order to embrace all laws necessary for the enforcement of the two precepts of charity, the two great commandments of love of God and love of neighbor.* The first three commandments comprise our duty towards God. The first commandment requires adoration and loyalty; the second requires reverence; the third requires formal service, the sanctification of a day for the exclusive honor of God.

*The last seven commandments comprise our duty to ourselves and our fellowmen.* The fourth commandment contains our duties towards our parents and superiors, as representatives of God. Conversely, the commandment also contains the duties of superiors towards their subordinates. The fifth commandment assures the protection of life; the sixth, of purity; the seventh, of property; the eighth, of reputation and honor; and the ninth and tenth of domestic life.

### ARE WE OBLIGED TO OBEY the commandments of God?

*We are strictly obliged to obey the commandments of God.*

1. *God has imprinted the substance of the ten commandments in the human heart and mind,* and they have therefore binding force. Even if they had never been revealed, we should still be *obliged to keep them*, for they are dictated by reason, and taught by natural law.

While it is true that reason does not tell us to sanctify Saturday or Sunday, it certainly requires us to keep some day or days holy, to give exclusive honor to our Creator.

2. *Our Lord Jesus Christ confirmed the ten commandments and laid them upon us in more complete form.*

Christ reiterated the ten commandments when speaking to the rich young man (Matt. 19:18), and in the sermon on the mount. On various occasions He explained several of them separately. "I say to you, till heaven and earth pass away, not one jot or one tittle shall be lost from the Law, till all things have been accomplished" (Matt. 5:18-19).

3. We should gladly keep the Commandments, because God *wishes and orders us to do so*. It is the way to serve Him. *If we keep the Commandments*, we show by our acts that we *love* God, and so serve Him.

### SHOULD WE BE SATISFIED MERELY to keep the commandments of God?

*We should not be satisfied merely to keep the commandments of God, but should always be ready to do good deeds, even when they are not commanded. The ten commandments of God state the minimum requirements for salvation.*

If we truly love our parents and friends, we do not wait to be commanded to do what will please them. *God is not only our best Friend but He is our Father; if we really love Him, we would do what we know He likes*, without being ordered to do so by His commandments. We would do little extra things, good works, sacrifices, all as an *offering of love* for Him.



To test Abraham, God ordered him to sacrifice his beloved son Isaac. In perfect obedience Abraham was on the point of sacrificing Isaac (1), when an angel appeared and stopped him, say-



ing that God was satisfied with his obedience.

St. Stephen, the first Christian martyr, is on excellent example of charity (2). He prayed for his enemies while they were stoning him to death.

## 93. The First Commandment

*"I, the Lord, am your God. You shall not have other gods besides me" (Ex. 20:2-3).*

### WHAT ARE WE COMMANDED by the first commandment?

By the first commandment we are commanded to *offer to God alone the supreme worship* that is due Him.

1. The first commandment requires us to worship and adore *God*, and God alone. **We must render God exclusive adoration.** He alone is the creator and sovereign Lord of heaven and earth. We worship and adore Jesus Christ, because He is the Second Person of the Blessed Trinity, true God even as the Father and the Holy Ghost. **This commandment forbids idolatry, false worship.**

"It is written, the Lord thy God shalt thou worship, and him only shalt thou serve" (Matt. 4:10). We adore God because He is infinitely exalted above us, and we are entirely dependent on Him as our Creator and our Father.

2. *Exterior* as well as *interior worship is due to God*, because our bodies, as well as our souls, belong to Him. Very often exterior acts serve to arouse and increase interior devotion.

*Our worship is interior when we adore God by inward acts* of the heart and mind, such as acts of faith and love, without visible manifestations. *Our worship is exterior* when we accompany our interior worship by *outward acts*, such as vocal prayers and genuflections.

*Without interior worship or devotion, external manifestations are worthless.* "Hypocrites, well did Isaias prophesy of you, saying: This people honors me with their lips, but their heart is far from me" (Matt. 15:7-8).

3. **We should render particular worship** to God upon arising and retiring, on entering a church, during religious services, and when receiving the sacraments.