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- Church or churches?

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CHURCH
OR
CHURCHES ?

By Rev. Richard Felix, O.S.B.

Price 10 Cents

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by

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Altar and Home Press

Conception Abbey

Conception, Mo.



Imprimi Potest :

Philippus Ruggle, O. S. B.
Abbas Neo-Angelo Moutanus.

Nihil Obstat :

Rev. Francis J. Holweck,
Censor Librorum.

Imprimatur :

Thomas F. Lillis, D. D.
Episcopus Kansanopolitanus.

August 15, 1936.

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Decidified

CHURCH or Churches?

CHURCH or churches! Here we have on the one side the old Mother Church of the Ages; and on the other some two hundred different denominations dating from the Religious Revolt of the sixteenth century, each of them professing to be the one Church of Christ yet one contradicting the other on nearly every point of doctrine. All of these claimants cannot be right. Which one of them really is the Church set up by our Savior for the salvation of men?

The simplest way to settle this question is to go back to the days of our Blessed Lord, get a picture of the Church that He left on earth, and compare that infant institution with the various churches that claim the high honor of being His Church today. But do we have such a picture of the infant Church? Indeed we do, portrayed most beautifully in the opening chapters of the Acts of the Apostles.

Having assembled on the slopes of Mount Olivet and having witnessed our Lord ascend gloriously into Heaven, the Apostles and Disciples returned to Jerusalem there to await the coming of the promised Paraclete on Pentecost day. "And when they were come in, they went up into an upper room where abode Peter and John and James and Andrew . . . All these were persevering with one mind in prayer with Mary, the Mother of Jesus, and with His brethren. In those days Peter rising up in the midst of the brethren,



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said: Men, brethren, the Scriptures must needs be fulfilled which the Holy Ghost spoke before by the mouth of David concerning Judas . . . Wherefore, of these men who have companied with us all the time that the Lord Jesus came in and went out among us one must be made a witness with us of His Resurrection. And they appointed two, Joseph and Matthias . . . And they gave them lots, and the lot fell upon Matthias, and he was numbered with the eleven Apostles" (Acts 1, 1-26). Thus far Chapter One. Chapter Two describes the descent of the Holy Ghost and the throngs that gathered around the Apostles amazed at hearing them speak every one in his own tongue. "But Peter standing up with the Eleven lifted up his voice and spoke to them." After Peter had preached to them about the Lord Jesus whom they had crucified and whom God had raised up from the dead, "they had compunction in their heart and said to Peter and to the rest of the Apostles: What shall we do? But Peter said to them: Do penance and be baptized every one of you in the name of Jesus Christ . . . They therefore that received his word were baptized, and there were added in that day about three thousand souls. And they were persevering in the doctrine of the Apostles and in the Communication of the Breaking of Bread and in prayers" (Acts 2, 1-47).

Behold here the Church of Christ in its infant form, the mustard seed set out in the soil of this world by the Savior of men containing in embryo all the elements of that mighty tree into which it was destined to grow! It was a Church of one mind,

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united heart and soul in the doctrine of the Apostles; a Church of prayer, persevering in prayer with Mary the Mother of Jesus; a Church of Sacraments and Sacrifice, Baptism and the Communication of the Breaking of Bread indicative of the same; a Church of order and organization, with Peter preeminent in power and authority. Each of these items would deserve separate consideration.

Here we will pause to consider three of them. First, this Church set up in the world by the Savior of men was a Visible Society; secondly, by Christ's own appointment this Society was to be under the direction of St. Peter and his successors; and thirdly, this Society was to teach men until the end of time all the truths of salvation with the divine wisdom and infallible authority of Christ Himself.

THE CHURCH, A VISIBLE SOCIETY



ISTORIC Christianity is without question a social organism, plainly set forth as such in the Acts of the Apostles. From the beginning it appeared in corporate form, a perfect social organization exercising full executive, legislative, and judicial powers. The convert to Christianity not merely accepted certain religious truths but also became a member of a definite religious body, a society visible to all men. Far from being "the invisible society of all the elect" postulated by many of the denominations today, the Church of Christ is and has ever been "a city seated on a mountain" (Matt. 5, 14), so unmistakable that all men might see her and find their way to her portals.

Those who hold that the Church is an invisible society seem to forget that the Incarnation* itself was nothing less than the visible manifestation of God to man. The fact that the Second Person of the Blessed Trinity assumed human form and became man is surely of some significance. No one will deny that Almighty God could have saved us in a purely spiritual manner. A simple act of His Will would have sufficed to blot out all the sins of mankind. Although God could have saved us in this invisible manner, as a matter of historical fact, He did not.

*Christ is God, God in human flesh. For further exposition of this fact of Catholic faith see "The Apostles' Creed" advertised on the last page of this pamphlet.

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In His infinite wisdom He sent his only-begotten Son in the visible form of a man, the Word-made-flesh, to redeem us. "There is one Mediator of God and men, the Man Christ Jesus" (I Tim. 2, 5).

Just why God chose to save us through the visible mediation of His Son made man is a mystery, something that we are not able fully to fathom. This much however we know for certain: His infinite wisdom and love lay behind it all. On our part too we can see a reason for it, and that reason is the simple psychological fact that God would save man, and man is not a purely spiritual being. He is a composite creature made up of soul and body. In the body he cannot be reached save through the body. For this reason abstract religion must ever be a nonentity. When people attempt to worship in what they are pleased to term a purely spiritual manner, they end by not worshipping at all. Man is a dual creature composed of body and soul, the one clamoring for Redemption as insistently as the other. However we explain it, the fact remains that Almighty God did send His own Divine Son to us on Christmas night in the visible form of a man; and He it is, the God-man, who saves and sanctifies us.

Jesus, having come as a visible mediator, we naturally would expect that the means wherewith He would perpetuate His mediation and apply the merits of the same to the souls of men down through the ages would likewise be of a visible nature. And what we would naturally have been led to expect, we find fulfilled when we see Christ our Savior making the

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formation of a visible society one of the chief concerns of His earthly career. One of the first things Jesus did when He began His public ministry was to call about Him a body of men whom He might instruct in all knowledge and prepare with all care for the work that He had in store for them. These men, to whom He gave a distinctive name (Luke 6, 13), and a special mission (Mark 16, 15), and from among whom He chose one to be their chief and leader (Jno. 21, 15), were none other than the Apostles. Manifestly our Lord intended them to continue His own mission and to step into His own place when He returned to the Father. The brief span of time which Christ was to spend among men stood in no proportion to the great task for which He had come into the world. In the selection of this visible body of men Christ makes provision for the continuance of His work. They are to be His representatives and to act with His authority.

