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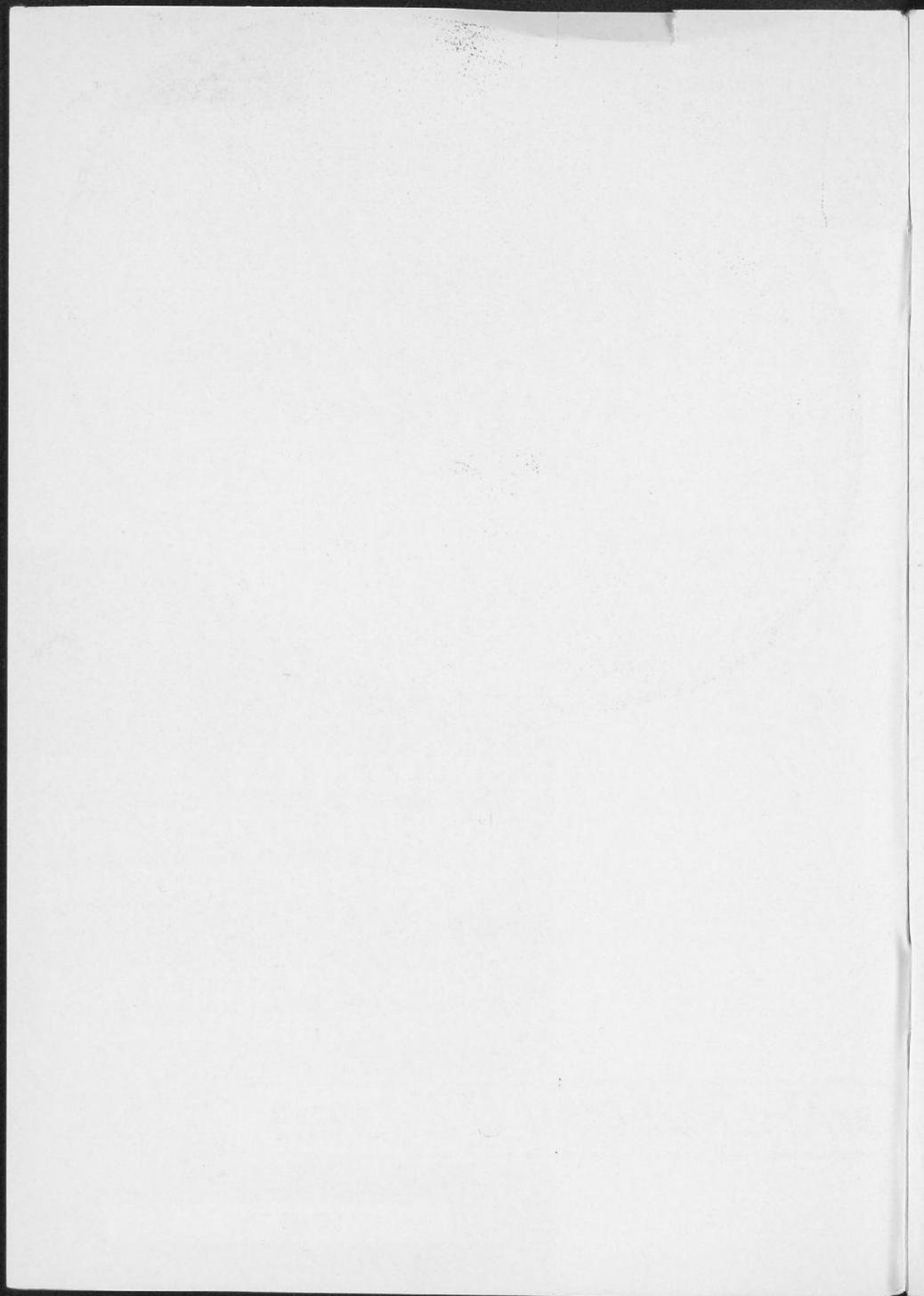
# Modern Questions

IN THE LIGHT OF CHRISTIAN  
PRINCIPLES AND THE TEACHING  
OF THE PAPAL ENCYCLICALS

A DISCUSSION CLUB MANUAL  
FOR YOUNG PEOPLE'S GROUPS

*BY Rev. RUDOLPH G. BANDAS*

SERIES TWO



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teaching of the Papal Encyclicals

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SERIES II

Nihil obstat

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## TABLE OF CONTENTS

I	The Inquisition .....	3
II	The Orthodox Churches .....	13
III	The Anglican Church .....	22
IV	Christian Science .....	30
V	The Witnesses of Jehovah .....	40
VI	The Oxford Group Movement .....	50
VII	The Salvation of non-Catholics .....	61
VIII	Scandals and a Holy Church .....	69

## ACKNOWLEDGMENT

The chapters in this booklet are brief explanations of topics which have proved interesting to young people's open forums and discussion clubs. The chapters do not pretend to be exhaustive explanations of the subjects but serve rather as an introduction to the question. They contain basic principles which are indispensable for the proper evaluation of a modern problem.

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## Chapter I

# THE INQUISITION

### The Evil

The Inquisition was an agency established for the curing of certain religious and social ills. Now a remedy is always determined by the evil to be cured—the nature of a solution depends upon the nature of the problem. To understand the nature and methods of the Inquisition we must first try to grasp the character of the heresies which it was destined to blot out.

(A) *The Albigensian Heresy:* The Mediaeval Inquisition was directed principally against the Albigenses (from the city Albi in France) who were also called Cathari (Puritans). The Albigenses, who revived in part the teachings of the Manicheans, flourished in Southern France in the 12th and 13th centuries. The basic principle of the Albigenses was this: All things come from two creators—the one wholly good, the other entirely bad. The human body and all matter comes from the evil creator. The erroneous teachings of these heretics may be summed up under the following heads:

1) *The Catholic Religion:* The Pope is not the successor of St. Peter but rather of the Roman Emperors: he is the anti-Christ. The Church is not the Church of Christ: She is the harlot of the Apocalypse <sup>(1)</sup>. The veneration of statues, images and especially of the cross, is to be condemned. The sacraments are to be rejected; the Eucharist, in par-

(1) XVII, 3, 8.



ticular, since it makes use of material creatures such as bread and wine, which are the work of the evil creator, must be rejected.

2) *The Individual*: Man's body was produced by the evil creator: man's soul, though made by the good creator, was imprisoned in the body by man's carnal sexual act and must be freed from the body at all costs. Hence suicide by opening the veins, by taking poisonous drinks, by starvation, by swallowing sharp edged or pointed objects which would cut or perforate the internal organs, was perfectly legitimate. The Albigenses also believed in the transmigration of souls, they held that souls are successively imprisoned in animals or birds, and hence they refused to kill or eat the latter.

(3) *The Family*: The procreation of a new being and the communication of life are most sinful acts. To satisfy a carnal passion man causes a soul to leave its blissful abode in the eternal kingdom, imprisons it in an evil earthly body, and condemns it to the painful and ceaseless struggle to be liberated from the flesh. Family life is nothing more than legalized sinful living. It is worse than concubinage, for the latter is something transitory, secret and shameful, while the former is regular and open sinning under the protection of the law. Since the Albigenses demanded that a person be separated from his consort before being initiated into their sect, they considered concubinage as making an entrance into their group easier than marriage.

4) *Society*: The Albigenses forbade their members to communicate with those who refused to be like to them—with those who belonged to the kingdom of Satan and consequently to another,

earthly world. In mediaeval society authority was based to a large extent on the oath, on its liceity and validity. The relations of one man to another, of subjects and rulers, of vassals and sovereigns, of members of organizations and corporations, were determined to a large extent by the oath. The Albigenses rejected the oath, and thereby struck at one of the most solid pillars of society and opened the way to anarchy. They also denied to the state the right to demand obedience of its subjects, to levy taxes, to administer justice, and to inflict capital punishment. Taking literally the words of our Lord that he who "carries the sword shall perish by it" they denied the state's right to shed the blood of external or internal enemies, of criminals and invaders. War for them was murder, a soldier an assassin.

(B) *The Waldensian Heresy:* Closely allied to the Albigenses were the Waldenses who flourished in the 12th century. They owe their name to Peter Waldo of Lyons, France, who aimed at absolute poverty. Their religious doctrines were much the same as those of the Albigenses. They were the precursors of modern sects, holding that anyone, man or woman, leading an upright and apostolic life could exercise all the functions of the priesthood. Their asceticism called for a separation of husbands and wives. Their anti-social attitude manifested itself in the denial of an oath of fealty to magistrates, princes and tribunals and in the condemnation of all war.

(C) *Conclusions:* 1) The heresies, which we briefly described above, supplied a complete philosophy of life which penetrated the religious philosophy of men and transformed their individual, fam-

ily, social and political activities. These heresies did not bear on purely speculative and theoretical matters. They were anti-social and anarchistic. They were opposed to the Christian social order of the Middle Ages as well as to all social order. These heresies gradually destroyed the very basis of society, making of men a vast religious organization with no future. These doctrines did not and could not long remain individualistic and inoffensive, but gradually passed from the leaders to their followers. The result was violence, vandalism, robbery, carnage, revolution, and civil war. Bands of brigands and revolutionaries, often led by such men as Arnold of Brescia, began to rove about, and in the name of the new doctrine began to devastate various regions of Europe. Churches were sacked, heretics paraded about in sacred vestments, monasteries were pillaged, the Eucharist profaned, bishops, priests and nuns were mistreated and often killed.

#### *The Remedy*

No one will deny that the ascertaining of the fact of heresy is an exclusive prerogative of the Church. The determination of heresy involves two points: first, an exact defining of the revealed divine doctrine, and secondly, pointing out how the truth is contradicted by the heresy in question. We can easily imagine what excesses would have been committed had the secular power dealt with this phase of the problem.

Had heresy been a strictly religious and doctrinal affair, it perhaps would have never passed outside of the Church's domain: she would have been satisfied to administer purely spiritual penal-

ties such as interdict, suspension and excommunication. But the important thing to remember in this connection is the fact that mediaeval heresy had a pronounced revolutionary, anarchistic, and anti-social character.

And even though mediaeval heresy had a two-fold aspect, yet, if the heretic committed only one offense, or if he sincerely repented, the Church presided over the whole process as a kind and spiritual mother. It was only when she failed in her merciful mission, that she turned over the obstinate or relapsed sinner to the secular authority. She turned over to the secular arm only those who had deliberately and willingly rejected the truth.

The severe treatment of the heretics was frequently the outburst of an indignant populace—much like the lynchings of the southern part of our country. The people were often dissatisfied with the lenient and hesitant attitude of Church officials. The worst rumors about heretics were sometimes current among the people. The heretics in their secret and mysterious reunions were said to be given to debauchery, unnatural vices and a community of wives. They were said to burn their children and use the ashes for baking bread with which they then mocked the Eucharist. The instinct of self-preservation naturally led to violent measures against these heretical groups.

Yet flare-ups such as these would not explain the methodical and universal character of the Inquisition. The stable character of the Inquisition is to be explained by the attitude of the secular authorities who proscribed heresy even when they themselves were at odds with the Church—even when they treated with contempt her sacred

doctrines and violated her laws. The rulers manifested a constant opposition to heresy because of its anti-social nature. They considered heresy as destroying the common good, rousing passions, fomenting a revolutionary spirit and gradually undermining the whole social order. Speaking of the Albigensian heresy, the bigoted and anti-Catholic writer, Henry Charles Lea, makes the following admission: "However much we may deprecate the means used for its suppression and commiserate those who suffered for conscience sake, we cannot but admit that the cause of orthodoxy was in this case the cause of progress and civilization. Had Catharism become dominant, or even had it been allowed to exist on equal terms, its influence could not have failed to prove disastrous. Its asceticism with regard to commerce between the sexes, if strictly enforced, could only have led to the extinction of the race, and as this involves a contradiction of nature, it would have probably resulted in lawless concubinage and the destruction of the institution of the family . . . its condemnation of the visible universe and of matter in general as the work of Satan rendered sinful all striving after material improvement, and the conscientious belief in such a creed could only lead man back, in time, to his original condition of savagism" <sup>(2)</sup>.

The mediaeval emperors, especially Frederick II, claimed to be the successors of the Roman Emperors. Now the Roman Emperors, even after they became Christians, did not lay aside their despotic ways. They granted, of course, that the Church was the infallible guardian and exponent of truth, but

<sup>(2)</sup> "A History of the Inquisition of the Middle Ages" (N. Y., 1887), p. 106.

they did not hesitate to interfere in the external discipline of the Church, whenever they deemed it expedient. They did not hesitate to exile and recall bishops, convoke synods and councils. The Church on the other hand accepted the aid proffered by the emperors, and appealed to the secular authority for the removal of schismatic bishops and abbots. Now the mediaeval rulers were heirs to all these absolutistic ideas of the Roman Emperors, and hence found it quite normal to deal with heresy.

