

As long as the soul is free from any grievous sin.

14. Does sin, then, drive the Holy Ghost from the soul?

Yes, mortal sin drives away the Holy Ghost, and profanes the temple of God.

'But if any man violate the temple of God, him shall God destroy; for the temple of God is holy, which you are' (1 Cor. iii. 17).

15. But is not the Holy Ghost everywhere?

As God He is everywhere; but as the Author and Dispenser of grace, He is especially with the Catholic Church, and in the souls of the just.

Application. Strive most earnestly, by avoiding sin, to preserve the Holy Ghost in your heart, and to correspond faithfully with His inspirations. 'Wisdom will not enter into a malicious soul, nor dwell in a body subject to sins; for the Holy Spirit will flee from the deceitful' (Wisd. i. 4, 5).

THE NINTH ARTICLE.

'The Holy Catholic Church; the Communion of Saints.'

§1. *On the Church and the Form of her Government.*

1. What did the Apostles do after they had received the Holy Ghost on Whit-Sunday?

They went forth into the whole world preaching and baptizing, and gathered all those who believed and were baptized into congregations (*Short Hist. of Rel.* §§ 28, 29).

2. What arose from these congregations of believers?

There arose in many places communities of Christians,¹ whose rulers were the Apostles² (*Short Hist. of Rel.* § 30).

¹ See Acts of the Ap. ii. 41, 44, and iv. 32. ² The whole Book of the Acts of the Apostles, and all their Epistles, bear witness that they did not only preach and baptize, but also rule their communities in every way. They made regulations and laws,

threatened, judged, and punished; they excluded the unworthy from the community of the faithful (1 Cor. v. 5, and 1 Tim. i. 20), and received them again when they repented (2 Cor. ii. 10, and elsewhere).

3. What further did the Apostles do when the communities of Christians increased?

They chose elders from amongst them, ordained them Bishops, and appointed them everywhere as rulers of the new Christian communities, with the commission that they should likewise ordain and appoint others (*Short Hist. of Rel.* § 31).

'And when they had ordained to them Priests [or Elders—i.e., Bishops and Priests] in every church, and had prayed with fasting, they commended them to the Lord, in whom they believed' (Acts xiv. 22). 'For this cause I left thee in Crete, that thou shouldst ordain Priests [Elders] in every city, as I also appointed thee' (Titus i. 5).

4. Were all these several communities united with one another?

Yes, they were all closely united with one another: they professed the same faith, partook of the same Sacraments, and formed all together one great Christian community under one common Head, St. Peter (*Short Hist. of Rel.* § 31).

5. What did they call this great community of Christians under one common Head?

The *Catholic*—i.e., the universal—*Church*, or in one word, *the Church*.

6. What, then, is the Church even at the present time?

The Church is the same congregation of all the faithful, who, being baptized, profess the same doctrine, partake of the same Sacraments, and are governed by their lawful pastors under one visible Head, the Pope.

7. Was the Church thus organized by the Apostles?

No; she was thus organized by Jesus Christ, her Founder; the Apostles were only the instruments by which He accomplished His will.

8. How did Jesus Christ thus organize His Church?

By conferring His own power upon the Apostles, and sending them forth everywhere, 1. To preach; 2. To baptize; and 3. To govern those who were baptized, under the supremacy of St. Peter.

Before Christ ascended into Heaven, He said to His Apostles: 'All power is given to me in Heaven and in earth. Going therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and behold, I am with you all days, even to the consummation of the world' (Matt. xxviii. 18-20). And even previously to that He said to them: 'As the Father hath sent me, I also send you. Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained' (John xx. 21, 23). 'Amen I say to you, whatsoever you shall bind upon earth, shall be bound also in Heaven; and whatsoever you shall loose upon earth, shall be loosed also in Heaven' (Matt. xviii. 18). 'He that heareth you, heareth me; and he that despiseth you, despiseth me' (Luke x. 16, and elsewhere).

