

A Father Scott Pamphlet

Scott, Martin Jerome
Hundreds of churches
ADV 8065



Hundreds
of Churches—
—but only One is
Christ's—



America Press

Q U I Z

(For study clubs and discussion groups)

1. What is the Church of Christ, and why was it founded?
2. What is the meaning of the Incarnation?
3. How do we know that Christ founded a visible, organized Church?
4. Why was it impossible for any one but God to be the founder of the Catholic Church?
5. Is it not unreasonable to believe doctrine which is beyond human reason to comprehend?
6. Why is the Christian religion called our Holy Faith?
7. Which is the only Church whose origin dates from Christ?
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9. Why are some persons not open to conviction despite substantial evidence for Catholicism?
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17. Why does the world hate the Catholic Church?
18. Why will the Catholic Church endure forever?

Nihil Obstat:

ARTHUR J. SCANLAN, S.T.D., *Censor Librorum.*

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HUNDREDS OF CHURCHES

But Only One Is Christ's

Martin J. Scott, S.J.

You say you don't believe in any Church. Why?

I don't think there's any need of a Church. God and I can get along without any outside help.

At least you believe in God. That's something.

Yes, and enough.

Well, suppose God offers to help you to get along with Him?

That would be okay by me.

In point of fact, that is just what He does by the Church. The Church is not outside help, it is God's own help to enable you to see your duty as a human being and to aid you in doing it.

That's what you say.

Since you believe in God, I can show you that it's what God says.

I'm not so sure I believe in God.

Oh, if that's the case, it's different; but a while ago you said you believed in God. If you really have any doubts on that matter we should discuss the existence of God not the need of the Church.

Well, supposing the existence of God,* in what way is the Church His means of aiding us to know and do our duty?

The Founder of the Christian Church is God and He has distinctly told us that the Church is His Divine institution and that its purpose is to guide and aid people to their eternal welfare.

I thought the Founder of the Church was Christ. Why do you say the Founder is God?

Because Jesus Christ is God. If you want proof of that, look into the evidence for the Divinity of Christ.**

Well, if I grant that Christ is God, how does it follow that the Church is God's help to know and do what we should in order to fulfil our obligation to Him?

We know it just as well and even better than we know any fact of history. No one doubts that Caesar Augustus founded the Imperial dynasty of Rome. The fact that Jesus Christ founded a Church is just as well and even better attested. Historical documents, monuments, persons, events, every evidence that critical investigation postulates proclaims the fact that Christ founded a Church whose purpose is to teach man the way to a blessed eternal life and to furnish aid to enable him to walk in that way.

Why, then, is there any question about it? Why is it that there are some persons who deny that Christ founded a Church?

*Confer: *Have You a God?* The Scott Series of Pamphlets, No. I.

**Confer: *They Said He Blasphemed.* The Scott Series of Pamphlets, No. IV.

They do not deny that Christ founded a Church, but deny that He founded a visible Church Divinely authorized to be His representative on earth. In other words, they deny that the Church founded by Christ is a Divine institution.

What proof have we to show that Christ the Son of God founded a visible Church empowered to teach in His name and to give helps to live by His teaching?

Before I give the documentary proof that Christ established a visible, organized body called His Church, let me say that a proof before our eyes is the fact of Christianity.

Christianity is here now, as is evident to the world. Christianity has been the dominant religion of civilization from the time of Christ to the present. It is called Christianity from its Founder, Christ. No one doubts the existence of Christianity nor that its Founder is Christ.

I grant you all that, but I understand that, although its name derives from Christ, Christianity was not really established by Him but by some persons of His time, who used His name and prestige in order to found a Church which would give them authority and power.

In reply to that, let me say that the teaching and worship of the Church of Christ are such that unless it was founded by Divine power it never could have got a foothold in the world. When we reflect that its doctrine is the most sublime ever heard on

this earth, that it transcends the power of man to originate or comprehend it, that it proclaims the highest standard of morality that mankind has known, and that it offers no worldly inducements for its acceptance, it must be clear to those open to conviction, that its Founder was more than human, that He was indeed what He claimed to be, the Eternal Son of the Eternal God.*

You say that its doctrine is beyond the power of man to originate or comprehend. Just what do you mean by that?

