

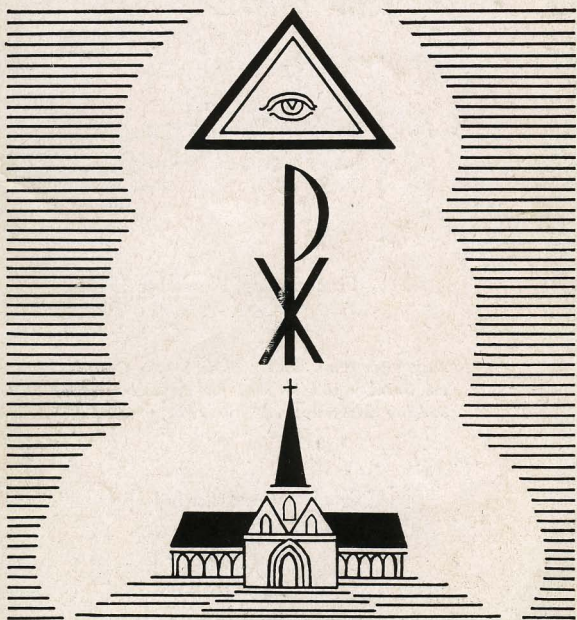
CARTOON-A-TRUTH

ADL
5525

DC

What Catholics Think of the Church

By
Daniel
A.
Lord,
S.J.



THE QUEEN'S WORK

*One God, one Savior, and one Lord,
One faith that binds in sweet accord,
One Gospel to the nations told,
One flock, and one protected fold.
One kingdom with one only king,
One truth to make the angels sing.
One Christ, one Church—and only one.
For many churches equal—none.*



First printing, November 1948

ANY FINANCIAL PROFIT made by the Central Office of the Sodality will be used for the advancement of the Sodality Movement and the cause of Catholic Action.

“Printed with ecclesiastical approval”

Copyright 1948

THE QUEEN'S WORK, INC.

Deacidified

*What Catholics Think
of the Church*

Written and designed
by
DANIEL A. LORD, S.J.

Designs executed
by
Lee Hines

THE QUEEN'S WORK
3115 South Grand Boulevard
St. Louis 18, Missouri

The Church by Any Other Name . . .

CHRIST called it "my Church."

He referred to it often, laid the solid foundation, gathered and instructed the men who were to carry it to the world.

But Church was only one word that He used to designate His organization.

More frequently He called it the kingdom of God.

He loved that name for the organization He was to establish, and by that name He referred to it time and again.

He also called it His sheepfold, of which He was the good shepherd. And when He gave His official charge to Peter, it was to "Feed my lambs. . . . Feed my sheep."

He said that His followers would be as unmistakable before the world as is a city seated on a mountain.

And this kingdom that He was establishing . . . to what could it be compared? He used a wide variety of comparisons.

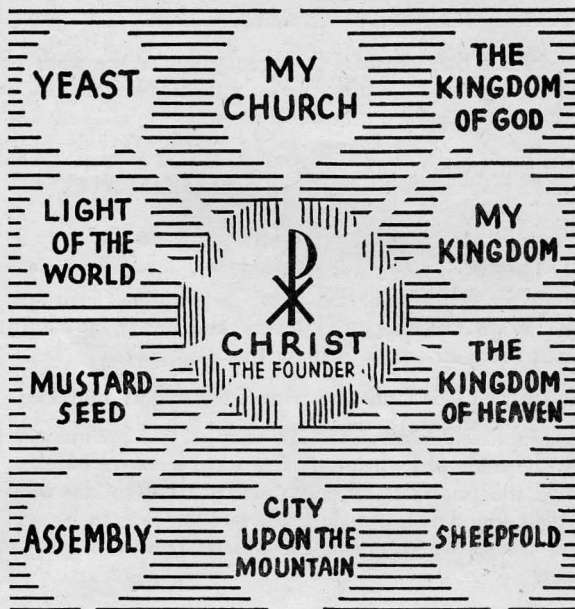
It was like to a grain of mustard, which would be at first very small, hidden away in the earth, yet would grow and grow until the earth lived in its shade and the great spirits of the air dwelled in its branches.