9. What do you call the threefold office which, together with His power, Christ conferred upon the Apostles?

The Teaching, the Priestly, and the Pastoral Office.

10. In what does this threefold office consist?

The *Teaching Office* consists in the full power to preach the Divine Doctrine, to condemn heresies, and to decide religious controversies.

The *Priestly Office*, in the full power to offer the Sacrifice of the Mass, to administer the Sacraments, to consecrate, and to bless.

The *Pastoral Office*, in the full power to rule the Church, consequently also to make laws and inflict punishments.

11. Why were the Apostles to exercise their office only under the supreme authority of St. Peter?

Because Christ, in order to maintain unity and union, appointed St. Peter to be His representative

upon earth, and the visible Head of the whole Church.

12. Is not, then, Christ Himself the Head of the Church?

Christ is undoubtedly the Head of the Church, but the *invisible Head*.

13. Why was it necessary that the Church should have also a *visible* Head together with the invisible One?

Because the Church is a visible community or body, and a visible body must also have a visible Head.

Thus no kingdom can exist without a visible government, although all kingdoms in the world are governed by God in an invisible manner.

14. From what do we learn that Christ has appointed St. Peter to be the Supreme Head of His Church?

We learn it from this, 1. That Christ built His Church upon Peter, as upon the true foundation-stone; 2. That He gave him in particular the keys of the Kingdom of Heaven; and 3. That He commissioned him alone to feed His *whole* flock.

1. 'Thou art Peter [a rock], and upon this rock I will build my Church, and the gates of hell shall not prevail against it' (Matt. xvi. 18). Because Peter was to be the foundation-stone of the Church, Christ prayed particularly for him, that '*his faith might not fail*,' and commissioned him '*to confirm once his brethren*' (Luke xxii. 32). 2. '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' (Matt. xvi. 19). 3. 'Feed my lambs, feed my sheep' (John xxi. 15-17). Christ, it is true, made His Apostles collectively the foundation of His Church, and gave them all collectively the power of binding and loosing, and of governing the Church; but what He promised and gave to the Apostles in common, this He first promised and gave to Peter in particular. Thus Peter received the full and independent, the Apostles, on the contrary, only a subordinate, power.

✓ **15.** What facts are there to confirm us in our be-

lief that Peter was appointed by Christ to be the Supreme Head of the Church?

These: that after Christ's Ascension into Heaven Peter, 1. Really exercised the office of Head of the Church; and 2. That he likewise was always acknowledged by the Church as the Head of the Apostles, and the Pastor of the whole flock of Christ.

1. As often as something of importance was to be decided or executed, Peter arose first, and acted as the head of the rest; as, for instance, at the election of Matthias, on the Feast of Pentecost, at the contention about receiving the heathens into the Church, at the Council of the Apostles in Jerusalem, etc. (Acts i. 2, 11, 15). 2. Even the Evangelists, when enumerating the Apostles, always put St. Peter the first, although he was neither the oldest of them, nor had been called to the Apostleship before all the others. St. Matthew expressly says: 'The names of the twelve Apostles are these: The *First*, Simon who is called Peter,' etc. (Matt. x. 2). The Fathers at the General Council of Ephesus (A.D. 431) considered it as 'a fact questioned by no one, and known in all ages, that St. Peter was the Prince and the Head of the Apostles, the Foundation stone of the Catholic Church,' etc.

16. Was the supremacy of a Head of the Church to cease after the death of St. Peter?

No; for, 1. If the Church was to continue as Christ had established it, the Rock also on which He had built it, and the Supremacy of a Head which He Himself had ordained to govern it, were to continue; and 2. If a visible Head was necessary when the Church was still small, and there were none, or but few heresies, it was much more necessary afterwards when the Church was spread, and heresies and schisms were multiplied.

17. Who has been the visible Head of the Church since the death of St. Peter?

The Bishop of Rome, commonly called the Pope, who is the legitimate Successor of St. Peter in the Episcopal See of Rome, and who, in consequence, has always been acknowledged as the visible Head of the Church, and the Vicegerent of Christ on earth (*Short Hist. of Rel.* § 31).