In mediaeval times two sovereigns presided over society—the Pope in spiritual affairs, the emperor in temporal affairs. The two jurisdictions frequently interpenetrated most intimately. Often the Church prelate was at the same time a temporal prince. The state considered religion as making men more charitable and just in their dealings with one another as members of the mystical body of Christ, which is the Church. To undermine the Church's doctrinal and moral system would be to undermine social life, the common welfare, and social peace itself. The Christian Emperors saw in religion an integrating factor in society. The Church, on the other hand, could not deny to society the right to protect itself against a doctrinal system which had become a menace to it.

The emperors could not allow the disturbers of social peace and order to hide behind the cloak of religious heresy. Hence, when the Church's efforts ceased to be of any avail, the obstinate or relapsed heretic became a problem for the secular power. In attempting to determine an adequate punishment for these heretics, the mediaeval rulers naturally turned to the laws of the old Roman Empire for suggestions and guidance. And what did they find? 1)

The Theodosian and Justinian Codes, referring particularly to the Manicheans and Donatists, expressly designated heresy as a crime dangerous to the public welfare. Frederick II incorporated this very law into his Constitution; this same law was adopted by Louis VIII, St. Louis, and Louis X in France. 2) The Albigensian heresy, as we pointed out before, showed close affinity with the Manichean heresy of the early centuries.

Now we know that the Manicheans were burned at the stake by Diocletian. Hence the punishment of burning at the stake recommended itself to Frederick II who turned to the laws of the Roman Empire for his models. In fact, the penalty of burning heretics at the stake passed from Roman law into the codes of the various European tribes. From the ancient Roman law came also all those other features of the Inquisition, so objectionable to the modern mind, namely, torture, trial by ordeal, etc. It is not our purpose to excuse or defend these features but merely to indicate their historical origin.

Limited space does not permit mention of the Church's various and repeated steps to soften the whole Inquisitorial process by leniency and mercy and to moderate the use of torture. Nor must we think that there was an uninterrupted pursuit of heretics during all this period. The severity and intensity varied from country to country and from one period to another. We must remember, too, that in the Middle Ages capital punishment was inflicted for crimes less serious than heresy. Under Charles V it was the usual punishment for blasphemy, magic, sorcery, and falsification of weights and measures.

Finally, the number of those burned at the stake

was not so large as usually supposed. Says the Protestant H. C. Lea: "I am convinced that the number of victims who actually perished at the stake is considerably less than has ordinarily been imagined. The records of those evil days have mostly disappeared, and there is now no possibility of reconstructing their statistics, but if this could be done I have no doubt that the actual executions by fire would excite surprise by falling far short of the popular estimate."<sup>(3)</sup>

The Spanish Inquisition, which was initiated by Ferdinand of Aragon and his wife Isabella, and authorized by Sixtus IV in 1478 was directed against false Catholics rather than against heretics. Judaism and Mohammedanism had been making constant inroads into Spanish life and often hid themselves under the cloak of an apparent Catholicism. The Spaniards saw in all this a serious threat to their national unity. It was fear of this national disintegration which explains the often violent form of the Spanish Inquisition.

<sup>(3)</sup> O. C. Vol. I, pp. 549-550.

### Discussion Aids

1. For what evils was the Inquisition intended to be a remedy?
2. What was the Albigensian heresy? What was its teaching concerning:
  - a) The Catholic religion
  - b) The individual
  - c) The family
  - d) Society

3. What was the Waldensian heresy? What were its doctrines?
4. What effect did these heresies have on society?
5. Whose prerogative is it to ascertain the fact of heresy?
6. What do we mean when we say that mediaeval heresy had a twofold aspect?
7. Why did mediaeval heresy become a matter of concern to the secular powers?
8. Where did the mediaeval emperors find suggestions as to the methods of dealing with heretics?
9. What features of the Inquisition are traceable to the old Roman law?
10. Was the number of those burnt at the stake very large?

#### Religious Practices

1. I shall try to be a good citizen by first becoming a good Catholic.
2. I shall not lend a willing ear to the enemies of the Church and to the exponents of new religious doctrines.
3. I shall frequently conduct an inquisition against myself. Am I accepting a doctrine or pursuing a line of conduct not approved by the Church?

## Chapter II

# THE ORTHODOX CHURCHES

### Orthodox Teachings

The Orthodox Oriental Churches are the descendants of those ancient Christian groups which definitely separated from the Roman Catholic Church between the fifth and the eleventh centuries. There is organic continuity between them and the Churches which were once an integral part of the Roman Catholic Church. The Orthodox Eastern Church consists of the patriarchates of Constantinople, Alexandria, Antioch, and Jerusalem, and sixteen other independent churches. "Orthodox" means "right believer" as distinguished from a heretic; the title is applied to these churches not by right but by historical custom. With emigration, members of the Eastern Orthodox Churches have scattered into all parts of the world, and are numerous in the United States at large.

The Orthodox Churches are well organized ecclesiastical bodies. The Catholic Church does not regard them as mere human groups like the Protestants, but considers their orders and sacraments as valid not only theoretically but also in practice. Given the necessary conditions, an Orthodox who is received into the Church need not be baptized, confirmed, or make a general confession.

The Catholic Church and the Orthodox Church agree substantially on the following points: Blessed Trinity; Creation; the fall of Adam and original sin; the Incarnation of the divine Word Who

through His life, passion, death, and resurrection restored to us the graces lost in Adam; the sinlessness, divine maternity, and virginity of Mary; the real Presence in the Eucharist, and the seven sacraments; final resurrection, heaven and hell.

The principal doctrinal differences between the Orthodox and Catholic Churches center around the following five dogmas:

1) *The Church and Papal Primacy*: The Orthodox hold that the infallible Church has no visible head but speaks through the voice of bishops acting as a body. Power in the Church was conferred equally upon all the Apostles to be exercised by them and their successors as a body. The Pope as Bishop of Rome and Patriarch of the West is indeed the first of patriarchs and chief bishop, but he is only first among equals. He has a primacy of honor; he holds the first place among equals. His is not a primacy of jurisdiction; he has not supreme legislative, judicial, and coercive powers.

2) The Catholic Church in her prayers and creeds professes that the Holy Ghost "proceeds from the Father and from the Son" (*Filioque*). The Orthodox on the other hand maintain that the Holy Ghost proceeds from the Father alone. To teach, they say, that the Holy Ghost derives the divine nature from the Father and from the Son would be to set up two principles of the Divine nature and destroy the unity of God. The error of the Orthodox on this point is due to the fact that the Orientals never developed the abstract and speculative phases of their theology.

3) *Transubstantiation and Epiklesis*. Strictly speaking the Orthodox teaching on Transubstan-

tiation coincides exactly with that of the Catholic Church. But a divergence exists as to the exact moment at which the change takes place. The Orthodox recite Our Lord's words: "This is My Body, This is My Blood"—merely as an historical account of the Last Supper, and afterwards they solemnly call upon the Holy Ghost to change the bread and wine into the Body and Blood of our Lord. This latter prayer they call the Epiklesis, and they believe that the change occurs only after it is said, and not at the words of Institution alone, as the Roman Catholic Church teaches. Why the Orthodox demand this Epiklesis, of which the Biblical account of the Last Supper says nothing, is hard to understand.

4) They reject *indulgences*, alleging that sacramental absolution remits not only the guilt of sin but all temporal penalties. In consequence, their doctrine on purgatory is likewise different from ours.

5) The Orthodox deny the *Immaculate Conception*, maintaining that Our Lady was cleansed from original sin at the Annunciation.

To these dogmatic divergences may be added certain disciplinary and liturgical differences. The secular clergy are free to be married, provided they are married before receiving the diaconate. Bishops must be single or widowers and hence are usually chosen from among the monks. Fasting is far more rigorous among the Orientals than among Western peoples. Most of the Orthodox churches accept the Julian instead of the Gregorian calendar, and consequently their fixed feasts fall about thirteen days later.

The Orientals do not speak of the "Mass" but

of the "Holy Liturgy" or "The Offering." Their liturgies are more primitive in type, longer, slower, and more symbolic; the deacon plays an important part in them. The sung liturgy is the only way of celebration. Organs are forbidden but bells and cymbals are used frequently. A church may have only one altar; the Liturgy may be celebrated on the altar only once a day; hence the custom of concelebration, several priests or bishops consecrating at the same time. The Orientals assist at the Liturgy standing; in general there are few seats in their churches. Many use their daily language in the Liturgy; others use an obsolete form of their language or a dead language. They do not genuflect, but bow profoundly. Many make the sign of the cross with the thumb and first two fingers from right to left. They use leavened bread for the Liturgy and receive Communion under two kinds. There is no extra-liturgical worship of the Blessed Sacrament, and no attention is paid to its presence. Baptism is by immersion and Confirmation immediately follows.

#### *The Roman Catholic Teaching*

In the preceding section we enumerated the principal dogmatic differences between the Orthodox and Roman Catholic Churches. In the present section we shall briefly explain the Catholic stand in regard to these doctrinal points.

1) In the first place, Christ conferred upon Peter not a mere primacy of honor but of supreme jurisdiction and power. The promise of a primacy of supreme power in the Church is contained in Mtt. XVI, 18: "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 on earth, it shall be loosed also in heaven." To be the "Rock of the Church," to exercise the power of the "keys," to "bind and loose" are prerogatives which demand supreme legislative, executive, and judicial powers. In another well-known passage, St. Peter is constituted the supreme and infallible teacher in the Church, the future guide for all in matters pertaining to faith: "Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee that thy faith fail not; and thou, being once converted, confirm thy brethren." <sup>(1)</sup> Finally, in terminology borrowed from the pastoral life of Palestine, Christ bids Peter exercise a supreme and yet beneficent government: "Feed my lambs; feed my sheep." <sup>(2)</sup>

The Catholic Church teaches that the Holy Ghost proceeds not only from the Father but also from the Son. She bases this doctrine of the procession of the Holy Ghost "from the Son" not only on the teaching of the early Fathers, synods, and Councils, which proclaimed this doctrine long before the beginning of the Orthodox Church, but also on the teaching of Holy Writ. The Holy Ghost is called the "Spirit of the Son" and the "Spirit of Jesus Christ." The Holy Ghost is said to be sent by the Son; but in the Trinity mission and procession are inseparable.

The Catholic Church places the Transubstantiation at the moment that the priest pronounces the

(1) LK. XXII, 31, 32.

(2) John XXI, 15-17

words: "This is My Body;" "This is My Blood." In fact, the obvious sense of these words is no other than this: that which I hold in my hands and which seems to be bread and wine, is no longer bread and wine, but My Body and Blood.

According to the Council of Trent, the sacrament of penance remits the guilt and the eternal penalty of sin, while the temporal penalty frequently remains. This doctrine is based not only on the unanimous teaching of Tradition but on the teaching of the New Testament which says that the power of absolution is the pronouncement of a judgment implying the power of imposing a penalty. The Bible also says that no one can be saved unless he takes up his cross, follows Christ and suffers with Him. Hence Christ's satisfaction and our appropriation of Christ's merits in the sacrament of penance do not dispense us from personal expiation and satisfaction. This temporal penalty, however, may be shortened by the pious use of indulgences.

The divinely ordained means in the New Dispensation for the remission of original sin is the sacrament of baptism. This is the ordinary remedy for original sin. St. John the Baptist was cleansed before his birth—at the Visitation. Our Lady was never cleansed because she was never stained by original sin. The merits of Christ played a preservative role in her regard: they prevented sin from ever touching her. In other words, the creation and sanctification of her soul were simultaneous.

The bread used by Our Lord at the institution of the Eucharist was one of the pieces of unleavened bread which formed a part of the Paschal Supper. The belief of the Orthodox Church that Christ used leavened bread is based on an error concerning the

date of the Paschal Supper and can claim little authority in its support.

*The Eastern Catholic Churches*

We said above that the Separated Eastern Churches consist of the descendants of those groups which formed a part of the Catholic Church but which in the early centuries and especially in the ninth century broke away from the universal Church. In the course of time many of these heretics and schismatics began gradually to return to the true fold and to constitute the Eastern Catholic Church. These Eastern Christians united with the Pope are sometimes called Uniats, and the Eastern Churches united to Rome are frequently designated as the Uniat Churches. The word "Uniat" is derived from the Latin term "unio" meaning "union." According to many canonists and historians, the word "Uniat" is frequently used as a term of contempt—in much the same way as "Romanist"—and is not found in the official documents of the Catholic Church. Eastern Catholics are usually denoted by the rite to which they belong.