It was to be a light shining before the world. It was to be the salt that gave the world its savor.

It was like yeast, sunk into the loaf and permeating and leavening the whole mass.

It was like a field in which the sower sowed seed. That vast expanse of unsown land was the world. The kingdom of heaven was the sower who flung truth to mankind—and often found his work handicapped by the sowers of error.

CHRIST'S NAMES FOR HIS CHURCH



Church was just one word for what the Lord had come to establish. To the Catholic the Church is the assembly, the kingdom of God, the protective sheepfold, the vine of which men are the branches, the body of Christ to which Saint Paul refers, the city upon the mountain, the light, the leaven, the salt of the earth.

All this Christ meant His followers to be.

All this is implied in Christ's phrase "my Church."

Christ the Master Builder

CATHOLICS believe that Christ is God.

Hence they regard His organization as the work of no ordinary organizer. Kings might establish kingdoms... and see them disintegrate into rubble.

Architects might build mighty structures... that time and defective planning will reduce to mossy ruins.

But Christ is God, the master builder.

St. John in his tremendous opening chapter of the Gospel reminds the members of the early Church that Christ was the divine Word and that "All things were made by Him, and without Him was made nothing that was made."

So Christ is the God who created the mighty universe.

Appropriately Christ the man took as His preliminary life-work the trade of carpenter. Here too He was a builder. He learned the principles of good construction—to dig deep for the right foundation on which the building was to be set. He was a competent workman; He was no builder of jerry-made houses.

So the God who made the universe...

...and the carpenter of Nazareth...

...was the same as the one who built of and for His Apostles this organization the Church.

The king of kings was the king who established and laid down the guiding laws of His kingdom upon earth.

The creator of the universe was the creator of the Church.

We should as a consequence be justified in looking for a

MASTER BUILDER



JESUS, SON
OF JOSEPH,
CARPENTER



kingdom beyond all other kingdoms, for a Church so constructed as to be not unworthy of the creator of the universe.

The Church is, the Catholic believes, the work of a master builder.

That master builder is God, the creator of heaven and earth, by appropriate symbolism Christ Jesus, the expert carpenter of Nazareth.

Good and Mad Builders

A GREAT many men in the course of history have tried to build.

There was the mighty empire that Augustus assembled, the greatest yet known. The Roman Empire came to rule—or so it thought—the peoples of the world.

Charlemagne gathered together into his realm the nations of Europe.

The Holy Roman Empire planned to unify the peoples of the Western world.

Genghis Khan briefly—by force of his military genius—brought most of Asia and some of Europe under his control.

The Mohammedan empires rose one after another, each briefly making one empire of scattered peoples.

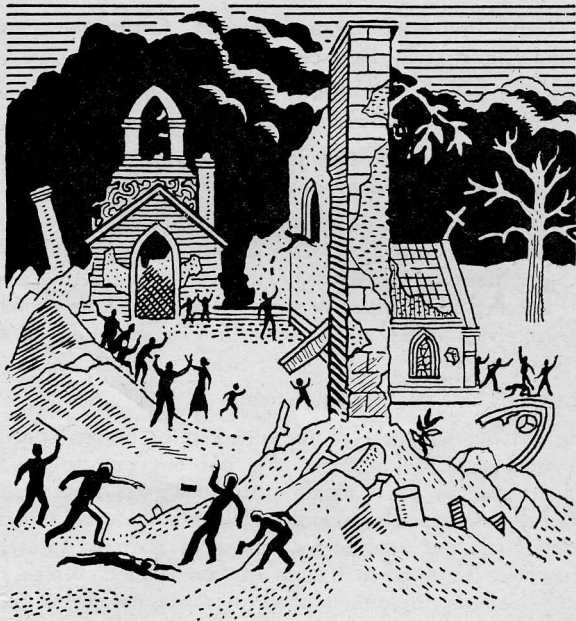
But each was reduced to insignificance or passed through a series of changes.