The doctrine of the Church established by Christ is based on three truths or mysteries which never could have been invented by man, namely, the Trinity, the Incarnation and the Eucharist. Even after being revealed they are incomprehensible to human understanding, and are believed on the sole word of Him Who declared them. For that reason, Christianity is called our Holy Faith, since we accept it on the word of the One Who revealed it, namely, Jesus Christ, Eternal Truth, Who can neither deceive nor be deceived.

Is it not unreasonable to believe what is beyond our reason to understand?

Not if we believe on the word of one who is absolutely trustworthy. Very few persons are qualified to understand what astronomers, scientists and other learned authorities teach, yet accept what they affirm simply because they affirm it.

*Confer: *They Said He Blasphemed*. The Scott Series of Pamphlets, No. IV.

If we accept the word of man we should more readily accept the Word of God. Surely, He Who gave us our reason will not ask us to believe what is against reason, even though it be beyond our reason to comprehend it. If we accepted God's Word for only what we could comprehend, it would rather be faith in ourselves than in Him.

You said that Christianity offers no worldly inducements to those who accept it. May I ask you to make that a little clearer?

First of all let me say that by Christianity is meant the religion of Jesus Christ, and by the religion of Jesus Christ is meant that of the Catholic Church, for Christ founded one Church only, and the only Church in the world which owes its origin to Him is the Catholic Church. Every other church dates from a time later than Christ and was founded by someone other than Christ. The only Church which goes back in a direct line to Christ is the Catholic Church. The present Pope is a direct successor of Saint Peter, the first Pope who was so designated by the Divine Founder Himself.

Now, to come to the point, that the Church of Christ offers no worldly inducement to those who accept her creed. All the early Christians were converts from Judaism or paganism. During the first three centuries of Christianity most of those who became Christians did so at the sacrifice of comfort, property, liberty or life. Literally, millions of martyrs shed their blood for professing Faith in the religion of Christ.

It was a saying that the blood of martyrs was the seed of Christians. When we reflect on the humanly incomprehensible truths of Christianity, and the price which the early Christians paid for embracing it, we must conclude that no merely natural power can account for its rapid and wide-spread propagation.

Why doesn't that argument convince those who are opposed to Christianity?

Some persons are not open to conviction, no matter what the evidence. We see examples of this every day. Sometimes it's owing to one's background, which is such that it causes one to be intellectually color-blind. Whatever the cause, it prevents one from seeing Christianity in the white light of truth, and makes one see it in the distorted light of misrepresentation. A person may be perfectly sincere yet the victim of prejudice. It is, however, hard to see how anyone who considers the obstacles which confronted the establishment of Christianity, can fail to perceive that no merely natural institution could have overcome them.

Let me enumerate a few of these obstacles, and then judge for yourself if anyone open to conviction could attribute the establishment of Christianity to any merely natural power.

The main obstacles to the growth of the early Church were:

1. The Jewish origin of the Church.
2. The worship of the Crucified as God.

3. The belief in One Only God.
4. Dogmas incomprehensible to human understanding.
5. The exalted morality of Christianity.
6. The Church's claim to Divine authority.
7. The doctrine of human equality.
8. The Church's attitude toward women.
9. The condemnation of idolatry.

I never realized the Church was up against such difficulties in her infancy. I should like a little further information on some of the points you mention. Why, for instance, was the Jewish origin of Christianity an obstacle to its establishment?

The Jews at the time of Christ were a conquered people, despised by their rulers, the haughty Romans, lords of the earth. That the worship originating in a despised race should not only be adopted by its haughty conquerors but moreover allowed to supplant its own is unique in the annals of mankind.

Yes, I'm rather surprised. I never considered that before. The worship of a Crucified Jew as God was clearly a tremendous shock to the cultured Greeks and Romans. But why was the dogma of One Only God an obstacle?

From time past reckoning pagans believed in a multitude of deities. Idolatry was ingrained in the people, almost second nature to them. To require of them to give up their ancestral worship for that of a despised subject-people was a naturally insurmountable obstacle to the acceptance of a religion which

condemned their own as a myth only. That was a dreadful blow to their intelligence and pride, yet they renounced their treasured deities for the worship of One Only God and that a Crucified Jew.

That certainly surpasses comprehension. But in what way were the dogmas of Christianity an obstacle to its acceptance?

It was faith opposed to pagan pride of intellect. The pagan philosophers gloried in their reason, yet the dogmas of Christianity were not proposed for debate but for acceptance, on the sole Word of its Founder. Unless the Church had furnished Divine proof of her claims the proud intellects of Greece and Rome would never have bowed down to a religion which demanded such submission of mind and sentiment.