There are altogether ten rites in the world—the Latin Rite to which we belong being only one of the ten—and to each belongs a group of Catholics. Rite denotes primarily the ritual, the ceremonies, the prayers used in divine services and in the administration of the sacraments. The word "rite" is usually used in the broader sense of "Church" and in that case denotes the entire organization of the particular group. The rites to which we referred above are designated by the following titles: Byzantine Rite, Coptic Rite, Ethiopian Rite, Syriac Rite, Maronite Rite, Malankarese (West Syrian) Rite, Armenian Rite, Chaldean Rite, and the Mala-

barese Rite. The languages used in these various Catholic Rites are the following: Greek, Syriac, Armenian, Coptic, Arabic, Slavonic, Georgian, and Roumanian.

These Eastern Catholic Churches follow in many respects the discipline and liturgical customs of the Orthodox Churches. For example, the priests may be married, provided they marry before being ordained to the diaconate. If his wife dies, a deacon or a priest may not marry again. Today about half the priests of the Eastern Churches are married. The Pope makes this concession to the Orientals in order to facilitate the reunion of the Orthodox with the Roman Church. Besides, we must remember that given the necessary conditions, Orthodox priests—unlike Protestant ministers—are validly ordained. So far only one Eastern Church, the Malabarese Rite, has adopted the western law of celibacy. A bishop must be single or a widower and is frequently chosen from among the monks.

In the Eastern Catholic Churches the Sacraments are administered by the deprecatory form, for example: "May God absolve thee." Baptism is given by immersion, and Confirmation immediately follows. Leavened bread is used at the altar, and communion is given under both kinds. At consecration the priest's voice can be heard by the whole congregation.

### Discussion Aids

1. What is meant by the Orthodox Oriental Churches? What is the meaning of the word "orthodox?"

2. Have the Orthodox Churches valid orders?
3. On what doctrinal points do the Orthodox Church and the Roman Catholic Church agree?
4. On what doctrinal and disciplinary points do they differ?
5. What is the Catholic teaching on the *Petrine primacy*?
  - Procession of the Holy Ghost?
  - Transubstantiation?
  - Sacrament of Penance?
  - Immaculate Conception?
6. What are the Eastern Catholic or "Uniat" Churches?
7. What is a Rite? How many rites are there in the Catholic Church? Enumerate the different languages used in these rites.
8. What are some of the differences between the Eastern Catholic Churches and our own?

#### Religious Practices

1. I shall frequently pray for the Pope, the Vicar of Christ on earth, the supreme ruler of the bishops and of the faithful.
2. I shall recite with profound faith the words of the Nicene Creed: "(I believe) in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father and the Son, Who, together with the Father and the Son, is adored and glorified.
3. At the Elevation I shall devoutly lift up my eyes to the Sacred Host and to the Chalice and say "My Lord and My God."

## Chapter III

# THE ANGLICAN CHURCH

### Why Its Orders Are Not Valid

When one enters an Anglican or Episcopalian church he is at once struck by the strong resemblance of the interior with that of a Catholic Church. Though the Stations of the Cross may be absent and though the cross may not have the image of Christ attached to it, in many other respects an Anglican church is much like ours. Perhaps the resemblance is nowhere more striking than in the red light of the sanctuary lamp burning before the altar. And at this point the question immediately arises: Am I really in the presence of the Body and Blood of Christ? Is the Real Presence really here? The reply to this question depends on the answer to another and even more fundamental question, namely are Anglican orders valid? Has the Anglican Church the power of conferring the sacrament of Orders and have Anglican ministers, in consequence, the power of consecrating the Eucharist?

The Anglican hierarchy began with Dr. Matthew Parker who was Queen Elizabeth's first Archbishop of Canterbury. Parker was consecrated at Lambeth, Dec. 7, 1559, by William Barlow, who held the See of St. David's, and by John Hodgkins, a bishop without a See. Did these consecrators of Dr. Parker themselves have valid orders? This is a point which has never been completely cleared up. Yet, it was not this doubt which led Leo XIII to declare Anglican Orders invalid. The principal reason for the invalidity of Anglican Orders is the fact that

the Edwardine Ordinal—according to which Parker himself was consecrated—contains an inherent defect of form and intention.

Although England separated from the Pope in 1534, all the ordinations of bishops and priests in Henry VIII's time were valid because performed by real bishops and in accord with the Roman Pontifical. In Edward VI's reign, all ordinations were valid till 1550. In 1550, however, the Communion table replaced the altar, the Communion Service replaced the Roman Missal, and the Edwardine Ordinal, introduced into England by Edward VI and containing the inherent defect of form and intention, replaced the Roman Pontifical.

The decree of Leo XIII, "Apostolicae Curae," issued in 1896, which will be our guide in the present discussion, bases the invalidity of Anglican Orders wholly on the defective character of the Edwardine Ordinal. The Pope adduces, first of all, the testimony of history, and, secondly, argues from the intrinsic nature of the Edwardine Ordinal itself.

1. *Historical arguments.* Leo XIII appeals to the documents in the Vatican archives containing the correspondence of Popes Julius III and Paul IV with the Papal legate, Cardinal Pole, in regard to religious conditions in England. Julius III in 1554 and Paul IV in 1555 already make a clear distinction between bishops and priests validly ordained and bishops and priests invalidly ordained according to the Edwardine Ordinal.

Custom, says Leo XIII, is the best interpreter of the law. Now Rome reordained absolutely those who received Orders according to the Edwardine Ritual. Several of these reordinations took place under Cardinal Pole. Other instances are those of a

French Calvinist (1684), and of John Clement Gordon (1704), both of whom were ordained according to the Edwardine rite. In regard to Gordon, Clement XI decreed that he "shall be ordained from *the beginning and unconditionally* to all the Orders, even Sacred Orders, and chiefly of priesthood"<sup>(1)</sup>.

2) *Defective form of Edwardine Ordinal*. The words used by the Anglican Church to constitute the proper form of priestly ordination—namely, "Receive the Holy Ghost. Whose sins thou dost forgive, they are forgiven: whose sins thou dost retain, are retained"—in no wise express the Sacred Order of Priesthood which is the power of consecrating and of offering the true Body and Blood of Christ. The same is true of the words of the form for consecrating a bishop: "Receive the Holy Ghost, and remember that thou stir up the grace of God that is given thee by this imposition of our hands; for God has not given us the spirit of fear but of power and love and soberness." In Anglican ordination there is no indication that priests are being ordained to offer the Eucharistic sacrifice. In the consecration of an Anglican bishop there is no hint that the bishop is to ordain sacrificing priests. The Catholic Pontificals, on the other hand, always refer to the offering of the Sacrifice of the Mass as the primary and essential work of the Christian priesthood. Without this primary power, the power to forgive sins cannot be received, for the Mass renews the Passion and Sacrifice of Christ in virtue of which the Sacraments operate.

In 1662 the Anglicans added to the ordination formula—after the words "Receive the Holy Ghost"

<sup>(1)</sup> Leo XIII, "Apostolicae Curae" in "The Great Encyclical Letters of Leo XIII" (Benziger, 1903), p. 399

—the following phrase “for the office and work of a priest” and “for the office and work of a bishop.” The insertion was an admission on the part of the Anglicans that the original form was defective and inadequate. The insertion, however, did not validate the original form, for it still fails to express the sacrificial power of the Christian priesthood. And even if it did constitute a remedy, it came a hundred years too late—a hundred years after the consecration of Parker. By that time the true hierarchy and the true power of ordaining became extinct: even if the Ordinal were remedied, true ministers of the Sacrament of Orders were lacking.

Others sought to establish the validity of the Anglican form of ordination by the prayers which precede and follow it. But in vain: for from them too had been removed everything which had reference to a sacrificing priesthood. The Catholic Ordinal and the Mass refer almost fifty times to the Real Presence and to the Sacrifice of the Mass. But the Anglican Ordinal struck out everything that referred to a sacrificing priesthood. “In the whole Ordinal”, says Leo XIII, “not only is there no clear mention of the sacrifice, of consecration, of the sacerdotium, and of the power of consecrating and offering sacrifice, but, as we have just stated, every trace of these things, which had been in such prayers of the Catholic rite as they had not entirely rejected, was deliberately removed and struck out.” (2).

Since the Edwardine Ordinal and the Thirty Nine articles have basically the same authorship, it is legitimate to determine the meaning of the former in the light of the latter. Now what do the Articles say about the Mass and the Sacrament of Orders?

(2) *ibid.* p. 402.

In Article XXXI we read: "The sacrifices of masses, in which it was commonly said that the priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables and dangerous deceits"<sup>(3)</sup>.

In Article XXV we are plainly told that Orders is not a Sacrament: "There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord. Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly as states of life allowed in the Scriptures; but yet have not like nature of Sacraments with Baptism, and the Lord's Supper, for they have not any visible sign or ceremony ordained of God"<sup>(4)</sup>.

3) *Defective Intention in the Edwardine Ordinal.* The absence of any reference to a sacrificing priesthood in the Edwardine Ordinal is not a mere negative omission but an emphatic and positive exclusion. The Ordinal made a substantial change in the rite approved by the Church: it excluded a sacrificing priesthood and the Sacrifice of the Mass and introduced erroneous and heretical doctrines about Orders and the Mass. Its intention is to do precisely the contrary of what the Church does. In carrying out this new rite the person must be judged as intending to reject what the Church does and to omit what by the institution of Christ belongs to the nature of the sacraments. "If the rite be changed,"

(3) "The Book of Common Prayer" (James Pott and Co., N. Y., 1929), p. 596

(4) *Ibid.*, p. 595

says Leo XIII <sup>(5)</sup>, "with the manifest intention of introducing another rite not approved by the Church and of rejecting what the Church does, and what by the institution of Christ belongs to the nature of the sacrament, then it is clear that not only is the necessary intention wanting to the sacrament, but that the intention is adverse to and destructive of the sacrament."

The Anglican Communion, then, is not the Eucharist. It approximates at best our Spiritual Communion and whatever graces it confers cannot properly be called sacramental. It is true of course, that an Anglican bishop or priest might here or there be validly ordained by some schismatical bishop according to a valid rite, but the fact remains that all ordinations according to the Edwardine Ritual are invalid.

#### *The Branch Theory*

One frequently hears it said that the Catholic Church consists of three branches: the Anglican Church, the Greek Orthodox Church, and the Roman Catholic Church. The Catholic Church is these three distinct and separate churches considered as one; it is like a tree with three branches. The exponents of the "branch theory" admit that this composite Catholic Church is not the same as the one Church founded by Christ, but they contend that modern conditions make such a situation inevitable. The Church founded by Christ gradually developed into three distinct Churches.

The Roman Catholic Church cannot, of course, subscribe to any such theory as this. She considers herself alone as the true Catholic Church, the "church of the living God, the pillar and ground of

(5) First Epistle of St. Paul to Timothy, 3:15.

the truth" <sup>(6)</sup>, in which is preserved in all its purity and integrity the message of God entrusted to men. We have already indicated in a previous article the doctrinal points on which the Roman Church differs from the Orthodox Church, namely—the primacy of Peter, the procession of the Holy Ghost, the Eucharist, Immaculate Conception, indulgences and purgatory.

When we come to the Anglican Church, the divergences are even greater. In the preceding section we discussed the question of the Anglican Orders together with all the implications which their invalidity involves. The Anglican Church is itself split into three groups: The High Church, Low Church, and the Broad Church; the first inclines to an episcopal form of government, imitates many Catholic rites, and accepts many Catholic truths; the second follows the doctrines of Calvinism or Puritanism; the third inclines to a rational explanation of all mysteries, including the Blessed Trinity. Every Anglican clergyman before he is allowed to exercise his ministry must publicly profess his approval of the Book of Common Prayer and of the creed contained in the thirty-nine articles. Some of the articles, however, are direct contradictions of the teaching of the Catholic Church. Thus in the Sixth Article we read: "Holy Scripture contains all things necessary to salvation"—a principle which implicitly rejects the need of the infallible teaching authority of the Church; incidentally, we might add that this principle is nowhere contained in the Bible. The eleventh Article repeats the Lutheran teaching that "we are justified by faith only," regardless of the kind of life that we may lead. In article nine-

<sup>(6)</sup> o. c. p. 404

teen, it is said that the "Church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of faith." Article twenty-five treats of the sacraments and says that "there are two sacraments ordained of Christ our Lord in the Gospel, that is to say, baptism, and the Supper of the Lord."

From this it is clear that the Church could not possibly become one with an organization which rejects or contradicts many of her teachings. God Himself, Who is Supreme Truth, Omniscience and Holiness, could not establish a Church which is one and which would yet embrace in its fold groups with mutually contradictory and destructive doctrines.

#### Discussion Aids

1. Show the invalidity of Anglican Orders
  - a) By historical arguments
  - b) From the defective form and intention of the Edwardine Ordinal.
2. Did Leo XIII consider Anglican Orders invalid because of the doubtful orders of the Consecrators of Dr. Parker?
3. Do the Thirty Nine Articles confirm our interpretation of the Edwardine Ordinal?
4. Did the insertions of 1662 remedy the defective character of the Edwardine Ordinal?
5. Explain and criticize the "branch theory."