The Roman Empire, the empire of Charlemagne, the Holy Roman Empire, the vast conquests of Genghis Khan, the various Mohammedan empires (and today the British Empire) lasted a few years or generations and then fell to pieces, were divided, torn apart.

Was the kingdom of Christ to be of this same pattern?

Of all the builders of monuments on world record the greatest were the Pharaohs. Somehow they managed to hit on a vast pile that defied the rush of winds or the gnawing of the ages, the rubbing of sand and the tramping feet of conquerors. But what they built were monuments for the dead, not cities for the living.

All human buildings are judged by the way that they stand, serve those for whom the buildings were erected, defy storm and strain, and retain their noble dignity for the inspiration



of the ages. The cathedrals close to our times seem to do this best.

But what do we think of a builder, an architect, an engineer whose building is so badly constructed that it promptly falls apart? or instead of one structure a dozen piles of formless rubble? What do we think of a supposed master builder whose house is soon cut up into a shamble of tenements? whose beautiful building is destined to be an ugly ruin?

Was the master builder Christ this kind of builder?

According to the Protestants

IF THE Protestants argue correctly, Christ the master builder must really have been the world's worst.

Catholics realize that Christ left the human race—even the members of His Church—free.

Even one of the Apostles, Judas, could sell out to Christ's enemies. Peter could deny not only the truth of Christ but Christ Himself.

People would actually be free to enter His kingdom and take up citizenship—or refuse. They could live in the structure He called His Church or run off and build little churches for themselves. They could dwell in His sheepfold or run wild over the hills.

But surely this was not His intent.

He did not want to see the kingdom of heaven split up into warring minor kingdoms. He did not wish to see the great structure of His Church surrounded by a slum district of varied churches all claiming: "We are the true church." He surely did not want to see His sheep scattered forever—as they were scattered that night of His Passion, before His Church had been firmly established to protect and shelter them.

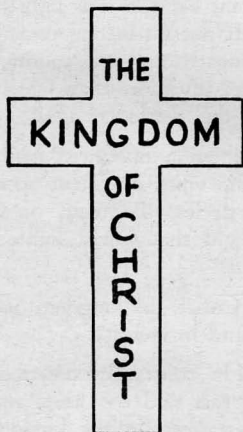
Scandals were bound to come. There would be false leaders claiming that they spoke in His name. He had predicted this.

But we Catholics disagree with the Protestants—that Christ's kingdom was something that could be split up, that the great Church was to be cut up into tiny churches, that the sheepfold was to be torn apart by conflicting shepherds. Much less do we believe that all these churches are more or less of Christ's intention, more or less His own.

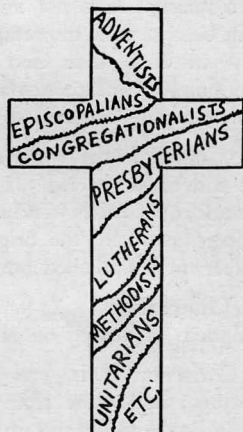
Catholics believe that the king of kings has one kingdom.

MAP OF THE KINGDOM

ACCORDING
TO CATHOLICS



ACCORDING
TO PROTESTANTS



Catholics believe that the master builder built firmly and for the ages.

Those who cut into the kingdom, slice away chunks of its citizenry, are—intentionally or not—traitors. They rend the Savior's seamless robe.

We Catholics believe that the great Church stands tribute to the skill of the master builder, despite the efforts to tear it down and from its wreckage rebuild shanty churches.

Both positions cannot be correct.

Which position sounds more reasonable?

The Church Is a Kingdom

TO THE Catholic the Church is not a building or a series of buildings.