You specified the exalted morality of Christianity as an obstacle to the establishment of the Church. Do you mind making that a little more specific?

It is almost impossible for us who live in an environment created by centuries of Christian morality to understand the degraded and vicious conditions into which idolatry had plunged its votaries. Vice which must now hide its head was then open. Every vice had its own deity, and in worshiping that deity the vice which it personified was indulged in. You may, therefore, imagine what an obstacle to this state of affairs was the acceptance of the pure morality of the Gospels.

You mentioned the Church's claim to authority as an obstacle. In what way?

Before the advent of Christianity, pagan rulers recognized no authority above their own. The Emperor was a law to himself and was worshiped as a deity. The Church of Christ proclaimed that rulers were subject to a Power above. This doctrine arrayed rulers against the Church and brought on not only opposition but persecution. Yet the Church prevailed because she was not merely natural but supernatural.

Why was the doctrine of human equality an obstacle?

Because the Church of Christ proclaimed the brotherhood of man. Over a third of the Roman Empire were slaves at the origin of Christianity, and the doctrine of the brotherhood of man antagonized the lordly Roman masters who in resentment violently assailed the Church.

How did the Church's attitude toward women create an obstacle to her progress?

At that period, women, for the most part, were regarded as not only inferior to men but as mere chattels or instruments of lust. When pagan civilization was at its highest the condition of women was lowest. The Church proclaimed that woman was not the chattel but companion of man, and by the veneration paid to the Mother of Jesus gradually restored woman to her rightful dignity. But in doing so the

Church incurred the hostility of a degraded and vicious society. Women today forget what they owe to the Catholic Church. It is owing mainly to her doctrine and exertion that women now occupy the exalted place in the home which they enjoy throughout Christendom.

Let me ask just one more question before we leave this subject of the obstacles that confronted the establishment of Christ's Church. Why was idolatry such a great barrier to the progress of Christianity?

The basic reason was because idolatry was really the worship of oneself. Man fashioned gods to suit his passions and inclinations and then worshiped these gods by gratifying the passions which they personified. That accounts for the attraction of idolatry and also explains why it came in conflict with the pure morality of the Gospel.

To sum up, therefore, never in the history of the world was there such an array of obstacles against an undertaking as that which confronted the Church of Christ in its infancy.

No merely natural undertaking, even with the greatest support of genius and material resources, could have survived that ordeal. The Church, because she was truly supernatural not only survived, but after the most dreadful persecution in the annals of mankind triumphed over all opposition and the pagan Roman Empire found itself Christian.

All that you have said so far presupposes that Christ actually founded a Church. It is true, as you say, that the Church named after Him met with stupendous opposition; but how do you know that He actually founded an institution endowed with the tremendous power which that Church claims today?

I was coming to that. You see, the obstacles to the establishment of the Church as I have enumerated them, are what is called a supplementary proof of the Church's Divine nature. If, previous to the establishment of Christianity, it were left to a jury to decide whether such an undertaking could succeed, the verdict would be that it was humanly impossible. We conclude, accordingly, that the Church which succeeded in that undertaking was more than human. Now we shall show by documentary historical evidence that this Church is truly more than a human institution, that it is, in fact, Divine, and was founded by Jesus Christ, the Son of God.

I certainly admire the Church for its survival of the early persecutions. It is, however, one thing to admire an institution but quite another thing to admit that it is Divine, so I am most desirous of hearing your proof for the Divinity of the Church of Christ.

In order that you may have a true understanding of the Church of Christ, I shall briefly state Who and what Christ is. In case you want corroboration for what I am about to say concerning Christ and His

mission, I refer you to the matter treated specifically in a previous pamphlet.*

Christ made the most stupendous claims ever heard on this earth. He solemnly affirmed that He was God in the true sense. He, moreover, revealed to mankind things about God and about man which no one but God could know. He declared, among other things, that man's soul was of more worth than the whole material universe, and that He, the Son of God, became man in order that men might become partakers of the Divine nature. In order to attain this sublime destiny, He declared that man should, while on earth, show himself to be worthy of eternal life with God by living as He commanded. He taught us, in the Lord's Prayer, to say to our Heavenly Father: "Thy kingdom come, Thy will be done on earth as it is in heaven." That was the purpose of Christ's mission to mankind, namely, to have us live for God's eternal Kingdom by doing the will of God. The Lord's Prayer bids us to say: "Thy Kingdom come" And it tells us how: "Thy will be done on earth as it is in heaven!"