#### Religious Practices

1. I shall assist at Mass whenever I can. I shall be on time and shall not leave until Mass is finished.
2. I shall receive frequently and gratefully the Eucharistic Christ in Holy Communion.

## Chapter IV

# CHRISTIAN SCIENCE

### Mary Baker Eddy

There are available at present several works which give us an authentic portrait of Mary Baker Eddy, the founder of Christian Science. In 1929 Edwin Franden Dakin produced a very interesting biography under the title of "Mrs. Eddy" (1). In 1932 E. S. Bates and John V. Dittmore published an objective story of Mrs. Eddy's life under the title of "Mary Baker Eddy: the Truth and Tradition" (2). This book was written by Bates, while Dittmore furnished original and attested materials bearing on Mrs. Eddy's life. Mrs. Eddy's own book on "Science and Health," which under her supervision passed through several revised editions, is the principal source of information for her doctrinal and ethical principles. The so-called "Quimby Manuscripts" edited by H. W. Dresser and available since 1921, throw an interesting sidelight on the life of this unusual woman.

Mary Baker Eddy was born in 1821 in Bow, New Hampshire, and in 1836 moved with her family to Tilton. She was the youngest of six children. She was of a frail constitution, very nervous, and subject to spinal weakness, hysteria and fainting spells. There is nothing to show that her education was very thorough. Especially is there no proof for the contention that she mastered several foreign languages, or that she was versed in philosophy and

(1) Published by Scribners

(2) Published by A. A. Knopf, N. Y

metaphysics. Her writings manifest a limited common school education. Her accomplishments, however, necessarily presuppose a woman of practical business judgment and of great determination.

In 1843 she married George Washington Glover. This union was of short duration, for her husband died prematurely, leaving her a son whose education was afterwards largely neglected. After her husband's death, her spinal trouble and nervousness increased to the point of an almost complete collapse. In 1853 she married a dentist by the name of Patterson. The marriage was not successful, however, and the two separated in 1866, and were finally divorced in 1873.

Mrs. Eddy traces the origin of the Christ science, or the "divine laws of life" to an event which occurred on February 1, 1866 <sup>(3)</sup>. At that time she is said to have lain at the point of death, having supposedly sustained serious internal injuries from a fall on a slippery pavement. Physicians held no hope for her recovery. In this critical hour she opened her Bible and began to read in the ninth chapter of St. Matthew's Gospel the story of the cure of the man sick with the palsy. As she continued with the reading, she felt herself suddenly cured by Christ's healing power, rose from her bed, and joined her astonished friends. The next three years were devoted to meditation and study of the Bible, and the result was the discovery of the Science of Divine Metaphysical Healing or Christian Science.

Historical facts, however, are quite different from this legend. The records show that Mrs. Eddy

(3) "Science and Health," 1906, p. 110

was not seriously ill on February 1, 1866, that she had no miraculous recovery and that her illness continued even after that date. "Not her fall on the ice but her husband's desertion was the turning point in Mrs. Patterson's life. Hitherto she had drifted with the tide. Now she was thrown upon her resources to live or to die, and her terrible need for the first time aroused her latent strength of will." (4).

Her claim that no human pen or tongue taught her Christian Science can likewise hardly be sustained in the face of facts. Mrs. Eddy derived much of her teaching from P. P. Quimby, a practitioner of Portland, Maine, whom she met in 1862. In Quimby's manuscript describing his own system we find frequent reference to the "Science of Health," to "Jesus' Science" and to "Christian Science." It was Quimby, too, who denied the reality of disease, maintaining that disease is fundamentally only a wrong belief; dissipate the latter, he said, and you will cure the former. It was Quimby who taught that one could cure a patient at a distance by concentrating upon and dispelling his false belief. Mrs. Eddy borrowed Quimby's manuscript and made a thorough study of it during the three years which followed the incident which occurred February 1, 1866. In it she found the basic principles for her science of healing. She gradually began to receive pupils and treat patients, charging a considerable price for the information she imparted.

In 1875 she published her work on "Science and Health," which was largely a reproduction of Quimby's notes augmented by detailed reflections which came to her as the result of her teaching and healing.

(4) Bates and Dittmore, p. 116.

It was at this time that she purchased a house in Lynn, and proceeded to establish the Christian Science Church. In 1877 she married Asa G. Eddy, with whom she moved to Boston and began organizing the "Massachusetts Metaphysical College." Her declining years were marred by much unhappiness: she had frequent quarrels and lawsuits with her students; she was jealous of the initiative of others; her bodily illness necessitated the use of drugs; her son sought to declare her legally incapable of managing her affairs; she realized finally that she could not conquer death. She died of pneumonia on December 4, 1910.

*Principles of Christian Science*

Christian Science is undoubtedly to be designated as a religious sect since it has its own doctrines, moral precepts, organization, and worship. We shall examine it from this four-fold aspect. However, our efforts will be only an approximation since Mrs. Eddy's work on "Science and Health" is extremely obscure in its terminology and development of thought. Constant repetition of a few stereotyped ideas makes the chapters monotonous, while a queer and bizarre use of ordinary words leads to great confusion of meaning and thought.

*I Doctrinal Principles:* 1) Mrs. Eddy adopts an idealistic conception of the universe, being probably influenced in this regard by Emerson (1803-1882) and his school of Transcendentalists. Matter is not actual, does not exist, is impossible. The senses are an illusion of the mind, and are not trustworthy when proclaiming the existence of matter. Frequently, however, she considers matter as real, if not in the philosophical sense at least in the ordinary sense. 2) God is non-personal and pantheistic;

He is one with the universe; the universe is supreme God. 3) Christ is not God; He is a mere faith-healer. He was very successful because of the strength of His personality and because of His holiness. In Christ man's mind recovered its native power. 4) Christian Science rejects the Trinity, Incarnation, Resurrection, and Ascension of Christ, as understood by Catholics. 5) Christian Science denies the supernatural character of Christ's miracles. Christ's miracles are natural mind cures, natural faith healing. Anyone who rises above mortal mind can do the same. They are to be attributed to some unknown hidden power of the mind or of nature. 6) It also rejects the sacraments. Marriage, in particular, is said to be "legalized lust" and will cease altogether when Christian Science has advanced sufficiently. 7) Prayer is useless since in a pantheistic universe man is absolutely predetermined to a certain course of action. 8) Pain, disease, sin are an error and delusion of mortal mind. Dispel the error and you will dispel the illness. Consistently with this belief, Christian Science maintains no charitable institutions or hospitals. Healing is not brought about precisely by mental suggestion, or will power, or human faith; rather it is accomplished by faith in the knowledge of Mind, God. Christian Science refuses for the present to handle surgical cases, waiting for the time when men will admit the power and supremacy of the Mind. 9) Mrs. Eddy was the recipient of divine revelation. She received the message of the divine principle of scientific healing. She rediscovered primitive Christianity. 10) Mrs. Eddy's book on "Science and Health" is to be put on a level with the Bible—and Mrs. Eddy herself on a level with Christ.

II *Ethical Principles*: 1) Christian Science is in reality a new species of Epicureanism. Its principal concern seems to be mere physical well-being. The goodness and evil of actions is to be determined by the results which they obtain. 2) Mrs. Eddy claims that sin is a consequence of mortal mind and that it will eventually disappear. In other words, she denies the existence and actuality of sin. 3) She considers suffering as a mere illusion. 4) Christian Science considers marriage and the procreation of children as belonging wholly to the material world and hence eventually to be abolished. 5) It denies the reality of suffering and yet makes healing of it its primary concern—a strange paradox.

III *Organization*: In Mrs. Eddy's Church there are no pastors. In 1895 she decreed that the Bible and "Science and Health with Key to Scriptures" should be the only Pastor of the Church of Christ Scientist. For pastors she substituted Readers who hold office for three years, and who at services read from the Bible and from Mrs. Eddy's book. They are not permitted to make comments. By this arrangement Mrs. Eddy definitely safeguarded her own supremacy in all her churches.

IV *Worship*: The "Manual" of divine worship gives the following order of the religious services: Hymn, Bible selection, silent prayer, Lord's Prayer with Mrs. Eddy's interpretation, hymn, solo, lesson by the Reader, collection, hymn, reading of the scientific statement of healing, benediction.

*An Appreciation*

Mrs. Eddy considers herself as a channel of divine revelation and demands that her book on "Science and Health" be put on the same level as the Bible. Such claims, however, are preposterous.

Divine revelation came to an end with the death of the last Apostle—with the death of St. John. Christ made it clear that He, either Himself or through the Holy Spirit, would reveal to the Apostles all that He intended to make known to us. "I have yet many things to say to you but you cannot hear them now. But when He, the Spirit of Truth, is come, He will teach you ALL truth . . . He will teach you ALL things, and bring ALL things to your mind whatsoever I shall have said to you" <sup>(5)</sup>. Certain private revelations, it is true, were vouchsafed to such saints as St. Catherine of Sienna, St. Hildegard, St. Theresa, and others. But even when she approves such private revelations, the Church does not permit us to use them to establish new dogmas or new religions. Mrs. Eddy very likely used the term "revelation" in the sense of acquisition of new ideas. History shows that she derived her science of healing not from divine sources but from Mr. Quimby. If her knowledge were of divine origin, why did she revise it continually? Why did she use it for commercial gain? Why didn't she remember the exact day on which she received it?

Christ was not a mere faith-healer—He was God. Because He was God, He had absolute power over nature, over human diseases, and over evil spirits. The faith which He demanded was not an understanding of the unreality of disease, but a conviction that as God He has power over all creatures. Christ performed miracles without employing any visible material remedy. He healed all diseases without distinction. His cures were instantaneous, lasting, and in no way dependent on time or place. Secondly, the character of Christ's mira-

<sup>(5)</sup> John XVI, 12-13; XIV, 26.

cles is the best proof against the Christian Scientist's hypothesis of unknown hidden natural laws. We do not need to be acquainted with all natural laws in order to know that a dead, decaying man does not naturally rise at the mere sound of a voice <sup>(6)</sup>, or that five thousand people are not fed with five loaves and two fishes <sup>(7)</sup>, or that leprosy and blindness and dumbness are not cured by a mere touch.

The ethical principles of Christian Science are no less objectionable. 1) In the first place, virtue is not a mere means of bodily comfort. Since God is Holy, Supreme Lord, and Creator, virtue must be practiced not for selfish enjoyment but out of love of God. 2) Mrs. Eddy's claim that sin is an illusion leads logically to the conclusion that the fear of God and of hell is to be banished, that the sanctions attached to the violations of God's laws may be disregarded and that people may be allowed to grow conscienceless. 3) Christian Science places suffering and sin in the same category and purposes to heal them in the same manner. Yet one belongs to the body, the other to the soul; one may be a blessing in disguise, but the other is an absolute evil. Christ suffered and saints won the heavenly kingdom through many trials and tribulations. Hence suffering cannot be considered as meaningless. 4) Mrs. Eddy's views on marriage necessarily give countenance to many of the objectionable practices which are disintegrating family life today. She, herself, however, married three times. 5) Mrs. Eddy herself did not have a very delicate conscience or a strong sense of sin. Humility, poverty, and love of neighbor were not her outstanding qualities.

(6) John XI, 43

(7) Mtt. XIV, 19

Faith and mental healing, according to the testimony of physicians, is not only a possibility but a matter of frequent occurrence. Often people suffering from a disease cannot be cured because they worry and fret too much. Their worry impedes those constructive forces in the body which would effect a cure. When the agent suddenly places confidence in some remedy (which intrinsically probably has no value or efficacy), nature gets a chance to work. Many patients begin to feel better immediately after the visit of a doctor, not because of the medicine which cannot take effect so quickly, but because of the confidence inspired by his visit. Nervous diseases, accompanied by pain, hysteria, and trembling must be treated primarily through the mind. The close relation between psychical and emotional states and the heart is proved by common experience. The mere thought of certain foods is known to cause stomach trouble and dyspepsia. Even persons suffering from an incurable disease are helped by the promise of a cure. They cease to be agitated, their digestion improves, their strength increases, and they may even gain several pounds in weight.

#### Discussion Aids

1. Give a brief outline of Mrs. Eddy's life.
2. Is it true that her Science of Divine Healing had a quasi-miraculous origin?
3. To whom was Mrs. Eddy largely indebted for her views on Christian Science?
4. What are some of the doctrinal and moral principles of Christian Science?

5. Describe briefly the organization and order of worship of Christian Science.
6. Criticize Mrs. Eddy's views on
  - Revelation
  - Christ
  - Miracles
  - Virtue
  - Sin
  - Suffering
  - Marriage
7. Is there any truth in mental healing? Explain.