It is not merely a skillfully operated organization or a well-run society. It is not important because it is big, though it is big because it is important. It doesn't belong to any one country, any more than God belongs to any one country; nor is it confined to one particular age, any more than Christ and His salvation are confined to any one particular age.

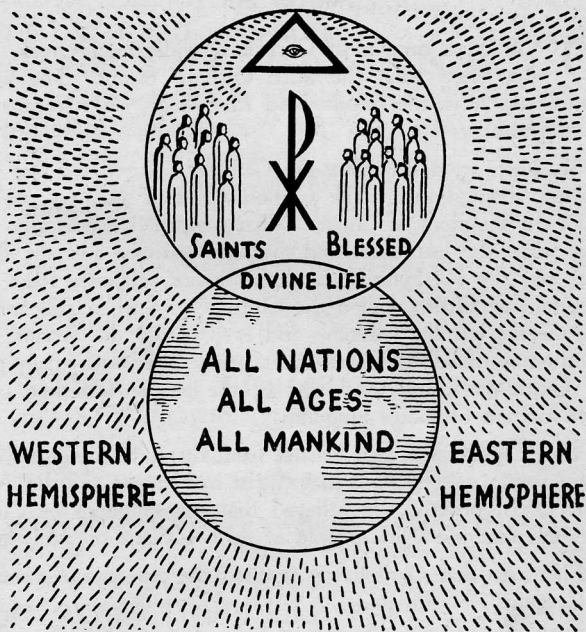
The Church is the work and mission of Christ continued to the end of the world. It is the voice of Christ speaking, the hands of Christ working miracles, the truth of Christ leavening the world, the bright light that Christ lighted and held aloft for a darkened humanity.

The Church is the kingdom of Christ, the kingdom of God, the kingdom of heaven on earth and in eternity.

So Christ called it, and so He constantly described it: "And they shall come from the east and the west, and the north and the south and shall sit down in the kingdom of God." ... "The kingdom of God is come upon you... the Gospel of the kingdom..."

Of this kingdom Christ was to be the king. The angel foretold to Mary: "...And the Lord God shall give unto Him the throne of David His father; and He shall reign in the house of Jacob forever. And of His kingdom there shall be no end."

So when Pilate, the Roman governor, asked Him whether He was a king, Christ used the pat expression for complete agreement. But He explained that His kingdom was, not one of force, greed, tyranny, but a kingdom that was different.



His organization was a kingdom, not a series of kingdoms. We were to pray for the success of that kingdom: "Thy kingdom come." If divided, like any kingdom it was doomed. Christ Himself warned: "Every kingdom divided against itself shall be made desolate..." It was to be the kingdom for all the world: "...preach the Gospel to every creature."

This world-wide timeless kingdom united with Christ its head, this is the Church as Catholics see it.

All for All

ONCE on a time most Christians understood Greek. So they knew what the word Catholic meant. The word Catholic is from the Greek word *Katholicos*, which means all . . . universal.

So when we talk about the Catholic Church, we are not talking about a sect. The Catholic Church was not cut off from the kingdom of Christ. What happened historically was that when the Lutherans and the Episcopalians and the Baptists and the Presbyterians and the others cut away from the kingdom of Christ—called the Church—and when still earlier the Greeks left the Church—and even earlier the Arians, the Nestorians, the Copts, and others, they took with them part of Christ's teachings and part of the people who had once been citizens of God's kingdom.

This Church that had existed from the days of Christ and the Apostles taught ALL that Christ had taught and did ALL that Christ ordered. It believed that the kingdom of Christ was intended for ALL people of ALL nations of ALL ages.

Hence to that Church was applied the adjective *Katholicos*—Catholic.

It was the ALL-embracing Church. It had AL-ways existed since the days of Christ. It did not pick and choose among Christ's teachings; it accepted them ALL.