The purpose of our Lord, indicated clearly enough by His actions, is made explicit by His definite and direct references to a Kingdom which He came to establish. Though spiritual, this Kingdom was to have an outward embodiment and a real unity, for "if a kingdom be divided against itself, that kingdom cannot stand" (Mark 3, 24). Christ provided His Kingdom with power and authority. His Kingdom was to be a Kingdom of Truth; therefore, He established a teaching authority. It was to be a Kingdom of Grace; therefore, He established a sacred ministry. It was to be a Kingdom of Holiness; therefore, He

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established a rule of discipline. This triple authority is expressed in no uncertain terms in the final words of Christ to His Apostles: "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" (Matt. 28, 20).

This authority is Christ's own authority. He alone has received it from His heavenly Father; He alone can confer it on others. "And Jesus, coming, spoke to them saying: All power is given to Me in Heaven and on earth. Going, therefore, teach ye all nations" (Matt. 28, 18); "As the Father hath sent Me, I also send you" (Jno. 20, 21); "He that heareth you, heareth Me, and he that despiseth you, despiseth Me, and he that despiseth Me, despiseth Him that sent Me" (Luke 10, 16). Truly then, Peter and the Apostles teach and rule with the authority of the Master and to disobey them or their legitimate successors is to disobey Christ and the Father who sent Him.

It is evident then that Christ had in mind a real society, visible and perfect even to details, possessing full authority and empowered to exercise jurisdiction in all matters of religion. No other construction could possibly be put on words such as these: "Go ye into the whole world and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not, shall be condemned" (Mark 16, 16). Unless the Church be His own institution, visible as He was and accessible at all times, He could

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not refer us to that Church, saying: "If thy brother shall offend against thee, and if he will not hear thee, tell the Church; and if he will not hear the Church, let him be to thee as the heathen and publican. Amen, I say unto you, whatsoever you shall bind on earth shall be bound also in Heaven; and whatsoever you shall loose upon earth shall be loosed also in Heaven" (Matt. 18, 15). No amount of twisting can rob these plain words of their plain meaning. At other times Christ speaks of His flock and of the one sheepfold that shall embrace it. To Peter is given the office of feeding both the sheep and the lambs. To him also are entrusted the keys of the Church. The Church on earth therefore is and must ever be an organized visible society. None other will fit the pattern of Christ.

Who were the first to call into question the visible character of the Church?

Some of the reformers of the sixteenth century, notably Calvin and Martin Luther, were the first to attack the visible character of the Church. The idea of the Church as an invisible society was unmentioned by Christ, unknown to the Apostles, and unheard of during the first fifteen centuries of the Christian era. This alone ought to be sufficient to make any serious mind hesitate about giving its allegiance to a church that rests on so unwarranted a claim.

If the Bible teaches anything plainly, if centuries of Christian history can point to any fact beyond controversy, that fact is the Visibility of the Church

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of Christ. It is composed of rulers and subjects (Acts 20, 28); its members are admitted by a visible external rite (Mark 16, 16); they must hear (Matt. 18, 17); they must obey (Hebr. 13, 17). Christ compares His Church only to things visible: a flock, a house, a body, a city seated on a mountain. He calls it My Church, The Church.

The Mosaic religion was a type of the Christian, and it was a visible organization. If the Church is not a visible organization, what can St. Luke mean by saying, "There were added (to the Church) three thousand souls" (Acts 2, 41)? What does St. Paul mean when he speaks of Bishops appointed by the Holy Ghost "to rule the Church of God" (Acts 20, 28)?

This doctrine of an invisible church is truly a "strange doctrine" (Hebr. 13, 9), a doctrine invented in the first instance by proud spirits who were unwilling to submit to the authority of the Church and accepted today by thousands of sincere souls as an inherited impression which it has never occurred to them to question.

How account for the fact that this idea of an invisible church seems so acceptable to so many people in our day?

Society is synonymous with authority. It demands submission and obedience; it puts certain limitations on liberty. All this is irksome to the heart of man. If there is no religious society, there is no religious authority and man is free in the domain of religion. The intellect may follow its own bent

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and reject whatever does not appeal to it. The will acknowledges only those laws of conduct that it makes for itself. In the matter of worship, man may select those forms that suit his taste. Ministers have no authority except that conferred upon them by those whom they serve. Without real religious authority there is no binding rule of faith, no dogma, no creed. Make authority subject to the individual and man at once becomes a law unto himself; he may set up his own standards, he may create his own gods. Herein lies the secret of all opposition to a divinely instituted religious society. Men reject the Church because they will have no authority in matters of faith and morals. This is the point of view of the typical rationalist.

Those who hesitate to go all the way with the rationalist and yet wish to be spared the inconvenience of real authority in matters of religion set up the claim that the Church of Christ is invisible. This is a mere subterfuge; it gives man a semblance of religious order without the consequences that flow necessarily from real authority. It is rationalism in disguise, rationalism decked out in the garments of religion. An invisible Church can exercise no real authority. Self-will and individualism will meet with no restraint. An invisible government is no government; an invisible church is no church. What chaos and confusion would result did men seek to apply these same principles in the realm of secular matters! Would we, could we, have a United States of America without real authority functioning through a visible form of government?

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It is precisely this denial of a visible Church that has brought about the sad spectacle of a divided Christendom today. Unity cannot be maintained without visible authority. Wearied of the religious anarchy of our time, men are striving on all hands to effect a reunion of the forces of Christendom. Praiseworthy as all efforts at the restoration of a united Christianity may be, there is only one way in which this desirable result may be accomplished and that is by the wholehearted acceptance of a divinely instituted religious authority functioning in a visible Church. That Christian unity is a chimera if it be not a unity centering around Peter and his successors and embodied in the historical Church of the Ages is plain and patent to every one who has observed the futile efforts at unity put forth by those outside the Church during the past few years. Nor could we expect otherwise. In the words of St. Cyprian, written in the year 250, "God is one, and Christ one; one the Church, and one the Chair founded by our Lord upon Peter. Whosoever gathers elsewhere, scattereth" (Epis. 40, ad Pleb.).

In what ways may one lose his membership in the Church?

