

Below is a transcription of the audio file of the Catechism Class given 05-15-11

During the last class we were still speaking about the four marks of the Church, talking about the fact that the Catholic Church must extend throughout the whole world territorially, impart the entire truth doctrinally, and endure through all ages temporally. Today, we will continue to reflect somewhat upon how and in what sense the Church is to be Catholic in territory, in time, and in truth. Formal Catholicity may be considered in two ways, either “de jure” or “de facto” (of right or of fact). I say “formal” Catholicity because a near material universality without any bond of union is no Catholicity at all, but a disjointed, discordant lot of fragments that go for nothing when we speak of a single united society. You will find error everywhere with truth, but truth is one; error is multiple. Truth is formally universal and the Church is formally universal.

Saint Augustine makes the distinction between formal and material universality very plain when he says -- the Church is everywhere and heresy is everywhere, but the Church is everywhere one and the same, whereas heresy is not the same, but most different. There is a lot of food for thought already in what has just been said today if we consider what is in the world today. The Church has to be Catholic in territory, in time, and in truth.

But, just having material heresy, some sects in the world today (after many years of attempting it) are spread quite far in some countries at least, but they do not have the bond of union that is necessary for true Catholicity. In the different sects that call themselves Catholics today, of course (repeating again what has been spoken of before), but they do not have that bond of unity by having the mandate from the true pope. They are not “sent” throughout the whole world. As a result, we see that there is no true bond of unity between the CMRI church and its former CMRI church under Francis Schuckardt, and there is no bond of unity between that and the Old Catholic Church that Daniel Q. Brown (who consecrated Schuckardt) came from with all the rest of them. There is no true bond of unity between that and the George Musey church or the Robert McKenna church or the Marcel Lefebvre church and the many other multitudes that in the world today; certainly not with the Vatican II, Novus Ordo church. Yet, they all claim to be Catholic. Which one, if any, is truly Catholic? Again, hopefully today, we will have better answers to that question. St. Augustine again told us many things about it. The Church is everywhere and heresy is everywhere, but the Church is everywhere one and the same, whereas heresy is not the same but most different. All these different groups that call themselves Catholic today, we know are most different.

The “territorial” universality of the Church may be considered in two ways: “de jure” or “de facto”. Catholicity de jure is a property of the Church. It means that the Church has within Itself of its own right, a life, an energy, an inherent aptitude, a virtue, an efficacy to spread out and to do the work of teaching the nations. In other words, it is part of the Church that Jesus Christ founded to be able to spread itself throughout the entire world. It has within It something that gives it a claim under the consideration of all men for it has that which it adapts itself to the needs of all. It has within It something that spurns everything local, everything national, everything little. It is territorial (universal) in its very nature. That is why many of the Protestant religions only call themselves the very local names such as the 4th Street Baptists, or even the Church of England. It is only for one nation. The Church Jesus Christ founded is universal throughout the entire world.

That intrinsic universality must bring forth fruit and it must produce its effect outside. The effect of internal “de jure” power is the Catholicity “de facto”, which means the extrinsic manifestation of universality. It is this “de facto” universality that constitutes Catholicity as a mark of the true Church (“de facto” as a fact). It is universal throughout the world. Catholicity territorially may be considered as either physical or moral. To say that the Church is physically Catholic of persons would mean that every individual in the whole world is a member of the Church. If the Church were physically Catholic of nations, every nation in the world would have to be Catholic. To say that the Church is morally universal means that the Church is morally present everywhere in the world, so that by its splendor, its laws and customs and by its visibility, It can be seen and known by everyone and distinguished from every other society (so as not to be confounded with or mistaken for any other). Although we probably live toward the end of the world, the Catholic Church can still be known by everyone, even if you do not see It as visible and as easily recognized as it was 50 years ago. Though if you search for the truth, you can still find the Catholic Church that Jesus Christ founded.