"Going therefore," Christ commanded, "teach . . . ALL nations." . . . "But the Paraclete, the Holy Ghost, whom the Father will send in my name, He will teach you ALL things and bring ALL things to your mind whatsoever I shall have said to you." . . . "ALL power is given to me in heaven and in earth. Going therefore, teach ye ALL nations . . . teaching them to observe ALL things whatsoever I have commanded

**CATHOLIC EQUALS ALL
 THE CATHOLIC CHURCH...
 THE ALL-EMBRACING CHURCH...
 THE KINGDOM OF ALL AGES AND RACES.
 CATHOLIC: KATHOLICOS.. ALL.. UNIVERSAL:
 ... ALL CHRIST'S TEACHINGS
 ABOUT GOD...
 ABOUT MAN...
 ... ALL CHRIST'S COMMANDS
 ABOUT TEACHING...
 ABOUT THE WAY TO LIFE...
 ABOUT FORGIVENESS OF SINS...
 ABOUT THE EUCHARISTIC REMEMBRANCE
 ... ALL AGES
 FROM PETER TO PIUS XII
 FROM PENTECOST TO TODAY...
 ... ALL RACES
 NOT NATIONAL...
 BUT INTERNATIONAL...
 ALL OTHER CHURCHES.. PARTIAL...
 IN TEACHING... IN TIME ... IN MEMBERSHIP
 ... IN PRACTICES... IN THE ACCEPTANCE OF
 CHRIST.**

you; and behold I am with you ALL days, even to the consummation of the world."

Hence Catholic is a description of the Church for ALL ages, ALL people, ALL truth, ALL Christlike practice—in other words the kingdom of God on earth.

God, Christ, His Church Are One

FROM the dawn of God's revelation to men believers have known that God is one God. True philosophy proves this from pure reason as well. From the dawn of Christianity, Christians have known that they had one Savior, Jesus Christ.

Philosophers have always known that there cannot be two truths that cancel each other out. If two and two make four, then the "truth" that two and two make five is not a truth at all. And if both were right, then neither would be right.

Catholics have been sure that:

There is ONE God.

There is ONE Savior, the Son of God.

He came to teach ONE body of truth.

He wanted to lead us all to ONE heaven.

Therefore He established ONE Church teaching this ONE truth and leading us to that ONE heaven.

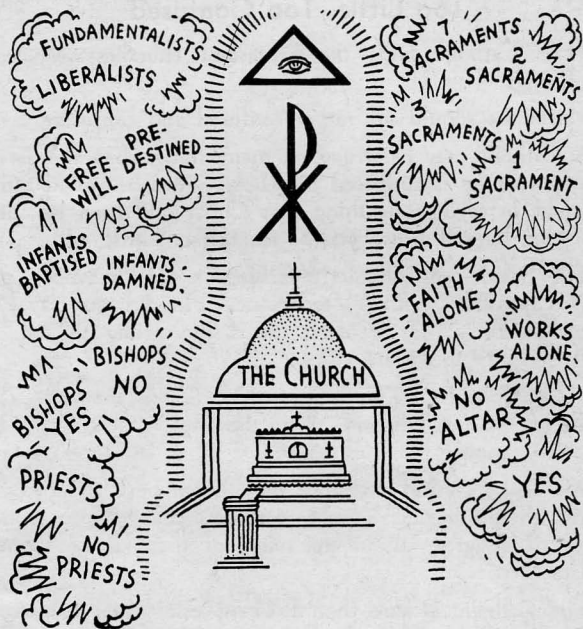
Christ prayed that His followers would be closely united: "And other sheep I have, that are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd." ... "For them... do I pray... that they all may be one, as thou, Father, in me, and I in thee; that they also may be one in us..."

The argument might run this way:

If Christ was God, what He taught was divine truth.

If He taught divine truth, that truth could not contradict itself.

If He ordered His Church to teach this truth, His Church could not teach contradictory truths.



So if the churches teach contradictory “truths” or different “truths,” they are not Christ’s Church.