Since the Church is a true society, she possesses a life and activity distinctively her own. This may be viewed as a corporate society—the Church has an exterior life of organization and government manifesting itself outwardly—and as an interior life of Faith and Grace working inwardly in her members.

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The former is spoken of as the Body, the latter as the Soul of the Church.

We are incorporated into the Church by the Sacrament of Baptism. With Holy Baptism comes Sanctifying Grace and the infused virtues of Faith, Hope, and Charity. If a baptized person commits greivous sin he continues to be a member of the Body of the Church but belongs to her Soul only in an imperfect way, namely, by Faith alone. Such a one is a withered twig on the living Vine.

Membership in the Church is forfeited by excommunication and by voluntary separation. Excommunication is an official act of the Church by means of which a baptized person is expelled from the Church. This right is exercised but rarely and only for very grave reasons. The right to excommunicate springs from the fact that the Church is a perfect society. That the Church has always exercised this right is evident from the fact that St. Paul excluded a certain Corinthian from the Church because of a notorious moral offense (I Cor. 5, 13). Membership in the Church may be lost also by voluntary separation. We are bound but not compelled to belong to the Church. Hence it is always possible for one to sever the bond formed at Baptism and forsake the fold.

What about those who are separated from the Church through no will or wish of their own?

* In answer to this question we would say that it is quite possible for one to be separated from the Body of the Church and yet belong to the Soul of

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the Church without knowing it. A person who through no fault of his own does not belong to the Body of the Church is regarded not as a miscreant but as merely mistaken, and since his errors are not culpable they are not imputed to him as sins. If such a one has been baptized and has never lost the Grace of Baptism by grievous sin or if, having lost the Grace of Justification, he has recovered it through an act of perfect contrition, he may belong truly to the Soul of the Church and be saved. Such, we trust, is the condition of many who are out of the Church through no fault of their own. Regarding Baptism it is the belief of Catholics that this Sacrament may be administered by any one and that in certain instances the mere desire for Baptism will suffice for salvation. All this however presupposes that the one outside the Church is in good faith, lives a good life, and through no fault of his own fails to recognize the necessity of membership in the Catholic Church.

The Catholic Church then does not teach that only those who belong to her communion will be saved?

It is the teaching of the Church that no one will be lost except through his own fault. "God will have all men to be saved and to come to the knowledge of the truth" (I Tim. 2, 4). He who comes to know that the Catholic Church is the one society instituted by our Lord for the salvation of men is bound under pain of eternal damnation to affiliate with her. He

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who comes to entertain a serious suspicion that the Catholic Church may be the one society instituted by our Lord for the salvation of men is bound in conscience to investigate the claims of the Church; should he fail to do so, such a one has no excuse before God. But he who is outside the Catholic Church and has no idea that he must be affiliated with her to be saved may be saved through his very lack of information on this subject. No one is held responsible in the sight of God for a duty which he does not know to exist. A person then who through no fault of his own fails to recognize the Church as the one society instituted by our Lord for the salvation of men but who would affiliate with the Church at once did he realize this to be the will and wish of God in his behalf is held to belong to the Soul of the Church by implicit desire. This inferential intention may suffice for salvation. Pope Pius the Ninth states the Catholic doctrine in these words: "Far be it from us to dare set bounds to the boundless mercy of God. We must hold as of faith that out of the Apostolic Roman Catholic Church there is no salvation; that she is the only ark of safety, and whosoever is not in her perishes in the deluge; but, on the other hand, we must also recognize with certainty that those who are in invincible ignorance of the true religion are not guilty for this in the eyes of the Lord. And who will presume to mark out the limits of this ignorance according to the character and diversity of peoples, countries, minds, and the rest" (Allocution, Dec. 9, 1865).

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Intelligent non-Catholics have often recognized the boundless charity of the Catholic Church which condemns only those who deliberately sin against the light. Thus Mallock writes: "Never was there a religious body, except the Roman, that laid the intense stress she does on all her dogmatic teachings, and yet had the justice that comes of sympathy for those who cannot receive them. The holy and humble of heart who do not know her, or who in good faith reject her, she commits with confidence to God's uncovenanted mercies; and these she knows to be infinite. Her anathemas are on none but those who reject her with eyes open" (Is Life Worth Living? p. 283).

THE CHURCH HAS A HEAD



THE CHURCH is a Visible Society. Every society has a head. That Christ set up His Church with a Supreme Head is amply evident from the pages of Sacred Scripture.

In the opening chapters of the Acts of the Apostles we see Peter, whom St. Matthew calls the first Apostle (Matt. 10, 2), mentioned before all the rest in the roll call of the Apostolic College. There we see Peter presiding at the election of a new Apostle to fill the place of the fallen Judas, acting as spokesman, preaching the first sermon about the crucified Christ, prescribing prayer and penance and Baptism for those who would join their little band, officially receiving three thousand persons into the membership of that first Church on that first Pentecost day. This is the man to whom Christ had promised: 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 (cf. Matt. 16, 19). This is the man to whom Christ had given the command: Feed My lambs, feed My sheep, confirm thy brethren (cf. Jno. 21, 15). This is the man to whom Christ had said: Thou art Peter and upon this rock (the word Peter means Rock) I will build My Church (not churches) and the gates of Hell shall not prevail against it (cf. Matt. 16, 18).

Any church then that claims to be the Church

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of Christ today must be able to trace its lineage back to Christ and to him upon whom Christ built His Church. And Christ built His Church upon no one except Peter, saying to him, "Thou art Peter and upon this rock I will build My Church" (Matt. 16, 18). That Church alone therefore whose genealogy goes back in unbroken line to Peter and His Divine Master is truly the one and only Church of Christ. So much would seem conclusive.

Now what Church does go back in unbroken line to Peter and His Divine Master? Here we are concerned with a simple fact of history. Study the history of the different denominations, and what do you find? When were they founded? By whom were they founded? They were founded, not by Christ but by men, by weak, fallible men*. They were founded not at the time of Christ and His Apostles but quite recently—some of them within the past century, all of them within the past four hundred years. None of them come within a thousand five hundred years of Christ. Compared to the Catholic Church, they are as of yesterday.

The Catholic Church alone was founded not by man but by God. She alone goes back historically to Christ. Just as history vindicates to the Chief Executive of our nation the sole right to sit in the Presidential Chair by tracing his ancestry in that office back through the legitimate incumbents who have suc-

*Consult "Religious Bodies." Bureau of the Census. Government printing Office, Washington, D. C. 1926. Vol. I, or any standard encyclopedia under the headings of the various denominations.