Do you really mean that according to Christ we have it in our power to share His eternal happiness and home?

Yes, that's the real meaning of life and of Christ's mission. And this is what explains the fortitude of the martyrs, the patience of the virtuous, the cheerfulness of those who make sacrifices for the Faith,

*Confer: *They Said He Blasphemed*. The Scott Series of Pamphlets, No. IV.

and the resignation of the victims of injustice. Christ, as it were, placed eternal salvation in one arm of the balance and the whole world in the other, and then declared to each individual: "What does it profit a man if he gain the whole world and suffer the loss of his soul? Or what shall a man give in exchange for his soul?" (Saint Matthew, xvi, 26) Christ's mission was to show man the way to everlasting welfare and to give him help to follow that way to its blessed end.

Now, Christ was on this earth for a few years only. What means did He employ to continue His ministry to mankind to the end of the world? He wrote no book, He left no tablets of stone or metal, but instead He founded a living institution which He called His Church, saying: "As the Father hath sent me I also send you. . . . I am the Light of the World. . . . You are the light of the world. . . . He that heareth you heareth me. . . . Behold I am with you all days even to the consummation of the world." (Saint John, xx, 21; viii, 12; Saint Matthew, v, 14; Saint Luke, x, 16; Saint Matthew, xxviii, 20)

But how does all that show that Christ founded a Church?

That is introduction only to the actual foundation of a visible, living organization which Christ called His Church. Let me say in passing that no merely human being could use the language spoken above. Christ, by using those words spoke either as Divine or as one demented. No normal human being could

declare himself to be the Light of the World, and that he would abide with his organization until the end of the world. The above words, however, pale before the language Christ used in the institution of the Church, as you will see for yourself presently.

I am tremendously interested in that statement of yours, to the effect that the one who employed the language above must have been either Divine or demented. And, of course, no sane person would hold that Christ was insane.

The language which follows is even more astounding and is, moreover, absolutely incomprehensible unless He Who spoke was what He claimed to be, God in the true sense. Jesus, having called together His Apostles said to them: "All power is given to me in heaven and in earth. Going therefore teach ye all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." (Saint Matthew, xxviii, 18)

Having previously changed the name of Simon to that of Peter, which means a rock, He said to Him: "And I say to thee that 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 to thee the keys of the Kingdom of Heaven and whatsoever thou shalt bind upon earth it shall be bound also in Heaven, and whatsoever thou shalt loose upon earth it shall be loosed also in Heaven." (Saint Matthew, xvi, 18) By these words the Divine Founder consti-

tuted the office of Peter—to be the rock foundation on which His Church rested and the source of authority in it. From that day to this, the Church of Christ has rested firmly on the Rock of the Papacy, despite assaults from without and weaknesses from within, thus fulfilling the guarantee of the Divine Founder: “Behold I am with you all days.”

How do we know that those words spoken to Peter were meant for the Pope and the Papacy?

For the simple reason that Christ addressed Peter not simply as an individual but as the head of His Church. Peter as an individual passed away after a few years, but the Church, whose head Peter was at the time, was never to pass away. Peter officially now reigns as the present Supreme Pontiff, Pius XII, the direct successor of the first head of the Church appointed by the Divine Founder Himself.

Is that not your own interpretation or an interpretation of later times?

By no means. In the very first century of the Church, Pope Clement, the third successor of Peter, exercised universal authority over the Church with all the power and authority committed to Peter by Christ Himself. From the very origin of Christianity the successor of Peter has acted as the representative of Christ Himself Who is the invisible head of the Church of which the Pope is the visible head. The power of the Keys, which in every language means authority and jurisdiction, and

which Christ conferred on the then head of the Church, has been the prerogative of every successor of Peter.

Why is it, then, that the other Christian churches do not acknowledge the authority of the Papacy?

Christ founded a Church not churches. He founded *one* Church only. Every church which is not that one is necessarily not His, no matter when or how founded.

Now to give a direct answer to your question. Other churches deny the authority of the Pope because, if they acknowledged it, they would have no ground to stand on.

How do you make that out?

For the reason that, if they acknowledged the Pope, they would belong to the Catholic Church.

But why do they not acknowledge the Pope?