Moreover, we may ask whether territorial Catholicity requires that the Church be spread over all the earth at once, or whether it could come gradually over the earth and possibly depart as a shadow passes over the land. In one case, we would have simultaneous Catholicity and in the other, we would have successive Catholicity. We should all know that no one has ever held that the Church to be physically Catholic of persons, or that it be simultaneously Catholic throughout the entire world. Jesus Christ only sent the Apostles. Everyone in the world was not a Catholic when Jesus Christ sent the Apostles to teach all nations, and then He ascended into Heaven, but It was to become “successive” Catholicity. Even though they were sent to teach all nations, we realize, of course, that membership is not so extensive as the call. The call to join the true Church is extended to everyone, but all do not obey the Gospel. There will always be in the world disbelievers and unbelievers. St. Paul even warned us of this when he wrote -- there must be also heresies that they also who are reprov'd may be made manifest among you.

If everyone were Catholic, there would not be so much merit in Church membership as it now is. The conflict is hard enough to require courage to keep the Faith. As we pray and study, we realize that Jesus Christ, Our Lord, tells us that many will come in His name and seduce many. St. Paul foretells that there shall be a time when they will not endure sound doctrine, but according to their own desires, they will heap to themselves teachers having itching ears, and will indeed turn away their hearing from the Truth. That has most certainly come true in our time; they will not endure sound doctrine. Many are called, but few are chosen, says Jesus Christ. Nevertheless, although few join the Church compared to the multitudes who have not, the promise and the purpose of Jesus Christ in founding the Church will be accomplished. As the Gospel reminds us, one might go to his farm, another to his merchandise, another stay home with his wife. Still the marriage feast will be filled with guests. Enough people will enter the Church. Enough will come to the banquet to fill up the measure of Christ’s purpose. The Church can be Catholic without containing every man and woman in the world. We do not have to have everyone in the Church for It to fulfill the promises of Jesus Christ and have the four marks of the Church.

Nor in order to hold the territorial Catholicity of the Church is it required to prove that the Church must be physically present in every nation simultaneously. The Church will truly extend to all nations, but not necessarily so until the end of the world approaches. Jesus Christ, Our Lord, says -- the Gospel of the Kingdom shall be preached in the whole world for a testimony to all nations and then shall the consummation come. So if we study history over this past 2,000 years, we see that every continent (even the islands of the sea), have had the Gospel preached to them in the past at least. Even during the time of the Apostles (even on Pentecost Sunday), there were people from all nations under Heaven and they went back and taught those from the country they came from. Furthermore, we know that St. Paul, writing to the Romans, intimates that the nations will enter the Church successively, and after all the rest have come in, the Jews will be converted and come in -- for I would not have you ignorant, brethren, of this mystery, that blindness, in part, has happened in Israel until the fullness of the Gentiles should come in.

It also suffices, then, for the territorial Catholicity of the Church to show that It is morally present to all nations. Then, considering simply its introduction among them; that is, Catholicity is successive. Jesus Christ, Our Lord, tells us that penance and the remission of sins should be preached in His name unto all nations beginning at Jerusalem. The Acts of the Apostles gives the words of Saints Paul and Barnabas to the Jews who rejected their message -- to you it behooved us first to speak the word of God, but because you rejected and made yourselves unworthy of eternal life, behold we turn to the Gentiles, for so the Lord has commanded us. St. Augustine, therefore, tells us to hold to the Church designated by the words from the very mouth of Our Lord telling whence it was to begin and whether it was to extend. He says it was to begin at Jerusalem and to extend to all nations. This innate power to spread proves its essential Catholicity.