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ceeded immortal Washington, so in like manner does history bear witness to the claim of Catholics that the Pope of Rome is the legitimate head of Christ's Church on earth by tracing his prerogative to that office back through the two hundred and sixty Popes** who have preceded him in the Chair of St. Peter.

History therefore tells us of but one Church that has come down through the centuries direct from the hands of Christ. History tells us of but one Church that goes back in unbroken line to Christ in proof of her divine mission and authority. No fact of history stands out quite so unmistakable as that. Indeed, it is no exaggeration to say that the Catholic Church is the one outstanding fact of history. From the day of her foundation she has been the central fact around which all the facts of history have revolved and without which most of them would be inexplicable and without meaning. She is a continuous, ever-present fact; men and nations come and go, the Church endures; amid all the changes of succeeding generations, she alone stands intact, one in prayer, one in doctrine, one in the same Sacraments and Sacrifice, one in continuity and identical in delegated power with the Church of the Apostles, as truly the depository of Revelation and the living dispenser of the gifts of the Gospel today as were the Apostles themselves.

**A chronology of the successors of St. Peter down to the present day will be found listed at the conclusion of this pamphlet.

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Was St. Peter ever in Rome?

St. Peter, Prince of the Apostles, who received from our Lord Jesus Christ the supreme Pontifical Power to be transmitted to his successors, resided first at Antioch and then at Rome where he was put to death as a martyr for the Faith in the year 67 A. D.

The proofs from history that St. Peter set up the seat of the Christian Church in the City of Rome are so overwhelming that no scholar today even attempts to question it. Thus the Protestant historian Whiston writes: "That St. Peter was at Rome is so clear in Christian antiquity that it is a shame for any Protestant to confess that any Protestant ever denied it" (Memoirs). The documentary proofs from Christian antiquity would fill a book. We will quote but two of them. With St. Irenaeus, writing in the year 177, "We confound all those who assemble otherwise than it behooveth them to assemble by pointing to the greatest, most ancient, and universally known Church of Rome. This Church was founded by the two most glorious Apostles, Peter and Paul. The faith and tradition which this Church has derived from the Apostles comes down to us through the succession of her Bishops. With this Church, every other Church must be united on account of her preeminent authority" (Adv. Haereses 3, 3). St. Cyprian, writing in the year 250, calls Rome "the Chair of Peter and the ruling Church, whence the unity of the priesthood has its source" (Ad. Cornel. n. 55).

What should we think of those who speak of the

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Pope as anti-Christ?

The enemies of our Lord called Christ Beelzebub, the prince of devils. We need not wonder then that the enemies of Christ's vicar on earth should follow suit and invent a title for the Holy Father such as this. Some of the sixteenth century reformers, both in England and on the continent, sponsored this absurd lie, hoping thereby to win the people away from their allegiance to the Pope. Students of history today would not dream of saying anything so ridiculous; whether they agree with the Pope or not, they all realize and recognize that in him we have the one successor of St. Peter who can justify his claim historically, one who stands head and shoulders over all the world in promoting and protecting the sacred cause of Christ.

Does history not tell us of some bad Popes?

With few exceptions the Popes have ever been men of exalted virtue. Of the two hundred and sixty successors of St. Peter who have held supreme authority in the Church up to the present time, eighty-two have been canonized Saints, men preeminent for their sanctity of life. Of the first thirty Popes, twenty-nine died a martyr's death. Who in the past century or at the present moment holds a higher place in the estimate of all men for culture, character, honor, virtue, and everything that goes with the Christlike life than the sovereign pontiffs of Rome? What nation in all the history of the world could point to a line of leaders so conspicuous for virtue as the Papacy?

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The question of bad Popes is something that does not touch the claims of the Church at all. Catholics are not disturbed by the facts of history in this matter. We do grant that there may have been a few bad Popes, that is, men who did not measure up to the high moral standards expected of them. But this is no argument against the Church. A state official may be a very bad man morally, and still a very good official, as far as his duties toward the state are concerned. The same is true with respect to the rulers of the Church. A few of them may have been bad men morally, but as far as their official duties were concerned history has no charge against them. Christ never promised His Church security from sin and scandal. But Christ did promise to safeguard the Head of His Church from all error when he pronounces officially upon matters of religious doctrine, and that is all we have ever claimed for the Pope in this matter. Infallibility is not a personal but an official prerogative of the Pope and is in no way concerned with his private life.

Is it correct to speak of the Catholic Church as Roman Catholic?

The proper title of the Catholic Church is "The Holy Catholic Apostolic Roman Church," or simply "The Catholic Church."

The fiction to which some would hold that they are "Catholics" but not "Roman Catholics" finds no justification in history. There is but one Catholic Church, and that is the Church founded by Christ

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Our Lord and governed by His Vicar on earth, the Pope of Rome. Over a thousand five hundred years ago the great St. Augustine, setting forth some of the reasons why he is a Catholic, declares that "the very name of Catholic holds him within the bosom of the Church, a name which in the midst of so many heresies, this Church alone has rightly so held possession of that, though all heretics would fain be called Catholics, still to the inquiry of any stranger, Where are the services of the Catholic Church held, not one of these heretics would dare to point to his own conventicle" (Contra Epis. Fund. Manich. c. 5). Would not the same question be answered in the same way today?

We seldom meet with the name "Roman Catholic" before the time of the Reformation in England. As used by the Reformers, it was applied to the Catholic Church in only an offensive sense. Something of the same idea clings to the term today, and for that reason men of courtesy and culture refrain from using it in connection with the Catholic Church. Catholics here in the United States, as well as Catholics anywhere else in the world, are simply Catholics, not "Romanists" or "Roman Catholics." "Are you a Romanist?" said one to the inimitable Mister Dooley. "A what?" said Mister Dooley. "I mean, are you a Roman Catholic?" "No, thank God, I'm a Chicago Catholic."

What simple rule might one follow to find out

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which church is truly the Church of Christ?

If you wish to purchase a piece of property, the first thing you make certain of is the title. If they cannot give you a Clear Title, you invest no money. You must have a Clear Title. Just follow the same procedure in Religion, and you cannot go wrong.