I shall try to explain that as briefly as possible. You must first understand that the Church, like her Founder, is both Divine and human. The Church of Christ is Divine in that her Founder is Divine, her doctrine is Divine, her Sacraments are Divine and her authority rests on Divine guarantees.

But the Church of Christ is human in her members. Christ guaranteed His Church freedom from error in proclaiming His doctrine, but He did not guarantee her members freedom from sin. Every member of the Church, from the Pope down to the humblest

person in it, may be guilty of every sin to which human nature is liable. Christ even foretold that there would be scandals in the Church, but He also threatened dire chastisement against those who should be guilty of them. Religion does not make one immune to sin.

The Church teaches religious truth, exhorts her members to a virtuous life, gives the necessary helps to practise virtue, but does not *force* them to be good. Man is free, and God wants man to serve Him freely. That is why He permits evil in the world and in the Church. But any evil in the Church is directly against the doctrine and purpose of the Church. This point needs to be clearly understood. Even in the infant Church, composed of Christ and the Apostles, there were the grievous sins of Judas and of Peter. But those sins did not detract from the holiness of Christ or His teaching.

Well, what has all this got to do with the refusal of the other churches to acknowledge the Pope as head of Christ's Church?

You will see presently. For over a thousand years the Catholic Church was the only one in Christendom acknowledged to be the Church of Christ. During this period various sects sprang up claiming to be the Church of Christ and to confirm their claims they called their sect the Catholic Church. One by one all these false claimants passed away. The point to bear in mind is that they asserted that they were Catholic, for it was well understood that the Cath-

olic Church alone was the one founded by Jesus Christ. From time to time scandals arose in the Catholic Church, as was foreseen by her Divine Founder, but the misconduct of the members did not affect the Faith of the Church, nor had it any effect on the firm conviction of the people that the Catholic Church was the one and only Church of Christ.

In the sixteenth century, however, Luther, a priest with a grievance, declared that the Catholic Church was no longer the Church of Christ. He made the charge because of certain abuses then prevalent in the Church. There were always abuses in the Church, and there always will be as long as human nature is what it is. But despite abuses, the Church, with Christ's guarantee and His ever present but invisible headship, will never teach error nor cease to exist.

Why then did Luther accuse the Catholic Church of error and of no longer being the Church of Christ?

Because he was blinded by passion, and supported by powerful persons who had much worldly power and possessions to gain by destroying the Church.

Why do you say Luther was blinded by passion?

Because, otherwise he would have seen that if the Catholic Church had ceased to be the Church of Christ, Christianity itself had ceased to be a Divine religion.

How do you draw that conclusion?

Because if Christ's promise to His Church had failed, it would follow that He was not God, for God could not make a false promise. Christ distinctly said He would be with His Church forever, and that it would never err in doctrine. Luther said it had failed. It was a choice, accordingly, between Christ and Luther.

But how did Luther and his followers evade that conclusion?

By wishful thinking. They wanted to be independent of the Pope, so they falsely asserted that the Church established by Jesus Christ was not a visible institution. They maintained that the Bible as the Word of God was sufficient without any organized Church. They overlooked the fact that it was the Church that gave us the Bible.

The Church was well established throughout the civilized world before what is now known as the Bible was published. The Bible depended on the Church for its compilation and preservation. The Bible does not preserve or interpret itself. The Reformers soon found that out, for the Bible in their hands was changed and interpreted to justify every and any sect. But they held to their creed because they had to do so in order to deny that Christ established a visible, organized Church.

Why did they establish churches of their own?

Error is never consistent nor logical. The Reformers soon found out that it was necessary to

have churches if their sects were to exist at all. The very Scriptures which alone, they claimed, taught the religion of Christ, are filled with references to a visible church. Saint Paul's epistles to Bishops Timothy and Titus, the Acts of the Apostles, and the epistle of Saint John to the seven churches in Asia, abound with evidence that the Church established by Jesus Christ was a visible organized body composed of people and prelates under the jurisdiction of a Supreme Pastor.

In the face of all this why did the Reformers deny that Christ established a visible organized Church?

Because they had to do so in order to save Christianity itself from perishing. You see, they knew that Christ had guaranteed His Church against error. If, therefore, He had founded an organized Church, and if that organized Church had erred in doctrine, it would mean that His promise had failed. And if His promise had failed it meant that He was not Divine, and that, as a consequence, His religion was not Divine. Hence they were obliged to deny that Christ founded an organized Church, or else admit that His promise had failed. So they declared that the Church of Christ was the unfailing word of God in the Bible, teaching each one what to believe and do.