The Councils, as well as the Fathers of all ages individually, have unanimously and most decidedly, by word and deed, acknowledged in the Roman Popes the Primacy and Supremacy of St. Peter. The Œcumenical Council of Florence (1438) referred to 'the Decrees of the General Councils, and the Ecclesiastical Statutes,' when it declared 'that the Bishop of Rome (the Pope) possessed the Primacy over the whole universe; that he was the Successor of the Prince of the Apostles, St. Peter, and the true Vicegerent of Jesus Christ, the Head of the whole Church, the Father and Teacher of all Christians; and that he, in the person of St. Peter, had received from our Lord Jesus Christ the full power of feeding, guiding, and governing the whole Church.' No General Council was ever held at which the Pope, or his Legates, did not preside; and there never was a decision of the Church universally received before it had been confirmed by the Pope; and whosoever refused to recognize the Pope as the Head of the Church was at all times considered by all the faithful as an apostate.

In the course of time, the Successor of St. Peter gained also, by Divine dispensation, possession of a secular territory of considerable extent, called the Ecclesiastical States, that he might exercise his spiritual power all the more freely, and be dependent, not on any human favor or force, but on God alone.

18. Was the threefold office, which was common to all the Apostles, to continue at all times?

Yes; according to the appointment of Christ, it was to pass over from the Apostles to their Successors, and to continue in them, without interruption, to the end of the world.

19. How do we know this appointment of Christ? From the words which He spoke when He conferred the office upon them: 'And behold, I am with you all days, even to the consummation of the world' (Matt. xxviii. 20); which evidently cannot be understood to have been said to the Apostles alone, since they, of course, were not to live to the end of the world.

20. Who are the Successors of the Apostles?

The Bishops who are rightly consecrated, and are in communion with the Head of the Church, the Pope—*i.e.*, the Bishops of the Catholic Church.

21. Why can no one be a Successor of the Apostles

who is not in communion with the Head of the Church?

1. Because he who is separated from the *Head* cannot even be a *member* of the Church; and 2. Because no power has been conferred on the Apostles and their Successors, except when united with him to whom Christ has delegated the supreme and full power over the whole Church.

¹ Hence the general rule: 'Where Peter [*i.e.*, the Pope] is, there is the Church' (St. Ambrose, Doctor of the Church).

22. Is the Pope alone, by Divine appointment, to govern the Church?

The Bishops also are, by Divine appointment, to govern the Church, but only with, and under, their Head, the Pope.

'Take heed to yourselves, and to the whole flock, wherein the Holy Ghost hath placed you Bishops, to rule the Church of God' (Acts xx. 28).

23. In what manner do the Bishops rule the Church?

They rule it in this manner: 1. Each Bishop governs the diocese or bishopric assigned to him by the Pope: and 2. They occasionally assemble from the various dioceses of their province, or of their country, or even of the whole Church, in order to make decrees and regulations subject to the approbation and sanction of the Bishop of Rome, our Holy Father the Pope.

24. Through whom do the Bishops exercise their office in the particular Congregations (Parishes) of their diocese?

Through the Priests, or Pastors, sent to them.

25. When, then, may a Priest discharge the duties of the Priesthood?

When he has been expressly sent, or authorized, for that purpose, by his lawful Bishop.

The Priest receives his ordination and mission, not from the faithful, but from God through a lawful Bishop. All and every one who have thus been ordained and sent are 'ambassadors for Christ, God as it were exhorting by them' (2 Cor. v. 20); and to all of them is said what Jesus Christ said to His Disciples when sending them: 'He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth Him that sent me' (Luke x. 16).

26. By what means are unity and good order maintained in the whole Church?

By this: that all those who are not Priests always continue, with ready obedience, subordinate to the Priests, the Priests to the Bishops, and the Bishops to the Pope.