That the principle of historical truth underlying the simple rule just given is beginning to assert itself more and more in the field of religious controversy is evidenced on all sides. Thus the eminent Protestant historian, Dr. Chas. A. Briggs of Union Theological Seminary, N. Y., candidly admits that "the Papacy is one of the greatest institutions that has ever existed in the world, and it looks forward with calm assurance to a still greater future. Its dominion extends throughout the world over the only ecumenical Church. All other churches are national or provincial in their organization. It reaches back in unbroken succession through more than eighteen centuries to St. Peter, appointed by the Savior of the world to be the Primate of the Apostles. It commands the greatest body of Christianity which has ever remained the same organism since Apostolic times.

"The Papacy has a much firmer basis in a number of texts of the New Testament than most Protestants have been willing to recognize. All attempts to explain the Rock in any other sense than as referring to Peter have ignominiously failed. It is evident that Jesus, in speaking of St. Peter, had the whole history

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of His Kingdom in view. We must admit that there must be a sense in which the successors of St. Peter are the rock of the Church, and have the authority of the keys in ecclesiastical government, discipline, and the determination of faith and morals. If the flock continues, the chief shepherd must be the successor of St. Peter, to carry on his work as shepherd. The Christian Church from the earliest times recognized the primacy of the Roman Bishop, and all other great sees at times recognized the supreme jurisdiction of Rome in matters of doctrine, government, and discipline. When Protestants went so far as to deny all the historic rights of the Papacy, Protestantism set itself in a false position which must ultimately be abandoned'' (North American Review, Feb. 15, 1907).

THE CHURCH SPEAKS WITH THE AUTHORITY OF CHRIST

“**I** WISH that I could have some real convictions in my religious life. I do believe in God, and I do believe that Christ is truly His Divine Son, but beyond that everything in a religious way is uncertain and unsettled. How can I know for certain that what the churches tell me is really what Christ said? One church tells me this and another church tells me that. How in God’s name is a man really to know what Christ wants of him?” This, in substance, represents the religious state of mind of many a man today. How can I know for certain what Christ said, what Christ meant, what I must believe, and what I must do in order to be saved? These are soul-searching questions, questions which every man has a right to ask, questions to which any church that claims to be the Church of Christ must have a definite and convincing answer. What is the answer of the Catholic Church to questions like these?

To begin with, let us bear in mind that Christ came down from Heaven to teach us the truth. “For this,” said He, “was I born, and for this came I into the world that I should give testimony to the truth” (Jno. 18, 37). The truths that Christ came to teach us were set forth by our Blessed Lord not as just so many theories but as absolute realities, not as poetic

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productions spun from the human mind but as the actual revelations of an all-wise, all-truthful God, and as such impose on men the obligation of accepting and believing them. "He that believeth not," said our Lord, "shall be condemned" (Mark 16, 16; Comp. Jno. 3, 18). Christ was uncompromising in His doctrinal teachings; He tolerated no hesitant or half-hearted assent; on one occasion He let a goodly number of His disciples depart from Him because they found His words hard to bear and would not consent to them (Jno. 6, 61).

Not only would Christ countenance no halfway measures regarding the truth of His doctrine on the part of those who would be His disciples, but more than this, Christ certainly looked forward to the future and visualized His religious teachings as a permanent fact and factor in the life of the human race. "Heaven and earth shall pass away," said He, "but My words shall not pass" (Matt. 24, 35). It was incumbent on Christ therefore to provide a means whereby His teachings should be transmitted in their integrity to all men until time should merge into eternity. This our Blessed Lord did in a very definite manner when just before His Ascension into Heaven He set up His Church and gave to that Church a Standing Commission, bidding her go forth into the whole world to teach in His name and with His infallible authority, saying: "All power is given to Me in Heaven and on earth. Going, therefore, teach ye all nations, teaching them to observe all things what-

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soever I have commanded you, and behold, I am with you all days even to the consummation of the world'' (Matt. 28, 18). All power, all nations, all things, all days! Again, "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 parts of the earth'' (Acts 1, 8). "I will ask the Father and He shall give you another Paraclete that He may abide in you forever, even the Spirit of Truth whom the world cannot receive'' (Jno. 14, 16).

The true Church then is and must ever be, in the phrase of St. Paul, "the pillar and ground of Truth'' (I Tim. 3, 15). A church that cannot give me religious certainty is certainly no church for me. No church that is fallible can be the church of the infallible Christ. To contend that the Spirit of Truth is with every conflicting church and that God is teaching contrary doctrines and irreconcilable creeds is nothing short of blasphemy. By the very terms of its institution, the Church of Christ must be an Infallible Church. "He that heareth you, heareth Me'' (Luke 10, 16).

Now, what Church is infallible? To ask the question is to answer it. Only one Church even so much as claims to be infallible; only one Church even so much as maintains that she teaches men the truth of Christ in its entirety and without any possibility of error. Only one Church is infallible, and that Church is the lineal descendant and the historical continuation of the Church pictured on the pages of

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the New Testament and like the first Church set up by our Savior Himself is presided over by Peter and is of one mind, "persevering in the doctrine of the Apostles" (Acts 2, 42).

Today, and every day for the past one thousand nine hundred years, that one infallible Church has made articulate the teachings of the one infallible Christ and has sounded forth to the sons of men the soul-saving truth of the Son of God; and men in uncounted millions have hearkened to that Voice and in humble submission have come forward and gathered around the feet of their common Father in Christ, one in faith, one in worship, one in loving obedience to the Vicar of that Christ who thus speaks to them. Such is that Church of Christian unity that counts and has ever counted her children by the million in every clime and in every nation under the sun; such is that Church of Christian unity that reaches from pole to pole and belts the globe. What a spectacle in the ages gone by; what a spectacle today! At this moment three hundred million human souls united and in unison professing the same faith, sharing in the same Sacraments, offering up the same holy Sacrifice of the Mass, submissive to the same supreme authority, showing forth to the world that Unity which Christ meant to be a sign of His one true Church! "Holy Father," prayed Jesus on the night before He died, "Holy Father, keep them in Thy name whom Thou hast given Me, that they may be one as We also are. And not for them only do I pray, but for them also who through their word shall believe in Me; that they

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all may be 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'' (Jno. 17, 11).

In what way does Infallibility differ from Inspiration and Impeccability?

Infallibility means that the Pope, as the legitimate successor of St. Peter and by the special Providence of God, is protected from all possibility of error when in his official capacity as Head of the Church he pronounces judgment upon any matter of religious doctrine. The Bishops, being the rightful successors of the rest of the Apostles, enjoy this same privilege as a body but only in conjunction with the Pope; namely, when at the behest of the Holy Father, they come together in a general council to discuss and decide weighty matters of faith and morals concerning the common welfare of the universal Church.