The unfolding of the internal power of the Church happens “successively”, not only in territorial growth, but also in doctrinal development. On the one hand, peoples are gradually converted and nations are added to the fold. While on the other hand, the truth entrusted to the Church encountered from time to time new errors, and this necessitates new statements of doctrine and the truth is made clearer by the contrast of error. Remember that... the truth is made clearer by contrast with error. St. Thomas later explained it -- when contraries are placed one beside another, they become more conspicuous. This is one of the basic reasons why things are

declared in a very solemn manner, because people began to question what the Church held previously. So, studies are made and the pope makes an infallible, solemn declaration of what the Church teaches on that matter. We must not, therefore, say that the true doctrine changes, but rather that error (which is like a chameleon), assumes new attitudes towards the Truth, making new definitions for old truths necessary. Today, there are many errors that have sprung up since Vatican Council II, such as the need for the papal mandate, the year of novitiate to make a religious profession, the contradictory teachings on epikeia, and human invalidating laws.

Although it would be enough for territorial Catholicity to show that gradual spread of the Church and its successive introduction among the nations, still it is no less true that the Church, even in its very infancy, could be known as territorially Catholic. The growth of a baby may portend a future giant, and the Church's Catholicity in doctrine and in time is shown by the character to be absolute. It must teach the whole truth through every age to the consummation of the world. That is how we recognize the true faith today. It is the same as what was always taught in the past. It must teach the whole truth through every age to the consummation of the world. The true Church of Jesus Christ is, therefore, a society Catholic both "de jure" and "de facto". It not only ought to be Catholic, but it is Catholic.

Let us now look at the Church as it stands revealed in history and see if it corresponds to these ideas. Immediately after the Ascension of Our Lord, the disciples went back to Jerusalem and huddled themselves together in one place for fear of the Jews. They made their Novena from Ascension Thursday until the second Sunday following, which was Pentecost -- and suddenly there was a sound from Heaven as of a mighty wind coming, and it filled the whole house where they were staying; and there appeared to them parted tongues as it were of fire, and it sat upon every one of them. This Pentecost Sunday was exactly as Our Lord had promised them saying -- you shall be baptized with the Holy Ghost not many days hence. The Church was now complete. The Spirit of truth had come to abide with It forever, making it henceforth the pillar and ground of the truth. Pentecost Sunday is sometimes referred to as the birthday of the Church.

The Apostles, who before were weak and cowardly and skeptical, now became strong and courageous and faithful. How did that happen? They were all filled with the Holy Ghost and they began to speak with diverse tongues the wonderful works of God. They rushed forth from the cenacle and addressed the multitudes in the city. Now there were dwelling at Jerusalem, Jews, devout men out of every nation under Heaven, Parthians and Medes and Elamites, inhabitants of Mesopotamia, Judea and Cappadocia, Pontus and Asia, from Phrygia and Pamphylia, Egypt and from the parts of Libya about Cyrene, and strangers of Rome. Jews also and proselytes, Cretes and Arabians. In other words, Divine Providence had people from all parts of the world (at least in the known world at that time) come to Jerusalem for the great festival, and they were there on Pentecost Sunday. They went back to these various countries and continents to preach the Gospel.

The Acts of the Apostles records the important sermon that St. Peter gave on that day, and after he preached his sermon, many of those who heard him had compunction in their heart and they inquired, what shall we do? St. Peter told them -- do penance and be baptized for the promise is to you and to your children and to all that are far off whom so ever the Lord Our God shall call. What was the result of this sermon? They therefore that received his word were baptized and there were added on that day about 3,000 souls. The Lord increased daily together such as should be saved, and it increased to such an extent that in the first 300 years of Christianity, as St. Alphonsus Maria Liguori reminds us, there were 8 to 11 million martyrs, let alone the many others. I also think (I'll have to review again to be positive), that the first 30 popes in the Church were martyred for the Faith. To become a Catholic in those days meant very likely you could also have the great opportunity to die for the Faith as a martyr. At least 8 to 11 million persevered until the end, although others apostatized.