So we Catholics believe: that Christ established ONE Church the members of which were to worship the ONE God and carry on the work of the ONE Savior . . . that it has to teach unified truth . . . that its job is to fulfill the prayer of Christ and bring all His sheep into ONE sheepfold under ONE shepherd . . . that its job is to reunite in the ONE true kingdom those who wish to be citizens of heaven.

Too Little, Too Confused

THE Catholic finds the Protestant churches very confusing.

Maybe we should say rather confused and confusing.

A Catholic may be wrong on many things, but at least he knows what he is supposed to believe. And he would rather be right in saying one thing that Christ said than be adrift in asking himself which one of ten things Christ said.

The Savior was singularly lacking in the "maybe... perhaps... possibly... if..." technique. He did not say, "It seems to me..." or "Correct me if I'm wrong..." or "In all probability this is it..."

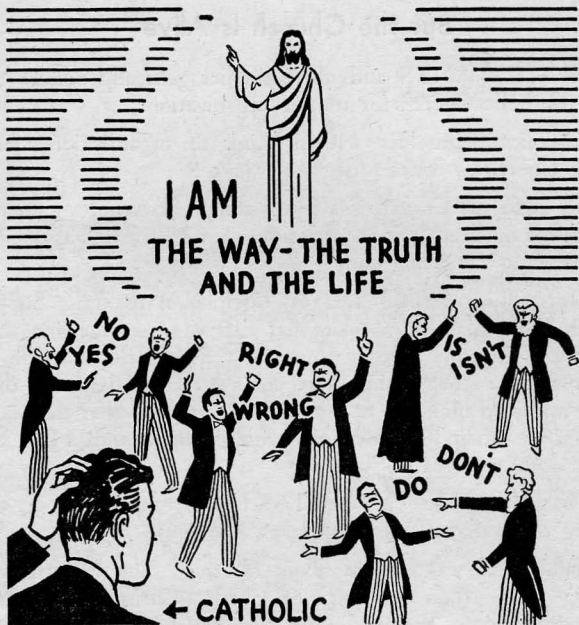
He was positive. *This* is the truth. *This* is the way. *This* is the life. In fact He said, "I am the way... the truth... the life."

We Catholics find it strange that the supposed churches of Christ should wonder, doubt, consider, change their minds, agree to disagree—all in the name of their divine founder and teacher.

The Catholic is sure that if Christ established a teaching body it would have His clear way of speaking, His certainties, His calm assumption that this and this and this are right.

So the Catholic would be shocked if his Church stammered, asked his opinion on essentials of faith, told him that he has as much right to decide what is truth as has the next one."

To the Catholic the Church is a great and wise teacher. It is so intimately associated with its founder that it knows His mind and speaks with His voice. "He that heareth you heareth me," Christ said to His Church. And, "I am with you all days..."



The Catholic Church is then as positive as Christ was positive, certain as Christ was certain, clear in her way of life as Christ was clear.

Truth is one. Christ preached one truth, one way of life. The Church preaches and teaches that one truth, one way of life. All other ways lead to chaos.

Chaos would be a cruel, unforgivable trick played us by the Church's divine founder, who lived and died in order that we might be saved.

But the Church Is Alive

PROTESTANTS and non-Catholics generally admire the Catholic Church for its fine organization.

Catholics themselves seldom think of organization where their Church is concerned.