But how could the Bible administer the Sacraments and carry out the other ministrations which Christ entrusted to His Church?

That's something which they who denied an organized Christian Church will have to explain. As a matter of fact they had hardly denied the establishment of an organized church, when they themselves began to organize churches.

The whole idea that the Church of Christ was not a visible organization was simply a desperate attempt to avoid acknowledging the authority and jurisdiction of the Pope.

With regard to the Pope, is it not an extravagant and arrogant claim that he is infallible?

Not at all. In fact, as the visible head of the Church, of which Christ is the Invisible Head, the Pope must necessarily be infallible in matters pertaining to religion. A fallible Pope could not be the living representative of the Infallible Christ.

But is it not naturally impossible for a human being to be infallible?

Yes, naturally it is impossible, but not supernaturally. Christ Who guaranteed His Church immunity from error in teaching will see to it that His guarantee is carried out.

But suppose a bad Pope should decide to teach what is false, would he not be able to do so? For a Pope like every human being has free will?

You mean, I presume, that if a bad Pope, for one reason or another, should wish to show that the Church was not a Divine institution, and should,

accordingly, make up his mind to proclaim a doctrine which was false, and which would thus discredit the Church?

In that case it is the business of the One Who guaranteed infallibility to see to it that it is maintained. How God would do that is His affair. Perhaps on the day that the Pope intended to betray his sacred trust he would, as the Irishman said, wake up dead. Without interfering with the Pope's free will, there are a thousand ways by which the Divine Founder of the Church could see to it that His promise to be with His Church to the end, would be fulfilled.

It is strange, indeed, that anyone should be surprised that the Church of Christ should be immune from teaching erroneous doctrine. Any sect, by the very fact that it denies the possibility of an infallible Church, admits that it is itself fallible. But a fallible institution could not be the representative of Him Who said of His Church: "He that heareth you heareth me."

Another question. Is it not intolerant of the Catholic Church to hold that she alone is the true Church?

By no means. If she is the Church of Christ she must be Divinely true. Any Church which differs from her must, accordingly, be false. If you have a true claim to a piece of property you are not intolerant in holding that every other claim is false.

I infer from all that you have said that you con-

sider the Catholic Church to be God's voice in the world, telling man what to believe and do in order to attain eternal salvation. Am I right?

Absolutely. Just as true as that Jesus Christ is God, so true is it that He established His Church to continue to the end of the world the mission He inaugurated while on earth. For this reason He said: "I am with you all days even to the consummation of the world." (Saint Matthew, xxviii, 20) Again He said: "It is not you that speak but the Holy Ghost." (Saint Mark, xiii, 11) The very last words He addressed to His Apostles before ascending into Heaven were: "You shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto Me in Jerusalem, and in all Judea and Samaria, and even to the uttermost part of the earth." (Acts, i, 8)

This promise of the Holy Spirit was fulfilled on Pentecost when the Holy Ghost descended upon the Apostles, and in an instant changed them from ordinary men into the greatest missionaries the world has known. (Acts, ii, 3) That was the birthday of the Catholic Church. From the Cenacle in Jerusalem the Apostles went forth preaching Christ Crucified and Risen from the dead. Saint Peter's first sermon converted three thousand Jews. In the very city where Christ was crucified as a traitor to His race and religion, these Jews worshiped Him as God. That was the beginning of the Church's ministrations, for all these converts received on that day

the Sacrament of Baptism administered by the Apostles. The preaching of God's Word, and the administration of the Sacraments instituted by Christ, have gone on from that day to this without interruption, and will go on unto the end of the world, for He has said it Who is Eternal Truth, the Creator and Ruler of the universe. The existence of the Catholic Church now, after twenty centuries of assault from without and human weaknesses within, is proof that her Divine Founder is truly with her.

Like her Divine Founder, the Catholic Church is truly the Light of the World. She alone on this earth now holds aloft and proclaims the sublime truths and virtues which He taught. She alone of all the Churches has refused to compromise with the demands of a vicious world. For that reason the world hates her. But the world also hated her Divine Founder. The Catholic Church could win the friendship of the world readily if she would make concessions to its demands. But that she will not do and cannot do. The deposit of Faith entrusted to her is a sacred trust.

Upheld by His power Who made her its guardian she has faithfully preserved and transmitted this trust in the past and will do so until time is no more.

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