So, we should not doubt that among the first 3,000 converts, the representatives of every nation, then, assembled at Jerusalem. So you might say the Church even on the first Pentecost Sunday on its birthday, was territorially Catholic at its birth. There was no narrow, national thing, but a Catholic institution from the start. As it grew and spread throughout Judea, of course, persecutions set in -- St. Peter was imprisoned and St. Paul sent in chains to Rome, the 12 Apostles are martyred, except for St. John and they attempted to martyr him. So, therefore, the blood of the martyrs became the seed of the Church. St. Paul later wrote to the Colossians, speaking of the Gospel of having been already preached in all the creation that is under Heaven. In the epistle

to the Romans, he states their faith as having been spoken of in the whole world. Again, St. Paul refers to the Gospel preached as the source of faith and quotes the words of the Psalmist -- yes, verily, their sound has gone forth into all the earth and their words unto the ends of the whole world.

So we should also see that the rapidity with which the Church spread in spite of all manner of obstacles (the great persecutions that set in at the very beginning), did not stop the Catholicity and the spreading of the true Faith throughout the world. In spite of the machinations of the wicked world, in spite of all human and hellish opposition, in spite of the fact that it required self-sacrifice and purity of life to be a Christian, proves that the Church was propagated by a miracle of God's power. Maybe that is what is holding back the final chastisement. We are not that much physically persecuted, although there have been sections of certain countries that were very predominantly Catholic, where they went in and murdered them in very recent years. We can see, then, why Tertullian, who lived in the second century, could write -- we are but as yesterday and already have we filled your cities, towns, islands, your council halls and camps, the palace Senate forum, we have left you only the temples. St. Pacianus could tell us in his day -- my surname is Christian, my given name is Catholic. St. Irenaeus in his time compared the Church even to the sunlight that illumines the whole world. St. Augustine in the fifth century says -- the Christian religion is to be held by us and the communion of that Church which is Catholic and is called Catholic not only by its own, but also by all its enemies.

So, we come down to the important question of today and everyday throughout its history. The important question to settle is which is the Catholic Church? All are bound to enter this Church. Which one is it, for we are saying that the Church that Jesus Christ founded must be truly Catholic? Catholicity is a necessary element of any faith that is to be the religion of civilization. Jesus Christ could not have founded a Church for just one nation or one city or one small region of the earth. It had to be for the entire world. Catholicity is a necessary element of any faith that is to be recognized as the true religion of Jesus Christ. All who use the Apostles Creed say -- I believe in the holy Catholic Church -- but can any one of the sects or any of the schismatic bodies establish a claim to Catholicity? Could all of them put together make anything more than a pretense of being Catholic? Whence have they origin? Where is their bond of union? What about differences in doctrine?

While I was in the military, I spoke with another fellow that was there. We often discussed religion, and the subject came up what he believed. I asked him, what do you believe? He recited the Apostles Creed, saying the same words I recite. Saying, just as is quoted here -- I believe in the holy Catholic Church. But, I asked him what he meant by that, and he was taken back because he never thought of it before. I sometimes wonder how often we think about the truth when we pray the Creed. This article of the creed -- I believe in the holy Catholic Church, the communion of saints. Hopefully, what has been taught in these instruction classes helps all of us to come to the knowledge of the truth and appreciate our faith better.

Where is the bond of union today among those who call themselves Catholics of the different sects? What about their many differences in doctrine? Do any of them believe what Pope Pius XII said with regards to papal mandate, jurisdiction, what Jesus Christ and the Apostles and the popes wrote throughout the centuries about intruder bishops in the sense of having a mission (being sent) as St. Paul says. Do they believe what the Council of Trent taught us and everything it teaches? Do they even believe what St. Peter and St. Paul believed? Where is their bond of union? They do not have it and that is why they are sects.

There is only one Church that can justly claim the title of Catholic. One Church alone is Catholic every way you look at it. All others are not Catholic in any way you take them. They are every one of them recent affairs compared with the Catholic Church. The fact that they begin long since the Ascension of Our Lord proves that none of them are Catholic in time. Even in the Traditionalist Movement: probably the oldest sect breaks off from the Old Catholics who, I think, broke away from the Church in 1724. Then, the newer ones that broke off with the Vatican II Novus Ordo religion are of even more recent affairs. An examination into their tenants will disclose that none of them have Catholicity of doctrine. All you have to do is read books, such as *Bishops at Large* by Peter Anson and see how the Old Roman Catholics, for example, continually contradicted each other with the one that consecrated them taught. They consecrated people and excommunicated them because they did not keep the same faith as the consecrating bishops.