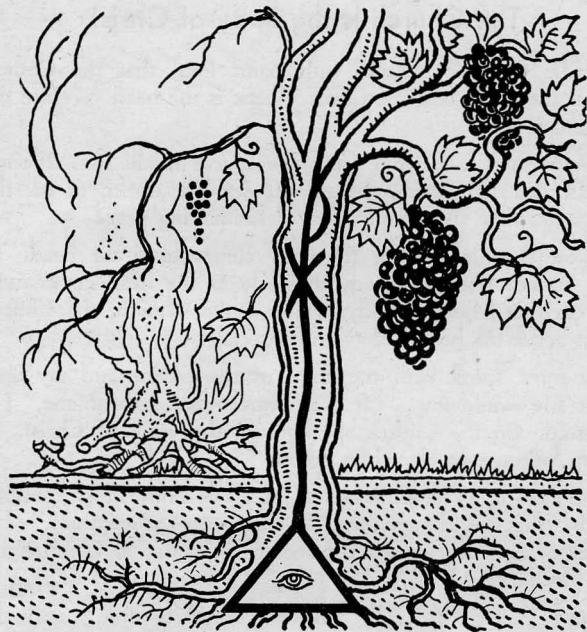
To them the Church is a living thing. It is not an organization so much as it is an organism. It is not a well-assembled machine; it is a living body.

Christ illustrated this for His disciples at the Last Supper when He explained to them that He was the vine and they were the branches . . . that from Him flowed the real life of their souls . . . that if they were cut away from that vine they were withered branches fit only to be burned . . . that they bore fruit only when they remained closely united with Him, the vine.

To the Catholic, vine and branches together make up the living thing that is the Church.

Saint Paul was explicit about all this. The Church is a living body. It is the body of Christ. Christ is the head, and we are the members, and together head and members make up a living thing, a vital thing, the Church. A well-constituted organism is bound to be well organized. But an organization in itself need not be an organism, a living thing, at all. An automobile is organized; a man is an organism. The Standard Oil Company is well organized; the Catholic Church is an organism.

So the Catholic sees the Church as something unique in all the world. Christ is its living head; we, His followers, are the living members—hands, feet, fingers, lungs, heart (to make it perhaps a little more detailed). Together head and members



make up the living body, the Church, through which flows the divine grace—from the head to the members. By reason of the sharing of that divine nature all are one in a close unity that leaves us individuals but unites us with Christ, that gives us the life of God but does not obliterate our own life.

To Catholics the Church is the living body of Christ, Christ continuing His work in the world. And the members of that Church are the living members of that body.

The Church Is the Body of Christ

THE Catholic believes with Saint Paul that the Church is the living body of Christ. Christ is the head. We are the members.

Through us all, from God, the source of all life, through Christ, who regained spiritual life for the world, to us, the members, flow the divine gifts of sanctifying grace.

Now the direction of the body comes from the head. In any human being the body must do as the head commands; and in this Mystical Body, which is the Church, the Church must act as its head orders and directs.

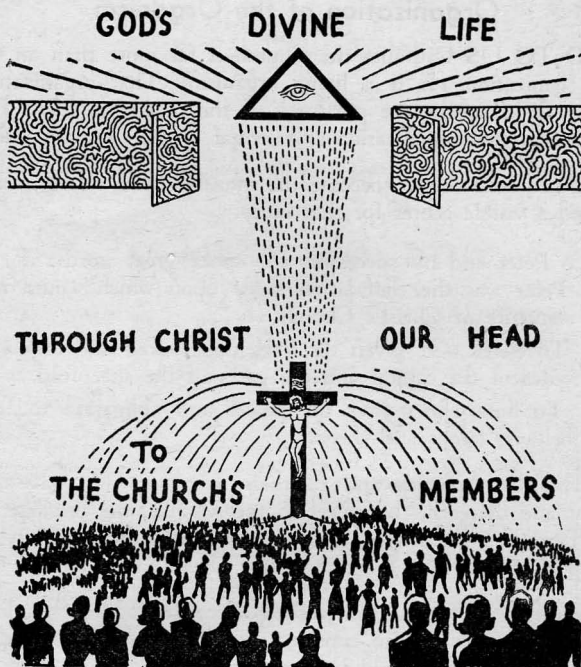
It must speak with the voice of the Savior and say only what He would say. "He that heareth you heareth me," He foretold. So the Church speaks with the voice of Christ. It must continue to obey His orders.