Infallibility therefore is not the same thing as Inspiration. The writers of the Sacred Scriptures were inspired. The Pope is not. His is the business not of writing Scripture but of guarding and explaining it. Secondly, infallibility does not imply that the Pope is immune from sin. Like other people, the Pope may fall into sin. Sin is a thing that concerns man's individual will, and God never interferes with that. Should the Pope be so unfortunate as to fall into sin, he can free himself from that state only by making use of the Sacrament of Penance just like any other Catholic. In other words infallibility does not protect the Pope in his private life. Thirdly,

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infallibility is an official prerogative, something that the Pope possesses only in his official capacity as Head of the Church, and then only when, as the supreme authority in the Church, he passes judgment on matters of faith and morals. This prerogative therefore does not belong to the Pope as a private teacher. If a Pope, like Benedict the Fourteenth, were to write a treatise on Canon Law, his book would be as much open to comment and criticism as that of any other teacher of the Church. Lastly, the prerogative of infallibility is restricted exclusively to matters of faith and morals. It does not extend to the natural sciences. The Pope is no more infallible in mathematics than you or I. Nor does it regard purely political questions, such as the form of government a nation ought to adopt, or for what candidate one ought to vote. It means simply that the Pope, as successor of St. Peter and Vicar on earth of Jesus Christ, is preserved from error when in his official capacity as Head of the Church he makes final decision on matters of religious doctrine. In all matters of faith and morals, the mind of Christ is made manifest to men by the voice of the Vicar of Christ. "He that heareth you, heareth Me" (Luke 10, 16). This is the divine guarantee that gives us absolute certainty in Religion, the guarantee that the good things of the Gospel come to us without any possibility of error or falsification.

What did Christ mean when He said to His

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Apostles, "Behold I am with you all days" (Matt. 28, 20)?

In biblical language, the promise of God to be with a person in the performance of any mission always signifies that a special divine assistance will assure the success of that mission (e.g. Exodus 3, 12; Jeremias 1, 19). The phrase, "I am with you always, or all days" is used in the Bible ninety times. Apart from the few instances in which it implies a mere salutation, it always signifies that God will insure the success of the person's undertaking. Accordingly the promise of Christ to be with the Apostles in their teaching office must be interpreted as an assurance that a special divine assistance would be given them, protecting them at least from the possibility of teaching anything false, since error and falsehood are absolutely foreign to a God of truth. Moreover, that special assistance was promised until the consummation of the world, and hence must have been given to the Apostles not as individuals—for as such their span of life was limited—but as members of the Church's hierarchy which will endure to the end of time. Evidently then this promise of Christ extends to all the lawful successors of the Apostles. Add to this the fact that our Lord declared that those who would reject His teachings as proposed by the Church would be condemned forever. "He that believeth and is baptized shall be saved; but he that believeth not, shall be condemned" (Mark 16, 16). Surely God would not punish those who refuse to accept the teachings of the Church without providing

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that those teachings be true. Our own good sense would tell us that God could not command us to accept the teachings of His Church under pain of eternal punishment unless He first secured that teaching authority from all risk of error and all possibility of heresy and spiritual corruption.

Why does the Church put certain books on the Index?

The Church puts certain books on the Index for the same reason that a good druggist puts a skull and cross bones on every bottle of poison. The Church labels poisonous literature Poison.

The advocates of modern paganism are well aware that a daily diet of irreligious and immoral reading will soon destroy the moral and religious life of the most ardent Christian. The calumnies against the Church set afloat in the sixteenth century are still going the rounds of gossip today. The unbelieving critics who in the past generation made use of every means to belittle the Bible have brought millions of one-time orthodox Christians to deny the faith that once was theirs. How many souls too, once noble and pure, have given themselves over to a life of lust and immorality through the constant reading of sexy and salacious novels!

If the State has a right and a duty to safeguard its citizens from contagious diseases, to restrict the sale and use of narcotics, and to exercise a vigilant censorship over the press, at least in times of war, the Church, as the representative of Christ, has just

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as imperative a right and a duty to protect the faith and morals of her children. She is always at war with heresy, superstition, immorality, and irreligion. This and nothing more is the meaning of the Index of forbidden books.

Does not the doctrine of infallibility destroy freedom of thought?

A sort of strange superstition attaches to the phrase "freedom of thought." Truth is something that is objective, something outside of us, something that does not depend on us for its validity. Our declarations of independence do not extend to the realm of truth. There we are subjects, not sovereigns. One is not free to think that two and two make anything but four; he who claims freedom to think otherwise belongs in a home for the mentally defective.

"We have the Mind of Christ," says St. Paul (I Cor. 2, 16). The doctrine of infallibility is opposed indeed to the false freedom of believing error; it is not opposed to the true freedom of believing the truth. Infallibility is nothing less than the Voice of God speaking to us through His Church and telling us what we must believe and what we must do to be saved. "You shall know the truth, and the truth shall make you free" (Jno. 8, 32). The strange notion that converts are in perpetual warfare with their own reason is contradicted in most emphatic terms by every one who has made the step. Thus Ronald Knox, an eminent English convert, has this to say: "I had been encouraged to suppose that the immediate re-

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sult of submission to Rome would be the sense of having one's liberty cramped and restricted in a number of ways, necessary no doubt to the welfare of the Church at large, but galling to the individual. The curious thing is that my experience has been exactly the opposite. I have been overwhelmed with the feeling of liberty, the glorious liberty of the sons of God" (Spiritual Aeneid, p. 247). Dr. Kinsman, former Protestant Episcopal Bishop of Delaware, writes in the same strain: "My attitude toward the Church is one of entire submission. Crucifixion of the intellect, some object. I should call it Resurrection. My chief consciousness as a Catholic is a new freedom. Cardinal Gibbons, in a little address to me, said that in spite of exterior hardships, which he knew I must encounter, he hoped that I might enjoy interior sunshine. That, I think, expresses what has been given" (Salve Mater, p. 13).

Judge Rutherford

Few people seem to realize the magnitude and maliciousness of the work of Judge Rutherford. The writer of these lines is a Benedictine priest who has camped on the trail of this gentleman for a number of years. Here are a few facts concerning this modern maligner of the Church.