Does it sound very familiar to what is going on in the world today? In other words, they do not have Catholicity of doctrine because none of them teach the whole truth. Any denomination that says that the Bible

is simply the rule of faith and the Bible only, has not the whole Gospel of God. This defect is still more conspicuous since even great portions of the Bible are rejected. If, however, the sects taught every truth of those which Christ taught except one, they could not claim Catholicity of truth. The fact that their closer resemblance to Christ's Church in doctrine not only makes it more to be dreaded as counterfeits. This is very important to understand that the closer they resemble the Church, the more we should fear them if they do not teach everything of Faith. If they teach everything except one doctrine of the Church, be careful and avoid them.

There was an author who wrote a tract on the Orthodox faith against Arians who said -- there is nothing more dangerous than those heretics to admit nearly the whole cycle of doctrine, and yet by one word, as with a drop of poison infect the real and simple faith taught by Our Lord and handed down by the Apostolic traditions. It is nothing to boast that the sects teach some truth. Of course, they teach some truth, but the Church that Jesus Christ founded, which all are commanded to hear, must teach ALL truth. St. Augustine arguing against the heretics of his times says -- in many things they are with me and in a few they are not. What will it profit? Again, he says -- you, who believe what you like of the Gospels and believe not what you like, believe yourselves rather than the Gospels. Again, maybe you are tired me (so to speak) harping on it, but look at what is in the world in the different religions. They only teach a part of the Gospel and what the Church teaches. At one time, the papal mandate was necessary, but in the new religion today, it is not according to them. They also teach that some Canon Laws apply, but others (and many of them) do not apply. Some of them preach that, for example, John Paul II and Paul VI were popes, but they did not seem to have enough power to excommunicate Marcel Lefebvre. The Society of St. Pius X teaches that the pope lost his authority and jurisdiction and that they do not have to obey. They teach that they believe the traditions, and yet they reject the rest of the code and the teachings of the Church.

The Church teaches this through her liturgy as taught in Her encyclical *Mediator Dei*. The mass of Paul VI and John Paul II is illicit and invalid, yet they are valid popes according to the theology of the Society of St. Pius X. They are popes, though, without any authority or jurisdiction; they have the office. They are dead and alive, formally popes, materially not, or whichever way they want to word it, according to the theology of the Robert McKenna, Guérard des Lauriers, and the rest of them. None of these sects are Catholic in territory. Nearly two hundred years elapsed after the Reformation before they made any pretext of missionary work at all, or showed any inclination to spread over the world. In the beginning, it was a Protestant practice to identify religion with the nations, such as the Anglican church, the church of England. Although in later centuries, they have made much more of an effort to propagate Protestantism. But still, it seems the curse of Babel has fallen on not only their tongues, but upon their thoughts. They are infidels rather than Christians, who by their fruits you shall know them.

The creeds of all the sects vary not only one with another, but they disagree within themselves, making impossible even a resemblance of Catholicity, which necessarily implies both unity and harmony. When we study what the Church has always taught about Catholicity, then we see how the Traditionalist Movement especially, lacks the four marks of the Church. They do not agree even with themselves, lacking every resemblance of Catholicity, which implies both unity and harmony. Throughout the centuries, you had the high church and the low church, the broad church, the narrow church, the old school, the new school, the hard shell, the soft shell, the church north, the church south, and a thousand other subdivisions, as now we have the Traditionalist Latin Rite Church and after the great shootout of 1984, it is just the Latin Rite Church.