#### Religious Practices

1. I shall gladly embrace sufferings as a means of expiating my sins.
2. God who is Holy and Omniscient, knows what is best for me; I shall trust in Him and shall not worry.
3. Disease of the body is as nothing, when compared to the disease of the soul which is sin.

## Chapter V

# THE WITNESSES OF JEHOVAH

### Paving The Way For Communism

The Witnesses of Jehovah constitute a religious sect which by means of mistaken Biblical exegesis and wild prophecies concerning the future, strives to foment hatred against all religions and against the state. The Catholic Church is singled out as the special object of its vile and coarse attacks. The sect traces its origin back to a certain Protestant pastor by the name of Charles T. Russell, who was born in Pittsburgh in 1852. Dissatisfied with the doctrinal systems of the Presbyterian and Congregational churches to which he at first adhered, Russell proceeded to devise his own system of Biblical interpretation. The central point of the new teaching was the second Coming of Christ which Russell erroneously assigned to various dates. Russell regarded himself as the precursor of the millennium upon earth. He died in 1916.

Russell's successor was Joseph F. Rutherford, who was born of Baptist parents in 1869. Rutherford was Russell's attorney on numerous occasions. Eventually he was placed on the committee in charge of the paper "Zion's Watch Tower," and named president of the International Bible Students Association. To the Rev. Richard Felix' scholarly and interesting booklet, entitled "Rutherford Uncovered" (1) we are indebted for several other details in regard to Rutherford's life. In the first place, Father Felix shows that Rutherford never pursued a law course in an accredited law school. He obtained a

(1) Published by "Defenders of the Faith," Conception, Mo.

certain knowledge of legal forms and procedure as a stenographer in the Circuit courts, and when he ventured to apply for license to practice law, the application was granted in 1892. Secondly, Father Felix shows conclusively that Rutherford was never a duly elected Judge. As a member of the local bar he presided on several occasions over the circuit court in the absence of the regular presiding Judge. The statutes of Missouri make this provision for eventualities that may arise. Hence when Rutherford is railing against the well-deserved titles of the Catholic clergy as "Father", "Bishop", etc., he should not be unmindful of the fact that he himself has assumed a title to which he has no strict right. At present Rutherford owns a superb \$75,000.00 mansion in San Diego, California. The Judge tells us that he has deeded the mansion over to King David and to the Old Testament Kings and Prophets for whom he holds it in readiness when they come. In the meantime, Rutherford has consented, of course, to occupy the mansion himself.

Rutherford is a voluminous writer, and we cannot stop here to enumerate all his literary productions. Attributed to his pen are the following works: "Creation," "Deliverance," "Where are the Dead?" "Comfort for the Jews," "Our Lord's Return," "Hell," "Reconciliation," "Government," "Enemies," "Riches," "The Harp of God," "Cure" and "Uncovered." All these books are printed by the Watch Tower Bible and Tract Society of Brooklyn which also publishes every Wednesday the "Consolation, a Journal of Fact, Hope and Courage" (formerly, "The Golden Age"). The religious and intellectual contents of these productions hardly justify us in mentioning them by name. However,

we thought it well to acquaint our readers with them so that they might not one day spend their money for publications which are worse than useless. Each one of the booklets, according to the claims of the Witnesses, has a circulation which runs into the millions.

Rutherford follows much the same method in all his booklets. His publications are characterized by an endless repetition of a few wild and coarse accusations, vague and incoherent prophecies, violent hatred and prejudice. He is fond of developing Russell's vague, fantastic apocalyptic and eschatological theories, and in that way keeps his followers in constant fear and expectation. He seems to have no knowledge of the rules of Biblical exegesis, and seems unacquainted with the languages in which the Bible was originally written, namely, Greek and Hebrew. He wrests Scriptural passages from their context, and uses them without any regard to their natural meaning and application in order to make them fit his theories. He is constantly inveighing against the Church's doctrine of infallibility, yet he himself claims to be infallible in explaining Scripture, and demands that his followers accept his interpretations with an unquestioning obedience. He does not hesitate to print the most insulting slanders about the Catholic Church, and yet when Catholics attempt to defend themselves Rutherford raises the cry that the Witnesses of Jehovah are being persecuted. Like the Communists he tears down the flag of the United States and then appeals to that same flag for freedom and liberty—that is, for the liberty to propagate his lies, calumnies, and detractions.

Rutherford's propaganda can appeal only to the

ignorant and prejudiced—to the “lunatic fringe” of society. His cartoons, especially, are so shockingly vile, slanderous and hate-breeding that it is difficult to grasp how any one in this enlightened age of ours could possibly sponsor or assent to such vulgarities. In his pamphlet, entitled “The Rutherford Racket,” Charles P. Windle is of the opinion that the whole movement is a huge racket: “The word ‘racket’ is defined in the dictionary as a ‘clattering, or confused noise’ and that definition fits perfectly. In addition, the word means a scheme to make money through deception or force without delivering an equivalent in value; and if selling Rutherford nonsense for coin of the realm isn’t a racket, then there is no such animal” (2).

The question is being asked of late whether Rutherfordism is not fundamentally Communism. Many facts seem to point to a fundamental identity between the two:

1) Both agree in proclaiming war against all religion. Says Rutherford: “Religion is a great enemy, always working injury to mankind and this without regard to whether man is sincere or otherwise” (3). And again: “The practice of religion has proved beyond all doubt that it is a racket of the worst kind” (4); “Religion shall end forever, and that within a short time” (5).

2) Both Communism and Rutherfordism aim at destroying existing established governments. “The ruling powers,” says the Judge, “have become more selfish and oppressive of mankind. Jehovah will see to it that such powers as now dominate

(2) pp. 5-6

(3) “Enemies”, pp. 118, 130

(4) “Cure” p. 9

(5) *ibid.* p. 27

mankind shall no longer endure." (6). He considers flag saluting as "contrary to the Bible" and a "direct violation of God's law" (7). Cases are on record where children of parents belonging to Rutherford's sect refused to salute the flag; when prosecuted these children were defended by Communist lawyers. In fact, the Communists have on numerous occasions manifested their sympathy for the Judge.

3) Like the Communists Rutherford by his subversive doctrines is fomenting hatred against business-men, civil authorities and churchmen. He is stirring up hatred between laborers and employers, between Protestants and Catholics. He is creating a chaos in the world which is to serve as a fore-runner to Communism.

4) Even a cursory glance at Rutherford's writings shows that he is constantly inveighing against Fascism while at the same time making light of Communism. He calls Communism a bogeyman created by the Catholic Church with an ulterior motive: "The pretense that the Roman hierarchy is afraid America will go Communist is just a bedtime story to lull the American people to sleep until the pope gets ready to pull off his big ace." (8)

The manifesto of "Left" or "Red" Christians—that is, Protestants who accept Russian Communism—published recently in England, bears such a striking resemblance to certain passages in Rutherford's latest booklets that the similarity seems to be something deeper than mere coincidence (9). Take

(6) *ibid.* p. 27

(7) "Uncovered" p. 44

(8) "Golden Age", No. 465, p. 644

(9) *cf.* "The World Problem, a Monthly Survey of Modern Atheism", November 1938, p. 291 ff.

for example, the following statement in Rutherford's booklet entitled "Cure" <sup>(10)</sup>: "For the nations that are called 'Christendom' religion has been substituted for Christianity and the people have been kept in ignorance of the difference between religion and Christianity. The politicians and the commercial men have been induced to believe that religion and Christianity are the same thing, whereas in truth and in fact religion is completely opposed to Christianity. Religion holds out no hope for mankind." Now compare with this quotation the following statements in the manifesto of the "Red" Christians: "The Christian Left movement recognizes that the Churches have failed, but it does not confuse the Churches with Christianity. It is not concerned to save the Churches—The Christian Left cannot identify the future of Christianity with the future of the Churches. Nor does it regard the mass revolt against current religious teaching and practice as a revolt against Christianity." <sup>(11)</sup>. But, how, we ask, can anyone accept Russian atheism and still consider himself to be a Christian? Listen to the ingenious reply: It is not God that the Communists hate but the false idea of God preached by the clergy!

Rutherford denies practically all the articles of the Apostles' Creed, but we cannot stop here to quote his misrepresentations of these fundamental doctrines. Some of his teachings, however, are deserving of special notice:

1) Rutherford claims all the Catholic clergy are racketeers because they accept money for Masses for the dead. In order to prove his point

<sup>(10)</sup> p. 11

<sup>(11)</sup> "The World Problem," pp. 291, 293.

he is obliged to show that purgatory does not exist, and he shows that purgatory does not exist because man's soul does not survive bodily death. Says Rutherford: "Does every man possess a soul separate and distinct from the body? No—when the man dies the soul dies—Is it true that the body dies and the soul lives on? No.—When a person dies, is the soul conscious anywhere? No." (12). Here again we are bordering on materialistic Communism. The infallible interpreter of Scripture does not tell us, by the way, how he would interpret the Scriptural description of Our Lord's death: "And bowing his head, he gave up the spirit" (13).

2) Nowhere does the Judge betray such a lamentable ignorance of the Hebrew and Greek languages as when he comes to explain the text on the Petrine primacy. "Thou art Peter and upon this rock I will build my church" (14). The Judge is determined to show that the passage does not mean what it says; he contends that "rock" does not refer to Peter. The Judge should know, however, that since Our Lord spoke in Aramaic He in reality said: "Thou art Kepha (rock) and on this Kepha (rock) I will build my church". Since Christ used the word "Kepha" in both instances, the identity of the two is unmistakable. The Greek translation of Matthew, however, on which our English text is based, used two different words: "Thou art Petros (Peter) and upon this Petra (rock) I will build my Church." The Greek "Petros" is simply a masculine form of "petra" adapted for use as a proper name.

3) The Judge loses all sense of moderation

(12) "Uncovered" p. 9

(13) John XIX, 30

(14) Mtt. XVI, 18

and proportion when he speaks of the Trinity. "The doctrine of the Trinity" he says, "is a false doctrine and is promulgated by Satan—There is no Scripture to support the doctrine of the "Trinity." That doctrine is wholly unreasonable, because it is impossible for three persons to exist in one" <sup>(15)</sup>. One can readily understand why Rutherford is so intent on destroying this truth which is the keystone of the New Testament and which really distinguishes Christians from Jews and Mohammedans. He knows that if he could destroy the central dogma of Christianity, he would soon destroy Christianity itself.

Rutherford's nefarious and irreligious doctrines are being broadcasted to the four corners of the earth by methods of publicity which are so vast, so complicated, and so well organized as to be nothing short of astounding. Under the guidance of their chief the Witnesses of Jehovah divide a country into sections and zones. Each section has its chairman and committees and each zone its captains and coworkers. By means of this extensive organization the Witnesses are flooding the country with millions of Rutherford's books and pamphlets. Some sixty thousand field workers are going from house to house with portable phonographs and with about one hundred and fifty different records of Rutherford's speeches. The house canvassing is supplemented by sound trucks crying out on street corners Rutherford's unintelligible Scripture exegesis and his attacks on the Church, government and the flag. By means of electrical transcriptions Rutherford broadcasts about four hundred addresses every week over a hundred and sixty radio stations. He is on the air in almost every country

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(15) "Uncovered", pp. 48, 49

except Canada and England where his offensive talks were banned by the Radio Commission.

Rutherford is particularly fond of elaborating his theme on the Second Coming of Christ. Destruction and annihilation are in store for all except for the Witnesses of Jehovah. If Jehovah is delaying, it is to enable His Witnesses to spread the truth to all men. Nevertheless, "We are now at the end of the world" <sup>(16)</sup>. The clear teaching of Scripture, however, gives little support to Rutherford's wild prophecies. The Bible, it is true, enumerates certain conjectural signs of the end of the world: the preaching of the Gospel throughout the whole world; the great apostacy of nations according to II Thess. II, 3; the conversion of the Jews; the coming of the anti-Christ, and disturbances in the physical universe such as war, pestilence, etc. The Bible, however, describes these signs in only a general manner. It does not indicate the extent, intensity and duration of these eschatological events. Hence we cannot calculate with mathematical precision the time of the last day but must always keep in mind the words of Our Lord: "Of that day or hour no man knoweth" <sup>(17)</sup>. "The day of the Lord shall so come, as a thief in the night" <sup>(18)</sup>.

There was recently organized in the same county in Missouri that gave rise to Rutherford an organization called the Defenders of the Faith. Its director is the Rev. Richard Felix, O. S. B. and its headquarters are now at Conception, Missouri. This organization, which numbers over five hundred priests and several thousand laymen, seeks to em-

<sup>(16)</sup> "Uncovered", p. 8

<sup>(17)</sup> Mk. XIII, 32

<sup>(18)</sup> I Thess. V. 2

ploy the same means in the cause of truth as the Witnesses use in the cause of error. The members sponsor or take care of leaflet racks, distribute Catholic books and pamphlets, remain Catholic literature, and sponsor a radio-program. Surely, a noble example of Catholic Action.