"Go teach," He commanded; and His body must continue to be the world's greatest teacher. "...all nations," He ordered; and the body must regard all mankind as its rightful members.

"Go in peace.... Thy sins are forgiven thee," said the Savior, as again and again He rid mankind of its greatest source of unhappiness. "Whose sins you shall forgive, they are forgiven them," He said to His Apostles; so His body continues its endless war on sin and protection of the sinner.

"Suffer the little children, and forbid them not to come unto me," said the head; and the body stretches out eager arms to the children of the world.

"Do this for a commemoration of me," spoke the head; and the Church daily renews the Last Supper and its divine feast.



“As long as you did it to one of these my least brethren,” the head warned, “you did it to me.” To that He added the prophecy that men who hated and reviled and persecuted Him would do no less to the Church united to Him.

The Church can do only what its head directs. That it *must* do. And what is more perfectly united than head to members, and members among themselves?

Organization of the Organism

SO TO US Catholics the Church is far more than an organization. It is a living organism. That organization itself again speaks the greatness of the master builder. For we accept that organization as essential to the Church's unity.

Christ, who was to become the invisible head, wisely established a visible center for that unity.

To Peter and his successors He spoke great words:

Peter was the foundation stone upon which would rest the structure of Christ's Church.

To Peter were given the keys that locked and unlocked the gates of the capital and the gates of the sheepfold.

To him Christ gave the power and obligation to feed the beloved lambs and sheep.

To His Apostles and to their successors He gave the command to teach, the power to forgive sins, the privilege to celebrate the Eucharistic banquet, the heavy responsibility to keep before all men the things that Christ had taught.

To the Apostles . . . and to their successors? Most certainly. For their work was to continue "all days, even to the consummation of the world." The Apostles died. The work of the Church went on.

Lest they make mistakes that would essentially mislead the world, Christ promised that He would be with them forever.

That we might listen with assurance and know with certainty that what they said was, not private opinion and private interpretation, but Christ's teachings and truths, He assured them that those who heard them would really hear Him.

THE CHURCH AT WORK



UPON THIS ROCK MY CHURCH

PETER

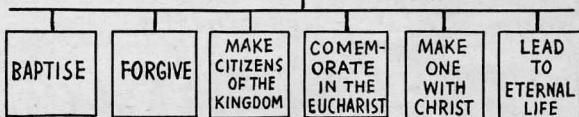
GO INTO THE WHOLE WORLD

THE APOSTLES

AND TEACH EVERY CREATURE

THE TEACHING CHURCH

DO ALL THAT I HAVE COMMANDED YOU



**FOR EVERY
CREATURE**

**I AM WITH
YOU ALWAYS**

**TO THE
END OF TIME**

So we Catholics see that the Church is the kingdom of God, and we are its loyal citizens. . . . It is the sheepfold with the one shepherd, and we are the beloved sheep. . . . It is the city on the mountain, and all the world can see and know us.

If the Catholic Church is not the true Church, then Christ left, not a Church, but a chaos of churches. If there are more than one true Church, then there are no true churches. God dwells in unity, in certainty, in truth. He cannot be the author of confusion, uncertainty, contradictions.

Send for Other . . .

CARTOON-A-TRUTH

pamphlets

By Daniel A. Lord, S. J.

Your Split Personality

What Catholics Think of Christ

Are You a

Well-Balanced Person?

Published by . . .

THE QUEEN'S WORK
3115 South Grand Boulevard
St. Louis 18, Missouri

Have
You
Seen?

Every Parish
Has Them

•

A delightfully
painless guide
to
manners in church

•

Single copy, 7 Cents
by mail

Write to:

The Queen's Work
3115 S. Grand Blvd.
St. Louis 18, Mo.



SUNDAY STAMPEDERS

Mass over, in panic they run
Like racers at crack of a gun.
On itchingest feet
They break for the street
And then loaf about in the sun.

THE QUEEN'S WORK
3115 South Grand Boulevard
St. Louis 18, Mo.