We have so many different things, but I have no need to cover them with this class today, probably. I might simply mention that sometimes they say the ordinations of Bishop Francis Schuckardt are certainly valid and others say no, because they disagree within themselves. Some say the abjuration is necessary for some people to take it, but for others who have belonged to non-Catholic religions, it is not necessary. Some Canon Laws apply and some do not. Everyone picks and chooses what they want to believe. Some parts of some encyclicals and some of the decrees of the popes apply and some do not. Some people in the USA have six holydays of obligation; others at one time had at least 11 or 13 or more. Canon 188, Section 4 is effective for Paul VI and John Paul II and Benedict XVI, but it was not effective for Archbishop Thuc and Archbishop Marcel Lefebvre because they disagree within themselves. Some say that those who signed the documents and decrees of

Vatican II became heretics, but when Thuc and Lefebvre and Siri signed them, they did not. Some say that the Abjuration and Profession of Error of Bishop Daniel Q. Brown did not completely restore him to the Church (as Bishop George Musey explained when he talked to the CMRI community on April 22). Even though that more formal type of an abjuration did not restore Bishop Brown, Archbishop Thuc only had to make a declaration to restore himself to the Church according to the same Bishop Musey, because they disagree within themselves.

The true Church alone does not change. She goes back to the beginning. She is Catholic in time. Years do not destroy her youthful vigor. She is spread over all the world. As we have already covered, towards the end of time, most will fall away from the Faith, but the Church has spread through every continent, every nation, and every island in the world. Every nation feels Her presence. She is universal in territory. Through Her chief pastor, She surveys the whole world. She exercises the progress of the universal society. When the Church was in more of Her glory, one day She appoints the bishop in America, the next day She erects a vicariate in Africa. The following day, a cardinal is created in Europe and a patriarch is appointed in Asia, or the pallium to Australia. Here a university is established. There, a new religious order is approved or at least a new religious congregation. Finally an Ecumenical Council is called. Behold the crowds as they assemble. Cardinals and legates, patriarchs and primates, archbishops and bishops, generals of orders, abbots and heads of congregations, doctors and theologians, from America and Europe, from Asia and Africa and the islands of the seas. Latin and Greek, Armenian and Copt all assembling under one roof. This, my friends, is the Church that is territorially Catholic, whose membership is gathered out of every tribe and tongue and people and nation.

Not only is it territorially Catholic, this Church is also Catholic in doctrine. It has never ceased and never will cease to teach the whole Gospel. What a favorite She might have become with the powerful ones of the world if She could have trimmed the truth according to the beliefs of those who wanted the Church to conform to them. But no, the true Church will not bend. She must teach the whole truth. She can say with St. Paul -- woe is unto me if I preach not the Gospel. One reason why we know that the Church teaches the whole truth and nothing but the truth is the fact that Her most bitter adversaries have never proved the contrary. While they may attempt it, but they never proved that the Church has ever contradicted Herself. When they wish to assail the Church on matters of doctrine, they invariably form some fiction and then try to demolish their own work. They attribute to us doctrines which we have never believed, and give us credit for conduct which our lives repudiate. But again, I exhort everyone to learn well the teachings of the Church, and you will not find among them a doctrine that is immoral, or a dogma that is irrational. I will again comment that it is irrational to say that Canon Law does not apply; that the Church can pass laws that are heretical, that the Church can teach something through Her liturgy that is contrary to Her ex cathedra doctrines.

Again, the Church teaches the whole truth and the adversaries are not able to prove the contrary in any way, no matter how much they try. I might ask who has truly proved that the Holy See does not have to approve Her religious congregation any longer. Just because the Traditionalist Movement makes such statements and preaches such doctrines does not mean the Catholic Church (that is, Catholic in Her doctrine) teaches the same as they do. Who has proved today that a papal mandate is no longer necessary? Mere statements are not necessarily the truth. Let them quote the popes and the saints and the councils, even the catechism (especially the Catechism of the Council of Trent) and the theologians who agree with them, that the papal mandate is not necessary; that the Church does not teach the same as She always taught; that religious congregations do not have to be approved as the Council of Trent taught us it is necessary to make the year novitiate in a congregation approved by the Church, and then have those vows received by someone with jurisdiction and authority in the Church. No, it is a new religion that is going on throughout the sects throughout the world today.