### Discussion Aids

1. Who are the Witnesses of Jehovah?
2. Who was their founder?
3. Who is Judge Rutherford? Mention some of his writings. What method characterizes most of his writings?
4. Are there any resemblances between Rutherford and Communism? Between Rutherfordism and the Manifesto of the "Red" Christians of England?
5. What is Rutherford's teaching on the immortality of the soul? The Petrine primacy? The Trinity? The end of the world?
6. What means of propaganda are used by the Witnesses?
7. Who are the Defenders of the Faith? What is their aim?

### Religious Practices

1. I shall strive to be as active in the propagation of truth as the Church's enemies are in propagating error.
2. Death is absolutely certain. The time of death is most uncertain. I shall always be ready.
3. I shall often ask myself this question: Is my conduct a disgrace to the Church to which I belong, and is it arousing criticism among non-Catholics?

## Chapter VI

# THE OXFORD GROUP MOVEMENT

### Why It Is Forbidden For Catholics

The Oxford Group is a name given to certain people "who, from every rank, profession, and trade, in many countries, have surrendered their lives to God and who are endeavoring to lead a spiritual quality of life under the guidance of the Holy Spirit." It is a "campaign for the renaissance of the practice among men of the truths of simple Christianity" <sup>(1)</sup>. The founder of the Oxford Group Movement is Dr. Frank Buchman, who was born in 1878. For a time he had charge of a Lutheran parish in Philadelphia, a post which he relinquished to found a boys' home. A difference with the administrative board of the institution forced him to resign, and in 1908 he left for England, deeply hurt by the attitude of his former co-laborers. While listening to a Methodist service at Keswick he suddenly experienced within himself a spiritual conversion. He realized that a good deal of his unhappiness was due to his interior resentment against his former associates. He at once dispatched a letter of apology to each one of them, announcing his conversion, and asking their forgiveness. This incident may be said to be the birth of the new movement, for at that point Buchman conceived the burning desire to share his experience of inward peace with others.

On his return to America he became a Y. M. C.

<sup>(1)</sup> "What is the Oxford Group" by the Layman with a notebook (New York, 1937), p. 3.

A. secretary at a state university where he organized his first followers. Determined on a world-wide campaign, he travelled extensively in the East, and in 1918 the first house party was held in Kuling, China. In 1921 he came to Oxford where the movement won many adherents. Several groups were organized and the house-parties became the established method of holding meetings. Gradually field workers were sent to different parts of the world and today the movement exists in Europe, North and South America, Africa and other countries.

The official magazine of the Movement is the "Rising Tide," appearing in ten countries and in nine languages. It had a first printing of more than one million copies. The editors express the hope that the publication may serve as a United Christian Front in which every party, race and point of view can find a place. The following books also belong to the literature of the new movement: "For Sinners Only" by A. J. Russell; "Life Begins Yesterday" by Stephen Fort; "I was a Pagan" by V. C. Kitchen; "Conversion of the Church" by Rev. S. M. Shoemaker; "When Man Listens" by Cecil Rose. Also the following booklets: "New Leadership" by Lean and Martin; "The World Crisis" by Herman Hagedorn; "New Enlistment" by W. Holmes Walker; "How Do I Begin?" by Hallen Viney. The Groups also sponsor electrically transcribed programs over several radio stations.

Needless to say, the Oxford Groups have nothing to do with the Oxford Movement of Cardinal Newman's time. Its aim is not to bring Anglicans into the Catholic Church. The Oxford Groups are so called because Buchman's visit to Oxford in 1921 was crucial for the development of the movement.

Furthermore, the word "Oxford" was appended by the South Africans to a group which visited them a few years ago. The English keenly resent the association of Oxford with a movement which they consider as of American origin. The Buchmanites themselves, however, find the use of the title advantageous. The association of their movement with the venerable university of England gives it an air of importance.

The aim of the Movement is to change the individual and through the influence of reformed individuals to transform the whole of society. The movement appeals not so much to the poor or to the members of the working class but rather to the rich, who in Buchman's view have so far been neglected. It strives to soften and transform the hearts of the rich and induce them to use their wealth to relieve poverty and suffering. In this way it tries to solve the social, political, and economic ills which are now eating into the heart of society. How is this cure to be effected? By pointing out to men that all human unhappiness is a deliberate deviation from the plan traced out for us by God, and by converting men's hearts from modern paganism to a practice of the Christian religion.

The instruments for effecting this spiritual conversion of men are the so-called "house parties" which in many respects recall the Confraternity discussion clubs. These house parties, which are held at certain intervals and which are said to spring up under the guidance of the Holy Spirit, are open to all irrespective of color, creed and nationality. These meetings may be large or small, they may be held in large cities or small villages. In them we find the scholar

and the uneducated, the patriot and the Communist, the believer and the infidel, men of fame, wealth and ambition—all on a footing of equality and all gradually capitulating to God. The parties are singularly free from all gloom, emotionalism, sentimentalism, and revivalism. Music and the singing of hymns are excluded. The members read and study the New Testament and apply its teaching to their own needs and to the problems which confront the human race. All discuss Christ and his Power of changing the hearts of men.

Apart from these house-parties the Movement claims to have no organization. It pretends to have no head or headquarters, no clergy or collections, no system of government. Interested persons are simply invited to a house party where there is no formal worship but only friendly discussion and virtuous living. It is a matter of fact, however, that Dr. Buchman exercises a complete and well nigh arbitrary sway over the groups, and claims a prerogative akin to infallibility. He possesses the quality of a leader, is a man of quick decisions and quick action, and his followers accept his authority with unquestioning obedience. A movement which is spreading so rapidly must apparently be well directed, managed and financed.

The members of the Oxford Group aspire to four ideals or to four absolutes: Absolute honesty; absolute purity; absolute unselfishness, and absolute love. A man desiring to be changed recognizes upon close self-examination that he has committed many acts and acquired many habits which keep him far removed from these high standards. In order that he may destroy these barriers which stand between himself and God and his fellowmen, the prospective

convert as well as all those who have relapsed must pass through the following four practices:

a) *Sharing for confession and witness.* The person confesses or talks about his sins with others who have already been "changed". By this confession his soul is cleansed from sin and assurance of God's forgiveness is obtained. A converted person may repeat the confession of sins in order to help others—by laying his own sins alongside of theirs—to detect their sins and vicious habits and to make a better confession. It is a sort of a mutual confession whereby two persons compare their intimate experiences and unburden their souls. A changed person must also "witness" that is, tell others about the workings of God's power and about the guidance of the Holy Spirit in his life since his conversion.

2) *Surrender*, which is a complete severance from sin and from one's sinful past, and an abandoning of one's free will to the direction of God's will.

3) *Restitution*, or righting to the best of our ability all offenses committed against God or against our neighbor.

4) *Guidance by the Holy Ghost.* Members are enjoined to devote an hour each morning to Quiet Time, with pencil and notebook in hand, listening to the inspirations of the Holy Ghost. In this Quiet Time the Holy Spirit takes possession, as it were, of the human mind and directs it in harmony with God's will for the spiritual and temporal good of the individual and of his neighbors. During this period all petitions whether asked or unasked are answered. In case of doubt the individual can test and check his own guidance by the teachings of the Bible and by guidances received by others.

*Criticism*

One may appreciate many of the elements in the new movement. The claim that the reform of society must begin with the reform of the individual was expressed in the Papal Encyclicals even before the birth of the Oxford Group Movement. Its ideals of absolute honesty, absolute purity, absolute unselfishness, and absolute love, are the very ideals for which Catholic asceticism is striving. But upon examining the movement more closely we find many deficiencies and objectionable features. To us the whole movement is an attempt to extend the Y. M. C. A. principles to adult groups. Its claim that it merely strives to make of men better Christians and more devout members of their respective churches, its insistence on Bible reading, Bible-Christianity, and the principle of private interpretation of the Scriptures, its emphasis on only those elements on which all Christians are apt to agree—all these points are strongly suggestive of the Y. M. C. A. The founder of the Oxford Group Movement has not entirely laid aside the thought habits of the Y. M. C. A. secretary.

The Oxford Groups have no creed or set beliefs and do not engage in theological discussions. They admit men of all creeds and of all hues of intellectual and religious convictions. Now—as seems already to be the case—if the Oxford Group Movement becomes a religious sect and takes the place of the churches of its adherents, it will be built squarely on the principle of religious indifferentism, the principle, namely, that one religion is as good as the other. We already urged this same objection against the two Y's. The "Catholic Herald" of London announced on March 11, 1938 that the Cardinal Arch-

bishop of Westminster informed his clergy that the Group Movement is tainted with indifferentism and that no Catholic may join it.

The Groups proclaim the truth that God is a loving Father who wishes all men to be saved. But they refuse to give their followers any rational explanation and proof for the existence of God and of the immortality of the soul. They do not supply any rational argument for the origin and purpose of human life. But a conversion without a rational foundation may prove to be very superficial. The Group may stir a man out of the lethargy of sin and he may testify momentarily that he is being converted and changed. But that is all. Fervor without a doctrinal basis will soon evaporate. Deeds demand and presuppose creeds and convictions. Hence we can readily understand the reports that in many countries the Movement is proving to be a passing fad and that few of the converts persevere.

The Oxford groups stress the manward rather than the Godward aspect of sin. For them sin is something that annoys man; it is something that creates unhappiness, discontent, distrust, morbidity of mind and physical and mental ill health; it is something that prevents us from living on friendly terms with others. For Catholics sin is all this but something essentially more. Sin is an *offense* against an infinite God and has an infinite malice; it produces a *deordination* in our being since the will is turned away from its Maker and Creator, it calls for a *penalty* which must be expiated either in this life or in the next before we can enter into the presence of God.

Confession as practiced by the Oxford Groups is especially open to objection. In the first place, no

Catholic can accept the view that the confession of one's sins to a layman or to a group of laymen produces divine forgiveness. According to the teaching of the Church and of the Bible, priests alone are the ministers of absolution. Confession, as understood by a Catholic, is not a mere process of human psychoanalysis but a part of a sacrament instituted by Christ. Secondly, a public and indiscriminate confession of one's sins—this moral nudism and crudism—instead of leading to a reform may prove a serious stumbling-block to others. This is particularly true if there is question of sex sins. For such is the nature of sins of impurity that discussing them or hearing about them constitutes in itself a new danger. Again, we can readily see the disruptions that would be caused between husband and wife, parents and children, ourselves and our neighbors, by an indiscriminate public confession of all sins. Thirdly, the Group confessions are not practical. When we are ill, we do not consult a fellow-sufferer; when we are involved in legal troubles we do not go to an amateur; when we suffer from spiritual ailments we should not go to an undergraduate but should consult one who is skilled in handling souls and who has the long experiences of the Church to assist him. The Group confession, if frequently repeated, will lead to a certain hardening, exhibitionism and professionalism, to a certain literary exercise lacking all seriousness and sincerity. The only beneficial effect of Group confession may be this: it will break down prejudice on the part of non-Catholics against the Catholic Sacrament of Penance.

For a Catholic, conversion does not consist merely in improved relations with our fellowmen

and in the restoration of an inward feeling of happiness, cheerfulness and contentment. For us conversion means the beginning of God's life in us. It presupposes the supernatural virtue of faith, it implies the indwelling of the Blessed Trinity in our soul: it implies our participation in God's life and our incorporation into the Mystical body; it implies the reception of the Eucharist and frequent prayer; it implies the institution of the Church and of the Sacraments. In a word, conversion as understood by Catholics presupposes doctrines which are conspicuously neglected in the Group discussions. The view that in one evening one can become and continue to be a surrendered God-guided person living in purity and holiness, is contradicted by both revelation and experience. We must remember that we are the fallen children of Adam. Our nature has been wounded by original sin, that is, our lower faculties are no longer perfectly subject to the higher. This tendency to evil, this concupiscence is active even in those who have been justified and who are in a state of sanctifying grace. Hence a complete break with sinful habits of long standing will be a work which will demand years of energetic perseverance, constant prayer and frequent reception of the sacraments.

The clear messages which the members of the Groups expect daily from the Holy Spirit would be something miraculous and would be presuming on God's Providence. In the present order God guides us not directly but through His Church, through our confessor, through our conscience and enlightened reason. The Catholic, it is true, frequently recites the prayer "Come Holy Ghost." But he is not asking for new messages; he is praying that his mind

may understand and his will put into practice the teachings proposed by the Church. The Group teaching on guidance belittles man's reasoning powers, for man is naturally endowed with the power to distinguish between good and evil, between the profitable and the harmful. The illuminations which are represented by the Oxford Group as coming from the Holy Ghost may have a purely human origin and may lead men to endless illusions, blunders and even fanaticism. The members, it is true, are advised to compare their guidance with the teaching of the Bible if they are in doubt in regard to the authenticity of the former. But since they interpret the Bible according to their own private judgment, they remain within the vicious circle.