Consequently, Christ has not given to all the members of the Church the same right and the same power, but 'hath set the members every one of them in the body [of the Church] as it hath pleased Him. . . . And He gave some Apostles, and some Prophets, and other some Evangelists, and other some Pastors and Doctors, for the perfecting of the Saints, for the work of the ministry. . . . Are all Apostles? Are all Prophets? Are all Doctors?' (1 Cor. xii. 18, 29; Eph. iv. 11, 12). Therefore St. Clement, the Disciple and Successor of St. Peter, compares the Church to an army, in which the privates are subordinate to the captains, the captains to the colonels, and these again to the general.

Application. Always cherish in your heart a profound reverence and an humble submission to the Holy Father the Pope, and to the Bishops and Priests united with him; for they are set over you in the place of God, and it is their duty to instruct you in the name of God, to make you partake of the Divine graces, and to lead you to eternal salvation. Woe to them who despise the Clergy and create schisms! 'They have gone in the way of Cain, and have perished in the contradiction of Core. . . . These are wandering stars, to whom the storm of darkness is reserved for ever' (Jude i. 11-13).

§ 2. *On the Marks of the Church.*

27. Has Christ established one Church, or more than one?

Christ has established only one Church, as He has taught but one Faith, instituted one Baptism (Eph. iv. 5), and ordained one Teaching and Pastoral Office for all nations.

Christ said: 'Upon this rock I will build my Church'—not Churches (Matt. xvi. 18). 'There shall be one fold and one shepherd' (John x. 16). And the Apostles call the Church the body of Christ (1 Cor. xii. 27, and elsewhere). Now, Christ has only one body; therefore He has also established only one Church.

28. Is it easy to recognize this one Church established by Christ?

Yes; for Christ has established a visible Church with perceptible marks, so that it is easy to find her;¹ otherwise He could not have commanded us, under pain of eternal damnation, to apply to the Church, and to hear her.²

¹ 'Neither do men light a candle and put it under a bushel, but upon a candlestick, that it may shine to all that are in the house' (Matt. v. 15). ² 'If thy brother shall offend against thee, go and tell the Church; and if he will not hear the Church, let him be to thee as the heathen and publican' (Matt. xviii. 17).

29. How is the Church of Christ visible?

The Church of Christ is visible, 1. In her superiors and members; 2. In the promulgation and profession of her doctrine; and 3. In the Sacrifice of the Mass, and in the administration of the Sacraments.

If the Church were not visible in this manner, how would it then be possible, according to the direction of Christ and the Apostles (Hebr. xiii. 17; Mark xvi. 15, 16, and elsewhere), to 'obey the Prelates' (Bishops and Priests) of the Church, to hear her Teachers, to participate in her Sacrifice and Sacraments, or, in general, in her Divine Service?

30. By what marks may the true Church of Christ be known?

The true Church of Christ may be known by these four marks: 1. She is *One*; 2. She is *Holy*; 3. She is *Catholic*; and 4. She is *Apostolic*.

As early as A.D. 325 it was pronounced in the Nicene Creed: 'I believe in *One, Holy, Catholic, and Apostolic Church*.'

31. Why must the true Church of Christ be *One, Holy, Catholic, and Apostolic*?

She must be, 1. *One*, because no kingdom can stand 'that is divided against itself' (Luke xi. 17); 2. *Holy*, because her Founder is holy, and her object is to lead all men to holiness; 3. *Catholic*, or Universal, because she has been established for all nations and for all times (Matt. xxviii. 19), and is, according to the promise of Christ and of the Prophets, to be spread over the whole universe;* and 4. *Apostolic*, because her origin and her doctrine are Apostolic (Eph. ii. 20), and her rulers must be legitimate Successors of the Apostles (p. 133, quest. 18-21).

32. Which Church has all these four marks?

It is evident that no Church has these four marks except the *Roman Catholic*—namely, that Church which acknowledges the Pope of Rome as her Head.