We also, obviously, should realize that the Church is Catholic because She appeals to all peoples and to all classes. Hers is not the creed of any one sect. The rich and poor, learned and illiterate, find in Her doctrine and worship the food that sustains and sanctifies the soul. She is the Church of all of God's children. This is why the man of imagination, the philosopher too, will always have a weakness for the Catholic Church because of the rich treasure of human life which has been stored within Her pale. Who has seen the poor within the churches as they are seen within the Catholic Churches? Catholics, in general, feel themselves to have drawn

not only their religion from the Church, they feel themselves to have drawn from Her also their art and poetry and culture.

One of the best proofs for finding out which church in the world is truly Catholic is the proverb among lawyers that possession is nine points of the law. There is one Church and only one that possesses the name Catholic. The fact makes it seem quite probable that those denominations that want the title, lack the same. If you read the book, *Bishops at Large* by Peter Anson, it probably becomes obvious very soon that many of the old Roman Catholics often times, and generally it seemed, tried to implement the word Catholic into their religion (into the new church they were founding). No matter even if they say the word Catholic, does not mean they possess the thing, as St. John wrote -- they went out from us, but they were not of us. For if they had been of us, they would no doubt have remained with us. God has allowed them to depart that we may have the merit of a greater tenacity to truth. Heretical sects have fattened on fallen Catholics, whom they have been appointed by Providence to punish for apostasy and infidelity. When the Novus Ordo new religion had its beginning in the 60's in a very obvious way, multitudes that had not been practicing their Faith well, left the Church, and what did they do? Just as it says here – heretical sects were fattened on these fallen away Catholics. They joined all the many non-Catholic religions for whatever reason because they lost grace when they apostatized from the Faith.

So, always remember that the word Catholic is a glorious title. It is associated with joy and with sorrow and we love it for both reasons, just as a mother cherishes her child, both for its own beauty and for the pains it has cost her. We have exclusively born this glorious appellation in troubled times when the assumption of this venerable title exposed us to insult, persecution, and death; and to attempt to deprive us of it at this late hour, would be as fruitless as the efforts of the French Revolutionists who sought to uproot all traces of the old civilizations by assigning new names to the days and seasons of the year. Many of the churches again in their official titles stamped them with what you please. Still when it suits their purpose, they try to assume the name of Catholic. Officially, they call their name Tridentine Latin Rite Church, but then they all want to be called Catholics. The Fatima Crusade still want to be called Catholics. The Society of St. Pius X still wants to be called Catholics, as well as the Pius V sect wants the world to believe they are Catholics. Even the Novus Ordo calls itself of the new name of just what it is -- a new order, Novus Ordo religion.

So, they can title us with all these names that have been used throughout history: Romans, Popish, Papists and the rest. Do not let that upset you, my dear friends in Christ. A sneer can never rob the Church of the glory which the title Catholic proclaims: the Church of all times, the Church of all truth, the Church of all men.

We have great reason to rejoice in our Church membership. We should be proud of the Catholic name. We have no cause to fear for the triumph of truth or for the success of the Catholic Church. Christ's Church will flourish and endure for the mountains shall be moved and the hills shall tremble, but My mercy shall not depart from thee, and the covenant of My peace shall not be moved. And the children of them that afflict thee, shall come bowing down to thee, and all that slander thee shall worship the steps of thy feet, and shall call thee the city of the Lord, the Sion of the holy One of Israel.

I will conclude today by this subject of Catholicity rather than start into the next mark of the Church on the Apostolicity of the Church, by using these words of St. Ignatius of long ago, "Where the Catholic Church is, there is Christ." Let us again pray that we will always live and die in the state of sanctifying grace as a member of this Catholic Church that is universal in time, in territory, and in doctrine.

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