That the world is in a chaotic and degenerate condition, no one denies. But we do deny that the Oxford Groups will reform it. The Church, though two thousand years old, has still within her the correctives of all social ills. Her doctrines, precepts and graces are as powerful now as they were in the beginning. Nor do Catholics need to go to Buchmanism to hear of their duties in regard to social justice. Popes Leo XIII and Pius XI outlined the ideals of social reconstruction with a clarity that leaves no room for doubt. Buchmanism is merely another gasp for breath of a dying Protestantism. It has nothing to offer to Catholicism.

### Discussion Aids

1. What is the Oxford Group Movement?
2. Who was its founder? How did he come to

- found the Movement? What are some of the publications of the Groups?
3. What is the difference between the Oxford Movement and the Oxford Group Movement?
  4. What is the aim of the Movement?
  5. What are the so-called "house parties"? Has the Movement any other organization?
  6. What are the four absolutes of the Movement?
  7. By what practice are they to be attained?
  8. What is the difference between the Y. M. C. A. Movement and Oxford Group Movement?
  9. Show how the Oxford Group Movement leads to indifferentism.
  10. Criticize its views on  
    Sin,  
    Confession,  
    Conversion,  
    Guidance by the Holy Spirit.

#### Religious Practices

1. I shall frequently renew my spiritual life by a devout reception of the sacraments of penance and of the Holy Eucharist.
2. I shall not discuss my sins and failings with any one except with my confessor who alone is qualified to receive such confidences.
3. I shall try to realize that sin is an offense against an infinite God and that it is deserving of divine punishment.

## Chapter VII

# SALVATION OF NON-CATHOLICS

### Basic Principles

There are approximately four hundred million Catholics in the world, about three hundred and fifty million non-Catholics, and about one billion pagans. The path to salvation is clearly marked out for a Catholic by his Church. But are pagans saved? What about those who live in the heart of India, Africa and Japan and who will never hear a Christian missionary? Will they eventually enjoy the Beatific Vision? And if so, how will this be accomplished? Secondly, what about the salvation of non-Catholics—of those who live outside of her who is the “living Church of God, the pillar and ground of truth,” the ark of salvation?

Since God wishes all men to be saved and since Christ died for all men it is certain all men must receive sufficient grace to attain salvation. Let us inquire for a moment how this will be done.

The various steps in the salvation of a pagan will be intelligible to us only if we first have a clear notion of the “eternal law” and of the “natural law.” It is a fundamental truth of the Catechism that God created the universe for the manifestation of His divine attributes and of His glory. Being Supreme Wisdom and Infinite Intelligence God fashioned the world according to a definite plan. God impressed upon created things a tendency whereby each being fulfills a particular role in the universe. By discharging this function a creature is said to attain

its perfection or its end, and so contributes to the perfection of the universe as a whole.

God directs things to their end in a manner consonant with the peculiar nature of each: inanimate things, (minerals) by necessity; irrational creatures (animals), by instinct: rational beings (men) by an enlightening of the mind and movement of the will which movement however does not destroy human liberty. This ordaining of all things to their ultimate end as it exists in the divine mind from all eternity is called the "eternal law."

The "natural law" as we understand it here, is an application of the eternal law in man. It is a reflection of the eternal law in man's reason, a promulgation of it in man's conscience. It is called "natural" because it comes with man's "nature," comprises only those laws which flow from human nature as such, and is knowable by man's reason alone—apart from any human authority and apart from revelation. It is the ordination of man to his ultimate end based on human nature itself. That such a natural law exists is evident from Rom. II, 14-15: "When the Gentiles who have not the (Mosaic) law, do by nature those things that are of the (Mosaic) law; these having not the (Mosaic) law are a law to themselves; who show the work of the law written in their hearts, their conscience bearing witness to them, and their thoughts between themselves accusing, or also defending one another."

We said that the precepts of the natural law are known by our reason. Some of the precepts, however, are known more immediately and more directly and hence assume a certain precedence over the others. They are not only more evident but also more universal—the source of other precepts. Such are,

for example, the following: good must be done and evil avoided; do unto others as you would have them do unto you; live conformably to right reason. Other precepts are derived from these universal axioms; such are all the precepts of the Decalogue (except the third: the natural law obliges us to worship God, but does not specify the day). The Decalogue is in fact a summary of the whole natural law. The ten Commandments express not only the Creator's positive will but the natural law as well. If God gave man a written law on Mt. Sinai, it was because the unwritten law had become obscured in men's soul by sin.

#### *Salvation Of Pagans*

In the preceding section we gave a brief explanation of God's eternal law and of the natural law. In this section we shall apply the principles to the problem of the salvation of a pagan.

A pagan can of *his own powers*, without the help of God's supernatural actual grace, observe *some of the precepts of the natural law*. Although man has fallen in Adam and has contracted original sin, he has a sound mind, will, and body, and is consequently capable of performing some good acts.

If a pagan does the best he can, if he manifests the proper disposition, God, *by grace*, will enlighten his mind and strengthen his will in such a way that he can fulfill *the whole natural law*.

If a pagan fulfills the whole natural law, God will give him the *grace of faith*. The faith of which we speak here is not a mere assent to God's existence as author of the universe; it is not merely an arguing from effects to a First Cause of the world and an intellectual assent to this conclusion of reason.

In order to be saved and reach the Beatific Vision the pagan must make a supernatural act of faith: he must under the influence of actual grace assent to supernatural truths revealed by God and accept them not in the same way as self-evident truths but because of the authority of God Who reveals them.

Now what are the supernatural and revealed truths which a pagan must believe to be saved? They are the following: (1) There is a God Who made besides the world in which we now live, another world in which we shall live with Him after our death and where we shall see Him face to face; 2) God is a rewarder and punisher: He rewards the good with Heaven or the Vision of Himself; He punishes the evil with hell, which is absolute and eternal separation from the face of God and a place of sufferings <sup>(1)</sup>; 3) There is one God in Three Divine Persons; 4) The Second Person became man and died for our sins. Theologians say that, absolutely speaking, it is sufficient to believe the first and second truths, because when we believe in God as He is in Himself, we believe implicitly in the Trinity and in the Incarnation and Redemption. However a man must always be instructed in all four truths if time permits. If a person were dying, however, we must instruct him at least in the first and second.

But how can a pagan, who is living, for example, in the heart of Africa or India, come to a knowledge of at least the first and second revealed truths? Theology teaches that if a pagan does the best he can, God will send him a Christian missionary or even an angel, or give him an internal illumination.

(1) Heb. IX, 6

But there is an easier way in which a pagan can come to a knowledge of the truths necessary for salvation. These truths together with others formed a part of the primitive revelation given to Adam and Eve. In the measure in which groups broke away from the first family or tribe, men carried these doctrines with them to different parts of the world where these truths are transmitted orally from one generation to another. These truths may often be couched in unusual and barbarous terms, but they are there with sufficient clarity to enable the pagan to make a supernatural act of faith. After all, it is not the term which matters, but the reality which the word expresses.

Scientists, explorers, and missionaries tell us that all savage tribes have the belief in one Supreme Being and in a future world. Many of them, it is true, believe in many lesser divinities or gods. But as long as they believe that the One Supreme Being is Lord, Master, and Creator of them all, their belief is sufficiently correct to enable them to reach salvation.

We come now to the last step in a pagan's salvation. Once a pagan has made a supernatural act of faith, he can elicit an *act of perfect contrition*. Although he may not know the exact words of our act of contrition, he can have all the dispositions of soul which are necessary elements of true contrition.

An act of perfect contrition contains the *desire of Baptism* which is sufficient to procure sanctifying grace. By Baptism of desire we mean the desire to fulfill perfectly God's will and to use whatever means He might have ordained for the salvation of men. A man who dies in sanctifying grace, although he may sojourn for a while in purgatory,

will eventually reach heaven, for the Beatific Vision of God is only a full flowering of grace.

*Salvation of Unbaptized non-Catholics*

There are about seventy million Americans who profess affiliation with no Protestant Church, who are not baptized, and who from the theological viewpoint are to be designated as pagans. If they comply with the precepts of the natural law in the manner in which we have indicated in the preceding section, they will eventually come to elicit an act of supernatural faith and of perfect contrition and so receive the gift of sanctifying grace. Since they are surrounded by Christians and Catholics on every side, it should be easy for them to acquire knowledge of the truths and means necessary for salvation.

It is possible that an unbaptized non-Catholic may at times lead a more virtuous life than a Catholic. The former may heed the voice of conscience and observe the natural law, while the latter may flout the precepts of God and of the Church. But when it comes to making an act of supernatural faith and of Contrition, the Catholic will find this much easier since he has a foundation on which to build, and hence he can work out his salvation more easily and readily.

A non-Catholic who believes that he is following the right religion and tries to live up to what he believes is right, may be saved—provided of course, he makes acts of supernatural faith and of perfect contrition. However, he will be saved not by a Protestantism but by elements derived from the Catholic Church.

Those who know their religion to be false and persist in living in it, cannot be saved. They lack

the proper dispositions, they offend against the light, and live in sin. Their sin is like to that of the Jews who saw the works of Our Lord and heard His words and yet refused to believe in Him.

Infants who die without Baptism and before they reach the use of reason—that is, before they reach the age when they could elicit an act of supernatural faith and of perfect love or contrition—cannot attain the Beatific Vision of God. The Beatific Vision is an outgrowth of sanctifying grace, and since those infants have never received nor will ever possess sanctifying grace, they will never be eligible for the Beatific Vision. God cannot be said to be unjust to them, since Heaven is something absolutely gratuitous, and God is not bound to confer gratuitous gifts. Unbaptized children will be consigned to Limbo, a place of natural happiness, where, however, they will not see God face to face. In Limbo they will know God in the same manner in which man knows God naturally on earth—with the natural knowledge of reason and with a natural love—and will be free from all suffering.

The presence of the glorious Christ at the Last Judgment will not change their lot. St. Thomas says that these unbaptized children will not be present at the last judgment. Should they be present, they will not understand what is going on, since they lack the infused virtue of faith which is an indispensable condition of knowing such supernatural mysteries as the Beatific Vision. And even if they in some way should understand, they will not grieve since they will realize that being without sanctifying grace they were never proportioned for the Beatific Vision.

## Discussion Aids

1. What is meant by the "eternal law"?
2. What is the "natural law"? How does it differ from the Decalogue?
3. Trace the various steps in the salvation of pagans living in heathen lands.
4. How will an un-baptized non-Catholic, living in Christian lands, be saved?
5. Can a baptized non-Catholic be saved?
6. Will unbaptized infants ever reach the Beatific Vision?

## Religious Practices

1. I shall gratefully avail myself of every grace offered me as a member of the Catholic Church.
2. I shall pray daily for the grace of conversion for pagans living in heathen lands.
3. I shall so live that the non-Catholics living around me will be attracted to the true Church.

## Chapter VIII

# SCANDALS AND A HOLY CHURCH

### Christ Came To Save Sinners

It is frequently objected that the Catholic teaching concerning the holiness of the Church is strangely contradicted by the lives of its members. It is pointed out that not only many Catholic laymen have led sinful and scandalous lives but that occasionally in history even priests and prelates did not measure up to the high moral standards which they themselves proclaimed. In order that we may have a just appreciation of these problems we shall investigate, first, Our Lord's teaching concerning the membership in His Church; secondly, we shall inquire about the precise meaning of holiness, and thirdly, we shall point out the relation between grace and free will.

#### *The Church and Sinners*

Christ foretold that His Church on earth would be composed of both saints and sinners. (A) He made it clear that in His kingdom the good and the evil would coexist until the end of time when they would be definitely separated by the Judge. Listen, for example, to the parable of the Fishing Net: "The kingdom of heaven is like a net cast into the sea, and gathering all kinds of fishes. Which when it was filled, they drew out, and sitting by the shore they chose out the good into vessels, but the bad they cast forth. So shall it be at the end of the world. The angels shall go out and shall separate the wicked from among the just. And shall cast them into the furnace of fire; there shall be weeping and

gnashing of teeth." (1). The same application is found in the Parable of the Wheat and Cockle: "Suffer both to grow until the harvest, and in the time of the harvest, I will say to the reapers: Gather up first the cockle, and bind it unto bundles to burn, but the wheat gather ye into my barns" (2). On another occasion Christ compared His Kingdom to ten virgins "Who taking their lamps went out to meet the bridegroom and the bride. And five of them were foolish and five wise" (3)

The good and the evil will be definitely separated on the last day: "His fan is in his hand, and he will thoroughly cleanse his floor and gather his wheat into the barn, but the chaff he will burn with unquenchable fire" (4). On the last day the Judge "shall set the sheep on his right hand, but the goats on his left" (5).