Judge Rutherford was born and reared in Cooper County, Missouri. At one time he held a county judgeship there. Hence the title. He has never had any theological training. Cooper county lies on the edge of the old "Menace" country of Missouri. It is not difficult then to see where Rutherford learned his tactics. When that anti-Catholic paper went out of existence, Rutherford was quick to adopt the methods of the "Menace" people and to make their racket his own. It is needless to go into the past history of Rutherford's anti-Christian activities but suffice it to say that at present he operates out of Brooklyn, N. Y., where he owns a large newspaper plant and a powerful radio station.

Judge Rutherford publishes two papers, The Watchtower and The Golden Age. Each appears twice a month. Bias and bigotry and insulting cartoons fill every page. It is claimed that these two papers have a combined reading list of several million people. The Golden Age is published simultaneously in twelve different languages.

Besides these two magazines Rutherford puts out a great variety of books and booklets, religious rubbish reeking with calumnies against the Church. He scruples at nothing if he thinks that it will count against the Church, which he always refers to as "the organized forces of Satan." Out of stuff like this fires are made such as we have seen raging in Spain. Through his followers, whom he calls "Witnesses of Jehovah," Rutherford scatters this vile literature wholesale across the land. To date he has disposed of one hundred and eighty million copies of these religious tracts. In quantity that represents more literature than has come from our entire Catholic Press from the beginning of our country down to the present day. It took us twenty years to distribute two million copies of "The Faith of our Fathers." Less than a year ago Rutherford published "Riches," which is merely another of his blatant brochures

against the Church, and already has disposed of more than a million and a half copies of it. All this may seem unbelievable but I have followed the work of this charlatan carefully for a number of years and am sure of these figures.

But bad as are his books and booklets, Rutherford is even more baneful in his religious broadcasts. By means of electrically transcribed records Rutherford is now ranting his tirades against the Church week after week over more than one hundred and forty radio stations. Most of the radio stations that broadcast the Rutherford programs are located in the rural sections of our country but some of them are in our larger cities. From time to time some of our Catholic organizations rise up and protest and succeed in getting Rutherford off a particular station. Then our Catholic papers so play up the incident as to leave the impression that he has been put off the air altogether, whereas he has been taken off one station only and remains on a hundred more.

The radio programs of Judge Rutherford are commercial programs. Time on the air for these programs is paid for at the regular commercial rate by his followers. That is the reason why most stations are reluctant to cancel his broadcasts. It means bread and butter to them. The only expense that Rutherford incurs is that connected with the manufacture of his recordings. Since his programs are commercial programs Rutherford never loses a chance to advertise his publications and we may well believe finds this a lucrative source of income. Neither is this work confined to the United States. In the same way and by means of electrical transcriptions, Rutherford is on the air regularly in nearly every country of the world—Australia, South America, Canada, Mexico, England, Spain, etc. The Church is a world-wide institution; he would meet and malign her on a world-wide front.

Catholic Action

Here is one reason for Catholic Action, real Catholic Action before it is too late. Shall we bury our heads in the sand like the ostrich of old and make-believe that all is well? That is just what our enemies would like for us to do and, sad to say, that is just what many of us have been doing. As a Benedictine priest and a missionary of many years experience in that very "Menace" country that gave us Rutherford permit me to make a few suggestions.

First of all it is futile to try to rule men like Rutherford

off the air. That only leaves the impression that we do have something to hide. And try as we may we could never get him off more than a very few stations. Neither will a campaign of silence accomplish anything. Our Holy Father calls for Action, real Catholic Action. Here surely is an instance where we must fight fire with fire. If Rutherford and his kind defame us in print, let us at least rise to our defense in print. If Rutherford and his kind take to the air, let us do likewise.

But by "defense" we would not be misunderstood. The best defense is a plain and positive presentation of our own position. In this defense we would not deign to honor this gentleman so much as even to mention his name but in a popular and constructive way strive to build up our own case and in so doing, undo him and disprove his every accusation. Our fellow men are reasonable men. They are looking for information. We can and should give it to them.

Little Talks About God

With a good deal of experience in the radio field to guide him and the help of a few good Knights of Columbus friends to start the work, the writer of these lines has recently made such a series of Electrical Transcriptions for broadcast purposes. This series is based on the Apostles' Creed and is entitled "Little Talks About God." The subject matter of these religious talks has been submitted to the proper religious authorities and the recordings made by the very best company engaged in that work --The World Broadcasting System.

Time on the air for broadcasts like these can usually be secured gratis, especially if some local organization (e. g. Knights of Columbus) sponsors the project and applies for the time. Public mention of such sponsorship is made of course at the close of each program. It is in this way that "Little Talks about God" is now or shortly will be on the air over **Fifteen Stations** in different parts of our country. It is our ambition to put them on at least all the smaller stations of the country because it is in the rural sections that this work is needed most. It can be done. It should be done. But I do need help to do it.

If you are interested in this work in any way, kindly communicate with

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CHURCH or Churches?

Chronological List of the Supreme Pontiffs of the Catholic Church founded by Jesus Christ in the year 33

St. Peter	33- 67	St. Anastasius I ____	398- 401
St. Linus	67- 79	St. Innocent I	401- 417
St. Anacletus I	79- 90	St. Zosimus	417- 418
St. Clement I	90- 99	St. Boniface I	418- 422
St. Evaristus	99- 107	St. Celestine I	422- 432
St. Alexander I	107- 116	St. Sixtus III	432- 440
St. Sixtus I	116- 125	St. Leo I	440- 461
St. Telesphorus	125- 136	St. Hilarius	461- 468
St. Hyginus	136- 140	St. Simplicius	468- 483
St. Pius	140- 154	St. Felix II	483- 492
St. Anicetus	154- 165	St. Gelasius I	492- 496
St. Soter	165- 174	St. Anastasius II ____	496- 498
St. Eleutherius	174- 189	St. Symmachus	498- 514
St. Victor	189- 198	St. Hormisdas	514- 523
St. Zephyrinus	198- 217	St. John I	523- 526
St. Callistus I	217- 222	St. Felix III	526- 530
St. Urban I	222- 230	Boniface II	530- 532
St. Pontian	230- 235	John II	533- 535
St. Anterus	235- 236	St. Agapetus I	535- 536
St. Fabian	236- 250	St. Silverius	536- 538
St. Cornelius	251- 253	Vigilius	538- 555
St. Lucius I	253- 254	Pelagius I	556- 561
St. Stephen I	254- 257	John III	561- 574
St. Sixtus II	257- 258	Benedict I	575- 579
St. Dionysius	259- 268	Pelagius II	579- 590
St. Felix I	269- 274	St. Gregory I	590- 604
St. Eutychian	275- 283	Sabinianus	604- 606
St. Caius	283- 296	Boniface III	607- 607
St. Marcellinus	296- 304	St. Boniface IV ____	608- 615
St. Marcellus I	308- 309	St. Deusdedit	615- 618
St. Eusebius	309- 310	Boniface V	619- 625
St. Melchiades	311- 314	Honorius I	625- 638
St. Sylvester I	314- 335	Severinus	638- 640
St. Marcus	336- 336	John IV	640- 642
St. Julius I	337- 352	Theodore I	642- 649
St. Liberius	352- 366	St. Martin I	649- 654
Damasus I	366- 384	St. Eugene I	654- 657
St. Siricius	384- 398	St. Vitalian	657- 672