33. Why is the Roman Catholic Church evidently *One*?

Because she has at all times and in all places, 1. The same Faith; 2. The same Sacrifice and the same Sacraments; and 3. A common Head.

34. Why is the Roman Catholic Church evidently *Holy*?

1. Because her Founder is holy, and she teaches a holy doctrine; 2. Because she faithfully preserves and dispenses all the means of sanctification instituted by Christ; and 3. Because there were in her at all times Saints, whose holiness God has also confirmed by miracles and extraordinary graces (*Short Hist. of Religion*, §§ 37, 41, 46).

Abuses, and failings of individual members, cannot be imputed to the Church herself, because they did not arise from

* See page 106, quest. 17; and page 110, quest. 31.

her doctrine or organization, and were never approved of by her. If a Church were no longer to be the true Church on account of abuses and scandals met with in her, why, then, did Christ Himself compare His Church to a field in which wheat and cockle grow together, and to a net that contains both good and bad fishes? (Matt. xiii.) And where, then, was the true Church in the days of the Apostles?—for even then there were scandals (1 Cor. xi.), and also blameworthy Bishops, in the Church (Apoc. ii. and iii.)

35. Why is the Roman Church evidently *Catholic* or *Universal*?

1. Because from the time of Christ she has continually existed with the same Teaching, the same Priestly, and the same Pastoral Office as at the present time; 2. Because she is spread over the whole universe; and 3. Because she is constantly spreading, in accordance with the Divine commission, 'Go ye into the whole world, and preach the Gospel to every creature' (Mark xvi. 15).

Therefore, the Roman Church was always called *Catholic*, even by apostates and infidels, as St. Augustine testifies; and up to this day she is called throughout the world the *Catholic Church*.

36. Why is the Roman Catholic Church evidently *Apostolic*?

1. Because her origin is unquestionably traced back to the Apostles; 2. Because her doctrine is grounded on Apostolic Tradition; and 3. Because her rulers, the Pope and the Bishops, are legitimate successors of the Apostles (p. 133, quest. 20).

¹ It is an undisputed fact that innovators, as, for instance, the Puseyites, approach the nearer to the Catholic Church the more diligently and sincerely they search in the writings of the Holy Fathers for the Apostolic Traditions.

37. But are not the other non-Catholic Religious Societies also one?

No; they are not, and cannot be, one, 1. Because they have no common Head; and 2. Because every one of their members has a right to interpret and believe the Holy Scriptures as he likes.

Therefore 'they are children tossed to and fro, and carried about with every wind of doctrine' (Eph. iv. 14).

38. And why can none of them be called holy?

1. Because their founders were not holy; 2. Because they have rejected many articles of faith and means of sanctification, as, for example, the Sacrifice of the Mass and most of the Sacraments, and have, on the contrary, established principles which are directly opposed to sanctity (*Short Hist. of Religion*, § 43); and 3. Because they cannot produce from among themselves one Saint, confirmed as such by his miraculous power.

39. Why can none of them be called Catholic?

Because they arose only in later years, and have not ceased to split again into numerous sects, none of which is universally spread or continually spreading in the manner ordained by Christ (*Short Hist. of Rel.* §§ 43 and 47).

40. And why can none of them be called Apostolic?

1. Because they did not come into existence till long after the time of the Apostles, and then by separating themselves from the old Apostolic Church; 2. Because doctrine ever wavering and ever changing, as theirs is, cannot certainly be Apostolic; and 3. Because they have no lawful successors of the Apostles, and, therefore, neither Teachers nor Pastors sent by Christ.

41. If, then, none but the Roman Catholic Church has the marks of the *one* Church of Christ, what follows from this?

That the Roman Catholic Church *alone* is the true Church established by Jesus Christ.

Application. Pray frequently for the peace and exaltation of the Catholic Church, and for the conversion of the heretics and infidels. 'Blessed are all they that love thee [the Church], and that rejoice in thy peace' (Tob. xiii. 18).