(B) Christ described His mission as providentially destined for the sinners and for the sick. Hence, he presupposed that sinners would enter the Church and that sinners would be found in the Church. "They that are well," He says, "have no need for a physician but they that are sick. For I am not come to call the just, but sinners" (6). "The Son of Man is come to seek and to save that which was lost" (7). Of the sinful woman Christ said: "Many sins are forgiven her, because she hath loved much" (8). To the woman taken in adultery he spoke the consoling words: "Neither will I condemn thee, Go, and now

(1) Mtt. XIII, 47-50

(2) Mtt. XIII, 30

(3) Mtt. XXV, 1-2

(4) Mtt. III, 12

(5) Mtt. XXV, 33

(6) Mk. II, 17

(7) Lk. XIX, 10

(8) Lk. VII, 47

sin no more" <sup>(9)</sup>. Christ, says St. Paul, "came into this world to save sinners of whom I am the chief" <sup>(10)</sup>. Our Lord affirmed that "scandals needs must come" <sup>(11)</sup>, and He himself associated with publicans and sinners.

If men do not obey the directions of the physician and take the remedy which he prescribes, they cannot expect to become better. If the members of the Church withdrew from her influence and abandoned her, they cannot expect to become virtuous, and the Church is not to be blamed for their conduct.

(C) Christ is frequently represented as the merciful Father receiving with tender compassion the prodigal son, as the Good Shepherd seeking the sheep that was lost. St. Luke's Gospel, in particular, depicts in exquisite colors the divine Physician, the Friend of the afflicted and the Consoler of sinners. Christ's love for sinners is described in the account of Zaccheus <sup>(12)</sup>, of the sinful woman <sup>(13)</sup> and of the penitent thief <sup>(14)</sup>. St. Luke's Gospel also narrates the beautiful parables of the Good Samaritan <sup>(15)</sup>, of the Prodigal Son <sup>(16)</sup>, of the unjust steward <sup>(17)</sup>, of Dives and Lazarus <sup>(18)</sup>, and of the Pharisee and the Publican <sup>(19)</sup>. "It was fitting," says Our Lord in the Parable of the Prodigal Son, "that we

(9) John VIII, 11

(10) I Tim. I, 15

(11) Mtt. XVIII, 7

(12) XIX, 2

(13) VII, 37

(14) XXIII, 42-43

(15) X, 25

(16) XV, 11

(17) XVI, 1

(18) XVI, 19

(19) XVIII, 10

should make merry and be glad, for this thy brother was dead, and is come to life again: he was lost and is found" (20). And again: "What man of you that hath a hundred sheep: and if he shall lose one of them, doth he not leave ninety-nine in the desert, and go after that which was lost, until he find it, and when he hath found it, lay it upon his shoulders rejoicing; and coming home call together his friends and neighbors saying to them: Rejoice with me because I have found my sheep that was lost? I say to you that even so there shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine just who need not penance" (21).

#### *The Holiness of the Church*

In answer to the question, "Why is the Roman Catholic Church evidently Holy?" De Harbe's Catechism (22) answers: "1. Because her Founder and her doctrine are holy. 2. Because she preserves and dispenses all the means of sanctification; and 3. Because she has now and always had saints." Let us dwell for a moment on these grounds of the Church's holiness.

(A). *The Founder of the Catholic Church is Holy.* Having been conceived and born in a virginal manner through the supernatural and miraculous operation of the Holy Ghost, Christ was free from *original sin*, from all disorderly movements and from all inclination to sin. Since He was God and since a divine Person cannot possibly do evil, Christ was free from all *actual sin*. Of Him Scripture says: "Who did not sin, neither was guile found in His

(20) Lk. XV, 32

(21) Lk. XV, 4-7

(22) New York, 1924, p. 140

mouth" <sup>(23)</sup>. "It was fitting that we should have a high priest, holy, innocent, undefiled, separated from sinners" <sup>(24)</sup>. "Which of you shall convince me of sin?" <sup>(25)</sup>.

Not only was Christ negatively holy but He was also positively most holy. He was, "full of grace," fully capable of sanctifying others who by sharing in His divine life would be united to Him as branches to the vine. Jesus, says St. Luke, was "full of the Holy Ghost" <sup>(26)</sup>, and St. John adds: "He was full of grace and truth—And of His fulness we have all received grace for grace" <sup>(27)</sup>.

Christ, then, the founder of the Catholic Church, was absolutely holy—He was God-Man—in every way fit to be a model of virtue for those who would imitate Him. Sanctity, however, was not the outstanding quality of other (human) founders of religions such as Luther, Calvin, Wesley and others.

(B) *The Church's doctrines are holy.* Her teachings on the existence and omnipotence of God, on the Incarnation, Life, Passion, Death, Redemption and Resurrection of Our Lord, on grace and the sacraments, on heaven, hell, judgment and bodily resurrection, on the commandments, counsels and beatitudes, and on the liturgical year are all calculated to inspire sanctity in the members of the Catholic Church. On the other hand she rejects and condemns such impious doctrines as the following: that man by original sin is hopelessly corrupted and sinful in every act, that his intellect has been intrinsically darkened and the liberty of his will

(23) I Pet. II, 22

(24) Heb. VII, 26

(25) Jn. VIII, 46

(26) Lk. IV, 1

(27) Jn. I, 14, 16

destroyed; that man's conduct does not matter as long as he has faith; that man may interpret God's word according to the dictates of his private judgment and private life; that God arbitrarily predestines some men to hell; and that birth control, divorce, and sterilization are legitimate. She is unalterably opposed to the teachings embodied in some movies, namely, that in the case of infidelity of one of the spouses, adultery is legitimate; that lust is a mere joke or a revolt against outworn conventions; that premarital sex experience is a natural culmination of romance, etc.

(C) *The Church is holy in her sacraments.* Our Lord merited abundant graces for us during His life on earth and especially during His passion and death. These graces, which are now stored up in the glorious risen Christ in heaven, flow to us from Him through prayer and through the seven Sacraments. The Sacraments are the channels into which the Five Glorious Wounds of the risen Savior are continually distilling divine life for us. The graces of Calvary are applied to the child for the first time in the sacrament of baptism which makes of the child a son of God and an heir of heaven. When the child reaches the use of reason and commits mortal sin, the Holy Ghost is imparted to the soul in the sacrament of penance. Through the sacrifice of the Mass man renders due worship to God, and in Holy Communion receives new strength and graces for the struggle against the world, the flesh, and the devil. In Confirmation he receives the Holy Ghost and the strength to confess his faith courageously before men. The Sacrament of Matrimony confers special graces on the two parties so that they may live up to the duties of their state.

Extreme Unction cleanses the soul from the remains of sin as well as from all venial sins, and strengthens the soul in its final temptation and struggle. The Sacrament of Holy Orders is as it were the sacred vessel in which these sacraments are preserved and from which they derive their glory and their life. Surely, then, the Church is not wanting in the means of sanctification. There is enough grace in each sacrament to make saints of all of us. If we deliberately neglect these fountains of spiritual strength and renewal, it is not the Church that is at fault.

(D) *The Church is holy in her saints.* It is not necessary to describe here at length the long list of those who applied in their daily lives the teachings of Christ, who made abundant use of the Church's means of grace, who practiced virtue in a heroic degree, and who now enjoy the ultimate flowering of grace, namely, the Beatific Vision of God. From St. Stephen down to St. John Leonard of our own day the Church has had countless saints springing from every walk of life: "Popes, bishops and priests, kings and queens, rich men and poor, statesmen, scholars, soldiers, lawyers, physicians, consecrated virgins, mothers, laborers, servants and even slaves" writes M. X. Frassrand, "have been given that title of honor by the Church" <sup>(28)</sup>. In one reign alone—in the reign of Pius XI—twenty-nine persons were canonized and thirty-nine were beatified.

#### *Grace and Free Will*

Although the Church is richly supplied with the means of sanctification, this does not mean that anyone joining the Church by that very fact be-

<sup>(28)</sup> "Sinners and Saints" (N.Y., 1937), p. 9.

comes a saint, or is compelled to become a saint, or is permanently established in grace. That a member of the Catholic Church may be a sinner—sometimes a serious sinner—is evident from the following considerations:

1) Grace does not destroy nature. God did not endow man with certain faculties and then act upon him in such a way as to destroy these powers. But God would destroy human nature if through grace He destroyed human liberty. Grace acts upon man in conformity with his nature, that is, it moves him in such a way as to leave him free. Man remains free to accept grace or to reject it. If he rejects grace, and relies on his own limited human powers, he will not be able very long to observe all the Commandments or overcome all temptations. He will soon find himself immersed in sin and a slave to his passions. The possibility of the will's rejecting grace is clearly taught in Scripture: "What is there that I ought to do more to my vineyard than I have done to it? I looked that it should bring forth grapes and it brought forth wild grapes" <sup>(29)</sup>. And: "Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered together thy children, as the hen doth gather her chickens under her wings, and thou wouldst not" <sup>(30)</sup>.

2) While baptism removes the guilt of original sin, it does not remove the consequences of original sin, especially concupiscence. Now, what do we mean by concupiscence? We mean that there is in man a continual struggle between the spirit and the flesh, between the higher and the lower facul-

<sup>(29)</sup> Isaias, V, 4.

<sup>(30)</sup> Mtt. XXIII, 37

ties. The body and the senses and the imagination are not subject to the intellect and will: they strive continually to assert their independence. The will can keep them in check, it can overcome temptation, only if it is aided by grace. If a Catholic fails to call upon this divine aid, especially through prayer, he will not long avoid a moral crash or fall.

Those who are wont to attack the holiness of the Catholic Church frequently point to the population of our penitentiaries, jails, and reform schools, and contend that the number of Catholic inmates in these institutions is so high that it is out of all proportion to the number of Catholics in the United States. In dealing with an objection of this kind, we should keep in mind the following principles:

a) The large number of Catholics in our penal institutions is not to be supposed but proved. We must demand reliable and official data, and not accept or repeat mere hearsay.

b) If an inmate has registered as a Catholic, we should carefully investigate the reasons why he did so. Was it only because his ancestors or his relatives were Catholics? Or was it merely the desire to indicate to the authorities what clergyman to call in case of sickness or death? Or was it because he felt that he would have a better standing with the authorities who happened to be Catholics? Or was it the hope that influential Catholic organizations might plead his cause before the parole board?

c) If he was baptized a Catholic, did he make his first confession and Communion? Did he attend Mass on Sundays and holy days of obligation? Did he receive the sacraments regularly? These practices constitute an essential minimum in order that

one may call himself a Catholic in the true sense.

And even if he abided by all these conditions, he still remains free, he can still fall from grace, and commit a crime.

d) The Catholic Rural Life Conference has shown by careful statistics that a large number of American Catholics live in the large cities. Often they live in congested districts and experience poverty and privation. Frequently we find among them a large foreign element. These foreigners find it difficult to get along, they labor under many disadvantages, are easily caught when violating the law, and for lack of financial means are unable to extricate themselves from their difficulties. Conditions such as these frequently lead to an increase of crime, and hence give the impression that the Catholic urban centers have more crime than the rural Protestant sections.

e) A Catholic community may go on record as having many criminals, not because the Catholic religion failed as an antidote to man's evil propensities, but because Catholics having high ideals will not resort to perjury and corrupt practices, and are quick to bring the force of the law on any violation of the law. Another community may have few recorded criminals simply because of the inefficiency of the police, the corruption of politicians, the organized character of crime and its connection with those in high places and with wealth, and the laxity of the judge and the jury. <sup>(31)</sup>.

<sup>(31)</sup> The reader is referred to the excellent work of Leo Kalmer and Eligius Weir on "Crime and Religion" (Franciscan Herald Press, Chicago, 1936) where the basic principles, mentioned in brief form above, were found developed with considerable detail and illustrated by cases from actual experience.

## Discussion Aids

1. What three groups of Scriptural texts show that sinners would be members of Christ's Church?
2. What do we mean when we say that the Church is holy in her
  - Founder
  - Doctrines
  - Sacraments
  - Saints
3. Does grace destroy free-will? What practical conclusions do you draw from your answer?
4. Does baptism remove concupiscence and tendencies to evil?  
What practical conclusions do you draw from your answer?
5. Is it true that penitentiaries are crowded with Catholic inmates? Justify your answer.

## Religious Practices

1. I shall frequently examine my conscience to see if any action of mine is a scandal or stumbling block to others.
2. I shall strive to become holy by applying the Church's teachings to my daily conduct.
3. I shall strive to become holy by receiving the sacraments more frequently and more devoutly.

Discussion, Aids in the year and  
 What three groups of Scriptural texts show that  
 sinners would be members of Christ's Church?  
 2. What do we mean when we say that the Church  
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