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Adeodatus	672- 676	Lando	913- 914
Donus	676- 678	John X	914- 928
St. Agatho	678- 681	Leo VI	928- 928
St. Leo II	682- 683	Stephen VII	928- 931
St. Benedict II	684- 685	John XI	931- 936
John V	685- 686	Leo VII	936- 939
Conon	686- 687	Stephen VIII	939- 942
St. Sergius I	687- 701	Marinus II	942- 946
John VI	701- 705	Agapetus II	946- 955
John VII	705- 707	John XII	955- 964
Sisinnius	707- 708	Leo VIII	964- 964
Constantine	708- 715	Benedict V	964- 964
St. Gregory II	715- 731	John XIII	965- 972
St. Gregory III	731- 741	Benedict VI	973- 974
St. Zacharias	741- 752	Benedict VII	974- 983
Stephen II	752- 757	John XIV	983- 984
St. Paul I	757- 767	Boniface VII	984- 985
Stephen III	768- 772	John XV	985- 996
Adrian I	772- 795	Gregory V	996- 999
St. Leo III	795- 816	Sylvester II	999-1003
Stephen IV	816- 817	John XVII	1003-1003
St. Paschal I	817- 824	John XVIII	1003-1009
Eugene II	824- 827	Sergius IV	1009-1012
Valentine	827- 827	Benedict VIII	1012-1024
Gregory IV	827- 844	John XIX	1024-1032
Sergius II	844- 847	Benedict IX	1032-1045
St. Leo IV	847- 855	Gregory VI	1045-1046
Benedict III	855- 858	Clement II	1046-1047
St. Nicholas I	858- 867	Damasus II	1047-1048
Adrian II	867- 872	St. Leo IX	1049-1054
John VIII	872- 882	Victor II	1055-1057
Marinus	882- 884	Stephen IX	1057-1058
Adrian III	884- 885	Benedict X	1058-1059
Stephen V	885- 891	Nicholas II	1059-1061
Formosus	891- 896	Alexander II	1061-1073
Boniface VI	896- 896	St. Gregory VII	1073-1085
Stephen VI	896- 897	Victor III	1087-1087
Romanus	897- 897	Urban II	1088-1099
Theodore II	897- 898	Paschal II	1099-1118
John IX	898- 900	Gelasius II	1118-1119
Benedict IV	900- 903	Callistus II	1119-1124
Leo V	903- 903	Honorius II	1124-1130
Christopher	903- 904	Innocent II	1130-1143
Sergius III	904- 911	Celestine II	1143-1144
Anastasius III	911- 913	Lucius II	1144-1145

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Eugene III	1145-1153	Pius II	1458-1464
Anastasius IV	1153-1154	Paul II	1464-1471
Adrian IV	1154-1159	Sixtus IV	1471-1484
Alexander III	1159-1181	Innocent VIII	1484-1492
Lucius III	1181-1185	Alexander VI	1492-1503
Urban III	1185-1187	Pius III	1503-1503
Gregory VIII	1187-1187	Julius II	1503-1513
Clement III	1187-1191	Leo X	1513-1521
Celestine III	1191-1198	Adrian VI	1522-1523
Innocent III	1198-1216	Clement VII	1523-1534
Honorius III	1216-1227	Paul III	1534-1549
Gregory IX	1227-1241	Julius III	1550-1555
Celestine IV	1241-1241	Marcellus II	1555-1555
Innocent IV	1243-1254	Paul IV	1555-1559
Alexander IV	1254-1261	Pius IV	1559-1565
Urban IV	1261-1264	St. Pius V	1566-1572
Clement IV	1265-1268	Gregory XIII	1572-1585
St. Gregory X	1271-1276	Sixtus V	1585-1590
Innocent V	1276-1276	Urban VII	1590-1590
Adrian V	1276-1276	Gregory XIV	1590-1591
John XXI	1276-1277	Innocent IX	1591-1591
Nicholas III	1277-1280	Clement VIII	1592-1605
Martin IV	1281-1285	Leo XI	1605-1605
Honorius IV	1285-1287	Paul V	1605-1621
Nicholas IV	1288-1292	Gregory XV	1621-1623
St. Celestine V	1294-1294	Urban VIII	1623-1644
Boniface VIII	1294-1303	Innocent X	1644-1655
Benedict XI	1303-1304	Alexander VII	1655-1667
Clement V	1305-1314	Clement IX	1667-1669
John XXII	1316-1334	Clement X	1670-1676
Benedict XII	1334-1342	Innocent XI	1676-1689
Clement VI	1342-1352	Alexander VIII	1689-1691
Innocent VI	1352-1362	Innocent XII	1691-1700
Urban V	1362-1370	Clement XI	1700-1721
Gregory XI	1370-1378	Innocent XIII	1721-1724
Urban VI	1378-1389	Benedict XIII	1724-1730
Boniface IX	1389-1404	Clement XII	1730-1740
Innocent VII	1404-1406	Benedict XIV	1740-1758
Gregory XII	1406-1409	Clement XIII	1758-1769
Alexander V	1409-1410	Clement XIV	1769-1774
John XXIII	1410-1415	Pius VI	1775-1799
Martin V	1417-1431	Pius VII	1800-1823
Eugene IV	1431-1447	Leo XII	1823-1829
Nicholas V	1447-1455	Pius VIII	1829-1830
Callistus III	1455-1458	Gregory XVI	1831-1846

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Pius IX	1846-1878	Pius X	1903-1914
Leo XIII	1878-1903	Benedict XV	1914-1922
	Pius XI		1922-

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